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of the National Association of Free Will Baptists

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personally . . .

JUST AFTER THE close of the year 1961, I was quite interested in learning exactly what Free Will Baptists had accomplished through the ministry of our National Association. Was there an increased interest in the area of missions, education, Sunday school, and League? What about the executive department, the superannuation program, the Master's Men and the Woman's Auxiliary? With the cooperation of the various departments, I set out to find the answer.

I had not given much time to this project until I realized that Free Will Baptists have cause for rejoicing. Without exception, every department of our National work has enjoyed the blessing of the Lord. In some areas of our work, there has been substantial increase. Rejoice with us in the goodness of the Lord.

But let he be more specific in what God has done.

In our Foreign Missions department, we enjoyed the greatest year dollar-wise in our history. In 1960 receipts were \$192,140.00 as compared to \$216,878.00 in 1961. This is an increase of \$24,738.00. Eight states—North Carolina, South Carolina, Virginia, California, Illinois, Oklahoma, Indiana, and Missouri—exceeded their quotas for the year.

These funds brought increased activity on the mission fields. Briefly, these reports came from the field. Africa—the building of Miley's residence and medical unit. Brazil—new work opened at Jaboticabal under the direction of the Wilkinsons. Cuba—reports of outstanding revivals early in the year. Activities greatly curtailed during the latter part of the year. Some persecution of Free Will Baptist national leaders. India—missionaries reported some unusual meetings with a number of converts and increased dedication of national leaders. Japan—Herseys returned for furlough in April. Missionary dwelling built at Bihore with funds raised by WNAC.

In addition to these special items for 1961, a new missionary publication—HEART-BEAT—was launched, our established missionary activity was supported, and new missionaries were sent out. The Palmers went to Europe for language study in March. The Fulchers went to Costa Rica in April and the Robinsons followed in August. The Tom Willeys, Jr. transferred to Costa Rica from Cuba in October and Mary Ellen Rice entered the school of Missionary Enternship in Detroit in preparation for Latin America.

The Foreign Missions department is now responsible for 45 missionaries. 42 of these receive their support from the board. Miss Laura Belle Barnard is serving as an instructor at Free Will Baptist Bible College.

In our Home Missions department, another record was established as a total of \$80,480.84 was received. This compares to \$69,728.07 received in 1960 and represents an increase of \$10,752.77. This money came from 3,333 different contributors. One-third of the states met their quotas for home missions last year.

Through the ministry of our Home Missions department, new churches were established in Grand Rapids, Washington, D. C., and Denver. Also, property was purchased in Miami, Florida, to assist in the work among the Spanish-speaking people of that city, and a church was built in Mexico with funds supplied by WNAC.

Four additional home missionary couples went out in 1961. They were the Godwins, the Skiles, the Sharrys, and the Vicks. This brings to 28 the number of missionaries supported by our Home Missions department.

Last year, Free Will Baptist Bible College ministered to a record number of students. 208 students enrolled in the college in 1960 which represented a 20% increase over the previous year. In 1961, a total of 273 enrolled which represented a 30% increase over 1960.

Financial support to the college was also good. Free Will Baptists gave \$72,257.22 as compared to \$69,031.18 in 1960. This is an increase of \$3,226.04. In addition to this, \$7,394.46 was received in 1961 as Anniversary Gifts, which brought total contributions to \$79,651.68.

Reaching into 1961 was the ministry of a missions department at the Bible College under the direction of Miss Laura Belle Barnard and the Business Education course under the direction of Miss Phyllis Rivers. In the fall of 1961, Dr. J. D. O'Donnell was added to the faculty in the field of Bible and theology and Miss Sylvia Young was added to the music department.

The college administration has been working, and continues to work, on a revision of present correspondence school courses for use by adults within the local church.

Several changes occurred in the work of the Sunday School and League departments. In the latter part of 1961, the League department announced a new literature program to begin first quarter of 1962. This literature was received with great enthusiasm and kept the department quite busy during the month of December. The Sunday School department announced the opening of its office about February 1 and will be distributing literature from Nashville for the second quarter of 1962.

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THE RELEVANCY OF THE BIBLE TO THE WORLD TODAY

by Crossley Morgan

THERE ARE THOSE around us today who will contend with an attitude of infinite intellectual superiority that modern man has outgrown the Bible and that the Bible is entirely irrelevant to the problems of this modern age. It may well be that it was of such men that our Lord was thinking when He spoke of "these things" being "hidden from the wise and the understanding and revealed unto babes."

Never was the Bible more relevant than it is today. Never has the case for the Bible been as strong as it is today. The Bible and the Bible alone throws any reliable light on the state of the world as it is and offers the only trustworthy hope with regard to the future.

When I say "the Bible" I do not mean merely the Sermon on the Mount. Neither do I mean merely an occasional favorite Psalm which is read before one goes to sleep at night, nor do I mean certain aspects of the prophetic teachings found within the Bible. I mean the whole Bible, the Old Testament and the New Testament, taken as the unique revelation of God to man and of His purposes with regard to this old world. In this connection let us look at three propositions: (1) The Bible alone accounts for and explains the present chaotic condition and state of the world. (2) The Bible and the Bible alone gives us strength to face the present chaotic situation. (3) The Bible and the Bible alone affords us any trustworthy hope with regard to the future.

The Bible Alone Accounts for and Explains the Present Chaotic Situation.

The question as to why things are at they are is a very real one. Critics of the Bible will say, "How do you account for it?"

After nearly two thousand years of the preaching of your gospel, which claims to be a unique way of salvation, how are wars such as we have been having possible?" Those who still ask such questions ask them because they have swallowed hook, line and sinker the modern idealistic, humanistic, evolutionary philosophy of life. One of the greatest tragedies of the last several decades of church history has been the manner in which this philosophy has been confused with the message of the Bible, the Word of God.

All too many men called to preach the Word of God have attempted to harmonize the evolutionary philosophy of life with the teaching of the Word. They have spoken of themselves as theistic evolutionists. It has been supposed by them that the Bible teaches that as a result of evolutionary processes from age to age, men have become increasingly better men; Christians have become increasingly better Christians; and therefore, after two thousand years of the preaching of the gospel message, the world ought to be by now well-nigh perfect. For such a philosophy, wars of the magnitude of the last World War would be utterly impossible!

But the Bible teaches no such philosophy, nor can such a philosophy be harmonized with the teachings of the Word of God. The Bible would have us expect wars and rumors of wars, even unto the consummation of the age. The Bible teaches us that evil men will wax worse and worse, and that we must expect this. The Bible proclaims: "*No peace, saith my God, to the wicked!*"

Again, the Bible alone explains the genesis—the origin—of wars and of our present chaos. Are not all explanations utterly inadequate save that which is given us in the Word of God? Some try to explain international chaos in terms of some event,

some treaty. Others explain everything in terms of economics. Still others try to explain everything politically. And some even try to explain everything in terms of particular men: Hitler, Stalin, Khrushchev.

If we but examine all these explanations with care, we must see that not one of them is adequate. There is something bigger behind wars and the chaotic state of affairs in the midst of which we find ourselves today. The Bible says that the cause of wars and chaos is sin. SIN! The cause is the ruptured relationship existing between man and his God. It is the alienation of mankind from God.

But the Bible goes even further than that. The Bible recognizes the cosmic conflict going on behind the scenes—between God and His angels and Satan and his spiritual hosts of wickedness. Modern man, from his imagined heights of intellectual superiority denies the existence of Satan and of those spiritual hosts of wickedness—and by those denials he has lost the key to an intelligent understanding of the present state of the world. Statesmen are not only up against such men as Khrushchev and Castro, but they are confronted by Satan and his hosts.

The Bible Alone Gives Strength to Face Chaotic Conditions.

Have you noticed how hopeless some people become in times of crisis? Some are afraid to think at all of their troubles; others become wishful thinkers. The vast majority of men and women who do think, but who do not accept the Bible are profound pessimists. Possibly the most pessimistic piece of writing I have ever read is the last thing that H. G. Wells ever wrote. He was an avowed atheist—all his hopes were rooted in the modern idealistic, humanistic, evolutionary philosophy of life. And then there

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taboo?

**THE
PROBLEM
OF
WORLDLINESS**

by C. Stacey Woods

JANE MCPHEE was an average college girl. She took her fun where she could find it—in swimming, tennis, and dancing. She was popular on the campus and looked lazily forward to a successful career or marriage. God existed—but far away in heaven, claiming no part of her thinking.

That is, until one day in her sophomore year.

It happened that a small church some distance from the campus was holding evangelistic meetings. One night a friend persuaded her to attend, and quite suddenly she found herself listening to strange things.

The evangelist preached Christ and His salvation. But even more strongly he harped on the evils of dancing, theaters, smoking, drinking, and card playing. These things he said constituted worldliness.

The next night Jane accepted Jesus Christ as her Saviour. But in addition to accepting Him, without thinking things through or studying the Scriptures, she also accepted everything the evangelist had said about the world and Christian life and service.

The result was curious.

