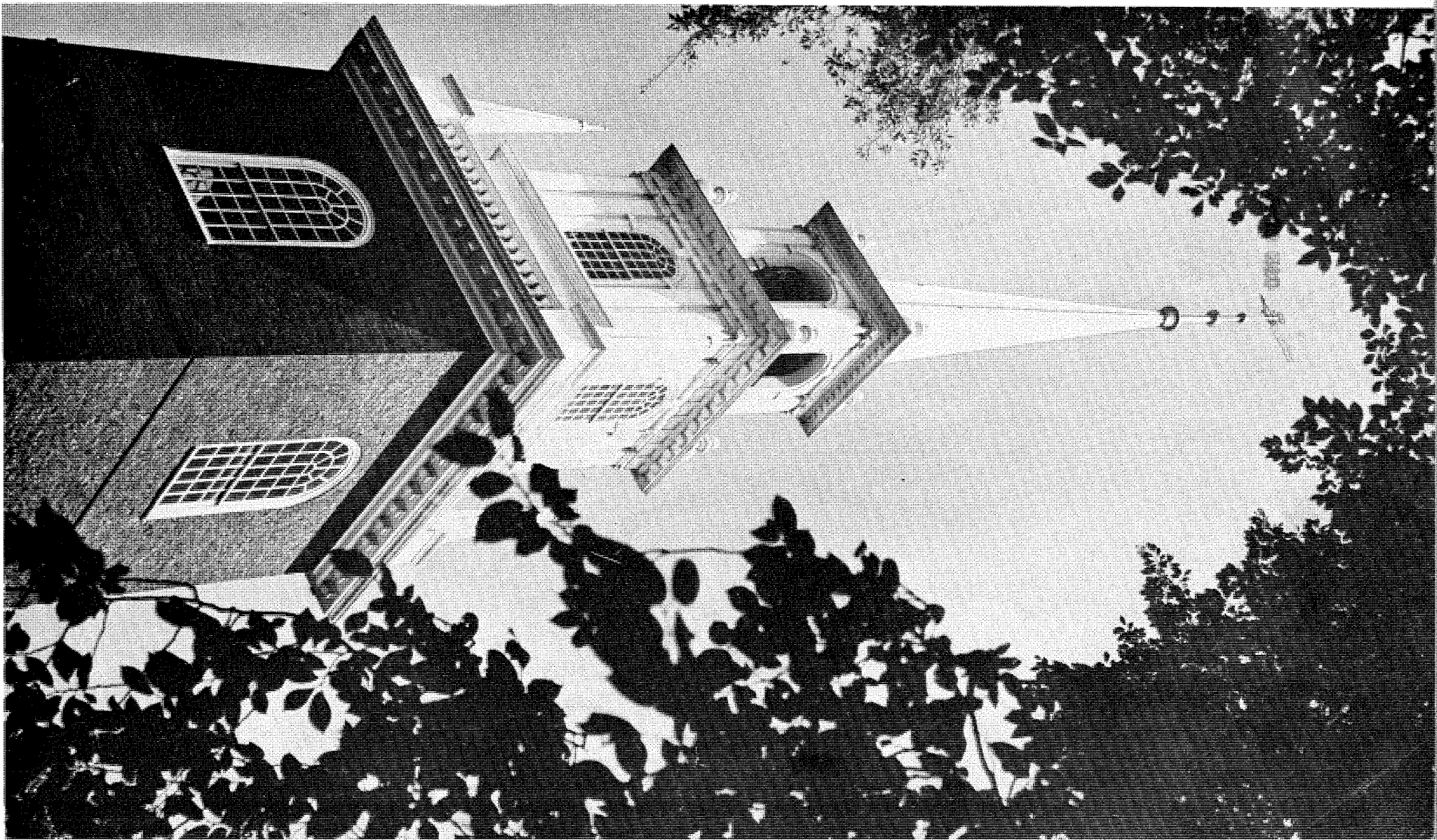


# CONTACT

**AUGUST 1961**

*of the National Association of Free Will Baptists*



# CONTACT

Official Publication of the  
National Association of Free Will Baptists

Vol. 8 August 1961 No. 10

Member of Evangelical Press Association

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Every effort is made to keep our subscription records accurate. If at any time you should fail to receive your copy of CONTACT, please notify this office. In case of a change in address, please send old address and new address allowing at least 30 days for correction.

CONTACT is published monthly by the National Association of Free Will Baptists under the direction of the Executive Committee of the General Board. Members are Ralph Staten, W. Stanley Mooneyham, Bobby Picirilli, Lonnie Devault, J. B. Chism, Rufus Coffey, Othel T. Dixon.

Single subscriptions, \$1.25 per year. Family Plan subscriptions, \$1.00 per year. Club subscriptions of 100 or more, 6 cents per copy. Single copy, 15 cents. Address all correspondence and subscriptions to Billy A. Melvin, Editor, 3801 Richland Avenue, Nashville 5, Tennessee. Entered as second-class matter at Nashville, Tennessee.

# CONVENTION CAPSULE

● Approximately 2,000 ministers, delegates, and visitors gathered on Tuesday night, July 11, for the opening session of the National Association. The highlight of this session was the pageant "Where The Saints Have Trod" which reviewed the progress of the National Association in the last twenty-five years with a flashback to the 1700's when our work first had its beginning in this country.

● Welcomed into the fellowship of the National Association this year was the church at Linneus, Maine, where Rev. William Reagan is pastor, and the Wabash Valley Association in the state of Indiana. This association has nine churches.

● Our speakers this year were a great blessing. Rev. William Hill and Rev. John L. Welch, with our pioneer missionaries, Rev. and Mrs. T. H. Willey and Miss Bessie Yeley did an excellent job in bringing to us the theme of the convention: "Committed To The Changeless Christ in a Changing World."

● Many felt that the music at this year's convention was the best ever. The congregational singing was enthusiastic and the special music by the choral group from Free Will Baptist Bible College, with others, thrilled our hearts again and again.

● The WNAC reported 15,856 members as of June 30. Officers elected for next year were Mrs. Rufus Coffey, President; Mrs. J. C. Moye, Vice-President; Mrs. Eunice Edwards, Executive Secretary; Mrs. J. B. Chism, Recording Secretary; Mrs. Lonnie Rolen, Ass't. Recording Secretary; Mrs. Chester Phillips, Youth Chairman; Mrs. Harold Harrison, Study Course Chairman; Mrs. O. T. Dixon, Stewardship-Prayer Chairman; and Mrs. E. E. Zoellers, Personal Service Chairman.

● Two resolutions of interest were passed by the association. In one resolution, opposition was expressed to any recognition of Red China by our government, while in the other, the association voted to send and receive corresponding delegates to the Negro branches of the Free Will Baptist Church.

● The commission on Theological Liberalism called attention to the threat of Neo-Orthodoxy, Ecumenicalism, and Secularism. They called on those qualified to write to point out these dangers, laymen to actively support their church in its stand for truth, and pastors to preach doctrinal sermons which would inform their people about the basic truths of Christianity.

● Acting on a recommendation from the General Board, the association voted to build a new Headquarters Building. A ceiling price of \$125,000 was set with authorization that construction begin when 20% of the cost price had been raised. Details of the fund raising and construction was given to the Executive Committee.

● A Bond Program to help our churches in their building programs was also established. To be known as Executive Church Bonds, Inc., this organization will be able to set up and follow through on a bond program in any of our churches that would like to build through the sale of bonds.

● A new commission was created by the association in the establishment of a Stewardship Commission. This commission will be concerned with stewardship education at every level of denominational activity.

● Our National Association voted to share in the program "Return the Bible to the Heart of the Nation" which will be launched this fall. We will be joining with other evangelicals across the nation in this special emphasis through the coordinating efforts of the National Association of Evangelicals.

● Another significant action of the body was the adoption of a statement in which the National Association reaffirmed its belief in our congregational form of church government. This statement may be read in full on page seven.

● The Board of Publication and Literature was dissolved by the association in this year's session with most of its operation to be brought under the National Book Store. The printing and distribution of the National Treatise was given exclusively to the Executive Department.

● Five offices in the National Association were declared vacant due to the fact that the men holding these offices had signed an affidavit affirming their belief in connectional church government. They were: Rev. Burkette Raper, Rev. Ralph Lightsey, Rev. D. W. Hansley, Rev. R. H. Jackson, and Rev. Michael Pelt.

● Officers for next year are as follows: Rev. Ralph Staten, Moderator; Rev. W. Stanley Mooneyham, Assistant Moderator; Rev. Bobby Picirilli, Clerk; Rev. Carlton Lambert, Assistant Clerk; Rev. Billy A. Melvin, Executive Secretary.

● Detroit, Michigan, was designated as the convention site for 1963. Nashville, Tennessee, had previously been selected for the 1962 session.

