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# Contact

of the  
National Association  
of Free Will Baptists

SEPTEMBER, 1955

NASHVILLE, TENNESSEE



## IN THIS ISSUE

### Contact Goes to Camp

A pictorial feature showing summer camp life at Pineywoods in East Texas.

### Possessing Our Possessions

In the *Sermon of the Month*, Rev. Ralph Staten says, "Many church programs have reduced Christian responsibilities to the level of child's play, hobbies, and intriguing pastimes. They are as different from the early Christians as members of a sewing club are from a company of paratroopers." Don't miss this urgent appeal!

### The Free Will Baptist Story

Damon C. Dodd tells the true story of the masses with Northern Baptists.

# Personally . . .

The Texas state league convention in its recent annual session took note in a resolution of a situation that should cause pastors and church leaders to be concerned. We feel the Texas young people showed much wisdom in calling attention to the danger of letting various interdenominational youth organizations or rallies replace the Free Will Baptist League.

Without condemning anyone or any organization, the resolution urged caution among young people and churches who might become too deeply involved in inspirational rallies and neglect the training program of our churches. We have observed that the word of caution is not far-fetched.

There seems to be a rash of local "Youth for Christ" rallies springing up among Free Will Baptist churches. Actually, the name is borrowed from an international organization of young people, but most of the rallies are only area-wide in scope and are not affiliated with the Youth for Christ International. Let us hasten to say that Y for C International is a very fine organization that is winning young people around the world to Christ.

Further, there is no doubt that the local inspirational rallies are also fine for they proved an opportunity for fellowship and expression for young people. But the Free Will Baptist League provides both of these plus one other very valuable function—*training for service*. In other words, the Free Will Baptist League can do more for Free Will

Baptist young people than any other organization. We agree wholeheartedly with the young people from Texas—nothing, absolutely nothing, can or should replace the Free Will Baptist League in the development of our own young people.

Many of our present pastors, church and denominational leaders received their initial training in the Free Will Baptist League. The League provided them training in the distinctive doctrines of our church, in Bible study, in missionary service, in stewardship, and a hundred other ways. It helped make real Free Will Baptists out of them. It helped fit them for present leadership positions. Inspiration through fellowship certainly plays a part in training a leader, but it must be accompanied by a more solid diet of study and service. We confess it is more difficult to get this solid diet of study and training digested and assimilated than it is a soft diet of inspiration and fellowship. But a soft diet does not produce able bodies.

Every pastor who has tried will confess that it is hard work to keep a good, functioning Free Will Baptist League. But that same pastor will also confess that it is worth the last ounce of strength.

Please, pastors and church leaders, don't jeopardize the future leadership of our denomination by taking the easy way out instead of paying the price of an effective and fruitful training program.



**EDITOR'S NOTE:** Have something you want to say? We invite you to use this column, "Our Readers Write", for a chance to express yourself on any subject which will be of interest to our readers. Please keep your letters to four hundred words or less. The editors will select each month the letter or letters which they feel should be printed. Here is your chance to be heard. Please see that your letter reaches the editor by the 15th of the month before publication.

## Membership Recognition

Dear Editor:

For sometime we have been considering what recognition might properly be given to the individual churches who comprise the constituent denominations of the National Association of Evangelicals. The National Executive Committee has now approved a plan which we feel may be satisfactory in providing this recognition.

It was the feeling of the committee that the most appropriate recognition would be for each church of the constituent denominations to have a facsimile of the mem-

bership certificate which has been issued to the headquarters of the denomination. We are preparing a quantity of these from your original membership certificate for distribution to all of your churches.

George L. Ford  
Associate Executive Director  
Nat'l Assn. of Evangelicals  
Wheaton, Illinois

## California Secretary Writes

Dear Editor:

I am enclosing another check for the Cooperative Plan of Support from our state office. We didn't do too well in July, but it looks like August is going to be quite a bit better. Only one of our larger churches sent their contribution for July. Several of the churches are beginning to tithe and the money is reaching our office for the month of August. The tithe from one of our churches was over \$60 for the month. I am especially thrilled about this for I can remember when their income was not that much. Now that our churches are becoming acquainted with the plan, we are hoping for increasingly good results.

Rev. R. C. Hampton  
Promotional Secretary  
Ceres, California

## 'Iron Curtain' Story

Dear Editor:

We would like to thank you for the nice

story about us, "Through the Iron Curtain to Christ," that appeared in CONTACT. My wife is especially pleased with it since it tells the story of her life. Actually, the story was only a beginning of the true picture. I wish it were possible to write everything about the country and what the people have to put up with.

We are praying that God will bless the ministry of the paper. Thank you so much for what you have done for us and may God be with you till we meet again.

John D. Wombles  
Pocahontas, Arkansas

## Contact

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# Possessing Our Possessions

Ralph Staten

*Behold, I have set the land before you: go in and possess the land which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them (Deuteronomy 1:8).*

*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 always, even unto the end of the world (Matthew 28:19-20).*

Here are two great commissions. The first, given to God's people under the old covenant, called for a physical conquest. The second, given to the church under the new covenant, outlines a spiritual invasion.

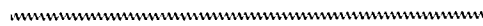
In neither commission has God commanded the impossible. The first was accomplished in the closing days of Joshua; the second had been realized before the close of Paul's ministry. There is a striking parallel between these two commissions—both are conditional, comprehending a missionary program, an evangelistic program, a Christian education program, and a stewardship program.

## **No Small Achievement**

The conquest of the land of Canaan was a magnificent achievement. It was no small accomplishment for a company of former slaves, inexperienced in the art of warfare, to march successfully through the territory of several strong kingdoms and then in a series of brilliant battles wrest their new homeland from the fierce tribes who claimed it as their own.

On what basis can this be explained? For nearly forty years they had loitered, murmured, and disobeyed. To be sure God was with them and provided miraculous help in their campaign. God had told Abraham "because thou hast obeyed my voice . . . thy seed shall possess the gate of his enemies." But there was another important factor in this great achievement. They came at an opportune time, a time when outward conditions favored such a conquest. The nations and tribes were not united in opposing the invading Israelites.

It was natural for the Hebrew people to assume that with the settlement of the tribes in their new home the most difficult problems and hardest days were over. Gone were the hardships of the slave life in



Egypt, the dreary years of wilderness wanderings, and the hard battles of conquest. The struggles and problems were over! But this was not the case. There were several real dangers ahead for these people in their new home.

## **Faced With Perils**

A very real peril was the natural inclination to relax too early, to compromise with the enemy rather than conquer him. These strong forces constituted a danger which might finally lead to the extinction of the whole nation.

Social contacts with these aliens provided a real danger. It was easy to look upon these people at first as harmless neighbors, then to trade with them, then establish social relations which would lead to marriage and ultimately to amalgamation. With this occurring they would lose their identity and forfeit their mission as a distinct race with a special mission.

Finally, they must work out some of the plans for self-government. This would call for a certain amount of experimenting in which there would of necessity be some mistakes. With these problems and dangers ahead the future was by no means secure.

## **God's Plan Changed**

The history of the church under the Old Covenant soon after their settling in Canaan is characterized by such words as apostasy, decline, disorder and demoralization. There was decline noted in all areas of life—economic, political, social, moral and religious. The kingdom left by Solomon had a rupture which resulted in two rival kingdoms—Israel and Judah. By 586 B.C. these two kingdoms had been taken into captivity. Because of these backslidings and apostasy the prophetic words of Moses and Joshua came to pass and they "perished quickly from off the good land" (Joshua 23:16).

All of this meant that God was going to change his plan of dealing with man. The church would no longer be left to men as Saul, David and Solomon. The kingdom would be taken from fleshly Israel and given to spiritual Israel. The kingdom under the Old Covenant was one of physical warfare. Under the New Covenant it was to take on another aspect. The advancing of the church under the New Covenant was not to be by sword and spear. Christ admonished Peter to put the sword into its

place (John 18:26). Our conquest is to be by the "sword of the Spirit, which is the word of God" (Ephesians 6:17).

Can we, as was commanded of Joshua, be of good courage, prosper, and have good success? Without a doubt! The God who commanded Joshua to go and possess the land of Canaan and who commissioned the company of disciples to go and teach all nations will be to us as he was to them, a present help.

## **Christ Conquered World**

It all hinges on the question, How big is your Christ? My Christ is bigger than all the colossal problems of humanity. He conquered death, the last and greatest enemy, and he conquered the world. He was so sure of it himself that he announced it as already accomplished. The very last words of his farewell address were these, "Be of good cheer; I have overcome the world." This was in harmony with Joshua's farewell address, ". . . and they possessed it, and dwelt therein . . ." (Joshua 21:43).

The Master means for the church to be his instrument of spiritual conquest. Militant, challenging, and obligatory is the commission of Christ, "Go ye!" Not only is it imperial, it is imperative. It is universal in scope, inclusive in purpose, and burning with urgency. Compassion burns in every intonation of its clarion call. No command is so obligatory.

The pressure of a phenomenal age is now on us. Its significance is not to be sought on the chessboard of politicians, but in the ringing command of the Master, old but ever new. The high orders of our Captain holds more than reformation for the world, it holds redemption. Involving all Christians, it has resounded through all generations, but it has never sounded a more clarion note or with more urgency than now.

## **World Lost Direction**

Our world is out of joint. It reels and staggers like a drunken man on the verge of a catastrophe. It has lost its direction in the foggy maze of confusion and contrary ideologies. It has revolted against righteousness. It writhes in its own undoing. People have feared the Lord, but worshipped their own gods until our days and nights are filled with nightmares.

