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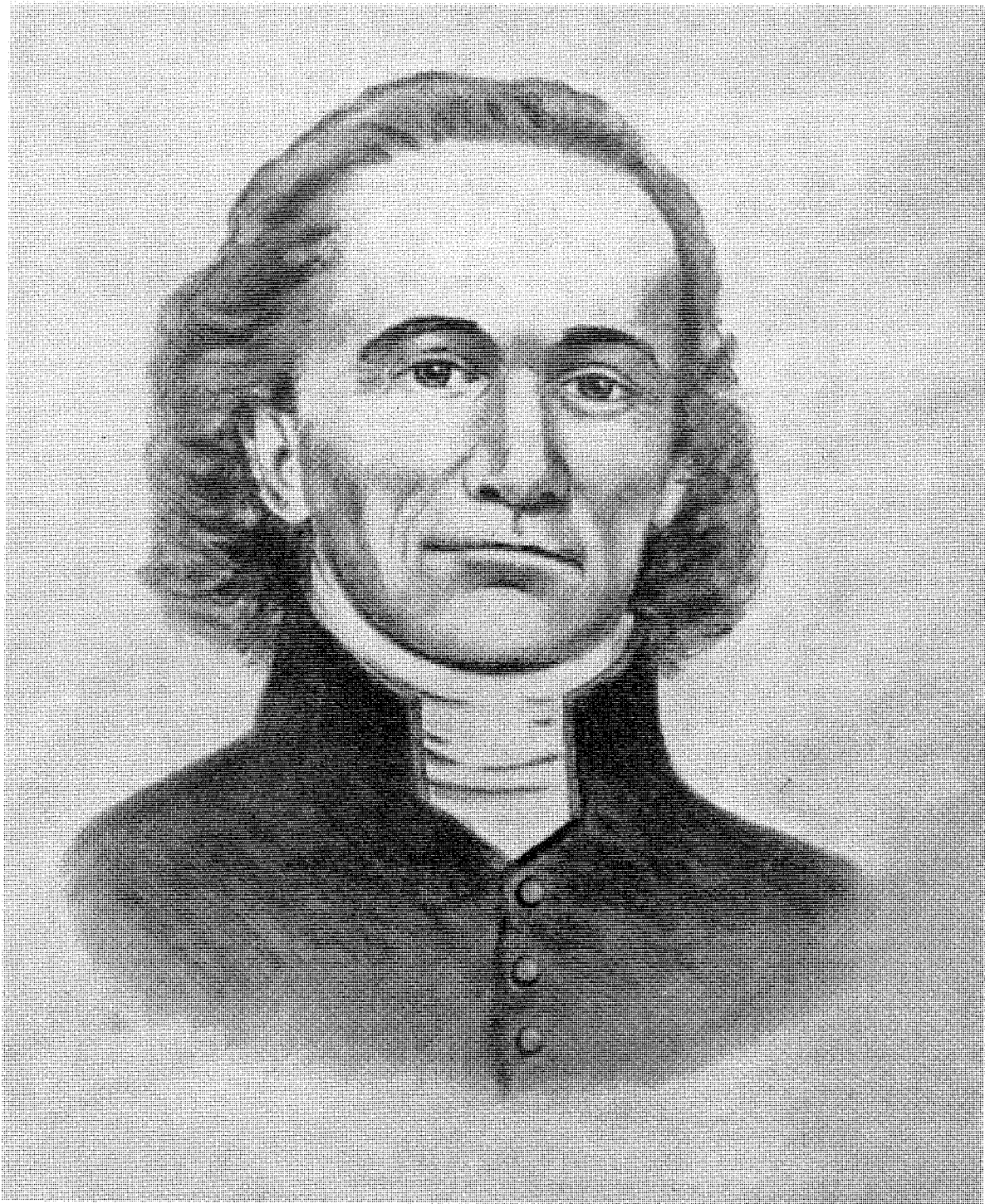
Mrs. Eunice Edwards  
Box 636  
Desloge, Missouri

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of the  
National Association  
of Free Will Baptists

NOVEMBER, 1955

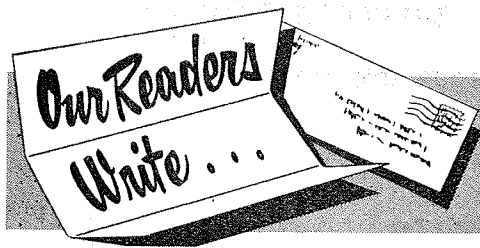
NASHVILLE, TENNESSEE



BENJAMIN N. RANDALL

February 7, 1749

October 22, 1808



### Note of Thanks

Dear Editor:

"I would like to express my sincere appreciation to the many people who have been loyal in supporting us in the past years in the National Association. I shall always be grateful for the privilege of serving as national moderator for three years.

"I would like to make it clear that I am happy with the situations which exist in our denomination today. I am especially thankful for the position that Rev. John L. Welch and Dr. L. C. Johnson, our college officials, have taken regarding the Calvinistic doctrine. Some of the young ministers from our Capitol Hill church have attended the college and my daughter, Peggy Ann, is in school there now. I can recommend this college to any young person who desires a Christian education.

"I have an handbook on Free Will Baptist doctrine ready for distribution which will be helpful to ministers, teachers and laymen. This book deals with the plan of salvation, communion and feet-washing, water baptism, establishment and identity of the Church, immortality of the soul, eternal punishment, eternal life, and the possibility of apostasy. The book sells for \$1 and orders should be addressed to me at 2713 S.W. 33rd, Oklahoma City 8, Okla."

Rev. E. E. Morris  
Oklahoma City, Okla.

\* \* \*

### Telecast Helps Church

Dear Editor:

"I have received every issue of CONTACT since the first. Needless to say, we feel that it is one of the most inspiring publications that comes into our home. I have never taken the privilege of writing before, but feel that we have a bit of news that may be of interest.

"The local television station contacted me about the first of August with an offer of thirty minutes each Sunday afternoon if we cared to produce and present a live program. Needless to say, we gladly accepted the generous offer and have now been on the air some nine weeks. The station, KVVG-TV on Channel 27, covers a population area of some 4½ million people in the San Joaquin Valley. As you know, this is the very area where our work is most strongly established in California. Our air time is from 3:30 to 4 p.m. on Sunday afternoon, which is almost ideal

for a religious program. The program itself consists of music and a discussion panel. Several extensive polls in this area have shown that actual preaching is not very well accepted, but that a panel will draw much interest and at the same time will put across the message just as emphatically.

"This program together with the completion of our building program has greatly increased the attendance at our services. We know that many of our visitors are the direct result of our TV time.

"As a member of the Radio-Television Board of the National Association, this proves to me the effectiveness of the medium of television for reaching the un-churched population of our communities. This points out all too clearly that we are not utilizing this God-given avenue for the purpose of the church. The need for systematic, approved-type programming is far greater than the average Free Will Baptist realizes. May we awaken our slumbering senses and use this channel through which flows untold blessings and rewards.

"As a post script, let me say that our building facilities now include nine classrooms and kitchen which will readily convert into a youth hall 65' by 20'. Our church property is now valued at \$40,000, and our indebtedness is only \$5,000."

Rev. Jerry Dudley  
Tulare, California

\* \* \*

### Discusses Pastor's Office . . .

Dear Editor:

Since Baptist principles permit us to go no further, I wonder if it would be possible for us to have a recommendation to each local church that when a pastor's services are to be discontinued at least two months notice be given him. As it is in some of our churches today, a man may one day be pastor and have to leave the next day. It should be noted that in the public school system a teacher must be given three months notice of dismissal. They must be told in April so they may look for another school. Should the people of the world be wiser in their generation than the children of light? Business offices show more consideration for their employees than some churches show for their pastors.

"The practice of immediate replacement is unfair to both the pastor and the work of the church. Would a recommendation for a better plan be possible?"

Dr. William N. Keith  
Paintsville, Kentucky

*Editor's note: Many Free Will Baptist churches have a sixty or ninety day agreement with their pastors. Many others are coming around to this system rather than an annual call because they find the work of the church goes more smoothly. We feel Dr. Keith has struck an important note in the pastor-church relationship.*

### Personally . . .

A timely note has been sounded in the *Challenger*, weekly publication of the Edgemont Free Will Baptist church, Durham, N. C., which we would like to pass on to our readers.

The pastor writes: "It has come to our attention that there are many 'religious groups' going from house to house giving out literature, selling books and taking offerings for foreign missions." He also mentions that some offers for correspondence courses have come through the mail.

We are very certain that this activity by many of the cults is not centered alone in Durham. Indeed, it has been our experience that it is going on with increasing pace all over the country. Free Will Baptist people need to be very careful about the books and literature they buy from door-to-door salesmen and the causes to which they contribute. The Edgemont pastor, Rev. Joseph Ange, advises his people, "We especially warn against the following groups who seem to be doing the most canvassing and soliciting: Roman Catholics, Mormons, Jehovah's Witnesses, and Seventh-Day Adventists."

We have observed that of these four, the last two are the most subtle in their methods. In most instances, the material circulated by the Roman Catholics and Mormons (Church of Jesus Christ of Latter-Day Saints) is labeled as such, although this is not always true. The material of Jehovah's Witnesses is printed under the name "Watchtower Bible and Tract Society, Inc." while the Seventh-Day Adventist books come from the Southern Publishing Association, Nashville, Tenn., and Pacific Press Publishing Company, Mountain View, Calif.

Mr. Ange gives this good advice to all: "We suggest that you do not contribute, buy or receive any literature from any canvasser until you can ascertain whether or not they are Bible-believing, fundamental, born-again Christians. If you have any doubts, call the pastor or educational director."

### Contact

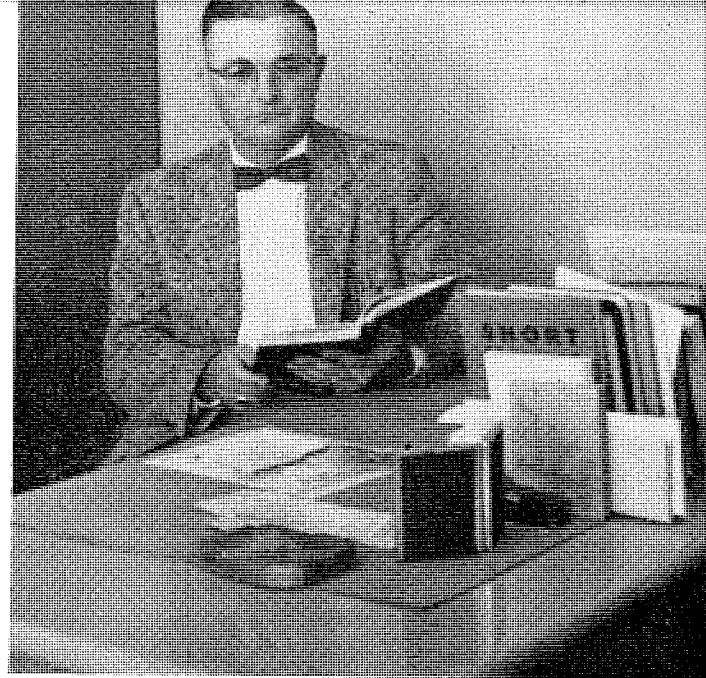
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Issued monthly under the direction of the EXECUTIVE COMMITTEE, composed of CHARLES A. THIGPEN, THOMAS G. HAMILTON, MARK M. LEWIS, HENRY MELVIN, J. B. BLOSS, J. L. WELCH, JOHN H. WEST.

# He Takes Care of the Lambs

W. S. Mooneyham



Sitting behind a desk is a rare pose for Del Priest. There is not much time for it as head of the Juvenile Bureau in Richmond, California.

Someone has been quoted as saying that "Youth is the opportunity to do something and to become somebody." Del Priest agrees with that, but one of his chief concerns is that some of these young people are doing the wrong things and on the road to becoming the wrong "somebodies."

He is head of the Juvenile Bureau of the police department in Richmond, California. That's one reason why it is his chief concern. Two other reasons are that he is a father himself who cares for other people's children and also a Christian citizen (member of the First Free Will Baptist church) who is concerned about his community.

Along with four assistants (two patrolmen and two policewomen), Priest tries to take care of the lambs for the city of Richmond, a town of over 100,000 just a few miles across the bay from San Francisco. Sometimes it is a thankless job, but often a rewarding one. You would agree on both counts if you could spend a day with him.

I did. It was a most enlightening experience.

## Juvenile Hearings Private

After a briefing on the functions of the Juvenile Bureau, we went to the private chambers of Judge Wakefield Taylor, who was serving as juvenile judge. All of the juvenile hearings are held in private, but minister and youth leaders are welcomed by the judge as observers. He feels that by understanding youth problems they help keep many from ever seeing the inside of his chambers.

Sitting in the hall outside his office was an assortment of parents and teenage offenders. Most of them (I learned later) had been there before. We went in and took seats in a corner in order to be inconspicuous. The hearings began.