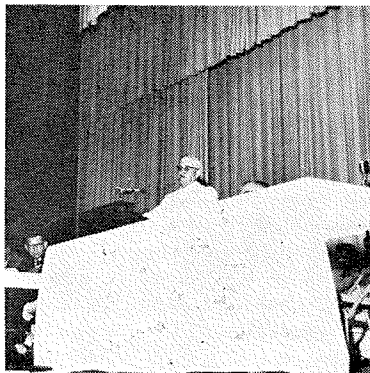


*The pageant "Where The Saints Have Trod" was a rich blessing to all. Darrell Fulton played the part of Benjamin Randall.*

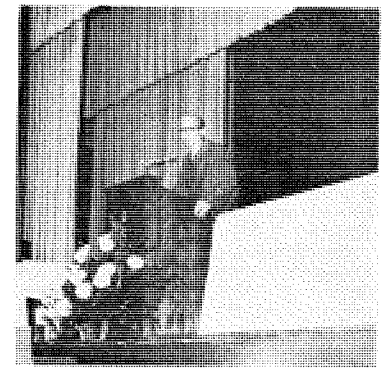
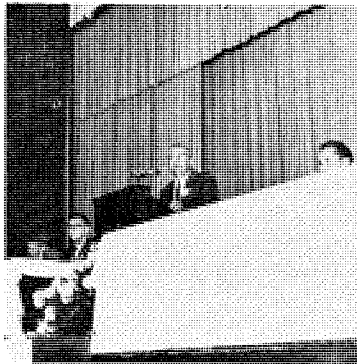
## **THE CONVENTION AT NORFOLK**

### *Picture Story*

*First moderator, Rev. John L. Welch, challenged us to build wisely and carefully for those who would come after.*



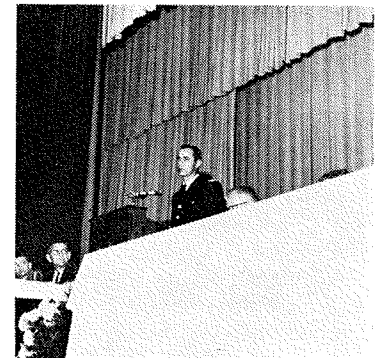
*Moderator Ralph Staten directs a business session. His work was deeply appreciated by all in attendance.*



*Returned missionary Fred Hersey spoke to the Auxiliary Convention. He told of the pressing need for the gospel in Japan.*



*Just out of Cuba for a few days, Benito Rodriguez tells of the growing Master's Men group among our churches there.*



*Chaplain Dan Rivers presented a stirring challenge to the convention relative to our responsibility to servicemen.*

*Mr. T. E. McCully speaks at the annual Master's Men breakfast. Hearts were moved as he pleaded for total commitment.*



# A Statement

By W. BURKETTE RAPER, President

Mount Olive College

ON JULY 13, THE National Association of Free Will Baptists, in regular session at Norfolk, Virginia, by special vote impeached me and four other North Carolinians from National offices. Two other Tar Heels were also removed from offices in the Association.

The following statement is issued in response to many inquiries received as a result of this action being publicized through the Associated Press.

The primary interest most persons have expressed is, "What is the significance of this action so far as Mount Olive College is concerned?" The five men removed by special vote of the National Association are each affiliated with the College: myself as president; Michael R. Pelt as dean; D. W. Hansley of Kinston, chairman of the Board of Directors; Ralph Lightsey of New Bern, incoming director of public relations and promotional services; and R. H. Jackson of Pine Level, former member of the College Board.

Two other North Carolinians removed from office were the Reverend J. C. Griffin, renowned Free Will Baptist minister of Bridgeton and ardent supporter of Mount Olive College, and the Reverend M. L. Johnson of Newport, former business manager-treasurer of Mount Olive College.

In the first place, it should be pointed out that the National Association of Free Will Baptists has absolutely no jurisdiction over Mount Olive College, and neither does it contribute to its support. Mount Olive College is owned and controlled by the North Carolina State Convention of Original Free Will Baptists, a body that has never adopted the Treatise of the National Association, and over which the Association has no authority.

Purportedly, the National Association removed certain North Carolinians from office because of our views regarding church government. Each of us signed an affidavit affirming that the North Carolina Western Conference was within its rights in revoking the ministerial credentials of one of its members, Ronald Creech of Durham.

These affidavits were signed after Mr. Creech had filed suit for \$400,000 against

officials of the Western Conference. The affidavits were based upon the following articles in the official *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*:

"Each conference or association assumes and exercises authority over Original Free Will Baptist ministers in its jurisdiction or bounds. . . . Councils are, therefore, called in the organization of a church and the settlement of serious difficulties. On the same principles, the churches meet by delegation in the annual conference or association. The annual conference or association being the highest tribunal shall have final disciplinary authority over the local church."

The attorney for the Western Conference interpreted these articles as a form of "connectional" church government, and it was so described in the affidavits.

Although the Treatise of the National Association nowhere uses the term "congregational church government," the Association for the first time, so far as we know, adopted a statement on July 12 declaring its official position to be that of "congregational church government." The affidavits were signed in April but we were removed from office on July 13 on the strength of a statement passed July 12.

When pressed to cite any violation of the Treatise or Constitution of the Association, the national officers could not do so. They could only point to the statement on church government passed the previous day.

## Opposition of Free Will Baptist Bible College

We believe that the issue of church government was only a pretense for our impeachment from offices. We believe the basic issue is the educational philosophy of Mount Olive College. Here are some facts that help explain the action of the Association.

1. The National Association of Free Will Baptists has a Bible College in Nashville, Tennessee, established in 1942. The president of this college, the Reverend L. C. Johnson, was strongly opposed to the

establishing of Mount Olive College. I know this fact because of views he expressed to me in June, 1954, on the campus of Free Will Baptist Bible College. Furthermore, in May, 1961, President Johnson successfully protested a motion in a meeting of the Board of Trustees of the Bible College that it send a letter of congratulations to Mount Olive College for its progress during the past school year.

2. Ronald Creech, president of Free Will Baptist Bible College Alumni Association, has been a belligerent critic of Mount Olive College. He explained his opposition to the College to me in a letter, March 14, 1958, ". . . Your philosophy of Christian Education is so different from mine (you believing in the Dewey Philosophy of expressionism which produces what is called the thinking mind and I believe in Indoctrination which produces what is called the indoctrinated mind) . . ."

The statement passed by the National Association regarding "congregational church government" was specifically designed to defend Mr. Creech in his dispute with the Western Conference of North Carolina. It was anticipated that the Association would side with Mr. Creech because of the large number of Bible College alumni who belong to it.

It may be significant that Mr. Creech, a native of Johnston County, North Carolina, petitioned the Board of Ordination of the Western Conference for ordination about ten years ago. When the Board refused to ordain Mr. Creech because of his failure to meet the requirements of the Conference, he went to Tennessee and secured ordination without a letter of transfer as required by both the North Carolina and National Association treatises. I was chairman of the Western Conference Board of Ordination at that time.

3. The motion to impeach me and others at the National Association was made from the floor by the Reverend Charles A. Thigpen, dean of Free Will Baptist Bible College. This was the only motion made by Mr. Thigpen during the entire three-day session of the Association.

(Continued on page 16)

# A Statement

By **BILLY A. MELVIN**, Executive Secretary  
National Association of Free Will Baptists

ON JULY 20, THE Executive Committee of the North Carolina State Convention of Original Free Will Baptists, in a called meeting at Mount Olive, unanimously adopted a prepared statement by Dr. W. Burkette Raper, president of Mount Olive College, regarding the recent action of the National Association of Free Will Baptists when the body declared vacant the offices of five men who had signed an affidavit affirming belief in "connectional" church government.

Because this statement has been adopted by the Executive Committee of North Carolina, and because it has been widely distributed, and because many of our Free Will Baptist people have seriously questioned this statement, I feel that it is my duty to make the following statements to clarify the position maintained by the National Association in its recent session at Norfolk, Virginia.

The statement officially adopted by the Executive Committee of North Carolina declares that the matter of church government was only a pretense for declaring five offices in the National Association vacant. It plainly states, "We believe the basic issue is the educational philosophy of Mount Olive College."

Now some people may believe this is the basic issue, but this is *not* the basic issue according to the National Association of Free Will Baptists. So far as the National Association is concerned there is only *one* issue—Do Free Will Baptists have a "connectional" or "congregational" form of government? This is the only issue discussed by the Executive Committee, the General Board, or the National Association in their recent sessions at Norfolk, Virginia. I do not know of any discussion in any of these meetings which centered around the educational philosophy of Mount Olive College. Furthermore, the National Association in its adopted statement did not request the State Convention of Original Free Will Baptists in North Carolina to repudiate the educational philosophy of Mount Olive College, but rather "any and all forms of connectional church government."

The concern of the National Association was an affidavit signed by seven officers of the Association (Burkette Raper, Michael Pelt, D. W. Hansley, Ralph Lightsey, R. H. Jackson, J. C. Griffin, and M. L. Johnson)

in which they affirmed their belief in "connectional" church government. I quote from the affidavit which reads in part as follows:

"That further from our own experience and observations as Original Free Will Baptist ministers, we know that it is generally accepted and understood not only by us as ministers but also by members of our congregations that the Original Free Will Baptists of North Carolina operate under a connectional form of church government. That we operate under this connectional form of church government not only by virtue of long established customs, practices, and usages, but, also as a result of our Statement of Faith and Discipline, 1955 revision, Sections entitled, "Church Covenant" page 42; "Organization of a Church" page 44; "Pastor" page 46; "The Ministry" pages 47 and 48; "Independence of Churches" pages 52 and 53; "Constitution and By-Laws" pages 53, 54, 55, and 56."

Now, Mr. Raper in his statement has stated that the attorney for the Western Conference interpreted certain articles from the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* as establishing a "connectional" form of church government. Do we, as Free Will Baptists, need some attorney outside of our denomination to tell us what form of church government we have? I do not think so. Our history bares out the fact that we have always practiced "congregational" government as clearly set forth in our National Treatise.