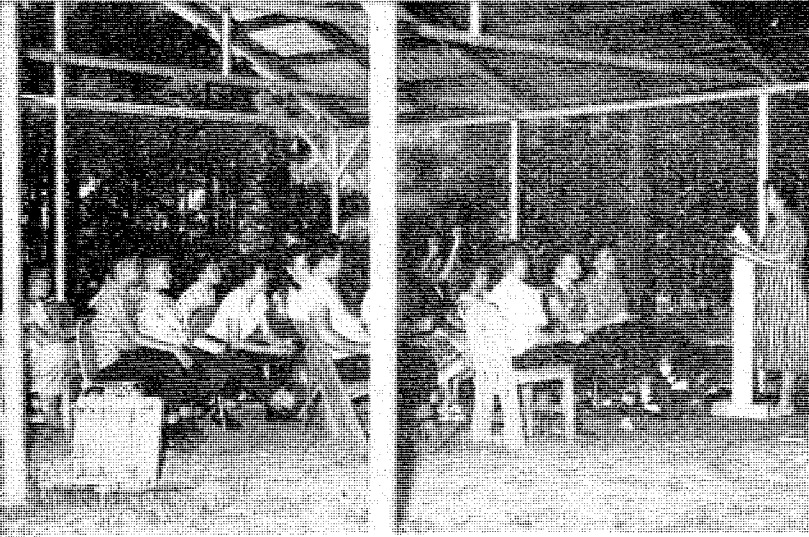
The people of the world stand stripped of their illusions and are yearning and longing for release, relief, hope. Communism is being offered them with compassionate zeal and urgency, and Christianity with a feeble gesture. The issue is being

*(Continued on page 12)*

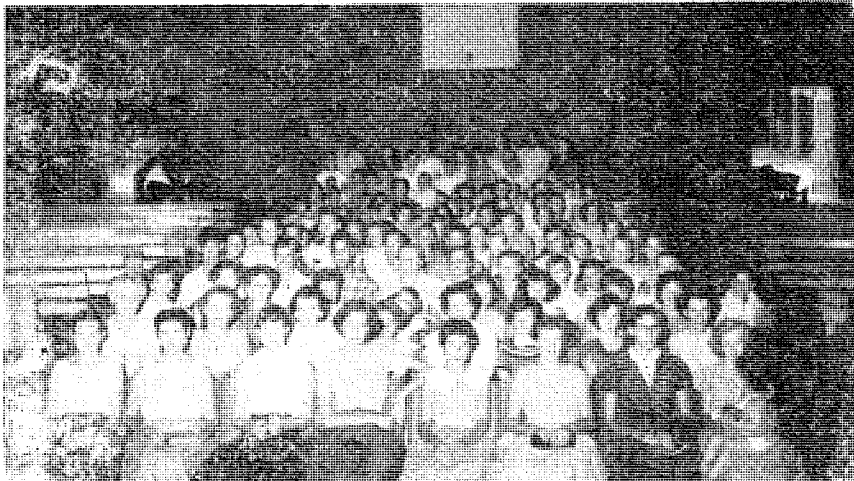
*This is the final message delivered at the annual convention of the national association in July at Tulsa, Okla. Mr. Staten is pastor of Goshen church, North Belmont, N. C.*

# Contact Goes To Summer Camp

*Texas Camp Typical of Many  
Sponsored by Free Will Baptists*



God is near in the out-of-doors where the very pine trees whisper of his love, and children readily respond to Christian teaching at summer camps. At Pineywoods, two periods each morning are devoted to Bible teaching. Here Mrs. Gaston Clary, Henderson, Texas, leads a group of intermediates in stewardship study.



There is something wonderful about looking into the radiant, sincere faces of more than a hundred young people. Here the campers at Pineywoods are gathered in the auditorium for one of the two worship services daily. These worship services at morning and night are the highlights of the spiritual emphasis.



"All work and no play makes Jack a dull boy" goes the saying. Afternoons at Pineywoods are devoted to rest and recreation. Here the boys play softball. Girls generally played volleyball. There was also ping pong, horseshoe pitching, or handcraft. Strong bodies and strong spirits go well together and summer camps help develop both.

If in the spring, as the poet has said, a young man's fancy lightly turns to thoughts of love, in the summer the thoughts of both the young men and women begin to turn to the many summer camps which are held over the denomination.

During July and August there are around twenty-five different youth camp sessions sponsored by district and state conventions that attract several thousand young people and their leaders and counsellors. Some of the camps are owned by Free Will Baptist groups while others are rented. But whether they are in the mountains or on the plains, they are becoming increasingly popular with both the young people and church leaders for they are providing spiritual help that is undoubtedly proving to be a powerful factor in saving the present generation for Christ.

Typical of these encampments is the one which is held annually at Pineywoods in East Texas, sponsored by the Central and East Texas districts. The facilities of this camp are rented for the session which is usually held about the middle of August. For five days young and old alike (but primarily young people) come for inspiration, fellowship, and recreation. The cost to the camper (which in some instances is paid by the church) is \$10 for the entire period, which includes a bed in a dormitory, meals, and all study, worship, and recreation privileges.

It was the privilege of CONTACT's editor to be the principal speaker at the camp this year for the fourth consecutive time. There were 114 registered for the week with daily visitors running the total close to 150. Decisions for Christ, including conversions and rededications, numbered over half of the young people enrolled.

On these two pages we present scenes which would be typical of any of the camps held this summer. We hope this pictorial feature will help you catch some of the "camp spirit". More than that, we hope it will cause you to begin planning now to attend your own camp next summer.

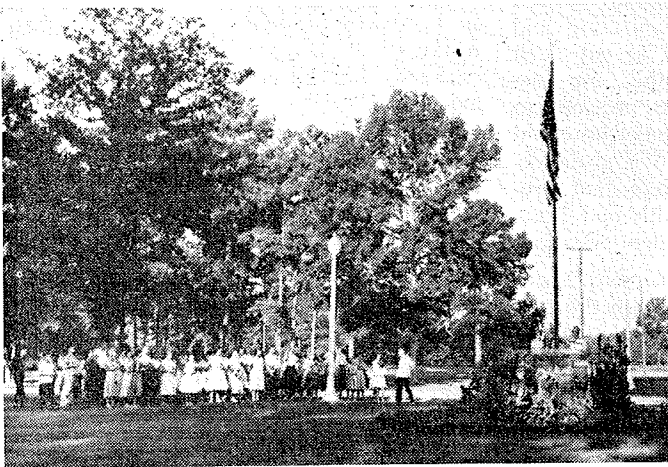




How these campers could sing! The very woods rang with choruses such as "I'm so happy and here's the reason why, Jesus took my burdens all away." Gathered around for a songfest are (seated) Charlotte Duckett and Avon Burkhalter, and (standing) Sue Wheeler, James Godwin, Jimmy LaFevre, Glenn Gregg, Shirley Goode, Kay Moehlman, and George Hamilton.



Lasting friendships are formed at Pineywoods. Such a scene as this after supper when the pines began to cast their shadows made good "gossip" for the camp paper. Only wholesome, Christian relationships are fostered, however. Talking to Toni Withers, Shirley Goode, and Gale Jones are Paul Breedlove, Mike Fears, and Kay Mochlman.



Pineywoods campers learn to live by a bell. Similar to an old-fashioned dinner bell, it roused them out of their beds to begin the day at 6:30 a.m. The first item on the daily schedule (even before breakfast) was the flag ceremony on the front lawn at 6:50. After the National anthem, flag salute, Scripture, and prayer they were ready for breakfast.



Climaxing the afternoon recreation period was a refreshing dip in the "old swimming hole" which has been dressed up at Pineywoods into a very modern pool. Boys and girls swam separately and lifeguards supervised their play. An increasing number of camps are providing swimming facilities.



All is not play at Pineywoods, but even the study is fun. Here Mrs. H. Ray Berry, camp registrar, conducts the Intermediate Sword Drill. Competition is keen for eliminations are held during the week and only the ten best compete for the state honors. Winners this year were Ernest Lewis, first; Sue Wheeler, second, and Jane Jones, third.



All good things must come to end, so after breakfast Saturday morning the young people break camp and depart in many directions. With a last-minute exchange of addresses and a flurry of goodbyes they leave for home—better Christians and more able to serve the Christ for having spent a week at Pineywoods.

# Baptistic Church Principles Stressed In Report Adopted by Convention

NASHVILLE, Tenn.—A significant report was made to the nineteenth annual session of the National Association of Free Will Baptists which met July 12-14 at Tulsa, Okla., that was not carried in CONTACT last month because of the lack of space.

The convention unanimously adopted the following statements concerning Baptistic church government which were submitted by the Polity Committee. This is the second section of the report which was presented in two parts. Part One, which had to do with various forms of church government, will appear in the minutes of the convention.

Part Two was adopted as follows:

Down through the pages of history, one of the distinguishing characteristics of all Baptist groups has been their democratic form of government. Almost without a single exception the Baptistic form has been adhered to, and the Free Will Baptist denomination has been no exception.

Now, in these days of changing outlooks and methods, there is a definite defection in certain Baptist circles away from this autonomy. In the light of these facts, it is the feeling of the committee that any report made by it to this body should be prefaced by the following:

1. The Free Will Baptist National Association believes now, as it always has, in the independence of the local church; holding that "the local church is an independent body, so far as relates to its own government, the transaction of its business, the choice of its officers, and the discipline of its members," and these rights cannot be denied the local church by any other organization within or without the denomination.

2. The local church has every right to hold and retain legal title to all property owned by it. A Board of Trustees, elected for this purpose, shall be invested with authority from the church to make proper and legal transactions, subject to the will and order of the church, and they shall be the custodians of all such documents. Free Will Baptist churches are to be discouraged from surrendering any of these rights to any other organization under any circumstances.

3. Free Will Baptist churches have the right to employ any Free Will Baptist minister as pastor, who is in good standing with the denomination, regardless of his place of residence. It is to be understood that this right cannot properly be denied any local church by any subsequent action of a quarterly meeting, yearly meeting, district association, national association, or any other group. Free Will Baptist churches are to be discouraged from employing ministers who are not Free Will Baptists, or Free Will Baptists ministers who are not in good standing with the association in which he has membership, or who are on probation.

4. We recognize the value of proper organizational machinery in relation to the accomplishment of denominational goals and in the leadership of the overall denominational program. However, we also recog-

nize the dangers inherent in organizational machinery which is too cumbersome and complicated, or which tends to invest an overplus of power in the hands of the few. Such organization makes subjects of those who come under it and consequently throttles the democratic processes of church government which we hold dear. Therefore, we recommend that this National Association of Free Will Baptists hereby go on record as decrying such organization and as being unalterably opposed to any such organizational machinery within our denomination that would bring pressure to bear on any group or individual who could not or would not conform to a given organizational pattern, other than that prescribed in the Treatise of Faith and Practices of the Free Will Baptist denomination.

