

FEBRUARY, 1981

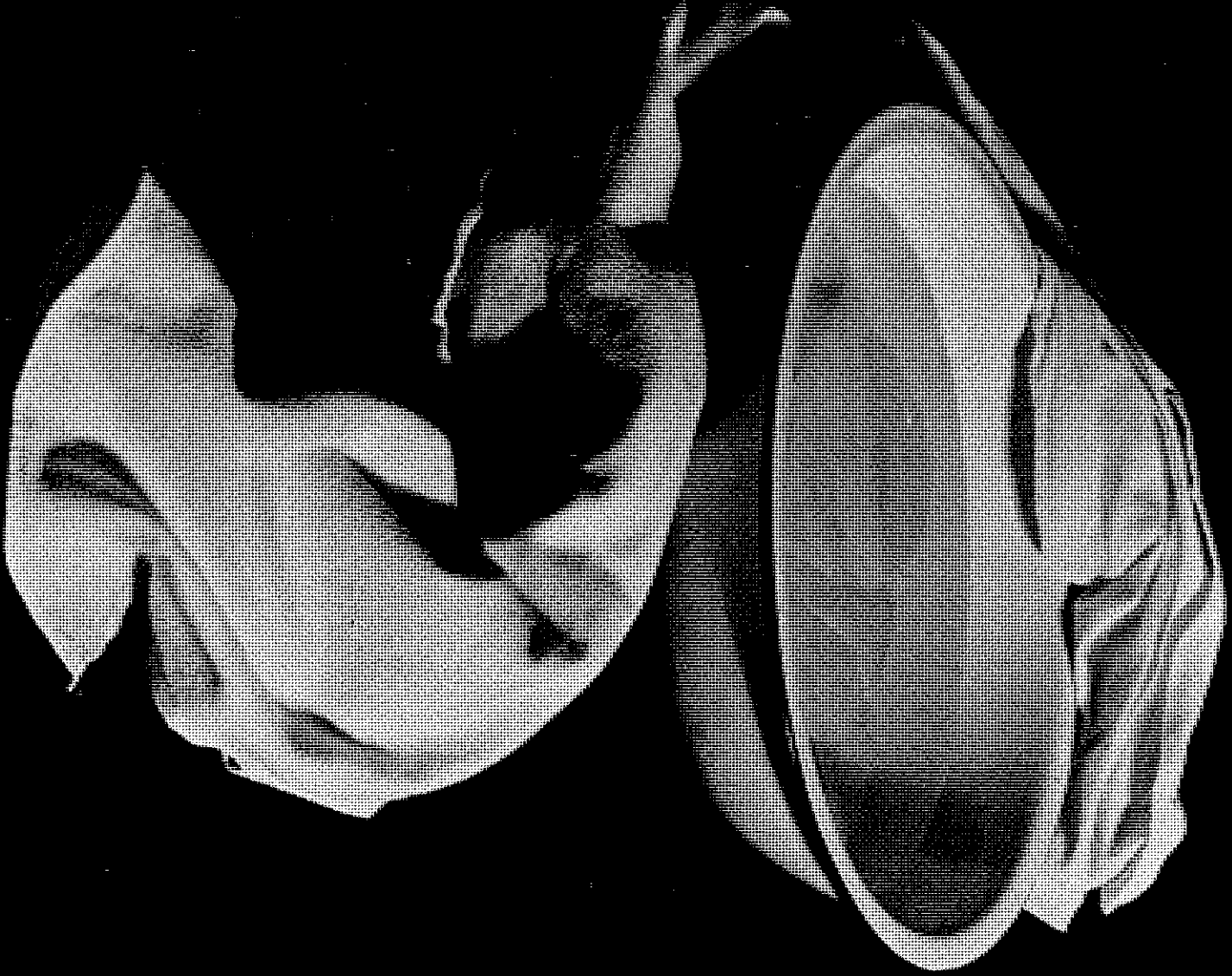
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OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS





**Don't Miss Feet Washing!**



By Jim McAllister

**I**t is common knowledge among Free Will Baptists that, although we may pack them for Sunday School, crowd them out for worship, and run them out the windows during revival—the monthly, quarterly or yearly communion and feet washing service will probably be poorly attended.

Yet, one of the unique characteristics of Free Will Baptists is they wash feet.

“Would you be willing to practice feet washing?”

We ask this question of every new convert at our church after he completes six lessons in our one-on-one follow-up program which scripturally shows that the Lord does expect us to obey His Word.

Several years ago an elderly pastor told me he thought if 10 new converts entered isolated study areas with nothing but their Bibles and no previous prejudiced teachings, they would all come out believing pretty nearly the same thing on all subjects in the Bible.

Whether that is true or not, I don't know. But we have discovered that with simple questions and only scripture to study, new converts have already decided—before we teach the lesson—that feet washing is a Bible ordinance to be obeyed by every Christian.

**Scripture is that plain** on the subject. We have not yet had one person say no. Why? Well, until the new Christian is told otherwise or notices that older Christians don't, he simply accepts scripture and practices what the Bible teaches he should do.

John 13 describes how Jesus washed the disciples feet. In this chapter we discover when He washed their feet (v. 2).

We also learn that this particular feet washing was not a Jewish custom, or Peter would have recognized it as such (v. 7). Jesus said the disciples ought to wash one another's feet (v. 14), and He said it was given as an

example that we should do as He had just done (v. 15).

In I Timothy 5:10 we are told that the early Church practiced this ordinance. With all this scriptural teaching it should be evident that Jesus said disciples ought to wash one another's feet, and we are thus obligated to obey.

It is also evident that helping my neighbor start his car or milk his cows or paint his house is not washing his feet. Jesus means wash his feet.

**Does teaching and practicing** the Bible ordinance of feet washing prevent church growth? Not at all! Our church grew more than 400 percent in Sunday School and 1000 percent on Sunday nights in six years.

Our congregation has a cross section of farmers, blue collar workers, professional people and educators. We minister to every facet of society, and just about every area of economic and educational background is present.

We teach the word of God, are extremely evangelistic and train our people to obey whatever the Word says. More than 150 washed feet recently, and it has not hampered our growth at all.

If the Bible teaches the ordinance of feet washing, and it surely does (John 13:14); and if teaching and practicing it doesn't hamper church growth, then why doesn't every Free Will Baptist church practice it?

Surely embarrassment isn't the reason so many refuse to practice this ordinance. Are we ashamed to do what our Lord so explicitly did for our example and told us to do?

We can see real growth in spiritual maturity by faithfully teaching and practicing this Bible ordinance. However, practicing it should follow teaching it.

This is a good rule to follow in all church practices. Too often we demand church loyalty or faithful tithing without first teaching the hows and whys.

**The leadership of** the church—pastor and wife, deacons and wives—should be strong, devoted and obedient followers of this Bible truth.

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## FEETWASHING (From page 3)

In our feet washing services, we divide the groups with deacons leading the men while their wives lead the women. Since so many participate, we then sub-divide each group.

The setting is one that encourages spiritual closeness with other participating Christians. The continuous appropriate music sung by the entire group keeps our minds on the business at hand.

**Another important matter** to consider in having good participation is understanding the purpose of the ordinance.

The purpose is not to *show* humility. Humility is very evasive. The moment you think you have it, you lose it. Some seem to be proud of their humility.

Also, the purpose is not to teach blind obedience or acceptance of a doctrine, such as not eating meat on Fridays.

The purpose of the Bible ordinance of feet washing is to *teach* humility. We usually have problems with humility. We just aren't humble. We're cocky, arrogant, proud, boastful and self-confident. Jesus cannot use a person with this attitude, at least not as He can one who is humble.

We see cocky and arrogant pastors, self-assured pastor's wives, proud church leaders—all very sure they are God's only tool for building His church.

Disagreements come and no one is willing to budge. Division occurs and the work of God is hindered to say the least.

Strong preaching and teaching on the need for a humble spirit by a God-loving, God-fearing pastor who not only believes what he preaches, but practices it, causes the church to have pretty much the same spirit.

It isn't difficult to get humble Free Will Baptists who have been properly taught this Bible ordinance to practice it. An informed church leadership realizes that God wants them humble, and that He gave this ordinance to teach real humility.

**If the purpose** of feet washing as an ordinance is to teach humility, then enjoying it isn't all that important.

We usually don't like dieting nor

enjoy exercise. We won't enjoy feet washing enough to endure the snickers and ill-advised jokes about it.

But if we understand that our Lord, knowing human nature, told us to wash the feet of our brother to urge a humble spirit on what is often a proud intolerant Christian, we will, to honor His word and His opinion, be faithful to practice this Bible ordinance.

Obey—that's the key.

Now, something begins to happen. This arrogant spirit is gradually replaced by a spirit of honest humility.

I bow before my brother, wash his feet, and my proud will is broken. Arrogance takes flight, and a feeling of awesome love invades my soul.

Warm tears roll unchecked and unashamedly down my cheek and I rise to shake hands, then embrace my brother whom I have suddenly come to realize means so much to me.

**Jesus knew what** He was doing. He said in verse 17, "If ye know these things, happy are ye if ye do them."

Happy? Happy to bow before the swollen, calloused feet of a laboring brother? Happy to kneel and wash feet, injured and scarred by hard labor? Happy to do what the world ridicules?

Yes, "Happy are ye if ye do this."

Now if we are trying to show humility or trying to follow a church rule or ritual for the sake of being acceptable in the group, the whole purpose is missed; and we fail miserably to satisfy our Lord.

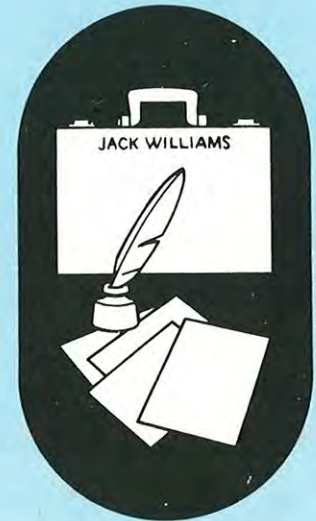
Let Him teach us humility. Don't try to enjoy this service. Just obey the Bible. Do it because Jesus said to do it. Then wait for God's love to flood your soul, both for Him and for others.

If obeying God brings joy and satisfaction, then there will be unusual reward for the church, pastor and laymen who understand and obediently practice this ordinance.

Love between brethren, respect for one another, and deep humility will provoke the right spirit among the saints. ▲

*ABOUT THE WRITER: Jim McAllister pastors First Free Will Baptist Church, Farmington, Missouri. Reverend McAllister chairs the Home Missions and Church Extension Board.*

## Briefcase



# The Bird With a Drawn Sword

dignity—is the fruit of God in a man's life. Peace is like the not-good-if-detached labels on some products. It blossoms solely in the fertile soil of the Bible.

## SECOND-HAND BENEFICIARY

**T**he dove of peace usually flies after the tempest.

Perhaps that's why history echoes with the screams of war hawks more often than the voice of the turtledove.

The fragile peace-bird must be wary of predators who would gobble up the undefended symbol of tranquility.

Since many public officials believe peace can only be financed by war, some of the most famous "peace quotes" are but disguised war whoops.

Consider the Roman historian, Tacitus, "A bad peace is even worse than war." Or what of America's Ben Franklin, "Even peace may be purchased at too high a price."

Remember that insatiable little French Corporal, Bonaparte? "What a beautiful fix we are in now; peace has been declared."

## SOMETHING BETTER

"Blessed are the peacemakers" still nests in the high branches of Jesus' sermon on the mount. Biblical peace—pure and unsullied—refuses to be caged by manipulators and flutters tantalizingly beyond the grasp of the insincere.

There exists a sparkling peace most of the world has never known. It is one of earth's great ironies that what mankind has bankrupted kingdoms to purchase has always been available in bountiful supply, just for the asking.

Counterfeit peace is as worthless as it is dangerous. To claim "Peace, Peace" in the name of God when there is none is foolish and invokes retribution.

But a mighty channel courses through scripture sweeping before it a flood of promises and principles that produce calmness, inner harmony and serenity. It rolls quietly across chaotic humanity buoying all who seek refuge upon her bosom.

Peace—the kind that heals life's scalding hurts and implants a gentle

Genuine biblical peace is second-hand peace. It belonged to someone else first. Jesus explicitly said, "My peace I leave with you." What was His alone—tried and tested—has been transmitted to us.

Jesus' peace can do for you in 1981 what it did for Him in 30 A.D. A peace that flourished in all circumstances. Christians possess a hand-me-down peace with all the bugs out of it . . . life-tested for defects and stress quality.

Bible peace is appropriated on the basis of who you know and what you know. The *Who*, of course, is Jesus Christ, the Prince of Peace. The *what* is the Bible which contains the conditions of peace.

Those who know the most about the Bible have the most well-balanced life-coping ability. The more one knows about the Bible and the more intimately one knows Christ is the measure of contentment and satisfaction in life.

Fully developed biblical peace rests on three foundations, each reinforced by the others. The bedrock level is peace between God and man. All other peace is fueled from this fountain-head.

Here we must be careful to acknowledge the order being as important as the fact. Without the first foundation of peace between God and man, the other two layers become unstable and court disaster.

Peace between a man and himself fits snugly on the God-man foundation, like notched timbers in a prefab house. Man's inner struggles of mind and soul must be quelled before he can reach beyond himself.

The third peace-plateau is between a man and other men. After anchoring his relationship with God and subjugating hostilities within himself, man is ready to hold forth the olive branch to his peers.

Failure to resolve the first two struggles—though a man may appear to

have control of his affairs with others—will soon erupt into bitterness.

## SURPRISE BY-PRODUCT

The Church could put psychiatrists and psychologists in unemployment lines if its members practiced and shared biblical peace, the peace that passes understanding.

The ability to walk through defeat, frustration, guilt or heartache without losing sight of hope and true values is what the peace of God offers man.

As light punches holes in apparently impenetrable darkness, biblical peace invades and rolls back depression and gloom that would encase God's child.

He who would enjoy peace must mount a guard to maintain it. Confusion grows wild like weeds and springs up overnight. Peace—that priceless rose—must be cultivated, wooed and nourished (See Psalm 34:14).

Perfect peace is maintained by feeding the mind on God (See Isaiah 26:3). Men are what they think (See Proverbs 23:7), therefore they must carefully plan what fills their minds (See Philipians 4:8; Psalm 119:11; 1:1-13).