Furthermore, according to the affidavit, the attorney for the Western Conference was not describing a form of church government for these men. They speak for themselves and members of their congregations according to the opening statement of the above quoted paragraph. They say, "That further from *our own* experience and observations as Original Free Will Baptist ministers, *we know* that it is generally accepted and understood not only by us as ministers but also by *members of our congregations* that the Original Free Will Baptists of North Carolina operate under a *connectional form* of church government."

There is no need for confusion over the issue at hand. Here it is as dealt with by the National Association of Free Will Baptists. For the Executive Committee of the North Carolina State Convention of Free Will Baptists to move away from the real issue, to establish one of their own, is to grossly misrepresent the true position of the National Association in this matter.

Faced with the very serious matter of some of its officers affirming their belief in a "connectional" form of church government, the National Association deemed it wise to declare vacant all the offices held by these men. Some have felt that this was a rather drastic action. Perhaps so. However, the public declaration and stand of these officers for "connectional" church government required drastic action. We need but recall that it was because of similar such moves between the years of 1902-1908, on the part of some of our Free Will Baptist brethren, that the Northern Baptists were able to do such a thorough job of "swallowing up" Free Will Baptists during the merger of 1910.

To my knowledge, no one has ever questioned the doctrine or Christian character of the men involved, but our National Association has seriously questioned their position on our form of church government. If these men do not believe in "connectional" church government, let them say so, and let them publicly reaffirm their belief in our "congregational" form of church government. Otherwise, the National Association of Free Will Baptists can only conclude that they do not accept "congregational" church government with its basic premise that final disposition of any matter within a local church must be decided by the majority.

In conclusion, let me say that the National Association of Free Will Baptists wants and needs the fellowship of the North Carolina State Convention of Free Will Baptists. I feel that the majority of our people within the state, both ministers and laymen, do believe in our "congregational" form of church government. It is my prayer, therefore, that the real issue will be faced and that the North Carolina State Convention of Free Will Baptists will reaffirm its belief in our historic and established form of "congregational" church government.

# CONNECTIONAL OR CONGREGATIONAL?

SINCE THE NATIONAL Association in Norfolk, Virginia, much discussion has centered around the two words "connectional" and "congregational." Various articles have appeared to justify the use of the term "connectional church government," but none which I have seen have really gotten to the heart of the matter.

It is my conviction that the term "connectional church government" is completely foreign to both our history and practice. To contend, as some have in recent articles, that we have such a thing is to completely misrepresent our true form of church government. Some have made this contention, however, on the basis that the word "connection" appears in the National Treatise. It is true that the word does appear in the National Treatise (Page 52, paragraph 10; Page 55, paragraph 3 and 5; Page 57, paragraph 1; Page 58, Article II), but let us take a closer look at this. Let us see how it is used.

Careful examination will reveal that each time this word "connection" is used, it *always has reference to a relationship or association*. In fact, it is possible to use the word association, or some form of it, in every instance instead of the word "connection" and get the proper meaning. The important thing to note is that the word "connection" is *never* used with reference to our form of government.

Now, I would like to go on record that I do believe in our Free Will Baptist churches coming together in associations for the purpose of mutual fellowship and endeavor. This is good and we believe in it, but we do not believe in a connectional form of church government that would insist, because we are associated together, that a conference, or any body for that matter, has the right to dictate to the local church or over-rule the wishes and rights of the majority within a local church. Whenever this happens, we

have lost our congregational form of church government.

If this be true, then, what about the discipline of ministers? Does a conference have the right to discipline a minister? Absolutely, if it is done properly according to the Treatise (See Section VI, Discipline of the Church, Number 4, Page 47, National Treatise), but this is *not* connectional church government. An ordaining council may revoke a minister's credentials if they so desire—this is their right since they granted to him those credentials—but, this is the *end* of their right. The ordaining council *cannot coerce* any local church to dismiss its pastor on the basis that he does not hold credentials from them. They may recommend that he be released, but if the majority within that church wish to retain him as pastor, no ordaining council, committee, quarterly meeting, conference, or any other body has the right to over-rule the wishes of the majority within the local church. Should a church retain a man whose credentials have been revoked, the quarterly meeting or conference can, of course, withdraw fellowship from the church. (See Section III, Discipline of the Quarterly Meeting, Number 3, Page 53, National Treatise.)

Finally, I think that it is important to note what our National Treatise does present as our form of church government. Others have pointed out that the National Treatise does not state that we have a congregational form of government. If they have reference to the term "congregational church government," they are correct. The term as such is not used, but in a most definitive way the *principle* of congregational church government is presented. Let me be specific. Note, please, the following:

"Questions of fellowship, expulsion, and all other items of business of the church shall be settled *by a vote of the majority present*, and this action shall

be final provided public announcement of the intended action is made at the last regular meeting; and *the Quarterly Meeting has no power to reverse it*, but may, if deemed necessary, withdraw fellowship from a church as a whole when its action is inconsistent with sound doctrine of Christian policy." (Section III, Meetings of the Church, paragraph (e), page 43.)

*"The local church is an independent body, so far as relates to its own government, the transaction of its business, the choice of its officers, and the discipline of its members."* (Section V, Government of the Church, paragraph 1, page 45.)

And, then, this statement from our National Treatise which should settle forever the kind of church government we have.

*"A Quarterly Meeting cannot deprive a church of its independent form of government, nor its rights to discipline its own members, nor labor with individual members of the churches as such; but as the church is a member of the Quarterly Meeting, it has the right to labor with the church as a body in case of unscriptural or disorderly walk, and may determine whether the church is worthy of its fellowship or not."* (Section III, Discipline of the Quarterly Meeting, paragraph 1, page 53.)

Now, what is the principle set forth in these statements? Simply this. No outside body—a quarterly meeting, conference, state association, national association—has the right to interfere in any matter within a local church. The church has the right to govern itself according to the vote of the majority.

What is this, then, but congregational church government?

# Statement Adopted On Church Government Issue

By  
**The National Association  
Norfolk, Virginia  
July 1961**

ONE OF THE distinguishing characteristics of all Baptist groups has been their democratic form of government. Almost without exception Baptist bodies have adhered to this form of church government. Free Will Baptists are no exception. However, in these days of changing outlooks and methods, it appears that in certain areas of the Free Will Baptist Church there is a definite deviation from congregational government. In the light of this fact, we recommend that the National Association of Free Will Baptists reaffirm its position relative to church government with the adoption of the following statement.

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

The local church has every right to hold and retain title to all property owned by it. A board of trustees, elected for this purpose, shall be invested with authority from the church to make proper and legal trans-

actions, subject to the will and order of the church, and they shall be the custodians of all such documents. Free Will Baptist churches are to be discouraged from surrendering any of these rights to any other organization under any circumstances.

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

We recognize the value of Free Will Baptist churches coming together for the purpose of mutual fellowship and endeavor and the establishment of proper organization for the unifying of our purposes and the accomplishment of our goals. However, we also recognize the dangers inherent in organizational machinery which is too cumbersome and complicated, or which tends to destroy congregational government, investing undue power in the hands of a few. Such organization makes subjects of those who come under it and consequently throttles the democratic processes of church government which we hold dear.

We are unalterably opposed to any organizational machinery within our denomination at any level that would bring pressure to bear on any group or individual who could not or would not conform to set patterns other than that prescribed in the Treatise of Faith and Practice of the National Association of Free Will Baptists.

Therefore, we strongly urge each Free Will Baptist church within our denomination to steadfastly resist any effort on the part of a quarterly meeting, district association or conference, state association, national association, or any other body to take from the local church its inherent and Scriptural rights as an autonomous body.

It is granted that in instances where a church has violated its covenant, become heretical or corrupt in practice, the quarterly meeting may investigate the matter, and after suitable labor, withdraw fellowship if the situation cannot be resolved. It is understood that to withdraw fellowship is the only form of discipline which may be brought against a local church since the final disposition of any matter within a church must be decided by the majority.

We further recommend that whereas an affidavit has been signed by a group of ministers in the state of North Carolina that reads in part as follows:

"That further from our own experience and observations as Original Free Will Baptist ministers, we know that it is generally accepted and understood not

only by us as ministers but also by members of our congregations that the Original Free Will Baptists of North Carolina operate under a connectional form of church government. That we operate under this connectional form of church government not only by virtue of long established customs, practices, and usages, but, also as a result of our Statement of Faith and Discipline 1955 revision, Sections entitled, 'Church Covenant' page 42; 'Organization of a Church' page 44; 'Pastor' page 46; 'The Ministry' pages 47 and 48; 'Independence of Churches' pages 52 and 53; 'Constitution and By-Laws' pages 53, 54, 55, 56." (Affidavit 4736, 4737, 4738)

and whereas, on the basis of the above claim, with others, His Honor Clawson L. Williams, Sr., Judge presiding at the Superior Court of Durham County, Durham, North Carolina, issued an order which reads in part as follows:

"That the Original Free Will Baptists of North Carolina had their beginning in this State in the year 1727 with the establishment of a church of this denomination by Paul Palmer in Perquimans County, North Carolina. That there are three churches now in existence which were founded by Reverend Palmer. That the Original Free Will Baptists of North Carolina are the oldest and largest state group in the United States now numbering some 50,000. That this denomination has historically differed from other baptist denominations in that they have been more connectional in their church government as will be hereinafter set forth in more detail."