The Free Will Baptist movement has a most noble history. Down through the past years our denomination has wielded a dynamic influence on the life and society of America and even though ours has been a chequered history, it has been a colorful one. It is regrettable that such inadequate records have been left as to make it most difficult to bring together many of the important historical facts. And it is even more regrettable that we are not as careful as we ought to be in our day to preserve such facts for posterity. In order to correct this condition, we recommend that an Historical Commission of five members be elected by this Body and instructed, among other duties, to set up a Free Will Baptist Historical Repository at the Headquarters in Nashville, Tennessee, where complete files of any and all historical materials and information shall be kept for the denomination.

Finally,—

We have been requested by many people to deal with other matters in this report which have to do with ministerial ethics, moral reforms, and certain other pertinent questions of the day. It is our conviction that before these matters can be properly considered, sufficient time and opportunity should be given for the people to express themselves, and sufficient thought and prayer should be given to them by the committee. Therefore, we request of this body that this Polity Committee, or another similar committee, be elected by this body to continue this work, and that a further report be presented to the 1956 session.



## The Prayer Fellowship

J. REFORD WILSON, *Leader*

"Pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest." There is the constant need for pastors, teachers, evangelists and missionaries and the supply of these workers comes as we ask God to thrust them forth. Rev. M. L. Sutton, pastor of Trinity church, Fort Worth, Texas, suggests that each church make this item a special object of prayer each month. Join with us in prayer for this and the following requests:

✦ ✦ ✦

▶ For the Free Will Baptist Bible College as it makes preparation to receive these workers for necessary preparation. Pray especially for the new students and faculty members.

▶ For the men and women in the armed forces of our country that they will "put on the whole armour of God" and use their opportunities to be "soldiers for Christ".

▶ For the Board of Superannuation and for our aged ministers who no longer are physically able to carry a full load of activities.

▶ Pray for the Arkansas state association which meets, September 28-30, at Poca-hontas.

▶ For the Sunday school department in its planning of regional conferences and especially for the one to be held at Huntington, W. Va., in November.

▶ For the men and women charged with the responsibility of directing the work of the state associations. Many of the states have already had their conventions and others will soon be meeting.

▶ Pray for the orphanages in our denomination and especially for those who assume the responsibility of supervision.

▶ For Wesley and Aileen Calvary that their Bible class may grow and that from it will come Christian workers who will aid them in their missionary endeavors in Japan.

▶ For the American Bible Society in its work of distributing the scriptures.

▶ There are those who are charged with many responsibilities in the work of our denomination and several of these have their offices in the headquarters building. Let's be faithful with them in praying for the work of Christ through Free Will Baptists.

# Calvinistic Views Probed By Tennessee Presbytery

NASHVILLE, Tenn.—A hearing for two Free Will Baptist ministers who admitted they held to the Calvinistic concept of salvation was held here August 19 by the presbytery of the Cumberland association of Free Will Baptists.

The two ministers were Rev. Ben Barrus and Rev. Boyce Wallace, both of whom had held pastorates in the association. Barrus served East Nashville church for a year before resigning in April to attend Vanderbilt University. He remained as pastor of the church until August 14. Wallace is pastor of Shady Grove church, near Clarksville.

After the hearing, Rev. C. A. Craft, presbytery moderator, declared that the beliefs expressed by the men disqualified them from presbytery membership. Both Barrus and Wallace told the group of 21 ministers and 24 deacons that they do hold to the eternal security concept which says that once a person has gained salvation he cannot lose it.

This doctrinal position is completely opposed to traditional Free Will Baptist beliefs. Free Will Baptists have always held to the Arminian concept as set forth in chapter 13 of the *Treatise of the Faith and Practices of Free Will Baptists*, Rev. J. L. Welch told the ministers. This doctrine, he said, holds that it is possible for a person who has once gained salvation to make shipwreck of his faith and be eternally lost.

Mr. Welch, whose 46 years as a Nashville pastor make him senior minister in the presbytery, said that the hearing was not a trial and there were no formal charges placed against Barrus and Wallace. Welch, who is pastor of Cofer's Chapel church, said there were reports the two had changed their views about salvation since being ordained, and felt it would be fair for them to have the opportunity to make a statement.

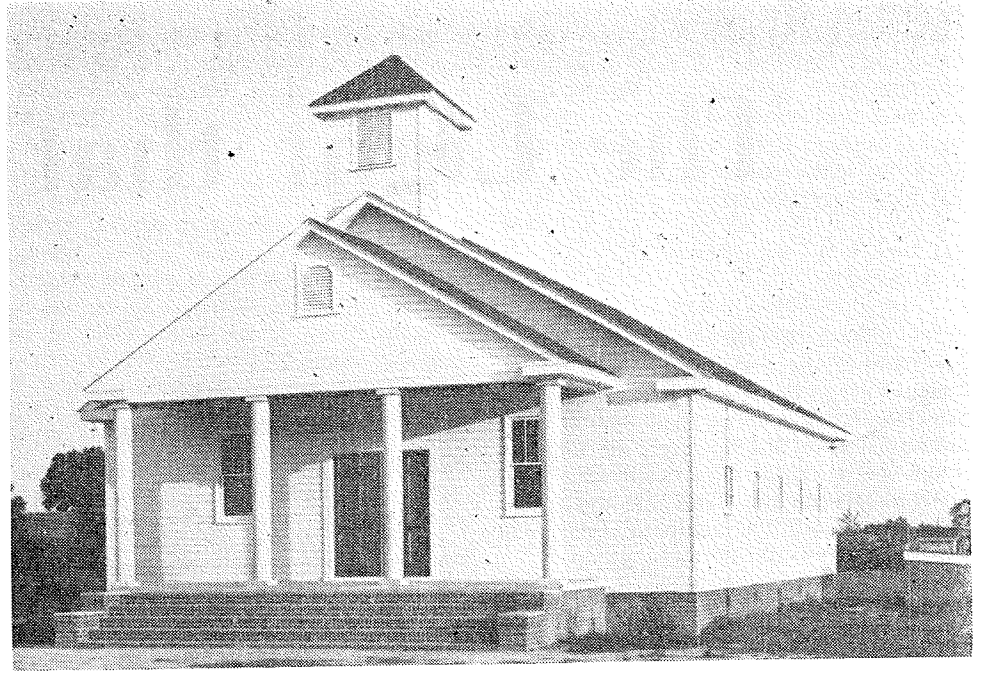
If people hold divergent views from the denominational doctrinal position, it could weaken the entire cause and lead to division, he added.

"The testimony of Barrus and Wallace will be brought up as a matter of business at the annual presbytery meeting October 14-15 at Pleasant Ridge church, McEwen, Tenn. This testimony shows that they differ from the denomination on the question of salvation and will constitute charges against them," Mr. Craft told a reporter for the *Nashville Tennessean* who attended the hearing.

It was learned at the time of the hearing that the contract of a teacher at the Free Will Baptist Bible College was not renewed this year because of his Calvinistic views. Dr. L. C. Johnson, college president, confirmed that Rev. Wendell K. Babcock was dropped from the faculty after teaching Bible and music for two years. The decision to release Babcock was made by the college

(Continued on page 11)

## CHURCH OF THE MONTH



Organized April 26, 1955, the South Side church in Darlington, S. C., grew out of a mission which was begun by Rev. Clarence Lambert. Mr. Lambert was called as pastor and in two years of rapid growth the church membership has grown from 18 to 106. The original building program consisted of an auditorium and two classrooms. Recent expansion has added four additional rooms. The property is valued at \$16,000 with an indebtedness of only \$4,000. The congregation carries on a full-time schedule of activities plus a radio program from 9 to 9:30 a.m. Sundays over WFPD.

## Bible College Opens Fourteenth Year With Enrollment Expected Near 200

Almost 200 Christian young men and women will register at Free Will Baptist Bible College for the fall semester beginning September 13.

"We expect to have approximately as many students this year as last year's 185, our largest enrollment," said LaVerne D. Miley, registrar. This number will include more than 100 returning students and from 75 to 100 new students, he added.

"Fifty applications are on file now, and more will be coming in every week," Mr. Miley said.

Formal opening will be at 7:30 Tuesday evening, September 13. All students are due to be present. Returning students will register Wednesday. Freshman students will attend orientation activities Wednesday and will register Thursday. Regular classes will start Friday, according to Mr. Miley.

Pastors of Nashville Free Will Baptist Churches will take part in the convocation service Thursday morning.

"This is the college's fourteenth year in giving the youth of our denomination a Christ-centered education, with a special view to equipping them for Christian service," stated President L. C. Johnson.

Dr. Johnson announced Robert Picirilli

of Pamplico, S. C., will join the faculty this year to teach Greek and philosophy. Mr. Picirilli is a graduate of the Bible College and has his M.A. degree from Bob Jones University, Greenville, South Carolina. He taught there last year as graduate assistant.

C. F. Bowen, part-time teacher for the past two years, will teach a full schedule this year, Mr. Johnson said. Mr. Bowen will teach courses in history and Christian education.

Mr. Miley reports the freshman students will include several veterans taking training under the Veterans Administration program.

The College this year will have its first student from the Near East, George Ziady from Beriut, Lebanon. Mr. Ziady's brother, Sam, is a foreign mission candidate with the Foreign Mission Board of Free Will Baptists.

Returning students will find some changes since they left in June. Redecorating work has been done in the library, the kitchen, and the entire main floor of Ennis Hall. The classrooms have been painted and the floors have been covered with asphalt tile, according to J. B. Hall, Jr., building superintendent.

# The Light that Failed

The growth of the Free Will Baptist movement in the north never reached phenomenal proportions, and at no time in its history were there more than 86,000 communicants reported. However, the southern group was stronger numerically and after the war between the states and the reconstruction period, the southern Free Will Baptists outgrew the northern group.