In place of her round of campus social activities, she found herself in a whirl of religious meetings. Sundays, which had formerly been spent in riding, picnicking, or studying, were now spent in church and young people's activities.

Then something began to happen.

By spring, her experience had worn thin. She had dropped her old unconverted friends as she had been urged, but they had not altogether forgotten her and were around with springtime invitations.

Came summer vacation.

Back home there were no Christian friends to pep her up with plans for the gospel team or the young people's program. Her parents were not church-goers.

Eventually Jane slipped back into the old life and became what the evangelist would have called a "backslider."

Why had this happened? Was her acceptance of Christ unreal?

Hardly. But Jane had put the cart before the horse. At the outset of her Christian life, accent had been placed on the necessity for separation from the world rather than on fellowship with the Lord Jesus. This separation was negative. It was not primarily to Jesus Christ but was *from* certain worldly activities categorically stated to be sinful.

In other words, in cutting these things out of her life, Jane had obeyed not the voice of her Lord but the dictum of other Christians.

She had "testified," gone on the gospel teams, passed out tracts, taught a Sunday school class. But this Christian service had been done in the energy of the flesh—in the youthful enthusiasm of newfound faith, at the bidding of others. She had never learned to get things from God nor to hear Him speak to her personally. Stress had not

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been placed on her own "quiet time" with the Lord in prayer and Bible study—the most important factor of the life of any Christian.

Had her heart and life been filled with the Lord Himself, He would have crowded out the world as He filled her life with Himself. As her love for Christ increased, so her love for the things of the world would have waned.

But instead, certain worldly practices had been wrenched out of her life, leaving a partial vacuum which the mere activities of Christian service could never fill. Finding her heart "empty, swept, and garnished," the unclean spirit had returned, bringing "other spirits more wicked than himself" (Matt. 12:43-45).

Jane was the unfortunate victim of unscriptural teaching on separation—"legality" in the guise of "spirituality."

This modern legality has placed its taboo on certain practices, discreetly ignoring other—sometimes more harmful—practices. The implication is that one is "separated" if he does not attend certain forbidden places of amusement. Nothing could be further from the truth.

Just what, then, is worldliness? Actually, worldliness is the self-indulgent attitude of the heart and mind toward life—this material universe and all of life's relationships. It is not merely doing certain forbidden things or going to certain proscribed places. Worldliness is what we are, not just what we do. It is essentially an inner attitude, not only outward actions, for "as a man thinketh in his heart, so is he" (Prov. 23:7).

Any Christian whose interests are directed at himself—even at what he does not do—is egocentric and consequently worldly.

We must remember that worldliness is not optional for the Christian. *It is forbidden.* Nothing could be clearer than the statement in I John 2:15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

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

DOWN THROUGH the centuries each generation of Christians has entered the lists to grapple with this mighty foe of worldliness; several different plans of campaign have been employed. The strategy of one age was asceticism. Victory over the world, the flesh, and the devil was said to lie in retreat from reality, escape from the world, and in the mortification of the flesh. Unmindful of the teaching of Christ that believers were to be "in" the world but not "of" it, men and women fled the comfort

of communal life for the solitude and rigor of deserts and caves. They deprived themselves of all but the barest necessities of life in the hope of attaining the realm of the spirit. No eccentricity was deemed too great for victory over the world by escape from it. But Simon Stylites, living alone on his pillar, and the men and women who voluntarily underwent the discipline of organized monastic life discovered to their anguish that even there "the world is too much with" them. They found that they could no more flee the world than escape life itself and that the "lust of the flesh, the lust of the eyes, and the pride of life" (I John 2:16), still beset them.

Another plan was compromise. The world was invited into the church. The world was thus to be controlled, purged of its defilement, and refined. At the same time, Christianity was to gain attractiveness for the unbeliever. But as in the fable of the camel and the traveller, the world once invited into the shelter of the church very soon pushed the church and vital Christianity out. The church and the world became indistinguishable. Compromise with the world proved to be the yielding of the citadel and the signing, of an unconditional surrender.

More recently, some well-meaning Christians have made an abortive attack on worldliness by proscribing certain characteristic pastimes of unconverted people. Dancing, the theatre, card playing, smoking, gambling, etc., have been listed as worldly and consequently harmful and forbidden. This implied that abstinence from these things was conquest in the eternal struggle between the Christian and the world—that this was the solution of the problem of worldliness. In some quarters this attitude is so strong that young Christians have been debarred from Christian fellowship because they did not conform to a rather arbitrary standard. But Christian fellowship should be based on *life* in Christ rather than *light*. No, such a solution of worldliness is an oversimplification of a complex problem and is an aberration of the teaching of Scripture. The error of this attempted solution is that many Christians have come to believe that they are "separated from the world" and therefore victorious over it because they do not attend certain forbidden places of amusement. Yet a person may never indulge in any one of these specified activities and yet be utterly and completely worldly.

The mere relinquishment of certain practices and adoption of a certain code of behavior leaves the individual, in himself, essentially undisturbed to live his earthly life for himself—for his own pleasure and gratification. Such a solution is a God-dishonoring, soul-destroying "Munich."

How, then, may the world be overcome?

IT IS OBVIOUS that the world—this physical universe—makes its appeal to us through our physical senses—touch, taste, sight, hearing, etc. (I John 2:15-17). For apart from

sense perception we would not even be aware of the things and people of this life. As natural, unconverted people, we have nothing to live for, save the gratifications—in possession and accomplishment—of our various natural appetites and capacities. For one person, such gratification results in gross excess and abandonment of restraint; for another—perhaps more refined and self-controlled—in a nobler and relatively more worthy indulgence. But in the final analysis each person strives to please himself and to satisfy his natural craving.

When a person becomes a Christian—"a new creature in Christ Jesus," he retains the God-given appetites and desires which naturally belong to a human being. Now, however, it is no longer a question of satisfying these appetites or of pleasing himself, because he belongs not to himself but to Christ. As a result, his one duty is to please and to obey Christ. Jesus Christ demands more from His children than adherence to some credal form or standard of life which includes the liberty, apart from certain restrictions, to live that life on earth for themselves. Becoming a Christian is nothing less than marriage to Jesus Christ and the surrender of the right to independent thought and action.

When a man and a woman marry, two people who have heretofore lived independently unite in a common life. Now neither lives independently from the other. Ideally they live one life together and for one another's good. The life of each is centered in the other. So with the Christian. He has invited the Lord Jesus Christ to become his Saviour, to dwell in his heart and life; and he begins to live, to move, to have his being in Christ. As Christ now lives in and for the believer, so the believer no longer lives for himself but for his Saviour and in His strength. It is not optional whether a Christian shall live for himself or for Christ. Neither is there ever a question of whether a Christian can take Christ to some place of amusement. The only question is whether He, the rightful Lord of your life, wills to take you there. The one continuous principle governing the life of the obedient Christian is the will of God.

THERE IS ONLY one cure for worldliness—the lifelong conflict between the Christian and all that appeals to him through his natural senses and appetites. That cure is to surrender these sense perceptions to Christ. In other words, to yield one's natural physical body—through which the world always appeals—to Christ the Saviour.

As Christians, our bodies are the temples of the Holy Spirit. We do not belong to ourselves for we have been bought with a price; therefore it is our duty and privilege to glorify God in our bodies (I Cor. 6:19, 20). We are urged to surrender our bodies as a living sacrifice to Christ (Rom. 12:1, 2), who in His body made "a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

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The Relevancy of the Bible

(Continued from Page 3)

came crashing across the world two great wars. Every hope he ever had was shattered. And the last thing he wrote was, "Mine at the End of its Tether."

Against that sort of thing there has been nothing which has so helped and sustained the people of God, and maintained their morale and strength in the midst of crises and chaos, as a vital belief in the Bible. The Bible helps people in their times of need by enabling them to take the long view. This Book always encourages us not to be influenced overmuch by what happens immediately. It tells us that it has seen the wicked flourish like the green bay tree. But it also tells us that if we but wait a while the wicked will vanish out of sight—forever.

The Bible also reminds us of the word of the Lord Jesus Christ, "He that exalteth himself shall be humbled." It gives us the long view, which saves us from becoming victims of fear and phobias created by temporary reverses. It assures us of the ultimate triumph of God. It even goes beyond that, to say that even should the worst come to the worst, all will still be well with those who know God and who are the called according to His purpose.

With such confidence as the Bible affords, men and women can weather any storm and keep steady and calm when the hurricanes blow and the billows are rolling and the very foundations seem to be shaking.

The Bible Alone Gives Any Trustworthy Hope for the Future.

In the final analysis there are only three possible views of history. First there is that view which is sometimes called the view of *contingency*. This view tells us that things happen anyhow, that events occur without any special rhyme or reason.

Then there is the view of *fatalism*—the doctrine of necessity. This view says that things must happen because they are guided and controlled by some dark, evil and impersonal power-dominated fate. Oh, how many people become fatalists in their hours of crisis!

But thirdly there is the biblical view which is the doctrine of *certainty*. The Bible teaches that things do not just merely happen any old how, or haphazardly as the result of some contingency. Neither does the Bible suggest that this world is ordered by some dark, impersonal, hideous force.