Judge Taylor meted out justice and mercy (whichever he deemed best in each case) in a manner that spoke of unusual wisdom and patience. He probed down beneath the surface trying to get at the real reason for

each offense. A fifteen-year-old boy was brought in by the probation officer. This was his third time in a year to see the judge. As he nervously twisted his fingers, Priest quietly pointed out a "pachuko" tattoo between the thumb and forefinger of his left hand indicating that he belonged to a "gang." Each point of the mark indicated a law violation or immoral act. The more points, the higher his rating in the gang, Priest said. Eight marks showed on the boy's hand.

## Judge Indicts Parents

After talking with the parents (father and step-mother), the judge sent the boy home for another chance with a severe warning for any future appearances in juvenile court.

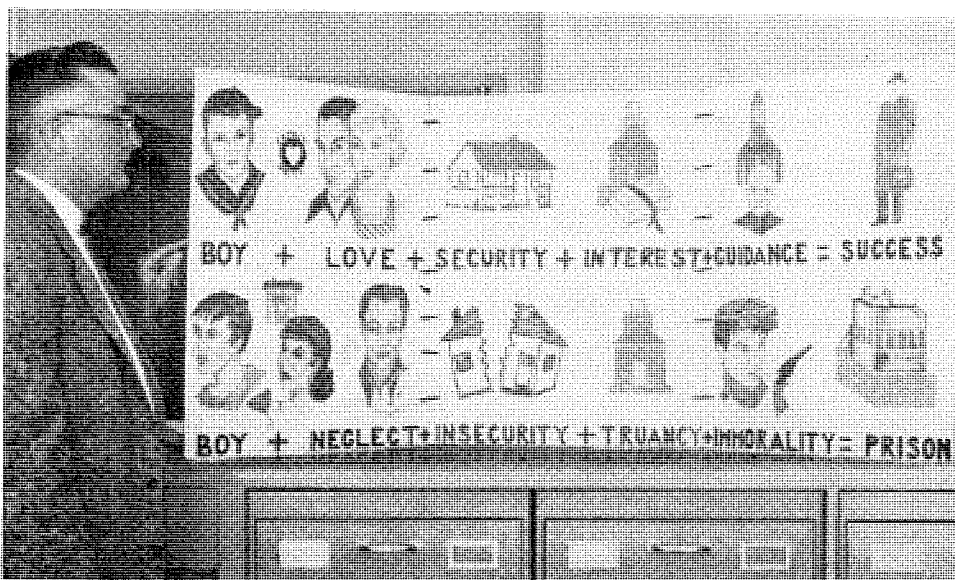
The deputy probation officer presented the next case to Judge Taylor. He looked at the brief handed him as the slight thirteen-year-old boy and his parents sat before him. The boy has been picked up by the police for stealing—the seventh time!

From the observations of the probation officers contained in the report, the judge could readily see that the boy was not as much guilty as were the parents. He sent the boy out and turned to the parents. He who knew how to be warm and understanding with younger ones suddenly became stern and cold. Turning to the father he painted for him the picture of their sordid home by reading the hard, ugly facts from the report.

## Sent to Foster Home

The record showed habitual drunkenness, family quarrelling, abuse of the children, and other situations equally as revolting. Judge Taylor's eyes narrowed and his voice became deliberate: "This boy is a reflection of what he lives in at home. I am not condoning his actions, but it's remarkable that he has done as well as he

(Continued on page 8)



Priest uses these two formulas on his chart in his talks to civic and church groups. One equals "Success"; the other "Prison."

# What is a Successful Pastorate?

The phrase "successful pastorate" is beginning to haunt me. I have heard it many times recently from the lips of church leaders for whom I have tremendous respect. It is often used in introducing speakers who "need no introduction to this group."

"Dr. Doe comes to us as the pastor of the large Central Avenue Church. . . Previously he had a long and *successful pastorate* in the Main Street Church in Blankville." (Italics mine.)

Assuming that Dr. Doe is speaking to a church convention, of which a goodly percentage are preachers and their wives, the introducer has done Dr. Doe immeasurable dirt. Because Dr. Doe is a "successful pastor," he is instantly set apart by most of the preachers as different from themselves. By the law of averages, and by the standards of numbers and quantity which have invaded our church folds, most ministers cannot be successful. We are graded on a curve. You know how that works. Somebody has to be on the bottom, the great majority in the middle and the "successful pastor" on the top.

## Congregation Numbered 22

It is now time to verify an ugly suspicion which may have crept into the reader's mind: "This fellow obviously has a small church, or else the sour grapes wouldn't have set his teeth on edge." A shrewd guess, for last Sunday I preached to only 22 people, five of them children. After church I felt as empty as a blown egg. It was just because I had poured out my soul. There was also a feeling that, according to my ability, seminary training, and the present achievements of some of my classmates (large churches, etc., etc.) I should have preached to 422 at least. Oh, how glad I was that no seminary professor of mine was present! Something has gone wrong. Where did I take the wrong step? How did Classmate John do it? He's no better man than I!

Just how many thousands of ministers ponder these thoughts each week would be hard to estimate.

Mr. Hodges is minister of the First Congregational Church, Ticonderoga, New York. The editor felt the article was challenging enough to reprint from *Pulpit Digest*.

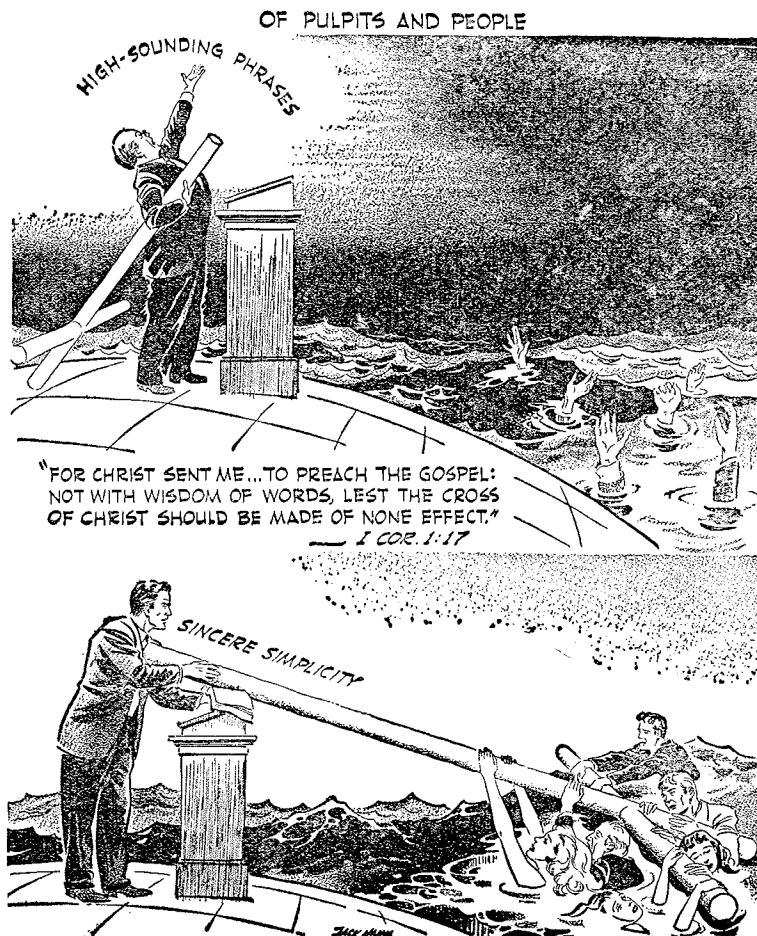
## Graham R. Hodges

Before we go further, let us pay tribute to those men who hold down the difficult jobs of preaching the Gospel and running the affairs of our large churches. It is a man-killing job, and one that few of us in the lower echelons can appreciate. Most of the men in the top preaching posts are there because they have qualities which make them best suited for their jobs. The higher the pulpit, the stronger the gales that blow against it. May God give these men the strength to bear up under the pressures of daily life!

## Victims of Our Standards

The preachers in our larger churches are as much the victims of our standards of value as the middle and lower bracket groups. "Uneasy lies the head that wears a crown." If a well-known preacher gives an average address at a church convention, what do you hear in the corridors? "Not so hot." If one of the lesser fry should give the identical speech, one hears: "Pretty good."

The chief victim of the unofficial, but very real, classification of ministers into successful, good, and "just a preacher" is the Church of Jesus Christ. For when the worldly standards of size and numbers be-



come the yardstick of personal achievement, then pride and status creep into our lives to become ugly substitutes for devotion and service. Today, the vast majority of Protestants are in the small towns and open country. The widest fields are given the least honor. Even church headquarters give undue deference and publicity to "successful churches."

Two things drive preachers from smaller churches. One is economic necessity. The need for more money is a grim master, and many a man would stay years longer in a small church if his salary were raised to a point of decent living. How often have you seen a church refuse to raise a man's salary, lose him, and then pay \$500 more to the new man, plus moving expenses? It happens every day.

### ***Kingdom Is Forgotten***

In addition to Dame Necessity there is the inner drive to succeed. "If you're going to be a crook, be a big one," is an old saying. Every true American mother wants her son to be successful. If he's a preacher she's prouder of him if 500 people came to hear him than if only 50 come.

The final effect of the success in the Christian ministry is to create a field of individual runners, all striving for the "mark of the high calling," instead of a team of workers, all pulling on a single rope attached to a single burden, with some in the front, some in the middle, and some in the rear. With each man pulling with all his might in common with other fellow laborers the Kingdom will go ahead. With each man running for himself, looking over his shoulder to see who's coming up, the Kingdom is forgotten while the runners gather laurels. It is not for the glory of Jim or Johnny that we run, but for the glory of God. "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?"

Inevitably, most of us must man small or medium size churches. If these are looked down on by the "successful pastors", or if the vast majority in small churches have any desire to climb for climbing's sake, then God's Church is immeasurably harmed. And the blame should be both on the "successful pastor" who patronizes the country parson, and on the country parson who is small enough to feel that his post is of less importance than the largest church in the land. For who knows to whom he is preaching? Did the backwoods evangelists of Illinois know that the boy Abraham Lincoln stood before them? Did the parson in the tiny white church in rural Maryland know that E. Stanley Jones sat there listening? They knew none of these things. Thank God they preached Christ just the same! But were they "successful pastors"?

### ***Neither Pride Nor Shame***

A tightly organized church can treat its ministers as good soldiers, send them where it pleases, and keep them there. To outside observers all such ministers may be obe-

dient servants to God's will. Underneath the lid there may be a seething fury of desire for power and larger pulpits. In our more loosely organized churches, which make up the vast bulk of Protestantism, the inner discipline of the individual minister must be substituted for ecclesiastical authority. Within this discipline no place exists for such concepts as "successful ministry," "small parish," or "field of higher service."

The preacher in a big church should not be proud, nor the preacher in a small church ashamed. Take away all inner regard for outward distinctions, and the morale of our ministers will be raised tremendously. But we ourselves must take away the distinctions. The National Conference of whatever church we belong to may equalize salaries, but it cannot equalize our attitudes. We must do that.

All honor to the man who introduces large numbers of people to Christ. We need to make our smaller churches larger and more effective. But who can say who is more "successful": Peter converting five thousand, or Paul introducing Christ to Europe by talking to a few women on the river bank outside Philippi? Equal honor to both. Each on his own way.

### ***Label Is Unfair***

Then what is a "successful pastor"? To begin with, there is no such animal in the Christian dictionary. The term cannot be used honestly in judging a man's life work or its final effect. It is carrying a sales manager's term over into a field where it doesn't apply. To give or withhold the label "success" in the ministry is to assume the role of God. Only He can judge here. The label is unfair to some men, and untrue of others.

It presupposes that the Kingdom is coming, provided enough "success" accumulate. If we can raise the percentage of Americans on church rolls from 53 to 100, then the Kingdom will be here. The idea of "success" subtracts from the unknown workings of the Holy Spirit and places an unbearable standard of achievement on the individual. It gradually leads us to believe that the aim of God is to fit Himself into our individual plans and careers. If we fail, God fails. If we succeed, God succeeds. What a terrible load to bear!

Search the scriptures, brethren! The word "success" is used just once in the King James Version. The first and last time is Joshua 1:8. What takes its place?

### ***Clue Is Faithfulness***

According to Cruden's *Complete Concordance* the word "Faithful" is used 46 times in the New Testament, liberally sprinkled throughout the Gospels, the Letters, and Revelation. Not all 46 times does the word refer to men, of course. Not once is "success," "succeed," or "successful" mentioned. Jesus and the Apostles didn't seem to worry much about success. They assumed it. They tried to be *faithful*

to their commissions. And there is the clue for the modern ministers! Is he a faithful servant of Christ?