The northern movement, as it grew, put down organizational roots designed to make for a powerful and close-knit ecclesiastical order. Politically, it soon came to be second to none and those who were part of the official family constantly maneuvered to tighten the political circle. In course of time, the denomination began to lose its Baptist character and take on an episcopalian atmosphere. Thus the state was beginning to be set for the final act of the Free Will Baptist drama in the north.

The merger idea first began to become a public issue when the Free Will Baptists, the Disciples of Christ, and the Northern Baptists began exploratory conferences as early as 1880. It was the prevailing opinion that the three groups would benefit greatly by the merger, inasmuch as their numbers would be multiplied and their prestige enhanced. Several meetings were held and a number of committees were appointed.

## Discussion Grew Heated

At the final meeting between the three groups the two Baptist bodies joined forces against the Disciples of Christ groups and refused to talk further with them on the grounds of their doctrine of baptismal regeneration. The Disciples group pointed out that the Baptist groups need not accept this point of doctrine, whereupon the Free Will Baptist representative immediately launched into a tirade against any denomination that was divided on points of doctrine and practice. When the Free Will Baptist man had finished speaking, one of the Disciples of Christ representatives quietly reminded him of the fact that even then some Free Will Baptist churches advocated feet-washing while others did not

## Damon C. Dodd

accept it, and some preached baptismal regeneration while other groups branded it as unsound doctrine. The meeting rose to a fever pitch and for a moment it threatened to get out of control. However, the men realized what they were doing and came to order, but not before irreparable harm was done. The Disciples of Christ delegates left the meeting and did not return again, thus ending their part in the merger.<sup>1</sup>

## Stage Is Set

In 1890, the merger talk between the General Conference of Free Will Baptists and the Northern Baptists again warmed up. Two of the chief Free Will Baptist proponents of the movement were Rev. Henry M. Ford, home mission secretary, and Rev. Henry S. Meyers, youth secretary and it was largely through their influence that a committee was appointed in 1898 to work with the Northern Baptists on these merger possibilities.<sup>2</sup>

In the meantime there had been some by-play in the General Conference to get everything ready for the coming merger. In 1888-89, a directive from General Conference had advised all Free and Free Will Baptist churches in Wisconsin, Minnesota, Iowa, and other remote areas to unite with the Northern Baptist church nearest them, inasmuch as General Conference could no longer be responsible for them. Thus, a number of churches were sloughed off and given to the Northern Baptists with this one bold proposal. This explains why we have no trace of the Free Will Baptist churches today in the above-mentioned states. The Free Will Baptist churches which would not go Northern Baptist finally were forced to close their doors and cease functioning.

## Name Is Changed

The year 1892 saw other significant changes made in the constitution of General

Conference. The conference meeting was held that year in Lowell, Massachusetts, October 5-12 and there were 81 official delegates enrolled, besides ministers. The body approved the Articles of Incorporation which had been drawn up in 1891 and approved of a change of name from General Conference of Free Will Baptists of North America to General Conference of Free Baptists.

In the minutes of the meeting of 1892 it is recorded that the yearly meetings and associations shall have the right to vote on the new charter of incorporation, and when  $\frac{3}{4}$  of the membership of the denomination has voted in favor, then all yearly meetings and associational treasurers shall transfer properties and funds to the treasurer of the new conference.<sup>3</sup>

In the same meeting it was voted to ask all the benevolent societies to transfer their funds and merge their interests into and with the General Conference.<sup>4</sup>

## Board Ran Conference

General Conference polity was made by a conference board consisting of 21 members, chosen by ballot from persons in good standing in the denomination, who may or may not be members of the conference. One-third of the number must be women. This board had power to "choose all needful officers, adopt all rules needful for its own government, and to carry out the plans and undertakings of the conference; make contracts, employ agents, authorize the execution of legal papers, collect and appropriate funds, and exercise all the powers and functions of General Conference not in conflict with its rules, regulations, and directions . . ."<sup>5</sup>

While this board was required to report all its transactions to General Conference for final approval, it is to be remembered that the conference met regularly only once every three years, so that actually the majority of conference business was transacted by this board of 21 members. Thus, so much power was invested here that could not be properly controlled that before too

<sup>1</sup> Minutes of General Conference—Harper's Ferry, West Virginia, 1889 Sept. 25, Oct. 2.

<sup>2</sup> Record of Baptist Congress—1905.

<sup>3</sup> Digest of Conference Law, 1892 (25th Session)

<sup>4</sup> Ibid

<sup>5</sup> Minutes of General Conference, 1892, Lowell, Mass. (28th Session)

EDITOR'S NOTE: Two more articles are all that will be published of this series which has been running for more than a year-and-a-half. The manuscript for the book is in the hands of the printer and the book will be ready for distribution the last of November. Details about cost and pre-publication orders will be made next month.



many years the Board was in reality the conference and Baptist principles and practices became a stated fact rather than a practiced one.

### **"Alike-ness" Cited**

When the merger plans became an important item on General Conference agenda, the actual details and arrangements were left to the conference board to work out and present to conference in regular session. This board recommended the election of a committee to meet with the Northern Baptist representatives and lay initial plans for the discussion between the two groups. In the subsequent meetings, in almost every case, there were members of the board present in the committee meetings and by and large, it was their thinking that set the pace during the talks which ensued.

That there was a growing sense of compromise on the part of the Free Will Baptist leaders cannot be denied, for the record bears out the fact that the idea of "alike-ness" between the Free Will Baptists and the Northern Baptists was rapidly taking hold. Rev. I. D. Stewart, one of the eminent Free Will Baptist historians, in pointing this out, wrote, "If the difference between the Free Will Baptist position and that of other Baptist groups had been no more pronounced in the beginning than it now is, there would never have been a Free Will Baptist denomination."<sup>6</sup>

### **Leaders for Merger**

Professor Anthony, of Bates College, Lewiston, Maine, in making an impassioned plea for the merger before the General Conference declared that there was not enough difference doctrinally to practically warrant the existence of two bodies. He went on to say that there was so much in common between the two groups and that so much could be gained by both sides through the process of merger that it would be sinful not to follow through with such plans.

Joseph W. Mauck, president of Hillsdale College, in a paper setting forth the likeness in doctrine of the two groups which he read before the Baptist Congress in Cleveland, Ohio, in 1905, stated that Free Will Baptists could no longer claim that they were Arminian, inasmuch as a great portion of the ministers no longer held to this view, and that in the light of this fact, the last major barrier had been removed and that merger was both advisable and inevitable.<sup>7</sup>

### **Alluring Promises Made**

The appeal from the Northern Baptist standpoint was based on a "stronger fellowship" idea and was full of alluring promises and suggestions. One of their leaders deplored the fact that the early Baptists had stood on such untenable grounds as unqualified predestination and the evils which accompanied such doctrine, and praised the Free Will Baptists very highly for having come out from such teachings in favor of a universal gospel. He then went on to point out the grounds which presently ex-

isted for fellowship and understanding, as well as the strong likeness in doctrines which existed, and suggested that if the two groups would pool their resources of membership and money, they would be in a position to win the world to the Baptist movement.

Another Northern Baptist champion, when faced with the fact that there were still some of the Free Will Baptists who believed in the possibility of apostasy as opposed to the "eternal security" of the Northern Baptist doctrine, proposed that no line should be drawn here. Each individual was to believe and preach as he chose in regards to this matter and Free Will Baptist churches, under no circumstances, would be censored nor molested if they wanted to continue this practice.

One leader even proposed that Free Will Baptist churches be permitted to retain the name "Free" or "Freewill" if they so desired. However, the Free Will Baptist leaders objected to this, holding that any merger arrangements should be binding and final, and that all concerned should carry the same name and advocate the same doctrines.

### **Merger Articles Presented**

After considerable exploratory work, during which time both the technical and legal angles of the matter of merger were discussed and planned, a resolution was presented to General Conference in session at Cleveland, Ohio, in October, 1907, containing the articles of the merger and urging the General Conference to vote in favor. However, two items in the articles came under heavy fire from the opposition, made up of representatives from Missouri, Illinois, Indiana, Nebraska, Texas, and Oklahoma.

They were:

(1)—That all doctrinal differences be settled by taking the literal teachings of the scriptures as interpreted by the merged body.

(2)—That all monies in the various General Conference accounts as well as all denominational property, be turned over at once to the treasurer of the merged group.

A straw vote at this conference showed a majority of General Conference to be opposed to the merger, and had the issue been decided then and there, it would have been soundly defeated. However, the matter was given to the constituent yearly meetings and associations, to be decided on by vote in the various associations, and the final result to be tabulated three years hence, in 1910. Evidently this was a shrewd maneuver to assure passage, for the north-eastern states were strongly in the majority and were solidly in favor of the merger.

### **Floor Fight Developed**

In July, 1910, at Old Orchard, Maine, the matter came up for official vote. There was a hot floor fight on the question, with the western delegation protesting all the way. Their champions were Rev. T. C. Ferguson, of Missouri, (who is yet living) Rev. John H. Wolfe, and Rev. Morris of

Nebraska, and Rev. Maywhorter, of Indiana.

Ferguson was vigorously outspoken and objected to the manner in which the matter was being decided. He raised the question as to whether the General Conference had a right to take funds which had been gathered for a Free Will Baptist program and give them over to any other group. He was answered by Professor Anthony, who said, "Away with the old dead hand of the past. We are looking for a new day."

Maywhorter and Wolfe objected to an organic union which would completely remove the Free Will Baptist identity and purpose whereupon they were assured by Rev. Mauck that "this is not to be an organic union, but merely a fellowship arrangement for the mutual benefit of both denominations." The battle continued for two days before the resolution of merger could be brought up for vote. When it finally came and votes were in from the yearly meetings and associations, it was carried by an overwhelming majority.

### **One Dissenting Vote**

According to the Clerk's record of the vote on the floor, Ferguson of Missouri, was the lone dissenter. The others, realizing that their cause was lost, simply refused to be counted either way. Said Rev. John H. Wolfe, "We knew they were going to hang us, so we were not concerned about the kind of rope they used."