The Bible tells us that this world is God's world—that even sinners are under the hand of God—that even Satan is not outside of God's control—that God permits certain things for the time being. But behind it all and over it all and beyond it all God has His plans.

According to the Bible there are three focal points in history: Creation, Incarnation, Consummation. And just as certainly as the first two have already taken place, even so the third will take place.

Chronology is not a matter of clocks. Neither is it a matter of calendars. Chronol-

ogy is essentially a matter of moral conditions, according to the Bible. This Book is not interested in times and seasons. It is interested in the fact that God has His plans and God will work out His plans as He has always done in the past. Someone says, "How soon?" Our only reply is, "With Him a thousand years are as one day and one day as a thousand years." Yes, in His own good time God will act. And in spite of sin and evil and Satan and hell, the kingdoms of this world will become the Kingdom of our God and of His Christ.

The question might well be asked, "What is the practical message of all this?"

Strange as it may seem this question was answered 319 years ago. In the year of our Lord 1643, the British parliament summoned an Assembly of godly and judicious divines, to meet in Westminster Abbey in order to consult and advise concerning matters of religion. That Assembly came to be known as the Westminster Assembly and out of it came the well-known Westminster Confession of Faith. The answer to our present question was contained in the three foremost emphases laid down by that great Assembly: (1) The Sovereignty of God, (2) the supremacy of the Scripture, and (3) the liberty of conscience.

We need to get back to the position of that Assembly! We need to return to a recognition of and a reckoning with the supremacy of the supremacy of the Scriptures! We need to get back to the Bible—and by that I do not merely mean that we need to read it, study it, and teach it. These are tremendously important, of course. But we need to *live* it.

Merely to read the Bible is not enough.

Merely to study the Bible is not enough.

Merely to teach the Bible is not enough.

Men need the Bible not only in their heads but also in their hearts and in their wills. And when we do come to it, listen to it, let it talk to us, seek to live by it—what then does it teach us about these days in which we live? It teaches us that the great need of the hour is for the mighty Spirit of God: "Not by might, not by power, but by my Spirit, saith the Lord!"

Not by organizing, not by plans and multiplicity of programs and propositions, not by conferences and councils and conventions, but by the Spirit of God alone can men be convinced and convicted of their sins and brought back to God through the cleansing blood of Jesus Christ.

The call to us, then, is not so much to *organize* (the Apostle Paul would say, "God forbid!") as it is to *agonize*: to wait upon God, to plead with Him for our sad world, to ask God with the old prophet Habakkuk to keep alive His works in the midst of the years and in tumult to remember mercy.

All of this must be within the frame of reference of the Bible as the supremely relevant thing. How shall I say it? I am inclined to put it into the words of the Psalmist of old: "Thy Word is a lamp unto my feet and a light unto my path." ■

Personally . . .

(Continued from page 2)

Although funds were cut off by the Free Will Baptist Press to both the Sunday School and League departments, gifts from the field were good. In fact, gifts to both departments were above average.

A highlight in the League work last year was the ninth Nation-wide League Conference which was held in Albany, Georgia. Approximately 750 people attended, representing 20 states and Japan.

During 1961, the Superannuation board of the National Association paid its first claim in 17 years. Policy-holder H. L. Catrett of Colquitt, Georgia, held a \$1,000 policy which made it possible for his family to receive \$1,175.64.

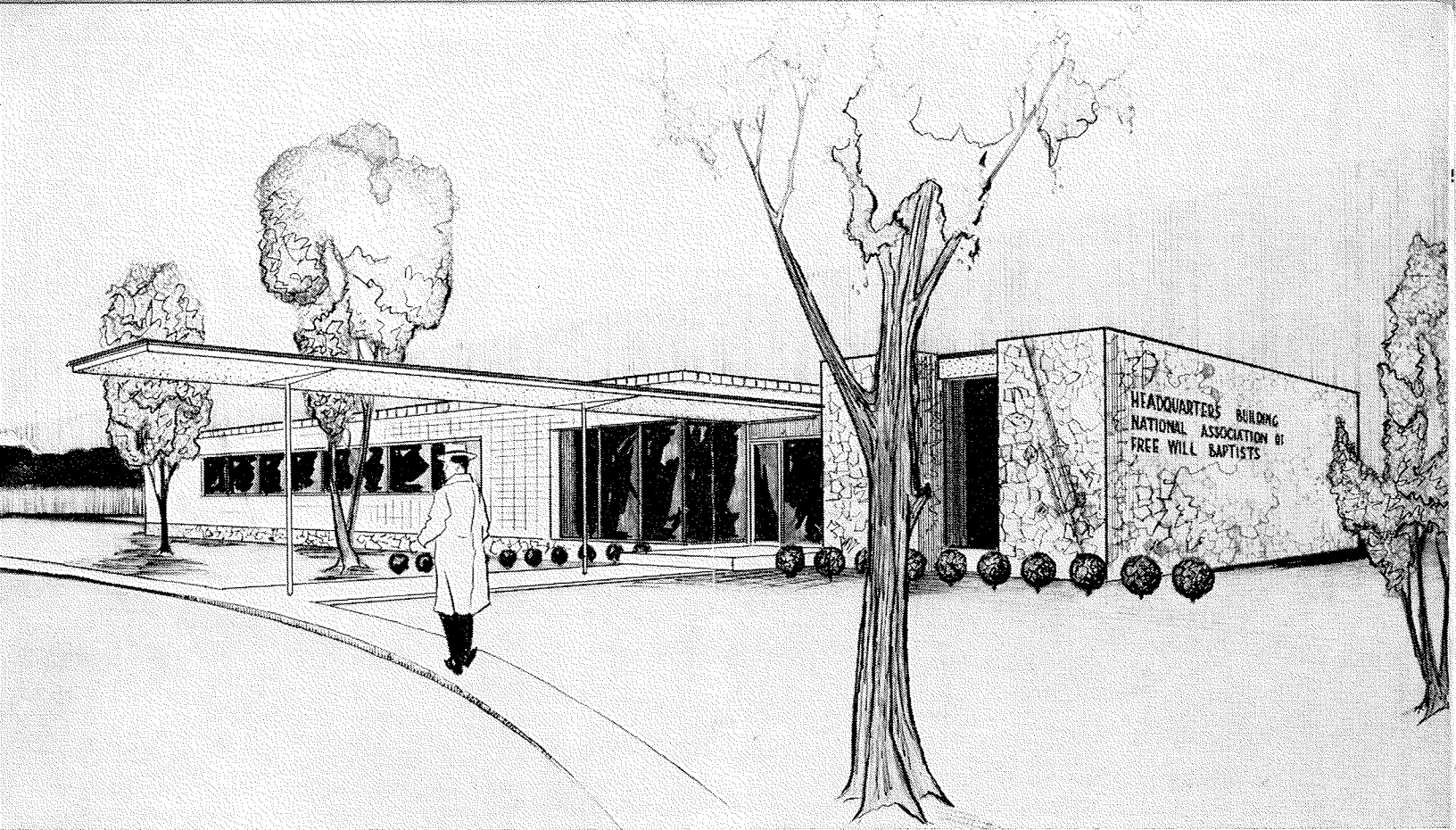
In addition to the payment of this claim, the board serviced one new policy and paid premiums on 84 policies. This amounted to \$4,137.35. Free Will Baptists contributed \$6,974.01 to this ministry last year. This was an increase of \$301.19 over 1960.

Of interest is the fact that during the last four months of 1961 there was a total of \$2,100.07 contributed to the Superannuation program. This represents an increase of \$114.59 over the same period in 1960 in spite of the fact that the North Carolina State Superannuation board cut its support off after August of 1961. Individual churches within the state made up what was not received through the state board.

The Executive department also enjoyed a record year with strong support from the field. Total giving through the Cooperative Plan reached \$49,706.10—an increase of \$2,414.66. In comparison, \$47,291.44 was given in 1960 and \$43,839.69 was given in 1959. Including designated gifts, \$54,427.19 was disbursed through the Cooperative Plan last year.

As auxiliaries to our National work, the Master's Men and the Woman's National Auxiliary Convention gained substantially. The Master's Men enrolment reached approximately 2,000 in 1961. The WNAC reached an enrolment of 16,745 as compared to 14,967 in 1960. Total gifts through the WNAC by the local auxiliaries was \$29,171.01. This was an increase of \$6,222.68 over 1960.

Indeed, 1961 has been a good year for our National Association. This fine response of our people is indicative of the confidence and love which Free Will Baptists have for their National work. It is a great work—the Lord's work—and we are deeply grateful to you for your faithful support and prayers. Our challenge now is greater than ever, but we are confident that the same God who has prospered us, will prosper us in the future. Pray that we shall not fail Him and that the Lord will lead in how you should share with us this year.



**A NEW
HEADQUARTERS
FOR
WORLD-WIDE
EVANGELISM**

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

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

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

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

GIVING with ETERNAL GAIN

Shares

- 2 Billy A. Melvin
- 2 W. Stanley Mooneyham
- 1 *J. B. Chism
- 1 First church, Newport News, Va.
- 2 Othel T. Dixon
- 1 Robert Picirilli
- 1 Paul Inbody
- 1 Ralph Staten
- 1 Rufus Coffey

* Indicates paid share.

