

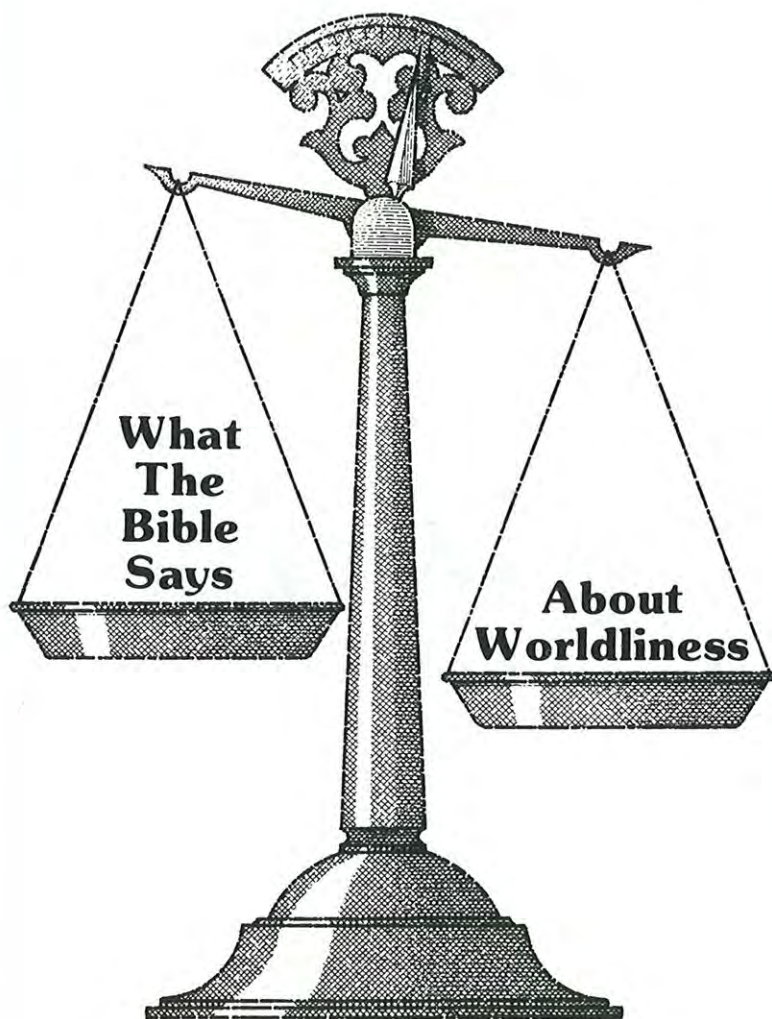
FEBRUARY, 1983

Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

**Have You
Returned
His Love?**





By Steve Lytle

Worldliness by dictionary definition means being "of this world, temporal or secular: opposed to heavenly, spiritual, etc. . . . devoted to or concerned with the affairs, pleasures, etc., of this world."

On the other hand, W. E. Vine says that the "world" is "the present condition of human affairs in alienation from and opposition to God." The Greek word is *cosmos*, and does not in this case refer to the inhabited earth, but

rather to the world system separated from and opposed to the God of Heaven (see John 7:7, 8:23, 14:30; I Corinthians 2:2; Galatians 6:14; Colossians 2:8; and James 1:27).

That being the case, worldliness is interested in the temporal rather than the eternal, the secular instead of the sacred, and the pleasure and well-being of man rather than the will of God.

We agree with Virginia Pastor Dale Burden who wrote in *CONTACT* (October, 1978) that worldliness is "thinking and living like the world. Living for things that feed the flesh and foster pride."

In his commentary on the book of Romans, Dr. Robert Picirilli concludes:

The world is really the spirit of the age. The world system is a whole way of life, under the supervision of Satan (the god of this world), and carefully organized to express the philosophy, the mind of the wicked one.

From this basic introduction to the subject, two general observations emerge. One, worldliness is not pleasing to God. Two, it is harmful or detrimental to the believer.

Worldliness is not pleasing to God. This is made abundantly clear in passages such as I John 2:15 ("If any man love the world, the love of the Father is not in him.") and James 4:4 ("friendship of the world is enmity with God . . .").

Worldliness is sin. It is contrary to the nature of God, and competes with God for the affections of men. The worldly person is conformed to this world (Romans 12:2), and follows the dictates of the "god of this world" (II Corinthians 4:4). Thus, he cannot please the Lord.

Worldliness harms the believer. If the first observation be true, we can take the second for granted.

Worldliness makes God the enemy of the believer (James 4:4)! The love of God cannot operate in his life (I John 2:15). He is spiritually weakened, and divided in his loyalties (Matthew 6:24), and unable to bear spiritual fruit (Romans 8:5-6). His life is mediocre at best, and certainly not what the New Testament envisions as normal for a dedicated believer in Jesus Christ.

Spirit of Worldliness

Let us now consider how the sin and spirit of worldliness operate in the lives of God's people. Generally, we relate worldliness to life's externals—to certain outward manifestations which to us indicate lack of dedication to God and a worldly heart.

Depending on the period of history and the cultural conditioning of a given society, such practices as theater attendance (movies), card playing, ball games, long hair on men and women wearing makeup have been interpreted by a large segment of evangelical Christianity as being worldly, and not proper for a born again believer.

There is often an underlying biblical principle governing our attitude toward

certain of these practices (i.e., I Corinthians 11:14—long hair on men as blurring the distinction between the sexes). I am a firm believer in applying biblical principles to life's situations.

However, I feel that in confronting the problem of worldliness we frequently treat the symptoms instead of the disease. We condemn certain practices that we view as being worldly and feverishly treat the symptoms, while allowing the disease to remain latent in the believer's life. As Martin Lloyd-Jones puts it:

The world is so subtle, worldliness is such a pervasive thing, that we are all guilty of it, and often without realizing it. We tend to label worldliness as meaning certain particular things only, and always the things of which we are not guilty . . . Worldliness is all-pervasive and is not confined to certain things.

We also tend to equate spirituality with outward conformity. I do believe there should be a certain amount of conformity and similarity among believers in a given culture, simply because we are all born again people and share in common the divine nature which produces holiness (Ephesians 2:8-10; II Peter 1:4ff).

But at the same time, outward conformity does not guarantee a spiritual Christian. Because a person does not attend movies does not mean his heart is pure. Because a girl wears modest length dresses (and I'm all for modesty, decency, and propriety in women's clothing), does not mean she is modest.

In reality, worldliness is a sin of the heart, mind, and will, and must be seen as such in order to be dealt with properly. I fear that Satan has a field day among Christians over the issue of what constitutes worldliness.

The more conservative brethren see other evangelical Christians who perhaps are more broad minded with a shorter list of "don'ts" as being worldly and compromising. The more conservative are criticized as practicing legalism.

Attitude of Worldliness

Worldliness is a spiritual disease affecting (1) attitudes, (2) values, and (3) the overall outlook on life. We need not only to understand it better, but also to lay a foundation for the spiritual

surgery necessary to cure it.

Lloyd-Jones calls worldliness "an attitude towards life." Many Christians are acceptant, tolerant, and even friendly toward the world system.

For example, we learn to be worldly when we watch offensive television programs and find ourselves laughing at a humorous remark, even though it contains filthy language. We are miserable captives of time and space when we read or hear of injustice, of atrocities being perpetrated, of the hunger and suffering that are destroying millions, and we remain unmoved, and all too often, uncaring.

Worldliness means that we are self-centered instead of others-centered. It means we become immune to and jaded by the sin that rampantly runs all around us ruining men's lives and sending them to an eternal hell.

But let us remember that if our friendship lies with this world, or our acceptance and toleration as well, our attitude is wrong, and we are at enmity with God.

Values of Worldliness

Our values reflect our true spiritual condition. When a comfortable, prosperous, things-oriented life becomes the dominant goal of our lives, for example, other, more important considerations such as church, family, Bible reading, and cultivation of the spiritual life are ignored entirely or receive token recognition. Thus our value becomes warped and we "lay up treasures on earth" (Matthew 6:19).

For many, peer pressure and the desire to be accepted is a false value by which decisions are made, especially by young people.

Instead of weighing the possible impact of a contemplated action in light of God's Word, a teenager will often allow the incorrect value (i.e., what's expected or desired of him by his peers) to determine what he does or does not do. Thus it is obvious that before a person does worldly things, he first has a worldly heart.

Outlook of Worldliness

Finally, let's see worldliness as an outlook on life. I think that especially in the Sermon on the Mount, and more

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Melvin Worthington

Editor-in-chief: Dr. Melvin Worthington

Editor: Jack Williams

Editorial Assistants: Kristi Bryan

Melody Shrewsbury

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WORLDLINESS (From page 3)

specifically in Matthew 6:19-34, the Lord Jesus clearly shows us the danger. Of course, one's outlook on life is closely related to both his attitudes and values, so much so that it may be impossible to separate them. Outlook on life includes both attitudes and values.

Jesus warns about unspiritual attitudes and unbiblical values in regards to "things" in Matthew 6:19, "Lay not up for yourselves treasures on earth;" and in verse 24, "Ye cannot serve God and mammon."

In verses 25-34 He teaches that worry over the future and preoccupation even with the legitimate cares of life are also subtle forms of worldliness which threaten us far more often than we realize.

Worldliness then is an ever-present danger and we must face it. "The danger of worldliness should be made . . . real to our people," writes Pastor Dale Burden. But how can this best be done? As Robert Picirilli, commenting on Romans 12:2 writes:

Nor can we avoid this conformity (to the world) simply by making out a list of a few specific 'worldly' things we will not participate in. No, the world's philosophy cuts too deep for that, and touches on values, standards, ideals, ambitions, fashions—in short, every thing about life . . . We have got to be determined . . . to refuse to let the world's 'mind' set our life-style.

Four Ways To Cure Worldliness

I offer four suggestions, which I feel constitute a biblical cure for worldliness.

NUMBER 1: *We must truly love God and our fellow man.*

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:37-39).

Dale Burden was correct when he wrote, "We can warn of worldliness, name sin, lay down all the prohibitions possible, and still not cure . . . worldliness. The sin of loving this sinful world can only be cured by finding a greater love."