The merger could not become completely effective immediately, due to legal procedure which had to be observed, so a called meeting of General Conference met in October, 1911, to authorize certain matters. The records from the minutes of the last session of General Conference—October 22-23, 1917, sum up the actual process of the merger thus:

"After three years of discussion and preparation, in October 1911, the two peoples took decisive steps toward combining as one denomination. The General Conference of Free Will Baptists, on October 5, 1911, actually turned over to the Baptist societies—the American Baptist Foreign Mission Society and the American Baptist Home Mission Society—the funds, functions, properties, and powers, then in condition for transfer, previously belonging to the General Conference of Free Will Baptists, and these societies became the agents for Free Will Baptists for the prosecution of home and foreign mission work. Since 1911, the action thus begun has been continued. Property and funds have been further turned over as fast and as far as legal and ecclesiastical consideration permitted; and in the different states the movement toward union and consolidation has been taken up and carried on, bringing state organizations, and the funds and functions of the two peoples within the states into one common state organization . . ."<sup>8</sup>

(Continued on page 13)

<sup>6</sup> History of Free Will Baptists, Volume I.

<sup>7</sup> Record of Baptist Congress of 1905.

<sup>8</sup> Minutes of 36th General Conference of Free Baptists— p. 63



# Women's Auxiliary

LABORERS TOGETHER WITH GOD

## Women at Work

### Now Is the Time to Teach

MRS. M. G. SHIVER

Someone has said that teaching is a straight selling job. If so, it is the most important selling job in the world.

Have you ever seen a person trying to sell a product that he was not well acquainted with? This experience is no doubt taught you the lesson that if a salesman is to be all his job requires, he must know his product.

What kind of Christian teacher are you? To successfully "sell" Christ you must first of all know him. Jesus was the master teacher, but to us he committed the message of redemption. As auxiliary women there are numerous ways we can teach.

We must be teachers in the home for we know the home is the first school children attend. If we are not Christian teachers in the home and do not impart to our children a knowledge of the Bible before they enter public schools, we will have lost the finest opportunity ever given by God. The children receive little, if any, religious training in the school. We mothers are the greatest teachers. How essential it is for us to daily examine our lives in the light of the life of Jesus.

Children learn by precept and example, whether at home or at school, but the most effective way to teach is by example. We may also teach, however, by telling, by memorials, and by sharing our experiences. No matter how we teach, our purpose should always be to bring forth fruit in changed character.

If we are to be successful in our Christian teaching we must be willing to pay the price of the Christian teacher. This would involve at least five obligations: (1) We must have a life surrendered to Christ, (2) With all our heart we must want to see the task done, (3) We must study the Bible conscientiously, (4) We must love all mankind, and (5) We must be willing to work.

Today we who believe that Jesus Christ is the hope of the world must fully realize how great a part Christian teaching will play in the fulfillment of that hope. In years past continents were removed from each other by seemingly impossible barriers, but there is no place in the world that cannot be reached in a jet plane in twenty-four hours. This should bring a challenging

question to us: "Are we taking advantage of the great opportunities offered in this advanced age to teach and train others in Christian truth?"

It seems that all too often we are more concerned with the *means* of life than the *end* of life. We have allowed material progress to outstrip us in the development of the spiritual life.

Being an effective Christian teacher is more than simply having Christ. It is letting Christ have you. What was the secret of Paul's teaching success? It must have been that the more Christ had of him, the more Paul wanted him to have and the more richly Paul could share Christ.

Let me suggest at least three areas where we need to improve our auxiliary teaching. In the first place we need to enlist the adult women in the church into our auxiliaries. Every woman church member should be on the active list of a Woman's Auxiliary. Could the cause for the failure be that we do not have our hearts in our task?

And why are there so few youth auxiliaries in our churches? We cannot wait until our young people are grown before we train them to take our places in the churches and auxiliaries of tomorrow. It is not hard to recognize the truth of Alexander Pope's words, "As the twig is bent, the tree's inclined." Let us not wait until our youth are washed away by the tides of sin and lust, but through Christian teaching let us weed out the tares of selfishness and sinfulness while the plants are young and tender.

A third area in which we need improvement is in study classes. Here we can train teachers. Here we can gain the mastery of our subject matter. Here we increase our vision. There is a need among us to mobilize all the spiritual forces at our command so that we may give to those who come after us weapons with which to successfully fight the good fight.

So that local and state officers may be in personal contact with the officers and chairmen of the WNAC, we are listing here their names, positions, and addresses. *President*—Mrs. L. D. Miley, 2543 Cantor Ave., Memphis, Tenn.; *vice-president*—Mrs. J. B. Chism, Box 48, Turbeville, S. C.; *executive secretary-treasurer*—Mrs. Homer E. Willis, 3801 Richland Ave., Nashville 5, Tenn.; *recording secretary*—Mrs. Ralph Staires, 828 S. Harvard, Tulsa, Okla.; *assistant recording secretary*—Mrs. Ronald Creech, 618 N. Hudson, Warwick, Va.

■ Addresses of the chairmen are as follows: *stewardship-prayer*—Mrs. Cecil Campbell, 826 Pollock, New Bern, N. C.; *youth*—Mrs. Luther Sanders, L-11 Nashua Circle, Cordova, Ala.; *study course*—Mrs. Paul Pursell, Box 997, Bristow, Okla.; *personal service*—Mrs. E. D. Hellard, 7518 Garden, Houston, Texas; *literature*—Mrs. Eunice Edwards, Box 636, Desloge, Mo., and *promotional*—Miss Joyce Thompson, 3801 Richland Ave., Nashville 5, Tenn.

■ In Hobbs, N. Mex., a vacation Bible school was conducted in August by the Woman's auxiliary of the church. The enrollment was 73, with all daily offerings going to home missions. Mrs. L. C. Pinson directed the school. ■ Antioch district convention met August 6 at Hector, Ark. Rev. J. D. Coffman brought the convention sermon. Special feature of afternoon session was playlet, "Lighting Your Way by Giving Your All," presented by Welcome Home auxiliary. ■ New officers have been elected by Bristow, Okla., auxiliary. They are Viola Meadows, president; Mildred Mounce, vice-president; Lula Wiley, recording secretary-treasurer, and Kathleen Johns, corresponding secretary. Special recognition was given Mrs. Wiley for nine years of service as secretary-treasurer. New chairmen are Cleo Pursell, youth; Ruby Dotson, study course; Virginia Johns, program-prayer, and Freda Hill, personal service. ■ Cumberland district auxiliary convention held all-day meeting August 24 at East Nashville church, Nashville, Tenn.

■ WNAC office has listed goals for each state in the visual aids project for the Indian mission field. Total of \$1,000 divided as follows: Ala., \$45; Ark., \$20; Calif., \$45; Fla., \$25; Ga., \$60; Ill., \$30; Ky., \$20; Mich., \$60; Miss., \$25; Mo., \$100; N. C., \$175; Ohio, \$20; Okla., \$100; S. C., \$80; Tenn., \$100; Texas, \$55; Va., \$20; W. Va., \$20. All offerings for this cause should be sent to the WNAC office. ■ Mrs. H. B. Sloan, retiring executive secretary-treasurer, released a financial report that showed the WNAC income was over \$12,000 for the year 1954-55. Over \$7,500 of this came from literature sales.

#### MISSIONARY ISSUE

Next month a special 20-page missionary issue of CONTACT will be presented by the departments of Foreign and Home Missions. The following month the Free Will Baptist Bible College will offer a special number. Make sure you receive these by subscribing or renewing now.

Mrs. Shiver is secretary of the Georgia state auxiliary convention. She is from Elmodel, Ga.

(Continued from page 7)

Choosing  
the  
better  
part...



MRS. EUNICE EDWARDS

Twice in my life I have made scrap quilts. In them went all the odds and ends of material I had saved. The patterns were a hit or miss arrangement. They were usable, but not attractive.

It is possible that many people use Romans 8:28 in much the same manner. We read "that all things work together for good to them that love God, to them who are the called according to his purpose" and use it as a sling into which we throw all the unpleasant, hard things that happen. Often it means we blame God for our foolishness. Anything and everything, hit or miss, is thrown together and chalked up to the Lord. The result is a "scrap" life.

When a contractor begins a house he confers with the owner and gets a picture of the finished house as well as a set of blueprints. He does not build in a hit-or-miss fashion. Every piece is put into its exact place, for the home must be several things to the owner. It must be attractive. It must be functional. It must be enduring.

Such a home does not come into being without careful planning and then a careful execution of those plans. Every time the carpenter adds another board or brick he has a reason for it. He is working toward attaining the exact replica of the picture.

Can we say the same as Christians? Is there a sane, practical pattern being followed? Do we see the picture as God sees it? Do we want more than beauty?

The story is told of a contractor who went to Europe and left an employee in charge of building a house while he was away. The employee decided that since the "boss" was out of the country he would cut a few corners and save a nice sum for himself. He used inferior sub-flooring, cheap nails, a low grade of lumber, and even cheated on the paint specifications.

When the house was finished the cheating had been hidden and the structure appeared to be of the highest quality. Upon the contractor's return, the employee showed off the house with a great display of pride. Turning to him, the contractor said, "As a reward for your devotion to me and for your trustworthiness in my absence, I am giving you this house."

Are we selling ourselves short? Are we cheating and pretending to follow God's pattern, but actually doing what we want to do. God has a pattern for every life and when his Son returns he expects to find an exact replica of it in your life.

trustees last March. His views were not examined by the presbytery.

Barrus said after the meeting that he plans to continue as a graduate student at the Vanderbilt University school of religion. He told the *Tennessean* reporter he plans to become a minister of another denomination and do religious journalism work.

Wallace said he plans to continue as pastor of the Shady Grove church, where he has served a year and a half. During the hearing, Wallace said he explained his views on salvation to his congregation at its annual meeting in July and that the congregation with only one dissenting vote, agreed to keep him as pastor for another year.

If the church continues to keep Wallace, it could be dropped from the fellowship of the Cumberland association of churches, Mr. Craft said. The association includes 42 churches in middle Tennessee.

Barrus is from Virginia and Wallace is from North Carolina. Since being dropped from the Bible College faculty, Babcock has accepted a position at the non-denominational Grand Rapids School of Bible and Music in Michigan.