Additional gifts

- \$25.00 Dorcus S.S. Class, First church, Mtn. Grove, Mo.
- 20.00 George D. Dunbar

Total in gifts and pledges

\$1,345.00

Shares

- 1 First church, Florence, S. C.
- 2 Homer Willis
- 1 Rolla Smith
- 2 Mr. and Mrs. Hubert Sloan
- 2 Jerry Ballard
- 1 Ray Turnage
- 1 Headquarter's Secretaries
- 1 *Tidewater Quarterly Meeting, Va.
- 2 *WNAC

— Clip and mail today —

Here Is A Share In The Free Will Baptist Future

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

\$ _____ per month Name _____

\$ _____ now, \$ _____ Address _____

by _____ Date _____

\$ _____ by _____ Date _____

\$ _____ enclosed Church _____

CONGREGATIONAL OR CONNECTIONAL?

NATIONAL ASSOCIATION of Free Will Baptists (hereinafter referred to as "National Association") is a non-profit, voluntary, religious, unincorporated organization whose membership consists of approximately two thousand five hundred (2500) Free Will Baptist Churches throughout the United States. Edgemont Original Free Will Baptist Church of Durham, North Carolina, (hereinafter referred to as "Edgemont Church") and Western Conference of Original Free Will Baptists of North Carolina (hereinafter referred to as "Western Conference") are now, and were at the time of this litigation, members of National Association.

Free Will Baptists, according to established customs, usages and practices, have traditionally held to a congregational form of church government. Among other things, this form of church government insists that each local church is the highest and ultimate authority over its own internal affairs and that no conference or association with which the church may voluntarily unite has the power or authority to reverse any decision reached by the local church nor to interfere in any way with its internal affairs.

Although Free Will Baptist Churches have traditionally been independent and self-governing, it is fitting, proper and usually advantageous for such churches to associate themselves into organizations with other Free Will Baptist Churches. The independence and self-government of an individual church is not taken to mean isolation; however, the government of the organization must be of such a nature as not to violate the autonomy and independence of the local church.

There are several essential factors which should be emphasized in defining a congregational

form of church government. One such factor is the distinction between the church's *internal* affairs and its *external* relationships. The former is its business as a local church; the latter refers to its rights and activities as a member of the larger association of churches. If a local church becomes a member of a larger conference, such conference has authority only over the church's *external* relationship to the conference itself. Therefore, any disciplinary recourse afforded the conference can be only that action which deals with the church's membership privileges in the conference, and never with the actual internal decisions and activities of the church itself. Another essential factor which has always been a part of the technical explanation of congregational church government is that no higher organization can act in such a way as to reverse the decision of a local church. Admittedly, an association is often called upon to hear the appeal of a faction within a church, and that in such instances, it will pass its opinion and advise on the correct course of action; but ultimately it cannot force the reversal of any action taken by the local congregation. If the majority of a local church congregation remains unyielding to the advice of the conference, the only recourse available to the conference is to take action dealing with the church's standing in the conference. The conference may only advise, exhort or suggest, but it may never determine or enforce any course of action for the church itself. Traditionally, this has always been the prerogative of the majority within the church. A third essential factor in understanding the relationships between the local church and organizations to which it belongs is that such a joining with other churches in an association or

conference is purely voluntary and continues to be voluntary even after it unites. From the voluntary nature of this union, it is evident that, in the finality of any matter, an association or conference can force no course of action on the local church. Congregational church government requires that the final authority for self-determination lies in the decision, by majority vote, of the congregation itself.

It is because National Association believes in and otherwise subscribes to the principles of congregational church government that it is vitally concerned with the decision of this Court in the present case. Indeed, the issues herein involved concern far more than a singular controversy between the appellants and the appellees. They embrace relationships, rights, powers and duties and clear interpretation and final resolution of which will affect National Association, all of the Free Will Baptist State Conventions, all of the Free Will Baptist Conferences and many thousands of individual members of various Free Will Baptist Churches throughout the entire United States.

FREE WILL BAPTISTS, BOTH IN THEORY AND PRACTICE, HOLD TO A CONGREGATIONAL FORM OF CHURCH GOVERNMENT WHICH GRANTS NO AUTHORITY OVER THE PROPERTY OF EDMONTON CHURCH TO THE WESTERN CONFERENCE. A CONNECTIONAL FORM OF CHURCH GOVERNMENT HAS NEVER EXISTED BETWEEN A FREE WILL BAPTIST CHURCH AND ANY CONFERENCE, ORGANIZATION OR ASSOCIATION TO WHICH IT MAY BELONG.

Neither the Western Conference nor any other Free Will Baptist Conference has any authority, express or implied, over the

**What form of church government is practiced
by true Free Will Baptists? Have some departed from
historic Free Will Baptist government? Here is the
record as contained in the Amicus Curiae Brief
prepared by the Executive Committee of the National Association.**

property of a Free Will Baptist Church. Such a church is independent and autonomous. Free Will Baptists traditionally, from the first until now, both in theory and practice, hold to the congregational form of church government.

Lectures on Systematic Theology, (1891) by J. J. Butler and Ransom Dunn, is one of the earliest published works by Free Will Baptists, and at page 345 the Free Will Baptists view of church government is described as that:

"which prevails in the various Congregational and Baptist denominations. According to this form, each local church is independent in the management of all its internal concerns, being responsible to Christ alone."

After some further discussion, *Lectures on Systematic Theology*, supra, at page 347, lists the following principles of this "congregational" form of church government:

1. Each church is independent in the management of its internal affairs.
2. Churches have a right to form associations, and subject themselves to such regulations, not inconsistent with their own independence in internal discipline nor opposed to the Gospel, as will best subserve the purpose of benevolence.
3. The churches are the sources of authority; hence, all associations should originate with the churches and be composed of delegates appointed by the churches.
4. For convenience and efficiency there may be various associations formed, as Quarterly Meetings, Yearly Meetings, and a General Conference.
5. The authority of these associations is not simply advisory. While they

have no control of the internal affairs of the churches, yet within their proper province they have all the power that any ecclesiastical body can have. Such is the polity of the Free Will Baptists and others . . . A corrupt or disorderly member of either of these bodies may be disciplined and excommunicated. But no appeal can be prosecuted from one body to another so as to reverse the action of the other . . . The churches, as already remarked, have the sole management of their own internal affairs . . . The house of worship should be under their control and be owned by them. They, subject in all things to Christ, have the exclusive right of disciplining their members.

The principles set forth above were not simply the opinions of the two leading Free Will Baptist theologians of their day. *The Cyclopaedia*, (1889) published by the Free Will Baptist Denomination, edited by G. A. Burgess and J. T. Ward, may also be cited. Its article on the "General Conference of Free Will Baptists," whose constitution and by-laws were formally adopted in 1841, states at page 225 that:

"Such questions as were referred to it (the General Conference) were passed upon, but it was always understood that it could not reverse the decision of churches, Quarterly Meetings, and Yearly Meetings . . . Its authority was settled to be moral, not legislative; its function fixed to give voice to the convictions and purposes of the churches, but not to rule over them; to enlarge their influence by combining and publishing their testimony and aggregating their forces, without infringing upon their freedom of action or exacting the

least sacrifice of local rights; to increase their privileges, influences, and power by enlarging the scope of free and voluntary action, without dictating methods or enforcing regulations."

The same article also states:

"In 1850, the position on slavery was re-affirmed, as well as the former position on the General Conference in reference to the complete independence of the churches."

Reference was hereinabove made to the Constitution of the General Conference of Free Will Baptists and in part to its interpretation by the Editors of *The Cyclopaedia*, supra. Article 8 of that Constitution states:

"This Conference shall have the right to discipline and if necessary exclude such yearly meetings and other associations as may be connected with it; but in no case shall it have power to reverse or change the decisions of churches, quarterly meetings, or yearly meetings."

In an article entitled "Polity" as found in *The Cyclopaedia*, supra, at pages 535-537, it is again shown that such has been the actual practice of Free Will Baptists at all levels.

"The polity of the Free Baptists is essentially congregational . . . Each Free Baptist Church, therefore, views itself as a free democracy, and, so long as it does not surrender any of its prerogatives for the sake of a formal association with other churches, it claims and is freely accorded the right of self-government. Autonomy belongs to each congregation of the disciples of Christ.

"When necessary (the Quarterly Meeting) appoints committees to act as an

(Continued on Page 11)

What's Your Problem?



BY LOUIS H. MOULTON

Q. Someone told me recently that the unpardonable sin is one that seeks no pardon. Is this the unpardonable sin?

A. Your informer is certainly right in saying that sin is unpardonable when pardon or forgiveness is not sought or asked. But THE unpardonable sin spoken of by Jesus in Matthew 12:31, 32; Mark 3:29; Luke 11:14-20 is ascribing or attributing to the devil the works of God's Holy Spirit.