"That between the plaintiff and the defended there is a connectional form of church government based upon their printed Statement of Faith and Discipline and the customs, practices and usages of this denomination." (Order 4736)

therefore, be it resolved that the National Association of Free Will Baptists request the State Convention of Original Free Will Baptists of North Carolina to repudiate any and all forms of connectional church government and reaffirm its position in our historic and established form of congregational church government as set forth in the Treatise of Faith and Practice of the National Association of Free Will Baptists at its next regular session. It is to be understood that no state, district association, or other body affiliated with the National Association of Free Will Baptists has the right to establish its own form of church government by virtue of the PROVISION AND CLAIM, page 39, section 1, of the National Treatise. This provision permits states, district associations, or other bodies to adhere to established usages and customs only in the election of representatives and delegates to said state or district body.

# 5

## WAYS TO MAKE YOUR

SEVERAL MONTHS AGO NOW, just before I was to leave Chicago for several engagements on the west coast, a man came into my office and asked me what I was going to speak about on the coming tour. Almost spontaneously I replied, "The Sunday Schools of America." He stunned me with the retort, "Nobody is interested in the Sunday School of America. Some may be interested in their own Sunday Schools."

I wish that I could tell you that my experience has disproved the above claim but it does not. It rather confirms it. However, as a result of this thought-provoking conversation I have been moved to prepare a message entitled, "Five Ways to Make Your Community Conscious of Your Sunday School."

Our nation is the sum total of the communities that make it up. If each of us can make our community conscious of our Sunday School we will go a long way toward making our nation Sunday School conscious.

In the first chapter of Acts, verse 8, we see an outline of procedure given to us by the Holy Spirit Himself.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Notice the four geographical locations mentioned, Jerusalem, Judaea, Samaria, and uttermost part of the earth.

Our Jerusalem is right where we are. Certainly God intends us to begin witnessing for Him right where we are. But God never intended for our witnessing or our vision to stop there! If not through ourselves through others we pray for and support. God intends our witnessing to include Judaea and Samaria.

Am I right when I say that much of our praying, our planning, yes, even our paying has begun at Jerusalem, and some has gone to the uttermost part of the earth, but a great gap has been left between Judaea and Samaria have been forgotten.

Christians in America have failed their country and their Lord in failing to pray

for their own land. Many Christians who meet regularly in their places of worship for prayer each week will pray for those in foreign lands and for those of their own church circle with little or no thought for those of their community, state or nation.

Little wonder we have the indifference to the church and Sunday School on the part of the world when the world sees so much indifference on the part of the church. Churches like individuals can and do become ego-centric, but it always means uselessness and finally death. Let us ask God to give us a vision that begins at Jerusalem and extends around the globe including Judaea and Samaria.

There was a day when America was Sunday School conscious, but that was not the result of pastors, superintendents and Sunday School teachers saying, "I'm interested in my Sunday School, but I can't be bothered about yours."

For instance, there was a time when every county in Illinois had a Sunday School association and sponsored their own convention each year. Sunday School teachers were inspired and instructed and the Sunday Schools grew and the whole state felt the impact of the Sunday School. This was not the work of egocentric Christians or self-centered, self-satisfied Sunday Schools. It was largely the result of a man named Moody with a burden for a state, yes, a nation and a world.

May our vision include a state, a nation, a world; may our burden be increased till we'll do something toward reaching all our vision includes. The Sunday School is the greatest agency the Church has to reach every age group, every member of the family.

Would you like to see your community made conscious of your Sunday School? It can be. I want to give five ways you can make your community conscious of your Sunday School.

### A Better Informed Personnel

We need the Sunday School redefined. Perhaps because the Sunday School is over 175 years old too many of us have taken it for granted. We need to learn again its purposes and its aims. Many are working in Sunday Schools today who do not know what Sunday School is.

For several years it was my privilege to teach a class in Sunday School Administration and Organization. The first assignment I gave was to write a definition of the Sunday School. The majority of the class were Sunday School Superintendents, some pastors and Sunday School teachers. Is this too difficult an assignment for such a class? The most usual answer would be something like this, "A Sunday School is an organization to teach the Bible to children."

May I ask you two things about this answer. First, who said the Sunday School is only a teaching institution? The first responsibility of the Sunday School is to reach. The great commission said "Go," before it said, "teach." The Lord commanded His disciples to go into the highways and byways and persuade them to come in. In modern language every Christian is to be a salesman for Jesus. Nowhere in the Bible is the unbeliever commanded to come to the house of God. Many are the commands to the believer to go, to get, and to give. The reason the average Sunday School is not teaching any more is because they are not reaching any more.

The second question I would ask is, who said we were only to teach children? The Sunday School is for everyone. Every member of the family needs to be in Sunday School. Many adults who attend church and even help in Sunday School think in terms of Sunday School only for children.

The Sunday School is the church at work. The Sunday School is the workshop of the church. The church and the Sunday School are one in their purposes and aims. The Sunday School is an organization that has as its purpose the reaching of men and women, youth, boys and girls, with the gospel, winning them to the Lord Jesus Christ, "teaching them to observe all things," training them to reach, to win, and to teach others also. This is God's method of building Christian citizens, and remember every Christian is either useful or useless.

### More Interested Pastors

If we are ever going to make our communities conscious of our Sunday Schools, we must have pastors that are truly interested in the Sunday Schools.

The pastor is a key man in any church. If he isn't he should be. We cannot expect our

Supplied by National Sunday School Association in observance of National Sunday School Week, September 24-October 1. Dr. Risley is Executive Secretary of NSSA.



# COMMUNITY CONSCIOUS OF YOUR SUNDAY SCHOOL

nation to be more conscious of the Sunday School than our churches. Our churches will be no more Sunday School conscious than our pastors are. Our pastors will be no more Sunday School conscious than the schools and seminaries they attend.

I heard a former pastor who is now a state director of Christian education for a leading denomination say, "When I was in seminary I thought the only ones who took courses in Christian education were those so dumb they flunked Hebrew and Greek. When I got into the pastorate I found my people wished I knew something more about Christian education. All that I had learned about Greek was Greek to them." God forbid that we discourage anyone from scholastic study, but we certainly need to be sure our education is well rounded and practical.

Many pastors know very little about their Sunday Schools. I have talked with great preachers who didn't know the difference between the beginner and primary departments.

It is interesting to observe that the fastest growing churches and the fastest growing denominations are those where the pastors are vitally interested in the Sunday School. Indeed a great per cent of our church members still come from the Sunday School. What sensible salesman will neglect his most fruitful field? A prominent Southern California pastor says, "Any pastor that does not give at least 50 per cent of his time to the Sunday School is neglecting his work."

However, from a national standpoint I am happy to report that I believe more and more pastors are attending Sunday School conferences, taking notes and asking questions than ever before in this century. We are also happy to report that a number of Christian schools have added courses in Christian education and personnel to teach them. These are encouraging trends. The results will be felt in our churches.

If we are going to make an impression upon our community, we must have more interested pastors.

## An Improved Program

The third thing that must take place if we are going to make an impression upon our community is an improved program. It's

still true, "If our Sunday Schools are going to be bigger they must be better."

Visit a few Sunday Schools; take a look at your own and perhaps you'll ask with me, not why don't they come, but why does anybody come? Why do as many people come as do come?

There is an answer. They come because they are spiritually hungry; because they want food; because they want to try and serve. But think of the thousands, even millions that might be reached if we had a program to interest and instruct them.

Our Sunday School hour is basically in two parts—an assembly and a class period. The need for better prepared, trained teachers is great, but it doesn't begin to compare with the need for better trained Sunday School superintendents.

The average assembly period in 95 per cent of our Sunday Schools is evidence of a great need here. Little prayer, little planning, little preparation, are in evidence.

The church and the Sunday School have Christ to give to the world. We may differ in some very essential things, but basically evangelical protestantism sees in Christ the Hope of the world.

Why then are we failing so in reaching those of our communities? Because we are negligent in planning a program that will really inspire, instruct, interest.

What are elements of an opening assembly? The Bible, making the program Christ centered, prayer, and music are always the chief elements. These can be presented in various ways and well by several people. The superintendent is a coordinator to see that each one who is to take part is invited and prepared. The musicians, pianist, song leader, and special music should be informed of their part in the program well in advance.

The central portion of the program must give out the Word of Life. It may be a brief message by a teacher or a visiting speaker. It may be a visual aid as an object lesson. There are good ones for all ages. The superintendent doesn't have to prepare all special events. In fact, he shouldn't.

A few good rules are: Use as many people as possible. Begin on time and close on time. See that the program progresses rapidly. See that a variety of things are included throughout the year.

Every superintendent ought to make his own yearbook—marking special days and Sundays to be observed in special ways, such as missionary Sundays, tithing teaching, temperance emphasis, rally day, promotion day, etc. It is just as easy to be planning several Sundays at a time as it is one, and the preparation should be much better.

It takes time to plan and prepare and to properly execute a program, but it pays big dividends.

## Invite More People

The first important thing is to get a program going, then invite the people.

Get the house cleaned up before the company comes. It is definitely wrong to publicize unless we have something to publicize. You may get people out once, but if they are disappointed they will be harder to get back again.

Any business interested in return purchases is interested in its customers, and any business that doesn't have them is soon out of business. The Sunday School must take care of its customers.