Is he faithful to his own commission and to Jesus' own preamble to his ministry:

... he hath anointed me to preach the gospel to the poor ... heal the brokenhearted ... preach deliverance to the captives ... sight to the blind ... set at liberty them that are bruised ... to preach the acceptable year of the Lord.

A minister should ask himself frequently: Are my words slanted toward the poor or toward the rich? Can the brokenhearted find any help in my words not obtainable from a monthly self-help magazine? Has the passion of my youth for social justice cooled down into a "mellowed viewpoint"?

### ***Marks of Faithful Minister***

Is he faithful in his pledge to keep his own spiritual life rich and deep enough to meet his own demands and the myriad drains imposed by others' needs? Does he have a real devotional period every day in his study and with his family? The faithful minister draws daily and deeply on the spiritual bread of life.

Is he faithful in preparing messages worthy of being delivered from the Christian pulpit, or does he dish out trite, moralistic comments on sin and the news events? The minister who remembers his trust regards the Word of Life as a surgeon regards exposed human tissue. Each sermon is needed, each point is applied, each illustration adds to the truth. He regards his part in the morning worship as one of great privilege, when he may speak openly to the inner soul of some sinner and change his life, or when he can lift some public problem up into the rays of Christian light.

The faithful minister uses well the time set aside for study and intellectual enrichment. Though he has countless interruptions and irritations, he knows he is spared many pressures and temptations which beset the layman. He tries to gather wisdom and insights which will be of help to them.

### ***Conscience above Ambition***

He is faithful in meeting humanity's needs, whether in his church or in public. By his manner, by his attitude, by hundreds of thoughtful acts, and by his prayers, he makes it known that people matter more to him than his own convenience or career. He defends the helpless though he is called radical. He knows that he can be successful by always saying the right thing, but his conscience is stronger than ambition or willingness to conform.

He is faithful in church administration, though business details are not to his taste. Finance, records, property upkeep, committee meetings, annual reports—all these may be sheer drudgery to him, but he masters them as a necessary part of his work.

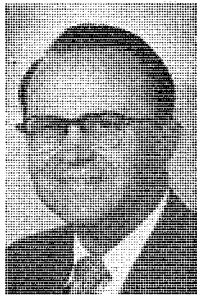
He is faithful in the instruction of the young and old in Christian doctrine and practice. Each child is not a squirming nuisance but a bursting seed eager for the

(Continued on page 15)

# Missionary Conference Slated for Nov. 22-24

Highlighting the theme "Constrained by love. . . that all might live," the annual missionary conference of Free Will Baptists will open on Tuesday evening, November 22 at 7 p.m. at the Free Will Baptist Bible College auditorium and continue through Thursday noon, November 24.

The conference, which is jointly sponsored by the foreign and home missions departments, will feature outstanding speakers from our Free Will Baptist missionary ranks, together with drama and music from the Bible college. The entire program will be under the direction of Rev. Raymond Riggs and Rev. Damon C. Dodd, mission secretaries.



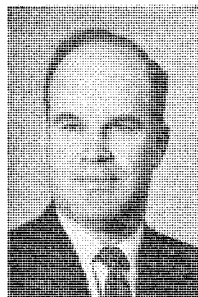
RIGGS

The theme will be developed from three subjects; Sin, the Universal Malady; Christ, the Universal Remedy; and Service, the Universal Obligation. The first two messages will be by Rev. and Mrs. Daniel Cronk, missionaries on furlough from India, and the latter subject will be discussed by Rev. W. S. Mooneyham, denominational executive secretary.

The opening service on Tuesday evening will feature Dr. L. C. Johnson in the introductory message and the college speech department will present a drama entitled, "Thy Will Be Done," an original play written by Miss Naomi Brant, head of the speech department.

On Wednesday evening the film entitled, "Passion for Souls," will be shown. This is a moving message by Dr. Oswald J. Smith in which the challenge of missions is presented firsthand. Following the film the missionary offering will be presented.

The offerings again this year will be divided equally between the two mission departments unless the gifts are designated, in which case they will go to the cause for which they are



DODD

marked. Pastors are urged to plan now to have their churches represented with an offering at this service.

Rev. James E. Timmons, who has recently been sent to Mexico by the Home Mission Board, will speak on Wednesday and Thursday. Other messages will be brought by Rev. J. Reford Wilson, of Pocahtontas, Arkansas, and Rev. Homer E. Willis, of Paintsville, Kentucky.

The conference will close at noon on Thanksgiving day with a commissioning service by the Foreign Mission Board.

# CHURCH OF THE MONTH



The congregation of Trinity church in Nashville, Tenn., moved last year from their old location on Foster street to the building shown above when they purchased it from another group. The building, which has an appraised value of \$85,000, was purchased for \$17,000. Since then about \$10,000 has been spent for remodeling and repairs. A new organ has just been installed, a baptistry is now being constructed and new carpets are being laid. The church is located in northeast Nashville, the same area where the congregation was organized in 1941 by Rev. I. J. Blackwelder. The membership has grown from 44 to 186.

Pastors who have served the church, other than Mr. Blackwelder, are Homer E. Willis, C. B. Thompson, Charles A. Thigpen, E. B. MacDonald and Lonnie DaFout, who led in the purchase of the present property. Rev. W. A. Hales is the present pastor.

## Cooperative Receipts Up Last Two Months

Cooperative receipts for September-October were up more than \$400 above July-August, according to an announcement from the executive office. Total for the last two-month period was \$4,412.74. This is still over \$2,500 short of the amount needed for that period to meet the goal set by the national association.

Receipts and disbursements were as follows:

<i>Receipts:</i>		
ALABAMA		
First church, Dothan .....	\$243.51	
State Association .....	25.00	
Goodwater church, Slocomb .....	97.50	
State Line Association .....	23.35	\$ 388.36
CALIFORNIA		
Churches of California .....		43128
ILLINOIS		
Bakerville church, Okawville .....	\$ 50.00	
Pleasant View church, Dix .....	25.01	
Webb's Prairie church, Ewing .....	23.83	
Johnsonville church, Johnsonville .....	3.00	
Bethel church, So. Roxana .....	14.29	116.13
MICHIGAN		
Wolverine Association .....		513.82
MISSOURI		
State Association .....		719.16
NORTH CAROLINA		
Swannanoa church, Swannanoa .....	177.57	
Goshen church, Belmont .....	60.00	237.57
OKLAHOMA		
State Association .....		599.35
OREGON		
Milton-Freewater church, Freewater .....		35.34
SOUTH CAROLINA		
Temple Original church, Darlington .....		16.02

## Missionary Corrects Cost of Church Building in South India

A few months ago the new church at Kotagiri, South India was featured as "Church of the Month." The cost of the building was listed at \$5,000. A recent letter from Miss Laura Belle Barnard, missionary in that area, points out that this was an error.

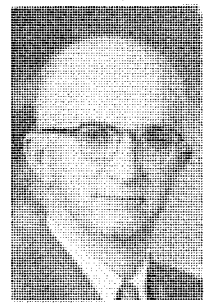
We quote from her letter: "The entire cost of the building was something under Rupees 10,000. According to present exchange, \$2,000 is slightly more than Rupees 10,000, so that the actual cost of the finished building was nearly \$2,000."

TENNESSEE		
East Nashville, Nashville .....	\$300.00	
New Hope, Joelton .....	50.00	
Palmer Memorial, Nashville .....	78.05	
Rev. L. D. Miley, Memphis .....	10.00	438.05
TEXAS		
Central Texas Association .....	\$277.66	
Mt. Olive church, Laneville .....	47.79	
Northwest Brazos Association .....	73.41	
Fellowship church, Bryan .....	86.93	485.79
VIRGINIA		
Fairmount Park church, Norfolk .....		431.87
TOTAL .....		\$4,412.74
<i>Disbursements</i>		
Executive Department .....	1,852.09	
Foreign Missions .....	1,042.84	
Bible College .....	775.98	
Home Missions .....	330.25	
Superannuation .....	164.64	
Sunday School .....	123.47	
League .....	82.32	
Radio-TV .....	41.15	
TOTAL .....		\$4,412.74



## Superannuation Policy Explained by Secretary

NASHVILLE, Tenn.—The work of the Superannuation department has been explained in a recent release to denominational papers by Rev. K. V. Shutes, promotional secretary. Mr. Shutes took over his duties on September 1 after resigning a pastorate at Blakely, Ga. He set up the new office here which is the eighth denominational agency to move to the headquarters city.



SHUTES

In outlining the work of the department, Mr. Shutes listed several points which he urged ministers to consider carefully:

1. The department wants to provide retirement insurance for every full-time minister from 20 to 52 years old and to help set up a superannuation program in every state.
2. Since the national department pays half of each minister's premiums, there must be an increase in funds before they can handle additional policies.
3. These funds could come from two sources: State superannuation programs and local churches who will match their pastor's premiums. The following plan is being used by states which have programs: 75 per cent of the funds is kept in the state to help disabled ministers who are not insurable while 25 per cent is sent to the national department to insure those who can qualify.
4. Local churches need to get under the burden of this program which will help provide for disabled and retired ministers or their families and provide either part or all of the premiums.

Mr. Shutes stated he was available for speaking engagements anywhere to explain the full program. All correspondence should be addressed to him at 3801 Richland Ave., Nashville 5, Tenn.

## Religious Leaders Endorse "S-D Day"

WASHINGTON, D. C.—Religious leaders of all denominations and faiths throughout the nation are endorsing the second annual Safe Driving (S-D) Day which will be held December 1.

Purpose of S-D Day is to demonstrate that traffic accidents can be greatly reduced when motorists and pedestrians fulfill their moral and civic responsibility for safety.

S-D Day in 1954 demonstrated that the place to attack the traffic safety problem is in the community. To every community in the land, S-D Day offers this challenge:

not a single traffic accident throughout the 24-hour period. President Eisenhower has declared: "All of us agree with the purpose of Safe Driving Day. It is to save lives and to prevent injuries. No endeavor could be more worthy of our universal cooperation. None is more urgent."

## Oklahoma Association Adopts \$46,000 Budget

OKLAHOMA CITY, Okla.—A \$46,000 budget was adopted during the forty-seventh annual session of the Oklahoma state association which met at the Central Avenue church here October 18-20. The budget is nearly 20 per cent above last year. The convention also named its first full-time executive secretary. He is Rev. Ernest M. Kennedy, who will leave the pastorate at Lewis Avenue church in Tulsa to set up the state office in Oklahoma City. His address will be P.O. Box 4844, Capitol Hill Station, Oklahoma City. The executive office has been on a part-time basis for several years.



KENNEDY

Other officers are Rev. F. A. McCage, Stigler, moderator; Rev. Bailey Thompson, Allen, assistant moderator; Rev. Weldon Wood, Ada, clerk, and Rev. Robert Duncan, Norman, assistant clerk. The 1956 session will be held at the First church, Sulphur. In business session the delegates voted to become a member of the state United Dry Association after they heard Dr. Stanley Niles, association secretary, outline their program for bringing about local option on beer.

## Tennessee Approves Cooperative Plan

NASHVILLE, Tenn.—Among the business transacted by delegates attending the convention of the Tennessee state association which met at Trinity church here October 19-20 was a motion to approve the Cooperative Plan as outlined by the national association. Such a motion had been tabled for study last year. The convention also decided to change its dates next year to October 30-31. The next session will be held in the Union association.

Rev. C. F. Bowen, Nashville, was named moderator with Rev. W. H. Teague, Knoxville, as assistant. Clerk is Mrs. J. E. Frazier, Ashland City, and assistant is Rev. E. B. MacDonald, Nashville. Appointed to a committee to study a broadening of representation to the convention were the Reverends W. S. Mooneyham, W. A. Hales, and Tommy Burch.

## Arkansas Adopts First State Budget

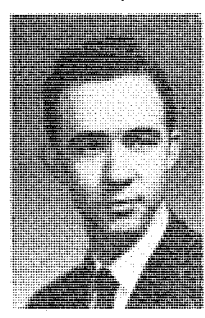
POCAHONTAS, Ark.—A budget of \$8,650, the first such budget in the history of the Arkansas state convention, was unanimously adopted by delegates attending the annual convention here September 28-30. The budget was allocated as follows: \$1,200 to state home missions, \$1,350 for state operational expenses, and \$6,100 to the national cooperative budget. The budget committee also recommended that each church tithes its offerings to the state budget.

They also adopted resolutions recommending that the national Board of Publications publish in two volumes the church history which has been compiled by Rev. G. W. Million, state historian, and asking the American Bible Society to cease publishing and distributing any part of the Revised Standard Version of the Bible.

In connection with adopting a state budget, the delegates elected M. B. Williams, Strawberry, as the first promotional secretary for the association. Other officers elected included Rev. J. Reford Wilson, Pocahton, moderator; Rev. J. E. White, Warren, assistant moderator; Rev. Lewis Barker, New Edinburg, clerk-treasurer, and Rev. Clarence Campbell, Conway, assistant clerk. The 1956 session will be held at the First church, Ft. Smith.