Honor Roll

"Every Church Family" Plan

The following churches are using the "Every Church Family" plan to see that all the members have the opportunity to get CONTACT. May we add your church next month?

Fellowship church, Flat River, Mo.  
Rev. Rolla Smith, pastor

Southside church, Paintsville, Ky.  
Rev. Homer Willis, pastor

Pocahontas church, Ark.  
Rev. J. Reford Wilson, pastor

Airport church, Tulsa, Okla.  
Rev. Dale Munkus, pastor

Blythe church, Calif.  
Rev. Lonnie Rolan, pastor

Bakerville church, Mt. Vernon, Ill.  
Rev. George Waggoner, pastor

First church, Tulsa, Okla.  
Rev. John H. West, pastor

Oak Ridge church, Tenn.  
Rev. Milton Crowson, pastor

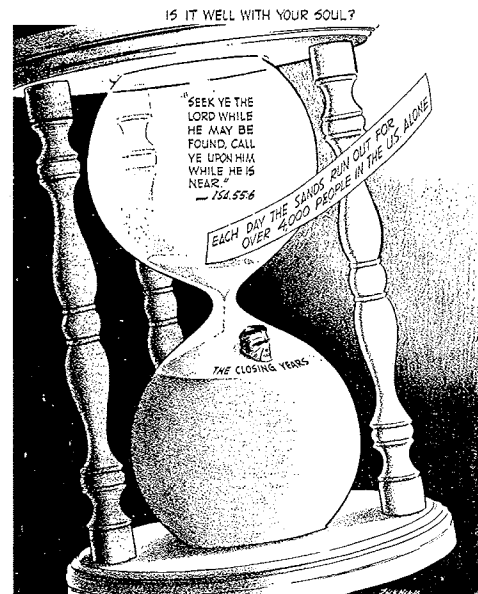
First church, Savannah, Ga.  
Rev. Louis H. Moulton, pastor

Beech Springs church, Saltillo, Miss.  
Rev. Wilburn Beasley, pastor

New Hope church, Joelton, Tenn.  
Rev. Robert Hill, pastor

Myrtle church, Mo.  
Rev. George W. Scott, pastor

Horse Branch church, Turbeville, S. C.  
Rev. J. B. Chism, pastor



Those rocks were useful, both as a pillow and a pillar. From that night on Jacob remembered that place as the house of God and the gate of heaven.

Some of the greatest Christians were saved in very humble places. It is not the place—the church or cathedral—that adds to the reality of God's redemptive plan, but the longing of the soul. When Jacob placed his head on the rock pillow he had trouble in his heart, but in the stillness of that dark night God began to talk to him.

It is usually after we retire for the night, away from the busy hours of the day, that God makes his appearance. It is then he disturbs the conscience and magnifies the awfulness of sin. "Come now, let us reason together," God urges. If you need the peace of God to calm a sin-troubled heart, let your pillow this night become your Bethel. God will hear the faintest cry in the darkest hour.—Willard C. Day.

# Possessing Our Possessions

(Continued from page 3)

forced. The day of supineness, hesitancy, and inactivity has passed. We will never be able to combat paganistic trends with a pessimistic program!

In this chaotic condition people are grabbing at a straw. Ill will has dipped its needle in venom and poisoned the blood stream of civilization. We have been spraying the den of iniquity with perfume in order to kill its stench; we have been painting the pump in order to purify the water in the well. The bleak winds of destiny are howling their protest to our totally inadequate missionary, evangelistic, Christian education, and stewardship programs which show how little concern we really have for a lost world.

## ***Calls for Real Men***

This task calls for the best in real men. Many church programs have reduced Christian responsibilities to the level of child's play, hobbies, and intriguing pastimes. They lack a vital aggressive spirit. They are as different from the early Christians as members of a sewing club are from a company of paratroopers.

The words of Israel's commander might well have been directed to us, ". . . and there remaineth yet very much land to be possessed" (Joshua 13:1). We have innumerable possessions we do not possess. Canaan was Israel's God-given heritage, but for 38 years they lounged on its border. They were inert when they should have been alert.

Free Will Baptists must not lounge on beds made by the sacrifices of those who have gone before us. The challenge of Moses to one of the luxury-loving tribes should stir us, "Shall your brethren go to war, and shall ye sit here?" (Numbers 32:6).

## ***Satisfied With Too Little***

One of our major difficulties is that so many are too satisfied with too little. We are like the discoverers of Chesapeake Bay; they thought it was the Atlantic Ocean. Free Will Baptists, numbering 400,000, have less than twenty trained and equipped foreign missionaries. We have made our mark in about four countries and islands. The Seventh-Day Adventists, numbering less than one-half of our membership, are doing missionary work in 389 countries, colonies, and islands and are preaching their messages in 714 languages and dialects.

A ghostlike fear should seize us! We must realize that we are, to a large degree, betraying a lost world. A crusade, unmatched in our history, should be launched. Unprecedented release of spiritual energies only can recapture the heritage transmitted through the centuries.

The goals of the national cooperative plan could be doubled and tripled. We are summoned as men and women have never

been before, simply because the world has reached that pitch of need which it never before experienced. The duty is unavoidable!

## ***Must Know Fields***

There are seven candlesticks in the perfect church, seven lamps in the perfect home, seven seals unto the law, seven colors to the rainbow, and the children of Israel marched around Jericho seven times before it fell. So there are seven words which describe our possibilities for possessing our unpossessed possessions.

The first of these is *reconnaissance*. "And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan . . ." (Numbers 13:1, 2). In our present-day language it simply means to survey the field. We can grow as we should when we come to know our fields better. The group of spies could represent our boards, committees, groups, or teams investigating unchurched areas.

We should launch a program extensive enough in scope, intensive enough in purpose, militant enough in spirit, and spiritual enough in power to possess our possessions. We must get a telescopic view of the world and a microscopic evaluation of our potential strength, then throw ourselves upon Christ, harness all our churches and agencies, and commandeer all our resources for an all-out crusade for the decades that may be ahead.

## ***God's Program Outlined***

The second word is *revelation*. In Numbers 33:51-53 and Joshua 1:5-11 God revealed his program to Moses and Joshua. They were to cross Jordan, drive out all the inhabitants, destroy their images, set up a place of worship to which they might bring tithes and offerings (Joshua 12:1-6), teach the words of the Lord diligently to their children (Deuteronomy 6:5-7) and thus implement a program of Christian education. So before they started the march of progress God revealed his plan to his people.

Jesus revealed our plan when he said, "All power is given unto me in heaven and 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. Amen" (Matthew 28:18-20).

The "go ye" comprehends a missionary program; the "teach all nations" comprehends a program of evangelism; the "teaching them" sets forth a program of Christian education and training; "in the name of the Father, and of the Son, and of the Holy Ghost" demands that it be done under divine authority; "baptizing them" includes a declaration of our faith in the power of the death, burial, and resurrection of Christ, around which we shall find content for our messages; and "lo, I am with you" tells us that the work is solemn, therefore do not trifle; the task is difficult, do

not relax; the opportunity is brief, do not delay; the path is narrow, do not wander; the prize is glorious, do not faint.

## ***Refire or Retire***

With our national headquarters building in Nashville as our Jerusalem and Judea, we are in a position to accelerate and expedite our different phases of work and make amends for the past. General observations of fast-growing churches should compel us to step up our budgets to meet the needs of this hour.

We are victims of a devitalized teaching program in our ministry. Our pale Protestantism lies tortured on the rack of twisted dispensationalism. Today preachers visit the Holy Land and take pictures of places where martyrs died. They are spending vast sums of money following the steps where Paul trod—only now from foam rubber seats of a luxury plane or car. What patience has God with a doomed humanity and a deceitful spirituality. This is the hour for a warrior church! Christ may come and find us bloody and broken but let it be from storming hell's bastions. We must refire or retire!

Our third word is *inspiration*. ". . . for the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. One of you shall chase a thousand; for the Lord your God, he it is that fighteth for you, as he hath promised you" (Joshua 23:9-10). Great victories for the church in the past should inspire us to launch out at our best in a full program. If the apostles in their day could carry the gospel into all the known world, can we not today?

## ***Lukewarm Church Halts Advance***

If we actually believe the Lord's promise of his presence as outlined in the Great Commission, we will be standard-bearers who are ready to make a shroud of our colors. It is our destiny to be assaulted, but it is our duty to attack. We have the wealth of the world tied up in souls. Into our hands is committed the gospel of redemption. What more do we need to inspire us?

The fourth word is *consecration*. A lukewarm church and ministry halts the progress of the advance. The Lord decreed "Surely none of the men that came out of Egypt, from 20 years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me . . . Save Caleb and Joshua: for they have wholly followed the Lord" (Numbers 32:10-12).

A plague in the congregation can bring defeat as in the case of Achan in the battle at Ai. The silver and gold consecrated unto the Lord was to come into the treasury of the Lord. Keeping back that which is the Lord's hurts not only the individual but the church as in the case of Ananias and Sapphira (Acts 5:1-11). Our tithes and offerings are part of our consecration unto the Lord.



## Need to Stay Young

Our consecration calls for putting the kingdom of God first. When one is loyal to the revealed program of the church, it is made a better church. The mission of the church should warm our hearts and challenge our best. Well has someone said: "Marching together the distance is short; singing together the cheer is great; standing together the temptations are easily met; lifting together the burdens are light."

The fifth word is *rejuvenation*. The saddest day for any man is when the little boy in him dies. Moses was a little boy at 80; though young men, the spies were old and afraid. Their report of the promised land said in part, "And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so were we in their sight" (Numbers 13:33).

When Ponce de Leon arrived in Florida he was told of a fountain where one drink would make an old man young and the young would never grow old. He could become and remain a boy. Israel became haughty and proud: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jeremiah 2:13).

## Caleb Was an Optimist

The sixth word is *agitation*. "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it" (Numbers 13:30). This suggests that we need leaders of initiative. To be such a leader may mean that one is blasphemed as a runner of the church, a steamroller, or a dictator. The Calebs are the workers and not the drones, the candles and not the ashtrays of the church.