In his outstanding book *True Spirituality*, Dr. Francis Schaeffer suggests that we are "to love God enough to be contented, and . . . to love men enough not to envy." Surely if this kind of love is present in our hearts, there will be no room for loving this world, and this horrible sin will be struck a death-blow.

NUMBER 2: *We must be heavenly minded people, saturating our minds with the Word of God and the things of God* (Romans 12:1,2 and Colossians 3:1-4).

Not only must we separate ourselves from the world system, not allowing ourselves to be fashioned in its mold, but we must also be "transformed by the renewing of your mind."

"It is the *mind* that is the center of the transforming activity of the Spirit in the life of the believer," declares Charles Ryrie.

The world would "brainwash" us with its philosophy, values, and standards. We must not allow this to happen. Instead, we must be "brainwashed" by the Holy Spirit using the Word of God. "Thy word have I hid in mine heart that I might not sin against thee" (Psalm 119:11). Daily Bible reading and meditation, along with memorization of the scriptures are necessary. Training our minds to think on the things of God (Philippians 4:8) will bear the blessed fruit of holiness.

NUMBER 3: *Order the priorities of your life.*

God's Word teaches that we must "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

This is the answer to the problem of wrong attitudes, worldly values, and a time and space centered outlook on life. Decide that God is going to be number one in your life, and that other biblical priorities such as family, the church, and Christian service are going to take precedence over temporal matters.

I suggest that we read and reread such passages as I Timothy 6:6-11; Philippians 4:11-13; and Hebrews 13:5 to give guidance in this area.

NUMBER 4: *Learn to apply biblical principles to specific situations of life.*

In order to avoid the Devil's worldly traps and even "the appearance of evil," we must discover biblical principles

and let them guide us in making correct decisions. Professor Leroy Forlines states:

It is through the application of principles that the Bible remains an up-to-date book. If it were not for the application of principles the Bible would be obsolete. Situations change; principles are permanent.

Charles Ryrie suggests four principles to help us decide in cases of things which are questionable. First, "Use, but do not abuse the world." We are in the world, but must not be of it, nor must we allow even that which is good to dominate us.

Second, he adds that we may "enjoy, but not love the world" (I Timothy 6:17). In other words, we are free to enjoy that which God gives us in His Providence, but we must not set our hearts on it to the exclusion of a vital relationship with the Lord.

Third, "never hinder the growth of another Christian." God's Word prohibits us from doing anything which may hinder another believer's spiritual growth (I Corinthians 8:13). We should always take into account the prevailing conviction of the majority of God's people, and at times be willing to *not* do certain things which we may feel as perfectly permissible for the sake of the total body of Christ.

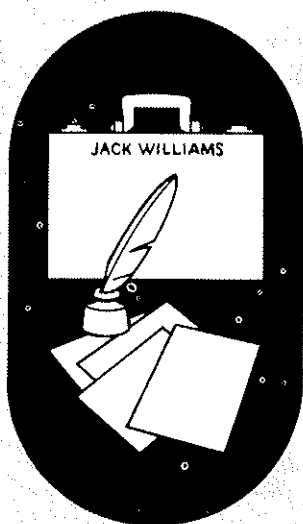
Finally, Ryrie says "we must do all to the glory of God" (I Corinthians 10:31). This verse is the key principle for the Christian, and if we honestly do everything to magnify, exalt, and honor our Lord, this world system will have no hold on us.

A famous philosopher once said, "Show me your redeemed life and I'll be inclined to believe in your Redeemer."

May God help us to confess the sin of worldliness, and then by His grace rededicate ourselves to live so that this world can see the transforming power of the gospel in those of us who call ourselves Christians. ▲

ABOUT THE WRITER: Reverend Steve Lytle is a Free Will Baptist missionary to Panama. The North Carolina native earned the Bachelor of Arts degree at Free Will Baptist Bible College.

Briefcase



I feel better about my denomination than the farmer who sent his wife an anniversary card with the bitter-sweet message: "I've never met a woman who would make a better wife than you. But I'm still looking."

I'm content being a Free Will Baptist. And I can think of at least 10 good reasons why you should be one.

We believe the Bible. All of it! We do not warn members to avoid certain Bible verses because we're afraid they might contradict what we teach.

I went to a man's home for supper 22 years ago. He saw my well-marked Bible and asked, "Do you mark out the verses you don't believe?" I was horrified at the thought. (Maybe he was joking with me; at least, he smiled when he said it.)

If it's in the Bible, FWBs believe it book, chapter, and verse. Bible history, science, geography, philosophy, theology, sociology—we believe everything the Bible says.

We preach the Bible. No FWB preacher is ordained to preach anything except the Bible. Free Will Baptist ministers are only authorized to give sermons, lectures, and talks on what is found between the covers of the Bible.

In fact, every preacher promises to preach the truth or surrender his credentials if he by misconduct or false doctrine ever breaks the vow.

We practice the Bible. Admittedly, we find it easier to believe the Bible and to preach it than to practice

it. But FWBs take living what the Bible teaches as serious business.

We do not prize theoretical Christianity, but one that makes a difference in practical living and results in changed lives.

We acknowledge the priesthood of the believer. No authority in the FWB denomination attempts to umpire between the individual believer and God.

Every FWB believes that he is personally responsible directly to God for his every thought, action, and attitude. He knows that if he doesn't come to terms with God, there aren't enough preachers in the world to pray him right when he's wrong.

We recognize the autonomy of the local church. What that means is every FWB church holds title to its own property, calls its own pastor, elects its own officers, transacts its own business, and in general stands or falls on its own merits.

No authority in the denomination can reverse a decision made by a local church. We trust each other to do the business of God like men of God.

We affirm the freedom of the will. That's why we're called "Free Will" Baptists. We believe that God gives every man the ability to choose whether or not he wants to be a Christian, and then leaves man's free will intact as he determines whether or not he chooses to remain a Christian.

We make good citizens and good neighbors. You can count on FWBs to vote in every election, because we care about this country. We like to have our say and we don't hesitate to plug our candidates and pull the voting levers.

I'd rather have an FWB for a neighbor than anybody else. If you have an FWB neighbor, you know your home is safe as well as your wife and children. Most of us mow our yards, too.

Ten Reasons Why You Should Be A Free Will Baptist

We admit that we have problems. Free Will Baptists are great folks, but we don't always agree with one another. And we're human enough to admit it.

We see this as a strength, not a weakness. Living with our different points of view adds a dimension of intellectual and spiritual honesty that you don't see every day.

We haggle over little issues and hammer out areas of mutual agreement on big issues. But we still hang together. We're that much of a family.

We've had some hard knocks, but we've bounced back every time. We know what it means to work together and listen to the other guy's point of view.

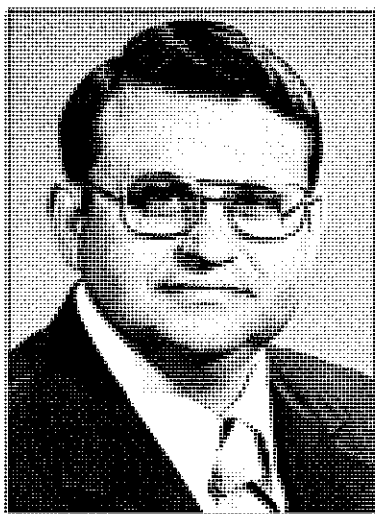
We promote worldwide evangelism. While we believe that the local church is autonomous, we also believe in getting together to pool our resources and skills to reach the world with the gospel.

Home and foreign missions is one note found in every church. We believe that Jesus meant what He said about going into all the world. We feel responsible for everybody everywhere.

We know we aren't the only people going to heaven. And are we glad! We're so happy that others preach Jesus and care for lost humanity.

But we like the way we do things better than anyone else. We don't claim exclusive rights to God and His promises. We don't want to throw mud on anybody else's church sign. However, we are what we are by choice.

If someone comes to your house from the local Free Will Baptist church, open the door and invite him in. You'll be glad you did! ▲



Leave Your People Alone!

By Jackie Creech

“Man, did I skin their hides and then tack them to the wall yesterday!” “This preacher lowered the boom in that sermon. I let that crowd have it with all fours.” “I tore those folk out of the frame.”

“That old biddy went home with all of her feathers plucked.” “I am going to keep raking them over the coals until they get on the stick.”

Have you heard similar statements when the preachers in your area get together for Monday morning coffee? Sad to say, sometimes these words do fall from the lips of some of us “tender, concerned, compassionate servants of God and faithful shepherds of the sheep of God’s fold.”

There’s no doubt the Bible teaches us to preach the Word and to reprove and rebuke when reproof and rebuke are needed. But we also need to remember the rest of that verse, “. . . exhort with *all longsuffering* and doctrine (teaching)” (II Timothy 4:2).

This is one of those areas where pastors need to learn the lesson of longsuffering in order to be the spiritual leaders of the people. Somewhere back down the line, some faithful shep-

herd of God’s fold exercised a lot of longsuffering grace with us.

We all love to see people get saved and begin to grow in the Lord. What a joy to see their zealotry in their new-found faith. As they become rooted in the Word of God, we see their lives almost transformed before our eyes. Their spiritual lives blossom and soon the fruit of the Spirit is quite evident. We know that God has been at work to bring them to maturity.

However, most of us also know the frustration of seeing those come into the church who, regardless of how much you try to help them, just do not seem to progress. When you think they are about to the place where you will begin to see some fruit, something happens that sends both you and them into the slough of discouragement.

That’s when you feel that all your labor has been in vain. You do not doubt their profession, but you surely do question their progress. Instead of giving up on these folks, I think it’s time we tried something else.

You Don’t Have To Be The Holy Spirit.

First, it helps to know that you are not the Holy Spirit and that you cannot do His work. We must not feel that the spiritual progress of our people is left entirely up to us. If that weak person is genuinely saved, then the Holy Spirit is at work in his life too.

The truth of the matter is that the weak saint is not yielding himself to the Spirit’s direction so that he can be brought to maturity. We might persuade him to do what we want, but if he does not do what God wants him to do, he will never mature.