Teachers must be expected to take care of visitors and absentees. No Sunday School has any right to even dream of an expansion program unless they are taking care of those they already have. Why get any more to neglect? Any Sunday School that will systematically take care of the absentees and visitors will see its average attendance and its enrollment grow.

How many visitors did you have in your Sunday School last year? One a week is a total of 52. Where are they? How many became regular? If not, why not? If they are not in your Sunday School now, they are either in somebody else's or not in any. Why didn't they become regular? Were they neglected? It's so easy for the gang—perhaps better known as "the clique" to be so friendly and ignore the stranger and the visitor.

I heard of a man in Chicago that went to church and left his hat on. The pastor noticed it and asked an usher to ask the man to remove his hat. The usher went and spoke to the man and said, "Sir, would you kindly remove your hat?" The man seemed enthusiastic and replied—"I knew it would

(Continued on Page 15)

# What's Your Problem?



**Q. I have just come from a stiff argument (which I lost because of ignorance of the Bible) on the Trinity. Please tell me where in the Bible is the Trinity mentioned?**

**A.** The word "Trinity" is not mentioned in the Bible but there are many references which point to the fact that God is a Trinity. For instance in Genesis 1:26 "And God said, Let us make man in our image, after our likeness. . . ." The words "let us" without doubt refers to the work of the Trinity, Father, Son and Holy Spirit in the creation of the human race. Here are just a few Scriptures which you may compare referring to the various members of the Trinity: THE FATHER, Matthew 11:25; 28:19; Mark 14:36; Luke 10:21; 22:42; John 1:14; Acts 1:4; Romans 6:4; 1 Cor. 8:6; 2 Cor. 1:3; Gal. 1:1; Eph. 1:17; Phil. 2:11; Col. 1:19; 1 Thess. 1:1; Heb. 12:7, 9; James 1:27; 1 Peter 1:2; 2 Peter 1:17; 1 John 1:2; Jude 1. THE SON, Matt. 11:27; Mark 13:32; Luke 1:32; John 1:18; Acts 8:37; Romans 1:4; 2 Cor. 1:19; Gal. 2:20; Eph. 4:13; Heb. 4:14; 1 John 2:22; Rev. 2:18. THE HOLY SPIRIT, John 14:26; Acts 8:29; Acts 16:6; 1 Cor. 2:13; 1 Peter 1:11, 12; 2 Peter 1:21; Romans 15:16; John 16:14; Acts 5:9 and many, many other scriptures.

**Q. In a service at our church I heard a teacher say recently that men could be saved only by hearing the Word of God. Is this true?**

**A.** Rom. 10:17 says, "So then faith cometh by hearing, and hearing by the word of God." The reason we send missionaries to the ends of the earth is that men may hear the Word of God because faith cometh by hearing. If it were not so, why could we not evangelize the world by just sending literature and Bibles which tell about Jesus and how to be saved. But Jesus said, "Go ye into all the world and preach the gospel to every creature," not just send them literature and Bibles. Do not misinterpret my remarks. I do not belittle literature and the sending of the same so that men may read for themselves. The communists and false cults flood our nation and the world with literature teaching a doctrine of devils. We need to combat the same by sending out as many Bibles and as much Christian literature as we can to various parts of the world. I am very much for the American Bible Society, Pocket Testament League, Meditation Bible League and the multitude of other societies engaged in sending Christian literature to the ends of the earth. But I think the Bible teaches that God needs men to tell other men personally about the Word of God and how to be saved from their sins.

**Q. In Matthew 24:20 Jesus says "But pray ye that your flight be not in winter, neither on the sabbath day." Do you think this verse indicates that the church will pass through the tribulation before being translated or caught up to meet the Lord?**

**A.** To rightly divide the word of truth (2 Tim. 2:15) is to recognize that this chapter deals with Israel and not with the Church. It refers to Israel and the tribulation period. Also, since the sabbath was given to Israel and never to the Gentiles, the mention of it here has no bearing on the Lord's Day which we observe in this dispensation. I think the many scriptures bearing on the subject teach that the Church is to be raptured before the tribulation. This view is not shared by all Free Will Baptists.

**Q. There was a grudge between us when a friend of mine died. Do you think the Lord will forgive the sin of failing to make restitution?**

**A.** The Bible definitely teaches making restitution (Matthew 5:23, 24). And God expects us to make the wrongs right whenever possible. When we cannot we have the promise "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9).

**Q. There is a verse in Mark that goes "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." I was visiting in another church recently and heard the preacher say that unless we have been baptized there was no hope of heaven and hell was the only alternative. He used this verse to substantiate his remarks. Did he correctly interpret the verse?**

**A.** Mark 16:16 does say that "He that believeth and is baptized shall be saved" but the rest of the verse says "He that believeth not shall be damned." In the latter part of the verse the "baptism" is omitted and certainly indicates that it is in harmony with the teaching of the rest of the New Testament. Baptism is one of the ordinances, and to obey the Word of God, we should be baptized but it is not essential for the salvation of the soul. Witness the thief on the cross who was told, "Today shalt thou be with me in paradise." (Luke 23:43).

## Good Response to Cooperative Plan Noted in June

ONCE AGAIN Cooperative receipts have shown an increase over the previous month. June's receipts total \$4,631.52 in undesignated giving. According to a recent report at the National Association, Cooperative receipts for 1960 were approximately \$3,500 above those for 1959. It is hoped that we will be able to show even a larger increase in Cooperative giving in this year. If possible, we would like to raise at least \$50,000.00 for all denominational causes through the Cooperative Plan during 1961.

Your faithful support in sending 10% or more of your church offerings each month to the work of our denomination will help us reach this goal. The address is Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee.

### JUNE COOPERATIVE RECEIPTS Undesignated

<b>ALABAMA</b>			
First church, Dothan	94.39		
Good Water church, Slocomb	5.00		
Pine Grove church, Perdido	8.00		
State association	30.03		137.42
<b>ARKANSAS</b>			
State association			238.18
<b>CALIFORNIA</b>			
State association			396.92
<b>GEORGIA</b>			
State association			178.10
<b>ILLINOIS</b>			
State association			351.15
<b>MISSOURI</b>			
State association			1,328.76
<b>NORTH CAROLINA</b>			
Fellowship church, New Bern	70.12		
F. W. B. church, Pine Level	15.79		
Swannanoa church	152.17		238.08
<b>NEW MEXICO</b>			
First church, Grants	36.90		
First N. M. association	5.31		42.21
<b>OHIO</b>			
Franklin church			7.44
<b>OKLAHOMA</b>			
State association			852.46
<b>TENNESSEE</b>			
Blue Springs church, Columbia	10.00		
Wooddale church, Knoxville	44.25		
Horton Heights church, Nashville	102.99		
Rock Springs church, Charlotte	76.81		
Olivet church, Clarksville	250.00		484.05
<b>TEXAS</b>			
State association			232.23
<b>VIRGINIA</b>			
Bethany church, Norfolk			144.52
			4,631.52
<b>DESIGNATED FUNDS</b>			
Arkansas	71.00		
Tennessee	91.46		162.46
			4,793.98
<b>DISBURSEMENTS</b>			
Foreign Missions	1,406.63		
Executive Department	1,098.40		
Bible College	903.15		
Home Missions	637.74		
Sunday School Board	234.09		
League Board	234.09		
Board of Superannuation	138.94		
Headquarters Trustees	138.94		
Co-Labor	2.00		4,793.98



# Profitable for Doctrine

## Know Your Bible Series

### The Book of Acts

By Charles A. Thigpen

THE BOOK OF ACTS is the link connecting the Gospels with the remainder of the New Testament. The Gospels relate the things which "Jesus began both to do and to teach, until the day in which he was taken up." They deal with Christ's birth, ministry, death, resurrection and ascension. The book of Acts begins with the post-resurrection ministry of Christ and His ascension; then the author shows the continued ministry of Christ through the Person of the Holy Spirit.

The author of Acts was Luke, the physician. Both Acts and the Gospel according to Luke are addressed to the same person, Theophilus, which indicates a common authorship. Even though Luke does not call himself by name in the Acts, there is little doubt that he is the author. If you study carefully the personal references in the "we" sections, 16:10ff., 20:5 ff., and 27.1 ff., all point to the fact that the author was Luke. Dates for this book vary from 61 A.D. to 70 A.D. The time covered in the Acts is approximately thirty-three years.

According to Dr. H. C. Thiessen in his *Introduction to the New Testament*, there are four reasons why Luke wrote the Acts. First of all, there was a definite need for factual information concerning the activities of the early church leaders, Peter, Paul, John and James. Luke shows each of them, their relationship to each other and to the church. Secondly, there was a special need for showing that the Christian movement was one movement, though composed of Jews and Gentiles. Thirdly, it was needful to set the record straight concerning the Apostle Paul. His missionary journeys and great exploits needed recording as well as his arrest and imprisonment. There were many who would misunderstand the treatment he received from the Roman government and therefore a complete statement was necessary to show that Paul was not a traitor to his people. Fourthly, there was the need of showing that God bore witness through the Apostles,

"both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." (Heb. 2:4) In this way the whole Christian movement was authenticated.

The key word of the Acts is the word "witness" which is used over thirty times. This word is first found in the key verse, Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The six words in the middle of this verse, "Ye shall be witnesses unto me," is the great message of Christ that was believed and practiced in the book of Acts. This is his command and commission to us today.