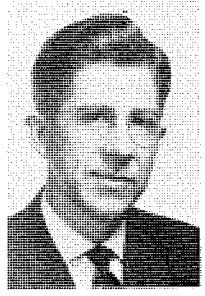
## Turnage Succeeds Bowen As League Secretary

NASHVILLE, Tenn.—Operation of the national League office changed hands November 1, when Ray Turnage succeeded Rev. C. F. Bowen, who resigned after eight years in the position. Mr. Turnage, who came to Nashville from Florence, S.C., graduated from the Free Will Baptist Bible College in 1954 and is currently employed at the institution as food service manager.



TURNAGE

Mr. Bowen, who has been a leader in League work first in North Carolina and later on a national scale since 1933, will continue as a member of the League Board. He resigned the office in order to devote full time to his teaching profession. He is the author of two League manuals and promoted and directed the first and all subsequent nationwide League conferences. He also introduced and edited the *League Monthly*, a magazine for youth leaders.



BOWEN

"I have every confidence in Mr. Turnage and believe that he will do many of the things which I have dreamed of doing for our young people," Mr. Bowen said.

# He Takes Care

(Continued from page 3)

has the way you have been raising him."

The father's head dropped, but the judge continued: "I am going to turn this boy over to the probation officer for placement in a foster home for his own good."

The mother stifled a protest and broke into a quiet sob. The father shook his head unbelievably. Words began to gush out as he promised the judge to quit drinking and get a regular job. Judge Taylor said he would reconsider the case in six months and see if the father was willing to make his promises good. In the meantime the boy would go to another home out of the city where the county would pay for his upkeep.

## Urged Church Attendance

Asked about the spiritual life of the home, the parents said they were Protestant but had no church affiliation. Here Judge Taylor grew warm again and pleaded with them to attend church regularly with the other children. With that he turned

them over to the probation officer who brings the children in until the parents can be located.

## Saved from Suicide

In such cases, Priest has the authority to deal with the adults when juveniles are involved. A tone of satisfaction comes into his voice when he recalls the time they located the mother of four abandoned children. Life had crumbled around her and she was on the verge of suicide. After talking with her, Priest called a local minister who took over the spiritual counseling. Now the entire family is in church, and he says that she never misses an opportunity to help other delinquent parents.

Usually, he says it is easier to deal with the juveniles themselves than with the parents. To have a child branded a juvenile offender hurts the pride of the parents, Priest believes, and many of them will try to cover up for the child or they become indignant. Unless the youngster is a hardened "repeater", they are usually tearful and repentant.

"What is the offense which causes most

of the juvenile trouble?" I asked this Priest that four out of every ten children in our town who are not connected with the church are brought to the attention of law enforcement officers. This figure drops to one out of ten among those who have church connections."

## Job Is Rehabilitation

Q.: "How do broken homes fit into the juvenile problem?"

A.: "Fully fifty per cent of the cases we handle come from broken homes."

Q.: "I noticed that most of those who appeared before Judge Taylor had been there before. Is there a certain number of times this can happen before the offender is sent to an institution?"

A.: "Our primary job is to rehabilitate the youngster and restore him to a normal place in society. He is committed to a camp or institution only when the judge feels we have done all we can do. Sometimes we go to fantastic lengths, if we feel there is yet hope. One boy has eighteen offenses, but we are still working with him. Others are sent away after the first or second offense. It generally depends on the nature of the offense."

Q.: "What form does this rehabilitation work take?"

A.: "A probation officer is assigned to each case. It is his job to work with both the juvenile and his parents in helping the boy or girl to pursue wholesome and character-building activities."

## Bureau Started in 1944

When you consider the record of the Juvenile Bureau in Richmond, there is adequate evidence that Priest and his workers are doing a fine job of rehabilitation. Last year they handled 5,455 juveniles. Of this number, about half came to their attention through no fault of their own. Of the remainder, only 771 were taken into custody and sent to Juvenile Court, while only 20 boys and one girl out of this number were sent to state institutions. This does not include those who were committed to county forestry camps for study and training.

These are some of the things that Priest tells church and civic groups when he is asked to speak to them, which is quite often. He has pioneered in the problem of juvenile delinquency in Richmond. He had been with the police department about a year when the Juvenile Bureau was begun in 1944. He started his work with it then and became its head three years later.

## Active Churchman

He feels that his church activity has helped him immeasurably in his work, and he believes that every juvenile officer should be a Christian in order to do his best work. Priest should know, for he had been with the department four years before he was saved. He now is a deacon in the First Free Will Baptist church at Richmond and serves as assistant superintendent of the Sunday school.

(Continued on page 14)



Priest reads from the law code of the state of California to a teen-age offender who appears before him with her parents. Most of the juveniles who come before him are rehabilitated and restored to society.

would make all the final arrangements and keep in touch with the family.

These two cases, along with others which the judge heard that morning represent only five per cent of the cases which are handled by Priest in the Juvenile Bureau. He disposes of 95 per cent of them himself, without ever taking the juvenile into custody. If the offender is taken into custody, his case must come before the juvenile judge.

And who are the 95 out of 100 juveniles whose cases Priest handles himself? He says that at least fifty of these are called to his attention through no fault of their own. Generally, this means parental neglect. His tone changes when he begins to tell you about the hundreds of innocent children who have been left alone overnight and sometimes for days while parents make the rounds of the nightspots. When such a situation is reported, the juvenile officer

tian law enforcement officer. He answered that there were two major offenses—liquor and sex. In many of these cases, he added, an adult is involved by contributing to the delinquency of a minor.

## Come from Average Homes

Q.: "Would you say that most juvenile offenders come from the 'wrong side of the tracks'?"

A.: "Not by any means. Most of those who get into trouble with the law come from the average homes in our town. On occasions we have dealt with children from very prominent families, however. There is no partiality shown."

Q.: "Would you say the church and its influence and youth programs enters the juvenile delinquency picture anywhere, Mr. Priest?"

A.: "Very definitely. We have figured





## The Prayer Fellowship

J. REFORD WILSON, *Leader*

"But thou, when thou prayest, enter into thy closet. . ." "He went up into a mountain apart to pray: and when evening was come, he was there alone." The significance of these scriptures is that we are taught and we are given an example that it is good to be alone with God in prayer. As the children of God, we need to realize fully our heavenly calling and our dependence upon the heavenly Father. Alone in prayer this realization so often comes to us.

Unite your prayers with many others in praying for the following requests:

- ▶ Pray for the Home Mission department in its special emphasis during the months of November and December. Pray that many will give in honor of John H. Wolfe for home missions.
- ▶ Pray for Rev. William Mishler in directing the regional Sunday school conference to be held in Huntington, W. Va., November 9-11.
- ▶ Pray for the continued recovery of President Eisenhower even as we thank God for his progress thus far.
- ▶ Pray for Rev. K. V. Shutes, newly-selected promotional-secretary for the Superannuation department.
- ▶ Pray that God will give us more laborers to enter the many doors of opportunity which are now opened to Free Will Baptists.
- ▶ Pray for Mrs. Eunice Edwards, newly-elected secretary of the Missouri state association and editor of the *Free Will Baptist Gem*.
- ▶ Pray for the following state conventions: Alabama convention, November 11-12; Georgia convention, November 15-17, and South Carolina convention, November 17-18.
- ▶ Pray that every Free Will Baptist member will respond to the challenge of the special missionary issue of *Contact*. Pray that those whom God is calling will respond by giving themselves to His service, that giving to missions will be increased, and that doors now closed will be opened to the entrance of the gospel.
- ▶ Pray for Mr. Millard Williams, the new promotional secretary for the state of Arkansas, and for Rev. Ernest M. Kennedy, new executive secretary for the state of Oklahoma.
- ▶ Pray that more churches will adopt the "Every Church Family" Plan so that the circulation of *Contact* may go above 5,000 for the first time.
- ▶ Pray for Rev. Raymond Riggs and Rev. Damon C. Dodd, foreign and home missions secretaries, in their planning for the annual missionary conference.

## Lost, Strayed or Stolen

In one of the world's largest packing plants they have an old ram they call Judas. This old animal has been trained to lead the sheep to their slaughter. When the time comes for the slaughtering of the sheep, they turn old Judas in with the flock and he will lead them down the runway to the trap-door. Just before he reaches the chute, however, Judas steps aside leaving the sheep to fall to their destruction.

Well has Isaiah said of us, "All we like sheep have gone astray, we have turned every one to his own way. . ." (53:6). He must have been thinking of the millions who are staggering along following a guide trained by the devil to lead them to destruction. It is the devil's business to wreck every life possible.

But God sent His Son to comb the mountains of sin and the dark valleys, searching for those who have wandered from the fold. We have a beautiful picture



in the parable of the ninety and nine which depicts the earnestness with which the Son of God is seeking the lost. "If a man have a hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Matthew 18:12).

It is possible that you are one of the sheep who has gone astray for whom the Master is searching. Prayers are going up, sermons are going forth, and many are seeking to bring you back to the fold. Even the omnipotent Ruler of the universe is interested in your soul, "For the son of man is come to seek and to save that which was lost" (Luke 19:10).

The pastor has three responsibilities. He must watch over and feed his flock, he must keep under surveillance those who are prone to go astray, and he must evangelize the lost and bring them to Christ. His efforts, all empowered by God, are directed toward your welfare. Are you lost, strayed,

Choosing  
the  
better  
part . . .



MRS. EUNICE EDWARDS

Did you ever stop to consider how many small things we take for granted? Take pins and buttons, for instance, but how lost we would be without them.

Zechariah 4, which deals with the vision of the candlestick, teaches us that there is a real relationship between spiritual and visible things. Even though the Temple had not been built, God saw it as a completed, perfect work. He reminds us in verse ten that small things were important to the finished work.

People often say, "If I could sing like him or serve like her, I'd be glad to do it." The truth is that *your* service, great or small, is important to the perfect work of the church and no small service is to be despised. "For who hath despised the day of small things?" (4:10).

Do not belittle the talent God has given you. The farmer does not despise the mustard seed simply because it is not as large as the corn seed. Each seed is important in its way to him and the future needs of his family. The carpenter does not scorn the nails nor a chef the pinch of salt or dash of nutmeg. Each is necessary to the completed work.

God is as much concerned about the service you render with the one talent he gave you as with the person to whom he gave five talents. Every life—every talent—has its particular service and place to fill.

I once saw a model of a church built of small, brick-like blocks of wood with the members' names on the reverse side of the blocks. On Sunday morning the blocks of those members who were absent were removed. The result was that the building sometimes looked as if it had been shot full of holes. It was a most revealing object lesson on the necessity of every member's presence.

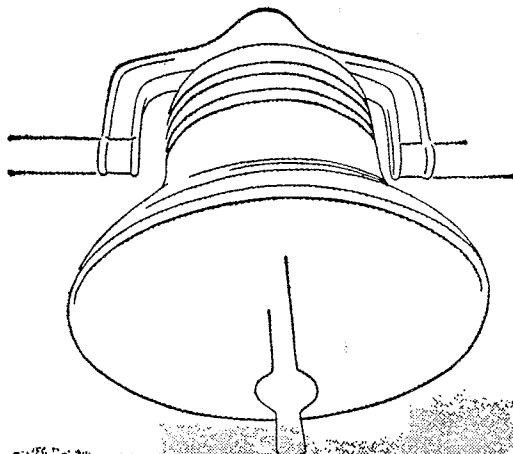
Read the list of furnishings God provided for the tabernacle. Did you ever notice among that list the golden snuffdishes? A small item, to be sure, but very important to the success of the work.

Perhaps you do not have a talent for speaking, but you can pray for those who do. You may not have a voice for singing, but you can smile. Do what you can with what you have and God will bless it.

or even stolen? The Scriptures say, "He found it." Your hope is in Jesus Christ, the Good Shepherd.—*Willard C. Day*.

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*Christian Life, June, 1955*

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The strength of this voice depends upon the prayers, cooperation and support of you — for whom NAE speaks. The role you must assume to keep this voice speaking includes ...

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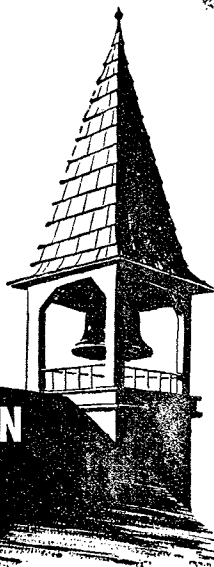
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# A Denomination Reborn

For a period of four years, the General Cooperative Association was the only organization within Free Will Baptist ranks that could qualify in any sense of the word as a unifying agency. The General Conference in the north was dissolved by the merger at about the same time that Dr. Peden's incapacity marked the end of the General Conference of the south. The Cooperative Association, organized December, 1916 was the one organization that served to keep the states comprising the denomination in touch with each other.