The fine print of biblical peace shows it to be double-edged. The other edge is a firmness that produces division.

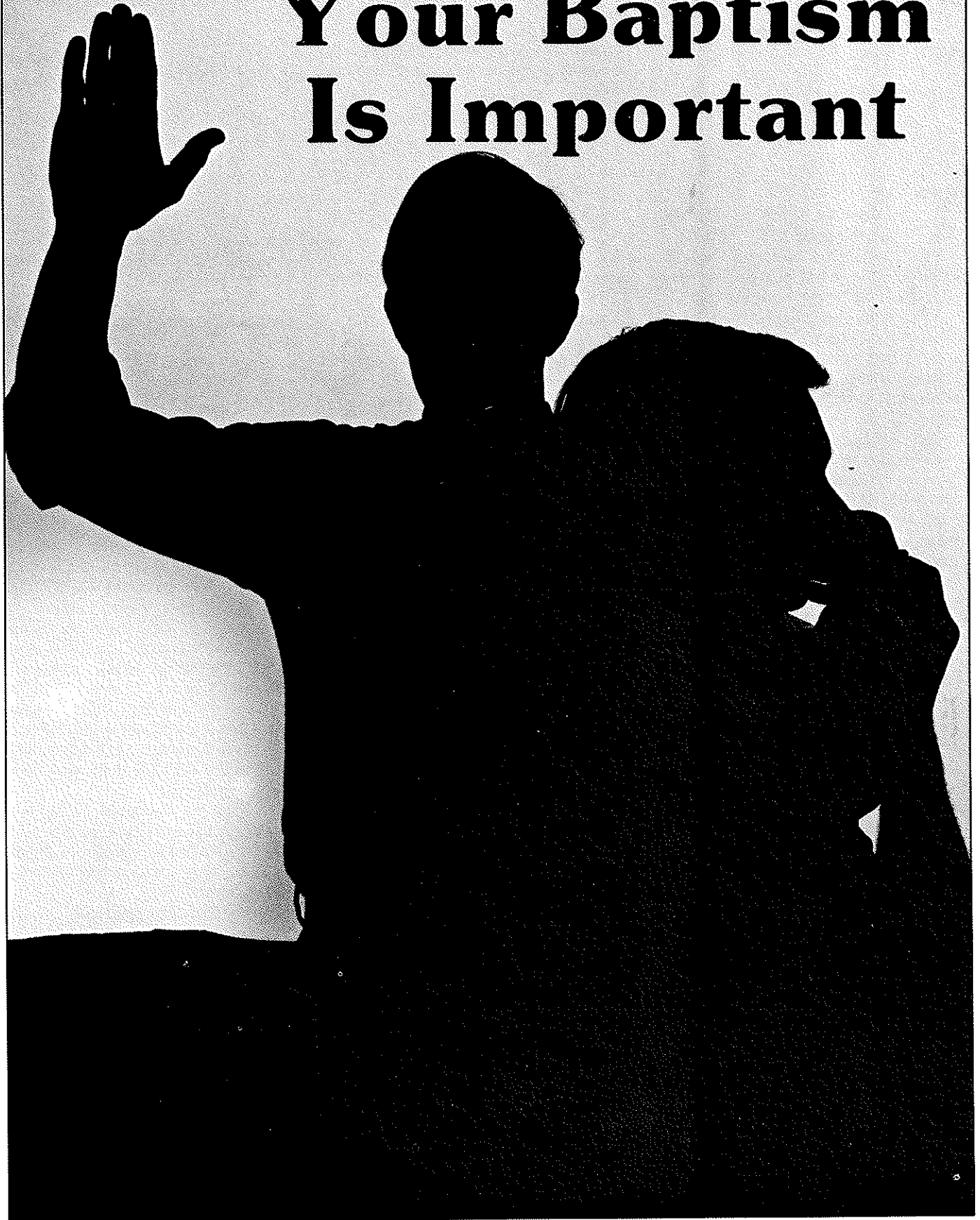
Abraham spoke of peace when he and Lot parted company (See Genesis 13:8). Jesus preached a peace that cleaved even dearly loved relationships (See Matthew 10:34) if necessary to maintain integrity.

We have not mastered the secrets of biblical peace until we, for the sake of peace, give Lot first choice and then trust God that we can live with the consequences.

The time may be near when those who are fully confident of God's care must tilt the blade of peace to accomplish its other tasks. ▲



# Your Baptism Is Important



By Robert Morgan

I have a friend whose pastor was conducting a Sunday night baptismal service. When the preacher reached up to adjust a microphone that had been installed in the church baptistry, he received a severe electrical charge and was almost electrocuted.

"Well, after all," someone later said, "I've always thought there should be something electrifying about baptism!"

Our denominational fathers certainly thought so.

We could have been called Free Will Lord Supperists, Free Will Feet Washers, Free Will Soul Winners, or Free Will Fundamentalists. Or, as in olden times, we could be known simply as Free Willers.

But they chose to exclusively incorporate the ordinance of baptism into our title and thus the world knows us as Free Will Baptists.

It follows then that of all people we should have a clear understanding of baptism. Yet, remarkably, many of us have but a vague awareness of its significance, and few can explain it clearly to others.

Many have been baptized without knowing exactly why. We have often, in reaction to baptismal regenerationists, relegated baptism to an inferior place in the church program.

So the other day I decided to read about baptism in a fine, old theological work—the Bible. It contains 123 references to baptism, and 16 different groups and individuals are given as examples.

To fully understand this topic, it is helpful to group the information into three divisions: the historical background, the theological basis, and the practical benefits.

## THE HISTORICAL BACKGROUND

Historically, the ordinance of Chris-

tian baptism is probably foreshadowed in the ceremonial bathings required of the Jews (Exodus 30:19-20 and Leviticus 15:5f; 16:4).

(Many New Testament truths, events and persons are previewed and foreshadowed by Old Testament "types"—prophetic object lessons. The serpent in the wilderness was a type of Christ on the cross. Elijah was a forecast of John the Baptist, and the exodus from Egypt was a preview of our deliverance from sin through Christ.)

And thus we read in Exodus and Leviticus about the bathings and washings required for those who were ceremonially unclean.

In the Gospels, the Greek words "baptismos" and "baptizo" are used of these Jewish ceremonial washings of the hands, bodies and vessels (Mark 7:4; Luke 11:38). They come from the root word "bapto" which means "to dip, whelm and cover with water."

In the course of time, the ancient Jews extended their ceremonial use of water by instituting a rite for Gentiles who wished to become Jews. The Gentile would be taken into the water, his whole body dipped, and when he came out of the water he was considered an Israelite.

It was called proselyte baptism and, in fact, archaeologists recently uncovered Jewish ritual immersion pools in excavations in Jerusalem and Jericho.

It was against this background that John appeared in the Jordan River baptizing unto repentance. The Lord moved him to give a different meaning to the baptismal observance.

For John's followers baptism was a public demonstration, not of becoming a Jew, but of becoming a person who was sorry for his sinfulness (Matthew 3:6, 11; Luke 3:3.)

When Jesus came with the Gospel, He instructed us to baptize new believers in the name of the Father, Son and Holy Spirit (Matthew 28:19-20).

Thus, baptism became a symbol,

not only of becoming a repentant person, but of becoming a redeemed person.

## THE THEOLOGICAL BASIS

The *Free Baptist Cyclopedia*, edited by Burgess and Ward and published in 1886, includes "Free Will Baptists are baptists because they believe that Jesus Christ instituted immersion as a perpetual rite in His Church: a rite second in importance to conversion alone, which two acts He most closely and significantly united."

The New Testament speaks of baptism in three different levels:

### A. The Savior's Baptism (in suffering)

Jesus used this term to describe His sufferings on Calvary. The word "baptizo" means, as indicated above, to plunge, dip, whelm.

Thus, when Jesus asks, "Can you be baptized with the baptism that I am baptized with?" (Matthew 20:22), He refers to His being plunged, covered and overwhelmed with the sufferings of the cross.

### B. The Spiritual Baptism (in Christ)

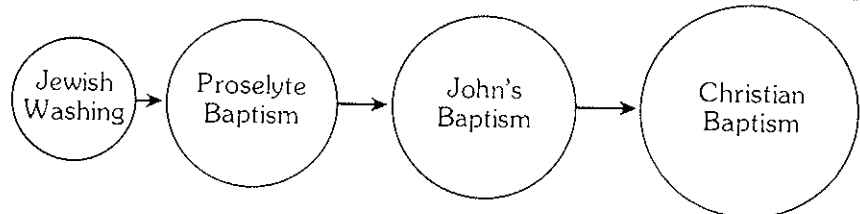
When a person is saved, he or she is then, identifying with the Lord's suffering—receiving the free gift of eternal salvation provided on Calvary.

We are plunged, dipped, whelmed in His salvation and this is, therefore, a "spiritual baptism" of our hearts. Paul refers to this in Romans 6:

Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Therefore we are buried with him, by baptism, unto death, and like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life.

### C. The Symbolic Baptism (in water)

As an outward symbol of this inward experience, then, we submit ourselves to water baptism.



## BAPTISM (From page 9)

By descending into the "watery tomb" we are publicly associating ourselves with the death and burial of our Lord.

By rising out of the water, we depict His rising out of the grave for us in resurrected victory.

In the New Testament, this observance is always closely associated with the conversion experience. Of the 16 New Testament individuals or groups mentioned who experienced Christian baptism, there is no indication of it ever being long delayed.

Most were baptized immediately after their conversion. In the earlier days of the church, new believers often considered baptism the public start of their Christian life.

They sometimes took a new name at the time of their baptism, by which they always afterward were called.

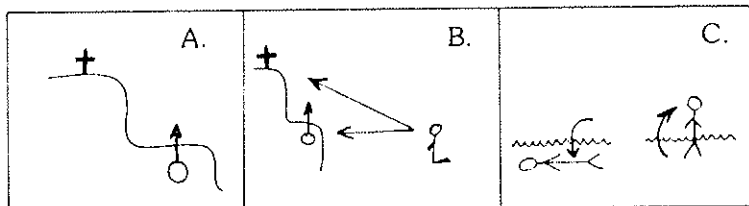
Then, baptism is precious to our hearts, helping confirm and seal our faith. It is a concrete action which makes our inward salvation experience more tangible and perceptible.

Baptism does something else, too. It encourages the whole church. Few things are more thrilling to Christians than to see those won to the Lord placed in the baptismal waters.

Finally, baptism serves as a doorway to local church membership. Acts 2:41 gives us this pattern: "Then they that gladly received his word were baptized, and the same day there were added unto them about 3000 souls . . ."

Thus, our baptismal experience is important to the Lord, the lost, the saved and to our own souls, while opening for us the door to membership in the local church.

Both my parents were converted years ago in the beautiful east Tennessee-western North Carolina mountains



## PRACTICAL BENEFITS

In this historical and theological context, the practical benefits of baptism are wonderfully clear:

First, it helps fulfill God's plan for our lives. It is impossible to simultaneously neglect baptism and remain in the Lord's perfect will.

The Bible clearly commands, "Arise, be baptized, and wash away your sins" (Acts 22:16).

Baptism also serves as a personal testimony to the lost—an acted-out sermon proclaiming to our friends and family that we have decided to follow Jesus.

when Free Will Baptist circuit preachers conducted late fall revivals.

My grandfather, W. L. Morgan, was one such preacher who, having finished his yearly farming, would trek across the hills proclaiming the Gospel.

By the time the new converts were baptized, winter's chill had blown across the Blue Ridge and the ordinance had to be administered in the icy waters of the mountain rivers.

They shivered, shouted and after thawing out, called it a warm experience! They've never gotten over it.

It's part of that old-time religion, and it's still good enough for you and for me. ▲

*ABOUT THE WRITER: Robert Morgan pastors the Donelson Free Will Baptist Church in Nashville, Tennessee.*

MAGAZINES HAVE A MINISTRY . . .

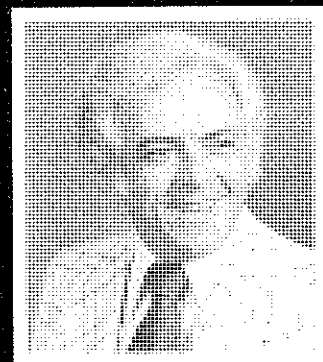


## Announcing THIRD NATIONAL MASTER'S MEN CONFERENCE

APRIL 3-4, 1981

White Bluff, Tennessee

THEME: "MEN IN LEADERSHIP"



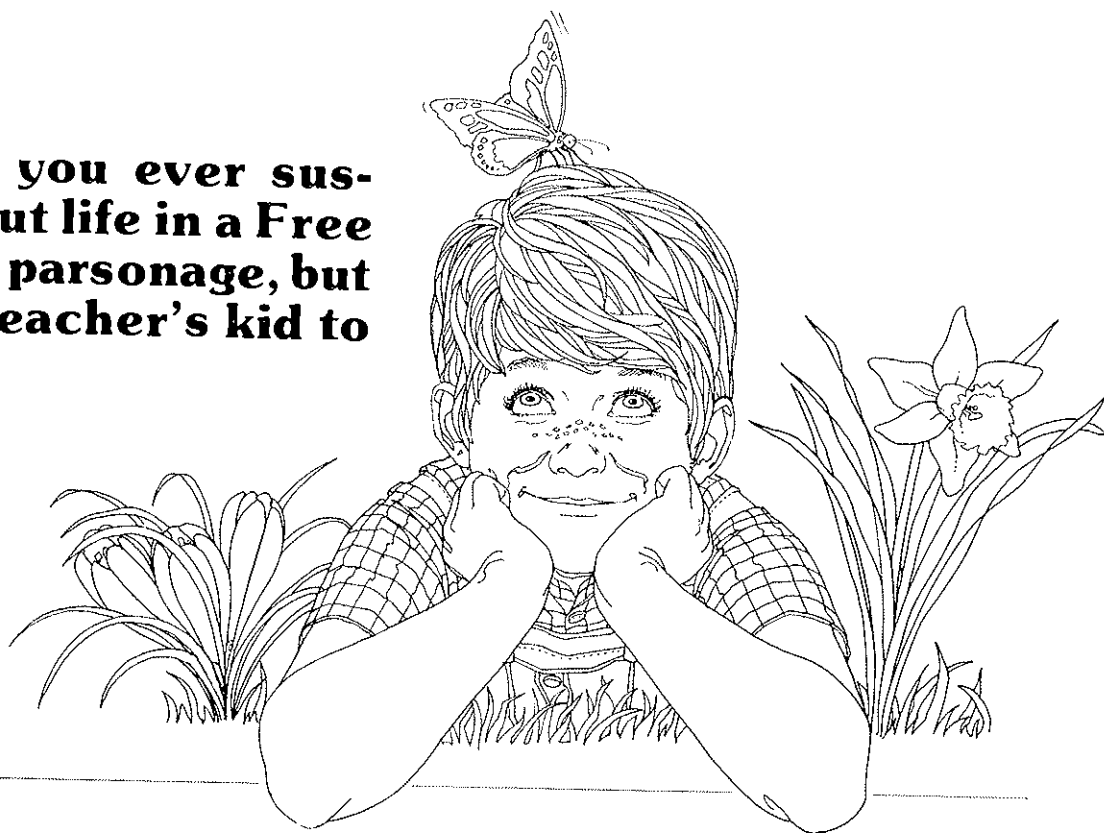
**FEATURE SPEAKER:** Don Elkins, President, Hillsdale FWB College, Moore, Oklahoma

**WHY?** "And be renewed in the spirit of your mind" (Eph. 4:23). "I have been to a lot of revivals, singing conventions, prayer meetings, etc. . . have seen boys and girls walk the aisle to accept Christ—but I have never seen or experienced anything as joyful, wonderful, and uplifting as this conference. It instilled in me a desire to do more for my God TODAY! I am thankful to God for Master's Men. I can't express all my feelings—but one thing for sure, I can feel it in my heart." That is a quote from one of the men who attended last year. Men join us at the Master's Men Conference in the beautiful hills of Tennessee. Experience a renewing of your spirit and share in the joy of this blessing with other men.