Instead of beating that poor, weak sheep over the head and raking him over the coals, we will have to earnestly pray *for* him and *with* him that he will yield to the working of the Holy Spirit in his life. He needs to be helped not hurt. As you know, it does not take many hard licks to kill a sheep that is already weak and ill.

Wait For The Crop To Grow.

Second, don’t think that you have to know exactly how deep-rooted every plant is in your vineyard. Certainly, we must be concerned that each plant is rooted and grounded in the Lord and producing fruit. However, they may have developed more than we realize.

My hobby is raising a garden and rooting plants like azaleas and rhododendrons. Sometimes I have some plants that are just not growing as I would like to see them grow. Signs of life are there, but they are not producing. I know something is wrong, but I do not go down the row and pull up every weak plant and inspect its root system.

Sometimes you feel like doing that, but instead, you dig around them and add a little fertilizer and keep them watered, and before long, you have

healthy plants. To have pulled them up would have meant their sure death.

No, you do not lower the boom on them nor jump on them with all fours. Those weak ones need some tender love and care. Again, most of us need a lesson in longsuffering. We want super plants producing super fruit in a super short period of time.

Leave The Judging To God.

Third, do not feel that you have to be the final authority and judge of every person's spiritual maturity and development in your church. If you do, you are going to face some shocking disappointments.

Again, we know that the pastor will stand before God to answer for his ministry and, like Paul, we want to present all our people as "chaste virgins." However, I have found that some that I thought were the most mature, when the real test came, proved to be the least mature. On the other hand, some I thought to be unspiritual turned out to be the most spiritual.

Those seemingly mature ones had met my standard of maturity but failed God's, while some others failed to measure up to my measuring stick, but God had done a strong work in their lives.

When Jesus warned against the Pharisees' hypocrisy in the Sermon on the Mount, He made it clear that many things we do for Him must be done out of the reach of other men's awareness and seen only by God in secret (Matthew 6:18) in order to obtain His approval. So it is not always those who appear to be mature who are mature.

May God help us as pastors and teachers of His people to firmly "Preach the Word." We must ever be "instant in season, out of season." There is always the place to "reprove, rebuke" in our ministries, but let's never forget to "exhort with all longsuffering and doctrine" (II Timothy 4:2).

We just might begin to see more real spiritual progress among our weak sheep if we leave them alone and let God work in their lives. ▲

ABOUT THE WRITER: Reverend Jakie M. Creech has completed six years as pastor of Prospect Free Will Baptist Church, Dunn, North Carolina. He graduated from Free Will Baptist Bible College in 1961 and subsequently pastored churches in Georgia and South Carolina before assuming his present position.

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November, 1982

RECEIPTS:

State	Design.	Undesign.	Total	Nov. '81	Yr. to Date
Alabama	\$ 141.00	\$ 170.00	\$ 311.00	\$ 1,663.82	\$ 11,708.66
Arizona	.00	.00	.00	.00	359.38
Arkansas	.00	3,334.59	3,334.59	4,392.84	38,769.33
California	.00	856.70	856.70	1,173.54	11,622.65
Florida	.00	33.33	33.33	3,116.17	15,465.63
Georgia	3,626.85	420.00	4,046.85	1,159.00	25,940.74
Hawaii	.00	110.00	110.00	.00	235.00
Idaho	.00	225.34	225.34	88.53	444.12
Illinois	.00	.00	.00	1,385.04	65,794.36
Indiana	.00	68.21	68.21	50.00	275.00
Kansas	.00	.00	.00	.00	1,934.31
Kentucky	.00	150.00	150.00	270.00	507.00
Maryland	.00	90.00	90.00	70.00	460.00
Michigan	6,425.15	219.30	6,644.45	4,182.01	42,158.13
Mississippi	350.34	657.01	1,007.35	493.61	7,730.09
Missouri	6,637.07	.00	6,637.07	6,326.36	66,935.93
New Mexico	143.89	31.95	175.84	.00	1,401.90
North Carolina	25.00	400.00	425.00	673.69	7,878.72
Ohio	370.04	2,387.93	2,757.97	1,016.40	22,927.39
Oklahoma	21,984.71	9,829.19	31,813.90	27,107.39	304,444.28
South Carolina	.00	.00	.00	.00	25.00
Tennessee	1,055.76	1,281.61	2,337.37	789.30	15,150.24
Texas	6,833.79	831.39	7,665.18	2,665.06	42,701.72
Virginia	.00	93.59	93.59	46.78	770.49
West Virginia	475.75	25.39	501.14	11.50	895.09
Totals	\$48,069.35	\$21,215.53	\$69,284.88	\$56,681.04	\$686,535.16

DISBURSEMENTS:

Executive	\$ 1,381.50	\$ 9,134.95	\$10,516.45	\$ 8,822.15	\$115,329.40
Foreign Missions	34,239.78	3,080.54	37,320.32	25,673.35	332,155.02
FWBBC	4,278.48	3,080.54	7,359.02	7,118.51	78,968.84
Home Missions	7,450.23	2,295.34	9,745.57	9,396.63	111,192.52
Retirement and Insurance	519.87	2,234.91	2,754.78	3,601.14	30,552.39
Master's Men	115.20	1,208.07	1,323.27	1,765.61	14,696.30
Commission on Theological					
Liberalism	60.01	181.18	241.19	303.65	2,675.74
FWB Foundation	.00	.00	.00	.00	100.67
Convention	.00	.00	.00	.00	740.00
Hillsdale College	15.97	.00	15.97	.00	115.97
Historical Commission	8.31	.00	8.31	.00	8.31
Totals	\$48,069.35	\$21,215.53	\$69,284.88	\$56,681.04	\$686,535.16



Have You Returned His Love?

By Morris Chalfant

An air of excitement hung over Rome that February 14, A.D. 269. Young men had been sacrificing to the wolf destroyer god during the previous two weeks, hoping that the crucial drawing of a girl's name would bring happy companionship for the coming year.

This heathen feast of Lupercalia was not significantly affecting the band of Roman Christians, except that special prayer was being made for one of their finest members, a physician named Valentine. His powerful witness and compassionate treatment of persecuted Christians had resulted in imprisonment.

There seems little doubt that Valentine had been communicating to members of his family by means of homing pigeons with messages pricked on heart-shaped violet leaves—messages like, "Remember your Valentine," and "I love you."

February 14 would be his execution day. Claudius Caesar II was infuriated by Valentine's prison work for Christ. Asterius the jailer had been converted, and his blind daughter healed through prayer.

Guards led Valentine to the execution site where he was martyred. But over the centuries Valentine has come to represent love. The day of his martyrdom has become a day to honor love.

Whether the story is true, we do not know. But wouldn't this be a happier world if people expressed their love for each other more often!

And wouldn't we be better Christians if we expressed more clearly and more constantly our love for Christ!

We need to get back into the habit of loving Jesus and letting other things take a secondary place. We need to return to our "first love."

While walking past a church one day, a man saw a young boy come out, all by himself. It was not Sunday, so the man asked, "Was there a service in church today?"

"No," the boy replied. "I was just praying."

Thinking the lad might have some problem that required help, the man then asked, "What were you praying for, son?"

The little boy answered. "Nothing. I was just loving Jesus."

There is no higher occupation for a human being than loving Jesus. When Christ was asked which was the greatest commandment, He replied: "The most important one is this: Hear, O Israel, the Lord our God, the Lord is one; love the Lord your God with all your heart, with all your soul, with all your mind and

with all your strength" (Mark 12:29, 30 NIV).

Valentine's Day has become a yearly reminder that a search for love is one of the great quests of the human heart.

If you have sought in vain for satisfying love, if you cannot find love in your heart for others or in their hearts for you—open your heart to God's love as revealed in the sacrificial death of His Son for you. Your search for satisfying love will be at an end, and your soul will drink deeply from the wells of salvation.

When receiving a message of love, one has a choice—to either accept or reject that message. God, knowing His own creation had the choice of accepting or rejecting His love overtures, nevertheless continued to send them. At one point in time His "Word was made flesh, and dwelt among us" (John 1:14).

All has been sent by Him who cared enough to send the very best. "For God so loved . . . that he gave his only begotten Son" (John 3:16).

What is your response to God's Valentine? Have you returned His love? ▲

ABOUT THE WRITER: Reverend Morris Chalfant is a pastor/writer/missionary who resides in Norwood, Ohio. He has written seven books.



By Anne Worthington

Why is it that everyone loves a baby . . . until it's time to keep the church nursery? Every church I have attended has had a major problem getting someone to keep the nursery.

It has been my experience that either the mothers of the babies, young teens, or the same sitter, disgruntled few staff the nursery Sunday after Sunday. Somehow we have failed to realize that maintaining the nursery is just as much a ministry as teaching Sunday School or any other position one may hold in the local church.

In 1972 when my pastor husband and I moved to the First Free Will Baptist Church in Albany, Georgia we found a lovely, well-furnished nursery, but the same old problem—no one willing to staff it.

We had a growing church, with babies being born regularly. We realized that in order to attract and keep couples with nursery age children we would have to provide a nursery with a reliable staff.

Our young teens were eager to help, but mothers were reluctant to leave their babies with them. At the same time, the mothers didn't want to take up permanent residency in the nursery every service. So a workable plan had to be activated.

We called a meeting of all the women of the church, including the teens. (Teens make capable, reliable nursery workers, but should be teamed with adults.)

It was suggested that if enough women would volunteer, no one person should have to stay in the nursery more than once a month. This meant that they would keep the nursery at their appointed time each month and would not be called upon until the same time the next month. We were amazed at how many women, young and old, were willing to assist on that basis.

At that point I posted a list of Sunday and Wednesday services, along with the names of those on nursery duty. Obviously, those who taught Sunday School or sang in the choir had to be scheduled during evening services. Some of the older women preferred fifth Sunday responsibility

Staffing The Church



because they would be called upon only once every quarter.

Twelve women were asked to be monthly chairmen. (Herein lies the key to success.) I was the overall coordinator, seeing to the needs of the nursery. But the monthly chairman was responsible for calling each worker each week to remind her of her duty.

