

JULY, 1981

Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

His Cabled Strands of
Commissioned Hands
Lifting the World
Godward



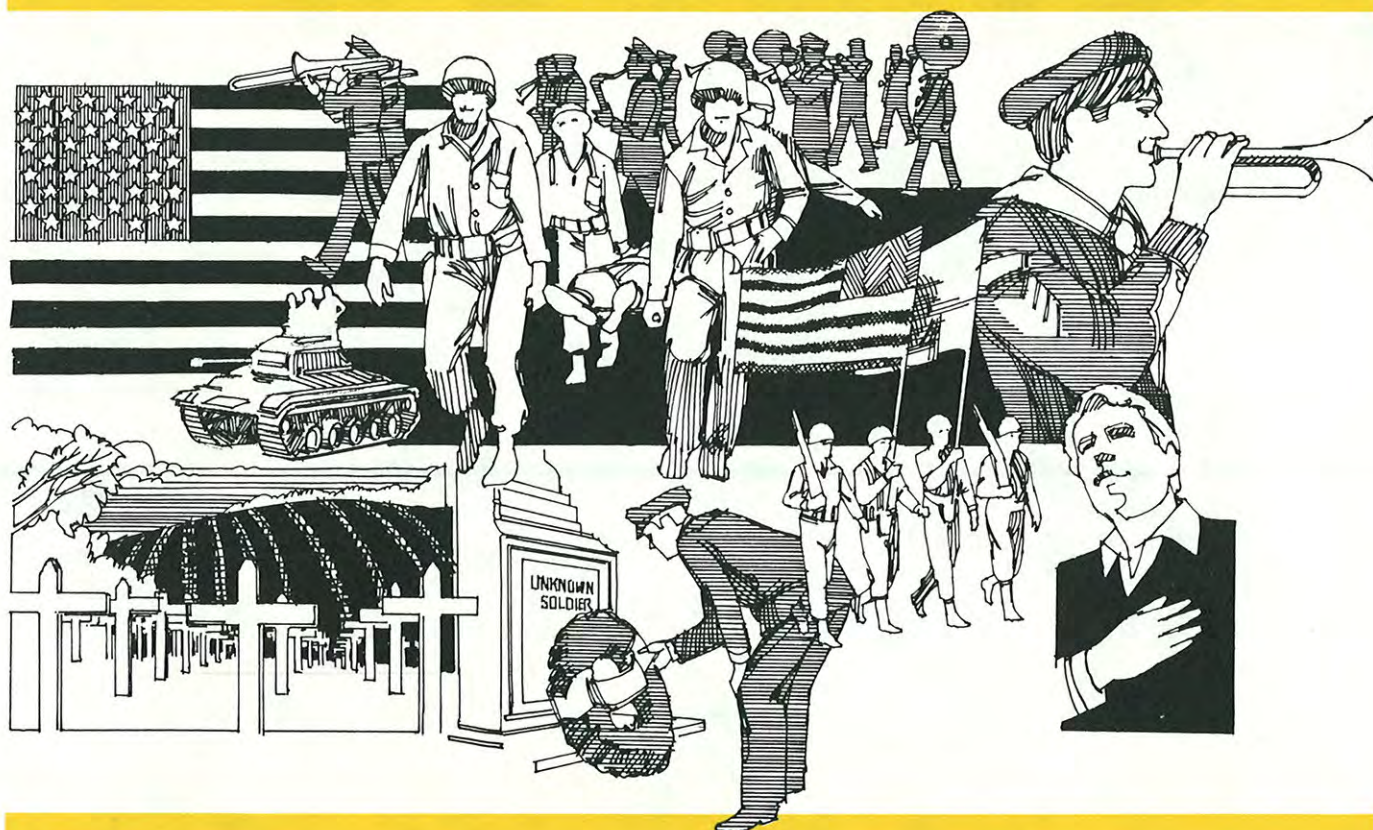
Free Will Baptist
National Ministries

P.O. Box 1088
Nashville, Tennessee 37202

EXECUTIVE OFFICE MINISTRY
EXECUTIVE CHURCH BONDS
FREE WILL BAPTIST BIBLE COLLEGE
HOME MISSIONS DEPARTMENT
MASTER'S MEN DEPARTMENT
RETIREMENT AND INSURANCE DEPARTMENT
SUNDAY SCHOOL AND CHURCH TRAINING DEPARTMENT
FOREIGN MISSIONS DEPARTMENT
WOMAN'S NATIONAL AUXILIARY CONVENTION



The Sword...



...And The Saint

By Daryl W. Ellis

El Salvador! Poland! Afghanistan! Potential troublespots around the globe.

As detente chills, many people grow restless and powers vie for world influence, clouds seeded with war tensions darken the sky.

Almost a decade has passed since American soldiers marched into military conflict. No one dares label Vietnam the war that ended all wars, so we must face the possibility that America will be at war again.

The last "world war" enjoyed a clear-cut victory as citizens joined

together at home and abroad. But the recent Vietnam conflict aroused protest and draft dodging. The contrast in attitudes is overwhelming.

Which response was right? Could it be that each was proper under their particular circumstances? What should be the Christian's attitude toward war? Are options available? Any room for individual conscience?

These questions need answers—thoroughly biblical answers. Not political ideologies. Not personal experience. Not inflamed emotional argumentation. We must seek to grasp God's thinking on this matter and then manifest it to the world.

Space does not allow for an in-depth and fair discussion of pacifism, (refusal to bear arms, a policy of non-resistance). Free Will Baptists have never opted for that view.

At the same time, we must not brand all pacifists chicken-hearted or communist-inspired. Some fine Christian people believe the Bible teaches that a Christian should not resist enemies.

Although to differing degrees we may object, let us pursue the topic with the same determination—what does Christ want me to do? And may God strengthen us to stand in spite of criticism.

Do the scriptures prohibit war?

Two arguments used to refute any notion of war are the sixth commandment and an appeal to the love ethic of Jesus Christ.

In the *King James Version*, Exodus 20:13 and Deuteronomy 5:17 read, "Thou shalt not kill." Instead of choosing the more common words for kill, Moses selected the Hebrew word *rasah*, which specifies a murderous action.

It is significant that biblical writers used the other words when writing about capital punishment and war. The *New International Version* is consistent throughout its pages and helpfully translates the word *murder*.

An appeal to the Decalogue to maintain that scripture absolutely forbids the taking of a life is without foundation.

Some say the New Testament teachings of Jesus and Paul cloud the issue.

Their words bring us face to face with the idea of armed conflict. Jesus, in His sermon on the mount, pronounces peacemakers blessed. He admonishes us to turn the other cheek and then challenges hearers to love their enemies.

Paul reinforces these teachings in Romans 12:17-21. He forbids repaying anyone with evil—revenge is not allowed. Why? God will do the avenging.

Paul proceeds further erasing any doubts of passivity when he writes, "If your enemy is hungry, feed him . . ."

The quick solution to the problems of this New Testament data is designating these writings as the cornerstone of a new building. The old building has been demolished, the new day has come and will be symbolized by this new attitude. Quick? Yes! Satisfactory? No!

Jesus' words provide the answer in Matthew 5:38, "You have heard it said, 'Eye for eye and tooth for tooth' But I tell you, Do not resist an evil person."

Our Lord quoted the Pentateuchal teachings concerning judicial matters. This was never acceptable for personal relationships.

When He says, "But I tell you . . ." He is not negating the Old Testament teaching. He merely confronts the Pharisaical tendency to extend principles from the law courts to personal relationships. They used the Old Test-

ament to justify personal revenge.

A similar situation exists in Matthew 5:43. "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies . . ."

Is Jesus ushering in the new era of personal relationships? Quite the contrary. Careful attention will note that only "Love your neighbor" is a quotation from the Old Testament and a partial one at that.

Apparently, some teachers eliminated the words, "as yourself" and reasoned that hatred for personal enemies was acceptable.

Jesus confronts this erroneous teaching and challenges his listeners to, "Love your enemies and pray for those who persecute you."

Reading Jesus' sermon and then Paul's writings in their proper context reveals that these instructions pertain to personal relationships.

The injunction to love your enemies does not speak to the issue of civil matters. For instance, a Christian judge must practice love for his enemies in his personal life and then execute justice, including punishment, in his civil life.

This is not inconsistent or contradictory. As a Christian judge he inflicts harm, but he does so tempered by Christ's love and does not delight in revenge, his God-given responsibility.

Civil matters have been introduced into the discussion, so we must look at some appropriate scriptures. Romans 13 and I Peter 2 reflect these concerns. Both passages reveal three things.

(1) God has established authorities.

(2) Authorities serve as God's agents of wrath on wrong-doers.

(3) The believer must submit to these God-ordained authorities.

Both epistles were written during a time of ungodly leadership in Rome. Therefore, the summary in Romans and I Peter do not describe a Christian government.

Difficult as it is to understand how an evil government can be God-ordained authorities, we can be comforted by recognizing God's sovereign control.

Let us not be blinded. America never has been under Christian leadership. She never was a "Christian

Contents

July, 1981

2 *The Sword and the Saint*

Daryl W. Ellis

5 *Briefcase: Don't Give Up*

Jack Williams

6 *Sunshine and a Cheerful Heart*

Marilyn Pritchard

8 *You Can Cut Family Finance Now!*

Francis W. Boyle

12 *A Pastor Talks About Church Discipline*

Jack W. Stallings

14 *God of the Africans*

Mark Paschall

16 *What Master's Men Can Do For Your Church*

Raymond Lee

18 *Apostasy*

Billy G. Hanna

22 *Free Will Baptist Newsfront*

26 *Currently*

27 *It's More Than A Child's Game*

Rachel Crawford

28 *Can We Survive The Mid-Century Disasters?*

William F. Davidson

31 *Worldwide Witnesses*

Melvin Worthington

Editor: Jack L. Williams

Editorial Assistant: Kristi Bryan

Circulation: Geneva Trotter

Volume XXVIII, No. 7

CONTACT (USPS 130-660), published monthly by the National Association of Free Will Baptists. Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$7.00; church family plan \$6.00 per year; church bundle plan, 55 cents per copy. Individual copies 65 cents each. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1981 Member of the Evangelical Press Association.



SWORD (From page 3)

nation." Slices of American history only reveal a Christian influence from time to time. So God asks us to submit to the government, Christian or not.

Our tranquil pool of understanding is rippled by the stone thrown in Acts 5. Luke records the incident of the apostles appearance before the Sanhedrin.

Peter led his colleagues as they rebelled under the court order, "We must obey God rather than men!"

Life was difficult enough without this thorny issue. Our plight in decision-making is that it is not always a clear-cut matter.

We enjoy the security of absolutes, and we often go to great lengths to ensure that we are protected from the intricacies of discernment.

On the one hand we have clear exhortation to obey authorities, while on the other hand we see the apostolic witness of standing up for Jesus Christ which results in disobedience.

Here is an attempt at guidelines.

We cannot pick and choose issues based on personal preference.

Until issues such as IRS exemptions, government intrusion and Watergate arose, many churchmen abhorred the thought that government could never be wrong, especially involving a war.

We must be Christian before we are American.

We live in a great country—I love it. God has richly blessed us. Yet, it is naive for us to believe that America is always right in her actions.

The believer must expand his vision beyond the Atlantic and Pacific shorelines and adopt a Christian world-view.

This may require us to denounce some of our own policies and activities. Self-preservation can be a pitfall.

We must never neglect the sanctity of life.

The sanctity of life often requires the forfeiture of another life. In the process of justice, criminals may require execution and enemies may be killed.

Our fulfillment of Christian love is sourced in God because He first loved us. Therefore, our view of biblical ethics must spring from His love. The demand of love does not abrogate the demand of justice.

Sometimes, war is not prompted by hate but by a love for justice. To enter a war may not be a compromise of biblical truth, but an adjustment to the reality of a sinful world.

It is unfair for justice to be pitted against love. Creating that rivalry merely strikes the nerve of emotion and creates the scenario of a villain against a good man.

Equally so, it must be admitted that much actual warfare and a great deal of the atrocity perpetrated in the conduct of war are utterly contrary to the requirements of our Lord's teaching and are to be unsparingly denounced. After all, were there no sin, there would be no war.

War itself is not inherently right or wrong. When it is wrong, it must be stopped by a war of justice or a withdrawal.

When war is proper, it must be pursued with reluctance, not delight. Hopes of economic prosperity and/or getting even with the adversary are selfishness, the epitome of sin!

If we find ourselves under divine compulsion to resist, we should do so with an understanding that we experience the consequences of our disobedience.

Government is given to prevent

anarchy. If change is necessary, believers must work within the framework of government and the law to rectify the matter.

Until the changes are realized, we must accept the penalty for unlawful behavior. A rebel acts out of personal motive. The Christian who resists acts out of a godly motive.

The rebel breeds confusion and self-preservation, whereas the Christian protester can be a light to the world because he shows a greater concern for the principle instead of himself.

Finally, we must be tolerant of one another.

Christianity often falls into the assembly-line syndrome, that is, every believer is a carbon copy of Christ so there is no room for disagreement. The usual result is tolerance for "my" view.

Some believers have no concern for activities outside their circle unless they will be affected. Others are passive by nature and flow with the current, never asking any questions.

Many American Christians have risked their lives so that the present generation can live in freedom. They become alarmed when anyone dares cast doubt on the red, white and blue.

Still again, others have experienced the governmental chess game where lives are mere pawns in the hands of wicked men. They, too, have emotions and bear scars.

These factions alert us to the necessity of careful discernment of God's will for our lives.

May we learn from one another, fortifying our minds with God's wisdom and sharpening our analyses to the end that God is glorified through our obedience to His Word. ▲

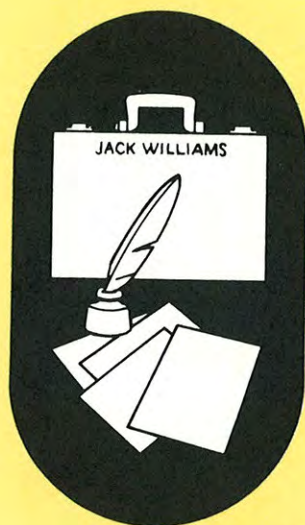
ABOUT THE WRITER: Reverend Daryl W. Ellis is a graduate of Free Will Baptist Bible College and Covenant Theological Seminary.

Full hospitalization insurance is now available for pastors and church employees. For details write:

BOARD OF RETIREMENT

P.O. BOX 1088

NASHVILLE, TN 37202



Don't Give Up!

Judas Iscariot has been called the most despised man who ever lived. How many people did he kill? None. Well, one—himself.