For further information contact: Master's Men, P.O. Box 17306, Nashville, TN 37217.



**Here it is—  
Everything you ever sus-  
pected about life in a Free  
Will Baptist parsonage, but  
it took a preacher's kid to  
prove it!**



## **The Best Things Happen To PK's**

By Mark Kelton

**W**e were new in the neighborhood. My mother and I had just parked on the front driveway when our next-door neighbor crossed the lawn to introduce herself.

When the "And what does your husband do for a living" question came up, Mom replied that my father was a Free Will Baptist minister.

Suddenly the woman looked at me with pity in her eyes. "Oh, you poor thing," she sighed. "So you're a PK!"

That was my virgin encounter with the term "PK." At first I thought I had inherited some dread disease and my parents had failed to inform me of the fact.

Even when my parents assured me that I was not terminally ill but that "PK" stood for "preacher's kid", I was still suspicious why our

neighbor had used the term as if I were a creature to be pitied.

PKs, I since learned, are unique and special people. (I've been trying to tell my parents that for years, but they still have their doubts.)

A PK is a vital part of his father's ministry. I believe that when a man is called into the ministry, his entire family is also called to serve with him. That means serving with him in the good times *and* in the bad times.

Whenever my brother and I questioned the Lord's calling on Dad's life, he would tell us: "Remember fellows, the best things happen to PKs."

### **'HAWG-TIED' IN THE NURSERY**

Growing up as a preacher's kid, I found that I was expected to do

many of the things that a preacher is supposed to be able to do. It came as a shock to learn that not only my preacher father but his PK was expected to "be instant in season, out of season."

When a Sunday School teacher is missing, a PK is one of the first people asked to do the honors, since no one else wants the "privilege."

I will never forget the first time I filled in for the Beginner's Class when I was just a young teenager. There were only two pupils in the class, but at the end of my six-month "fill in," I felt like I was teaching a class of 200.

People in our congregation began to wonder why their resident PK, for some mysterious reason started to look under the weather every Sunday morning.

But even during those six months,



## PKs (From page 9)

whenever I would hint to my father that those kids needed a permanent teacher, he would just look at me and smile. "Remember Mark, the best things happen to PKs!"

Better yet are the times when PKs are called on to ride herd on the church nursery. It has been my privilege to negotiate the nursery rapids only once in my career as a preacher's kid. And believe me—once definitely is enough.

There were 15 young darlings in my pack that night—14 little girls and one little devil (a fellow PK, by the way).

I do not know how it happened, but things suddenly bolted out of control. The girls wanted to play Cowboys-'n-Indians with "Uncle" Mark, while the little boy kept telling me he wanted to take a nap—insisting that he wanted his "jammies" immediately.

By the time the parents rescued me from their kids, I was tied up with ropes and the little PK was stripped to his diaper.

When my father heard about this, he laughed. "Didn't I tell you that the best things happen to PKs?"

## A LONG WAY TO SAINTHOOD

If you ever need advice on how to pack a car, truck or trailer with furniture, clothing and junk for a move anywhere across the country, just ask any PK. Even though he may be young, listen to his sage advice closely, for this person speaks from experience.

He might even fill you in on what type climate you can expect to find in the place where you will be living, because he probably lived there once himself.

However, if you're looking for a short course on instantaneous sanctification, do not seek the counsel of a PK. I hate to break the news this way, but once you become a PK you are *not* immediately canonized into sainthood.

Some people still do not accept this fact, and so a few PKs go out of their way to prove them wrong. This identity crisis is unfortunate and

often leads to PK criticism by others in the congregation who already know that PKs are only too human.

People in my father's congregation do not have far to look before discerning that preacher's kids molt their wings. We are very human, just like their kids.

As a PK, I never really suffered much from an identity crisis. My identity, however, was always at a crisis whenever I answered the parsonage phone and was mistaken for my mother!

Before I could interrupt and correct the usual, "Hello, Sister Kelton?" greeting by several dear sisters in our church, I would be bombarded with Woman's Auxiliary news.

## PINTO BEANS AND WILDERNESS QUAIL

While I was away at my first year of college, Dad wrote a letter reminding me of some of those experiences I had as a PK.

As I read his letter, I recalled the time when my father accepted his first pastorate with a stupendous \$35 a week salary. There were times when we did not know where our next meal was coming from.

Whether it came in the form of a bowl of pinto beans or a bite of quail like the Children of Israel ate in the wilderness, the Lord always managed to provide. Whether we could afford it or not, my brother and I always managed to have enough to wear at the beginning of a new school year.

My father concluded his letter by saying that although he was never able to give us much materially, he was able to introduce us to Someone who could meet all of our needs—that person being the Lord Jesus Christ.

"The best things happen to PKs," Dad wrote. In the back of my mind, that saying of his echoed across the canyons of yesterday.

So the next time you want to feel sorry for your PK like my neighbor did, or the next time you feel compelled to criticize him, take him off to the side somewhere and whisper, "Hey, I hear the best things happen to you PKs. Why don't I

treat you to a banana split, and while we are eating you can tell me all about it."

Although he may never have thought so before, I guarantee he will feel that the best things do happen to PK's after you treat him to that banana split.

Maybe Dad was not wrong after all. ▲

*ABOUT THE WRITER: Mark Kelton is a PK. His father, Rev. Darwin Kelton, pastors First Free Will Baptist Church, Berryville, Arkansas. Mark is a college junior majoring in broadcast communications.*

# DIRECTORY UPDATE

## ALABAMA

Bud Hill to Winfield Church, Winfield, from First Church, Chipley, FL

Bob Jones to Faith Church, Dothan, from Cedar Springs Church, Cedar Springs, GA

## ARKANSAS

Rue Dell Smith to East Side Church, Muldrow, OK, from New Hope Church, Merriam, KS

W. H. Bostic to Cedar Heights Church, Quitman, from First Church, Jonesboro  
Roy Lemarr to Mulberry Church, Gravelly

## NORTHWEST

Lloyd Plunkett to First Church, Seattle, WA

## OHIO

Roy Hutchinson to Fairborn Church, Fairborn

## OKLAHOMA

Charles Murphy to Duncan Church, Duncan, from Spring Hill Church, Lexington

Kenneth Lunsford to Hawkins Church, Alex

## SOUTH CAROLINA

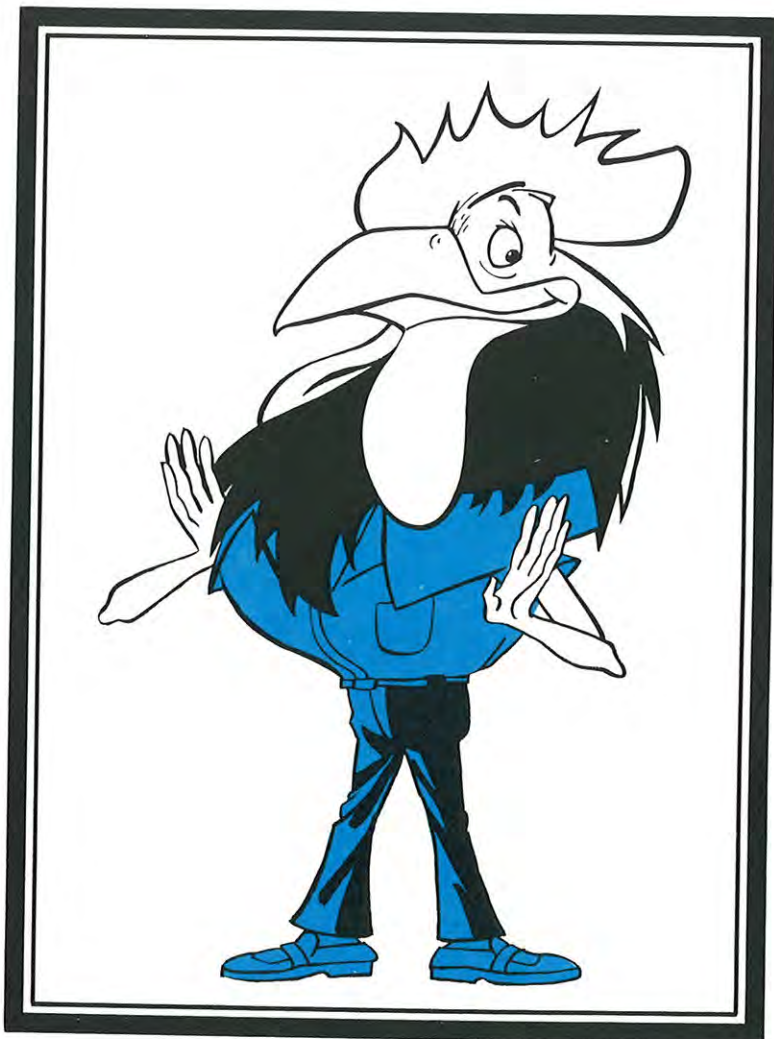
Michael Ray McAuley to St. John Church, Patrick

## VIRGINIA

Tag Kilgore to First Church, Newport News, from First Church, Mt. Vernon, IL



# Pride Is Habit Form- ing



By Gary Fry

**P**ride. Now there's a word that brings a twinge to the conscience.

Immediately springing to mind are those oft-quoted verses—"Pride goeth before destruction . . ." Or John's

admonition, ". . . the lust of the flesh, the lust of the eye and the pride of life . . ."

None dispute the undesirability of false pride, yet many are intimately involved with it on a daily basis. For them pride is a habit.

We expect haughty pride from the "world." It's one of Satan's most effective means of keeping the world away from Christ.

But the redeemed are to overcome pride. It is one of the basic struggles connected with salvation. As long as pride keeps men from admitting their sins, they will never taste forgiveness.

Often, however, that ugly non-virtue worms its way back into the heart of the saved and, soon, into their actions.

## **PRIDE CRIPPLES HOMES**

Pride shows itself in various ways, and like any other bad habit needs to

be eradicated. It keeps people struggling financially. Pride addiction forces those who really can't afford it to keep up with all the new whims in the market place. Pride turns neighbors into competitors.

Once a person gives in to pride, this keep-up mentality is nearly impossible to break, as it drives families to bankruptcy. The consuming desire for more, more dominates until little time is left for family or church.

The workaholic syndrome combined with keeping up with the Jones' may be good for the economy, but it's murder for the Christian. It keeps us from developing healthy relationships with others, for we will be too worried about competing to rejoice at their advancements or blessings.

We may instead rejoice at their misfortune since it moves us a step



## PRIDE (From page 11)

ahead in the race. The end result is a worldly minded, materialistic Christian.

### PRIDE KILLS COMPASSION

This ugly habit also tells us we haven't time for anyone outside our immediate circle of interest.

He wasn't easy to miss, seated in the back booth of the fast-food restaurant. It was lunch time and the place was crowded, yet he stood out. Maybe because he was only drinking a cup of coffee while everyone else ate. Maybe because his jeans were so dirty, but mostly because of the expressions that tracked across his face.

He was a big man with slicked-back hair and a beard. In spite of his rough appearance, he looked ready to cry.

As I ate with my family, I kept stealing sidelong glances at him. I worked out his story in my mind. His wife and family had just left him because he drank too much, or maybe he just lost his job and had no money or . . .

I'll never know his story. Instead of offering to help as I felt I should, I checked the time and hurried my family to the car and homeward. I just didn't have time to get involved that day.

I later realized that in addition to being busy, I had a fear of wounded pride. What if he had refused my offer of help? What would the people in the other booth who were all watching him think? My pride robbed me of an opportunity to help someone and serve the Lord as well.

On the way home I asked God to send someone to help that man. Someone who was not as busy as I. Pride tells us that we and our interests are more important than any one else. This self-love contradicts Christ's command of love for our neighbor as well as ourselves.

### PRIDE CONFUSES THE CHURCH

Rather than being confined to the world, pride as habit marches into the Church with haughty steps. Paul was one of the first to comment on the

problem. His treatment concerned gifts.

Christ intended all members of His Church to be equal. To that end, He gave spiritual gifts to all believers for the edification of the body. Those were the same spiritual gifts the Corinthian church members were misusing because of pride. When joined by his evil brother, Jealousy, Pride even prompted faking spiritual gifts in the church of Corinth.

In the Church today, positions and abilities are often the cause of prideful conflict. He who "can do" flaunts it. He who "cannot do" criticizes or tries to render ineffective he who does.

Failure is more often celebrated than success. Pride is the culprit.

Some confuse the command to let our light shine before men with a license to blow our own horns. Christ tells us to do our good works in private and God will reward us openly.

Most folks must not believe that because very little is done anonymously anymore. Pride's motive is recognition, not service. Woe to the preacher who takes seriously most requests for secrecy when some deed is successful or noteworthy.