The monthly chairman was also responsible for checking during each

service to make certain there was adequate staff. Other duties included laundering the crib sheets weekly and reporting any supply shortages to the nursery coordinator. I might add that it is essential to call each worker each week, if you want to be successful.

Copies of the nursery staff list were given to each worker at the beginning



NURSERY (From page 9)

of the church year. A copy was given to the church secretary so she could include the names in the weekly bulletin, along with the name and phone number of the monthly chairman.

Each month a copy of the staff list was given to the chairman for that month. This list included the names and telephone numbers of all the workers.

If a worker was unable to keep the nursery at her appointed time, it was her responsibility to get a substitute or inform the monthly chairman so she could make arrangements.

At the beginning of the new church year, another meeting was called and we began again. Some withdrew their names; others were added. The schedules of some changed so the list had to be revised. Some years the staff had to be increased, other years decreased.

At one point we had a baby boom and had to increase our staff to 22 workers a week, but after a couple of years the baby boom ceased and we decreased the number of workers accordingly.

In all my experiences in the church nursery, this proved to be the most workable method. The idea has been passed on to other churches and has worked well for them.

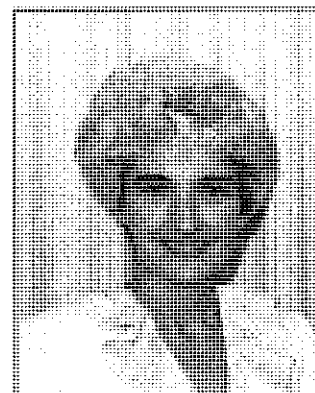
Why not give it a try! It will give women, who perhaps don't feel qualified to do anything else, a place to serve.

By the way, don't limit workers to women. We used husbands and wives, especially during evening services, because our nursery was in a building separate from the sanctuary, and the women were somewhat apprehensive about staying alone.

Keep in mind, the secret to success is the monthly chairman doing her job, and the nursery coordinator following

up to verify the results.

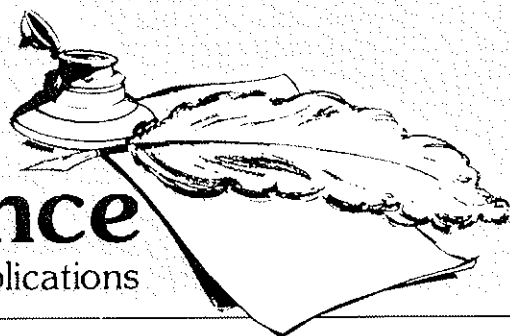
Everyone loves a baby... especially when she/he is not stuck in the church nursery with it every Sunday!▲



ABOUT THE WRITER: Mrs. Anne Worthington is a member of Donelson Free Will Baptist Church, Nashville, Tennessee. She is completing 10 years on the Woman's National Auxiliary Convention Executive Committee.

Free Will Baptist Writers' Conference

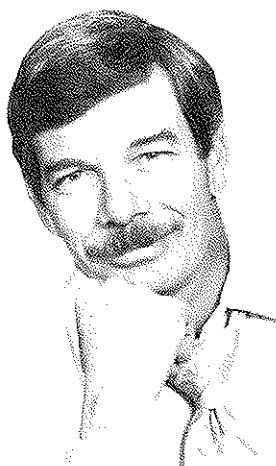
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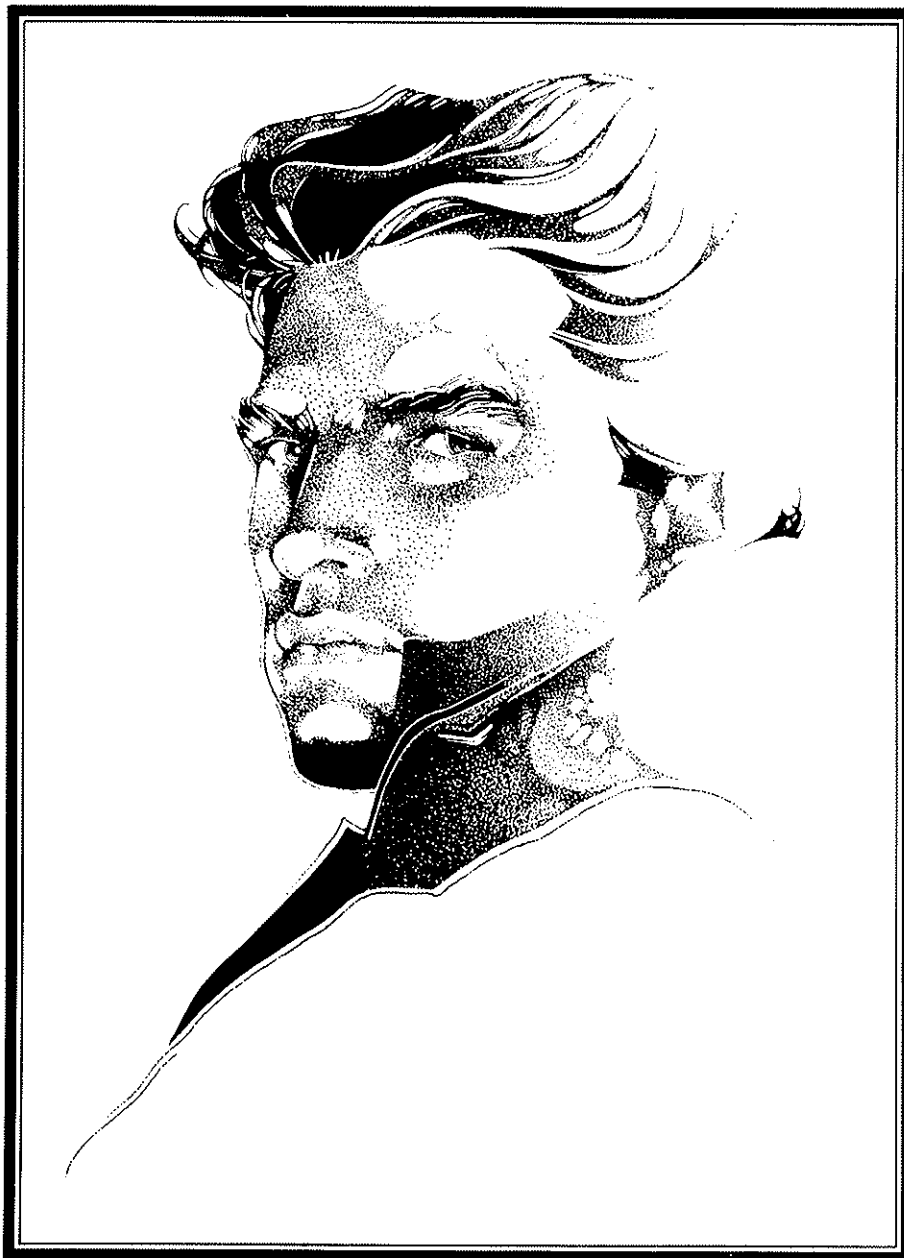
May 13-14, 1983

**Free Will Baptist Bible College
Nashville, Tennessee**

For Additional Information Write:

Free Will Baptist Writers' Conference
Dr. Malcolm Fry, Conference Director
P.O. Box 17306 • Nashville, Tennessee 37217

The Bad Seed



By Marvin Bryant

Why is it that when something happens, God is always called on the carpet as the prime suspect? Check Matthew

13:24-30 for a sample of this type reasoning.

When the crime was first discovered, the prosecuting attorney (the servants) began with, "Sir, didst not thou sow good seed in thy field? From whence then hath it tares?"

Jesus quickly declared God not guilty by stating, "While men slept, his enemy came and sowed tares . . . and went his way."

Some big name sinners like Elvis Presley and John Lennon have come and gone, but the seed remains and the tares are thriving. And what was said by the permissive parents? "It's only a passing fad." But the fad failed to fade. Some of our old timers preached on short-haired women, but the big need of today is someone to preach on long-haired men.

Our churches bounce with songs that have Christian lyrics and a hard rock beat. And the defense is, "It keeps the young folks from going out into the world!" Why should they? We have brought the world into the Church!

When all is said and done, it's David in Saul's armour. It didn't fit David and it won't fit our youth today. If we can't win the battle against the giant of sin with a slingshot-gospel and the God of Israel, let's give up and go home.

Unisex has become so prevalent that it's difficult to tell the boys' choir from the girls'. Some of the unmanliness has worked its way into the pulpit. The last time I checked, I Corinthians 11:14 and Romans 12:2 were still in the Bible and still backed by the authority of God.

While I'm sure to be labeled as an old fuddy-duddy, at least I'll not be branded an old faddy-daddy. When we go door knocking and the Brigham Young Yahoos and the Russelite Renegades outshine the Baptist Boys, I become somewhat alarmed and ashamed.

Jesus said, "It all happened while we slept." Brethren, let's wake up before Free Will Baptists become so tare infested that only the judgment can sort them out! ▲

ABOUT THE WRITER: Reverend Marvin Bryant pastors Winters Free Will Baptist Church, Winters, California.

Educational Opportunities Among Free Will Baptists

By Larry D. Hampton

The Great Commission is both the mandate for missions and the charter for Christian education.

The church must take seriously both aspects of Christ's two-fold command. Without discounting our commitment to evangelism, let us consider our efforts in edification.

Free Will Baptists have a long history of involvement in education. Although the denomination has only one national four-year college, educational opportunities abound. The article surveys avenues open to those who desire to be better equipped to serve the Lord.

Sunday School

For over 200 years, churches have taught Bible stories in this most famous school. The Free Will Baptist Sunday School and Church Training Department (also called Randall House Publications in honor of Benjamin Randall, founder of the Free Will Baptist movement in New England) publishes a full line of Sunday School curriculum for every age group.

While Nursery and Preschool materials are on separate two-year cycles, the Primary and Junior lessons follow a common three-year cycle. Bible stories are used to teach Bible truths appropriate to the child's level of understanding.

Teen and adult Sunday School studies develop according to a seven-year cycle spanning the entire Bible.

While Sunday School does indeed convene on Sunday, some have charged that it little resembles a school. With the advent of electives this charge is less valid.