Some claim they can hear the hiss of the serpent when they pronounce his name. So far as we know, Judas was not a dope addict, didn't listen to rock music nor mistreat his parents.

But if a vote were taken in Christian communities around the world to determine the most disliked man in history, all the heavies, the godfather-types and the sadists who ever cursed humanity would lose by a landslide to Judas Iscariot, Simon's son.

Why? Because Judas quit. He gave up. He walked out on Christ in His hour of need. He got so discouraged that he lost hope. He took the work of God into his own hands to force some action.

Judas tramped with Jesus more than three years. He saw it all and heard it all, he thought. It's still difficult for Christians to handle the fact that a man with the privileges of Judas could toss it all aside for any price, but especially for no more than he got in exchange.

As the tide was turning, Judas showed his hand. The Bible writes him up as the man who made the worst business deal in 6000 years of recorded history.

Have you ever wondered what Judas missed after he took the sop in John 13 and disappeared into the darkness? It's staggering.

Judas had no more than closed the

front door when he missed the new commandment (John 13:34) to love one another.

Any disciple who does not carry the badge of Christian love into his daily life may be tempted to betray his Lord. What a tragedy that Judas walked with Jesus so far and then left before he heard the one thing that might have changed him.

Judas hadn't stumbled through the front gate in his darkness before he missed the way home (John 14:6).

It would not be unusual for a man who could not find his way home in a sin-wrecked world, a man doomed to wander the dark corridors of philosophy and pride, for that man to cry out that it was better for him never to have been born.

The way home was not a system—the way home was a Person.

Judas' footsteps still echoed on the street outside the upper room when he missed the Holy Spirit (John 14:16-17).

He who misses the comfort and the indwelling of the Holy Spirit, he who must face the world in his own strength—that man must be filled with something. He may grab the sop and fill himself with the devil's spirit as did Judas.

Judas was probably whispering secrets to the chief priests when he missed the Lord's Prayer (John 17:1-26).

Those who do not tarry to hear the Lord pray His high priestly prayer in their behalf and draw strength from that moment and those truths, are candidates for apostasy. Not a disciple who heard Jesus pray in John 17 committed apostasy. The one man who missed the prayer did.

What another 24 hours could have meant to Judas. For you see, Judas missed the crucifixion. By the time

Jesus hung on the cross, Judas was hanging from a noose.

There is a special quality about men who have been to Calvary. Those who stand beneath the gaze of a crucified Lord are never quite the same again. Men who dare the Christian life without being crucified with Christ usually build their gallows with the timbers of arrogance.

What would you pay to have been standing near the tomb on Easter morning? For 30 pieces of silver, you could have bought a place. Because Judas missed the resurrection. He was buried in potter's field with rope burns on his neck when Jesus burst through death's door, alive forevermore.

Judas thought he knew all about Jesus. Many men have made that mistake and cast aside their faith before they reckoned with resurrection power.

Men who try to force the hand of heaven can be bought. If Judas could have seen 72 hours in the future, his price for betrayal would have bankrupted the Roman Empire.

So, don't give up, Christian friend. You who have seen a brother walk on water, the lame walk, the blind see, and wanted more—there is more.

In fact, the truths beyond the feeding of the 5000 and beyond the water turning to wine at Cana really clinch the Christian argument.

This is the age of Judas. Let us reject the counsel that cries "all is lost." The last chapters are the best when God writes the book. Stay with Christ and His cause in these closing days.

Let's wrap ourselves in the new commandment to love one another, trust the Holy Spirit's guidance and stride forth with Calvary's cause in resurrection power. ▲



Sunshine and a Cheerful Heart

By Marilyn Pritchard

She hobbles along humming softly in tune with the blaring radio which she carries with other paraphernalia in her over-sized shopping bag.

Keeping time to the music, the artificial flower on her hat bobs as she nods her head to the beat. Her radio is always tuned to one of the local Christian stations.

She would look like a kid from the other side of the tracks, except that she's too old. In fact, she's a grandmother. Her clothes are non-conformist style and rarely fit just right. She has a problem with her feet that causes her shoes to run over at the sides.

Some folks look down on Mary because she's poor. Her only sources of income are her monthly social security check and the money she gets for cleaning other people's houses.

Mary is a hard worker and a good worker. When she goes after a job, she intends to do it well.

Today she is on her way to the office where she will meet one of her employers. But that isn't the only reason for her visit as she shuffles along in the sunshine.

One of Mary's primary missions in life is to brighten the day for others. It doesn't matter that she can neither read nor write, except to print her name in large uneven letters.

It's of little consequence to Mary that she lives without wealth, as the world labels wealth. Her out-of-date hand-me-downs make no difference. It's the sunshine radiated to everyone by her mulatto face that makes the difference.

Mary has a green thumb. Everything she tries her hand at not only grows but grows well. It is this ability that Mary uses to bring joy into the lives of others.

Whenever she waits at the office for a ride, and today is no exception, her hands and her colorful shopping bag are full of beautiful, fragrant flowers. And Mary remembers which flowers appeal to each person.



One friend loves roses. For her, Mary has a rose bud. Another friend likes lavender. So there is a lovely bouquet of lavender colored flowers for her from Mary's garden.

On her birthday, Mary likes to celebrate in a different way—by sharing with others. Each year on this, her special day, she gathers bouquets of flowers and visits area hospitals to chase away the clouds for friends who need cheering.

The unique thing about Mary's sharing is that her gift of love not only cheers that person to whom she gives it; it also brightens the day for others



who pass by and see the delicate beauty that only God can create, using Mary's talented hands and cheerful heart.

Mary's love is not limited to the adults in her life. Her 25 years as nursery director in East Nashville Free Will Baptist Church, Nashville, Tennessee, prove that her love extends to the tiniest lives.

During her nursery years, she cared for two generations of children. Because of her ability to organize, she

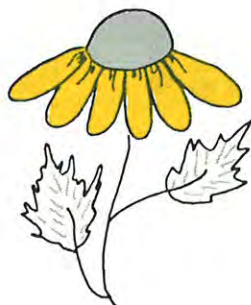


supervised groups of eight or ten children by herself without the chaos and disorganization that plague those with less skill.

Mary loved each child as one of her own. She coddled and cooed over each tiny face and rejoiced at each achievement in their tender lives. She was, and still is, interested in each child that crossed her nursery threshold.

On April 6, 1980, the day of Mary's retirement as nursery director, East Nashville Free Will Baptist Church honored her.

The evening service contained her favorite songs, with a song dedicated



to her, and gave her opportunity to reminisce publicly about her nursery years.

After the service a reception was held in her honor. Many of her "children" from years past were there to honor her faithfulness. The members of the church gave Mary a beautiful plaque lauding her 25 years of service and a money tree blossoming with \$220.

Mary's cheerfulness and caring had not gone unnoticed.



The things Mary is able to grow—flowers, cheerfulness and love—have not been grudgingly doled out to a few exclusive people in her life. Rather, she has openly, freely given to all in her world.

Thank you, Father, for Mary Duke. And thank you, Mary, for your willingness to share God's beauty with us. ▲

ABOUT THE WRITER: Marilyn Pritchard is cashier at Free Will Baptist Bible College, Nashville, Tennessee.



CONTACT SUBSCRIBER SERVICE

Attach your mailing label to all correspondence.

Mail coupon to:

CONTACT Magazine
P. O. Box 1088
Nashville, Tn. 37202

Please check below:

- ☐ Change of address. Affix current mailing label; enter new address below. Please allow 4 to 6 weeks.
- ☐ New Subscription. Fill in coupon below.
- ☐ Renewal. Affix current mailing label; check coupon below.

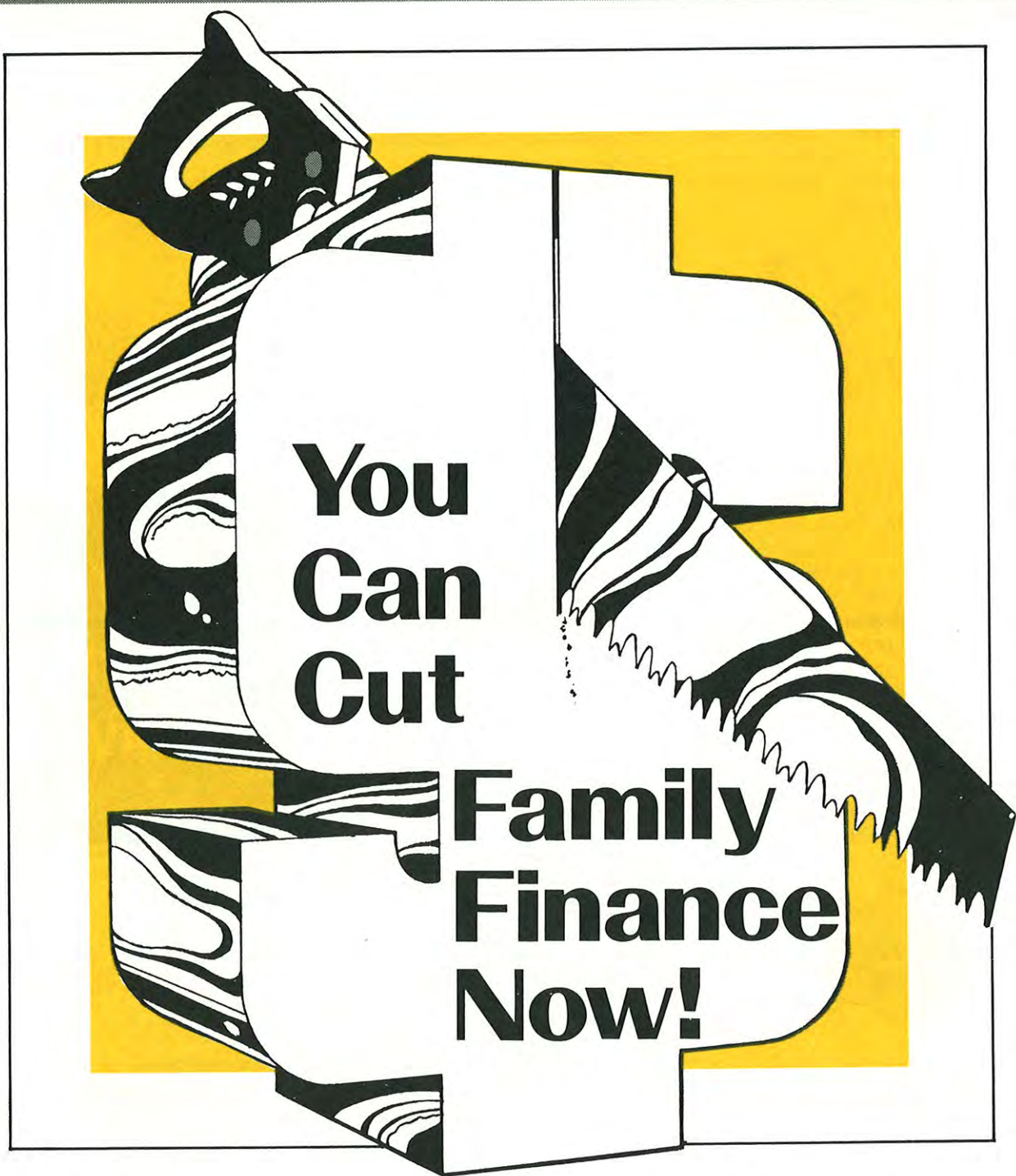
Name _____

Address _____

City _____

State _____ Zip _____

- ☐ Please send a one year subscription of CONTACT — \$7.00.
- ☐ Payment enclosed. ☐ Bill me.



By Francis W. Boyle

A better tomorrow is a universal hope for every family. In times past some taught that the humble should not have and did not want material possessions, that through this attitude they please God and His people more.

Why do we equate having a few things with being sinful? The scriptures do warn in I Timothy 3:3, "Not greedy of filthy lucre" and in Romans 13:8, "Owe no man anything, but to love one another."

This tells us to be respectful of each other and not take advantage of another. How is this possible if we neglect management of the family financial affairs?

The best way to understand "God shall supply all your needs according to his riches . . ." (Philippians 4:19) is to believe that God also expects us to do our best to manage and supervise our business matters. God may not do this for us if we don't do our part.

God is well pleased when we are responsible and reliable in budgeting

family expenditures. Are you not pleased when your children manage their own personal property? Think about it.

To sit and wait for God to take care of all our physical needs, means we are avoiding our responsibility as children of God.

The Christian family (including ministers) can bring dignity, respect, example and happiness to our work by wise management. This extends to the time when our strength and health wane.

Four Financial Principles

First, every family will have to learn to get by on less. "Owe no man" should be a goal for each of us to achieve.

We must spend a little less than we receive. This is simply living within our income. By doing this we rid ourselves of one big enemy—paying interest.

Avoid this enemy if at all possible. There are exceptions, namely real estate. A big friend of the family, of course, is earning interest. Establish a lasting friendship with savings accounts!

Second, every family must develop a plan to get control of family income and expenditures.

This could be done through a budget. When you set one up, be sure to make plans; then work the plan.

Third, look at the problem areas of your expenditures and continue to analyze them until you are both willing and able to work out the problems.

It is a proven fact that many people when under pressure or upset or discouraged, go to a store and make several purchases as a release. They will be sorry later when the depression is gone. Then the budget is dead. This in turn creates more discouragement.

Commit yourself to this task and make it work. After your plan starts working you will be surprised how much more you and others will have an improved image of yourself. Remember, "God doesn't sponsor failures."

A good friend asked me to help him straighten out his family finance problems by bringing his finances back to a black balance. I asked him to bring his credit cards.

When we sat down I took the scissors (knowing he had a major credit card problem) and cut the first credit card in half. He reacted strongly as though a friend had died. He said, "No, please don't cut any more; we couldn't survive without our cards!"

That was the end of our session. If you have the heavy spending habit, the best way to stop is cold turkey.

Credit cards can be helpful, if you

use them with control. Use the kind that have no interest charge if paid the first month. This sometimes gives you two months without interest or payment, one month until billing and another until payment is due and interest begins.

Make full payment and you have used someone else's money without interest. Remember, paying interest is your enemy, but in earning it, interest becomes your friend.

Fourth, we are judged by the way we finish our project. Excuses have a time limit—the older they are, the weaker they are. Remember, raise the money before you count it, and count it before you spend it. Then spend wisely.

Here's some advice that has helped me. Put half your money in one pocket and half in the other pocket when taking a trip. Go until you are out of money in one pocket. Turn around, then you'll have enough to get back home.

It works, even though it may seem a simple solution. Most of the best ideas are simple but effective.