In 1918, December 25, the Cooperative Association met in Paintsville, Kentucky for its second adjourned session, the regular tri-annual meeting not being due until 1919. At this session, Missouri, Oklahoma, Texas, Kansas, Nebraska, Arkansas, North Carolina, Tennessee, Kentucky, West Virginia, Virginia, Ohio, and Illinois were represented. The key issue was that of settling on points of doctrine suitable to both groups. Among other things, the feet-washing question came up. A long and somewhat bitter discussion followed on whether or not the rite should be classified as a church ordinance.

The representatives from the east wanted to make it an ordinance of the church, while sentiment in the west was for leaving it an open question, allowing the local churches to observe it or not, as they were led of the Lord. When the vote was taken, the association went on record as leaving the matter to be decided on by local groups. Thus, the 1918 session ended on a note of disagreement when North Carolina and Tennessee withdrew because of the stand taken on feet-washing.

Sentiment had been growing in the east for a reviving of the General Conference and the events which led to the withdrawal of the two leading states in that area sparked a new and more intense desire for such a move. Accordingly, at the session of the state association of North Carolina in 1920, which was held at Rain's Cross Roads church, near Kenly, some of the Tennessee and North Carolina brethren arranged for a meeting to be held the following spring to reorganize the General Conference of the East.

## *Met in Nashville*

Nashville, Tennessee, was the site of this meeting, which convened with Cofer's Chapel church on May 26, 27, 28, 1921. Representatives gathered from Ohio, Alabama, Georgia, North Carolina, and Ten-

## *Damon C. Dodd*

nessee and in a short while agreed to perfect the organization. The Rev. J. L. Welch, of Nashville, was elected as president of the body, with Rev. D. W. Alexander, of North Carolina, as vice-president. Rev. E. C. Morris, North Carolina, was named recording secretary, Rev. J. E. Hodgins, Alabama, treasurer, and Rev. Neal Parrish, of Georgia, was chosen as field secretary.

One of the important items of business was the appointing of a committee to draw up a Constitution and By-Laws for the conference. The committee appointed was: J. C. Moye, J. W. Alford, N. H. Parrish, J. E. Hodgins, and G. W. Fambrough. The committee began its work at once and made a partial report before the meeting adjourned, resulting in the adoption of a Constitution and By-Laws for governing the conference.

An incident of historical importance which took place at the North Carolina state convention in 1920 should be recorded here. In the early days of the Free Will Baptist movement, there was no youth movement of any kind. Under the sponsorship of the General Conference of the north, the denomination's youth were organized into the Advocates of Christian Fidelity. This was the name under which they operated until the conference was merged with the Northern Baptists. In North Carolina there was a Free Will Baptist youth group known as the Mutual Endeavor Union.

## *Youth Groups Named*

Prior to the state convention in 1920, a youth group in Cofer's Chapel church, Nashville, Tennessee had been named by Rev. and Mrs. J. L. Welch, the "Free Will Baptist League." So far as any records show, this group was the first ever to bear the name, "Free Will Baptist League," prior youth groups having been known as ACF and MEU. Mr. Welch introduced the new name at the state convention and pointed out that this title, FWBL, identified this movement with the denomination. It was so well received that Mrs. Alice Lupton and others present agreed to adopt it as the name for the North Carolina group, dropping the title, "Mutual Endeavor Union."

When the General Conference (the name chosen by the new group) met in Marshall, North Carolina, May 25-27, 1922, the name "Free Will Baptist League" was adopted as

the official title for the denominational youth movement, after J. E. Hudgens of Tennessee, and Mrs. Alice Lupton and L. E. Ballard, of North Carolina has spoken in behalf of the young people. Rev. L. E. Ballard was elected president of the new movement and associate editor of the League literature. Rev. J. L. Welch was named editor of the literature with Mrs. Alice Lupton as assistant.

## *Doctrinal Position Stated*

The 1922 session was not so largely attended, but several important items of business were taken up and passed. Among these was a resolution declaring the doctrinal position of the Conference. It was voted "to sustain and defend the doctrines and ordinances of the Original Free Will Baptists, unmodified, and to go to the defense of any individual or group of individuals who were called in question or in any way jeopardized by his holding to or practicing said doctrines or ordinances."

The doctrine of two works of grace or second blessing sanctification, was rife at this time, and the accompanying movement was invading many of the eastern churches and threatening to split them or lead them away from their Free Will Baptist affiliation. Accordingly, this matter was dealt with and the churches were warned of the consequences of having any part of it.

At the close of the session, an Executive Committee was elected, consisting of: J. W. Alford, North Carolina, 5 years; N. H. Parrish, Georgia, 4 years; D. T. Armstrong, Tennessee, 3 years; M. B. Hutchinson, Ohio, 2 years; and J. E. Hodgins, Alabama, 1 year. Records of the subsequent meetings of the conference indicate progress in every department and rapid growth in every phase of the work.

## *Organic Union Talked*

Thus, Free Will Baptists were now divided into two camps; the General Cooperative Association of the west and the Eastern General Association of the east. While these two bodies were separate organizations, they had the same background and worked for like interests. And so it was natural that in the course of time they should begin to think and talk in terms of cooperation and organic union. As early as 1924, representatives were visiting back and forth, and by 1930 it was not uncommon for representative brethren to be present in almost every meeting.

<sup>1</sup>Minutes of General Conference—1922

The common losses and needs of the two groups were bringing them closer together than they themselves realized. In 1927, Tecumseh College had been lost by fire, so that there was no Free Will Baptist educational institution in the west. The east had suffered the loss of the school and seminary in Ayden, North Carolina, so that they, too, were without educational facilities. Both groups realized here a deep need and also that the need could well be met unitedly.

The missionary vision began to clamor for recognition. The Eastern Conference in June, 1935 at Black Jack church, Pitt County, North Carolina, inaugurated the foreign mission program, by putting its blessings on two Free Will Baptist missionaries, Laura Belle Barnard and Bessie Yeley. An excerpt from the minutes of that meeting reads: "Miss Laura Belle Barnard, of Glennville, Georgia, is now ready to sail for India under the auspices of the International Union Mission. She will be stationed in the Queen's Hill Missionary Rest Home, in Kotagiri, South India.

"Miss Bessie Yeley, of Ohio, we understand, has recently sailed for Venezuela; however, she sailed independent of the General Conference. . ."

### Committees Meet

Exploratory talks regarding a merger of the Eastern General Conference and the General Cooperative Association soon became planning sessions. It seemed that the people realized as never before the need of cooperation and unity, so that soon the idea of uniting the two groups was in everybody's mind. Both organizations appointed committees to further the talks and to explore thoroughly any and all possibilities for uniting the groups. The two committees worked untiringly, and in June, 1933, made the first report of their work and offered the following agreement:

*Nashville, Tennessee, June 14-16, 1933*

*We, the joint committee of the General Conference and the Cooperative Association agree to the following:*

*We agree to accept the Articles of Faith of the 1901 Treatise, also the Church Covenant contained in the same Treatise, together with all the forms and usages set forth in the same, with such amendments as may be made and approved by the body when perfected into one organization.*

*We heartily agree to the merging of the General Conference and Cooperative General Association into one body, and we urge that steps be taken immediately for the final consummation of such union.<sup>2</sup>*

*Signed:*

*Rev. J. W. Alford for the General Conference*

*Rev. B. F. Brown for the Cooperative Association*

### Exploratory Talks Begin

At this session of the General Conference, a committee was appointed to meet with a committee of the Cooperative Association in Denison, Texas to make further plans for the merger. The committee consisting of Revs. J. L. Welch, E. C. Morris, I. J. Blackwelder, and K. V. Shutes, was to meet the committee of the Cooperative Association in Denison, Texas, November 6-9, 1934 during the regular session of the Cooperative Association. Plans were made accordingly and on Tuesday evening, November 6, 1934, the association was called to order and on November 8, the two committees met in joint conference. Their report, as given on pages 6 and 7 of the minutes of the Seventh Tri-ennial Session of the General Cooperative Association of Free Will Baptists is as follows:

*Denison, Texas, November 8, 1934*

*The committees representing the General Conference and the Cooperative General Association met in a joint session during the sitting of the Cooperative General Association, Denison Texas, November 8, 1934, and continued the work of uniting the above named bodies as follows:*

*1) In addition to the terms agreed upon in Nashville, Tennessee, on June 15, 1933, we, the committees representing the Cooperative General Association and the General Conference, agree to unite the above named bodies into one national body to be known as the National Association of Free Will Baptists, with the understanding that the two bodies thus united continue to operate under their present organization without becoming in any way responsible for each other's present obligations, and with the understanding that neither of the two shall in any way have jurisdiction over the other, but at the same time they are to continue their work as part of the national body.*

*2) That the National Association of Free Will Baptists meet in its first session in the East Nashville church, Nashville, Tennessee, on Tuesday night after the first Sunday in November, 1935.*

*3) That Rev. J. L. Welch act as temporary moderator and Rev. Winford Davis as assistant moderator of the first session of this national body.*

*4) That the moderator and assistant moderator act as a program committee for the first session.*

*Respectfully submitted,*

*Cooperative Association Committee: J. L. Waltman, Noel Turner, Bert F. Rogers, F. S. Van Hoose, Selph Jones. General Conference Committee: J. L. Welch, E. C. Morris, I. J. Blackwelder, K. V. Shutes.*

### Basis of Agreement Reached

It is further a matter of record in the same minutes that the Cooperative Asso-

ciation committee which represented that association in Nashville in June, 1934, agreed to accept the Articles of Faith of the 1901 Treatise and the Church Covenant of the 1901 or 1916 Treatise as the basis of agreement.

Both bodies having now settled on a basis of agreement and having set the time for a meeting together, nothing further remained to be done until the proposed meeting in November, 1935. In the meantime, the General Conference in session at Black Jack church, Pitt county, North Carolina, went on record as enthusiastically approving the merger plans and the coming meeting in Nashville was highly publicized. A delegation from the Cooperative Association was present at this meeting and was accorded a warm welcome. A spirit of revival prevailed this meeting which was attended by several hundred people, and it closed on a high spiritual tone, looking toward the soon-coming meeting in Nashville.

As the time drew near for the November gathering, East Nashville church had a change in pastors, and supply men were filling the pulpit until a regular pastor could be secured. Fearing that they would not be able to properly care for the meeting under such circumstances, East Nashville church asked to be relieved of the responsibility, and her request was granted. Cofer's Chapel church agreed to take the meeting and plans were arranged for the initial gathering of the representatives from the east and the west.

### Historical Day Arrives

At last the long-looked-for day came and the delegates and ministers began to arrive in Nashville, Tennessee, for what was to become the outstanding historical event in Free Will Baptist history. For an accurate description of the occasion, let us turn to the minutes of that meeting.

"At 7:30 o'clock Tuesday evening, November 5, 1935, in Cofer's Chapel church, Nashville, Tennessee, the National Association of Free Will Baptists convened in its first session. After a lively devotional service of songs and prayer led by Rev. R. N. Hinnant, of Micro, North Carolina, Rev. Winford Davis, of Monett, Missouri, brought a splendid Gospel message to the large congregation of anxious delegates and visitors. . . ."

"At 10:30 o'clock Wednesday morning a rather large number of delegates and visitors met at the church for worship, the organization of the association having been postponed in order that all the expected delegates may have part in the organization. . . ."

### Delegates Listed

"At 1:30 o'clock Wednesday afternoon the people reassembled, and after appropriate devotions, the business of the association was begun. Rev. I. J. Blackwelder was

<sup>2</sup>Minutes of 13th Annual Session General Conference of Original F.W.B.U.S.A.

<sup>3</sup>Minutes, first session of National Association, Nashville, Tennessee, November 5-7, 1935-page 1.

made secretary-pro-tem, and the following delegates were recognized:

#### ALABAMA:

State Line Conference—Revs. M. L. Hollis, Joe Fort, J. H. Haas

State Line Association—Revs. A. H. Godfrey, Floyd Cherry

Progressive Association—Rev. Jesse W. Pike, Mr. P. A. Crawford

Southeastern Association—Rev. D. F. Pelt  
Mount Moriah—Two representatives who did not register

#### NORTH CAROLINA:

State Convention—Rev. J. A. Evans, P. A. Boyette

Western Conference—Revs. S. H. Styron, R. N. Hinnant

Eastern Conference—Rev. J. W. Alford

Cape Fear Conference—Rev. J. C. Griffin, W. A. Jackson

#### GEORGIA:

Midway Association—A. D. Ivey, James Cheshire

South Georgia Association—Rev. E. B. Joyner, S. A. Brooten, Jr.