### PRIDE WARPS THE PULPIT

Pride also takes its toll on the sermon. One man told his pastor, "Yes sir, Preacher, that was a fine message. Too bad the folks that needed it wasn't here."

Isn't it amazing how apt some preachers are at planning sermons to fit the folks who are absent that day. Sadly, many rob themselves of God's message and a chance to grow as a Christian when their pride habit tells them the preacher isn't talking about them.

The Church is one place pride should never be allowed to raise its ugly head without being swatted by humility. And that goes for the pulpit also.

The preacher is not immune to this scourge. Instead of being an example of humility for his congregation, he is sometimes the prime example of pride in action.

His habit centers itself around his profession and manifests itself in com-

petition with others of like calling. Maybe we push success too hard, or perhaps we excessively praise those we recognize as achievers. Whatever the reason, many ministers are becoming habitual statistical analysts.

Someone's report of success must be compared with ours and if greater excuses must be made. If their reports are not on the same level as our work, then we are free to boast comfortably.

Fellowship among ministers can be a great joy and encouragement. Many such occasions turn into much less because someone feels the brethren would be edified by a recitation of his sermon topics and main points for the last several weeks. Or an experience confab turns into a game called "my experiences are greater than yours."

Competition in business is healthy, but it is deadly to a preacher.

It leads to using questionable methods just to equal or surpass someone else. It causes secret delight at the failure of another pastor or church. It causes us to concentrate more on the "dirt" on someone than to rejoice in their success.

Maybe we have become too busy competing with each other to compete with the world for the souls of men. Maybe we have become too busy feeding our pride habit to meet the needs of a Church hungry for the Word.

There is no doubt that God hates pride. Proverbs 8:13 "... pride... do I hate." If God hates it, we must not embrace it.

Nor is there any doubt as to the source of this nasty habit. John warned in I John 2:16 "... the pride of life is not of the Father but is of the world."

But habits are sly. They seldom begin on a collision course with our principles. They creep in and before we know it, they take over.

When someone receives Christ as Savior, we stress that Christ expects him to give up sinful habits. Then power is available to keep those habits banished.

Let us use that power and not overlook the most dangerous habit—pride. ▲

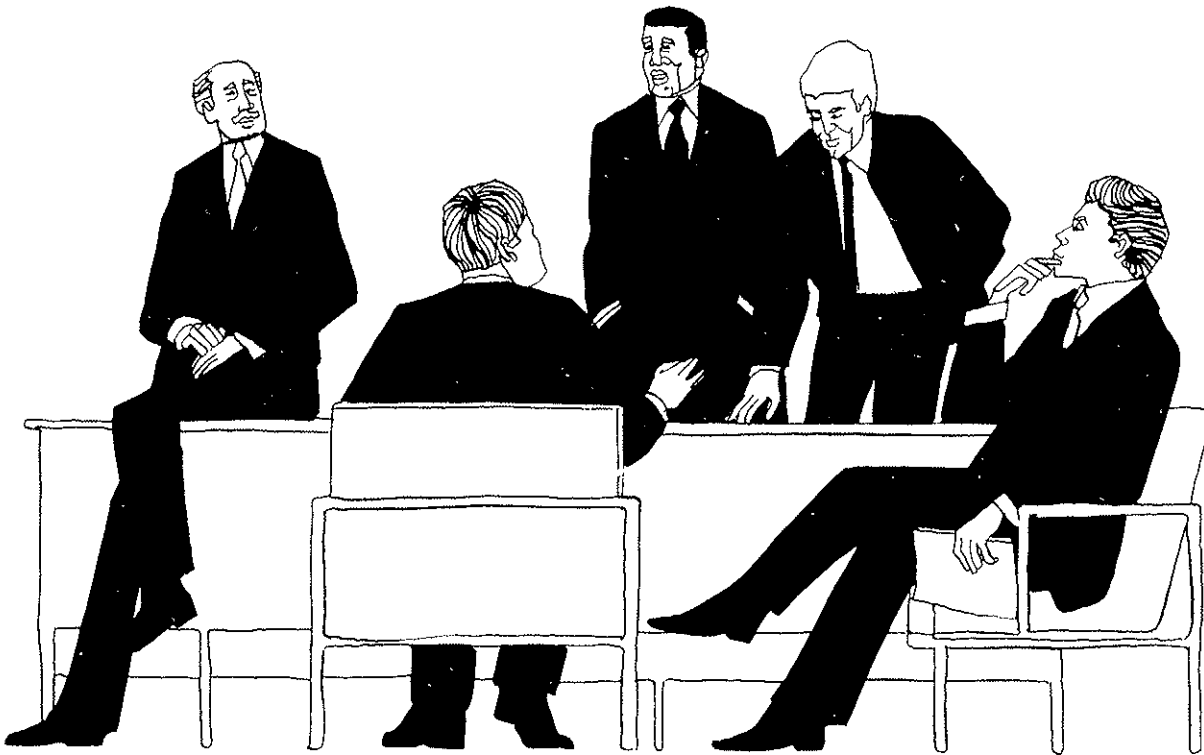
*ABOUT THE WRITER: Reverend Gary Fry pastors Shiloh Free Will Baptist Church, Bratt, Florida. The Missouri native graduated from FWBBC in 1972. He is the editor of the Florida State paper, The CO-ORDINATOR.*



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## Should a layman ever ask a pastor to resign?

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By Chuck Snow

**“P**reacher, could I have a word with you? I’m not exactly sure how to

say this, but . . .”

Plop! The other shoe, like Babylon the Great, has just fallen.

Somebody finally hung the bell on the cat.

What happened?

The pastor has been asked to resign.

By a layman of all people.  
And is it justified?  
Should a layman ever ask a pastor to resign? Well, should he?  
Yes? No? Maybe?  
None of the above?

### THE HAWK

Whatever is said concerning such a delicate issue hangs around the neck like a wounded albatross. Nevertheless, let’s examine our findings.

It’s a buyer’s market, because opinion varies on this subject.

Let’s ask the first person we see. Ah! There’s a likely one over there in the Amen Corner, the saint with the lapel ladder.

“Brother Deacon” (Trustee, Church Pillar, Charter Member, etc.), should a layman ever ask a pastor to resign?”

“Yes. Definitely. Absolutely. Without question. Responsibility dictates it. It is within this framework we properly effect our democratic, autonomous, local church government.”



**SHOULD LAYMAN** (From page 13)  
**THE DOVE**

"How about you, sir? What are your thoughts about a layman suggesting to Leadership that he contemplate a change of address?"

"I'm appalled at such a question. Notwithstanding your audacity, let it be known to one and all that I'm 100 percent opposed to such disrespectful ploy.

"The pastor is the pastor. God called him to his pulpit. And when God gets ready for a change, He will move him!"

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**NONE OF THE ABOVE**

Let's ask the man up there on the fence.

"You seem to be a man of good balance. Give us your opinion if you will."

"Me? I'm not too well versed on church matters. And I can't see that it makes much difference anyway. He's got to go sometime. I mean, don't most preachers move at one time or another?"

"I can't attend church much since Sunday is about my only day to rest. So as long as I know there's at least some kind of a reverend over there I can depend on, that's really the important thing."

**THE PRACTICAL**

We've seen some of the political aspects. Now, let's be totally practical. Should a parishioner precipitate the inevitable by asking for the parson's resignation?

We say "yes" to the question. The answer is unavoidable at times. In almost all cases, laymen should ask.

Most regularly attending members of the local assembly actually do feel, when all is said and done and when the resignation is desired and when the pastor himself has taken no initiative whatsoever to air it, that someone does have to accept the responsibility.

And, since church constituency translates into lay-people, then obviously a layman would be the one to carry out this task.

We're not necessarily speaking of a situation that involves pastoral grand larceny, gross immorality or some other heinous evil. Our discussion is of a simple, in good faith, non-vendetta, bonafide belief that change of pastors would be mutually beneficial to both parties.

A deacon, preferably the head deacon—senior deacon, board chairman or by whatever title he is known—should make the request.

But before a pastor is ever asked to resign, as a matter of good business and proper ethics, the final decision to call for his resignation should be prefaced by a prayerful and objective meeting of those local leaders who are charged with such

matters as pastoral relations and longevity.

**THE IDEAL**

Some suggest that rather than one person approaching the pastor, the contact should be made by two or three at the same time.

This type committee certainly deserves a good listening ear in that it tends to rule out mere personality conflict. And, like it or not, personal chemistry problems and polity clashes do occasionally occur even in Christian circles.

The two or three member approach takes the edge off adverse encounters.

*Ideally*, there would be need for very few such pastoral approaches.

*Ideally*, most pastors dig in and commit themselves to a local work and are willing to die in that work unless the Lord Himself gives them an early pink slip.

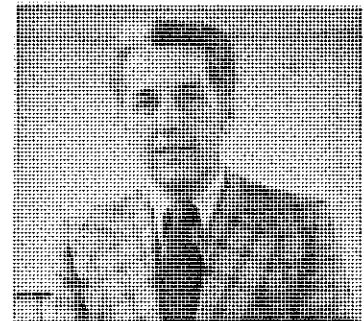
*Ideally*, there would be little need for Directory Update (a monthly list of pastoral changes in CONTACT magazine).

*Ideally*, Free Will Baptist pastors and laymen look around us to the great progressive churches and take note that the last pastoral change was 20 or 30 or 40 years ago.

*Ideally*, the annual Free Will Baptist Church Directory, 20 percent outdated upon publication, would primarily list new churches, not track a given shepherd who's somewhere between denominational flocks.

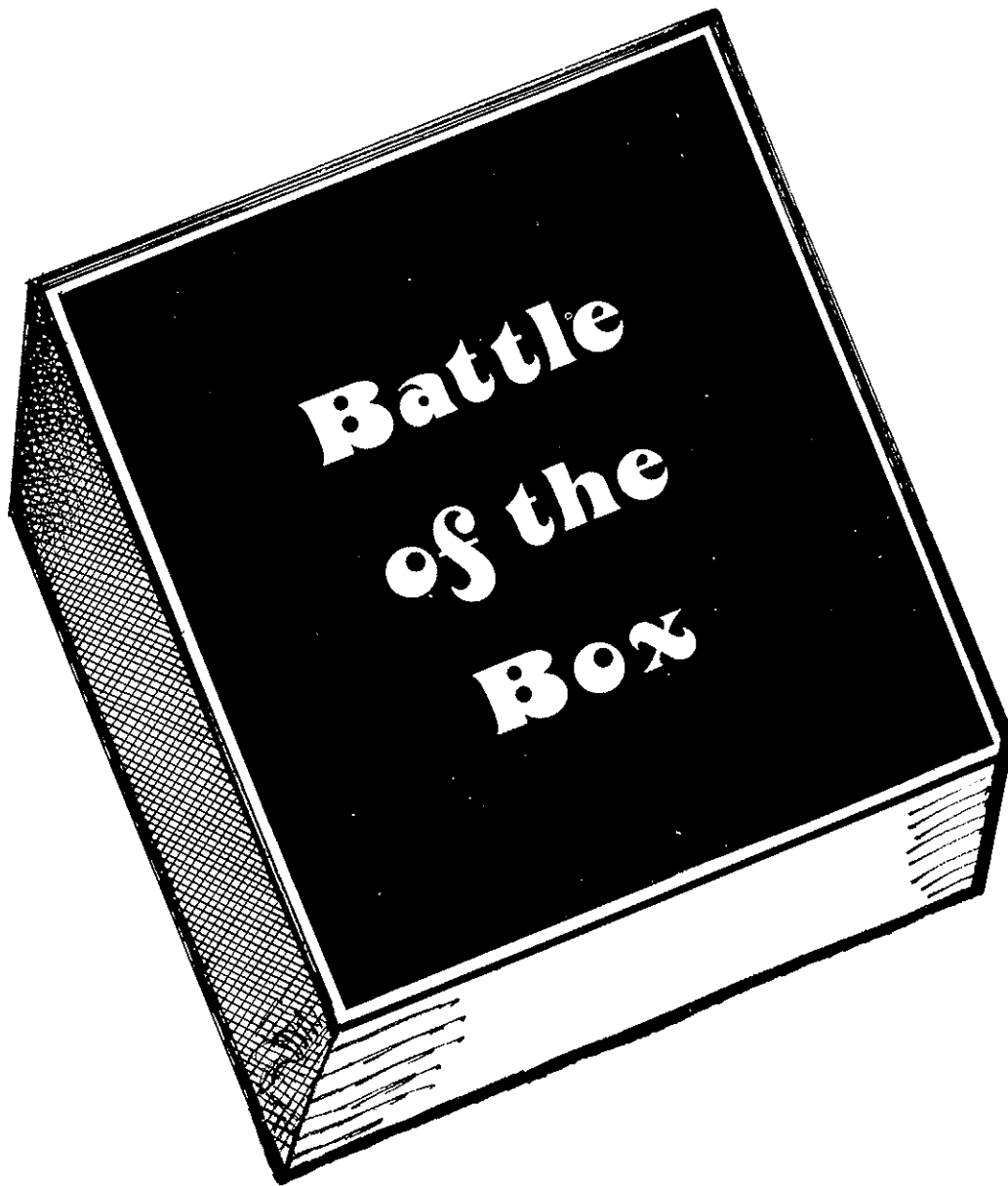
Pray for the *ideal* to materialize. Until it presents itself, do all things decently and in order.

Including a tactful lay approach if and when needed. ▲



**ABOUT THE WRITER:** Chuck Snow is a member of Decatur Free Will Baptist Church, Decatur, Georgia. He serves as Senator for the Georgia Master's Men.





By Mildred M. Daniel

**T**here it sat. I had moved it several times but no place seemed to fit. I bought it on impulse and now I wished I hadn't.

Everytime I glanced at it, I felt a twinge of conscience, or, perhaps it was a poke by the Holy Spirit. Yet, I wouldn't feel right stuffing it away in a drawer either.

My intentions had been noble. It was something new and different, so I bought one at a State Auxiliary Retreat. Mabel Willey was the speaker and missions the predominant theme.

Now, more than a year had passed. Each time I moved it to dust, faces stared at me from this little plastic box of missionary prayer cards. I had fully intended to use

these cards as prayer reminders. They were reminders alright—reminders of my neglect.

However, suddenly and unexpectedly a revelation—or revolution—took place involving that box.

**I**t was November and our annual Missionary Conference was less than a week away.

Missionary appointee to France, Tom McCullough planned the conference and asked me if I thought our Auxiliary ladies would cooperate in a 24-hour chain of prayer to precede the opening service.