One thing a minister must learn for certain, is to do more on less, because a good deal of his success is found by wise management. No one has all the answers. But we must deal with matters the best way we can, because God expects us to do so.

Here are eight questions we should ask ourselves for a better tomorrow:

1. Are there enough funds and insurance in case of emergency?
2. What will my better tomorrow cost?
3. Is my present retirement plan adequate? (Our denominational retirement plan is well worth looking into.)
4. Is Christ included in my future plans?
5. What are my priorities for the future?
6. Will funds be available for improving my future?
7. Have any important matters been overlooked in case of death or tragedy?
8. Will my plans for the future develop Christian attitudes and aspirations?

It is not easy to plan and prepare for the future, but it is necessary in order to provide for those we love. Those who don't plan, in most every case, will be unhappy.

Debts will track us from town to town, turning friends to enemies and putting the monkey on our back.

This usually develops bill panic, beat-the-check-to-the-bank syndrome, juggling the bills, and door-bell spasms!

10 Financial Commandments

Let us look at ways we can avoid the above problems and get ideas to build a plan for the future or to repair present plans. Here are 10 financial commandments:

Planned spending

For living comfortably within your current income, three basics must be considered—food, clothing, and housing/transportation.

Try to pay cash for your automobile. This may seem more difficult now than in past years because of inflation, but it can be done.

After we paid for our first car with monthly payments, I continued to make payments to a savings account. When the amount was large enough, we paid cash for the next car.

If you continue making payments to a savings account, you will find the interest you make (which you would have paid) will earn you enough for a new car every fourth purchase. You may notice that your car drives better when you pay cash!

Regular savings

Savings are essential for emergencies, opportunities, future spending, special purposes, greater security and peace of mind.

You may like the plan I use known as T.M.E.T.S.: T for 10 percent tithes; ME for missions and education, 5-10 percent; T for taxes, 5-10 percent; and S for saving 10 percent of current income. It is a good starter plan.

It may look simple, but it will put you on top. The view is better from up there.

I lived in a parsonage 25 years in the ministry. I knew I needed a plan, but didn't know what kind, until I was 44 years old.

I invested in apartments. It took that long to save enough on my

FINANCE (From page 9)

salary. If you don't own your home, you should make an investment on a duplex or apartment from savings so your appreciation will build up for future investment.

My first \$5,000 investment looked large at the time. This saving investment has been making the mortgage payments on the apartments from the rent received.

There are two years of mortgage payments left. I don't know how much the investment is worth, but I'm happy I did it.

Home ownership

Home ownership is the best investment for three reasons: 1) You can live in it; 2) Use it as a tax break for payment of interest, and 3) Build up appreciation for resale (keeping up with inflation).

In California the regular three-bedroom home built for \$10,000 to \$12,000 fifteen years ago now sells for \$80,000 to \$95,000. Now that is inflation!

Get yourself a home somewhere even if you can't live in it now. You can rent it, can't you?

Insurance

A reasonable amount of insurance for family protection is recommended. It will pay off in peace of mind.

Education

Education is realistic financial gain. Thousands of Free Will Baptists have set aside education funds by buying church bonds on time through banks.

Many of these are being used at present to attend colleges. Just a little foresight can make a great difference when the need comes. Plan it and do it.

Investing

As your saving permits, learn to use leverage with down payments on real property that has a future.

The performance has been outstanding over the past 30 years and is probably the best investment

available to us from a financial point of view. There are other investments, but none I know of has been as consistent.

Use credit wisely

Use credit only if you need, not if you just want. This one fact may determine success or failure of your plan.

Watch it! Watch it! Stay happy with that which you have.

Stay informed as to your net!

What you have and what you think you have can be quite different, so know what you owe and what is coming in at all times.

Paul's statement in I Timothy 6:17 is instructive, "Be not high minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

If we don't take care of the things God gives us, we may not have them to enjoy. As Christians, we honor God and bring dignity to Him if we properly take care of that which He gives to us.

Keep your financial affairs in order. Most of the time we are guilty of complaining about the problems instead of doing something about them.

Estate planning

"Let everything be done decently and in order"—so it is with possessions. Make certain that your family or your designee receives the possessions with which God has prospered you. The only way this can be assured is with a will.

Don't lose your possessions to the state, but make out a will so these things will transfer faster and more completely to persons of your choice.

Remember, we also now have a Free Will Baptist Foundation for

surplus funds. Don't be careless in the end.

Be sure to take care of your family in your will and remember the Free Will work.

Make the most of that which you have for advancement, health and recreation.

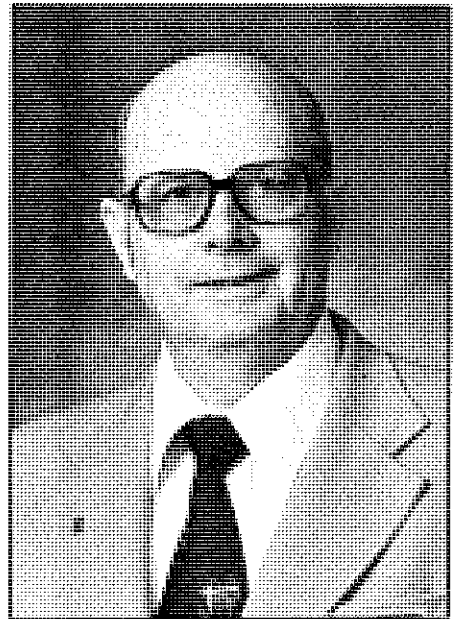
For several years in the ministry, we saw missionaries come to our church, give their programs, then leave. My wife and I talked about how we would like to visit them where they worked throughout the world, but this seemed impossible.

But after completing my study at Free Will Baptist Bible College and moving to Southern California, we began a savings account to go to the mission field.

We started with \$55 per month. This was about one week's salary, so you see it wasn't easy.

Later we increased the monthly deposit to \$75. When we returned to Nashville and church bond work, I surged to the new salary level of \$125 per week, and we increased the saving to \$100 per month. After eight years, I began to plan our trip. When we passed the ninth year of saving, we got our passports, shots and bought our airline tickets. The airplane tickets were about \$5,000 and that left us \$7,000 cash to spend.

We left in October, 1971 and returned in March, 1972. The trip



ABOUT THE WRITER: Reverend Francis W. Boyle, 56, is a member of Santa Paula Free Will Baptist Church, Santa Paula, California. He was director of Executive Church Bonds from 1967-1975. Mr. Boyle served three years (1975-1977) as business administrator at Hillsdale Free Will Baptist College. He is an alumnus of Free Will Baptist Bible College.

was six months long, and we were guests of 138 missionaries and visited many other areas of the world.

By the way, I returned to Nashville with a few dollars surplus. This trip was one of the greatest events in our lives, even though it initially seemed impossible. We planned it, and God let us do it!

Harnessing family expenditures isn't easy, but it is imperative. There is never an easy time, but there is never a better time than now.

You will feel a sense of achievement when you get your budget under control, and you will be much happier too. Besides, what can you lose?

When my wife and I moved back to California in 1977, my health had failed some and my doctor told me I should stop work and change my life pattern. The doctor had me on five different prescriptions and told me things that made me stop and think.

I took a leave of absence for one year while I prayed about what to do. Fortunately, we had the option to make this decision because we had saved over the years.

We purchased a small home and were able to pay \$50,000 cash, which took most of our savings. We couldn't have paid all of the purchase price if we had waited, due to inflation. You cannot know how grateful we were to the Lord for helping us at this time by giving us the ability to save a little and plan for the future.

By the way, I'm not taking any medication now and I jog two miles each morning!

Harnessing your family's expenditures requires careful planning and dedicated work in order to carry it out successfully.

Although your goal may not be to become wealthy, you will have greater peace of mind and a positive self image through an organized approach to budgetary management.

You can improve, but only if you set realistic goals and adhere to them on a daily basis.

In the final analysis, you are the one saddled with the responsibility for bridling your desires and keeping a tight rein on all expenses. ▲

Light on Life's Questions . . .

By Wade Jernigan

QUESTION: Please point out the distinction between fruits of the Spirit and the Christian's fruits.

ANSWER: Fruits of the Spirit are produced in the fertile soil of goodness, righteousness and truth (See Ephesians 5:9). None of the ingredients for fruit producing soil originate with man, but God. In respect to man and his goodness, Paul stated "there is none that doeth good, no, not one" (Romans 3:12). Goodness, from which springs fruit in the believer, is present because of the Spirit's indwelling.

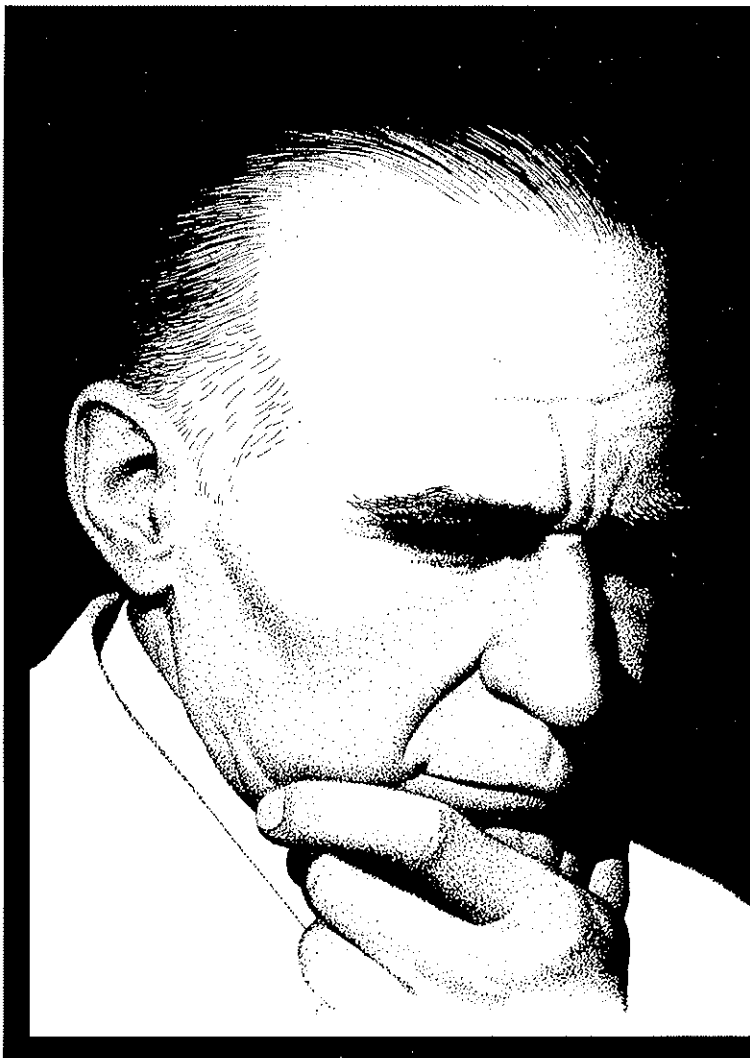
And so it is with righteousness. Man's righteousness is as "filthy rags" (Isaiah 64:6). God's righteousness is imputed (Romans 4:6). Now as to truth, Jesus called God's Word truth (John 17:17). With this in mind, one should take note that the Spirit is oft called the Spirit of truth (John 14:17, John 15:26, John 16:13).

That fruit which is produced by the Spirit "in goodness, righteousness and truth" is "joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23). Which of these qualities are in man naturally? Jesus had to leave His peace for man to have it (John 14:27). Meekness is not natural. It is not a fruit of man. It is a fruit of the Spirit. Man learns meekness from the indwelling Christ, by the Spirit.

What then is the Christian's fruit? First, the Christian is to bear fruit. Christ in His message on fruit bearing mentions *fruit* (John 15:2), *more fruit* (John 15:2) and *much fruit* (John 15:5, 8). Fruit bearing Christians abide in Christ (John 15:4). Those branches in Christ that bear no fruit are taken away (John 15:2). Seeing then that fruit bearing is of such importance and that abiding or taking away rest on it, a Christian's fruit must be determined.

Proverbs 11:30 gives an unmistakable answer, "The fruit of the righteous is a tree of life, and he that winneth souls is wise." Remember "a true witness delivereth souls . . ." (Proverbs 14:25). By life or by language; by spirit or by speech; by way or by word; a true witness delivereth souls.

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.



A Pastor Talks About

Church Discipline

By Jack W. Stallings

Church discipline is for the most part a non-existent entity. There are a few groups such as the "plain people" of rural Pennsylvania who still exercise it and make headlines in doing so, but their action is considered as archaic and quaint as their beards, black hats and buggies.

Undoubtedly there are a few churches among more conventional fundamentalists who still maintain a sincere and loving watchcare over one another's spiritual welfare, but they are the happy exception and not the rule.

For the most part, church discipline has been laid aside as unadaptable to modern society.

Alongside this must be laid the fact that church discipline is clearly taught in the New Testament. Several pas-

sages (Matthew 18:15-17; I Corinthians 5; and II Thessalonians 3:6, 14, 15) present this doctrine quite obviously. Other passages inferentially assume it (see *Nave's Topical Bible* under Church, Visible, Discipline of).

The doctrine has never been denied in the orthodox church. It has been universally accepted and believed. No prominent person today denies the doctrine nor advocates its rejection. Yet it must be admitted that it is not being practiced in many, many churches.

Why is this? The answer to this question is obviously complex and the writer makes no claim to knowing what it is. He can only offer a few suggestions and admit that he himself is as lacking as anyone.

The Historical Roots

First, there is an historical perspective that must be understood.

This concerns the development of the "gathered" congregation as opposed to the "parish" congregation.

In Europe there was usually one church for each village or parish. That church was usually government sanctioned and was *the* church for the people of that village. They had to go to that church. If they were excluded from it, there was nowhere else to go. Also the civil government enforced the decrees of this type church which tended to reinforce its disciplinary authority.

In America, on the other hand, there were usually many different churches of varying denominations from which an individual could choose the one to his liking. The various churches were, in fact, in competition for people.

These gathered churches, comprised of people who came of their own desire and could easily withdraw

and join another church, found that the threat of excommunication carried much less impact than it would have under the parish system.

When members were threatened with disciplinary action, they could just join another church which usually would be only too glad to have them.

While the gathered church is, in most respects, preferable to the parish church, it does have an inherent disadvantage in the area of church discipline. Of course, the obvious answer is that the commitment of an individual to his church should be such that he would accept its discipline. However, human nature usually insures that this is not the case.

Churches should not undercut each other's disciplinary efforts by receiving members who are being disciplined by another church. Why should a man humble himself, repent and confess in order to be restored in his own church, when he can go down the street with his rebellion and pride intact and be received with open arms?