#### MISSISSIPPI:

Northeast Association—H. E. Post, W. J. Hill

#### OKLAHOMA:

State Association—Revs. B. F. Rogers, E. E. Morris, E. A. O'Donnell, Will Carter

Dibble Association—Rev. Clay Richey

#### MISSOURI:

State Association—Daisy Marcum, Belva Zinn, Mr. and Mrs. Will Pirtle, Eunice Miller

#### TEXAS:

State Convention—C. F. Goen, Rev. E. Sterl Phinney

Central Texas Association—Revs. J. L. Bounds, C. B. Thompson

#### NEBRASKA:

Nebraska and Kansas Yearly Meeting—M. L. Morse

#### TENNESSEE:

Cumberland Association—G. W. Fambrough, Rev. J. E. Hudgens

#### KENTUCKY:

Tri-State Association—Rev. M. F. Van Hoose

#### WEST VIRGINIA:

Tri-State Association—Rev. W. I. Marlow

ARKANSAS:  
Revs. L. C. Doyle, Ralph Staten, and A. T. Blanks were visitors of the State Conference of Arkansas. . .

There were several laymen and visitors present for the meeting and approximately 60 Free Will Baptist ministers were registered.

#### *Welch Elected Moderator*

The first item of business was the election of officers. Rev. J. L. Welch of Nashville, Tennessee was chosen moderator with Rev. Winford Davis, of Missouri as assistant. Revs. I. J. Blackwelder of Tennessee and Bert Rogers, of Oklahoma, were named secretary-treasurer and assistant secretary-treasurer, respectively. To expedite further transactions, the committees were appointed by the moderator and instructed in their duties. A committee on Constitution and

By-Laws was headed by Rev. Henry Melvin. The other members were Rev. E. S. Phinney, Rev. M. L. Hollis, Rev. L. C. Doyle (advisory) Mr. A. D. Ivey, Rev. E. A. O'Donnell, Rev. J. E. Hudgens, Rev. J. M. Haas, and Rev. B. F. Brown.

It was necessary to appoint a Treatise Revision Committee, inasmuch as there were certain matters to clear up on the basis of the merger agreement on which the two groups had been working. This committee was an important one since its work could make or break the proposed National Association. Rev. J. C. Griffin was named chairman, with Rev. C. B. Thompson, M. L. Morse, Rev. W. B. Davenport, H. E. Post, Rev. E. E. Morris, Rev. Ralph Staten (advisory), Rev. E. B. Joyner, Rev. M. F. Van Hoose, Rev. Winford Davis, and Rev. J. S. Frederick as members.

A program committee consisting of the general officers, and a publicity committee made up of Revs. E. C. Morris, Thomas Willey, and Melvin Bingham completed the list of committees.

#### *Missionary Spirit Prevalent*

This first meeting was marked by a missionary spirit. On Wednesday evening the service was in charge of Rev. Thomas H. Willey, of Durham, North Carolina, who spoke on the subject, "Foreign Mission work in South America." After the message, the first foreign mission offering ever to be received by the National Association of Free Will Baptists was given. It amounted to exactly \$75.

For several years prior to this meeting, a joint Education Committee had been working together for the purpose of establishing a Free Will Baptist school. This committee consisted of J. L. Welch and T. B. Mellette, of the Eastern General Conference, and Melvin Bingham, E. E. Morris, and Selph Jones of the Cooperative Association. The Committee made a report at this first National Association, and proposed the following:

1) That Nashville, Tennessee, be accepted as the location for our Bible School.

2) That we begin school work in September, 1936.

3) That a campaign be launched at once for funds to finance the undertaking.

4) That we begin our school work on a small scale, confining the work to a Bible course and add other courses to the same as the Lord prospers us.

5) That this body elect a Board of Trustees to acquire and hold title to any and all property of said school for and in the name of this National Association.

#### *School Plans Laid*

When this report was given, it was unanimously accepted. Rev. J. L. Welch was elected Secretary of Education of the National Association of Free Will Baptists. Five school trustees were elected:

Rev. Selph Jones, Chairman, Mansfield, Mo.

Rev. Henry Melvin, Durham, N.C.

Rev. J. C. Griffin, New Bern, N.C.

Rev. M. F. Van Hoose, Paintsville, Ky.  
Rev. E. A. O'Donnell, Oklahoma City, Okla.

Thus began the first National Association effort at establishing a school for training men and women for Christian service in the Free Will Baptist denomination. Although the 1936 date did not see the plans in operation, this move did result in a surge forward along these lines, and the realization of this ambition was to come just six years later.

The Foreign Mission work was taken up by the body and approved as it then stood. Rev. I. J. Blackwelder was elected Secretary of Foreign Missions. While no missionaries were actually being supported by Free Will Baptists, Miss Laura Belle Barnard and Miss Bessie Yeley were registered as Free Will Baptist missionaries and a native Indian, Mr. Paul, was being given a small stipend. Rev. and Mrs. Thomas H. Willey were also being considered by the Foreign Mission Board as missionaries to Panama or South America.

#### *Revision Report Adopted*

The highlight of this first session of the National Association came when the committee on Treatise Revision was called on to report. As was pointed out on another page, this was to be the deciding factor in the formation of the new group, and much prayer had gone up in behalf of this committee. When the moderator called for the reading of this important report, Rev. Mrs. Lizzie McAdams offered a motion that the report be accepted without a public reading. The motion met with an immediate second and the vote was overwhelmingly unanimous.

This meant that the National Association of Free Will Baptists was now an official reality and that at last, Free Will Baptists were united in a common cause. The entire congregation was caught in the spirit of the momentous occasion. Strong men embraced each other and wept tears of joy and victory. The shouts of rejoicing Christians were lifted in praise to God.

At last someone started an old hymn, the vast congregation joined in, an old-fashioned handshake ensued, and amidst such rejoicing and praising the Lord, the Holy Spirit's stamp of approval was placed upon that transaction which made "them no longer twain, but one." This item was adopted on Thursday morning, November 7, at approximately 10:15 o'clock.

#### *Sunday's Death Noted*

As this great Free Will Baptist work was being born, one of the greatest of modern evangelists was being called home to his reward. From page seven of the minutes, the following is quoted: "Having heard of the death of Billy Sunday, the association stood in a moment of silent prayer, in recognition of the passing of a great gospel evangelist. Rev. J. L. Welch was asked by the association to send a telegram of condolence to Mrs. Sunday."

The final service of the association was

held Thursday afternoon, Rev. S. T. Shutes, of Blakely, Georgia, conducted the devotional service and the sermon was delivered by Rev. C. B. Thompson, of Bryan, Texas. The association was adjourned to meet again in three years at a place to be designated by the Executive Board. This board consisted of Rev. J. W. Alford, North Carolina, chairman; Rev. B. F. Brown, Missouri, secretary; Rev. E. B. Joyner, Florida; Mr. C. F. Goen, Texas; Rev. D. F. Pelt, Alabama.

(Editor's note: And so with this beginning, we bring to a close this popular series of articles which began twenty months ago. This, of course, is not the end of the story. You will find the rest of it, which tells the current story of the National Association of Free Will Baptists, in Mr. Dodd's new book, *The Free Will Baptist Story*. We are sure you will want at least one copy.)

## 'Apostles of Discord' Series Will Begin in December Issue

An entirely new series of articles will make the first appearance in *Contact* next month, according to a recent announcement from the editor. The series, which will appear under the title, "Apostles of Discord," will deal with the origin and beliefs of many of the false cults in America today.

The author of this new series is Dr. Floyd B. Cherry, Ayden, N.C. Mr. Cherry, who is a native of Alabama, is a former editor-in-chief of the Free Will Baptist Press and has served as moderator of the National Association of Free Will Baptists. He is currently pastor of Black Jack church, near Greenville, N.C.

This new series will replace "The Free Will Baptist Story" which is being concluded with this issue. Each of the articles in the new series will be complete each month. The first of these, which will appear next month, is "Armageddon Organized," an analysis of the Jehovah's Witnesses.

We urge our subscribers not to miss a single chapter of this important series which will help inform you correctly about the beliefs of many of these false cults. With this knowledge you will be in better position to help meet error with the truth.

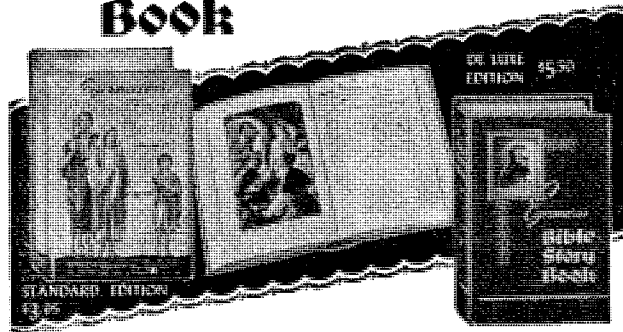
### Lambs (Continued from page 8)

And while Priest has been looking out for Richmond's lambs, he has not neglected his own. With his lovely wife and two fine children, he enjoys a happy Christian home. Besides Kaye Lynn, who is ten, there is Coy, who has achieved some signal honors. While still in the Intermediate League he represented the state of California in the nationwide Sword drill and came away with top honors. Perhaps even more significant, he was named president of the Honor Society at Richmond Union high school, the largest high school in the nation. He is now a college student, having graduated last June.

If Del Priest can do anything about it, everybody else's children are going to have the opportunity "to do something and to become somebody," too.

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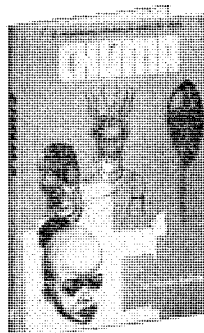
## FREE WILL BAPTIST HEADQUARTERS

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## THRILLING MISSIONARY STORIES

Young America wants its Christian stories in realistic form. There are five of these realistic stories right from the wilds of Africa by a man who spent years there, and as a boy attended school in the wilds and slept under the stars with only a fire to keep the wild animals away. The titles are:



*Man-Eaters Don't Knock*

*Man-Eaters and Masai Spears*

*Man-Eaters Don't Laugh*

*Rogue Elephant*

*Chuma*

all by Charles Ludwig

One Dollar Each



## FOREIGN MISSION BOARD

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## A Successful Pastorate

(Continued from page 5)

spiritual elements that will make him a fruitful Christian. Sunday school is an opportunity, not a woman's department beneath a preacher's dignity.

### Upholds Denomination

He is a prophet in a day when prophets are liked best when silent, in every country. He realizes that he can become successful by carefully tending the bruised among his flock as they stampede headlong toward a chasm. They step on his feet if he tries to turn them, but he still shouts warnings. Shall he avoid their sharp feet and tenderly shepherd them to destruction? With love for them in his heart he denounces their stupid, suicidal ways.

The faithful minister upholds the aims and programs of his denomination, or changes to one more in line with his own beliefs. He does not regard his missionary quota (usually too small) as a menace to his own budget, but as an opportunity to arouse the unselfish instincts of his people and present to them the world body of Christ. He welcomes any cause or speaker able to lay the whole cause of Christ on his people's hearts.

### True to Ideals

In a thousand other ways he is faithful to his calling and to his God-given time and talents. Above all, he is true to his highest ideals and insights. He is a living example of what he teaches, similar to Chaucer's Good Parson: "He taught, but first he followed it himself."

To be faithful is harder than being "successful." If one is faithful, "success" often follows; but one may be "successful" and yet be grossly untrue to the inner light. To be faithful means giving one's best at all times, with a sublime trust in God for results. "I have planted, Apollos watered; but God gave the increase." Men know if we are successful; God knows if we are faithful.

...do I seek to please men? for if I yet please men I should not be the servant of Christ."

### Faithful or Faithless?

The concept of the faithful pastor will not lower our statistical achievements. Quotas and percentage increases will be filled and overflowing if we are true to our trust. They will become incidental milestones to be passed as we march together on the King's highway, instead of points of arrival.

Read Matthew 25:21 again. Does it say: "Well done thou good and successful servant"? No, the word is *faithful!* and a parson can be faithful or faithless, in a small church or a big one.

So please take out your "Handbook of Useful Quotations for Introductions" and with your blackest ink draw through the phrase: "held a successful pastorate." Write in the margin: "faithful servant of Christ."

NOVEMBER, 1955

# We Proudly Present



## THE FREE WILL BAPTIST STORY

By Damon C. Dodd

By far the most popular feature which ever appeared in CONTACT is "The Free Will Baptist Story" by Rev. Damon C. Dodd, promotional secretary for the Board of Home Missions. The story of the beginning, growth, and expansion of this movement has now been compiled into a book which will be released about January 15.

This is *the* book which every Free Will Baptist should have. Not in the past half-century has there been a book like it published. You can be assured of a copy when it comes from the press by using the coupon below.

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- The truth about the merger of Free Will Baptists in the North with the Northern Baptist Convention
- The conflict between Arminius and Calvin

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## Dress Up Your Standard

MRS. LAVERNE MILEY  
WNAC PRESIDENT

The Woman's Auxiliary has a Standard of Achievement chart which sets forth goals that should be attained. According to the manual, this standard "serves as a guide by which the officers may perform their duties. It lends inspiration to the whole auxiliary in that it keeps the members active in order to reach the goals set by the standard."