Randall House has published the following electives: *Romans (Volumes 1, 2 and 3)*, *Galatians*, *Hebrews*, *Survey of Church History*, *Precepts for Practice*, *Biblical Ethics*, *Free Will Baptist Doctrines*, and *Free Will Baptist Missions, Missionaries, and Their Message*.

These electives are a part of the curriculum for The Sunday Morning Bible Institute. To receive a Bible diploma, an individual must complete 12 units of study (three years) as prescribed by the Sunday School and Church Training Department which conducts the program. For complete details about SMI, write:

Randall House Publications
P.O. Box 17306
Nashville, TN 37217

Church Training

Church Training materials are available for children (from age 2) through adults. In addition to the core curriculum, several electives have been produced for use in Church Training groups. These include *The Ministry of Music*, *Teacher in Training*, and *The Ministry of Ushering*.

Bible Institutes

Between two and three dozen Bible Institutes dot the Free Will Baptist

landscape. Some areas have several institutes. Others have none. For instance, in the California's Bay Area the Richmond School of Ministries and the Sherwood Bible Institute are located in neighboring towns.

Some institutes are permanent, others move about. Kentucky's Bethel Bible Institute furnishes the teachers while churches provide the classrooms.

The Ohio Bible Institute may be the most ambitious. Their catalog lists 150 courses available as correspondence courses year round.

One of the more recent schools to open is East Alabama Bible Institute which meets at St. Mark Free Will Baptist Church in Phenix City. David Kemper and Ronnie Knighton are the instructors.

While the curriculum for these institutes varies, many schools use books published by the Evangelical Teacher Training Association (ETTA). Alternative curriculum is available. The electives described earlier could be used profitably in an institute.

Randall House has published "a basic Sunday School Training Course of Free Will Baptists" which could serve as a Bible institute curriculum. The five titles in the course are *Organizing and Developing a Free Will Baptist Sunday School*, *Commissioned To Communicate*, *Pupil Profiles*, *Discipling and Developing*, and *Faith For Today*.

Perhaps there is not an institute in your area. If you are interested in starting one, Randall House can tell you how. Harrold Harrison has developed a guide entitled *How To Start A*

Bible Institute. It's a bargain at \$2.75 per copy.

Short-term Training

Roger C. Reeds, general director of the Sunday School and Church Training Department, conducts Sunday School Revivals across the country. The Sunday School and Church Training Department also schedules two-day mini-conferences called a Conference for Developing Christian Leadership.

Staff assisting Mr. Reeds in these conferences are Malcolm C. Fry and Harrold D. Harrison. Arrangements for either of these services can be made by calling the Sunday School and Church Training Department. The toll free number is 1-800-251-5762.

LIFE (Lay Involvement for Evangelism) is a new three-night training session tailored to the needs of the local church. Jim Lauthern, assistant director of Randall House Publications, leads this ministry. If you would like to schedule a seminar, contact Mr. Lauthern at Randall House Publications.

The annual Writers' Conference sponsored by Randall House Publications is slated for May 13-14 at Free Will Baptist Bible College. Thomas A. Noton, editor of *The Christian Writer* will be the keynote speaker and a workshop leader. Inquiries about the conference should be directed to Malcolm C. Fry, conference director.

One of the most unusual training programs in operation is the Pastor's School of Farmington Free Will Baptist Church of Farmington, Missouri. (See CONTACT August, 1981, page 18.)

Pastor Jim McAllister calls it "a practical, in-depth crash course for ministers in the areas of church management, administration, pastoral preaching, financing and visitation." As only two ministers can attend at a time, there is a waiting list for the one to two week school. To make reservations, write:

Farmington Free Will Baptist Church
305 West Columbia
Farmington, MO 63640

Colleges

CCC

The California State Association of Free Will Baptists operates a four-year Bible college in Fresno. California Christian College, which moved to its Fresno campus in 1966, offers the Bachelor of Science Degree in Theology. While all students major in Bible, one can elect to minor in biblical languages (a major is also available), education, pastoral training, missions, or music.

CCC also offers a two-year Bible Diploma which includes Bible, general education, and Christian training courses. Summer school courses are offered on demand.

FWBBC

Free Will Baptist Bible College is located in a residential section of Nashville, Tennessee, the "Athens of the South." The college, accredited by the American Association of Bible Colleges, has grown from a two-year institution with nine students to a four-year college with more than 500 students. It is owned and operated by the National Association of Free Will Baptists.

Now in its 40th year of operation, the school offers both BA and BS degrees. Although every student must major in Bible, it is possible for a student to earn a second major in one of the following disciplines:

- Bachelor of Arts Degrees
 - English
 - Pastoral Training
 - Bachelor of Science Degrees
 - Elementary Education
 - Secondary Education (This major is tailor-made for those students intending to teach Bible or English at the high school level.)
 - Church Music
 - Christian Education
- (A person may earn a major in Church Music and Christian Education which combines courses from these two fields of study. This particular program is especially geared for the individual who anticipates a ministry in a local church as Director of Music and Christian Education.)

For the person interested in Bible training and Nursing, it is possible to

complete the Bible major at Free Will Baptist Bible College and finish RN requirements at a regular school of nursing.

A student can structure his own second major by combining courses from different fields of study. For instance, consider these possible combinations:

Business/Christian Education
Missions/Church Music
Missions/Teacher Education
Business/Church Music
Missions/Christian Education

A major consisting of any of these combinations, or a similar one, must be approved by a faculty committee. The college is eager to help the student design a program of study that meets his needs.

The college offers minors in English, History, Music, Christian Education, Pastoral Training, Missions, Elementary Education, and Foundations of Education.

The Christian Worker's Bible Diploma is a three-year program of study intended to prepare a student for an effective ministry in his chosen field without further education. The basic difference between this course of study and the four-year degree programs is the reduced general education requirements.

The college also offers two two-year degrees. The first is an association of Arts Degree. The requirements for this degree include 20 semester hours of Bible and theology as well as 43 semester hours of general education courses.

The Associate of Science in Business Degree curriculum includes courses in Bible and theology, and general education as well as business classes. Basic skills courses are offered in typewriting, accounting, and shorthand.

Each summer the college conducts five weeks of summer school. Course announcements are made in the early spring each year.

Last fall the college inaugurated a graduate school. The school offers a



OPPORTUNITIES (From page 13)

one-year program for ministerial students leading to a Master of Arts in Pastoral Studies.

Hillsdale

Hillsdale Free Will Baptist College of Moore, Oklahoma, is a Christian liberal arts college. Hillsdale is owned and operated by the Oklahoma State Association of Free Will Baptists. It is accredited by the Oklahoma State Regents for Higher Education and is authorized to offer appropriate Associate in Arts Degrees (two-year degrees) and the Bachelor of Arts in Theology Degree.

Those taking an Associate's Degree can concentrate in Biblical Studies, Christian Education, Mis-

sions, Church Music, Business, Elementary Education, Secondary Education, History, English, or Physical Education.

The BA in Theology requires a Bible major with each student free to select a minor. Minors are available in Pastoral Ministries, Christian Education, Missions, and Music. A Christian Education minor can specialize in local church ministry or prepare to be a Christian school teacher.

Hillsdale offers courses each year in an abbreviated summer term.

Since 1975 Hillsdale has offered a comprehensive program of External Studies. Home study courses are available in Bible, church history, church administration, English, American history, American government, missions, psychology, and other related areas. The cost is nominal—\$30 per semester hour which includes textbooks and other necessary materials.

For further information, contact Thomas L. Marberry, Director of External Studies.

Southeastern

Southeastern Free Will Baptist College will open in Virginia Beach, Virginia in the fall of 1983. President Randy Cox is now gathering student prospects. Southeastern, which is to be a liberal arts college, will emphasize "Bible content, preaching, soul winning, local church, practical methods, and scholarship."

The areas of study which will be offered in the new four-year institution are pastoral ministry, missions, and youth ministry.

Southeastern Free Will Baptist College will be owned and operated by Free Will Baptist churches. The college will be governed by a Board of Directors who will come from supporting Free Will Baptist churches.

For complete details of any program outlined in this article, see the catalog of the particular school offering that program.

For additional information about any of the educational institutions listed in this article, write directly to that institution.

California Christian College
4881 E. University Avenue
Fresno, CA 93703

Free Will Baptist Bible College
3606 West End Avenue
Nashville, TN 37205

Hillsdale FWB College
P.O. Box 7208
Moore, OK 73153

Southeastern FWB College
P.O. Box 4919
Florence, SC 29501

Elbert Hubbard said "An education is a conquest, not a bequest; it cannot be given it must be achieved." This list of opportunities for conquest is provided with the hope that you will achieve an education and thereby be better equipped to serve our Lord.▲

ABOUT THE WRITER: Reverend Larry Hampton is manager of the editorial division at the Sunday School and Church Training Department. He is a graduate of Free Will Baptist Bible College, Covenant Theological Seminary, and Wheaton Graduate School.