In this context, churches have found that the only practical effect of any disciplinary action is that the individual involved changes churches. This tends to discourage any energetic effort at church discipline.

Churches desire to have as many people attend as possible but it may be that they want them too badly to risk offending and losing any of them through a consistent program of church discipline.

The Independent Spirit

Secondly, there is an independent spirit born of this modern age that resists all correction and authority. People refuse to be corrected and grow angry at rebuke no matter how meekly or lovingly given. Discipline is just not tolerated today. All who would impose it—parents, school officials, police—are resisted.

Every man insists on being a law unto himself and doing what is right in his own eyes. He deeply resents any insinuation that he has "sinned" or done "wrong".

This spirit has affected Christians far more than they realize. It has made them much less ready to submit to the disciplinary actions of the church. Humbling of oneself, submission to one another, and open confession of

sin is quite difficult in present-day conditions.

The Conditioned Relativism

Thirdly, there is a relativism and permissiveness that has slipped into the thinking of Christians almost without their knowing it. This makes them reluctant to condemn anything as absolutely and irrevocably wrong or sinful.

They have been conditioned to feel that that is an awfully drastic step to take. They shy away from doing so without really understanding why they feel as they do. They have been so conditioned against any form of punishment or negative expression that they cannot bring themselves to take action against evil.

They see evil as preferable to the negative action required to deal with it. They are committed to peace at any price. They do not comprehend that church discipline is not punitive but redemptive in nature.

There is unpleasantness in its administration, but it has in view a wonderful result (See Hebrews 13:11). It takes moral courage to accept the unpleasantness and confrontation involved in church discipline, but the result is worth it.

The Personal Sin

Fourthly, there is sin in the lives of those whose responsibility it is to maintain church discipline. Their unwillingness to deal with sin in their own lives means that they cannot and will not deal honestly and seriously with it in the lives of those for whom they are responsible.

Even trivial sin, if left unconfessed in the heart, will deaden one's hatred and fear of sin to the point where much worse sin will be tolerated in others. Church discipline demands a zeal for righteousness that cannot dwell in the same heart where secret sin is nurtured and condoned.

The Church's Indifference

Lastly, the main reason why church discipline is not enforced as it should be is that Christians just do not care deeply enough for one another to bother doing that which is admittedly difficult, demanding and unpleasant. The problems entailed are not accep-

table to most Christians today.

It is difficult and unpleasant to discipline a child, but if the parent loves him enough he will accept that burden. It is difficult and unpleasant to confront a friend with the truth, but if one loves him enough, he will do it.

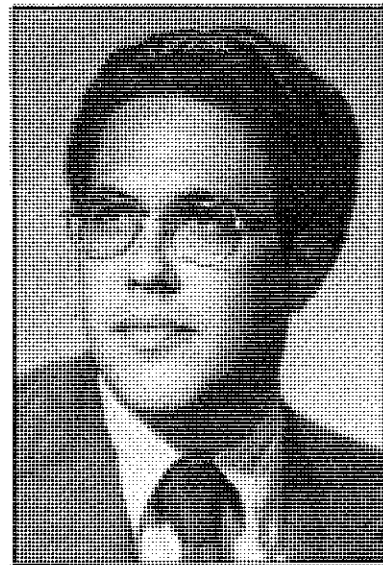
Discipline is always momentarily unpleasant but it is so valuable in the long run that people who really love each other will exercise it upon one another.

Christians must be willing to risk and accept unpleasantness from time to time in order to help one another conquer sin (II Timothy 4:2; Proverbs 27:6). They must also overcome the pride which makes every attempt at admonition an occasion for an explosion (Ephesians 5:21; James 3:17).

Church discipline, far from being punitive, repressive coercion, is actually redemptive in nature with restoration and spiritual victory as its goal.

It is brotherly love in action. It is caring deeply enough about each other to become involved in each other's lives and problems. It is covenanting "to be open and honest with one another, and to care enough for one another to help each other grow out of self and mature in Christ."

It is contrary to the spirit of the age, but vital to the survival of the church.▲



ABOUT THE WRITER: Reverend Jack W. Stallings pastors Collinswood Free Will Baptist Church, Portsmouth, Virginia. He is an alumnus of Free Will Baptist Bible College and Covenant Theological Seminary.

Despite the variation in tribal religions, their ideas of God are remarkably close to the truth.



GOD OF THE AFRICANS

By Mark Paschall

The child was delivered by primitive means in the dense bush of Africa and immediately the rituals and dances commenced.

Fetishes were hung all over the child's body, and he grew up saturated by spirit worship, learning a constant fear of hexings and evil apparitions. Later, as a young man, he entered painful and terrifying initiation rites in hopes of pleasing evil witches and the spirits of his ancestors.

As a full-grown man, he became the leader in his village and was well-versed in ancestor worship and witchcraft. He never hears he is sinful by nature and deserves eternal death; yet as he gazes up at the stars on a clear night, he becomes partially aware of

his sinful condition.

Paul says in Romans 1:29, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse . . ."

God had revealed Himself to the heathen, and they had a spiritual awareness of His character and their lost condition, but they "did not like to retain God" in their thoughts. So the heathen departed from God, and God gave them over to a reprobate mind.

Yet most heathen people still have in their thinking and sometimes in their religion a vague, much-clouded remembrance of the truths which God revealed and they rejected. They now have only an imperfect idea of who God is. They are separated from the

Almighty, and yet they desperately search for some freedom from their sinful nature. The African is a prime example of this searching.

God has revealed His character to the Africans, and they have some understanding of what God is like. In all African societies, there is a concept of one Supreme Being who has been with man from the beginning and is unchanging.

This is seen in Pygmy proverb, "In the beginning was God. Today is God. Tomorrow will be God." Paralleling the words of Hebrews 13:8, the Gilburyer say, "He is the same today as He was yesterday."

The African has a knowledge of God's omniscience. A very common name for their marred image of the true God is "The Wise One," or "He Who knows and sees all."

The Yoruba believe their god to be "The Discerner of hearts, Who sees both the inside and the outside of man." This is strikingly similar to Hebrews 4:12 in which we are told, "The Word of God is . . . a discerner of the thoughts and intents of the heart."

The African does not have the Word of God as we do; yet he knows some things regarding God's knowledge.

The African also knows something of God's omnipotence; in fact, many African names for deity actually mean "All-powerful," or "The Almighty." Africans like to think of things in very practical terms and so in many tribes God's power is accurately envisioned as in control of nature.

The Banyarwanda say, "The plant protected by God is never hurt by the wind." The Kiga refer to God as, "The One who makes the sun to set." Nature is awesome to the African, and only an omnipotent God could control it; they know God has the power to do anything He wills.

God is viewed as merciful, yet just and holy. No matter what befalls them, they believe that God can make no mistakes and "is always right." He is the ultimate Judge and the epitome of justice.

Although the African god is not the God of the Bible, it is in many respects similar to the true God. How shamefully paradoxical that although we have the inspired Word of God, as a nation, we do not have a unified view of God as the people of Africa do.

The religious practices of the African illustrate his knowledge of man's estrangement from God. Sacrifices and

offerings are so important that some tribes offer ritualistic sacrifices daily. They recognize the importance of the shedding of blood.

God personally spoke to the patriarchs about sacrifices; the people of Israel were told through their leaders; we know from God's inspired, written Word that Christ's shed blood cleanses us of our sins. The African senses the importance of blood and his need for redemption.

Finally, it is evident that the African has an understanding of the creation of man and his estrangement from God, due to his sinful nature.

There are about as many myths as to how God created man as there are tribes, but basically, Africans believe that man was created by God, in His image; original man was created male and female: husband and wife.

According to many stories, the first man had perfect communion with God but this was somehow broken and God and man were separated. There are many different explanations of how this happened, but the same concept underlines all of them; man is separated from God because man is inherently evil.

An Ashanti priest declared, "God has created the knowledge of good and evil in every person and allowed him to choose his way."

An Akan proverb warns, "Follow your heart and you perish." It is almost incredible how closely these traditional African views follow what is given to us in the Bible.

Sadly, however, there is one fundamental lacking in the African religions. There is no sacrifice that can correct

the dilemma of man's separation from God.

The African has a vague, imperfect knowledge of what God is like; he understands His attributes. He realizes God created man, but that man through sin is separated from God. He realizes if he follows the desires of his own heart he cannot please God; yet after thousands of years he still has no satisfactory form of redemption.

In the words of John Mbiti, an African theologian, "This remains the most serious *cul de sac* in the otherwise rich thought and sensitive religious feelings of our people."

In Romans 10 we read, "How then shall they call on Him in whom they have not believed? And how shall they hear without a preacher?"

God has revealed Himself to the heathen, but He has committed unto us the task of telling them the answer to their sinful nature and resultant separation from God.

It is clear that God has completed His task. Are we doing all we can to complete ours? ▲

ABOUT THE WRITER: Mark R. Paschall, a medical student at the University of Michigan, Ann Arbor, has served as a summer missionary in the Ivory Coast. He is a member of Central Free Will Baptist Church, Royal Oak, Michigan.

© Copyright 1980 Bob Jones University, Greenville, South Carolina 29614. Reprinted from the April issue of *FAITH for the Family*. Used by permission. All rights reserved. This article may not be reproduced, in whole or in part, except for brief quotations in a review, without written permission from the copyright owner.

DIRECTORY UPDATE

ALABAMA

Gerald Baxley to Fairview Church, Leeds

ARKANSAS

David Bishop to Dardenelle Church, Dardenelle, from Union Grove Church, Atkins

Bill Johnson to Bethlehem Church, Van Buren

CALIFORNIA

Jim Cox to Countryside Church, Visalia, from Miamisburg Church, Miamisburg, OH

COLORADO

John Cunningham to Highland Hills Church, Greeley

GEORGIA

Tim Hutchinson to First Church, Eastman, from Dublin Church, Dublin
Roger Luther to Marietta Church, Lyons

KANSAS

Virgil Nolen to New Hope Church, Merriam, from Mt. Pleasant Church, Joelton, TN

NORTH CAROLINA

Dann Patrick to Faith Church, Goldsboro, from Randall Memorial Church, Memphis, TN

TEXAS

Tom Hampton to First Church, Grand Prairie

Jim Mullen to Garland Church, Garland

WYOMING

William Compton to First Church, Torrington

By Raymond Lee

Chancellor L. C. Johnson of Free Will Baptist Bible College told students gathered for a chapel service, "You can win a battle with a few men if they have courage and determination. But an entire auditorium full of people who have no courage or determination will not get anything done."

I'll alter his statement slightly and say it like this; "You can win a battle with a few men if they have courage and determination, however, an entire church full of men who have no courage or determination will not get anything accomplished."

The Prophet Ezekiel put it the way I like it, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none (Ezekiel 22:30).

There are different types of fences available to enclose homes for protection such as board, chain link and hedge. In the case of the hedge fence, it takes many individual plants to make a strong hedge to keep out intruders. Only one plant missing from the hedge opens it to intruders.

The same thing is true in a local church. A pastor is always in need of help around the church, and sometimes it is difficult to find men to stand in the gaps.

The pastor who encourages his men with effective leadership soon discovers that those same men have enlisted others to work and fill the gaps.

I became acquainted with Master's Men in 1958 when the Oklahoma State Association met at Lewis Avenue Free Will Baptist Church in Tulsa. I was elected temporary president to moderate the business session for election of state officers for the Master's Men of Oklahoma.

It was a privilege to help with that organization. Since that time, I have been affiliated with numerous Master's Men chapters. Some of the chapters, I am sorry to say, started off as if they were Sunday School classes with parts assigned by program chairmen. The men resented simply standing up and reading parts.

Now these men were doing what they thought best at the time in order to put over a successful program. These type chapters soon lose their enthusiasm and fold.

I have also been associated with enthusiastic chapters that reached out for guest speakers. These chapters had groups of dedicated men willing to serve the Lord in whatever capacity they could be used.

Leaders are men who are willing to step out front, assume an authority role, give advice or aid to anyone seeking help, spiritually or otherwise.

One of our dear ministers once made this statement, "The man that stands taller than the crowd is going to get thrown at."

For example: Have you ever happened upon an accident where there was evidence of bodily injuries, but people were standing around waiting for someone to step in and assume a leadership role and aid the injured?

It is my opinion that the Master's

Men group which will mean the difference between a growing progressive church and a church that is just existing, is the group that displays the characteristics in the LEADERS acrostic—Love, Enthusiasm, Ardency, Dedication, Energy, Respect and Stewardship.

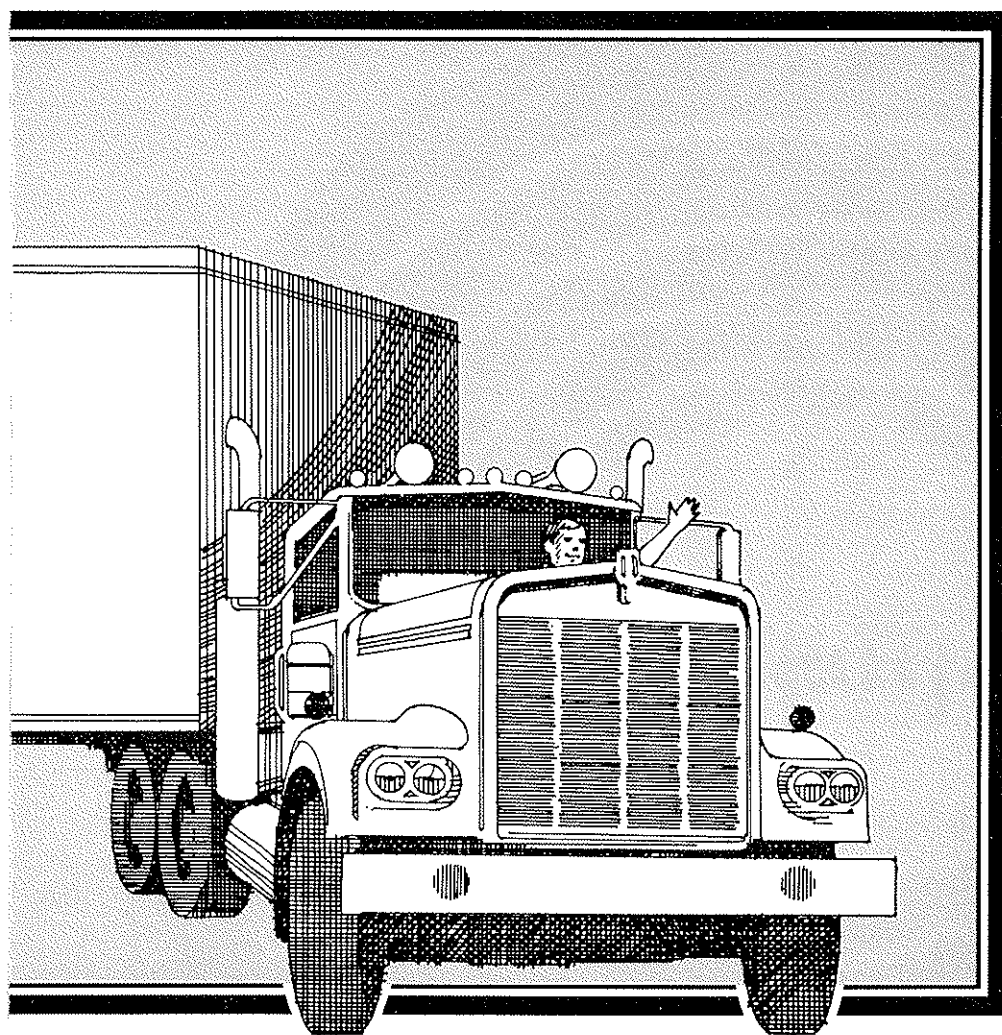
In all my years with our great denomination, I have noticed that where pastors are behind their men giving encouragement to become involved in soul winning, visiting the sick, helping the aged, etc., you also find churches with laymen who become involved in all phases of denominational endeavor, including local, district, state and national outreaches.