As President, I assured him that I would do my best to get enough ladies to sign up for this prayer chain.

I typed a list for the ladies to sign at Auxiliary, expecting a better-than-

usual attendance. Our own Amy Robinson was the speaker, with a personal shower for her to follow.

There were 48 half-hour segments on the prayer list. I challenged the ladies to choose one or more times of prayer for our conference.

At the close of the meeting, there were several blank spaces on the list—broken links in our prayer chain. Patty McCullough and I had not signed yet. We agreed to wait till last, then divide what was left.

But, there were just too many “holes” left to fill. During the shower for Amy Robinson, I sent the list around again and a few more blanks were filled in.

Then, I personally approached a few of our most faithful members and



## BATTLE (From page 15)

showed them the list, asking if they could take another half hour or so to link this prayer chain together.

Most responded positively, but several "missing links" remained.

**B**efore leaving church that night, Patty and I divided what was left, though she probably got the biggest share.

I had filled in four spaces—two hours of prayer!

My first hour began at 2:00 the following morning. That fact sunk in as I drove home.

"First of all," I said to myself, "you know how dense you are when you first wake up. You'll have to set the alarm for 1:00 if you expect to have both eyes open at 2:00."

But that wasn't the biggest problem I foresaw. "How," I asked myself, "do you expect to pray intelligently for missions for a solid 60 minutes?"

I had visions of falling asleep or, worse yet, sounding like my needle was stuck, repeating "God bless our missionaries" over and over again.

Bible reading for an hour or more at a time was something I thoroughly enjoyed, swept up in its moving history, its beauty, comfort and challenge.

But, PRAY for missions for a whole hour? Then do it again for another hour later the same day? "Lord, I need help!"

**S**uddenly, I remembered the box! I could use these cards after I had prayed for our conference. Glancing through the cards before retiring, I found I could hardly wait to begin this special prayer time.

I knew several missionaries personally; some had even visited in our home. There were faces of children, from babies to nearly grown young men and women.

"Lord, these children have individual needs and problems, and these are parents as well as missionaries . . ." I found myself already praying for them.

Contrary to my nature, I was wide awake at 1:00 a.m. Before my hour began, I found myself praying for the one who was the "prayer link" before me, for our conference, our church, my family and myself, that all our hearts would be challenged as never before.

I heard the clock strike 2:00, but I was already involved in serious prayer. Using the cards, I prayed for each missionary individually, though familiar with some more than others.

I finished "on cloud nine." It was nearly 3:30. I could hardly believe it!

through the box before I had to stop. The hour plus had sped away.

**O**ur missionary conference came and went. However, the personal prayer revival I experienced came and—to this day—remains.

Now I search *Heartbeat* and *Contact*, updating these prayer cards with notes, such as "home on furlough," "new baby" or as on the Robinson's card, "Becky at FWBBC."

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# "LORD, I NEED HELP . . ." SUDDENLY I REMEMBERED THE BOX!

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**B**efore my next hour began, I thought of a better way to use these cards.

Turning them over, I divided them into countries, alphabetically, then divided the missionaries in each country the same way. In Brazil, there were the Aycocks, Coscias, Cowarts, Deeds, Eagletons, etc.

My second hour of prayer was even more exciting, having a better grasp on which couples are working together, the single girls working with them, those who were new on the field, struggling with loneliness, language and customs and for the converted nationals to multiply the message.

I prayed for those home on furlough, and especially for parents who had returned to the field after leaving their children in the States for schooling.

"Father, fill that void in the heart with Your great love and dear Lord, open the heart and home of some Christian family living near one of these MKs, to love and help them as substitute parents."

That time I didn't get half-way

Each morning, following my Bible study, I take a few cards from the front of the box, include them in my prayer time, then place them behind the other cards.

Since that beginning, I have "prayed through the box" several times; new cards have been added, though none are ever thrown out.

Some may no longer be active foreign missionaries, but they gave many years of service and still have needs.

The battle of the box is over, but my missionary prayer-partnership has only begun. ▲

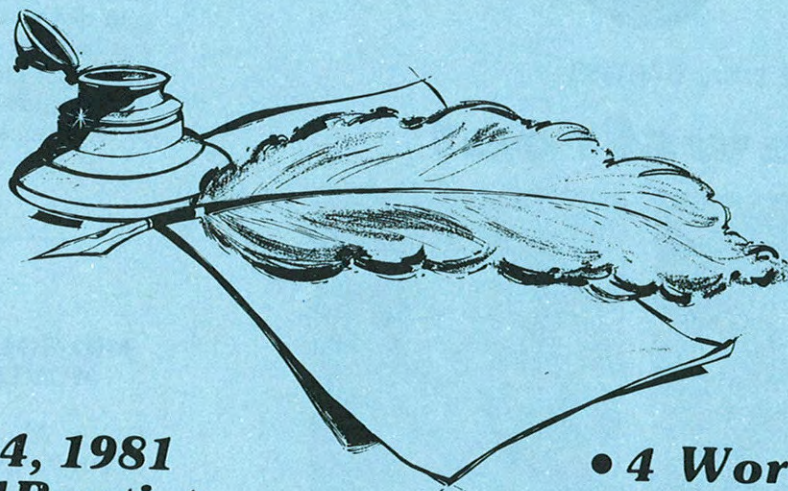
Note: Missionary Prayer Packs can be purchased from W.N.A.C., P.O. Box 1088, Nashville, Tenn. 37202, for \$2.00 each.

ABOUT THE WRITER: Mrs. Mildred Daniel is a member of Central Free Will Baptist Church, Royal Oak, Michigan.



**Free Will Baptist**

# **Writers' Conference**



**March 13-14, 1981  
At Free Will Baptist  
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Nashville,  
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Sponsored by Sun-  
day School and  
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- **4 Workshop Periods (choose from 8 workshops)**
- **3 General Sessions**
- **Keynote Speaker:  
Dr. Robert Sumner  
Assistant Editor  
Sword of The Lord**

**Total Cost—\$28 (Includes meals and campus lodging)  
Pre-Registration—\$4.50 (before March 1)**

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**For Additional Information Write  
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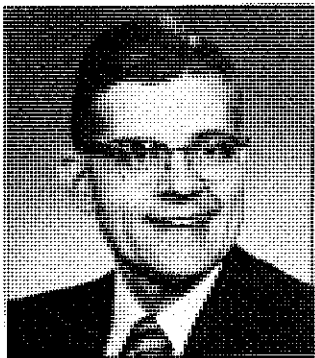
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FREE WILL BAPTIST

## newsfront



Custer



Pegram

### PEGRAM, CUSTER TO SPEAK AT FWBBC BIBLE CONFERENCE

NASHVILLE, TN—Rev. Don Pegram and Dr. Steward Custer will be guest speakers at Free Will Baptist Bible College's annual Bible Conference, March 8-12, according to Dr. Robert Picirilli, academic dean.

Rev. Pegram, former pastor of the First Free Will Baptist Church of Newport News, Virginia, is now employed by the Free Will Baptist Home Missions Department as Director of the Division of Church Growth and Evangelism.

The 1960 FWBBC alumnus will conduct evangelism conferences, produce helpful literature on church growth and advise troubled pastors who are having problems in these areas.

During Pegram's nine years as pastor of the Newport News church, the church enjoyed remarkable growth and began a successful school ministry. Rev. Pegram maintains a coast-to-coast ministry of revivals, conferences, and seminars.

Dr. Custer is chairman of the Bible division in the Bob Jones University School of Religion, Greenville, South

Carolina. The Chicago-born theologian edits *Biblical Viewpoint*, a twice-yearly journal of Bible study, and pursues his lifelong interest in science. He directs the Spitz Planetarium at Bob Jones.

Custer is a popular conference speaker whose subjects include expositions of the books of the Bible and messages on Science and the Bible, Cults and Sects, and The Christian Family. Dr. Custer has taught at Bob Jones since 1966.

Other speakers at the conference will include FWBBC personnel, according to Dr. Picirilli.

A special program for prospective students attending the conference is being planned by FWBBC students.

The FWBBC Alumni Association has planned several activities during the conference. A fellowship meeting will be held in the dining hall after the Monday evening service. On Tuesday afternoon, the annual business meeting and banquet will be held on the campus. On Wednesday, the alumni men will play the senior men a challenge basketball game.

### 1980 MINUTES MAILED

NASHVILLE, TN—Minutes of the 44th annual session of the National Association of Free Will Baptists which met in Anaheim, California, July 20-24, 1980, were mailed to district clerks in December.

If national Minutes have not arrived at your church yet, please contact your district clerk to see if distribution was handled properly.

District clerks should write or call the Executive Office (615-361-1010) if 1980 Minutes have not been received.

### MID-SOUTH CONFERENCE MOVES MEETING SITE

GUIN, AL—The Fifth Annual Mid-South Pastors and Workers Conference meets February 9-11 at Guin Free Will Baptist Church, Guin, moving from its original site because of building delays at Forestdale Church in Birmingham.

Conference Coordinator Richard Cordell said the 25 preaching and seminar sessions with eight speakers will climax Wednesday evening in an area rally expected to attract 700 participants, as local churches move their prayer meetings to Guin.

Keynote speaker, Hammond, Indiana, pastor Jack Hyles, will preach five sermons. Dr. Hyles will be joined on the program by Kentucky Pastor Bob Shockey, Virginia Pastor Dale Burden, Oklahoma Pastor Connie Cariker, Trymon Messer and John Gibbs from the Home Missions Department.

Alabama Christian Education Association Executive Director Jim Louden and ALANON Executive Director Don Ireland will conduct a seminar for all conferees on Wednesday morning.

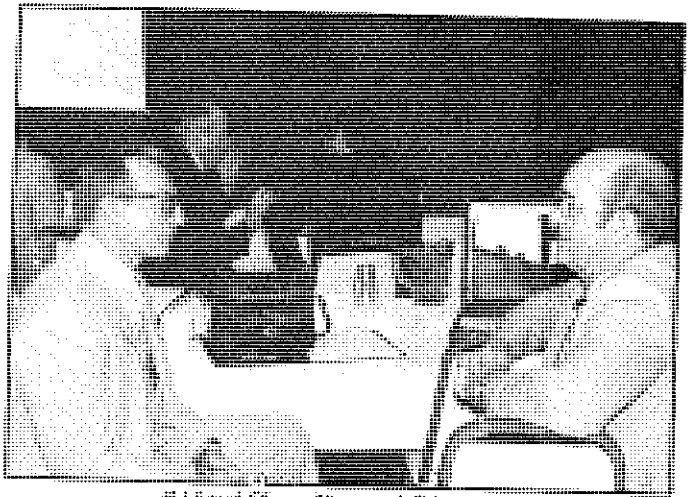
Twenty exhibitors are expected to display educational materials during the conference.

The Conference begins Monday, February 9, with a 4:30 p.m. Christian Workers' Dinner.

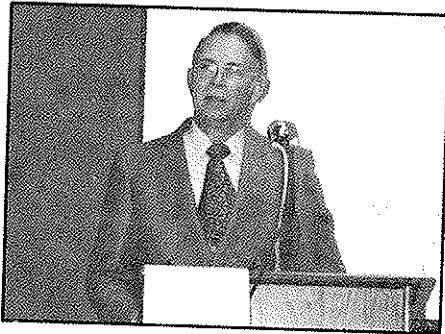




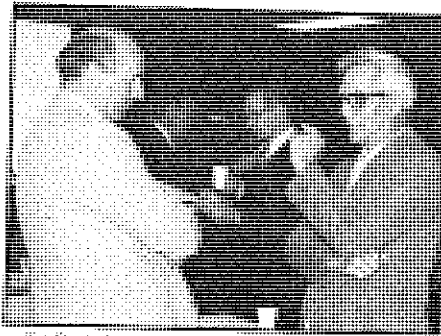
(L) Adam Moore, TN, Melvin Worthington, Lucius Edmond, OK



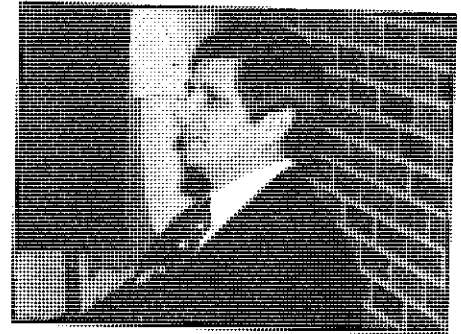
(L) Loyd Oisan, Norwood Gibson, SC



J. D. O'Donnell, KY



(L) Dick Van Hoose, KY, Gene Helton, FL



Archie Ratliff, IN

## LEADERSHIP CONFERENCE FOCUSES ON FREE WILL BAPTIST FAMILY

NASHVILLE, TN—Free Will Baptist leaders from 15 states met for a three-day denominational Leadership Conference December 16-18 at Nashville's Executive Inn (823 Murfreesboro Road).

Some 20 state moderators and promotional officers along with national department personnel participated in the annual gathering. The 1980 theme, "The Free Will Baptist Family," featured five major addresses by Executive Secretary Melvin Worthington.

Dr. Worthington spoke on denominational organization, objectives, obligations, outreach and obstacles.

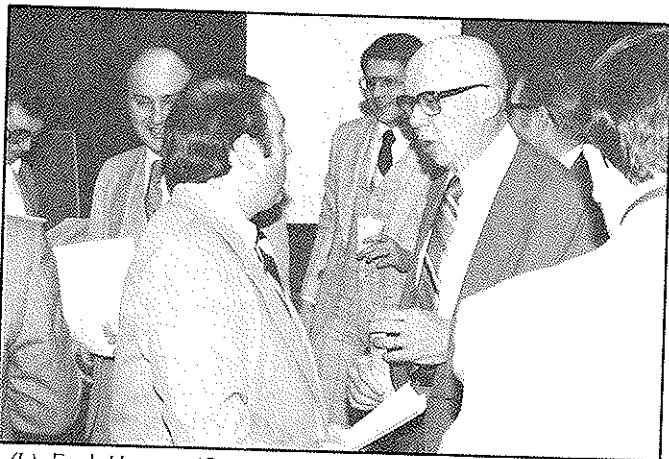
Arkansas Promotional Secretary David Joslin told fellow leaders how to help local pastors.

Indiana Pastor Archie Ratliff turned the tables on denominational executives in a one-hour seminar, "What the States Need and Expect from the National Offices."