ANNOUNCING

Fifth National Master's Men Conference

Theme: Faithful In Service
I Corinthians 4:2

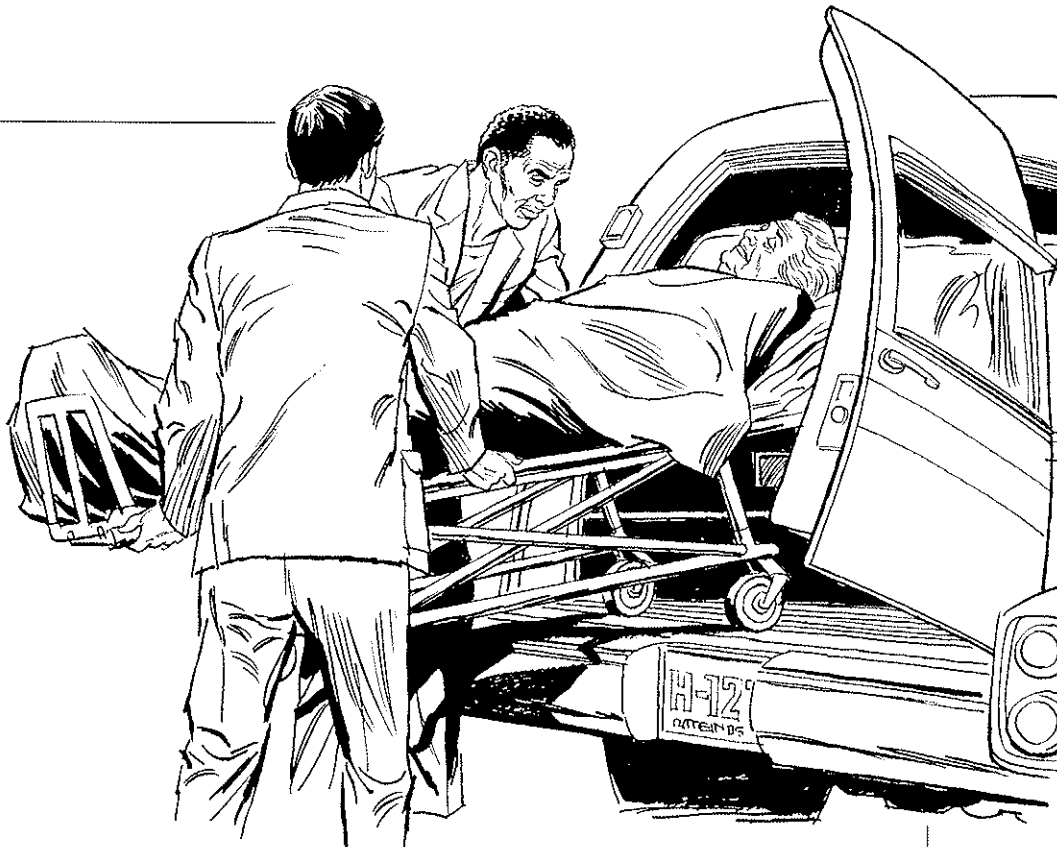
April 14-16, 1983
Camp Linden, Linden, Tennessee

Bill Ezell
Conference Director

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

Heart Attack!

By Alma Worthington



The date—Monday, November 5, 1973. The place—a Woman's Auxiliary meeting at church where I was responsible for the Thanksgiving program.

That Monday had been a runaway for me. On top of my normal home-making duties, I sat through a frustrating class learning how to prepare income tax forms.

Sometime late that afternoon I finished with the Auxiliary program—studying the lesson, marking scripture I wanted to use, and making a poster to illustrate main points.

My husband volunteered to accompany me to the meeting that evening. He planned to visit friends while I met with the Woman's Auxiliary.

My problems started during the business when burning pain slammed through my chest and constricted my breathing. I thought I would choke. Pain knifed down both arms and my chest, and threatened to be more than I could bear.

As I stood to begin the program, I was rocked by a sensation of floating on a cushion of air. Everything, everybody seemed to be floating. The pain sharpened; I could hardly speak. I asked for someone to dismiss the group, then grabbed my coat and stumbled toward the car, praying that my husband Wilbur would be waiting for me. Thankfully, he was.

As we turned homeward, I whispered to him that I was having a heart attack. He wanted to whisk me right to the hospital emergency room, but I preferred my doctor's office.

I urged Wilbur to stop at the first house where he saw a light. A few minutes later we pulled into our neighbor's driveway, explaining that we had to make a phone call. My neighbor asked the people using the party line to release it, telling them that we had an emergency. (I learned later she knew I was in agony.)

Doctor Dixon, my physician, answered his phone immediately and said he wanted me in his office as quickly as possible. It didn't take Wilbur long to drive the two miles.

After examining me, Doctor Dixon said that *something* had happened to my heart. He called the rescue squad and the hospital and made arrangements to admit me.

As attendants rolled me into the rescue truck, I thought, "Oh, I need someone to help me pray." I was deeply aware that Christ had died for me and that through Him I had direct access to God to pray for myself.

I remembered that when Jesus died the truth of His death ripped open the veil in the Temple. I concentrated on that fact. On the way to the hospital, I prayed, "Lord, I feel sure that I am going home to be with You this very night. I have often thought about dying and now I am going to see You face to face."

I thanked Him for my salvation. I asked forgiveness for all my sins of commission and omission, thanking

Him for His promise to forgive those who asked forgiveness.

Calm and quiet washed over me. The pain subsided. By the time I reached the hospital, I knew firsthand about the peace that only Christ can give. I knew that whether I lived or died, everything was all right.

The doctors confirmed that I was seriously ill, and scooted me into intensive care. I stayed in the hospital 25 days, including Thanksgiving Day. It took a year to get my strength back, but today, a decade later, I am able to do anything I want to do.

I ran head-on into a major heart attack and lived to tell about it. I've since been told that 95 percent of the people who have the kind of attack I did never recover! I'm convinced that knowing Christ and being able to pray made me calm in those first critical minutes.

Through my long convalescence, I asked that He guide the doctors and nurses who took care of me. He did, and many times took charge, causing things to happen that neither I nor my doctors could explain.

No, I am not afraid to die. I'm sure when that time comes, I won't have to face death alone. Until then, I'll keep trusting and serving Him. ▲

ABOUT THE WRITER: Mrs. Alma B. Worthington resides in Ayden, North Carolina. She is the mother of Free Will Baptist Executive Secretary Melvin Worthington.

(Philippians 2:19-30)

By Malcolm C. Fry

Unselfishness is depicted in the occasion of this epistle to the church at Philippi. Learning of Paul's imprisonment, the flock had sent Epaphroditus, who was possibly their pastor, to convey their gifts to him, with assurances of their unchanged love and pledges of prayer (4:18).

They had wanted to send earlier, but "lacked opportunity", possibly due to poverty and/or persecution (4:10). In sending Epaphroditus back without delay (2:25-30), Paul sends this epistle with him. We may well be glad, then, that those dear Philippians sent their love-gift to prisoner Paul, for as a result this priceless little epistle came to them—and to us!

Unselfishness Defined

"Unselfish (adj.); unselfishness (noun); not selfish; putting the good of others above one's own interests; altruistic; generous" (Webster).

"Self-denying, selfless, liberal, generous, considerate, charitable, self-sacrificing, humane, ungrudging, lavish, unsparing, big-hearted, benevolent" (*The Synonym Finder* Rodale).

Can we possibly live up to that? What a challenge to the Christian community!

Unselfishness Described

Paul repeatedly told the Roman Christians of his concern for the Philippians and asked for someone to volunteer to go to them. The people had listened to him, agreed with him, proposed the motion that "something should be done," seconded it, passed it unanimously and done nothing about it.

He couldn't get anybody to go to Philippi. Why? Because he couldn't find anyone to "care" for their well-being (v. 20). The reason was not that they didn't care, and it wasn't that they couldn't care enough. They were all

careful about seeking "their own, not the things which are Jesus Christ's" (v. 21).

They didn't care enough about the work of the Lord among the Philippians to regard it as their privilege to make an investment of themselves in other people. The person who cares for his own things to the exclusion of the things of God and the needs of people has missed the boat of Christian service.

Dr. H. A. Ironside told the following story at a Bible Conference: A small Christian sect of an exclusive temperament was holding a convention. Outside the auditorium there was displayed the motto, "Jesus Only." A strong wind blew the first three letters away. "Us Only" is too often the spirit shown by Christians of narrow vision.

What does that imply of a denomination? To our credit, the reverse proved true as evidenced by receiving the Canadian churches into our fellowship in July, 1981 at our annual convention in Louisville, Kentucky.

According to the 1981 minutes, three representatives from the Primitive Baptist Denomination, New Brunswick, Canada, met with both the Executive Committee and the General Board. A letter was read from this group officially requesting affiliation with the National Association of Free Will Baptists, and thus becoming the Atlantic Canada Association of Free Will Baptists. A motion was moved, seconded and carried to adopt this recommendation from the General Board and seat the three delegates on Wednesday, July 22, 1981.

Unselfishness Distinguished

Timothy and Epaphroditus were unselfish! We dare not miss a phrase in verse 20—"likeminded"—which means much more than "being of the same opinion." It is really "like-souled." Some serve the Lord as if they are doing Him a favor, and others serve Him as if He backed them into it, and they can't get out of it. But praise the Lord, there are those like Timothy

and Epaphroditus, who serve with soul!

Timothy and Epaphroditus were Christian in *name* and in *nature*. When I was but a lad, I slept in our unfinished upstairs—an attic, if you please. Many were the wintry mornings when it was my lot to hop out of bed onto the cold linoleum-covered floor.

The only heat in the house was downstairs as my father banked the stove each evening. Now there was a difference between linoleum and *congo*leum as one was cheaper—which, I don't know, but I am certain that we had the cheapest. Though neither



minational fishness

Adapted from a workshop presented at the 1981
Free Will Baptist Leadership Conference.

H. Armstrong Roberts

generated heat, the difference was that one had cork all the way through and the other was like veneer with the cork only partially through.

Timothy and Epaphroditus were Christians through and through! Note Paul's decision "to send Timotheus" (v. 19) and "to send Epaphroditus" (v. 25). He knew there was no question about their prompt obedience, nor of their consulting their own convenience.

Unselfishness Directed

Consider the spirit of unselfishness; here are what one might call three

directions of help:

First, *Ourselves*—"all seek their own" (v. 21). The word "all" is a strong word, according to Wuest. It means "the whole of them, one and all, without exception are constantly seeking their own things, not the things of Jesus Christ."

It is a common trait to look out, or after, number one. The number one priority among today's college students, according to the 1981 Carnegie Council on Policy Studies in Higher Education, is "looking out for number 1." Me first philosophy makes glitter and gold a part of the driving force for this generation.

Even when folk do good things, it is only to gain kudos and a reputation for themselves. Compare the hypocrites of whom Jesus said: "to be seen of men," "that they might have glory of Men" (Matthew 6:2f). *I*—is their god; *Self*—is their goal; *Me, Me, Me*—is their slogan.

Preacher Talmage said, "How much more beautiful is care for others than this everlasting taking care of ourselves." This pathetic condition of self-seeking is the curse of Christendom in general and of the ministry in particular.



UNSELFISHNESS (From page 17)

Paul's words are a scathing indictment against the awful sin of selfishness. Genuine Christian love "seeketh not her own" (I Corinthians 13:5).