The whole missionary movement of evangelizing the world is reduced here into the one word "witness." Someone once said, "Christ alone can save the world, but Christ cannot save this world alone." That is, it is His plan that every believer should be a witness.

The entire book of Acts may be outlined by using the divisions of Acts 1:8:

- I. The Christian Witness in Jerusalem, Chapters 1-7
- II. The Christian Witness in Judea and Samaria, Chapters 8-12
- III. The Christian Witness to the ends of the earth, Chapters 13-28

Another outline of interest centers around the two great Apostles whose deeds are recorded in Acts:

- I. Peter's Witness to Jews, Chapters 1-12
- II. Paul's Witness to Gentiles, Chapters 13-28

Of course, in this latter outline there is

definite overlapping. Peter preached to some Gentiles and Paul preached to some Jews.

One way to make this book really live is to study carefully each of the three missionary journeys of Paul. His first journey is found in Acts 13:1-14:28, second journey, Acts 15:36-18:22, and his third journey, Acts 18:23-21:19. Make a list of each place Paul visited and every event that took place there. After doing this, it will not be difficult to realize why Paul could say, "But I labored more abundantly than they all."

In my personal study of individual books of the Bible, I have found it very helpful to give to each chapter a title. This title should be short and very suggestive of some outstanding event covered in the chapter. Then, after acquainting myself with these chapter titles, I could more easily recall the events of each chapter. Permit me to give title suggestions for the chapters in Acts:

Chapter 1, Ascension; Chapter 2, Pentecost; Chapter 3, Beautiful Gate; Chapter 4, Sanhedrin; Chapter 5, Ananias-Gamaliel; Chapter 6, Deacons; Chapter 7, Stephen; Chapter 8, Philip; Chapter 9, Saul; Chapter 10, Cornelius; Chapter 11, Gentiles; Chapter 12, Herod; Chapter 13, Antioch; Chapter 14, Lystra-Derbe; Chapter 15, Council; Chapter 16, Philippi; Chapter 17, Athens; Chapter 18, Corinth; Chapter 19, Ephesus; Chapter 20, Miletus; Chapter 21, Arrest; Chapter 22, Paul's Defense; Chapter 23, Paul Before Counsel; Chapter 24, Paul Before Felix; Chapter 25, Paul Before Festus; Chapter 26, Paul Before Agrippa; Chapter 27, Shipwreck; Chapter 28, Rome.

My prayer is that the Book of Acts, the only inspired Church History that we have, may bring great blessing to your heart as you study it. This same Holy Spirit Who wrought so mightily in the early church is the same One Who indwells the heart of every child of God today. May God grant that each of us will permit Him to work unhindered in our lives.

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## GLANCING AROUND THE STATES



MIAMI, Fla.—The Reverend Albert McFarland, pastor of the Free Will Baptist Church in Miami, is pictured above as he hands Melitino Martinez a check for \$525.00 to be used in the construction of a church for Spanish speaking people. This check represented the offering received at a special missionary rally sponsored by the South Florida Association. Speaker for the rally was the Reverend Tom Willey, Sr. Five churches were represented. The Spanish church in Miami, of which Rev. Martinez is pastor, is growing very rapidly at this time.

### On the Air

San Jose, Costa Rica—Missionary Bill Fulcher has his "ham" radio license and is now operating out of Costa Rica. His call sign is T120A. He is presently operating on 10 and 15 meters after 12:30 C.S.T.

### Attention Parents of Servicemen

NASHVILLE, TENN.—The Chaplain's Commission of the National Association of Evangelicals, of which our commission is a member, is sponsoring overseas retreats again this year for servicemen. One will be held in Europe on September 19-21, 1961 at Berchtesgaden, Germany. Excellent speakers have been secured for this retreat and we are anxious that all Free Will Baptist servicemen in this area plan to attend. The convener for this function is Chaplain (Capt.) Robert C. Anderson, USA, Office of the Chaplain, Conn Barracks Chapel, Hq 1 BG 30th US Inf., APO 36, New York, N. Y. Please write immediately to those you know in this area and encourage them to attend.

### Record Enrolment Expected

NASHVILLE, TENN.—Free Will Baptist Bible College will open for its 20th ses-

sion on September 11 with a record enrolment expected, according to Dean Charles A. Thigpen. New additions to the faculty this year are Dr. J. D. O'Donnell, who holds the Th. D. degree from New Orleans Baptist Theological Seminary; and Miss Sylvia Young, Mobile, Alabama, who will teach in the music department.

### President Named

TULSA OKLA.—The Oklahoma State Christian Education Board met June 12 and selected the Reverend Daniel W. Parker to serve as President of the Oklahoma Bible College. Mr. Parker is a 1959 graduate of the University of Oklahoma, and a 1961 graduate of Free Will Baptist Bible College, Nashville, Tennessee. Plans are now being made to offer fifteen hours of study during three days of each week. Future plans will be announced later. Members of the Board of Christian Education are the Rev. John West, Chairman; Mr. Charles Hinesley, Clerk; Rev. Melvin Bingham, Rev. Ralph Hampton, and Rev. Wade Jernigan.

### New Officers Elected

JACKSONVILLE, FLA.—The Florida State Woman's Auxiliary Convention met here recently at the Unity Free Will Baptist Church. Rev. Irvin Hyman was the speaker at the eleven o'clock hour. Officers elected for next year were: Etha Mae Owen, President; Louise Hicks, Vice President; Verta

Suggs, Secretary; Coren George, Treasurer; Mrs. McFarland, Stewardship-Prayer Chairman; Louise Owen, Youth Chairman; Bertie Baxter, Personal Service Chairman; Laurretta Harrison, Study Course Chairman.

### New Church

EASTMAN, GA.—The Reverend J. R. Davidson was evangelist for a revival campaign which was held here during the month of May for the purpose of organizing a new Free Will Baptist Church. Rev. Davidson reports a cordial reception on the part of the community with excellent cooperation from all the business places in the city. There was a total attendance for the eleven day meeting of 1,323. \$2,300.00 was pledged toward the new project with \$593.00 already paid by June 1st. Further information about this work may be obtained by writing to Rev. Charles Clark, Route 1, Box 239, Chester, Ga., or Rev. Howard D. Faircloth, Route 4, Eastman, Ga.

### Church Hires Worker

TULSA, OKLA.—The Lewis Avenue Free Will Baptist Church of this city has secured the services of Mr. Charles W. Snow, a recent graduate of Free Will Baptist Bible College. He will head the visitation department of the church, edit a church paper, have the responsibility of the youth activities, and assist the Sunday School Superintendent and League Director in their promotional work.



Pictured above is the Free Will Baptist Church in Olathe, Kansas. It has been organized about two years. Rev. D. T. Eaves is the pastor.

this meeting. The Clerk, Rev. Austin Mullen, reports new interest in the work of the Conference.

### Pastoral Changes

NASHVILLE, TENN.—The Reverend K. V. Shutes has resigned the pastorate of the First Church in Thomaston, Georgia, effective in September. He will be available for pastoral or evangelistic work after that time.

Announcement has been made of the resignation of the Reverend Owen Ganey as the pastor of the Free Will Baptist Church in Plymouth, N. C. His future plans are indefinite at this time.

Reverend Eustace Riggs of Box 55, Eldridge, Alabama, announces his intention of going into full-time evangelistic work. He will be available for revivals after September 1st.

### Quite a Challenge

TURKEY—Chaplain (Capt.) John B.

Narron reports from his new station in Turkey that he is confronted with quite a challenge. Besides his preaching and pastoral ministry, he has been able to distribute over 1,000 pieces of literature (Bibles, tracts, etc.) in his first quarter overseas.

### Illinois State Meeting

BENTON, ILL.—The first annual session of the Illinois State Association of Free Will Baptists was held June 23-24. Great challenges of expansion and strengthening of the home front were presented by the speakers—Wallace Malone, George W. Waggoner, and Rolla Smith. 174 delegates and visitors, 44 ministers, and 32 deacons were registered. New officers are Wallace Malone, moderator; James Hicks, assistant moderator; Betty Hampleman, treasurer; A. E. Norris, clerk; George W. Waggoner, assistant clerk. A resolution was passed urging all churches to support the denominational work through the Cooperative Plan of Support. Total giving through the state treasurer last year was \$11,639.15.

### Has Vacation Bible School

COCHRAN, GA.—The Crossroads Free Will Baptist Church has completed its third consecutive Vacation Bible School. The school had an average attendance of 47 with a total enrolment of 50. Mrs. Ann Ross was the director. Rev. W. L. Amerson is the pastor.