I am at a loss to understand why some state associations will not allow laymen to hold office when we have some great talent among our Free Will Baptist laymen. This is a very sad situation but very true.

Surely pastors must realize they were all laymen at one time in their

What Master's Men Can Do For Your Church





lives. The laymen is the one to whom the pastor reaches out when things aren't going too well, such as church finances. However, these same pastors sometimes resent the layman if he shows leadership ability and steps out to perform his duty.

Pastors, there is an old saying, "You can catch more flies with honey than with vinegar." A loving pastor can get more out of a group of men (even their billfolds) if he shows love and appreciation to those men.

I would like to share testimonials from two pastors and their thoughts on what Master's Men mean to them and to their churches.

Rev. Raymond Riggs, pastor of Good Springs Free Will Baptist Church, Pleasant View, Tennessee says, "The Master's Men group in our church is a very important arm of the church just like the Woman's Auxiliary. It is not a group to run the church or take the place of church boards, but to encourage Christian fellowship and

aid the pastor in any way they can."

Rev. Billy Walker, pastor of the Eastside Free Will Baptist Church, Houston, Texas says, "Our Master's Men group has been a means of the men in our church becoming better acquainted. I have seen a real spiritual growth in them. The informal meetings we have at the different members' homes encouraged the less forward men to take a more active part in the group and also in the church."

As a layman, I am thankful God has allowed me the privilege of serving Him and also the opportunity to serve in our great denomination. I am thankful for all of the pastors I have been privileged to work with.

I am thankful for God-fearing parents who took us children to church night or day, rain or shine. I started serving the Lord as a teenager. I want to say "Thanks" to a special pastor who was my pastor when I accepted Jesus in my life.

This pastor took me under his wing

and allowed me to go with him to revivals and all church meetings. I guess this early start instilled something in me that has made me want to serve the Lord more and more each day. This Pastor is Rev. H. E. (Harry) Staires of Tulsa, Oklahoma.

There is an old saying, "Behind every good man is a good woman." I add, "Behind every good pastor is a group of God-fearing, Bible-believing Christian men who love and back up their pastor in the church endeavors to see that their church is a soul winning station and not just another institution."

Pastors, I encourage you once again to encourage your men to become leaders, not only in the local church but also in all of our denominational endeavors.

"But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun" (Exodus 17:12).

Leading up to this action, Moses had talked with the Lord who instructed him what to do regarding Israel. Moses told Joshua to choose men to fight Amalek and that he would stand on top of the hill with the rod of God in his hand. Joshua was winning the battle as long as Moses was holding up his hands, but he had to have help from Aaron and Hur.

To me, this is a beautiful picture of a dedicated pastor who has labored long and hard in winning souls and ministering to the church flock; a pastor who no doubt has become tired and weary from the long hard battles.

But about the time it seems that he will go down under the load, a group of men reach out and lift up his hands. Together the battle is won.

ABOUT THE WRITER: Raymond Lee is moderator of the Texas State Association and the Central Texas District Association. Mr. Lee is a Free Will Baptist deacon and member of the national Master's Men Board.



Apostasy

By Billy G. Hanna

I am glad to see Free Will Baptists emphasizing our distinctives. I say this at a time when some of our ranks are changing their doctrine in order to run with and be accepted by other groups.

A friend of mine who recently left our denomination, admitted that he changed his doctrine in order to be accepted by another group. My doctrine is not that easily disposed of.

Perhaps the most distinctive doctrine that we hold is the doctrine of apostasy.

We believe it is possible for one who has been saved by God's grace to make shipwreck of his faith, renounce it, be severed from Christ and fall from grace.

This one does by putting Christ to an open shame, trodding under foot His blood and counting it an unholy thing; thus he becomes twice dead and has his name blotted out of the Book of Life, and that without remedy.

That is apostasy.

It is not my intention to convince you of the possibility of apostasy, nor to convince you to believe it the way I explain it. I have no intention of trying

to resolve all the problems connected with the subject.

But I do want to remind us of some things we already believe and make them relevant.

During that darkest hour in human history at Calvary, an invisible arm reached through the darkness—the invisible arm of God's remembrance. It reached back through the corridors to the very beginning and hauled in the sin of mankind.

It brought forth Adam's disobedience, Cain's murder, Abraham's lying, Jacob's stealing, Sodom's homosexuality, David's adultery, Solomon's

idolatry and even Lot's incest.

Christ became propitiation, sacrifice and substitute.

On that day the saints surely sighed with relief. They had been saved on credit and now the bill was paid on time. If you want to shout and jump pews, do it over this, not over some experience you can't explain and the Bible doesn't endorse.

That day on the cross a divine exchange was made (See II Corinthians 5:21). God cast aside His righteousness, flung it down through the corridors of yesterday and wrapped it around everyone who had believed God. He flung it into the future and His righteousness became mine.

When my mother was 60 years old, I led her to the Lord. That night I asked her if she would let me show her how to be saved. She consented and we went through the Romans plan of salvation. Looking at me with tears in her eyes, she said, "Son, is that all there is to it?" I said, "Mama, if there is anymore, God did not tell us." She was wonderfully saved.

What does all this mean? When we get to heaven, it will not be because we started to work for God, because it is "not of works." Neither because we stopped sinning, for it is "His righteousness" that enables us to stand before Him.

Nor will it be because of the strength of your faith.

Consider two men walking on ice six feet thick. One has great faith that the ice will hold him, so he skips across the frozen lake singing as he goes. But his companion does not have the same great confidence. He walks across with great fear and anxiety.

Both cross safely. But was the man with great faith any safer than his companion with less faith? Of course not! It was not the strength of their faith that kept them from falling through, but the strength of the ice. Their faith simply put them on the ice. So with our relationship to Christ.

You may trust yourself. But I say with Bonar: "On merit not my own I stand, on doings which I have not done; merit beyond what I can claim, doings more perfect than my own, upon a life I have not lived, upon a death I did not die, another's life, another's death, I stake my whole eternity."

Having laid that foundation, we address the possibility of apostasy. There are three reasons why I believe in the possibility of apostasy.

Doctrine of God

First, the Word of God teaches it. Chafer, the renowned Calvinist theologian, gives 51 passages that in his opinion Arminians might use in their argument for conditional security. Robert Shank, author of *LIFE IN THE SON*, gives 85 passages.

But the number is not as important as their value in proving the point. Some passages stand on their own. Galatians 5:1-4 warns that "Christ is become of no effect . . ." or as the New American Standard renders it " . . . you have been severed from Christ . . ." and " . . . fallen from grace . . ."

Colossians 1:21-24 assures that Christ will present as holy and unblameable and unprovable those who continue in the faith.

It is quite apparent that those who stand justified continue in the faith. If there were not a possibility of departing from the faith, Colossians 1:21-24 make little sense and do an injustice to language that was meant to be understood.

Hebrews 6:4-6, in bold strokes, thunders that those who have been enlightened, tasted of the heavenly gift, been made partakers of the Holy Ghost, tasted the good word of God and the powers of the world to come, if they fall away, can never be renewed unto repentance.

But is Hebrews 6 describing a born-again believer?

If you searched the pages of God's inspired Word, called forth the gifted Apollos from the grave, summoned the greatest angelic orator from the city of light, and even searched the mind of God Himself, you could never describe more beautifully nor more accurately one who has passed from death unto life.

Of course, Hebrews 6 addresses Christians!

Will of Man

The second reason I believe in the possibility of apostasy is the will of man. The hardest thing in theology to reconcile is the sovereignty of God

and the free will of man.

I have a very simplistic approach to this problem. When I come to passages that teach the sovereignty of God, I just preach absolute sovereignty. When I come to passages that teach the free will of man, I just preach free will.

Then I leave it up to God and theology professors to harmonize the two.

I believe the Bible teaches both. The Bible certainly teaches "whosoever will," meaning that man has a personal will and acts independently.

When I observe the behavior of man, I am convinced that he has a will of his own. If we say that man has no will of his own, then God is responsible for his actions, including sin.

This is not the case. When David sinned, he did so of his own free will. If man can sin of his own volition, he certainly can choose whether to continue in the faith. Many object and retort that a man who has experienced salvation would never of his own will turn from Christ.

David, the man after God's own heart, would never in his wildest imagination dream that he could stoop to the depths of depravity where he would lie, steal, commit adultery and murder.

Simon Peter, the rock, would never forsake Christ. But just hours after his solemn oath, he denied his Lord, not once, but three times!

Weakness of the Flesh

How could one turn his back on the glories of heaven? While I do not profess to understand all, I do know that Adam, of his own will, disobeyed and forfeited the beauty of a perfect environment and the close communion he had with God.

The weakness of man is the third reason I believe in the possibility of apostasy. I know that we are more than conquerors through Him, and that greater is He that is in us than he that is in the world; I also believe we can do all things through Christ who strengthens us.

But grim reality says we are not always conquerors, and we do not always do all things through Christ.



APOSTASY (From page 19)

The truth of the matter is that we do not always avail ourselves of our power or privilege as children of the King. Sometimes we are so weak we do not have strength to call on the power that is available.

The Bible mirrors our weaknesses in those who were casualties of their own impotence. Righteous Lot was so weak that he offered his daughters to a mob of homosexuals. Moses in a fit of anger forfeited his right to the promised land. Elijah, who one day stood fearless before Ahab and 450 prophets of Baal, the next day ran at the mere words of Jezebel.

The New Testament tells us of John Mark and Demas. Are we not reminded often enough of weakness by personal failures?

Perilous Circumstances

Seeing that apostasy is possible, then, what is the path that it takes? We first examine the circumstances or conditions for apostasy.

IMMATURITY

It is quite clear that one prevailing condition of the possible apostate is immaturity. This is seen in Hebrews 5:11-14 which sets the stage for the warning of apostasy in chapter six.

Chapter five lectures Christians who were dull of hearing. They ought to be teachers but need to be taught the basics of the faith and were such that had need of milk. In fact, they were babes in Christ.

In II Peter 1:10, which also deals with apostasy, we are told "... if ye do these things, ye shall never fall." Christian growth is an antidote to falling away—thus verifying that immaturity is a breeding ground for apostasy.

FALSE TEACHERS

Galatians was written because some were being turned "... unto another" The converts were turning away from the simple truth of the gospel to false teaching. This is another circumstance that fosters apostasy.

FLIRTING WITH SIN

Another condition that puts one on the path toward apostasy is flirting

with sin. Hebrews 10:26 warns against willful sin. Peter (II Peter 2:20), in a description of apostate false teachers, waves a red flag emphasizing the danger of becoming entangled and overcome by the pollutions of the world that we have escaped.

If one does not take sin seriously, then he has set foot on a path that leads to willful sin and entanglement.

REBELLION

Where does the path of the apostate lead? As one starts down the road toward apostasy, his steps first lead to a place where the conviction of the Spirit goes unheeded.

He then rebels against the chastisement of God which God has promised to all of His people so that we "... should not be condemned with the world"

RIDICULE

Next, he crucifies the Saviour afresh and puts Him to an open shame. As far as he is concerned, Christ is dead.

It is better for him not to have known the way of righteousness than to know it and turn away, because it is now impossible to renew him again unto repentance.

His latter end is worse than the beginning. His name is blotted out of the Book of Life, never more to be enrolled with the redeemed. His condition is without remedy.

There is a time, we know not when, a point we know not where,

That makes the destiny of men for glory or despair;

There is a line by us unseen, that crosses every path,

The hidden boundary between God's patience and His wrath.

Divine Protection

What is the protection from apostasy? The greatest protection and preventive is the Word of God. It is God's antidote for the poison of false teaching, for it is the Truth.

It is God's inoculation for the disease of sin for "... wherewithal

"The doctrine of apostasy, taught properly, is a weapon against cults."

This is unbelief, and we are told in Romans 10:9 that in order to be saved we must believe that Jesus has been raised from the dead and that He is alive.

RENUNCIATION

The apostate then comes to the place where he counts the "... blood of the covenant, with which he was sanctified, an unholy thing" He says there is nothing to His blood, no more than anyone else's.

When he does this in his heart, the iron door of no return slams shut behind him. Its sorrowful message of finality echoes as a warning to all those who have ears to hear.

shall a young man cleanse his way? By taking heed thereto according to thy word."

It is both God's milk and meat for the immature. It will bring about growth and guard against error. But the Word must be taught, preached, studied and practiced.

A warm heart will always prove to be a preventive from apostasy. The only way to keep a warm heart is to walk close to God. We find this closeness as we go to church, commune with God and are controlled by the Spirit.

Work for God will keep us healthy. As we serve Him, we develop the truth we have learned in our own lives and

are able to apply it in service to others. Laboring for Christ causes us to follow in His footsteps. Mixed with the Word of God and a warm heart, it guards against stagnation and carelessness.

The doctrine of apostasy, taught properly, is a weapon against cults. It makes all realize the terrible risks of tampering with false teaching.

Apostasy serves as a warning to the careless and to the men God has called to preach. Pastors who believe that apostasy is possible better be diligent in their duties as men of God.

Of all the things mentioned that people think God wants preachers to do, the one thing that He lets us know for certain and without question is that we are to feed His sheep and "perfect the saints . . ."

The doctrine of apostasy is real. It serves as a caution light to all who would esteem God's glorious gift of salvation anything less than the pearl of great price.