Q. If the hypocrites to whom Jesus spoke in Matthew 23:23 tithed, should we Christians do less?

A. We should not, but so many Christians do. God's plan for the support and the spread of the Gospel and of the knowledge of His Son is and always has been tithing. If any reader of this column has any better plan let him come up with it. Tithing was given to Israel to observe under the law, but it was a principle practiced before the law (Genesis 14:20). Grace has raised the standard of the law in every instance, tithing included, so that now the tithe should be where we start or our minimum giving (1 Cor. 16:2).

Q. I have been taught all my life that gambling is wrong. Since early childhood I remember the story of how the soldiers cast lots or gambled for the coat of Jesus after they had crucified Him. I have just now read in Acts 1:26 where the disciples cast lots to determine Judas' successor. What about flipping coins, lotteries, etc., for the child of God?

A. Even if we did not have the Bible, the moral man would shy away from gambling as a thing to be avoided. Common sense and morality tells us it is wrong. However, as in Acts one, when men do not know just what the will of the Lord is in a matter and seemingly cannot arrive at or find God's will for a certain thing, then to cast lots to make a decision perhaps would be as good as any way. There is a difference in casting lots to determine a choice when the will of God is not known and in outright gambling. Even though the lot did "fall upon Matthias and he was numbered with the eleven apostles" many feel that God's choice for Judas' successor was the Apostle Paul.

Q. As a small child I was brought up in

a church where sprinkling is practiced as a mode of baptism. Since reaching adulthood I have seen myself as a lost sinner and have just received Christ as my own personal Savior. Should I be baptized again by immersion?

A. The Biblical way is to "repent and be baptized" (Acts 2:38), baptism being an outward testimony of an inward work of God done in our hearts and lives. Though I could see no point in engaging in an argument with those who adhere to sprinkling, I personally do not believe that sprinkling is baptism. In Mark 1:9, 10 ". . . Jesus . . . was baptized of John in Jordan and straightway coming up out of the water . . ." To come up out of the water He had to go down into the water. If you have just been saved, my advice to you is to be immersed as Jesus was.

Q. I read in our local paper this week about a church to which a new pastor had come. In telling about the new pastor the article said that he was the manager of some local store. Don't you think that preachers ought to go all out for the ministry of Jesus Christ.?

A. I do not believe God blesses the man who does. Yet condemnation is not always in order for the man who also has a trade or job and continues at it while preaching the Gospel. I'm for full-time preachers and I think that a man should make sure that he is in the will of God to continue in secular work if God has called him to preach. On the other hand Jesus had an occupation when he began or before he began his ministry. In Mark 6:3 some in Jesus' home community asked "Is not this the carpenter. . ." There was no greater preacher after Jesus than Paul who labored with his hands. In Acts 20:34 Paul says "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."

Q. For several years I have heard emphasis being placed on the second coming of Jesus. I am in accord with this. I think it should be preached as never before. However, in the prophecies of Ezekiel, Daniel, etc., which we have been studying lately there seems to be several nations which will come together which our pastor has said may be the old Roman Empire revived. What about this?

A. Your pastor is not alone in feeling that the old Roman Empire will be revived. The European Common Market which has been in the news of late is embracing a number of countries. At least one Bible student which I know, says that the European Common Market very definitely is the beginning of the revived Roman Empire. It will be interesting to watch.

Cooperative Receipts Shared By All

EACH DEPARTMENT of the National Association shared in the receipts of the Cooperative Plan last year which totaled \$54,427.19. This systematic support has served to undergird the total outreach of our denomination in our program of worldwide evangelism.

We are grateful to each individual and church which has made this record possible. Only as you choose to share with us is our ministry made possible.

The challenge of this year is without parallel. Help us to reach more for Christ this year with a gift through the Cooperative Plan. Send 10% or more of your monthly offering to Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee. Let us hear from you soon. May God bless you.

DECEMBER COOPERATIVE RECEIPTS Undesignated

ALABAMA			
First Church, Dothan	.....	\$ 73.39	
Good Water Church, Slocomb	.....	5.00	78.39
ARIZONA			
State association	.....		334.95
CALIFORNIA			
State association	.....		502.83
GEORGIA			
State association	.....		174.98
ILLINOIS			
State association	.....		335.87
MISSOURI			
State association	.....		460.06
NEW MEXICO			
First association	.....		8.52
NORTH CAROLINA			
Swannanoa Church, Swannanoa	.....	98.38	
Fellowship Chapel, New Bern	.....	72.33	170.71
OHIO			
Limecrest Church, Springfield	.....		13.49
OKLAHOMA			
State association	.....		991.79
TENNESSEE			
Horton Heights Church, Nashville	.....	78.24	
Olivet Church, Clarksville	..	250.00	328.24
TEXAS			
State association	.....		166.09
VIRGINIA			
Bethany Church, Norfolk	..		95.21
			<hr/>
			\$3,661.13

DESIGNATED FUNDS			
New Hampshire	.....	\$ 22.56	
Tennessee	.....	304.42	\$ 326.98

DISBURSEMENTS			
Foreign Missions	.....	\$1,198.29	
Executive Department	.....	902.72	
Bible College	.....	713.93	
Home Missions	.....	566.63	
League	.....	194.06	
Sunday School	.....	192.81	
Superannuation Board	.....	109.83	
Headquarters Trustees	.....	109.84	\$3,988.11

Connectional or Congregational?

(Continued from Page 9)

advisory board on matters affecting the ministry of churches connected with the body. The right to interfere with the government or discipline of the churches without their request it does not possess."

The authorities cited heretofore are all from works published by the northern branch of Free Will Baptists. But at that time, such authorities understood all Free Will Baptists to hold to these same principles of polity whether or not connected to the official denomination. In the article entitled "North Carolina," found in *The Cyclopaedia*, supra, at page 487, the names of several groups of Free Will Baptists in North Carolina are listed (including the "Original Free Will Baptist Conference," the "Cape Fear Conference," the "Pee Dee Conference" and the "Tow River Association"), and then the following is said:

"The bodies mentioned above are not formally connected with the Freewill Baptists North, yet their doctrines and polity are so nearly identical that they may be said to be one in spirit and in performing the great work which providence devolves upon Freewill Baptists."

Not only did those Free Will Baptists in the northern branch recognize this identity, but the southern branch likewise testified to it. The official publication of The State Convention of Churches of the Original Free Will Baptists of North Carolina (hereinafter referred to as "State Convention") is *The Free Will Baptist* and in the July 1, 1959, issue, in an article entitled "Free Will Baptists," Reverend M. L. Johnson said:

"Some historians tell us that both the Palmer Movement and the Randall Movement have ceased to exist. We know that this is not true . . . We maintain, however, that, from the established dates of organization until this present time, there has been the unbroken line of continuation. The denomination, as we know it today, is the blending of the two movements."

Evidence that the southern branch of the denomination has always been committed to a congregational form of church government is stronger than just the above reference to essential identity between the northern and southern branches of Free Will Baptists. *The History of the Free Will Baptists of North Carolina*, (1897) by Elders T. F. Harrison and J. W. Barfield, retraces the history of the old "Original Conference of Free Will Baptists" (the parent organization of Free Will Baptist work in North Carolina as well as of the entire southern branch of the denomination), and relates to a dispute which arose over the subject of Freemasonry. Some

preachers advocated that their churches expel members who were Masons, but other churches took marked opposition to such action. During a Conference meeting a motion was made that no church could expel a member because he was a Mason. The opposition to the motion took the position that such action would constitute interference with the local church which had the right to decide for itself on the discipline of members. The motion was voted upon and it failed to pass. As a result, the Conference split and though both groups carried the same name for some time, those who had wanted the strong Conference ruling (passage of the motion) took the name "Union Baptists." Those who kept the true position of the Conference was evidenced by a majority vote of the members, and after they reorganized after the split, adopted a clear-cut resolution which is found in the *History of Free Will Baptists of North Carolina*, supra, at page 87:

"The old conference, at the time of the division in 1853, adopted the following resolutions: That, by the help of God, we will adhere to, and abide by, and keep inviolate the articles of faith, the rules of discipline, and the Constitution of the Original Free Will Baptist Church. That we believe the rules of discipline gives to each individual church its own "key"—the privilege of transacting its own business independent of the General Conference."

IN THE VINEYARD

■ Bible College President **L. C. Johnson** spoke at East Tupelo, Miss., February 4, and is scheduled to attend the South Georgia Quarterly Meeting at Lake Butler, Fla., February 27; at the Greenville and Black Jack churches in N. C., March 4. He will be in revival services at Horse Branch Church, Turbeville, S. C., March 5-11.

■ Dean **Charles A. Thigpen** and **Ralph Hampton**, faculty member, will attend a Christian Education workshop March 16-17 at Atlanta Christian College, Atlanta, Ga.

■ Treasurer **E. B. McDonald** attended the Evangelical Press Association January 23-24 at Springfield, Mo.

■ WNAC Executive Secretary **Eunica Edwards** spoke at a District Youth Rally in Florence, Alabama, on February 3. During the week of February 25, Mrs. Edwards will be on an itinerary in South Carolina and will have a workshop at Spartanburg.