There are ten points on the chart. Let us look at them separately and see how we might mark them.

1. *Meetings.* There should be a minimum of twelve meetings a year with an average of one half of the membership present. We have a divided rectangle for each month. On the top half goes a marker to indicate we have had our yearbook program meeting. On the bottom goes the number who attended this meeting. Decide at the beginning to use happy and sad faces. Blue circles with tears, frowns, and gloom show that our attendance was down from last month or that it remained the same. Bright yellow circles with cheer, smiles, and glow show that we increased our attendance. Another happy face at the top of the end indicates we had an average of one half of the membership present.

2. *New members.* In the large rectangle at the beginning place a star for each member on roll at the end of the convention year. Use your happy and sad faces in these rectangles too. The months you do not have new members place gloomy faces. If you have new members, stick "Smiley" on. Small red circles above him could indicate how many members were received. The large square at the end is filled with the original stars plus the new ones who have been added.

3. *Gifts.* Twelve rectangles indicate an offering was sent each month according to the WNAC plan. From green and silver gummed paper make money and paste in. The amount sent could be written in or the exact amount drawn or pasted in the square. In the larger rectangle paste pictures to indicate missions, education, or orphanage projects.

4. *Use dimes* to indicate an increase in tithers. A tithe is a tenth isn't it? Use small pictures of dimes in the large section—a dime per member. With each new

tither, add a dime for that month. At the end of the year you will have more dimes in the last section than you had to begin. The ideal auxiliary has the same number of increase in tithers as they had increase in membership. (Excellent pictures of money for this purpose are sometimes obtainable from banks.)

5. *Representation fee* and reports to officers. Scrolls and money could indicate these.

6. *Denominational periodicals.* Use books (sometimes available on seals from the American Bible Society). A book for each reader or subscriber is placed in the large rectangle at the beginning. A new book is added for the month you have a new subscriber. Again, these rectangles should correspond to points two and four. In the last rectangle add these new subscribers with the ones you had in the beginning.

7. *Special prayer seasons.* Every auxiliary should be able to have a marker in all four spaces. Praying hands could show that we observe the 9:00 prayer hour, a cross and tomb for the week preceding Easter, a pilgrim for Thanksgiving, and a manger for the week preceding Christmas.

8. *Study courses.* And five is such a small number. A picture of Jesus and the children of the world could be placed in the circle for the missions when that class is completed; a picture of one engaged in prayer for that course; books and one reading for the methods course; a picture of one witnessing for evangelism; a hand holding upward a clock, music note, money—a gold circle above representing God—showing that these all belong to God and we give them to Him, for stewardship.

9. *Shame on the auxiliary* that cannot put at least twelve markers on its chart showing that it has engaged in a personal service activity monthly. Briefly, here is how your chart could look.

*January*—Clothes and a Bible to show you helped a needy family with physical and spiritual assistance.

*February*—A big red heart with the picture of a crippled child inside showing you made valentines and took to a children's hospital in connection with a special service there.

*March*—A calendar with a week of red letter days outlined with lips reminding of the week you had special personal evangelistic witnessing.

*April*—An Easter seal and miniature bed

## Enlist the Unenlisted

Not many prospective members make the initial effort to become members of a Woman's Auxiliary. They must be enlisted. There are many ways to attract the "unattracted," but have you tried an enlistment tea?

Early in the new year would be a good time to schedule one. Active members in the auxiliary will be the hostesses, and the invitation list will include the names of all inactive and prospective members. Make the usual preparations for a tea and then as an extra feature arrange an interesting program.

Here is a suggested outline:

*Devotional* by program-prayer chairman

*Welcome* by enlistment chairman

*Special music*

*Message* by president or pastor on "A Woman's Part in the Work of the Lord"

*Special music*

*Playlet* which may be secured from WNAC office

*Closing prayer*

Mrs. J. B. Chism

WNAC Enlistment Chairman

to show you took a special Easter gift to a shut-in and had cottage prayer meeting there.

*May*—The flower seals show of the special memorial service held in your church, also the tokens that were taken to each bereaved family.

*June*—All helped in daily vacation Bible school. The parade picture will be a reminder.

*July*—The patriotic seal and a hospital can show that you made special place cards for hospital trays.

*August*—A flower seal and Bible could indicate the new Bible that was presented to the church also the flowers to help make the occasion complete. On Monday they were taken to a shut-in in connection with a prayer meeting.

*September*—The scroll could be used to indicate that every home and foreign missionary received a letter from our auxiliary.

*October*—A squirrel, picture book, and child would show that Sunday school leaflets were used to make attractive booklets for a children's hospital.

*November*—A turkey and basket of food could be a reminder of those many sunshine baskets sent and taken.

*December*—And, of course, the Christmas tree and packages would show that your party gifts were taken to the old folks home.

10. *Missionary education of our youth.* Certainly the Lord is especially pleased with the auxiliary that can mark all three rectangles—a healthy, robust boy for B.A.s; a smiling, vivacious girl for G.T.A.s; and a young Christian-looking couple for Y.P.A.s.

The revised Standard of Achievement chart with directions for marking it can be obtained from headquarters for 25 cents. Most auxiliaries buy two—one to mark the facts each month at their meeting and one to dress up special for convention display!



# Workshops Must Be Planned, They Do Not Just Happen

MRS. PAUL PURSELL

## WNAC STUDY COURSE CHAIRMAN

Successful auxiliary workshop programs are planned, they don't just happen. Here are some suggestions for making it a success, but it is largely up to the study course chairman and president to make it live and breathe information and inspiration to every woman who attends.

Your promotion might include the following:

1. *Publicity.* Someone has said, "Talk it up, write it up, print it up, and spread it out."

2. *Notify those who have parts on the program,* instructing them specifically concerning their part.

3. *Begin on time.* By starting late, you discourage those who are on time and cause them to lose respect for leadership. All equipment and materials should be prepared and in their places before time for the meeting so that none of the workshop time will be used arranging displays.

4. *Provide a display table* where tracts, books, pamphlets and other literature on family devotions, missions, stewardship, Christian living, youth auxiliaries, and Co-Laborer Plan of Work can be arranged.

5. *Display posters* emphasizing the day's program.

6. *The question and discussion period* will give lagging auxiliaries an opportunity to express their needs and receive help and encouragement.

### *Our Need for Such a Time as This*

- 9:30 a.m.—Registration  
 10:00 —Hymns, "I Need Thee Every Hour" or "I Need Jesus"  
 10:10 —Devotion, "We Need Consecration for Such a Time as This"  
 —Hymn, "I'll Live for Him"  
 10:25 —Greetings and Recognition of Auxiliaries  
 10:35 —We Need To Work Together In Committees Through the Co-Laborer Plan  
 10:50 —"We Need To Make Time for Family Altars"  
 11:00 —Film or playlet on family devotions  
 11:20 —Hymns  
 —Special Music  
 11:30 —Missionary message  
 12:00 —Lunch  
 1:00 p.m.—Chorus singing, "What the World Needs Is Jesus" and "Let the Beauty of Jesus Be Seen in Me"  
 1:10 —Devotional  
 1:25 —"The Needs of Our Mission Fields" Visual Aids Project of WNAC Home Missionary Teams  
 1:40 —"The Needs of Youth in a Topsy-Turvy World"  
 1:55 —"Our Need in a Time of Specialized Training"  
 2:10 —"Our Need for Tithers for a Time of Unequalled Opportunity"  
 —Stewardship playlet, "Murky Church Discovers God's Plan" (Order from WNAC, 10c)  
 —Song, "When Christians All Learn How To Tithe"  
 2:40 —"We Need to Know . . ." (Question and discussion period)  
 3:00 —Adjourn

# Women at Work

GTA program books for 1956 are ready for distribution, according to an announcement from the WNAC office. The programs were compiled by Mrs. Huey Gower, and sell for 35 cents . . . *A study of the new manual was conducted September 26 at Cofer's Chapel church in Nashville. Mrs. J. B. Hall led the study . . . "Declaring His Glory in Japan" was the theme for the September meeting of the Long Run auxiliary at Portsmouth, Ohio. Participating in the program were Mrs. Lillian Henthorne, Mrs. Gladys Burns, Mrs. Lorraine Deemer, and Mrs. Kathryn Laidley. Mrs. Grace Clark presided and named Mrs. Iona Buchanan program director for October.*

*The Oklahoma state convention met October 18 at Central Avenue church in Oklahoma City. Convention theme was "Streams in the Desert" and Rev. Lonnie DeVault brought the morning sermon. New officers are Mrs. Verdun Bingham, Tulsa, president; Mrs. Letha Mae Trent, Oklahoma City, vice-president; Mrs. Alice Wood, Ada, recording secretary; Mrs. Edna DeVault, Holdenville, assistant secretary; Mrs. Cherry Fipps, Tulsa, treasurer; Mrs. Bessie Staires, Tulsa, field worker, and Mrs. Mildred Cash, Midwest City, corresponding secretary. Chairmen named were Mrs. Cleo Pursell, Bristow, youth; Mrs. H. Lewis, Duncan, study course; Mrs. Lee Guinn, Ardmore, program-prayer, and Mrs. June Young, Henryetta, personal service.*

The Georgia state convention will meet November 15 at New Salem church, near Colquitt. Mrs. B. W. Clenney will preside over the program which will develop the theme, "Following Jesus". The convention message will be brought by Rev. W. S. Mooneyham. The declamation contest will be conducted by Mrs. J. W. Franks and Mrs. Doris Sheffield will install the officers. . . . *A new auxiliary was organized September 15 at Jerusalem, Arkansas. Members of the Welcome Home auxiliary, Hector, presented a program and Mrs. Roy McCuin of the enlistment committee presided over the organization. Sixteen members joined and elected the following officers: Mrs. Cora Adams, president; Mrs. Bessie Byrum, vice-president; Miss Gemima Henderson, recording secretary-treasurer; Mrs. Billy McCoy, personal service chairman, and Miss Betty McCoy, program chairman.*

Mrs. Charles Sublette, Nashville, was named president of the Tennessee state convention at the close of the tenth annual session October 19 in Nashville. Other officers are Mrs. Robert King, Cedar Hill, vice-president; Mrs. Herbert Taylor, Nashville, recording secretary; Mrs. Harry Scatterfield, Knoxville, assistant secretary; Mrs. H. B. Sloan, Nashville, corresponding secretary; Mrs. J. E. Frazier, Ashland City, treasurer, and Mrs. W. G. Boyd, Nashville, executive secretary. Chairmen named were Mrs. Jewell Dunbar, Erwin, youth; Mrs.

# Find Place for Youth In Weeks of Prayer

MRS. HELEN SANDERS

WNAC YOUTH CHAIRMAN

The pre-seasonal weeks of prayer are for everyone, not just the members of the Woman's Auxiliary. One of the best ways to get this across is to invite others to participate. This affords a golden opportunity to use the young people of the church.

Perhaps you could have a youth choir for the week or you might like to give them one night and let them have complete charge of the program. A play would add variety and give more of the youth a chance to participate. Readings, poems, flannelgraph stories, if well given, can be most effective as special features during the services.

For instance, the Tuesday night theme during the pre-Thanksgiving week of prayer is "Testimony in the Home." If some of the young people have already written their essays on "The Worth of the Family Altar," why not have them read as a special feature? Wednesday night the theme is "The Missionary Vision." The play in the *Yearbook of Programs*, "Lighting Your Way by Giving Your All," would be most appropriate.

Thursday night the theme is "Stewardship of Vision." There are many flannelgraph stories of missionaries and Bible characters who had a vision for service that would climax this service in a wonderful way. If during the week some of the young people have given themselves to God for full-time service, let them give their testimonies at the Friday night service.

There are many and varied ways in which to use the young people, but the important thing is to use them.

Paul Woolsey, Loudon, study course; Mrs. Claude Hampelman, Knoxville, stewardship-prayer, and Mrs. C. A. Christian, Surogoinsville, personal service. Iva Jeanne Reed was winner of the declamation contest, but the convention decided to send both the winner and the runner-up, Reba Brinton, to the national convention. Convention speakers were Rev. Daniel R. Cronk and Rev. Horace Teague.

*A new auxiliary was organized October 4 at Auburndale, Fla. Thirteen women were present and the following officers were elected: Mrs. G. M. Page, president; Mrs. W. E. Capps, vice-president; Mrs. C. W. Lynn, recording secretary; Mrs. Eddie Jones, treasurer, and Mrs. J. J. Bowman, corresponding secretary. Chairmen are Mrs. E. H. Mercer, study course; Mrs. W. F. Davis, program-prayer; Mrs. L. C. Strickland, personal service, and Mrs. Travis Guy, youth. . . . New officers have been elected for the North Birmingham, Ala., auxiliary. They include Mrs. Betty Jo Fredrick, president; Mrs. Mavis Fredrick, secretary-treasurer, and Mrs. E. G. Holt, study course chairman.*

# GLANCING AROUND THE STATES

ROGER REEDS, *News Editor*

## **New Church Organized At Wellston, Missouri**

WELLSTON, Mo.—After functioning as a mission for six months, a church was organized here October 8 with 43 charter members. The mission was started April 3 with Rev. Bud Arnold as pastor. Rev. Harry Asher took over the work on September 1. The organization was perfected by the Executive Board of the St. Francois County quarterly meeting. Mr. Asher was ordained and elected as pastor of the congregation.