But it is only a caution and not the focal point of our ministry. Our concern ought to be that men come to know God's grace and then grow in that grace. If this be the aim of our ministry, then few will fall.

As an age of apostasy falls upon us and the mystery of iniquity works among us, we ought to follow Paul's admonition to Timothy—

"Take heed unto thyself and unto the doctrine; continue in them; for in doing this shalt thou both save thyself and them that hear thee" (I Timothy 4:16). ▲

ABOUT THE WRITER: Rev. Billy D. Hanna pastors Trinity Free Will Baptist Church, Bowling Green, Kentucky. This article was adapted from a sermon Rev. Hanna preached on November 17, 1977 at the Georgia State Association.

Don't Miss

"Church Discipline"

(page 12)



*Thank You for
Your Gifts to the...*

COOPERATIVE PLAN OF SUPPORT April, 1981

RECEIPTS

State	April '81 Coop.	Design.	April '81	Yr. to Date
Alabama	\$ 1,822.15	\$. . .	\$ 375.69	\$ 2,208.12
Arizona	. . .	. . .	. . .	196.98
Arkansas	2,204.06	. . .	1,699.41	12,298.95
California	1,040.93	. . .	860.30	4,178.32
Florida	954.93	(28.52)	812.19	5,173.09
Georgia	877.60	(123.00)	659.76	3,702.83
Idaho	. . .	. . .	. . .	97.93
Illinois	2,868.78	. . .	4,574.69	3,926.30
Indiana	. . .	. . .	. . .	50.00
Kansas	288.12	. . .	124.18	675.46
Maryland	40.00	. . .	30.00	160.00
Michigan	2,828.73	(2,828.73)	449.98	8,723.71
Mississippi	574.17	. . .	169.85	856.41
Missouri	7,527.07	(7,527.07)	4,719.50	24,013.21
New Mexico	138.23	. . .	. . .	138.23
North Carolina	530.62	(236.00)	516.33	1,744.54
Ohio	. . .	. . .	1,014.00	2,597.64
Oklahoma	6,590.15	(6,590.15)	5,816.02	29,314.63
Tennessee	957.68	(225.00)	1,697.96	3,498.84
Texas	474.74	. . .	576.26	614.74
Virgin Islands	218.50	(218.50)	254.88	674.92
Virginia	2,063.87	(80.24)	106.95	4,505.33
West Virginia	. . .	. . .	. . .	30.52
TOTALS	\$32,000.33		\$24,457.95	\$109,380.70
Disbursements:				
Executive Office	\$ 9,038.35	\$(2,422.62)	\$ 6,177.13	\$ 36,653.05
Foreign Missions	9,643.04	(7,723.55)	6,124.93	29,380.37
Bible College	4,892.92	(2,973.43)	4,880.06	15,999.09
Home Missions	4,233.75	(2,803.57)	4,067.00	14,318.93
Retirement & Ins.	2,609.94	(1,217.39)	2,100.55	8,132.41
Master's Men	1,313.33	(560.58)	935.13	4,061.68
Commission on Theological Lib.	269.00	(156.07)	173.15	835.17
TOTALS	\$32,000.33		\$24,457.95	\$109,380.70



FREE WILL BAPTIST

newsfront

A Tribute to Reverend John H. West

Prepared by Rev. Glen T. Hood, pastor of Trinity Temple Free Will Baptist Church, Tulsa, Oklahoma

Reverend John H. West passed away Friday, April 24, 1981, at the age of 79 of a massive heart attack. A memorial service was conducted Monday, April 27 at Tulsa's First Free Will Baptist Church where he pastored 25 years.

Reverends Harry Staires and Glen T. Hood officiated. The Oklahoma Ministers Quartet provided special music. One hundred one ministers attended as honorary pallbearers. The crowd, estimated at 700, overflowed the church sanctuary and required additional seating in one of the departmental assembly rooms.

After the congregation stood and sang "Amazing Grace," the memorial service proceeded as a tribute to "A man sent from God whose name was John."

John West served in the ministry for nearly a half century. He was a pastor with a pastor's heart. He pastored Oklahoma churches in Tuskegee, Bristow, Earlsboro, Wewoka, and for over 25 years, the First Free Will Baptist Church in Tulsa.

In 1970 he retired and assumed a "Pastor-at-Large" ministry where he continued helping people in need. He visited in hospitals and nursing homes, preached funerals, served as interim pastor, filled pulpits in Tulsa and surrounding areas where he was needed.

He wrote a 136-page autobiography—*Pastor John*. Later he printed



a brief *Funeral Manual*. He also published *Optimism*, a twice-monthly newsletter.

John West was both an educator and teacher among Free Will Baptists. He pioneered in Sunday School. He built the Sunday School at First Church, Tulsa, to a high of 722. He was responsible for setting several firsts: The first fully organized and departmentalized Sunday School, the first teacher training courses offered regularly, and he devised a Sunday School enrolling system different from the traditional.

He was a member of the National Sunday School Board over 25 years. As an educator he taught seminars for

teachers, ministers and deacons. He was instrumental, along with others, in starting Oklahoma Bible College (now Hillsdale Free Will Baptist College).

John West was a man of prayer, calling the names of his *Optimism* subscribers every day in prayer. He had served as president in the Tulsa Ministerial Alliance, department head of the Greater Tulsa Council of Churches, and member of the Oklahoma State Association Executive Board.

The Administration Building at Hillsdale Free Will Baptist College was named in his honor.

John H. West was a man of great conviction and courage. He was well known for his outspoken beliefs about how ministers should dress and act. His standards were high and he constantly pushed for upgrading the ministry and Free Will Baptists.

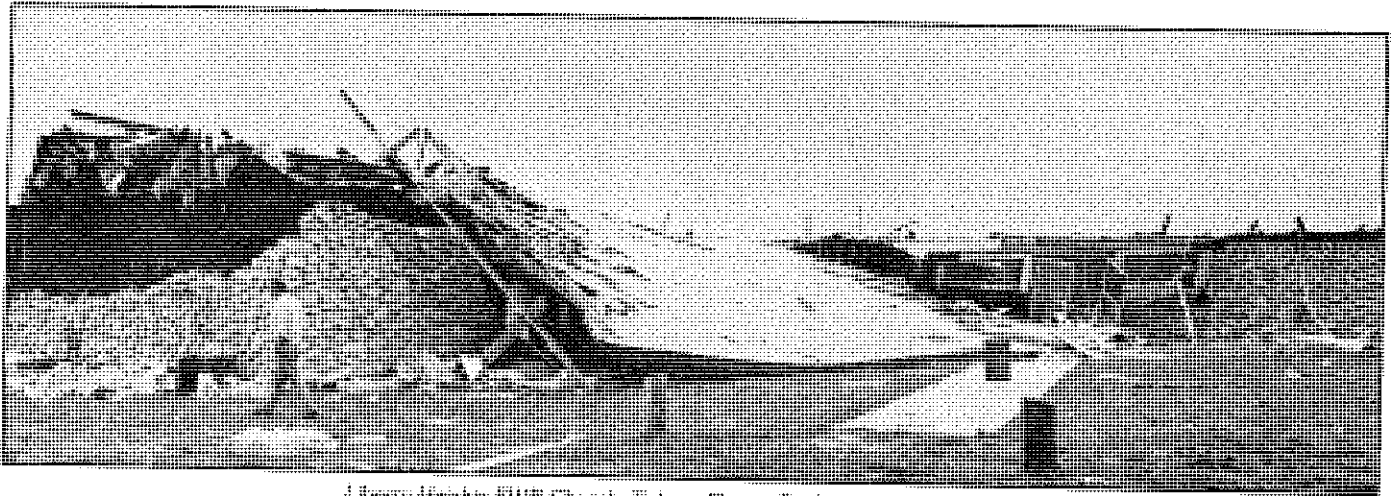
He was a Prince of Preachers, conducting over 1800 funerals and preaching more than 8000 sermons.

As he went in and out among the people of Tulsa and surrounding areas, it could be said, "There was a man sent from God whose name was John H. West!"

Reverend John West is survived by his wife Bessie; one son, John H. West, Jr. of Tulsa; three grandchildren and three great grandchildren.

Interment was at Rose Hill Cemetery, Tulsa.

TWISTER DEMOLISHES OKLAHOMA CHURCH



Liberty Heights FWB Church, Tulsa Photos By Jim Wolfe, Tulsa World

BIXBY, OK—More than \$100 million in property damage was reported by Tulsa/Bixby residents in the aftermath of April 19's killer tornados which destroyed 64 homes and 52 businesses, including the Liberty Heights Free Will Baptist Church near Bixby.

About 30 members of the congregation had finished communion and were preparing for the feet-washing service Sunday evening, when the

lights flickered off and high winds whipped open all the church doors.

Moments later tornadic winds collapsed the sanctuary, burying worshippers beneath debris and pelting them with rocks from the shattered stone walls.

Miraculously, no one was killed when the building collapsed. The injured were transported by ambulances and private vehicles to St. Francis

Hospital in Tulsa.

Pastor Bill McClellan appeared on national television explaining the extent of damage and how God spared the members' lives.

Jim Layne, who was trapped 15 minutes in the wreckage, told *Tulsa World* photographer Jim Wolfe afterward as he photographed Layne sitting on the church altar, "This altar has saved me twice in the past 60 days—once spiritually and once physically."

The pastor's wife, Mrs. Juanita McClellan, was in the choir loft when the tornado hit. She pulled a steel chair over her head to protect herself and a friend while rocks fell on all sides. She said later that the steel chair looked like someone shot it with a shotgun.

One mile east of Liberty Heights Free Will Baptist Church, four people were killed when the tornado leveled a mobile home park just outside Bixby.

Barney Jackson, who may have saved the pastor's life when he grabbed him just as high winds swept Rev. McClellan down the church corridor, said three men narrowly escaped death when the roof crashed. A huge beam fell directly over the two, but one end hit squarely on the pulpit, and it never touched the men.

"We praise the Lord," said Jackson. "We all had the faith that we'd be alive when it was over."

(L.) Jim Layne, Mrs. McClellan, Rev. Bill McClellan



CHURCH COMPLETES 13-YEAR BUILDING PROJECT

FALL ENLARGEMENT FOR SUNDAY SCHOOL

NASHVILLE, TN—The Sunday School fall enlargement campaign begins October 4, ends October 25 and has as its emphasis soul winning and church growth. The theme is "Count on Me, Lord."

As with other similar contests, Sunday Schools attaining the greatest percentage of increase over their Spring average will be named first and second place winners respectively and awarded appropriate plaques. The present size of Sunday Schools does not prevent opportunity to win in any division. The divisions are as follows:

Division A over 500 average
Division B 400-500 average
Division C 300-399 average
Division D 200-299 average
Division E 150-199 average
Division F 100-149 average
Division G 50-99 average
Division H under 49 average
Division I Newly Established

Entry blanks will be mailed early enough to reach churches by October 2, 1981. The deadline for reporting increases is November 6, 1981.

For details, write or call:

Randall House Publications
P. O. Box 17306—114 Bush Road
Nashville, TN 37217
(615) 361-1221



ANTIOCH, CA—On Easter Sunday, 1981, members of Antioch Free Will Baptist Church, Antioch, celebrated the resurrection by opening the doors of their new 8,000 square foot church at 11 Worrell Road.

The church began plans to build in 1968. Members saved money to undergird the anticipated building. Construction got underway on November 11, 1979, by utilizing a unique financial program.

Pastor Bob Cantrell observed, "I honestly feel that this building program is a modern day miracle."

The church building committee in search of financing could only locate loan money at 20-22 percent interest, a rate the group considered too high. They took the matter to the church, and the membership withdrew cash from banks, savings and loans, credit unions and other sources.

Members loaned the money to the church interest free, in order to build.

The new building has an appraised value of \$500,000, but only carries a permanent loan of \$125,000.

The sanctuary seats 175 comfortably and can be altered to seat 250. In addition to a sanctuary, the upstairs contains seven classrooms, pastor's study and offices.

The 3,000-square feet, fully-carpeted downstairs includes a well-furnished kitchen with seating space for 300 plus.

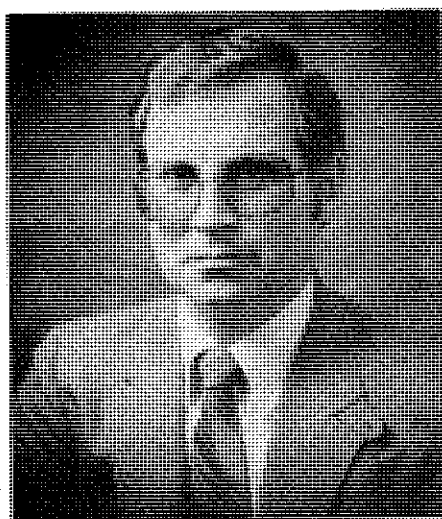
Dedication services were observed May 31.

Antioch Church has had two pastors in 27 years. Rev. Roy Pembroke started the work in Brentwood in 1955 and relocated it at 311 Lawton in Antioch in 1956, where the church ministered for 25 years.

The church called Bob Cantrell to pastor in 1966. Shortly thereafter, the congregation began growth talks which culminated in the new building.

EVANS NAMED TO FOUNDATION POSITION

NASHVILLE, TN—Rev. William W. Evans has been named Director of



Planned Giving with the Free Will Baptist Foundation, established by the National Association at its annual meeting July 20-24, 1980.

Evans, 41, graduated from Free Will Baptist Bible College in 1962. He pastors Bellview Free Will Baptist Church, Colquitt, Georgia. The congregation is assisting in the development of the new denominational ministry by releasing Mr. Evans for part-time work with the foundation.

"We have watched the hand of God in the development of this ministry," says Herman L. Hersey, Executive Secretary of the Foundation, "and we believe it will enable Free Will Baptists to better fulfill their stewardship obligation through planned giving."

Mr. Evans brings to the position 11

years experience as trustee and nine as chairman, with the National Board of Retirement and Insurance. He served pastorates in New Hampshire and Missouri for 19 years.

His primary goal this first year is preparatory training through a series of study programs and seminars in estate planning. Assisted by Mr. Hersey, he plans to implement a program of will clinics for local church groups.

Until the duties of the Foundation require his full attention, Rev. Evans plans to continue his present pastorate.

He is married to the former Brenda Hampton and has three sons, Jeffrey, Lee and Benjamin.

LIBRARY REFUSES BOOK BAN

ELIZABETHTON, TN—Pastor Richard Adams' request that the best-selling novel *Bloodline* be removed from Elizabethton Public Library shelves was unanimously denied by vote of the Library Board on April 16.