### To Support Campaign

GID, ARK.—The White River Quarterly Conference met here on July 7-8 with the New Home Free Will Baptist Church and voted to support an evangelistic campaign in the city of Batesville. It is hoped that a church might be organized as a result of

—Clip for reference—

## PERSONNEL OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

3801 Richland Avenue

Nashville 5, Tennessee

### OFFICERS

Moderator—Ralph Staten, North Belmont, North Carolina  
 Assistant Moderator—W. Stanley Mooneyham, Wheaton, Illinois  
 Clerk—Robert E. Picirilli, Nashville, Tennessee  
 Assistant Clerk—Carlton Lambert, Eldridge, Alabama  
 Executive Secretary—Billy A. Melvin, Nashville, Tennessee

### EXECUTIVE COMMITTEE

Ralph Staten, W. Stanley Mooneyham, Robert E. Picirilli, Othel T. Dixon, Rufus Coffey, Lonnie Devault, J. B. Chism

### GENERAL BOARD

Alabama—E. B. Ledlow  
 Arizona—Lynn Wood  
 Arkansas—Willard C. Day  
 California—Jerry Dudley  
 Florida—Harold Harrison  
 Georgia—G. C. King  
 Illinois—Lawrence Thompson

Indiana—Richard Cordell  
 Kentucky—F. S. VanHoose  
 Michigan—Carl D. Kilgore  
 Mississippi—Wilburn Beasley  
 Missouri—Othel T. Dixon  
 New Mexico—Gerald Chester  
 North Carolina—Bobby Jackson

Ohio—Forest Chamberlain  
 Oklahoma—Lonnie Devault  
 South Carolina—Rufus Coffey  
 Tennessee—E. B. McDonald  
 Texas—H. Ray Berry  
 Virginia—J. B. Chism  
 West Virginia—Carl Vallance

### FOREIGN MISSION BOARD

Raymond Riggs, Va. . . . . 1962  
 Joseph G. Ange, Mich. . . . . 1963  
 Eugene Waddell, N. C. . . . . 1964  
 Mark M. Lewis, Mich. . . . . 1965  
 J. Reford Wilson, Okla. . . . . 1966

### SUNDAY SCHOOL BOARD

Robert King, Ark. . . . . 1962  
 Charles A. Thigpen, Tenn. . . . . 1963  
 John West, Okla. . . . . 1964  
 Dale Burden, Tenn. . . . . 1965  
 Roger Reeds, Mo. . . . . 1966

### SUPERANNUATION BOARD

Walter Jernigan, N. C. . . . . 1962  
 J. O. Fort, Fla. . . . . 1963  
 Thomas G. Hamilton, Ga. . . . . 1964  
 E. M. Kennedy, Okla. . . . . 1965  
 N. P. Gates, Mich. . . . . 1966

### HOME MISSION BOARD

Harvey H. Hill, Mo. . . . . 1966  
 Rashie Kennedy, N. C. . . . . 1963  
 Fred A. Rivenbark, N. C. . . . . 1964  
 Wade Jernigan, Okla. . . . . 1965  
 Harvey H. Hill Mo. . . . . 1966

### LEAGUE BOARD

R. B. Crawford, N. C. . . . . 1962  
 Charles Hollingshead, Ala. . . . . 1963  
 Henry Melvin, N. C. . . . . 1964  
 Russell Spurgeon, Mo. . . . . 1965  
 Harold Critcher, Va. . . . . 1966

### HEADQUARTER'S TRUSTEES

G. W. Hunt, Tenn. . . . . 1962  
 J. Russell Lee, Tenn. . . . . 1963  
 H. D. Bailey, Tenn. . . . . 1964  
 J. B. Reding, Tenn. . . . . 1965  
 John L. Welch, Tenn. . . . . 1966

### COLLEGE TRUSTEES

Melvin Bingham, Okla., James F. Miller, Tenn., J. R. Davidson, Ga. . . . . 1962  
 Luther Gibson, Miss., Floyd B. Cherry, N. C., M. E. Howard, Va. . . . . 1964  
 Paul Ketteman, Miss., William Mishler, Ark., Delmer Priest, Calif. . . . . 1966

# Report Of Study Commission On Theological Liberalism

## Dangers We Recognize

Free Will Baptists are faced with many dangers in doctrine and practice. Modernism, though not as bold as it once was, still exists. These are those who deny that the Bible is the infallible, inerrant Word of God.

Neo-Orthodoxy hides behind the cloak of evangelical terms to disguise its infidelity. This could be our greatest threat in doctrine, because it is so difficult to uncover.

Then, there are those who do not identify themselves with either liberal group, but advocate fellowship and cooperation with both movements.

Ecumenicalism, in its effort to build a great centralized religious organization, may someday strike a blow at all movements with Baptist, congregational church government.

The battle for the minds of men goes on in the field of education. Anti-Christian philosophies dominate most secular institutions, while a non-biblical philosophy infilters many religious schools.

What men believe does affect the way they live. Therefore, we are faced with many dangers in the practice of Christianity in everyday living. Loose living often precedes liberal ideas. Worldliness and low standards of conduct are very present dangers. Anything in this world that hinders one in doing the will of God is worldly. The child of God is not to be conformed to, nor in love with, this present world system.

Secularism and materialism are also dangers to our people. Spiritual things and the kingdom of God are to come before secular interests and material possessions.

There is also a tendency to over-emphasize the social, and neglect the spiritual development of the individual.

These and many other false philosophies are confronting our denomination. Our Free Will Baptist people must be alerted to these dangers. The red flag of warning must be raised. There is no guarantee that our denomination will be kept free from these errors. We would like for all Free Will Baptists to be aware of these evils.

## Goals We Have

Our goals include the writing of articles.

Members are R. Eugene Waddell, Chairman; Ronald Creech, Bobby Jackson, N. R. Smith, Paul J. Kettman.

The subjects mentioned as dangers should be defined and discussed in our periodicals. The position of Free Will Baptists on the fundamental doctrines of the Bible should be kept before our people. Our goals then include informing our people on the truth to help fortify them against error. We intend to encourage our papers to feature reviews of books which deal with these matters.

We would like to hear more sermons dealing with modern threats to historic Christianity at our gatherings. One-day Bible Conferences featuring several sermons on dangers to the doctrines of Free Will Baptists have been successful in some areas.

In all our efforts we intend to keep a clear vision of the whole duty of the Christian. We want to stress that although it is very important, defending the faith is only one of the many duties, facing God's people.

Our goal is to serve as an encouraging agency. We do intend to be an editorial committee but an encouraging agency of the National Association of Free Will Baptists.

## Help We Need

Writers are needed to produce and publish through denominational papers articles that will reveal to our people the dangers of the above mentioned evils.

Laymen can help by lending their influence to the cause in every local church. This will give basic support to the defense against false philosophies.

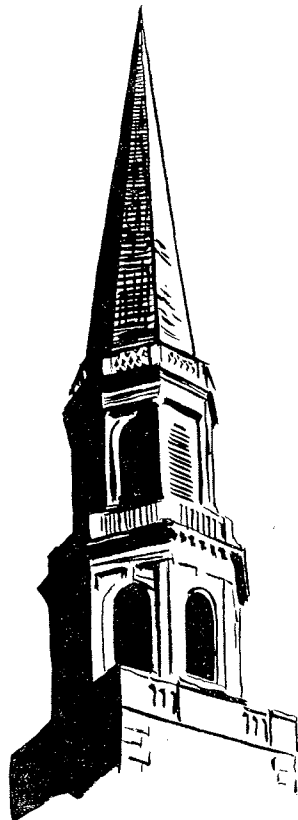
Pastors should keep their people informed on the issues by preaching clear-cut messages on the cardinal doctrines of Christianity.

We urge the support of the bulwarks of fundamental, evangelical Christianity, such as Free Will Baptist Bible College, National Association of Evangelicals, etc.

Ordaining councils and local church leaders should take much care in questioning ministerial candidates who tend toward heretical stands on these issues.

May all of us become aware of the dangers, concerned about our part in defending against them, and put into action the convictions herein expressed.

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## Five Ways To Make Your Community Conscious of Your Sunday School

(Continued from page 9)

do it. I knew it would do it. I've come here for six weeks and you're the first person who has spoken to me."

Maybe your church isn't that bad, but we see a great need in most churches for improvement here. Many church members leave the job of making friends up to the pastor and maybe the Sunday School superintendent.

Perhaps we've excused ourselves and say why should I invite anyone to church. The church is a public place. Anyone can come who wants to. That may be, but the average man who doesn't attend church is as ill at ease in church as some of us would be at the corner bar. Why so? Because they have very little idea of what goes on behind those church doors. Perhaps occasionally they are curious enough to respond to an invitation, but they would probably not venture in alone. Few of the strangers that come to our church are concerned with our orthodoxy. They probably don't know and care less as to whether we're evangelical or fundamental, but they do know and care if we're friendly.

Many a visitor has decided if he'll ever come back before he even sees the preacher. It is the usher at Sunday School as well as at church that has the first chance to show himself interested in the newcomer.

Church members need to be reminded and trained to invite people to come back again. "Thank you, call again" is a familiar sign as we leave the restaurant or department store. Too often it's neither in sight nor on our lips as strangers leave our building. Invite them to return. Invite those who attend some services of the church to attend others. For instance, in most morning worship services there are from 25 to 50 per cent who were not in Sunday School. It's a good time to invite, not only from the pulpit but person to person, even if it is an organized effort with key leaders assigned to sections of the building to speak to and invite all who were not in Sunday School to attend next week.

Invitations should vary. There are many ways to invite people to public gatherings. Use every legitimate method to inform them of what is going on and to interest them in coming. Here are a few—the church bulletin, special letters and cards and invitation, public announcements, radio spot and news announcement of special events. The newspaper is an excellent means and could be used much more if stories were well written and gotten to reporters in time.

All these methods are good, but none excels the personal contact. Shortly before the last election an interesting comment appeared in a popular weekly magazine regarding the importance of personal contacts and elections. All that is true of elec-

tions is true and more so of the Sunday School and Church.