This same event is discussed by George Stevenson, a historian of North Carolina Free Will Baptists, in the May 17, 1961, issue of *The Free Will Baptist*. He says:

"On the surface the quarrel which raged from 1847 through 1853 was over Freemasonry, but this was only the catalyst which triggered off the split . . . Involved in this bitter struggle was one of the greatest principles of Baptist church government . . ."

Then, later in the same article, concerning the action taken by the true "Original Conference of Free Will Baptist" to emphasize local self determination in the matter, he says:

"As may be seen quite early, this is the orthodox Baptist view of church government."

And in commendation of Reverend James Moore, who led the fight against Alfred Moore's attempt to give the Conference this authority, Severson says:

"The saintly Elder James Moore, who was bitterly opposed to secret societies, saw the larger implications of the matter and threw aside his own feelings to uphold the great Baptist tradition of local self-government for churches. He felt that the General Conference could not properly dictate to the local church on matters of membership . . ."

Paschal's *History of North Carolina Baptists*, Chapter 2, at page 7, lists the principles held to by all Baptists and includes the following:

"With Baptists the local church is the unit of organization . . . Every local church is independent of any other church or ecclesiastical organization, but it may and in practice usually does join with other churches in associations and conventions the better to carry out its purposes."

Later in the same chapter, at page 21, Paschal relates this particular principle to Paul Palmer, and refers to the English General Baptists:

"It is to one variety of these General Baptists that the Baptists of the Albemarle Region of North Carolina owed their origin, since Paul Palmer was of that faith . . . It is . . . clear from their first confession of faith . . . that they stood for . . . democracy in church government."

The History of North Carolina Baptists, supra, later deals specifically with the early North Carolina Baptist work. The work of Paul Palmer, Joseph Parker, William Sojourner, Joseph Hart, and other is related in detail. Then, in summary, at pages 183-184, Paschal says:

"Such were the ministers and churches of the General Baptists in North Carolina of which we have definite contemporary documentary evidence . . . The ministers traveled, preached, and baptized. All persons they baptized were considered Christians and Baptists

(Continued on Page 16)

GLANCING AROUND THE STATES



Editor Jerry Ballard studies recent issues of our *Foreign Missions* publication *Heartbeat* in contrast to earlier issues. The magazine won the "Most Improved Format Award" for 1961 at the annual awards program of the Evangelical Press Association.

SPRINGFIELD, MO.—The Most Improved Format Award for 1961 was presented to *Heartbeat* magazine, a publication of the Free Will Baptist Foreign Mission Board, during the annual awards program of the Evangelical Press Association.

The announcement was made to some 150 editors representing various denominational and interdenominational periodicals in the membership of EPA, climaxing their three-day convention at the Kentwood Arms Hotel here in Springfield.

On hand to receive the award for *Heartbeat* was editor Jerry Ballard, promotional secretary for the board of foreign missions. It is the first national EPA award ever presented to a Free Will Baptist publication.

His magazine, published by Inter-Varsity Christian Fellowship, was named "Periodical of the Year" for 1961. Awards were also presented to leading magazines in six publication categories. There were more than 80 evangelical publications entered in the awards competition.

W. Stanley Mooneyham, assistant moderator of the National Association of Free Will Baptists and editor of *United Evangelical Action*, was elected vice president of EPA for 1962. R. C. Cunningham of the *Evangel* was named president.

Larry Ward, editor of *World Vision Magazine* and EPA executive secretary, re-

ported that the group's 175 member periodicals include publication of 41 denominations as well as many interdenominational bodies. Total circulation of all the EPA member periodicals, he said, exceeds 7,600,000.

Modifies Ruling

RALEIGH, N. C.—The State Supreme Court ruled recently that Superior Court Judge Clawson Williams went too far in siding with one faction in the Edgemont Free Will Baptist Church. The lower court order was modified to provide equal use of the church facilities by both factions until there is a trial by jury.

Judge Williams had given exclusive use of the property to the minority faction which has been joined by the Western Conference of Original Free Will Baptists as joint plaintiffs in a suit to lift the church property from the majority. Prior to the modifying of the lower court ruling by the Supreme Court, the majority faction, with Pastor Ronald Creech, had been holding all of their services in a tent.

No date has been set at this time for the trial by jury.

Observes Youth Week-end

HAZEL PARK, MICH.—The First Church here observed a special youth week-end



Home missionary Johnny Postlewaite is pictured above with his family in their home at Vancouver, Washington. Mr. Postlewaite has just organized a new Free Will Baptist Church here after five years of ministry in East Wenatchee, Washington, where he organized and pastored a Free Will Baptist Church for five years. The address of the church is 26th and F Streets, Vancouver, Washington.

January 26-28. The activities began with a Friday midnight banquet and concluded with the evening service on Sunday night.

Special guests for the various services and activities were Mrs. Margaret Ellsworth, soloist; Mrs. Grace Harley, electionist; Rev. W. Stanley Mooneyham, speaker; and Mr. Ray Turnage, youth choir director. The Reverend William Hill is pastor.

Gifts Exceed Quota

NASHVILLE, TENN.—Gifts from North Carolina for National Home Missions in 1961 were \$17,906.79. This was \$1,906.79 more than the suggested quota of \$16,000.00 and \$4,277.34 more than was given the previous year. December receipts were \$1,895.74.

One-third of the states exceeded their quotas last year. Total number of donors was 3,333 which represented an increase of 582 over 1960. Total receipts for 1961 totalled \$80,480.84. The year's work was completed with a balance of \$22,526.15 in the bank.

Laymen's Day

MONETT, MO.—A men's choir sang at special laymen's day services for the First Church here. Speakers for the day were Mr. Orlie Phillips and Mr. Gilbert Fortney. Response to the day was very good and the church plans to make it an annual affair.

Fellowship Meeting

FRANKLIN, OHIO—The Master's Men of the Franklin Church enjoyed a fellowship meeting recently. Local pastors filled the pulpit each night during the week. This active group also presented their pastor

with a gift certificate which entitled him to free tuition at Free Will Baptist Bible College summer school. Newly elected officers are: Ed Fletcher, President; Billy Owsley, Vice President; Junior Martin, Secretary; and Hugh Edwards, Assistant Secretary.

New Mission in Texas

SAN ANTONIO, TEXAS—The Central District Home Mission board has established a mission in this city with the Reverend H. Ray Berry as pastor. The first services were held January 7 at 115 96th Street with 22 in Sunday school and 25 in morning worship. One profession of faith was witnessed during the day.

Anyone having friends or relatives living in the area should write to the clerk of the mission, Mrs. Talmage Blont, 156 East Harding Boulevard, giving names and addresses.

Officers Installed

FLAT RIVER, MO.—Using the theme "His Witnesses Around the World" a joint installation service was held at the First Church here for the Woman's Auxiliary and the Y. P. A. The pastor, Dale Jones, was the installing officer.

The officers for the organizations are: President, Faren Jones and Trudy Busenbark; Vice Presidents, Eileen Hard and Diana Honbeck; Secretary-Treasurer, Oma Barker and Midge Wilson; Corresponding Secretary, Jean Blakeley; Study Course Chairman, Genevieve White; Program Chairman, Edith Kenney and Rosie King; Missions Chairman, June Matthews; Personal Service Chairman, Marion Wilson and Nancy Thurman.

Change in Pastorate

ERWIN, TENN.—The Reverend Johnnie Floyd, Jr., resigned the pastorate of the First Church here on December 31 to assume the pastorate of the North Belmont, North Carolina, Church on January 22.

Mr. Floyd was pastor here for five years and four months. During his ministry, a church debt of \$19,400 was reduced to \$3,365.63 and a new \$3,000.00 furnace was added to the present facilities. Numerous decisions were recorded for Christ.

Expresses Appreciation

BETTENDORF, IOWA—The Riverview Church expressed appreciation to the National Home Mission board recently in a letter sent to the National office. The letter reported more than one hundred souls saved with financial growth sufficient to fully support the pastor, the Reverend Dale Skiles.

The letter stated in part, "A new Free Will Baptist Church has been firmly estab-

lished in the state of Iowa, and without your help this would not have been possible."

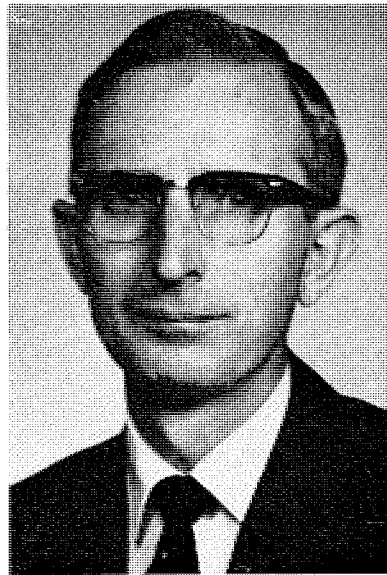
Two acres of land have been purchased for the erection of a new church building in the spring.