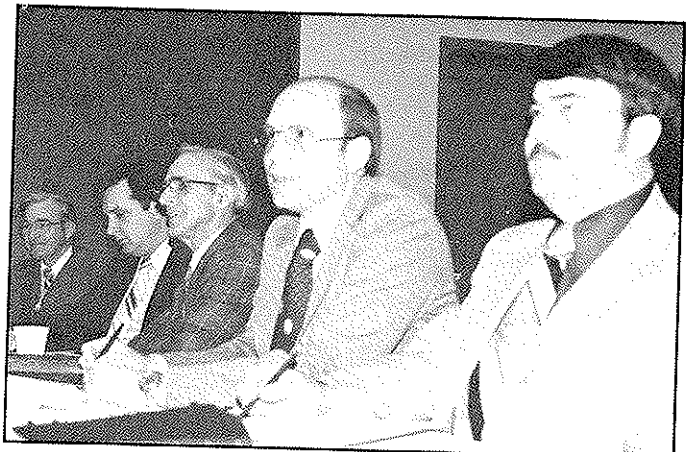
In an unannounced addition to the conference program, the Primitive Bap-

tist Denomination of Canada sent their Executive Committee Chairman Fred Hanson to explain the group's interest in a future affiliation with Free Will Baptists.

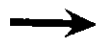
Other Conference speakers on the 14-session agenda included Oklahoma Executive Secretary Lonnie DaVoult, West Virginia Promotional Secretary Billy Samms, Kentucky Moderator J. D. O'Donnell and North Carolina Minister-at-large Guy Owens.



(L) Fred Hanson (Canada) discusses conferences with Herman Hersey



(L) Paul Ketteyman (FWBBC), Russell Wright (WV), Billy Samms (WV), John Hollis (IL), David Shores (IL)



# newsfront

(continued)

## FWBBC LIONIZES JOHN WELCH

NASHVILLE, TN—"If this school is ever in a position to award doctors degrees, I think John L. Welch should get the first one. It won't be honorary; he's earned it," saluted Nashville educator Henry Oliver in a moving tribute to 91-year-old John Welch on December 12, 1980.

More than 600 friends and acquaintances filled Free Will Baptist Bible College's Memorial Auditorium to praise Reverend Welch. Flanked by life-long associates and colleagues, Welch heard FWBBC President Charles Thigpen tell the assembled group, "I don't believe there's a Free Will Baptist anywhere in the world who has not been affected directly or indirectly by the ministry of John L. Welch."

During the 90-minute tribute, Dr. Mary Ruth Wisheart read a paper she had prepared chronicling Welch's life, with studied emphasis on his 46-year pastorate at Cofer's Chapel Free Will Baptist Church in Nashville.

FWBBC Chancellor L. C. Johnson called Welch "one of the men who kept the Free Will Baptist dream alive and would not let it die, between 1910 and 1942."

Dr. Robert Picirilli recalled the years when he was Reverend Welch's "junior sidekick," and related how the honoree had been his teacher, his preacher and his associate.

Welch's daughter, Jean (Mrs. William) Henderson, told her father that although "it's not easy to live up to a legend, I'm glad to be John L. Welch's daughter."

Reverend Welch's response was to tell the FWBBC family, "My message to you is keep the school going and growing till Jesus comes."

## COORDINATOR INVITES MUSICIANS FOR 1981 CONVENTION

NASHVILLE, TN—Musicians from across the Free Will Baptist denomination are invited to participate in the music ministry of the National Convention to be held in Louisville, Kentucky, July 19-23, 1981.

Convention Music Coordinator Blaine Hughes invited interested Free Will Baptist laymen, choir members, music directors and pastors to join him in a musical salute in Louisville this July.

The 1981 Convention agenda will include performances by the Mass Choir, the Men's Chorale, the Instrumental Ensemble as well as smaller groups.

Mr. Hughes is preparing three follow-up news releases for Free Will Baptist state papers, which will detail opportunities at the Convention this year. The additional material will be published in state papers between March and May.

## SUNDAY SCHOOLS GROW 30 PERCENT THROUGH 200TH ANNIVERSARY ENLARGEMENT CAMPAIGN

NASHVILLE, TN—Sunday Schools from 20 states participated in the Fall STUDENTS OF THE WORD enlargement campaign, according to officials at the Sunday School and Church Training Department.

The Department promotes three enlargement campaigns annually, de-

signed to help churches evangelize by reaching out for new prospects and infrequent attenders. Those Sunday schools reporting registered an average increase of almost 30 percent over their Spring attendance.

There were 12 winners in eight divisions.

Division		Spring Avg.	Camp. Avg.	Increase
A	1st First—Farmington, MO 2nd No Winner	516	588	13.95%
B	No Winners			
C	1st East Side—Elizabethton, TN 2nd No Winner	327	406	24.16%
D	1st Northside—Tulsa, OK 2nd Southside—Paintsville, KY	267 292	349 333	30.71% 14.04%
E	1st Shafter—Shafter, CA 2nd Blue Point—Cisne, IL	168 154	214 108.4	27.38% 17.14%
F	1st First—Monett, MO 2nd First—Fayette, AL	132.4 143	190.8 195	44.11% 36.36%
G	1st Riverview—Bettendorf, IA 2nd First—Holdenville, OK	53.66 78	105.2 133.2	96.05% 70.77%
H	1st Friendship—Branson, MO 2nd Concord—Concord, CA	10 31	25 56	150.00% 80.65%

## MASTER'S MEN PLANS LAYMAN OF YEAR AWARD

NASHVILLE, TN—Free Will Baptist pastors are invited to participate in the annual Layman of the Year Award, according to Master's Men General Director Loyd Olsan.

Mr. Olsan said that pastors will be receiving correspondence from the

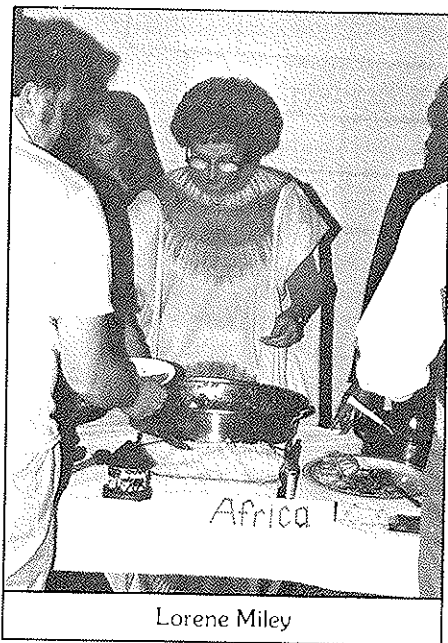
Master's Men Department in February giving full details concerning the 1981 program.

Any pastor who does not receive the award material should contact the Master's Men Department, P.O. Box 17306, Nashville, TN 37217, for details.

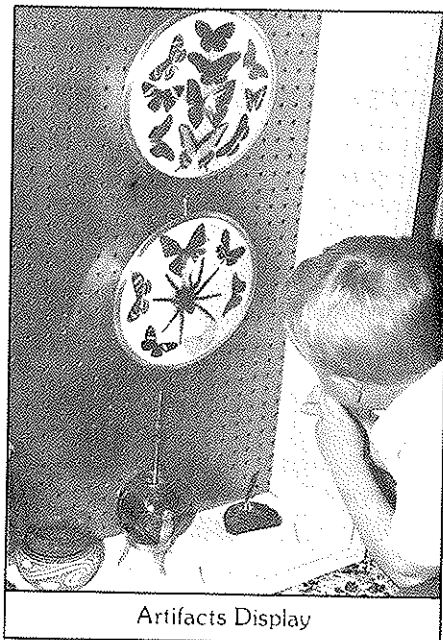




H. I. Rob Morgan, Laura Payne, L. Miley, Darlene Helton



Lorene Miley



Artifacts Display

## MISSIONS CONFERENCE INCLUDES INTERNATIONAL FEASTING

NASHVILLE, TN—The annual Missionary Conference at Donelson Free Will Baptist Church, Nashville, was highlighted in 1980 by an international dinner sponsored by the local Woman's Auxiliary chapter.

Ladies of the church spotlighted the eight fields of Free Will Baptist missionary outreach by preparing foods native to the respective fields and arranging for furloughed missionaries and/or missionary children, in native dress, to serve the foods and explain the customs of their mission fields.

Missionaries, and other world travelers in the church, cooperated in providing artifacts from around the world which served as educational entertainment for dinner guests.

The November 1 dinner was followed by a missions challenge from Steve and Judy Lytle regarding the Panama work. The November 2 Sunday Missions Emphasis Day yielded \$13,856.00 in faith promises and offerings for 1981.

## TEACHER TRAINING REACHES MILESTONE

NASHVILLE, TN—Mrs. Anna Jo Taylor has been awarded the 20,000th ET TA credit card issued by Free Will Baptist Sunday School and Church Training Department.

The milestone number was reached during a training session in November, 1980, at Great Bridge Free Will Baptist Church, Chesapeake, Virginia. The course, *Teaching Techniques*, was taught by Harrold Harrison, assistant director of the Department.

Mrs. Taylor was presented a free

copy of the special Randall House Study Bible as well as an attractive plaque commemorating the significant event.

Mrs. Taylor is the daughter of one of the founders of Hyde Park Free Will Baptist Church, Norfolk, Virginia, and a charter member of Great Bridge Church.

Mrs. Taylor, who has taught Sunday school through the Junior level for 12 years, said, "I enjoyed taking the course and feel that the Lord will bless me. I

am better prepared in knowing how to study my lesson and to organize materials. Most of all, I believe that I will have more patience with my students. My prayer is that I will be a more effective and dedicated teacher for the Lord."

Mrs. Taylor is completing another ET TA course, *Old Testament Survey*, which is being taught by her pastor, Reverend Sigbee Dilda.



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# newsfront

(continued)

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(L) Hersey, (R) Melvin

## FORMER AIDE VISITS JAPAN

TOKYO, JAPAN—Dr. Billy Melvin, executive director of the National Association of Evangelicals, preached in the Free Will Baptist Church in Tokyo on November 16, 1980.

Dr. Melvin, former Free Will Baptist executive secretary, stopped in Japan enroute to the Philippines where he spoke to the annual convention of Philippine Council of Evangelical Churches.

Dr. Melvin joined Free Will Baptist missionaries Fred and Evelyn Hersey and their congregation during the Sunday morning worship service.

## CHURCH CELEBRATES FIFTH ANNUAL MISSIONS FESTIVAL

NASHVILLE, TN—Horton Heights Free Will Baptist Church, Nashville, conducted its fifth annual "Missions Festival" November 2. MKs (Missionary Kids) met with various Sunday school classes and shared what God was doing in their respective fields of ministry.

During the morning worship service, MKs were again featured—this time describing what it's like growing up on the mission field. Former Missionary Trula Cronk (India) concluded the service by calling on believers to become more involved in showing concern for world-wide missions.

From 4:30 p.m.-5:30 p.m., believers at Horton, with several visiting missionaries, enjoyed an International Tea. Ladies in the Horton Fellowship prepared dishes representing all countries Free Will Baptists have missionaries.

During the evening service Dr. Mary Wisheart directed a drama team from Free Will Baptist Bible College as they presented "Those Future Years."

On Wednesday preceding this annual missions festival, believers met to ask the Lord to send forth laborers from the Horton Church, and God honored their prayers. One couple surrendered to missions ministry during the festival.

Rev. Harold Critcher pastors the Nashville congregation.

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## TEXAS MINISTER, REV. M. L. SUTTON, WITH THE LORD

WICHITA FALLS, TX—Reverend Milton L. Sutton, 81, died Saturday, November 1, 1980.

Reverend Sutton was licensed to preach in 1924 and ordained to the ministry in 1925. During his 56-year-ministry in Texas, he organized the First Free Will Baptist Church and the Trinity Free Will Baptist Church, both in Fort Worth.

Brother Sutton was moderator of the Texas State Association six years. He was active in both state and national work among Free Will Baptists. He

was a member of the 1949 revision committee for the Free Will Baptist *Treatise*. He served three years on the national Sunday School Board.

More than half of M. L. Sutton's ministry was invested in one church, the Trinity Free Will Baptist Church in Fort Worth, where he pastored 30 years.

A fellow Texas minister wrote of Reverend Sutton, "He knew his Bible well and preached it faithfully. He will be missed in the ranks of Free Will Baptists."

# National Youth Conference Update

In Spring Quarter Issue Of  
Triumph Magazine

95¢ per copy

order from: Randall House Publications  
Box 17306  
Nashville, TN 37217





## Currently . . .

**Woodbine FWB Church, Nashville, TN**, set a 1981 Home Missions goal of \$8,500. Pastor **Jim Walker** said that after the November Home Missions emphasis was completed and the tally was in, the Woodbine Church projected \$9,600 for Home Missions in the next 12 months.

The **Cumberland Association** of Middle TN churches sponsored a fund-raising dinner for FWBBC in November. More than \$18,000 cash and commitments resulted from the meeting according to Bible College Director of Development, **Ronald Creech**.

After two years of hard work by the men of the congregation, Pastor **Ivan Ryan** reports that **Arnold View FWB Church, Arnold View, IL**, conducted their first services in their new auditorium November 9. The services followed a successful revival meeting with **Wade Jernigan** of Fresno, CA.

**Immanuel FWB, Joliet, IL**, conducted a walk-a-thon in an effort to garner funds for their Sunday school department. Pastor **Cliff Donoho** says the walk-a-thon netted more than \$250.

Have you ever thought about computerizing your Sunday school teaching programs? The word from **Madison Ave. FWB Church, Tulsa, OK**, is that the president of a local computer firm is working with Pastor **Bob Hidde** to provide just such a service for the Oklahoma church.

FWBBC graduate **A. C. Allen** won a seat in recent elections on the Florence, SC, County Council. Allen, a layman, was not expected to win. But his moral platform surprised opponents and pleased most voters.

Two **Nashville, TN**, churches combined their choirs in a Christmas cantata performance. The **Donelson and Cofer's Chapel FWB Churches** gave two performances of John Peterson's cantata "Down From His Glory" on December

14. The mass choir was directed by **Blaine Hughes**, associate pastor of Peace FWB Church, Wilson, NC.

Here's another rock-a-thon story. **Heads FWB Church, Cedar Hill, TN**, raised more than \$900 during a Friday night rock-a-thon with pledges expected to top \$1,000. **Steven Hasty** pastors.