"The real job before all of us who want a victory is not to sit around and complain. This is not a one man show. The fight is everybody's fight. Candidates don't win elections alone. Organized personal efforts at the voter level and vigorous man to man persuasion are decisive. Elections are not won on the stump or on the TV screen. They are won at the front door of the voter, and at the roadside in the country and at the work bench in the factory. For the women it should be added that elections are won also when they drop in on their neighbors and chat. It is a well-known fact that personal contacts and personal contacts alone are the final means of delivering the vote."—*Newsweek*, Sept. 1952.

For Sunday School it can certainly be said that the fastest growing churches and Sunday Schools are those employing visitation contact methods. It is scriptural and it gets results.

### Invest More than Pennies

We must invest more time. The job well done means hours of effort. Let's challenge our men and women with the bigness of the task. It's an all week's job.

How often we've heard superintendents persuading, begging someone to take a class with "They're only little tots, it won't take much time,—half an hour or so on Sunday morning."

The Sunday School teachers of America have the biggest job of any single corps of workers. These men and women can do more to change the tide of irreligion, immorality, irresponsibility than any group in the land. Laws won't do it. We've got laws. Government can't do it. Christ can do it as He is given opportunity to touch lives that the Sunday School has reached, but it takes time, your time.

We must invest more than pennies. Pennies and Sunday School have seemingly gone together ever since Sunday School first began, but it takes more than pennies to build good Sunday Schools. What Sunday School does not need better equipment and more and better buildings to care for those they have labored to reach? Whether on a local, state, or national level, if we are to do the job as it must be done we must invest more dollars.

The Holy Spirit outlined the program for the church to follow—"beginning at Jerusalem and Judaea and Samaria and unto the uttermost part of the earth."

Don't slacken your efforts at home or abroad, but let's include in our plans Judaea and Samaria with a more informed personnel, more interested pastors, an improved program, by inviting more people and by investing more time and money in the greatest cause of all—that of reaching every member of every family of every nation with the gospel message of Christ.

## IN THE VINEYARD

■ **Homer E. Willis**, Director of Home Missions, was the evangelist for a revival at Pound, Virginia, June 25-30. Following the National Association, he was evangelist for the new Bloss Memorial Church in Washington, D. C. Mr. Willis will be in revival services at Winfield, Alabama, July 30-August 6, and at Union Hill, Mississippi, August 7-13. He will visit the mission work in New England August 21-27.

■ Executive Secretary, **Billy A. Melvin**, attended the first meeting of the newly formed Wabash Valley Association in the state of Indiana on July 29. August 1-2 Mr. Melvin attended the Central Western Missouri Association at Kansas City, Kansas. During the week of August 7, he will attend the Christian Bookseller's Convention at Miami, Florida, and plans to attend the Missouri State Association at Farmington on August 23-24.

■ Bible College President **L. C. Johnson** and Dean **Charles Thigpen** will speak at Bible College Alumni fellowship meetings in the following states during August: Alabama, Georgia, Florida, Mississippi, South Carolina, North Carolina, Tennessee, Arkansas, Oklahoma, Texas, Missouri, and Illinois.

■ **Rolla Smith**, Director of Foreign Missions, will attend the Missouri State Association on August 23-24. Following this state association, Mr. Smith will be conducting missionary services in the Lead Belt from August 25-30.

■ National League Director **Ray Turnage** was song leader recently for a revival at the Second Free Will Baptist Church in Ashland, Kentucky. On August 6-19 he will be director of the Cumberland Association Youth Camp to be held at Hillmont Assembly, White Bluff, Tennessee. Mr. Turnage will direct a study course at the Midway District League Convention, Albany, Georgia, on August 20-27.

■ **Eunice Edwards**, WNAC Executive Secretary, taught a study course at Anderson, Indiana, July 19-23, and shared in the Illinois Youth Camp, July 24-28. During the month of August, Mrs. Edwards will attend three conventions—the Central Western Missouri, August 1-3; District Auxiliary Convention, Greeneville, Tennessee, August 14-16; and the Missouri State, August 21-25.

REV HENRY MELVIN  
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WINTERVILLE N C  
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REVIEWED BY T. O. TERRY

## A Statement

(Continued from page 4)

4. Further evidence of the hand of Free Will Baptist Bible College in our removal from office is seen in the persons named to replace us.

- a. Dean Michael Pelt of Mount Olive College was replaced on the Chaplains Commission by the Reverend J. D. O'Donnell, newly appointed instructor at Free Will Baptist Bible College.
- b. I, president of Mount Olive College, was replaced on the League Board by the Reverend Charles Hollingshead, an alumnus of Free Will Baptist Bible College.
- c. Ralph Lightsey, newly appointed director of public relations and promotional services at Mount Olive College, was replaced on the Board of Trustees of Free Will Baptist Bible College by the Reverend William Mishler, an alumnus of Free Will Baptist Bible College.
- d. R. H. Jackson, former member of the Mount Olive College Board, was replaced on the Home Mission Board by the Reverend Rashie Kennedy, alumnus of Free Will Bible College.
- e. M. L. Johnson, former business manager of Mount Olive College, was replaced on the General Board of the Association by Evangelist Bobby Jackson, alumnus of Free Will Baptist Bible College. This action was taken in spite of the unanimous recommendation of Mr. Johnson by the North Carolina State Executive Committee that he be re-elected as a representative from this State on the General Board.
- f. After making his motion to remove us from office, Dean Thigpen of the Free Will Baptist Bible College was elected to a vacancy on the Sunday School Board of the Association.
- g. Four of the five officers of the Association, the moderator, clerk, assistant clerk, and executive secretary are each former students of Free Will Baptist Bible College.

## In Conclusion

The only thing new about the above action at the 1961 session of the National Association was that the opposition of the Bible College to Mount Olive College was brought into the open. This opposition to Mount Olive College is of long standing.

It is based on philosophies of education.

Fortunately, the majority of Free Will Baptists in North Carolina believe in Mount Olive College as evidenced by gifts in the amount of \$300,000 since the College opened in Mount Olive in 1954. The confidence of local citizens is revealed by their gifts of \$117,000 during the same period of time.

The academic reputation of the College is widely known. Mount Olive College is the only College in the history of Free Will Baptists to attain regional accreditation.

High school graduates are turning to this College in record breaking numbers. Applications from new students for the fall semester are double those of last year this time.

Mount Olive College is a Christian institution which "strives to produce graduates who are *thinking* persons, committed to Jesus Christ, capable of moral choice, and having a knowledge of the fundamental forces which have determined the patterns of our civilization." (College catalogue)

We hold that Christian doctrine cannot be preserved by keeping people in ignorance or denying them the right to think for themselves. The mission of Mount Olive College is to help students to recognize the superiority of Christian truth by encouraging free inquiry in all departments of study. The only alternative to this philosophy of education would be a sectarian or cultic institution, and Mount Olive College will not yield to any pressure to become such an institution.

This statement has not been written to be critical of anyone. It was demanded by the publicity given to the removal of me and other associates of Mount Olive College from offices in the National Association of Free Will Baptists.

This statement was not prepared for my personal defense. The Free Will Baptist church and the public are entitled to know the cause of this controversy. Making this explanation is the most difficult assignment I have had since coming to Mount Olive College, but I believe it is my Christian duty to speak the truth in love. We can no longer hide or ignore what more and more people have come to recognize.

I have no ill will or vindictive spirit toward the National Association, nor its Bible College, nor the personnel of either. I only ask and pray that these agencies and their associates will cease trying to undermine the educational program of Mount Olive College in order that we may get on with the work to which we believe God has called us.

## PROCLAIMING THE NEW TESTAMENT—The Gospel of Matthew

by Herschel H. Hobbs, Baker Book House, Grand Rapids, Mich., 135 pages, Price \$2.50.

One of a series of books, published under the general title, "Proclaiming the New Testament." The different Scripture portions are treated as to Historical Setting, Expository Meaning, Doctrinal Value, Practical Aim and Homiletical form. This is a book to encourage Bible study and to offer superb homiletical style. Every minister will find it a great asset to his library.

## PROCLAIMING THE NEW TESTAMENT—The Gospel of Mark

by Ralph Earle, Baker Book House, Grand Rapids, Mich., 119 pages, Price \$2.50.

Second in a series under the title, "Proclaiming the New Testament" which sets forth sermon suggestions and a fine example for sermon construction. Scripture texts are chosen from every chapter of the Gospel according to Mark. Dr. Earle displays a warmth of compassion in his writing that makes this book a blessing to study. This book could serve as a stimulant to the busy pastor to restudy the Gospel according to Mark and there find a wealth of preaching material.

## BUNYAN'S CHRISTIANA'S PROGRESS FOR DEVOTIONAL READING

Simplified by Clara E. Murray, Baker Book House, 84 pages, Price \$1.50.

All who have read Bunyan's "Pilgrim's Progress" will find this small devotional book equally refreshing. This volume depicts the progress of Christiana, the wife of Christian, and his four sons on their way to the Celestial City. They meet with the same difficulties as Christian but the good King has sent a servant, "Mr. Great-heart," to make their progress easier. In the end we see the faithful pilgrim rewarded as Christiana is summoned to stand in the presence of the King.

## GRIEF'S SLOW WORK by Harold Bauman

Herald Press, Scottdale, Pennsylvania, 15 pages, Price 25¢.

A brief but very helpful treatise on the crisis of grief which comes to all of us sooner or later. The author deals with the process of grief in which he sets forth the different stages through which the grief-stricken pass and secondly he deals with the factors affecting grief. A real aid in helping one to understand and sympathize with the bereft.