Caleb believed in arousing his church and helping his pastor. He was an optimist. In Joshua 17:14-19 we find the children of Joseph complaining because they had received such a small inheritance. They asked for, and got, a wooded mountain where dwelt the fierce Canaanites with chariots of iron. They spoke to Joshua this way: "Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?"

Sounds like a progressive board of deacons who want to do great things for God. They wanted the challenge of a bigger job!

## Calls for Desperation

Joseph Parker said that when the church goes stark crazy for Christ it will turn the world upside down. We need men crazy for Christ. If I am sane, two men can hold me. If I am crazy, it would take a roomful to hold me.

Our final word is *desperation*. "Yet now, if thou wilt, forgive thy sin—and if not, blot me, I pray thee, out of thy book which thou hast written" (Exodus 32:32). The cry of a compassionate Moses for his people who had stopped on their way to the

promised land is reechoed in the same searching tones by Paul when he said, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:3).

Prayers of this nature certainly spring from a source of desperation. With Moses it was do or die. This implies an "always at it"—constancy and consistency. Many people do their work by spurts. Now on, then off. They are faucetlike in their fidelities. Hot today, cold tomorrow.

## Milestone May Be Tombstone

The matter of obeying the commands of our Lord's farewell address is one of great urgency and obligation. Ours is the business of the King. We must face the challenging opportunities of the present, the imperious needs of the future. We must rethink our mission, seek to recapture the dynamic of early Christianity, harness all our resources, broaden and bridle all our organizations, and dedicate ourselves anew to Christ to carry out his resurrection orders.

Not only should our souls be stirred with thrills of delight, but we should also be sobered and humbled with the ponderous responsibilities as we stand at a new milestone in this session, continuing on the road to further progress. Otherwise this associational year's milestone may become our tombstone.

Today we are living in a world of confusion, chaos, hunger, hopelessness, misery. It is a time when men's hearts fail them for fear. Bewildering changes have taken place all about us. The fission of the atom was as great a jolt as the step from the stone age to the metal age.

## Make No Alliances

But we have a religious faith great enough for this atomic age. In a world of darkness, we have the light for which millions are looking. We believe in the inspiration of the Bible, the virgin birth of Christ, the atoning death, the triumphant resurrection, the return of Christ, the necessity of repentance and faith, in the new birth, the Lord and Mastership of Christ, the binding compulsion of the Great Commission, that missions is our mission, while heaven waits for the obedient and hell the disobedient.

God has blessed us as we have stuck to the old paths. Let this assembly be marked by a rededication to the faith of our fathers. Let us make no entangling alliances or compromise our convictions anywhere. This is no time for the trumpet to make an uncertain sound. We must sound the positive note. We must go forward in missions, evangelism, Christian education, and stewardship of time, talents and means.

For us to fail to go forward as such a time as this will constitute the most tragic denial of the truth of God's gospel in Christ Jesus that we have ever known. By standing still we shall betray our Lord; by retreating, we crucify him.

"Sanctify yourselves: for tomorrow the Lord will do wonders among you" (Joshua 3:5).

## The Light that Failed

(Continued from page 9)

### Committee Elected

In compliance with legal requirements, the merger group elected a committee consisting of 20 members from each group, for the purpose of protecting the interests of their respective denomination which might later be challenged. As long as any members of this board remained alive, members of either denomination had legal recourse to any of the property rights involved in the merger, and the transfer of property, funds, and functions, was to become finally and irrevocably complete when the last member of the committee had died. So far as records show, only two members of that committee are yet living and they are well into their last days.

Confusion and loss followed the merger on every hand. All local church property and funds which had been made out to yearly meetings or associations now was claimed by the Northern Baptists. Somehow, the new groups assumed the Northern Baptist title and all property not bearing this name was taken over on the strength of the "successors and assigns" clause which was found written into each deed.

### Southern Group Unaffected

The Missouri, Illinois, Texas, and Nebraska churches fought against losing their property and the Missouri and southern Illinois churches were successful. However, supreme court rulings in Nebraska, and Texas as well as northern Illinois, Indiana and western Kentucky, gave all properties and funds formerly belonging to Free Will Baptists to the Northern Baptist group.

In protest, many of the members quit the churches and went to other groups. Gradually, the western Free Will Baptist groups were decimated and separated until they lost all semblance of unity.

The southern Free Will Baptists remained unaffected by the merger, since they had never been active in General Conference affairs. They were strong, numerically and doctrinally, and in the critical years of reconstruction following the merger, they kept the Free Will Baptist name alive and unknowingly furnished the incentive which caused the revival of the western group.

Next Month—*Recovery and Reunion*

### Special Offer

Just a few more days left to get the ten per cent discount on mimeograph machines and supplies advertised on the back cover. It is an introductory offer on these nationally famous machines and expires September 30.

On the purchase of any of this equipment we offer you a time payment plan. Suppose you want the popular Model 200. The ten per cent discount would make it cost you only \$161.55. With a down payment of \$21.55, the balance could be paid in six months at \$24.79 per month, in nine months at \$16.63, or in twelve months at \$12.74.

Terms on the other machines would be comparable. If you plan to buy a new machine within the next year, it will pay you to buy before October 1.

# GLANCING AROUND THE STATES

ROGER REEDS, *News Editor*

## **Fourth New Church Organized in Nashville**

NASHVILLE, Tenn.—The fourth new Free Will Baptist church to be organized here in the past eighteen months was established July 31. Named the Palmer Memorial church, after Paul Palmer who founded the first Free Will Baptist church in 1727 in North Carolina, the congregation plans to locate in the west section of the city where the denominational property is located.

Seventeen members have joined the church and the charter membership roll will be left open until October 1. Services are being held temporarily at the denominational headquarters building. Rev. Sammy Wilkinson is serving as interim pastor until the services of a full-time pastor are secured. Mrs. C. F. Bowen is church clerk and G. W. Hunt is Sunday school superintendent. A full schedule of services is being held, and the first item of business voted by the congregation was to tithe the church income to the Cooperative Plan.

## **Writers' Conference Held at Cragmont**

BLACK MOUNTAIN, N. C.—The second Free Will Baptist writers' conference was held at Cragmont Assembly August 1-4. The conference is sponsored by the Free Will Baptist Press and was under the direction of Rev. J. O. Fort, editor. Besides denominational writers appearing on the program, the group heard Dr. Roy E. Carter, professor in the school of journalism at the University of North Carolina.

## **Meetings Held in Northeast Missouri**

KIRKSVILLE, Mo.—The quarterly meeting and league rally of the Northeast Missouri association were held July 30-31 at the Jewel church. Speakers on the quarterly meeting program were Rev. Kermit Crooks, Rev. Keith Phipps, and Rev. Dean Dobbs. Patty Drennan was winner of the intermediate sword drill held during the league rally. The auxiliary convention was held on Sunday with Rev. Stanley Letterman bringing the sermon. The next meeting will be at Green Grove church with Rev. Orville Dobbs scheduled for the morning sermon.

## **Georgia Church Is Given Organ**

SAVANNAH, Ga.—The First church here has acquired a Baldwin organ as a gift from Mrs. George Theis. Rev. L. H. Moulton, pastor, said that a dedication service will be held for the instrument.

## **Fourteen Saved At Michigan Camp**

DETROIT, Mich.—Fourteen campers accepted Christ as Saviour during the Great Lakes youth camp which was held July 25-30. The camp, which is sponsored by the Wolverine association, registered 99 campers and 25 staff members. Rev. Mark M. Lewis was director with Rev. G. Thomas as assistant director.

## **Minister Ordained at Quarterly Conference**

NEWPORT, Ark.—Morris Tucker was ordained to the gospel ministry at the White River quarterly conference held July 29-30 at the Island church. Reports showed that three ministers in the conference had died since the last meeting. They were C. H. Harris, Black Rock; Jeff Weaver, Batesville, and Lyle Cartwright, Batesville. The next meeting will be October 28-29 at Allan Chapel church, Batesville. M. B. Williams is moderator and Rev. Austin Mullen is clerk of the conference.

## **New Church in South Mississippi**

RICHTON, Miss.—Four new churches have been organized in south Mississippi in the past three years under the leadership of Rev. J. T. Quick. The most recent of these was organized May 12 at Buckatuma with seven members at the close of a tent revival. Four men have also answered the call to the gospel ministry during the time.

## **El Paso Group Wants New Church**

EL PASO, Texas—A group of Free Will Baptists are conducting services here in anticipation of a church organization. They are meeting at 2:30 Sunday afternoons and Thursday nights at the home of Rev. Wayne R. Wegman, 2737 San Diego. The services are being conducted by Rev. A. F. Pierce and Mr. Wegman. They extend an invitation to Free Will Baptist servicemen and their families stationed at Fort Bliss and Biggs Air Force base and to any others in the city to join them in this organizational effort.

## **Missouri Pastor Begins Fourth Year**

FLAT RIVER, Mo.—The first Sunday in August marked the beginning of the fourth year as pastor of the Fellowship church for Rev. Rolla Smith. During that time the church budget has been increased from \$10,000 to \$15,000 and the average Sunday school attendance has climbed from 134 to 173.

## **Father Ordains Son To Gospel Ministry**

BIXBY, Okla.—Rev. Bill Ketchum, pastor of the Free Will Baptist church here, delivered the charge to his son, Bob, in an ordination service July 24. The younger Ketchum is from Haskell.

## **Cumberland District Holds League Rally**

CEDAR HILL, Tenn.—The Cumberland league rally was held August 6 at the Heads church, near here. Feature of the program was a film, "The Power of God." Shady Grove church kept the attendance banner and East Nashville church took the sword drill honors. Next meeting will be November 5 at New Hope church, Joelton.

## **Oklahoma District Holds Annual Camp Meeting**

DRUMRIGHT, Okla.—The annual youth camp and camp meeting sponsored by First Mission association was held at the campgrounds, eleven miles east of here, August 14-25. Camp meeting evangelists were Rev. John H. West and Rev. Harry E. Staires, both of Tulsa. Classes were conducted by Rev. E. M. Kennedy, Rev. Cleo Pursell, and Rev. Woodrow Matthews. Thirty churches sponsor the annual meetings.