Wants to Reach Them

DETROIT, MICH. — The Philadelphia Church here has expressed a desire of reaching as many Free Will Baptists within the city as possible. Believing that many families have moved into the area for work, the church is anxious to keep them active in the service of the Lord. If you have friends that have moved into the area and you would like someone to call on them, write to Reverend Gay F. Owens, 10911 Longview Avenue, Detroit, Michigan.

Devotional Guide Coming

NASHVILLE, TENN.—Final arrangements are being made to provide a family devotional guide to be used in Free Will Baptist homes. It will be pocket-size containing selected Scripture portions, brief comments, and prayer requests. Be on the lookout for complete details regarding this new publication. It is hoped that it will be available no later than April 1. It is to be distributed through the League department of the National Association.



REFORD WILSON

NASHVILLE, TENN.—The Rev. Reford Wilson has been named the new general director of Free Will Baptist foreign missions to succeed the Rev. Rolla Smith. The announcement was made by the Board of Foreign Missions of the National Association of Free Will Baptists.

Mr. Wilson, re-elected to his third term on the board last July, has been a member and recording secretary of the board for

more than ten years. He resigned his position on the board in order to accept the post of general director.

Mr. Smith resigned as general director in order to return to the pastorate. He has accepted a call to the Donelson church in suburban Nashville.

The 38-year old Mr. Wilson has pastored churches in Oklahoma, Arkansas, and Michigan. He will move to Nashville in mid-February from the pastorate of the Holdenville, Oklahoma, church where he has served the past two years.

Educationally, Mr. Wilson is a graduate of Free Will Baptist Bible College, Nashville, and has studied at Oklahoma State University, Stillwater, Oklahoma.

He is married to the former Jean Lane. Both are natives of Oklahoma. The Wilsons have two children—Jonothan, ten, and Rebecca, seven.

In addition to pastoral duties and services on the board, Mr. Wilson is a writer for the Oklahoma Sunday School Board.

Home Missionary Reports

WASHINGTON, D. C.—The Reverend Kenneth Walker has returned to this city after an extensive itinerary in the state of Ohio during December. Souls were saved in many of the services, with still others rededicated their lives to the Lord. Morris Young, Clarence Newman, and Billy McCarty were active in arranging the services for Mr. Walker.

Quarterly Conference Meets

EATON, ARK.—The White River Quarterly Conference met with the Oak Grove Church near here on January 13. Sixteen churches reported with a membership of 955. Over-all averages were reported as follows: 16 Sunday schools with 887, 10 Leagues with 313, 8 Woman's Auxiliaries with 83, 3 Y. P. A.'s with 57, and 3 Master's Men with 29.

Theme for the day was "Investing for Christ." Sermons were brought by the Reverends Hoover Lewis, J. W. Blanks, and Bob King.

Officers elected for the new year were: Moderator, Hoover Lewis; Assistant, David Joslin; Clerk, Austin Mullen; Assistant, Geraldine Johnston; Program Committee, Ruth Leonard, David Joslin and Herman Lewis. A vote of thanks was given to retiring moderator Bob King for his services in the district.

Has Visiting Speaker

WELLINGTON, KANSAS—The Free Will Baptist Church here had Lynn Hamilton from Tulsa, Oklahoma, as a guest speaker recently. He showed slides of the mission work in Alaska after which an offering was received for missions.

by Dale Burden

national sunday school

literature now available

YOU MAY NOW order all your Sunday school literature and supplies from the Sunday School department of the National Associational of Free Will Baptists.

We are able to make this announcement at this time due to the outstanding generosity of the Sunday School Board and the Executive Board of Oklahoma Free Will Baptists in presenting to us their entire literature operation. We are deeply indebted to our Oklahoma brethren. In fact, this deed of love has made it possible to provide our people with literature from the National office many months earlier than could have been possible otherwise.

As you know, the National Sunday School Board had worked with the Free Will Baptist Press Board since January, 1960. At the National Association in Norfolk (July, 1961), the Press Board asked to be relieved from further commitments until October 1, 1961. At that time, July 13, a check had been due us since July 1. This request by the Press Board was absolutely without precedent as they were asking us to permit them to break the contract for a three-month period. No such condition had been provided for in the contract. In all fairness, we had to decline this request. We repeatedly asked them to fulfill their part of the contract by issuing the past due check. As of this present date, they still have not paid us the July check or the October check. We feel that this flagrant action by the Press Board should be clearly understood by all our people. The Press Board has not lived up to their part of the contract. In all good faith the Sunday School Board has cooperated with the Press Board.

After exhausting our efforts in trying to get the Press Board to honor the contract, we submitted the matter to the Executive Committee of the National Association as provided in the contract. The Press Board was invited to this hearing but did not send a representative. The conclusion reached by

the Executive Committee is stated as follows: "We recall that in good faith the Sunday School Board entered into this contract with the Press Board by a directive of the National Association. However, the cutting off of funds by the Press Board and failure to fulfill other agreements of the contract, form ample grounds for the Sunday School Board's decision. We do not feel that we can ask the Sunday School Board nor our people to continue to suffer the disruptive effects and crisis caused by the Press Board in their constant threats to withhold funds." So, because the Press Board refused to keep the contract, the Sunday School Board had no other alternative except to terminate the contract. A proper notification was sent to the Press Board giving them a 90 day notice which was up on January 12.

As you look over the order blank on the opposite page, you will see that we are prepared to supply your Sunday School with a complete program of literature. We publish the Primary, Junior, Junior High, Young Adult, Adult student's quarterlies and also teachers' quarterlies. These are all written and edited by Free Will Baptists. The contents of this literature is true to the Bible in every detail. We know you will be blessed by these publications we have provided for you.

Here are a few things you can do to undergird this literature program. (1) *Pray*—This is a spiritual endeavor and we desire an interest in your prayers. Brethren, please pray for us. (2) *Inform*—you can help us get the word out about our literature program. Share the news with all your friends. (3) *Support*—Please have your Sunday school receive a special offering for the National Sunday School Board. We are determined to pay every bill on time, but we have no financial reserve. We desperately need your help. (4) *Order*—Get your Sunday school to order all their literature and supplies from us. ■

It is not then by accident that Scripture uses the word "obey" when referring to yielding oneself to Christ. We cannot live our lives apart from our bodies. The body, so it seems, is the gateway to heart and soul. If then, all those areas subject to stimulation by the devil through the physical universe belong to the Lord Jesus Christ, He can be trusted to conquer and control, to satisfy every natural, God-given appetite, and to glorify Himself in it all. Can the Christian who has come to Christ for cleansing, forgiveness, and life, hesitate to trust the wisdom and infinite love of the One who died for him?

As we deliberately present ourselves, our souls and bodies, to be a living sacrifice unto Christ, He will graciously accept what we offer Him. He then will live His life in and through our bodies. He will impart to us His strength. And as we daily in faith seek to be conformed to Christ, who indwells us, rather than to the world, we shall begin to experience that marvelous transformation (transfiguration) by the renewing of our minds.

Our desire will be to please ourselves less and less and to please Christ more. Real discipline—concentration of mind and purpose—will be necessary. But gradually Christ-centeredness will become the habit and pattern of heart and life. And instead of a life given over to anyone or anything, we shall live for Christ our Saviour.

If you as a Christian live for the sake of a career, even the career of a successful Christian worker, you are of the world. If your devotion to your home, your family, your position, to money, or comfort is greater than your devotion to your Saviour, you are not really separated—you are of the world.

The Christian life is the abundant life. God gave us "all things richly to enjoy." But we are to live for nothing, for no one, but Him. Living in this world, we take the things of this life in our stride, enjoying what God gave us to enjoy, but desiring nothing more than what He provides—casting aside anything and anyone the instant they create the slightest barrier between the Lord and us. *For the measure of our devotion to Christ alone is the measure of our separation from the world.*

I am the Lord's! It is the glad confession
Wherewith the Bride recalls the happy day,
When love's "I will" accepted Him forever,
"The Lord's," to love, to honor, and obey.

I am the Lord's! Yet teach me all it meaneth.
All it involves of love and loyalty,
Of holy service, absolute surrender,
And unreserved obedience unto Thee.

I am the Lord's! Yes: body, soul and spirit,
O seal them irrecoverably Thine;
As Thou, Beloved, in Thy grace and fullness
For ever and for evermore art mine.

LUCY A. BENNETT

Sunday School Department

OF THE

National Association of Free Will Baptists

PHONE CY 7-5381

3801 RICHLAND AVENUE • NASHVILLE 5, TENNESSEE

Name of Church _____

Ship to _____

Address _____

City _____ () State _____

Send bill to _____

Address _____

City _____ () State _____

WRITE OFFICE FOR SCRIPTURE PRESS AND STANDARD SUNDAY SCHOOL MATERIAL ORDER BLANKS

IMPORTANT! Our bookkeeping procedure makes it necessary that you fill out this order blank in PENCIL or with TYPEWRITER. Please print all names and addresses clearly.

CHECK SUNDAY SCHOOL QUARTER:

Oct., Nov., Dec. Jan., Feb., March April, May, June July, August, Sept.