The negative vote came after nearly three months of forms, preliminary meetings and adverse publicity. Rev. Adams, pastor of East Side Free Will Baptist Church, Elizabethton, delivered a 30-minute argument in City Hall on March 17 calling for the removal of *Bloodline*. The vote, postponed until April 16, went against Adams and the majority of the people present.

Adams told CONTACT, "At the April 16 meeting, the Board attempted to have their vote before letting the public speak. At our request they

heard from the people . . . 95 percent of the crowd was in support of us."

Library Director Joyce Hawthorne refused to read aloud certain passages from *Bloodline*, which Pastor Adams said were "blatantly pornographic."

To demonstrate his disgust, Adams tore apart a copy of *Bloodline* in the City Council chambers. Supporters applauded his action.

Adams acknowledged, "I give people the right to swim in a cesspool, but I don't want to finance it. I do not feel the taxpayer should finance it."

In addition to *Bloodline* by Sidney Sheldon, Adams' group also asked for removal of *Once Is Not Enough* by Jacqueline Susann, and *The Inheritors* and *The Adventurers*, both by Harold Robbins.

RANDALL SPONSORS NATIONAL SOFTBALL TOURNAMENT

NASHVILLE, TN—The First Annual Randall House Invitational Softball Tournament is slated August 21, 22 in Nashville, Tennessee.

Twenty-eight teams from across the denomination are expected to take part in the Friday and Saturday slowpitch competition, limited to Free Will Baptists. All games will be played at Two Rivers Park.

It's not too late to register your church team for this time of competition and fellowship. For complete information regarding fees, rules and accommodations write:

Randall House Publications
Softball Tournament
P.O. Box 17306
Nashville, Tennessee 37217



FWBBC GRADUATES 72, HONORS 4

NASHVILLE, TN—In commencement exercises held May 14 in the college Activities Building, Free Will Baptist Bible College graduated the 72-member Class of 1981. Thirty-one received Bachelor of Arts degrees; 25, the Bachelor of Science; 11, the three-year Christian Worker's Bible Diploma; and five, the two-year Associate of Science in Business degree.

The class consists of 35 women and 37 men who come from 21 states and two foreign countries (Brazil and Spain). Thirty-five of them are married; 23 married after coming to FWBBC. One or both parents of 13 graduates are alumni of FWBBC.

Of the 56 four-year graduates, 14 took pastoral training, 12 studied elementary education, nine prepared in music, nine others studied Christian education, seven finished a combination music/Christian education program, four studied missions, and one studied history. All FWBBC graduates major in Bible.

Three seniors—Duane Cassida, Laura Hampton, and Mark Thomas—received scholarship awards for maintaining the highest averages in their class this year. All three maintained a perfect "A" (4.0) average for the year.

Dr. and Mrs. L. C. Johnson were recognized for their many years of

service to the college. Miss Ruby Mitchell and Mr. Burl Halliburton are entering retirement and were honored for their years of exemplary service.

Dr. Johnson recently announced that he would retire at the close of the 1980-81 school year, concluding his 36-year ministry at the college. Mrs. Johnson retired last year after 12 years of service maintaining the college mailing list.

Miss Mitchell was given a plaque in honor of over 14 years served as college receptionist. Mr. Halliburton closes more than eight years as director of physical plant maintenance.

The first annual minister's retreat for the state of **Florida** was conducted April 8-10 at Camp Mount Pleasant, Bonifay, FL. Speakers for the three day event were Georgia Moderator **Damon Dodd**, Free Will Baptist Bible College staff members **Joe Ange** and **Stanley Outlaw**.

A gentleman by the name of **Leo Haight** won the award at **First FWB Church, Salem, OR**, during the spring Sunday School enlargement campaign. Mr. Haight brought the most people to Sunday School. And do you know what his pastor, **Jesse Dunn**, awarded him? A year's gift subscription to **CONTACT!** We think that is a great idea.

The first quarter of 1981 at **Hilltop FWB Church, Fuquay-Varina, NC** resulted in 20 new members being received into the church and 24 being baptized. Pastor **Billy Bevan** said he has witnessed 40 first time salvation decisions since January.

The **Arthur Lambert** family is relocating in the northeast in order to start a FWB Church in **Concord, NH**. Those who may wish to correspond with Brother Lambert and send him names of relatives or friends in the area can do so by writing: Northeast FWB Missions, Rt. #6, Box 216, Laconia, NH 03246.

April 12 was an historic day at **First FWB Church, Russellville, AL**. Pastor **Gwyn Pugh** and members celebrated the retirement of the church debt

on the present building. Guest speaker for the occasion was **Milton Crowson**, FWBBC professor. First Church has been served by 13 pastors since its organization in the 1930's.

The **South Grand River Association** in **Oklahoma** sold their campground. They have divided the yearly interest they will be receiving on the monies in four areas—one-fourth each to Home Missions, Foreign Missions, Hillsdale FWB College, and a youth camp fund for the association. The action was taken in order to eliminate the \$7,000 a year upkeep on camp facilities. The group believes they can rent other camps more economically than they can own.

Rev. **John M. Henson** was honored in April for 50 years service as a FWB minister. The occasion was observed near Hurricane, WV, where Rev. Henson lives. He is editor of the **WEST VIRGINIA FREE WILL BAPTIST**, the state publication.

CONTACT welcomes **CHURCH LIFE**, publication of **Demaree FWB Church, Visalia, CA**. **L. A. Yandell** pastors.

The men of **First FWB Church, Wilburton, OK**, presented the "Passion Play" on Easter Sunday morning at the 11:00 worship hour. Pastor **Mike Fields** said 179 attended the worship service. Two people were saved and numerous others renewed vows with the Lord.

Pastor **Bob Shockey** of **Heritage Temple FWB Church, Cannonsburg, KY**, says the group began construction in mid May on a \$175,000 sanc-

tuary and basement complex. The 40 x 90 feet structure will be finished by September.

Attendance has doubled in the last year at **Beacon FWB Church, Farmville, NC**. Pastor **Terry Hardison** said attendance surged from 75 a year ago to 150 this Easter. During the past 12 months, the congregation has begun supporting Home and Foreign Missions, the Bible College, and the North Carolina Minister-at-Large. Pastor Hardison conducts a radio broadcast and writes a weekly article for the local newspaper. The church is pointing for 200 by January, 1982.

Peace FWB Church, Spartanburg, SC, has sponsored a new mission church. The outreach is called **Friendship FWB Mission**. **Jimmy Shipman** pastors the mission group. **Johnny Bullman** pastors Peace Church. Both works are in the Palmetto Conference in South Carolina.

A new building is under construction in **Camden, SC**. **Bethesda FWB Mission Church** is constructing an auditorium with 10 classrooms, nursery, office and storage space. **Fred Kirby** pastors. The work is a project of the South Carolina Conference Home Mission Board.

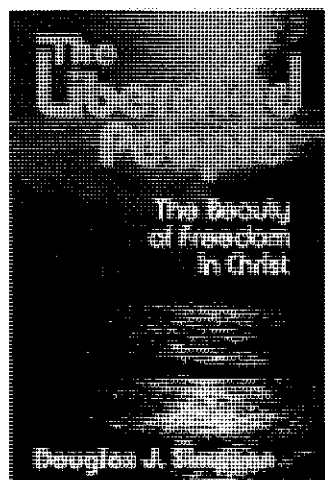
Cavanaugh FWB Church plans to begin a Christian day school this fall. According to Pastor **Carl Cheshier** the new school will use the Abeka curriculum. The group will start with the first grade and add one grade each year afterwards.

The Master's Men of **Bethel FWB Church, Little Rock, AR**, have put the finishing touches on a new fellowship hall which they constructed after raising some \$6,000. Pastor **Don Brown** said the Master's Men donated their time in order to bring the building to completion. The new fellowship hall is connected to existing buildings by two enclosed ramps.

Central FWB Church in Kansas City, MO, has relocated at 3200 Blue Ridge Extension in Grandview. Pastor **Howard Gwartney** said the grand opening Sunday on April 26 attracted 147 for Sunday School and 186 for preaching service.

Pastor **Ron Parker** of **First FWB Church, Pocahontas, AR**, baptized an 86-year old convert who was saved in his home during a revival meeting. Pastor Parker also appeared on Jonesboro's KAIT Channel 8 television, Monday, May 11, to answer questions concerning Christian education and the Pocahontas Christian Academy sponsored by First Church.

Bethany FWB Church, Norfolk, VA, designated January as Operation Friendship, a month in which members made a special effort to become reacquainted with each other through fellowship in their homes. **W. B. Hughes** pastors. ▲



- What does it mean to be free?
- Can a person truly be free and Christian in this century?
- What characterizes liberated people?
- How can I become a mature believer?

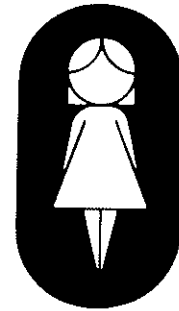
\$3.95

Randall House Publications

P.O. Box 17306
Nashville, Tennessee 37217
(615) 361-1221

Figure 5% of total order for postage if cash accompanies order. Figure 10% of total order for postage and handling if cash does not accompany order. Add \$1.00 for postage and handling if order is less than \$10.00. Prices are fluid and are subject to change without notice.

Bible Memorization — It's More Than A Child's Game



By Rachel Crawford

I grew up in a home where the Word was read and taught daily at the family altar. When I went away to school and to work, I did not continue the daily study of God's Word. Later I became a pastor's wife and God blessed our home with two children.

Even though I read the Word from a devotional point of view, I found that I really did not know how to give a reason for the hope that was in me except with a few scriptures.

I wanted our children to have a basic knowledge of the scriptures. So, when they became 10 years old, I enrolled them in a Bible memory program.

As I helped our daughter learn her verses that first year, the question came loud and strong: "How can you ask your children to do something you are not willing to do yourself?"

My husband and I both enrolled in the Bible memory program along with our children and it changed our lives!

I learned that to hide God's Word in my heart meant more than just reading. I needed to memorize the scripture and meditate on it, and let the Holy Spirit teach and even convict me.

Many times when there has been a real need in my life or in a neighbor's life, the Holy Spirit has brought scriptures to mind to meet that need.

When I am sad, there are scriptures for encouragement. When I am overcome in a fault, there are promises of forgiveness. God's Word is there to meet every need, and the Holy Spirit is present to bring it to our remembrance.

How many times have you wished that you knew more about the scriptures? Or said, "I wish I could be a soul winner," or "I wish I had greater faith?" Maybe you have said, "I really want to be a better Christian."

The reason for these desires is that God ordained that these things be the experience of His children. In His Word He not only commands us in these areas but gives instruction concerning how they may be accomplished in our lives.

In I Timothy 2:15 we are commanded to study that we might be approved by God. Proverbs 11:13 tells us that if we win souls we are wise. In Romans we find that faith comes from hearing the Word of God.

Christians have been given the Bible as the great Guide Book for a successful walk with God. Yet, many fail because they never really study the Book. In other areas of life, years are spent in preparation for a vocation or career. Without such study, failure is imminent.

How much more should we study concerning our life in Christ! Other guide books give only rules and instructions. The study of God's Word brings not only knowledge but also wisdom, understanding, joy, peace, assurance, hope and even the very presence of God. ▲

ABOUT THE WRITER: Mrs. Rachel Crawford is Woman's Auxiliary Study Course Chairman at Sylvan Park Free Will Baptist Church, Nashville, Tennessee. Her husband, Rev. Robert Crawford, is employed at Free Will Baptist Bible College in the public relations department.



Can We Survive The Mid-Century Disasters?

By William F. Davidson

Does history repeat itself? Can we predict the future by observing the past?

We are not so pessimistic that we accept the philosophy that says history is a vicious circle in which everything is predetermined and God has lost control.

But, a good knowledge of history might help us recognize contemporary danger signals so that past mistakes are not repeated.

The Problem Stated

Since the writer is neither a prophet nor the son of a prophet, it seemed somewhat presumptuous to suggest that a pattern has developed in Free Will Baptist history that might forewarn us of dangers to come.

However, we can look back and identify a recurring phenomenon that is quite fascinating.

Since the birth of the denomination, the middle of each century has brought a disaster that has driven us backward

on the one hand and given us a new motivation for growth on the other.

The 18th Century—Calvinistic Invasion

In spite of the fact that the General (later Free Will) Baptist movement was still a child (first church established 1727) in 1755, it already boasted 20 churches in 14 North Carolina counties. But rapid growth is not always a guarantee of a rosy future.

In late 1755, Particular (Calvinistic) Baptists from Philadelphia began infiltrating the General Baptist camp.

Benjamin Miller and Peter Vanhorn were commissioned as missionaries to “convert” their Arminian brothers to the south. They were to complete the work begun by John Gano, a colleague who had been serving in North Carolina since 1754.

The combined influence of Gano and the new missionaries proved too much for the General Baptists and, in December, 1755, the Kehukee Church defected to the Particular Baptists. By 1761, all but four of the General Baptist churches had defected.

The real tragedy is best seen in response by local churches to the northern invasion. Though most churches gave up their property and

pastors, only five percent of the members went along with the transition from General to Particular Baptist faith.

Most of the remnant was left without leadership or church property. Many simply left the church altogether.

Particular Baptist historian, Morgan Edwards in 1772 listed only four General Baptist churches and their pastors as representatives of the entire movement—William Parker at Meherrin, Joseph Parker at Contantony (Little Creek), William Fulsher at Matchipungo (Pungo), and a Wingfield (probably John) at Bear-River.

Meherrin was transformed into a Particular Baptist Church at the death of William Parker in 1794.

How could such a thing happen? What causes such a revolution within a growing denomination?

There were three major factors that led to the disaster: (1) The missionary zeal of the Particular Baptists, (2) The rapid loss of General Baptist leaders to Particular Baptist theology, and (3) the inability of the General Baptist laity to defend themselves against outside intervention.

The Particulars had just come out of the 1st Great Awakening—a revival that had touched all 13 colonies. For the most part, the revival had been Calvinistic in theology and the re-

newed church leaders were spurred to return others to the "true" faith.

The Particular Baptist missionary excursions into North Carolina were designed to rescue the elect from the "error" of Arminianism rather than reach the lost in the southern colonies.

The other two factors point, to a large degree, to the lack of depth among both clergy and laity in the General Baptist camp. They simply could not stand against the better educated Baptists from the north.

The 19th Century—Internal Struggles, Secret Societies

The tiny remnant recovered, grew and eventually became the nucleus for the present Free Will Baptist denomination. But before a hundred years had passed, the movement faced a second major disaster. This time strife was internal. The results were much the same.