## **Pinson Resigns Hobbs Church**

HOBBS, N. Mex.—Rev. L. C. Pinson resigned the church here effective September 1. He announced no future plans at the time of his resignation. Since coming to the church two years ago, he has led them in a remodeling program and the purchase of a parsonage. The membership now numbers 86 and the church supports a full-time program.

## **Tennessee Church Struck by Lightning**

PLEASANT VIEW, Tenn.—The Oaklawn church burned to the ground August 22 after being struck by lightning during an electrical storm. The congregation met on the grounds the following Sunday and decided to begin a building program immediately to replace it. The raised \$1,700 that morning in cash and pledges. They will add this to the \$4,000 insurance collected on the old building and construct a basement church. They will build on top of the basement as funds are available. Rev. Don Hill took over as pastor the Sunday after the building burned.

# GLANCING AROUND THE STATES

## Doctrinal Course Available by Mail

FREDERICKTOWN, Mo.—A Bible correspondence course covering the articles of faith as set forth in the Free Will Baptist treatise has been prepared by Rev. Willard C. Day and is now available for study. The course, which includes 52 lessons, has been approved by the national Home Mission Board. For complete information write the Bible Correspondence Course, Box 345, Fredericktown, Mo.

## Alabama Church Has Mortgage Burning



SYLACAUGA, Ala.—A mortgage-burning service was held August 5 by officials of the First church here. The church and parsonage were cleared of debt a year ahead of schedule. Participating in the ceremonies were the board of deacons and officers of the woman's auxiliary. Shown above burning the mortgage is Rev. R. P. Ritch, pastor, assisted by his wife.

## Workers' Conference Set November 9-11

HUNTINGTON, W. Va.—A regional Sunday school workers' conference will be held here November 9-11 at the Harris Memorial church, according to an announcement from Rev. William Mishler, secretary of the national Sunday school department. The conference will be for workers in the tri-state area of Ohio, West Virginia, and Kentucky.

## Florida Churches Form New Association

JACKSONVILLE, Fla.—Four churches and one mission in this area have recently formed the Northeast Florida association. Most of the churches originally were members of a Georgia association. In its first session the body approved a resolution to send ten per cent of its funds to the Co-operative Plan.

## Oklahoma Mission Board Plans New Organization

PERRY, Okla.—The state mission board and a member of the national Home Mission Board met here early in August to make plans for the organization of a new church. No announcement was made as to the results of the meeting.

## Blue Ridge Association Meets at Cragmont

BLACK MOUNTAIN, N. C.—The second annual session of the Blue Ridge association was held at Cragmont Assembly August 18-19 with a very spiritual and harmonious session reported. New officers are Rev. E. O. Connelly, Forest City, moderator; Rev. John Cansler, Swannanoa, assistant; Mrs. R. H. Reese, Asheville, clerk, and Rev. W. L. Kell, Asheville, treasurer. The body elected a local mission board to cooperate with both the state and national boards.

## Sunday School Convention Meets in South Alabama

ASHFORD, Ala.—The State Line district Sunday school convention met July 31 at the Springfield church. The theme was "Why the Sunday School?" with Rev. Charles Craddock bringing the sermon. The convention voted to have fifth Sunday afternoon rallies with the first one slated in October at the First church, Dothan. New officers are Gordon Odom, president; C. B. Crowley, vice-president; Sara Lou Scott, secretary-treasurer.

## Texas State Association Schedules Meet at Houston

HOUSTON, Texas—The annual meeting of the Texas state association will be held November 1-3 at the First church here. Rev. Everett Hellard is host pastor.

## Northeast Missouri Holds Annual Meetings

KIRKSVILLE, Mo.—Rev. Damon C. Dodd, secretary for national home missions, was principal speaker during the annual session of the Northeast Missouri association here August 4-7. An offering was given for home missions totalling more than \$400. Rev. Lester Jones was reelected moderator and Ethel Thompson, clerk.

The district woman's auxiliary convention met August 7 with Mr. Dodd as the speaker. The theme was, "The Challenge of Christ—Go Ye." Mrs. Lester Jones was reelected president and Leona Thompson, secretary-treasurer.

## Church Goes Full Time Plans Building Program

ABBEVILLE, Ala.—The Union church near here, which has been a half-time church, will go full time on October 1. The church has experienced marked spiritual growth the past year and attendance at Sunday school and league has doubled. A long-range educational program has begun with the construction of wing to the main auditorium to be used for educational purposes.

## Illinois Youth Camp Registers 36 Decisions

BENTON, Ill.—Thirty-six decisions for Christ were reported during the Illinois state youth camp held at the assembly grounds here July 18-27. Rev. Rolla Smith, Flat River, Mo., was evangelist for the camp.

## Missouri Churches Have County-wide Campaign

MINE LaMOTTE, Mo.—The nine Free Will Baptist churches in Madison county sponsored a county-wide revival here July 25-August 8. A large tent was set up on the school grounds and Rev. Willard C. Day, Fredericktown, was the evangelist.

## Pastoral Changes

O. T. Dixon, to Mountain Grove, Mo., from Russellville, Ark.  
 Fred Kirby, to Weleetka, Okla., from Mountain Grove, Mo.  
 Dale Munkus, to Russellville, Ark., from Airport church, Tulsa, Okla.  
 Robert Duck, to Airport church, Tulsa, Okla., from Liberty Church, Bristow, Okla.  
 William Hill, to East Nashville church, Tenn., from Oaklawn church, Pleasant View, Tenn.  
 C. E. Oliver, to Mt. Olive church, Laneville, Texas  
 Ernest Harrison, to Drumright, Okla., from Weleetka, Okla.  
 W. A. Hales, to Trinity church, Nashville, Tenn., from First church, Florence, S. C.  
 Roger Reeds, to Davis Shore church, Davis, N. C., from Bethlehem church, Ashland City, Tenn.  
 Robert Shockey, to Bethlehem church, Ashland City, Tenn.  
 Harry Beatty, to Thayer, Mo., from Drumright, Okla.  
 Charles Hollingshead, to Northport, Ala.  
 Don Hill, to Oaklawn church, Pleasant View, Tenn.

# Revival Campaigns

Church	Evangelist	Pastor	Dates	Dec.	Add.
First church, Savannah, Ga.	J. R. Davidson	L. H. Moulton	10/23-		
Central Ave. church, Okla. City, Okla.	Youth Revival	Jack Dodson	8/20-		
Andrews, Texas	L. C. Pinson	Alford Savage	7/31-8/9	6	
Brightlight church, Bryan, Texas	W. S. Mooneyham	A. F. Halbrook	8/8-14	10	2
Bethlehem church, Ashland City, Tenn.	J. B. Bloss	Roger Reeds	8/5		
First church, Amarillo, Texas	Gospel Trio	W. V. McPhail	7/31-8/7	2	
Huntsville, Texas	Lawnie Coffman	Huey Gower	8/21-31		
Good Hope church, Henderson, Texas	W. S. Mooneyham	Gaston Clary	8/21-28	3	3
Core Creek church, Cove City, N. C.	W. S. Mooneyham	T. O. Terry	9/11-18		
Cramerton, N. C.	W. S. Mooneyham	Roy Rikard	9/19-25		
Hull Road church, Snow Hill, N. C.	C. L. Patrick	Burkette Raper	10/9-15		
Phillips Chapel, Springdale, Ark.	Bill & Bob Ketchum	Tommy Day	8/		
Lockhart, S. C.	W. A. Hales	A. F. Lawter	9/4-11		
First church, Sylacauga, Ala.	J. B. Harper	R. P. Ritch	8/5-		

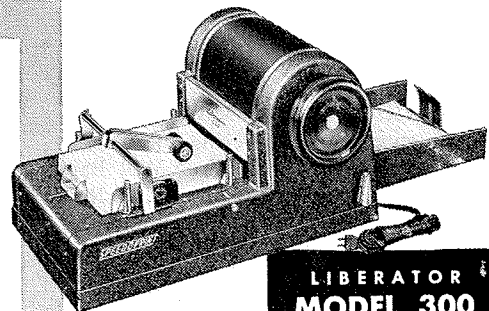
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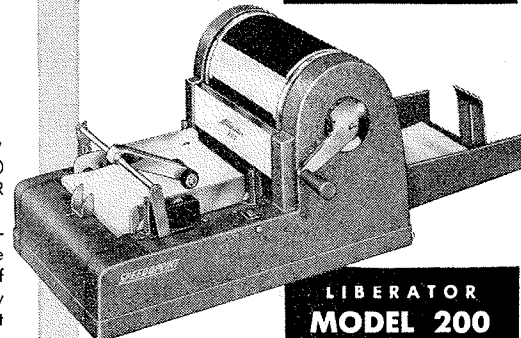
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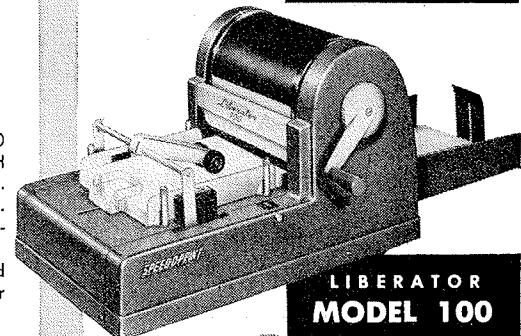
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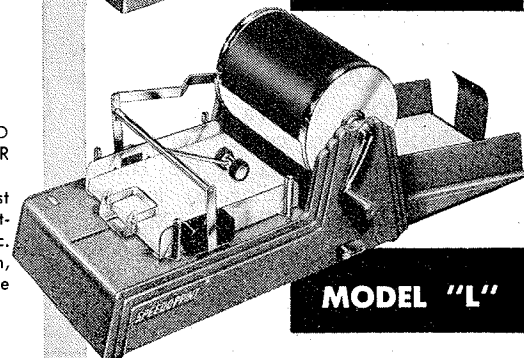
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MODEL 100**

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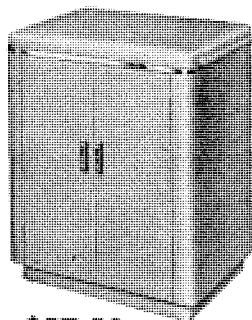
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