## **Tennessee Church Supports Cooperatively**

CEDAR HILL, Tenn.—Head's church adopted the denomination Cooperative Plan of Support at its last business meeting. The church parsonage has also been made modern. Rev. Robert King is pastor.

## **New Church Organized at Brownwood, Texas**

BROWNWOOD, Texas—Following a two-weeks revival, a church was organized here recently. It is located at 1505 Main Blvd. Rev. M. R. Gaines is pastor and Rev. R. H. Rogers is church clerk.

## **Sunday School Worker's Conferences Announced**

NASHVILLE, Tenn.—The national Sunday school department has announced the following Sunday school worker's conferences to be held during November and December. The schedule is as follows: November 9-11, Thomas Memorial church, Huntington, W. Va.; November 14-18, Sylvan Park church, Nashville, Tenn.; November 27-December 3, Satilla church, Hazlehurst, Ga., and December 4-9, Capital City church, Tallahassee, Fla.

These conferences are held in cooperation with a local church or groups of churches under the direction of Rev. William J. Mishler, promotional secretary for the national Sunday school department.

## **Wolverine Association Acts Against Minister**

DETROIT, Mich.—The presbytery of the Wolverine association has announced that they have withdrawn fellowship from George Ritter, a previous member of the presbytery. The action was taken at a meeting September 3. The secretary writes, "We understand that he has now gone to the Knoxville, Tenn., area and we wish our brethren in other localities to know of the action taken."

## **Minister Seeks California Addresses**

HOLLYWOOD, Calif.—Rev. B. A. Artman is seeking the names and addresses of people living in the North Hollywood district who would like to have a Free Will Baptist church in the area. His address is 11815 Addison St., North Hollywood, and his telephone is ST 7-7538.

## **Nashville Church Purchases Property**

NASHVILLE, Tenn.—One of Nashville's newer churches located in Woodbine has recently purchased property, according to Rev. Paul Lee, pastor. The property, which is located at 2204 Foster Ave., includes a house and two lots. Services are being held temporarily in the house until a sanctuary can be built. A dedication service for the property was held October 23 with Dr. J. P. Barrow bringing the sermon.

## **California Church In Building Program**

CAMPBELL, Calif.—A building program has been started, according to a report from the church here. The church is planning a Sunday school campaign during which they hope to double their previous record attendance of 113. Rev. Bennie Brown is pastor.

## **Alabama Association Holds 105th Session**

TUSCALOOSA COUNTY, Ala.—The 105th annual session of the Mount Moriah association met with the Tabernacle church October 8-10. This is the oldest association in the state. Re-elected as moderator and clerk were Rev. J. H. Tilley, Aliceville, and Rev. Leander McAdams, Columbus, Miss. Speakers were Rev. H. E. Crawford, Rev. Willis Montgomery, Rev. J. E. Tilley, Rev. Charles O. Hollingshead, and Rev. Mert Montgomery.

## **East Nashville Church Gets Minister of Music**

NASHVILLE, Tenn.—Ray Turnage has recently been added to the staff at East Nashville church as minister of music and pastor's associate in the educational department of the church. This is a step toward a full-time educational director, officials said. The church has also adopted a budget of over \$17,000 for the coming year. Rev. William Hill is pastor.

## **Sutton Resigns Texas Pastorate**

FORT WORTH, Texas—Rev. M. L. Sutton resigned the pastorate of Trinity church here October 5, a position he has held over 21 years. Mr. Sutton organized the First church here in 1927 and remained as its pastor until 1934, when he organized Trinity church. His resignation becomes effective not later than December 31. He has not announced his future plans.

## **Two New Churches Planned for New Mexico Towns**

CARLSBAD, N. Mex.—New church organizations are planned for both Carlsbad and Alamogordo, according to recent word from Rev. L. C. Pinson. He further states that plans are underway for organizing a state association in the near future. He recently resigned the pastorate at Hobbs.

## **New Church Organized In Coffeyville, Kansas**

COFFEYVILLE, Kan.—A new church was organized here October 7, following a revival conducted by the Reverends H. E.

### *Honor Roll*

### **"Every Church Family" Plan**

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. Robert Duck, 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*  
Leadington church, Mo.  
*Mrs. Eunice Edwards, pastor*  
First church, Hazel Park, Mich.  
*Rev. Mark M. Lewis, pastor*  
Modesto church, Calif.  
*Rev. O. H. Doss, pastor*  
First church, Russellville, Ark.  
*Rev. Dale Munkus, pastor*  
Thomas Memorial church, Huntington, W. Va.  
*Rev. Carl Vallance, pastor*  
First church, Panama City, Fla.  
*Rev. Wayne Hicks, pastor*  
Northside church, Phoenix, Ariz.  
*Rev. Elvis Priest, pastor*

# GLANCING AROUND THE STATES

Staires and E. M. Kennedy of Tulsa, Okla. Fourteen members joined the organization and Sunday school attendance the first week was 33. Rev. J. D. Jackson was called as pastor.

## Michigan Secretary Sends Correct Address

HAZEL PARK, Mich.—An error was made in *Contact* last month in listing the address of the promotional secretary for the Wolverine association. It should have been 21800 Stephenson Highway, Hazel Park, Mich. Rev. Mark M. Lewis is the newly elected secretary.

## Eighteen Members Join New Alabama Church

OPELIKA, Ala.—Rev. Roy O'Donnell has accepted the pastorate of the newly

organized First church here. Eighteen charter members came into the organization which was presided over by Rev. Robert Ritch, Sylacauga.

## George Scott Improved After Heart Attack

MYRTLE, Mo.—Rev. George W. Scott, pastor of the Myrtle church, has returned home after four weeks in the hospital at Springfield following a heart attack September 16. He is improved although he is still unable to resume normal activities. Prayer is requested for him.

## Artesia Church Will Host Northwest Brazos District

ARTESIA, N. Mex.—The regular quarterly meeting of Northwest Brazos association will be held here November 24-26.

The Editor and Mrs. Mooneyham are glad to let their friends know that

ERIC SCOTT

arrived October 26.  
He weighed 6 lbs., 14 oz.

Everybody is fine.

About 150 delegates are expected from churches in three states comprising the district. The woman's auxiliary of the church has recently "adopted" a child from the Oklahoma children's home.

## Conference Organized for Indiana Churches

WABASH, Ind.—A conference for the churches in Indiana was set in order recently by a committee from the Floyd county conference in Kentucky. The three churches joining the new conference were originally members of the Kentucky conference. They are at Wabash, Claypool, and Lima, Ohio. On the organizing committee were the Reverends Carl Senters, Douglas Burkett, W. M. Amburgey, Green Boyd and Charles Rowe.

## Edgemont Church Pledges \$8,604 for Missions

DURHAM, N.C.—At the close of a week-long missionary conference October 9-16 members of the Edgemont church here pledged \$8,604.60. during the next year to the denominational foreign missionary program. Rev. Joseph Ange, pastor, says that four years ago the church was giving less than \$200 a year to missions. As a result of the missionary spirit he reports that in three years there have been 600 decisions for Christ in the church services. Speakers at the conference were Rev. T. H. Willey, Mrs. Trula Cronk and Rev. Raymond Riggs.

## Southeastern Alabama Elects New Officers

AUBURN, Ala.—Rev. Huey Long, sophomore at Alabama Polytechnic Institute, was elected moderator of the Southeastern Alabama association at the annual meeting October 14-15. He is twenty years old and believed to be the youngest moderator in the denomination. Other officers are Durward Adkinson, assistant; Mrs. Linnie Stokes, treasurer, and Mrs. Evelyn Sutton, secretary.

# Revival Campaigns

CHURCH	EVANGELIST	PASTOR	DATES	DEC.	ADD.
Wewoka, Oklahoma	John West	N. R. Smith	10/31		
Hilltop church, Wewoka, Oklahoma	Fred Kirby				
North Crossett church, Crossett, Ark.	Rupert Pixley	J. W. Moore	10/3-11	8	14
Capitol Hill church, Oklahoma City, Oklahoma	Eustace Riggs	E. E. Morris	10/3-16		26
First church, Flat River, Missouri	Milton Hollifield	H. C. Beasley	9/12-23	8	
Black Jack church, Greenville, N. C.	Charles Thigpen	Floyd Cherry	10/17-26		
Highland Park church, Highland Park, Michigan	Louis Moulton	Charles Thigpen	10/30		
Pocahontas church, Pocahontas, Arkansas	Dale Munkus	J. Reford Wilson	10/12-23	3	3
St. Mary's church, New Bern, N. C.	J. L. Welch	Cecil Campbell	9/18-10/2	10	11
First church, Bristow, Okla.	Gilbert Pixley	Paul Pursell	9/19-28	8	
Memphis, Texas	Edd Abbott	W. W. Breeding	9/11-25	9	7
Sylvan Park church, Nashville, Tennessee	Homer E. Willis	E. A. Craft	9/5-15	15	
First church, Rocky Mt., North Carolina	Homer E. Willis	R. P. Harris	9/19-25	2	1
First church, Leadington, Missouri	Homer E. Willis	Eunice Edwards	10/12-19		
Elm Grove church, Ayden, North Carolina	Homer E. Willis	J. C. Lynn	11/6-12		
First church, Houston, Texas	M. L. Hollis	Everett Hellard	9/12-18		
First church, Bryan, Texas	M. L. Hollis	Charles Sapp	9/19-22		
Reedy Branch church, Winterville, North Carolina	M. L. Hollis	Henry Melvin	10/9-14		
Horse Branch church, Turbeville, South Carolina	M. L. Hollis	J. B. Chism, Jr.	10/16-21		
Hollis Chapel church, Columbus, Mississippi	Bobby Jackson	M. L. Hollis	10/6-13		
Fulton, Mississippi	Bobby Jackson	M. L. Hollis	11/13-18		
Amory, Mississippi	Louis H. Moulton	M. L. Hollis	11/21-25		
First church, Odessa, Tex.	Bailey Thompson	E. J. Wilson	9/12-21	1	
East Belmont church, Belmont, North Carolina	Winfred Floyd		10/2		
Kannapolis, North Carolina	Ralph Staten	William Calvert	10/10		
Hickory Chapel church, Ahoskie, North Carolina	T. O. Terry	Walter Reynolds	9/29-10/7		
Blythe, Calif.	Bailey Thompson	Joe Blair	11/7		
Artesia, New Mexico	Nolen Robinson	Roy L. Thomas	10/3-8		

## Pastoral Changes

William Buster to East Side church, Florence, S.C.  
Edd Abbott to First church, Amarillo, Texas, from New Victory church, Sayre, Okla.  
James F. Henley to New Victory church, Sayre, Okla.  
John Clifton to Martinez, Calif.  
Joe Blair to Blythe, Calif., from Shafter, Calif.  
H. Ray Berry to Fellowship church, Bryan, Texas, from Pine Prairie church, Huntsville, Texas  
Ronald Creech to First church, Florence, S.C., from First church, Warwick, Va.

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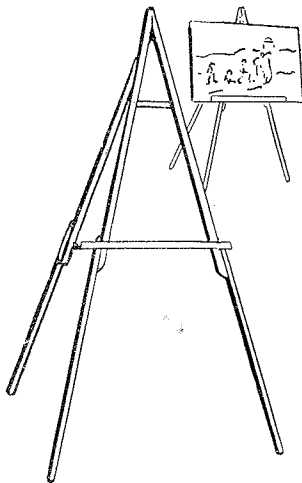
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Six scenes: King orders Jewish baby boys killed; Moses' family at home; gathering bulrushes; making basket and hiding baby; princess discovers baby; baby safe at Pharaoh's palace . . . . .T1006

#### Moses and the Burning Bush

Three scenes: Moses watching Egyptian beating Israelite; Moses and Jethro's daughters at well; Moses at burning bush . . . . .T1022

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#### Boy Samuel

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#### Noah and the Ark

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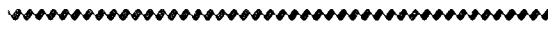
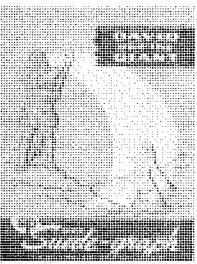
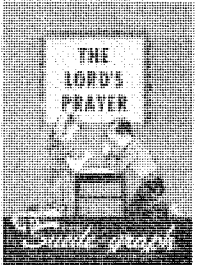
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