For some time, the denomination had struggled with the question of membership in secret societies. Some churches had dismissed members that were Free Masons or Odd Fellows. Other societies might have been involved, but they were not mentioned in the literature of the period.

In 1853, the General Conference split over the question. The minutes for that year note that the Conference withdrew itself from those supporting the societies and reorganized along the lines of the "Articles of Faith of the Original Free Will Baptist General Conference and the Rules of Discipline."

The break centered around argument by Elder Alfred Moore that churches must not be allowed to eject members who joined secret societies.

The reorganized General Conference resolved that the Rules of Discipline gave each individual church "its own key,"—the privilege of transacting its own business independent of the General Conference. This gave each church the right and responsibility of dealing with the question of societies.

The Conference further resolved to "adhere to, abide by, and keep inviolate the Articles of Faith, the Rules of Discipline, and the Constitution of the Original Free Will Baptist church."

The middle of the century (1840 to 1855) also saw a number of churches

lost to the "missionary" efforts of other denominations. For the most part, the defecting churches joined the Campbellites or Disciples of Christ after a long campaign by the Disciples.

The 20th Century—Internal Struggles, Church Government

The second difficulty was followed by a period of growth and prosperity. The different conferences organized into a national association, established a four-year college, developed a foreign mission program, and firmly established a witness in a large part of the United States.

But the 20th century was to be no different than its predecessors. Tragedy struck again. In the 1960's, in a struggle over authority, property and autonomy, a large number of churches in North Carolina withdrew from the National Association to form their own movement.

Had history repeated itself? Maybe not entirely. But a good deal could have been learned from earlier struggles. In fact, the records were searched, but it was after the fact that the damage was done.

Some had taken steps that could not be retraced. Relationships had been broken. It was too late to avoid the denomination's third major upheaval in as many centuries.

Conclusion

The writer makes no attempt to predict a fourth disaster. Let's pray

that such a thing will never come to pass.

Actually, our real lesson in history here is that the three past disasters led to eventual unity, growth and progress. God has always responded in the denomination's hour of need.

Rather than projecting our fears and concerns to the middle of the 21st century, let's give attention to the tasks at hand—trusting God to do a great work among us as He did in earlier similar situations.

In fact, the most recent catastrophe gives ample cause for hope and expectation. A number of evident strengths grew out of the struggle of the 60's.

The denomination saw capable leadership step to the front to handle the difficulties sanely and patiently. Able leadership had been sadly lacking in earlier periods. Lessons in the area of educational development and leadership training had come slowly but were beginning to bear fruit.

A strong denominational spirit became evident as unity and cooperation prevailed. The long road to organization had finally led to an understanding of denominational loyalty and respect.

In all the struggles, mid 18th century on to the present, Free Will Baptists achieved a new degree of maturity. We're growing up.

Maybe! Just maybe, the fourth disaster will not be necessary. Maybe we learned our lesson well enough to see the fields white to harvest and get to the task at hand. ▲

Coming Next Month . . .

- Pastor Appreciation Issue
- Preaching—Heart Of The Ministry
- How To Get More From Sermons
- Is The Grass Greener At Your Church?
- Men From Mt. Gerizim



OUR READERS COMMENT

ENDORSES BOOK REVIEW

I am not a "letter to the editor" kind of guy. In fact, I find it contrary to my basic personality to write to an editor, either positively or negatively.

However, in this case I *must* write. The review of Dr. Douglas Simpson's book *The Liberated People* is the best I have read on one of the best books I have read.

I believe that "It's a book for believers, for the Christian serious about growth . . ." that every pastor in our denomination could and would benefit from a serious study that this book has stimulated about Christian liberty.

I especially appreciate the way Dr. Simpson has not sought to present a "philosophy" or a "side to an argument."

Again, thanks for the article and for the endorsement.

Rodney D. Whaley
Music Faculty
Free Will Baptist Bible College

NO DIVISIONS WANTED

Thank you for "Before You Leave" . . . in the April issue of CONTACT. It did my old heart good, and I rejoiced.

Every time I think about Free Will Baptists using Independents for revivals and homecomings, I almost have to go see my doctor to get a shot to lower my blood pressure.

If I want to hear a preacher of another denomination expound on his doctrine, I'll go to his church. I dead sure won't vote for him to come to my church to expound his doctrine and divide our people and stir up trouble.

If I was so ashamed of the Free Will Baptist doctrine, pastors and evangelists that I refused to use them in my church, I would go join those that I support.

Mrs. Bertha Chappel
Bastrop, Louisiana

NO HERO EXCEPT CHRIST

I am writing to commend the April CONTACT on the article "Before You Leave." I appreciate the statements made and the points brought out.

I heard one of our preachers at the state meeting say that Jack Hyles was his idol.

Brother, I appreciate what other men of other denominations are doing for the cause of Christ, but I have only one Hero—that is our Lord Jesus Christ Himself. Next to Him my denomination is very precious.

I have seen some of our churches torn apart by heresy and different kinds of doctrine which I believe to be of the devil. This is why I appreciated the article on "Before You Leave." I think you said it the way it needed to be said.

Rev. Robert E. Spencer, Pastor
Glenwood Free Will Baptist Church
Glenwood, Arkansas

EDITORIAL IS SAD COMMENTARY

I feel your April editorial, "Before You Leave," is a sad commentary on Free Will Baptist defensiveness.

I am a Free Will Baptist because I chose to be. I believe in the doctrine and teachings; I love the denomination; I put in four and one-half long years at Free Will Baptist Bible College. However, I am a Christian first, a Free Will Baptist second.

For that reason, I love and applaud the work of Dr. Jerry Falwell, Dr. Jack Hyles, Dr. Bob Gray, Dr. Gary Coleman, Dr. Bob Jones and on and on and on . . . Not because they are Independent vs. Free Will Baptist, but because they love Jesus Christ as I do and desire to see souls saved!

Surely in the labor for souls, Free Will Baptists do not have to feel the need to compete. Are we trying to build a denomination or a kingdom?

I love Free Will Baptists and respect your love and concern for our denomination. However, I feel your emphasis is definitely on the wrong track.

By the way, I was led to the Lord indirectly by an Independent Baptist. So if I ever leave (which I never plan to), I guess I will be allowed to take my salvation with me. Won't I?

Rev. Terry Hardison, Pastor
Beacon Free Will Baptist Church
Farmville, North Carolina

WILL THE REAL FWB PLEASE STAND UP?

I read the April "Briefcase." I think you were way off base and made some very rash statements. It struck me that you had something on your chest and took advantage of your position to grind your axe.

You are entitled to your opinion, but so am I! Unfortunately, I don't get the ink or the coverage you do.

It seems to me that you are saying that you are a better Free Will Baptist and that you love Free Will Baptists more than I do, simply because I would go and hear men like Jack Hyles and Curtis Hutson, or because I would order their tapes or buy their books? (If so, that's absurd.)

I'm Free Will bred, Free Will fed, and I'll be Free Will, till I'm Free Will dead! I resent you setting yourself up as a judge and jury when it comes to my loyalty, and others, simply because we may differ in our opinions about some of these fellows.

Your article gives the impression that you know of a group of our fellows who are getting ready to stage a wholesale walkout over to the independent camp. I just don't believe it.

I don't know what makes you feel that way. Evidently someone has been uncharitable to you. If you are talking about criticism, we all

must learn to live with it.

It seems as though some of you fellows who sit in offices and run your departments don't want any kind of criticism. You spend your time criticizing the fellows you say are doing the criticizing, but you don't want them to criticize you or those who think like you.

And yet, you want our prayers, our good will, our money, and our business. And you and I both know, if you get one, you're going to get the other.

So, Mr. Editor, don't write off those fellows from whom you have heard some criticism. Don't wave goodbye too soon, because I got a sneaking suspicion that some of those fellows who may have taken in an Independent conference or two, love Free Will Baptists just as much as you do and plan to be around for a long time.

No, I don't think this is our greatest area of concern. I feel that there are much more serious issues that face us than a "gaggle" of Free Will Baptists going off to an Independent conference.

Write about some of these issues. And then let the REAL FREE WILL BAPTIST PLEASE STAND UP!

Rev. Billy M. Bevan, Pastor
Hilltop Free Will Baptist Church
Fuquay-Varina, North Carolina

informed
prayer
is effective
prayer

MISSIONS
HOTLINE

(615)
361-5005



Worldwide Witnesses



THE NATIONAL ASSOCIATION OF
Free Will Baptists

THE SECRETARY SPEAKS

By Melvin Worthington

The commission to the Church is to preach and teach the gospel to the entire world.

The challenge facing the Church has not diminished in light of the fact that over two billion people have not yet heard the gospel.

The conviction needed by the Church is that it is responsible for publishing the gospel. This conviction must grip us all, ministers and members alike.

God is still calling ambassadors, witnesses and servants. Our vision must include the world.

Worldwide witnesses of the Lord Jesus must be aware of three basic things.

The Truth

God has always used men to advance His Church. The Bible is filled with great men who were mighty instruments in the hand of God.

While seeking to develop effective methods to fulfill the great commission, the Church sometimes forgets that God uses men.

One keen-eyed giant of God, E. M. Bounds, wrote, "The Church is looking for better methods; God is looking for better men. What the church needs today is not more machinery or better, not new organizations or more novel

methods, but men whom the Holy Ghost can use. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men."

The Traits

Those who proclaim the gospel must practice it. As ambassador and witness, the man of God preaches the gospel by precept and practice. His conduct conforms to his creed; his deportment duplicates his doctrine; his behavior blends with his belief.

God's ambassador is characterized by holiness, honor, honesty, humility and happiness.

Again, E. M. Bounds says it for us, "The glory and efficiency of the gospel are staked on the men who proclaim it . . . the character as well as the fortune of the gospel are committed to the preacher. He makes or mars the message from God to man. The preacher is the golden pipe through which the divine oil flows. The pipe must not only be golden, but be open and flawless, that the evil may have a full, unhindered, unwasted flow."

God's man must be strong to withstand. He must be Spirit-filled, sincere in the work, sound in Word and supplied with wisdom.

The Task

God's man has the ministry of reconciliation (II Corinthians 5:18). As ambas-

sadors of Christ, ministers are to do what Christ would do if He were personally present. They make known the nature and conditions of God's reconciliation, as well as press for its acceptance by men.

Along with the ministry of reconciliation, God's man has the message of reconciliation (II Corinthians 5:19). Ministers as ambassadors urge, explain, persuade and state the terms on which God is willing to be reconciled with men.

God's man models reconciliation (II Corinthians 5:21). "At all times, and in all countries, an ambassador is a sacred character, and his person is regarded as inviolable. He is bound implicitly to obey the instructions of his sovereign, as far as possible to do only what the sovereign would do were he himself present" (Albert Barnes).

God's man must say with the Apostle Paul, "Be ye followers of me, even as I also am of Christ" (I Corinthians 11:1). Being an ambassador for the Almighty is the highest calling one can receive. ▲

The Secretary's Schedule

- July 2-5** Primitive Baptist Annual Conference, Hartland, New Brunswick, Canada
- July 19-23** Forty-fifth National Association of Free Will Baptists, Louisville, Kentucky

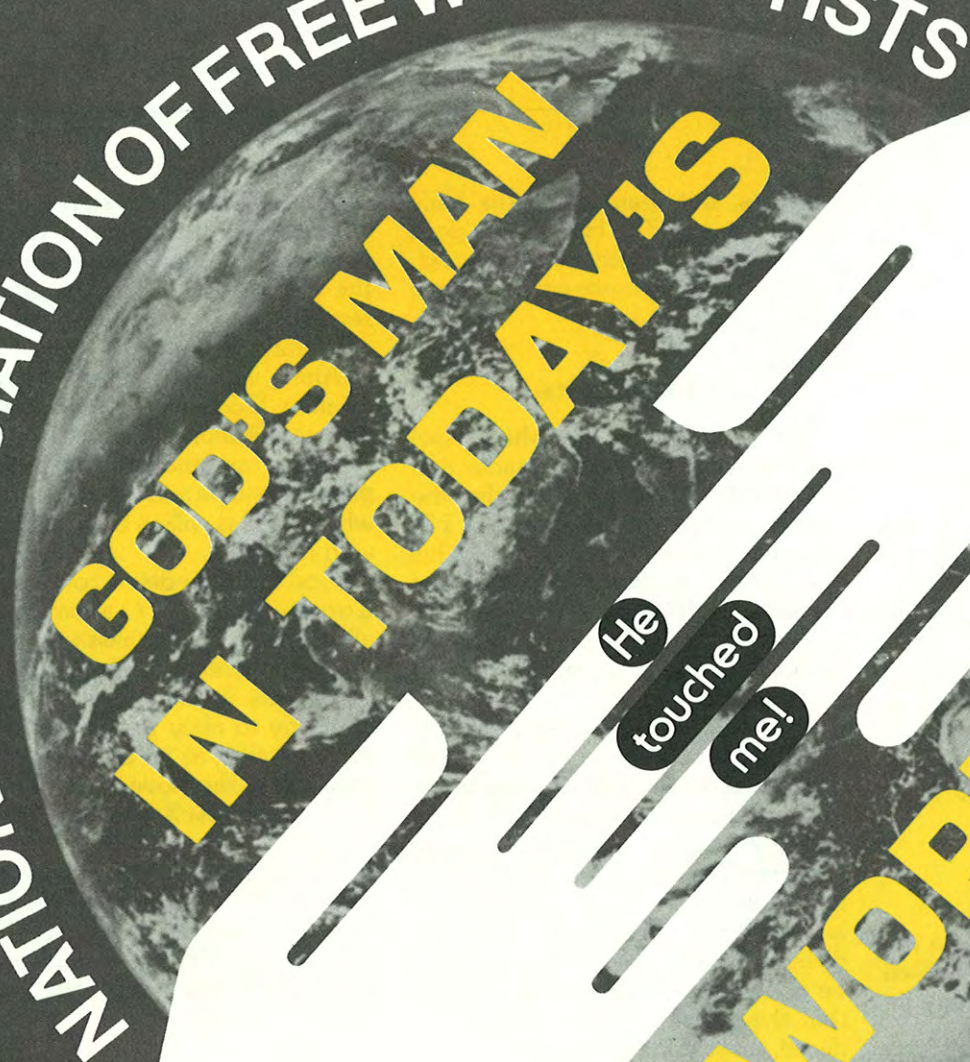
CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second class postage paid at Nashville, Tennessee

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



**GOD'S MAN
IN TODAY'S**

He
touched
me!

WORLD

45TH ANNUAL CONVENTION

Commonwealth Convention Center Louisville, Kentucky

JULY 19-23, 1981