**Sophia FWB Church, Sophia, WV**, has begun a financial campaign to raise \$75,000 to construct a building which will house classrooms, cafeteria and gymnasium for their new Christian Academy. Pastor **George Smith** said the Academy, which was begun during the fall of 1980 with approximately 160 students, has outgrown present facilities.

A new church has been organized in **Ash Flat, AR. Pioneer FWB Church** called **Johnny Hale** as pastor. The group organized with 32 charter members. They completed construction of a new building in the fall of 1980 consisting of five classrooms, a fellowship hall and a sanctuary with seating capacity for 85.

The **Oak Grove FWB Church, Lake Village, AR**, completed a new auditorium which is 70 x 40 feet. Pastor **Paul Payne** said attendance has reached the 290 mark.

The Centennial Anniversary of **Mulberry FWB Church, Gravelly, AR** was celebrated in the late fall. The church was organized in 1880 with Rev. **Sabe Lofland** as founding pastor. **Roy Lemarr** is the current pastor.

We assume you have heard of underground evangelism programs. Now it appears that the **Hazel Dell FWB Church, Sesser, IL**, is into the underground revival business. Pastor **David Burgess** said the group conducted a late fall revival underground because only the basement of their new auditorium was complete at that time. The entire project was expected to be completed by mid-January.

They began slicing up the love loaf at **Trinity FWB Church, Bridgeton, MO. Interim Pastor Daryl Ellis** said the congregation opened their love loaves and counted an offering exceeding \$425. Forty percent of the funds were sent to World Vision to assist in refugee work in Somalia. Thirty percent to FWB Missionary Lynn Miley's account and 30 percent to the Missouri Cooperative plan.

*Contact* welcomes "The Path", publication of Jackson, Mississippi, Missions. **J. L. Gore** is the missionary pastor.

**Faith FWB Church, Nashville, TN**, sponsored a Pastor Appreciation Day for their pastor **J. W. Love**. Rev. Love has shepherded the flock for 23 years. Guest speaker for the day was Evangelist **Homer Willis**.

In early December, four West Tennessee churches, **Randall Memorial FWB Church, First FWB Church** and **North Memphis FWB Church** (all of Memphis) and **Liberty FWB Church, Millington**, united in a missions push which resulted in some \$14,000 cash and faith promises. This striking success resulted when home missionaries **Ralph Bell** and **Vergel Maness** and foreign missionaries **Louis Coscia** and **Paul Robinson** challenged the four congregations for the cause of world missions. The funds were divided between FWB Home and Foreign Missions.

**Cornerstone FWB Church, College Station, TX**, celebrated its first anniversary with 90 in Sunday school. Pastor **Wes Bigelow** said the group's building fund drive netted over \$8,800. One convert announced his call to the ministry.

**Longview FWB, Longview, TX**, also celebrated its first anniversary in November. Pastor **Harold Teague** said 34 people gathered for the services. Guest minister **Raymond Getz** preached the morning message as three men were set aside for the office of deacon. The congregation completed the anniversary day by hearing Missionary **Ken Eagleton** speak and present slides of FWB work in Brazil.

And finally, for all those closet cowboys who like to think of themselves as riding tall in the saddle, you'll be happy to know that **John Wayne** preached his first sermon at the Oakland Rescue Mission in Oakland, CA, this fall. No, not that John Wayne, there is another one. This one is a FWB. He's a member of **Sherwood Forest FWB Church, El Sobrante, CA. Milburn Wilson** is his pastor. ▲



# The Pastor and His People

## PART XIV

By Leroy Forlines

**P**revious articles have examined what the Bible teaches about paying pastors and also examined biblical teachings regarding the attitude pastors should have toward money or material things.

It has been assumed that these same basic principles would apply to other church-paid workers.

In this article we want to discuss principles and guidelines that should be considered in setting the salary of pastors and other church workers.

### NO SPECIAL PROMISES

I am of the opinion that in many cases when laymen set the pastor's salary, they work on the assumption that it is not overly important whether the salary is adequate, because God has promised to take care of the pastor's needs since he is in the Lord's service.

Preachers are probably more responsible for this thinking than laymen, since they frequently use the same kind of reasoning in encouraging others

to enter the ministry, or when they are helping set the salary of another Christian worker.

The verse more frequently used to assure Christian workers that God will supply their needs are Matthew 6:33 and Philippians 4:19.

In Matthew 6:33 Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It is true that in the context this verse does talk about supplying food and clothing. But the point I want to make is that the promise is made to Christians in general (which would include church-paid workers), not church-paid workers in particular.

I am sure many laymen are aware that Matthew 6:33 applies to them as well as pastors. But the frequent use of this verse in applying it to Christian workers obscures the fact that it has equal application to laymen.

There is no biblical reason for believing that God is any less concerned about basic needs of laymen than He is basic needs of pastors.

On the other hand there are no more biblical grounds for thinking God will take unusual action to supply basic needs of pastors than there is that He will take unusual action to supply needs of laymen.

If Matthew 6:33 teaches that God will supply the needs of a church-paid worker regardless of how adequate or

inadequate the salary may be, it also teaches that God will supply the needs of Christian laymen who are employed outside the church regardless of how adequate or inadequate their salary may be.

Does Matthew 6:33 imply that it is lack of faith for a church-paid worker to be concerned about his needs being met, if his salary seems to him to be inadequate?

Then it also teaches that a lack of faith is implied if a Christian layman who is employed outside the church is concerned about his needs being met if his salary seems inadequate.

In Philippians 4:19, Paul said, "My God shall supply all your needs according to his riches in glory by Christ Jesus."

This was addressed to the whole church at Philippi. Therefore, it is obvious that it is referring to Christians in general, not preachers in particular.

I have asked several people if they were acquainted with any promise in the Bible that assures pastors and church-paid workers that God has given them a special promise about supplying their needs.

No one has been aware of such a promise.

Let's just suppose that God does have a plan for taking care of church-paid workers in the event their income is inadequate. How could the money come to a person?



The money must come from some other person (or persons). God does not print or mint money.

Since the money needed to support those who give their time to Christian service must come from people, why should it not come from the people who are receiving the benefits if they are able to give it?

There are examples where God moved in unusual ways to meet financial needs of Christian workers.

The very fact that we consider these to be *unusual* means they do not represent the usual way God meets needs.

Also, the unusual is not limited to preachers or other church-paid workers. Some laymen can give testimony to unusual ways God met their needs.

Another side of the picture is the fact that many church-paid workers have suffered through previous financial problems over an extended period of time with no miracle to solve them.

It is also true that many laymen have suffered through financial problems. However, there is a significant difference.

It is acceptable for a layman to look for means of alleviating his problem. In fact, he is expected to do so. He can ask for a raise. He can look for another job.

If a church-paid worker takes a similar approach, it is viewed negatively. He is either unspiritual or weak in his faith.

Within himself, he feels guilty at even thinking he may have a financial problem. He feels that God must not want him to have more. He does not know what to do.

If he does anything other than pray, he feels guilty. If the problem is of long duration, he suffers from frustration. His very faith may waver. Doubts may arise that he would not want to admit to anybody.

I am sure that if laymen could have in some ways sensed the frustration and agony that some church-paid workers have experienced, they would have done something about it.

But there seemed to be no acceptable way for this to be communicated.

I want to make it clear at this point. There are some churches who take care of their pastors as they should. They show the proper care and respect.

However, there are cases where

this is not true. I am sure that misunderstanding causes some of this.

Some work on the assumption that somehow God will not let a preacher suffer financial need.

Again, let me remind you that what Philippians 4:19 guarantees for preachers it does for laymen also. We need to keep in mind that Paul said in Philippians 4:19 "... I am instructed both to be full and to be hungry, both to abound and to suffer need."

Preachers and other church-paid workers have problems and stresses like other people do. They have health problems; members of their family have health problems; they have automobile accidents; their cars breakdown and sometimes require costly repairs.

The special answers to prayer (for which we should surely thank God) in which God moves upon someone to make a special gift that meets needs pays only a small part of those bills.

God chooses to meet some of people's needs through other people. If the people who are responsible for helping others do not do their part, there will be some things that will either not be done, or not be done well.

Let me give some examples. If Christians do not witness as they should, there will be some people who will remain unsaved that would be saved if Christians were more faithful.

According to Galatians 6:2 Christians are to bear one another's burdens. When some of us fail to bear the burden of another Christian, in some cases it will not be taken care of.

Does that mean that God wants these people to continue with their problems? Not necessarily. It could be that the fault is with us.

If those responsible for setting salaries do not provide adequate salaries, does that mean that God does not want them to have more?

Sometimes we make God look like the most heartless being in the universe. We say if God wants the preacher to have more He will give him more. That is not a necessary conclusion unless we are going to conclude that everything that happens is exactly the way God desires it.

I believe very strongly in the sovereignty of God, but it is a sovereignty that accomplishes God's purposes in spite of the fact that He allows us to do some things that displease Him and

sometimes innocent people suffer for it.

I do not want to leave the impression that God forsakes preachers and other church-paid workers, but they have no more promise of God's presence than laymen.

God will give us grace for any situation (II Corinthians 12:9). Sometimes that is grace to accept the undesirable. When the undesirable is too devastating upon us and our family, it is the grace to find a way to do something about it, when there are honest means available.

## AUSTERITY NOT THE IDEAL

There seems to be the idea on the part of many people that to enter a preaching ministry or some other form of church-paid work, means a person is to commit himself to a life of austerity.

Preachers are probably more responsible for this thinking than laymen. There is a tendency among preachers to try for the low dollar when helping set someone else's salary.

When churches seek to broaden their outreach, the salaries that some people are expected to live on is unreal. They are sold on the value of sacrifice.

The problem is that in some instances the pastor who is challenging them to sacrifice does not seem to be involved in the sacrifice to the same extent he is asking others to experience.

This is distasteful to those who are being challenged.

I am persuaded that neither pastors nor laymen would want to impose upon anyone the degree of stress and suffering that some people have undergone because of inadequate income.

The problem that allows this to continue as it does in some cases is the fact that there is no open line of communication. The one (or ones) in charge of setting salaries does not inquire about the welfare of those who live on the salaries given.

## DOCTRINE (From page 25)

Any move on the part of the person who is having trouble with an inadequate salary is misunderstood. It is tragic when there are some situations we would correct if we knew about it, when we close every door of communication that would give us that information.

The only elaborated plan of support in scripture that would in any way parallel the support of church-paid workers is the plan of support for the priests and Levites in the Old Testament.

I again quote from the noted Old Testament scholars Keil and Delitzsch when commenting on Numbers (8:25-32), "The revenue itself, however, which the Lord assigned to the Levites and priests, as His servants, consisting of tenths and firstfruits, as well as certain portions of the different sacrificial gifts that were offered to Him appears to have been a very considerable one . . . moreover, the revenue of the tribe, which the Lord had chosen as His own peculiar possession, was not intended to be a miserable and beggarly one . . ."

The New Testament clearly teaches the responsibility to support pastors (See part XII of this series).

The only hint we have that would deal with comparison with others is the statement in I Timothy 5:17, "Let the elders that rule well be counted worthy of double honor . . ." This indicates that the pay of the pastor should be ample. It should reflect the respect and love of the people.

I think the basic principle is this. If others are having to practice austerity to get by, the pastor should expect to do so. If others are not having to practice austerity, there is no just reason that pastors and other church-paid workers should.

The widespread idea that pastors and church-paid workers should be paid meager salaries and practice austerity is without scriptural support.

A reasonable case can be made for preachers avoiding extravagance and practicing moderation. But there is a difference between moderation and austerity.

## TIME MUST MAKE LIVING

It is often said, "I do not believe a preacher should preach for money."

There are several ways that statement can be interpreted. One way to interpret it would be: "I do not think a preacher should use preaching as a means of getting rich."

If that is a preacher's motive, in most cases he has used poor judgment, because very few have ever succeeded.

There seem to be a few who have taken an unholy amount of the money that has been sent to support their radio, television and other ministries for their own personal use.

Others have either knowingly or unknowingly said things here and there that caused several people to give them money for personal use. Some of these leave the impression that riches are promised to those who have enough faith.

Through these methods a few have fattened their bank accounts, built mansions, driven expensive automobiles, and dress extravagantly. Such an approach is shameful, but cases of this sort have been extremely rare.

There have been far more who could have made considerably more money some other way than they have through a church-paid ministry.

Another interpretation of the idea that preachers should not preach for money is that they should not receive any financial remuneration for their services.

That such a view point is a violation of the teachings of the New Testament is the major thrust of Part XII in these series.

Another interpretation is that while

it is all right for a preacher or pastor to receive financial remuneration, he is to have no concern over how much it is. He is never to give any consideration to the pay or salary in performing any service or taking any position.

As long as everything goes all right a preacher or some other church-paid worker can take such an approach.

Many have said they have never discussed salary before taking a church or position and that all their needs have always been met.

When this is the case, a testimony of thanksgiving to God and the Christians whom they have served is good and acceptable. But when it has the ring of condemnation for those who have not been so blessed, it manifests a lack of understanding.

It adds unnecessary feelings of guilt and frustration to those who are struggling with financial difficulty and do not know what to do.

*The simple truth is this. If a person does not have some other source of income, his time must make his living.*

There are certain responsibilities that a person cannot abdicate for any reason, even to perform Christian service.

Among these are: (1) the responsibility to pay bills. Certainly, pastors and other church-paid workers need to exercise caution in making bills, but if they expect to have the testimony needed for their ministry they must pay their bills and have a good record of paying them on time.

(2) The other responsibility is to provide for their family. Paul said with regard to this responsibility, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Timothy 5:8).

The next article in continuing to discuss setting salaries for pastors and other church-paid workers will discuss the ethical aspects of setting salaries and some guidelines to use. ▲

**45th National Convention**  
**Louisville, Kentucky**  
**July 19-23, 1981**

# Confessions of a "Martha"

By Laretta Harrison

**I** tend to be a Martha.

I have been told this many times on many occasions and I agree: I *do* tend to be a Martha.

If Jesus and His disciples came to Nashville, I would probably invite them to my home. Then I'd start making preparations for their arrival.

I'd make a food list, stock my pantry and immediately start baking. I would see that the guest room was clean and had clean linens. Next, the house would get a good airing. I'd vacuum, dust, fluff the pillows, freshen up the bathroom, and oh, my list goes on and on.