Selfishness appears in (1) seeking our own pleasure and comfort to the neglect of that of others—trying to get the best of everything for ourselves; (2) seeking our own honor and credit—wishing ill to one's rival so that we may reap the advantage; (3) seeking to overbear others with our opinion; and (4) seeking our own salvation—all unconcerned about the salvation of others.

Second, *Others*—"who will naturally care for your state" (v. 20). Most people help only when Christ's gain is compatible with their own. This was not so with Timothy. This verse shows his outlook. To be known as one who is always on the lookout to see when and how to help others is not a bad reputation to possess or gain.

Compare our Lord, "He saved others" (Matthew 27:42). Unselfishness does not advance, enrich, nor gratify itself at the cost and damage of others. Like love, it never seeks its own to the hurt or to the neglect of others.

Third, *Our Lord*—"the things which are Jesus Christ's" (v. 21). It is implied here, (1) that it is our duty to be willing to sacrifice "our own" things, if it be the means of advancing His cause; and (2) that frequently this is not done by professing Christians, for few are willing to lay aside what they regard as "their own" in order to advance His cause.

The inference here is that those who help others help Him. We also know how the opposite of that is true, for we remember how the Living Lord said to Saul, "Why persecutest thou Me?" (Acts 9:4). It was the Christians he was hurting. Yes, and in so doing, Paul was hurting our Lord.

We recall, too, the words of our Savior, "Inasmuch as ye have done it . . . done it unto Me. Inasmuch as ye did it not . . . did it not to Me" (Matthew 25:40, 45).

All this apart, there are those, and Timothy was one of them, whose lives are devoted, not consciously to their own interests, but to the concerns of the Lord—who care, above all else, that His Name shall be honored among men, that His kingdom shall be fur-

thered through the world, and that His Will shall be done in earth as it is done in heaven (Matthew 6:9-10).

What is sought? (1) the glory of God; (2) the good of others; (3) the greatness of Christ's cause! To illustrate this, I call to your attention the formation of the Church Training Service Department in 1964 and then the ultimate merger of the Church Training Service Department and the Sunday School Department in 1978.

Relative to the first, the 1963 Minutes relate the following:

We recommend the adoption of the following special report of the Executive Committee relative to a denominational youth program:

The special committee appointed by the executive committee of the National Association to explore the needs of our youth and the extent to which the needs were being provided met in session on April 5, 1963, in Nashville, Tennessee.

This meeting was preceded by extensive and careful research on the part of three sub-committees. One sub-committee surveyed what was being done for youth within our own ranks, a second studied the operation of youth organizations in other denominations, and a third investigated the programs offered by independent youth organizations.

After hearing the reports of these sub-committees and discussing at length the needs and possible solutions for a satisfactory youth emphasis in our denomination, the committee submits the following report.

Whereas, there is a need for definition and clarification of the purpose of existing agencies working with youth and the need to draw together under one department the youth program which is presently scattered among the Woman's Auxiliary, League and Master's Men, and

Whereas there is a need for new impetus in our youth work, and

Whereas there is a desperate need for the provision and promotion of leadership and teacher training,

Be it, therefore, resolved that our denominational youth program be centered in one dynamic program designed to capture the interest and meet the spiritual needs of all our youth thus winning them for Christ and the Church.

Be it further resolved that a national youth director be employed to give full-time service in implementing such a program throughout our denomination.

Be it further resolved that the League Board be expanded to seven members to

allow for larger participation and that this board undertake the responsibility for developing a complete youth program.

Be it further resolved that this youth program be launched January 1, 1965, thus giving the existing departments working with the youth eighteen months to phase-out of their present youth emphasis.

Be it further resolved that a budget of ten thousand dollars be authorized for the planning of the youth program and the preparation of literature and other materials for 1965.

Note particularly the conclusion which epitomizes unselfishness directed!

In conclusion, the committee would like to recognize and express sincere appreciation to those agencies within the denomination such as Woman's Auxiliary, League, and Master's Men which have rendered an invaluable service in seeking to challenge and meet the needs of our youth. It has been their faithfulness through the years which has brought us to this hour of opportunity as we seek to launch a total program, built upon existing youth organizations, to challenge our youth and win them for Christ and His service (1963 Minutes of the National Association of Free Will Baptists, page 16).

The following year in Kansas City, Missouri, the National Association met and approved all proposals as well as the name change from League to Church Training Service (CTS) (1964 Minutes, page 51).

Ironically, 14 years later in the same city and state the National Association met and adopted the following resolution:

Whereas there is a noticeable duplication of the various phases of the work of the Church Training Service Department and the Sunday School Department in such areas as promotional, billing, and shipping, etc., and,

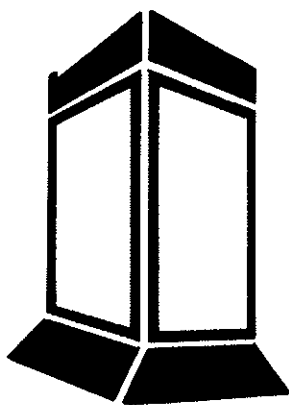
Whereas the ministries of these two departments compliment one another, and,

Whereas the Church Training Service Department has had an increasingly difficult time in meeting its budget, therefore,

Be it resolved that the two departments be merged into one . . . (1978 Minutes, page 86, also pages 8 and 12 for ratification).

Unselfishness Dividend

"Unselfishness is the lovely cure for



The Free Will Baptist Pulpit

Charles A. Thigpen, President

Free Will Baptist Bible College, Nashville, Tennessee

Have You Left Your First Love?

Revelation 2:1-7

INTRODUCTION:

The Lord knows the condition of every church. He is the all-powerful God who accurately evaluates each church and each member. Here he addresses the church at Ephesus, praises the people for many excellent characteristics and admonishes them for their one great lack.

How does your church measure up? How about you? This message should be taken personally by each individual.

I. The Lord Commends the Ephesian Church

A. "I know thy works" refers to their good works (Ephesians 2:8-10; II Corinthians 5:10).

B. They had developed Christian patience.

C. "Thou canst not bear them which are evil." They were loyal to truth and did not want growth at the expense of righteousness.

D. "Thou hast tried false apostles." They vigorously defended the faith.

E. They had endured suffering, "borne."

F. "Thou hast not fainted." They had persevered, endured.

G. "Thou hatest the deeds of the Nicolaitans." These were those who put the clergy above the laity.

II. The Lord Condemns the Ephesian Church

A. "I have somewhat against you, thou hast left thy first love." Our Lord says, "One thing is wrong, you don't love me as you used to."

B. They had substituted service for devotion.

1. They had the Martha complex (Luke 10:38-42).

2. Peter failed Christ because of his lack of love for Christ (John 21).

3. The first and great commandment is to love Christ (Matthew 22:36-38).

III. The Lord Commands the Ephesian Church

A. "Remember therefore from whence thou art fallen."

1. Remember your conversion experience.

2. Remember the joys and delights of your Christian life.

3. Remember your devotion to Christ, His Word, the Church.

"Where is the blessedness I knew

When first I saw the Lord?

Where is the soul refreshing view

Of Jesus and His Word?"—William Cowper

B. "Repent"

1. This is a 180-degree turn—a change of mind, heart and attitude.

2. View your condition as God sees it, confess it, and turn to God accepting His forgiveness.

3. This means loving Christ supremely (Luke 14:25-26).

C. Renew your commitment to Christ

1. "Do the first works." This speaks of faith and obedience.

2. Give evidence of a changed life: Return to the Lord, His Word, prayer, Bible study, the fellowship of other Christians.

"My Jesus I love thee, I know thou art mine

For these all the follies of sin I resign.

My gracious Redeemer, my Savior art thou,

If ever I loved thee, my Jesus, 'tis now."

—anonymous

faction and friction in the churches" (J. Sidlow Baxter). Many a potential Absalom in our ranks has abdicated his position in order to further the cause of Christ, rather than his own cause. Result? No split or faction.

Just the opposition of what has been described in Philippians 2:21 "For all seek their own, not the things which are Jesus Christ's;" a rare but beautiful grace—for it is being like Jesus, it is an element of Heaven itself.

The spirit of self-esteem and self-importance breaks fellowship. There is no other way to carry out God's program with success apart from denying self. We must do away with all

self-seeking.

If each board or committee, each department or individual division, were to insist on separate group advantages, nothing would be gained beyond strife and division. Lehman Strauss said, "When we yield to selfishness, we lose in the end."

If only we would sit longer at Jesus' feet and learn of Him we would imbibe some of the selflessness of the greatest Servant of all. Serving God as a denomination through unselfishness may not add up in earthly dollars and "sense," but it's hard to match the fringe benefits . . . or the retirement plan!

May the time soon come when all selfishness shall be dissolved and the time, talent, and wealth of the whole Church shall be regarded as consecrated to God, and employed and expended under the influence of Christian selflessness.

May we pray for a great baptism of unselfishness and Christian love as in the first days of the Church. What healings would occur. What revolutions would be brought to pass!▲

ABOUT THE WRITER: Dr. Malcolm C. Fry is assistant director of the Sunday School and Church Training Department.

1982 LEADERSHIP CONFERENCE

DECEMBER CONFERENCE 'LOOKS AT LEADERSHIP'

NASHVILLE, TN—Sixty-nine Free Will Baptist leaders from 16 states and Canada met at Nashville's Executive Inn December 8-10 for the 1982 Leadership Conference.

The 1982 theme, "Looking at Leadership," featured 13 seminars and a 45-minute slide presentation spotlighting churches in the Atlantic Canada Association of Free Will Baptists. Eight of the 13 seminars focused on the specific problems and challenges of leadership, including a one-hour open discussion of denominational problems.

Free Will Baptist Bible College professors keynoted the conference, leading six of the major seminars, including Ralph Hampton, "Concepts of Leadership;" President Charles Thigpen, "The Leader and His Training;" Former FWBBC Chancellor L. C. Johnson,

"The Leader and His Credibility;" and Dean Robert Picirilli, "The Challenge of Leadership."

Missouri Moderator Millard Sasser and Tennessee Executive Secretary Raymond Riggs spoke on "The Cooperation of Leadership" and "The Leader and His Task."