Date _____

DO NOT WRITE IN THIS SPACE

Invoice No. _____

Date Rec'd. _____

Cash Charge

Amt. of Order _____

Amt. Sent _____

PAY THIS AMOUNT _____

Quantity	Description	Price Each	Total
CRADLE ROLL—Birth to 2 years			
	Superintendent's Baby Guide Manual	\$.35	
	Baby Guide Packet (one for each baby)	1.00	
NURSERY—Ages 2-3 years			
	See-and-Do Act-o-Graph (Teacher)	2.45	
	Pupil's Activity Book	.50	
BEGINNERS—Ages 4-5 years			
	Teacher's Quarterly	.25	
	Flan-A-Line with teacher's manual	2.45	
	Pupils' Workbook (teachers' guide included)	.25	
	Pupils' Coloring Cards—Set of 13	.18	
	Picture Lesson Cards—Set of 13	.12	
	Picture Lesson Roll	1.75	
PRIMARY—Ages 6-8 years			
	Teachers' Quarterly	.25	
	Pupils' Quarterly	.20	
	Pupils' Workbook (teachers' guide included)	.25	
	Flannel-Art with teachers' manual	2.45	
	SUNDAY STORY TIME (take-home paper)	.30	
JUNIOR—Ages 9-11 years			
	Teachers' Quarterly	.25	
	Pupils' Quarterly	.20	
	Pupils' Workbook (teachers' guide included)	.25	
	Flannel-Art with teachers' manual	2.45	
	MY COUNSELLOR (junior weekly paper)	.30	
JUNIOR HIGH (Intermediate)—Ages 12-14 years			
	Teachers' Quarterly	.30	
	Pupils' Quarterly	.20	
	POWEK (teen-age weekly paper)	.30	
YOUNG ADULT (Senior)—Ages 15-24 years			
	Teachers' Quarterly	.30	
	Pupils' Quarterly	.20	
ADULT—25 Years And Up			
	Teachers' Quarterly	.30	
	Pupils' Quarterly	.20	

Quantity	Description	Price Each	Total
OTHER SUNDAY SCHOOL HELPS			
	Personal Note Books. Gen. Supt. and Deptmtl.		
	Supt. Complete book	\$2.50	
	Teachers' Note Book. Complete	2.50	
	Fillers for above	Each 1.00	
	Visitor's Lesson Leaflet (Set of 5) per set	.40	
	Higley's Lesson Commentary (full year)	2.95	
	General Secretary's Record Book	.75	
	Class Record Book	.25	
	Full-Year Attendance Charts: _____Nursery		
	_____Beginner _____Pri. _____Jr. _____Int. _____General	.30	
SIX-POINT SUNDAY SCHOOL RECORD SYSTEM			
	R106—Department or Class Report Envelope, 70¢ per 100; \$3.10 per 500; \$6.00 per 1,000		
	R107—Enrolment cards, .80 per 100; 500 for \$3.50		
	R108—Absentee Report Card, .50 per 100; 500 for \$2.00		
	R103—Individual Report Envelope (6-point) .50 per 100; \$3.75 per 1,000; \$3.50 per 1000 in lots of 5000		
	R104—Individual Report Envelope (4-point) .50 per 100; \$3.75 per 1,000; \$3.50 per 1,000 in lots of 5,000		
	R100—Classification Slips, .35 per 100, 1.25 per 500		
	R102—Individual Report Blank, 100 per pad, .20; 10 or more, .18 per pad		
	R110—Absentee Attendance Card, .50 per 100; 500 for \$2.00		
	R109—Drop or Transfer Slip, .50 per 100; 500 for \$2.00		
	R111—Visitor's Registration Slip, 100 in pad, .30; 10 or more pads, .25 each		
	R112—Prospect Card, .50 per 100; 500 for \$2.00		
	R101—Class Record Book	.35	
	R101S—Class Record Book Sheets, .15 per dozen, .95 per 100		
	R500—General Secretary's or Departmental Record Book with Triplicate sets of the whole school reports for one year and 12 sets of monthly reports	1.40	
	Postage and Handling		
	TOTAL		

— WHEN CASH ACCOMPANIES ORDERS OF \$10.00 AND UP — POSTAGE FREE —

Q G WORRELL
1006 ANGIER AVE
DURHAM N C
C

Congregational or Connectional?

(Continued from Page 11)

though not necessarily members of any local church; when a sufficient number of these were joined in any neighborhood they would form a loosely organized group which, if it had a local preacher, became an independent church but if it had no such preacher, it remained a branch of some other church."

The authorities hereinabove referred to clearly indicate that both of the two original branches (northern and southern of the Free Will Baptist denomination recognized and practiced congregational church government during their early history. Even more important, the practice of congregational church government has not changed throughout the years. Modern authorities still give the same explanations. J. O. Fort, the former Editor of *The Free Will Baptist*, supra, in the January 23, 1957, issue, wrote the following:

"We believe with all our heart that Christ intended the church to be operated by all the members of the church under the direction and leadership of the Holy Spirit. This is made possible by an organization of the congregation under the guiding influence of a constitution and by-laws which all members respect and agree to abide by. The majority vote of the members present in any regular conference of the church should be the final word of authority on any issue which comes up. And there should be no voice of higher authority which could alter this decision.

"To whom is the deed of the church property made? This is a vital question in that it indicates who has the final authority and control of the place of worship of the congregation . . .

"For a number of years we have been following with keen interest the case of the North Rocky Mount Baptist Church of North Carolina. Because the government of Missionary Baptist churches is identical with that of Free Will Baptists, we have been concerned with the outcome of the case . . .

"After the case had been in the courts for a long time, the court finally made a decision giving the property to the minority group of the congregation, saying that this group was the church

and that the majority group had departed from the faith. This decision was contrary to the precedent which had ruled in baptistic church government throughout history.

"The most desirable type of deed to church properties, and one that is in complete harmony with congregational government is a quitclaim or warranty deed made to the congregation through its board of trustees and their successors in office. This kind of title gives the congregation complete control of the property which it owns. It can invest as much as it may, and know that it will have the right to sell it any time it desires. In these cases, the majority vote of the congregation in any regular conference should be the final word, and its decision should be upheld in the courts of the land."

In the January 30, 1957, issue, the same editor wrote:

"We are convinced that one of the miracles of modern times has been the existence of the Free Will Baptist denomination throughout approximately 229 years since Paul Palmer organized the first church in Eastern North Carolina founded upon the belief in the inspiration of the Scriptures, the freedom of the grace of God toward men, freedom of the will of man to accept or reject Christ as Saviour, baptism by immersion, congregational church government, and the possibility that a saved soul might, through neglect of the means of grace at his disposal, make shipwreck of his faith and be lost."

In the June 11, 1958, issue, he said:

"For several years we have been raising our voice against certain trends which have been causing a great deal of unrest in the fellowship. The trend toward centralization of power and authority in the hands of a few in the national organization is not being well received by people who have the conviction that the local congregation is the highest voice of authority which should govern its activities."

Mr. Fort's successor in office, C. H. Overman, has clearly stated the same position. In an editorial for the February 4, 1959, issue, he said:

"We would like to point out to begin with that, as Free Will Baptists, we accept and believe in the self-govern-

ment of the church. This is spoken of as the autonomy of the church; that is, the local church has the right and privilege of making its own decisions, and to carry on its work as it sees best. "No one or group has the right to take this privilege away from another group or person. When this happens, self-government does not exist; for the people have not had the opportunity to decide for themselves . . . Our churches have no other honorable alternative, therefore, than to govern themselves upon the majority wish of the people."

In addition to its editorials, the pages of *The Free Will Baptist* have carried various articles from time to time which touch upon the question of church government. In the issue dated February 12, 1958, the "Question & Answer" section dealt with the similarities and differences between the "Church of Christ" and the Free Will Baptists. In mentioning the similarities, the Reverend J. P. Barrow says:

"They (the Church of Christ) adhere to the congregational form of government and keep the first day of the week as the day of rest and worship as we do."

Reverend Burkette Raper, President of Mount Olive Junior College, and one of the individuals who has figured prominently in this controversy has contributed to the pages of *The Free Will Baptist*. In the January 28, 1959, issue, he wrote an article entitled "We Have a Goodly Heritage" which states:

"We have a faith that is worth living for, working for; and if necessary, it is worth dying for. Free Will Baptists who know our history appreciate our heritage and wish to preserve the principles of our faith for their children. We feel that the following fundamentals of faith must be preserved at all costs:

1. The authority of the Bible as the inspired word of God;
 2. The freedom of the individual under God;
 3. Congregational church government.
- "Mt. Olive Junior College is dedicated to the preservation and perpetuation of these principles."

And in the April 1, 1959, issue, in an article entitled "Ethics and Procedure for Calling a Pastor," Mr. Raper again commits himself to this position when, in giving the reason for making statements regarding pastoral elections, he makes what he calls "A Point of Denominational Polity" and says:

"Free Will Baptists believe in congregational church government."

All competent authorities known to National Association have been surveyed. Without an exception, this survey did not disclose any authority which was contrary to the proposition that Free Will Baptists hold to a congregational form of church government.