But the Bible tells us that Jesus rebuked Martha. She was anxious about too many things.

Did Jesus mean for Martha to ignore the needs of her guests? No, I don't think He meant that at all! Seeing to the physical needs of visiting evangelists and missionaries is a commendable quality.

I appreciate all the Marthas who have taken care of Mr. Harrison over the years. (He has been traveling for the Sunday School and Church Training Department for 17 years now.)

They made his stays away from home more comfortable and pleasant. I am grateful. I thank all the ladies for taking care of my loved one while he was miles from home, and I could not

see to his needs.

I think Jesus' remarks of criticism were about Martha's attitude. And her priorities.

I remember the times I had company and ended up so anxious over meals and laundry, that I did not have time to visit with my guests. And if I had had the time, I would have been too tired to enjoy them.

This is a mistake. We should get our priorities in the right order. The Lord will give us time to do necessary chores, and everyone will be all the more comfortable.

I find that when I have a lot to do, if I make a list of my chores, it helps me to do the more important things first, and I don't waste as much time.

I *should* keep the laundry clean so my family will be ready for any unexpected incidents. (Thank the Lord for automatic washers and dryers!)

But if Jeff (my son) comes in from school and wants to talk about a problem, it is important to listen **THEN**—that laundry and vacuuming can wait.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

Jesus helps us Marthas find time to see to those things we have to get done, if we seek Him first. ▲

*ABOUT THE WRITER:* Laretta Harrison edits the Nursery and Preschool curriculum for the Sunday School and Church Training Department.





# Paul Palmer, Man of Mystery

By William F. Davidson

**A**n aura of mystery shrouds the life and ministry of Free Will Baptist founding father, Paul Palmer. Even the earliest documents tell conflicting stories of his travels.

## *The Plot Unfolds*

In 1772, Morgan Edwards, a resident of Philadelphia but a constant traveler in the south, wrote that Paul Palmer was a native of Maryland, that he was baptized at Welsh Tract in Maryland in 1732, and that he was later ordained in Connecticut.

Later historians accepted Edwards' conclusions and, in time, they were accepted without question.

## *The Problems Multiply*

Recent research reveals that Edwards' dates offer some rather complex problems.

Colonial Court Records for North Carolina indicate that Palmer was in that state by at least 1720 and the diary of a northern pastor, John Comer, affirms that a letter from Palmer in 1730 mentioned a General Baptist church that he (Palmer) had founded in North Carolina's Chowan precinct in 1727.

Free Will Baptists date their beginnings from that church and that year.

Comer's diary also revealed that Palmer was in Rhode Island as early as October, 1730, and that he assisted in an ordination service for Henry Loveall in East New Jersey.

It seems impossible that an unbaptized, unordained preacher could be allowed to establish churches and become involved in the ordination of others.

## *Some Solutions Considered*

It seems evident that Morgan Edwards was mistaken about Palmer's baptism and ordination. But much of the mystery still remains. Where did Edwards get his information? Where did Palmer come from? How did he become a General Baptist?

The first question seems to offer itself to easy solution. Palmer did disappear from the North Carolina records after 1729, and Comer's diary affirms the fact that Palmer traveled and preached in the North.

It is not unlikely that Palmer was in Maryland in 1732 as Edwards suggested. In fact, Edwards later noted that Palmer pastored a church in Chestnut Ridge, Maryland, sometime after 1732.

Edwards' writing was published almost 40 years after the events and it is not unlikely that he simply confused the dates and facts.

The other questions appear more difficult. B. F. Riley and W. T. Whitley, two noted Church Historians, suggest that Palmer came over from the English General Baptists to spread the faith in Virginia and North Carolina.

However, a much more interesting possibility has emerged from the documents. In 1722, a Paul Palmor (sic) in Perquimans County, North Carolina (Palmer owned property there), asked for a certificate of dismissal from the Quaker congregation in the county.

Could it be that our mysterious Paul Palmer was a local boy—a Quaker who gave up his faith for his wife, a General Baptist?

Since the entire white population of North Carolina numbered only about 10,000 and since only one Paul Palmer is listed in the Colonial Court Records of the area, the possibility is an exciting one.

### *The Final Mystery*

The date of Palmer's death, like that of his birth, has never been established. By 1742, he had disappeared from the General Baptist scene. The aura of mystery had followed him all the way to his death.

In spite of questions that continue to surround Paul Palmer's life, he had much to offer to the General Baptists of North Carolina and to the later Free Will Baptist denomination.

He founded the first two Free Will Baptist (General Baptist) churches in North Carolina, set the pattern for the movement's growth throughout the 17th century, launched the ministries of Joseph and William Parker—two leading figures in the movement—and established a growing denomination that would continue to live to the present through the National Association of Free Will Baptists. ▲

# Light on Life's Questions . . .

By Wade Jernigan

**QUESTION:** Explain Hebrews 7:8 and the significance it holds for the New Testament believer.

**ANSWER:** Some, wanting to dodge the financial responsibility evident here, offer a strange kind of explanation and say this verse refers to the Levitical priesthood. But the Levitical priesthood ended at Calvary. It does not account for the fact that though scripture does not record Melchisedec's death (does not record his birth either), he did in fact die and in eternity has no authority.

Several things need to be taken into account:

Christ during His personal ministry taught tithing (Matthew 23:23, Luke 11:42). His Church continued the practice after the resurrection (I Corinthians 16:2). Hebrews was written to a people considering going back to the law after knowing grace. Some 35 years had passed since the resurrection of Christ when this mention of tithing was made to the church.

"Here men that die receive tithes" means that the local church treasurers who receive and record the paying of tithes, in time, die.

When a man pays his tithes they are received not just by the treasurer of the church, but by Christ Himself. Paying tithes to Christ gives positive evidence to one's faith in the resurrection.

One man suggested that the ordinances that were against man were nailed to the cross according to Paul (Colossians 3:14), and how correct he was, but is the ordinance of tithing (Malachi 3:7, 8) against man? Malachi states in Malachi 3:10 that if a man would pay his tithes, an open-window blessing from heaven would be his reward. That doesn't sound like it's an ordinance against the believer.

Hebrews 7:8 shows Christ receiving tithes as did Melchisedec. Melchisedec received them from Abraham (Genesis 14:20) and Christ receives them from Abraham's seed (Galatians 3:29, John 8:39) who by the very act of tithing declare "He lives."

*Readers may address their questions to Mr. Jernigan at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.*





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State	Nov. '80		Nov. '79	Yr. to Date
	Coop	Design.		
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Arizona	...	...	243.56	849.56
Arkansas	5,580.39	...	4,433.79	33,407.58
California	834.36	...	1,262.50	10,417.11
Florida	2,752.50	(24.36)	2,575.00	15,712.86
Georgia	1,051.32	(8.00)	1,125.95	9,492.34
Idaho	72.14	...	113.37	460.07
Illinois	1,064.45	...	1,528.48	15,978.51
Indiana	50.00	...	50.00	200.00
Iowa	...	...	370.63	172.70
Kansas	210.55	...	186.78	1,986.27
Maryland	40.00	...	97.86	902.68
Michigan	76.35	...	62.01	4,661.11
Mississippi	...	...	198.85	1,066.57
Missouri	33,528.04	(33,528.04)	5,404.47	84,400.80
New Mexico	...	...	...	68.77
North Carolina	386.00	(136.00)	451.21	5,341.77
N. West Association	...	...	71.70	30.00
Ohio	1,599.60	...	1,280.00	10,530.40
Oklahoma	6,882.57	(6,869.18)	5,123.12	78,340.92
South Carolina	...	...	...	37.87
Tennessee	718.14	...	1,445.12	10,559.44
Texas	226.89	...	466.28	2,341.57
Virgin Islands	242.80	(242.80)	182.00	2,739.79
Virginia	40.41	...	40.06	654.87
Washington	...	...	...	153.30
W. Virginia	7.54	...	7.54	119.88
<b>TOTALS</b>	<u>\$55,364.05</u>		<u>\$26,720.28</u>	<u>\$292,108.75</u>

### Disbursements:

Executive	\$ 8,424.64	\$(2,536.62)	\$ 7,614.93	\$ 76,298.52
Foreign Missions	19,928.95	(17,718.78)	6,735.22	77,741.79
Bible College	4,425.23	(2,215.06)	4,762.25	46,278.61
Home Missions	18,107.24	(16,460.47)	3,425.89	55,812.36
Retirement & Ins.	2,747.29	(1,143.66)	2,710.62	22,848.86
Master's Men	1,471.43	(604.68)	1,306.86	11,063.19
Commission on Theological Liberalism	259.27	(129.11)	164.51	2,065.42
<b>TOTALS</b>	<u>\$55,364.05</u>		<u>\$26,720.28</u>	<u>\$292,108.75</u>



## OUR READERS COMMENT

### READER SCORES UNDUCE CRITICISM

The article on sanctification (October, 1980) by Mr. Cherry was exceptionally good.

Who on your staff is so bitterly opposed to ministers who speak on television? Haven't you had three articles opposing these men during a 10-month period?

Surely somebody on the staff is more discerning than what's been evidenced during the past year.

If Free Will Baptists are ever going to experience the growth God intends for us to experience, we're going to need some food, not all this criticism that some of our men dish out.

*Name Withheld*

### GUARD YOUR DOLLARS

Thanks for using the article about Brother Calvin Evans and the problems with "Old Time Gospel Hour" (November, 1980).

I trust that . . . our people will notice the principle involved and stop funneling their Free Will Baptist money to Mr. Falwell.

The only way he could offer more is to ask people for more, and I for one feel that our folks should see this as an ego trip for Mr. Falwell.

Rev. Harold Teague, Pastor  
Longview Free Will Baptist Church  
Longview, Texas

### PRAISES OCTOBER ISSUE

The October issue was marvelous. Bailey Thompson's story ("Every Man Has To Die Sometime") gushed with excellence.

Connie Bomar  
Fresno, California





## THE SECRETARY SPEAKS

By Melvin Worthington

# Funding the Family



THE NATIONAL ASSOCIATION OF  
Free Will Baptists

## THE OPTIONS

**T**he Free Will Baptist Denomination is a fellowship of evangelical believers united in extending the witness of Christ and the building of His Church throughout the world.

The National Association is comprised of more than 2400 churches in 42 states and 14 foreign countries with National Offices located in Nashville, Tennessee.

During the 1980 National Convention, a budget of \$7,343,298.73 was adopted. This budget includes funds for the Executive Office, Free Will Baptist Bible College, Foreign Missions, Home Missions and Church Extension, Master's Men, Retirement and Insurance, Commission on Theological Liberalism and the Sunday School and Church Training Department.

## THE OBLIGATION

Free Will Baptists have an obligation to support every department of the National Association as well as the local church, district association and state association.

Loyalty mandates it. Love motivates it. Free Will Baptists have the responsibility of funding the family.

Free Will Baptists have at least two options through which they can fulfill this obligation. The Cooperative Plan undergirds every national department with the exception of the Sunday School and Church Training Department which is self-supporting. A gift through this plan provides funds for the other national departments.

Another plan through which the National Departments can be supported is designated giving. This plan enables the church to give directly to the national departments.

The obligation of Free Will Baptists is not tied to either plan but to the support of the total family. If one prefers to give through the Cooperative Plan, fine. If another prefers the designated plan, fine. The bottom line in funding is that all departments receive equitable support.

Supporting one or two or three departments is not enough. The total work should be supported regardless of which plan is utilized.

## THE OBSERVATIONS

Free Will Baptists believe that the Old and New Testament scriptures teach tithes and offerings as God's financial plan for the support of His work (*Treatise* p. 34, 35).

The responsibility for funding the Free Will Baptist family belongs to

Free Will Baptists.

If every Free Will Baptist would give \$32.00 to support the National Association in 1981 the budget adopted at the National Convention would be underwritten.

Joseph Parker sums it up when he states, "The church should never put itself under obligation to bad men. The people of God should build their own churches, support their own ministries, maintain the whole scale of their operations, without touching the tainted gold of Sodom, or the ill-gotten booty of Gomorrah."

May God give Free Will Baptists a spirit of understanding and unselfishness as they fulfill their responsibility in funding the family. ▲

## SECRETARY'S SCHEDULE

<b>February 1</b>	Central FWB Church, Detroit, Michigan
<b>February 3-6</b>	Michigan Minister's Retreat, Brighton, Michigan
<b>February 12-14</b>	South Carolina State Association, New Prospect FWB Church, Pamplico, South Carolina.
<b>February 15</b>	Oak Park FWB Church, Pine Bluff, Arkansas
<b>February 16-18</b>	Arkansas Minister's Retreat, Rose Hill FWB Church, Monticello, Arkansas
<b>February 23-March 1</b>	First FWB Church, Tucson, Arizona



**CONTACT**

P. O. Box 1088

Nashville, Tennessee 37202

Second class postage paid at Nashville, Tennessee

## WANTED: FOUNDERS FOR OUR GRADUATE SCHOOL

1982... The proposed opening date of Free Will Baptist Bible College's Graduate School!

But before the school opens, a facility must be prepared, a faculty must be employed, and prospective students must be contacted and prepared for.

The estimated cost of this preparation?

**—\$250,000—**

To raise this amount, the college has organized the Founders Club. Its membership will be those who give \$1,000 or more by the fall of 1982 to help found the Graduate School. Founders will be listed on a plaque in the Graduate School building. Each founder will also receive a certificate of appreciation from the college.

Of course, gifts of all sizes are needed. So, even if you cannot qualify as a founder, please do what you can.

MARK ALL GIFTS "FOUNDERS CLUB" OR "GRADUATE SCHOOL."

Please clip the form below and mail it *today* to:



Graduate School  
Free Will Baptist Bible College  
3606 West End Avenue  
P.O. Box 50117  
Nashville, Tennessee 37205

Dear Dr. Thigpen:

Recognizing that we must raise \$250,000 by the fall of 1982, I want to do my part to launch The Graduate School of Free Will Baptist Bible College. I have enclosed my gift in the amount of:

\$500     \$250     \$100     \$50     \$25     \$15     \$10    Other \_\_\_\_\_

### FOUNDERS CLUB

With God's help, I intend to join the Founders Club by giving \$1,000 by August 1982.

The full amount is enclosed.

I will give \_\_\_\_\_ separate gifts in the amount of \$ \_\_\_\_\_.

Please send me a checkbook so that I can give monthly.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