Two seminars were designed to aid editors of state papers. Former *Nashville Banner* Religious News Editor Bob Bell Jr. conducted a "How to Write Better Copy" session. Randall House Assistant Director Jim Lauthern showed the editors "How to Improve Layout and Design."

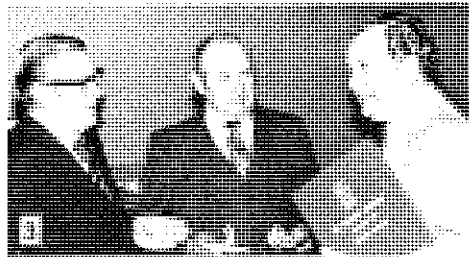
Thursday afternoon of the conference featured a question and answer session by Internal Revenue Service Taxpayer Service Specialist Pat Warner, who was quizzed on a variety of general and technical problems fac-

ing local churches.

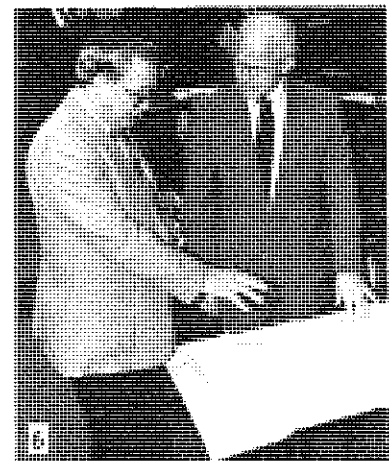
Former CONTACT Editor Eugene Workman led an in-depth analysis of Form EX-101, the white, multi-copy form used by local churches to report to the district, state, and national associations.

Free Will Baptist Bible College Registrar Charles Hampton presented a well-researched seminar on "Extension Training and the Graduate School," and called on the denomination to be innovative in meeting the educational needs of Christian workers.

Participants at the Leadership Conference received a 70-page notebook which included workshop outlines as well as listings of 1983 State Leaders, State Association Meetings, and State Papers.



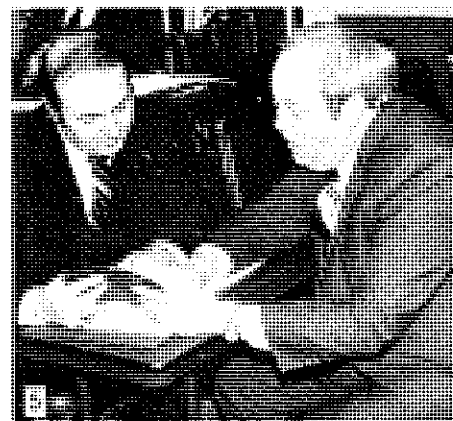
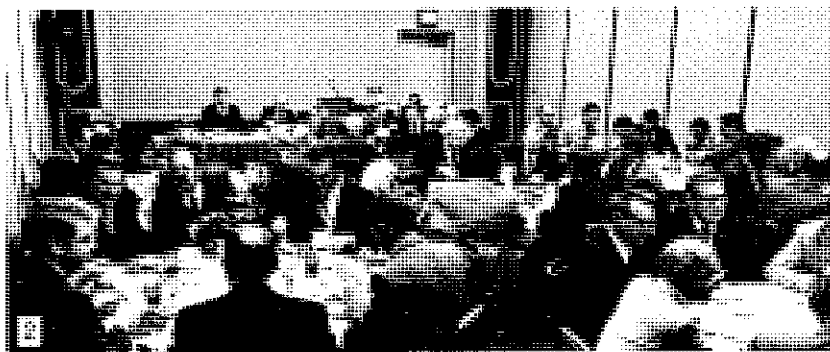
1. Raymond (L) and Ken Riggs
2. Clarence Burton (L), Millard Sasser
3. Paul Kennedy (L), Raymond Lee, James Raper
4. Gospeliers Quartet
5. Bob Bell Jr.
6. Lonnie DeVault (L), Charles Cooper



1982 LEADERSHIP CONFERENCE



1. Ralph Hampton (L), Ronald Creech
2. Leadership Banquet
3. L. C. Johnson (L), Melvin Worthington
4. Pat Warner
5. Fred Hanson (L), Richard Adams



1982 Leadership Conference Tapes

1-4 tapes	\$3.00 each
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Complete set	\$25.00

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- Concepts of Leadership
Ralph Hampton
- The Leader and His Training
Charles Thigpen
- How To Improve Your Layout and Design
Jim Lauthern
- How To Write Better Copy
Bob Bell Jr.
- The Leader and His Task
Raymond Riggs
- The IRS and Your Church
Pat Warner

Quantity

- Can Anything Good Come Out of Form EX 101?
Eugene Workman
- The Leader and His Credibility
L. C. Johnson
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FREE WILL BAPTIST

newsfront

1983 FWB YEARBOOK EXPERIMENT FIRST OF ITS KIND

NASHVILLE, TN—The 1983 *Free Will Baptist Yearbook*, a new project to combine the 1982 National Convention Minutes with the *Church Directory*, is available for purchase from Randall House Publications. The *Yearbook* is the first such publishing venture in modern FWB history.

One complimentary copy of the *FWB Yearbook* will be shipped to each FWB church as per instructions of the National Convention which met in Fort Worth, Texas last July.

The *Minutes* section of the *Yearbook* includes minutes from the 1982 National Convention as reported by Clerk Waldo Young, as well as lengthy reports from each of the national departments, commissions, and other agencies.

The *Church Directory* section includes a list of FWB churches and pastors by states, and a cross reference designed to help in locating pastors and churches.

Material in the *Church Directory* section was obtained directly from the 212 quarterly meeting clerks throughout the nation. Church Directory Coordinator Melody Shrewsbury reported an 88 percent response rate, as 188 clerks updated the church/pastor information in their areas.

The 1983 *Yearbook* also lists general denominational data, including national department personnel, national board members, state papers and editors, state promotional personnel, full-time evangelists, as well as tabulated statistical information.



Ryrie



Scott



Truett



Thigpen

NOTED AUTHOR TO LEAD FWBCC CONFERENCE

NASHVILLE, TN—Dr. Charles C. Ryrie, well-known author and theology professor, will keynote the 1983 Bible Conference at Free Will Baptist Bible College, March 6-10.

Joining Dr. Ryrie as conference speakers are North Carolina Pastor Sam Truett, Arkansas Pastor Ben Scott, and FWBCC faculty member Jonathan Thigpen.

Dr. Ryrie has been professor of systematic theology at Dallas Theological Seminary since 1962. He served four years (1968-1972) as president of Philadelphia College of Bible. He holds both the Th.D. (Dallas Theological Seminary) and the Ph.D. (University of Edinburgh) degrees.

Dr. Ryrie has written more than 20 books on Bible doctrine and theology, in addition to his best known effort, *The Ryrie Study Bible*.

Reverend Sam Truett (37) pastors West Calvary FWB Church in Smithfield, North Carolina. The South Carolina native will bring four messages during the Bible Conference.

Truett is a graduate of the University of South Carolina and Bob Jones University. He has served as assistant moderator in both the North and South Carolina State Associations,

and as clerk and treasurer of the North Carolina State Association.

Reverend Ben Scott has pastored First FWB Church, Little Rock, Arkansas for 11 years. He began preaching at age 20 and has pastored for 38 years in Oklahoma, Missouri, and Arkansas.

The 58-year-old minister has two sons in the ministry, Randy, who pastors at Star City, Arkansas; and Fred, who is associate pastor in Batesville, Arkansas. His wife, Genelle, is president of the Woman's National Auxiliary Convention.

FWBCC faculty member Jonathan Thigpen will preach three messages during the conference. Thigpen (31) is professor of Christian education in the college's Christian ministries department. He is a graduate of FWBCC and Temple Baptist Theological Seminary.

Reverend Thigpen was assistant director of the Church Training Department (1973-1976). He pastored three years in Tennessee (1976-1979) and served as Christian education consultant (1979-1980) for Randall House. Thigpen served five years as National Youth Conference Coordinator.

CHURCH HONORS PASTOR'S 25 YEARS

SOUTHGATE, MI—Reverend Leo A. Worley celebrated 25 years as pastor of Southgate Free Will Baptist Church, Southgate, on October 10, 1982. The church honored Brother Worley with a Pastor Appreciation Day.

Numerous friends and business associates were present for the occasion, including Southgate Mayor Robert Reaume. Church members gave Pastor Worley a gold watch as well as other gifts.

Special letters of recognition were read from President Ronald Reagan, Michigan Governor William G. Milliken, Attorney General Frank Kelly, and State Representative Thomas Anderson.

In his 25 years at the Southgate Church, Pastor Worley has used radio and television to broaden his ministry. He began a television program in the 1950's.

CONVOCATION LAUNCHES FWBBC GRADUATE SCHOOL

NASHVILLE, TN—The Graduate School of Free Will Baptist Bible College was officially inaugurated on December 7, 1982 in a formal 90-minute convocation in the college's Memorial Auditorium.

Flanked by robed faculty members and moist-eyed denominational leaders, College President Charles Thigpen told the nearly 500 guests and students that FWBBC was recommitting itself as well as the new graduate program to *loyalty* to the Word of God, to the God of the Bible, to the Gospel that saves man from sin, to the spread of the Gospel, to the concept of excellence, and to the type of Christian living that reflects Christ.

The Graduate School Dean, Dr. Robert Picirilli, gave the convocation address in which he spoke of "The Challenge of Education for the Ministry." Citing the Christian ministry as a ministry of the Word of God, of the Church, and unto the Lord, Dr. Picirilli spoke at length about the primary need to train pastors.

He cautioned against an anti-intellectualism that refused to thoroughly prepare men to handle the Word of God. Stressing that there is no higher calling than pastoring, Picirilli told listeners that the pastor's people do not need to hear what he thinks, but what God thinks.

President Thigpen recognized numerous guests and friends who had

gathered for the convocation, including the Founders Club (individuals who gave \$1000 or more to the Graduate School), the Executive Committee and National Moderator, national department directors, pastors, missionaries, Hillsdale FWB College president, FWBBC Board members (past and present), and FWBBC employees (past and present).

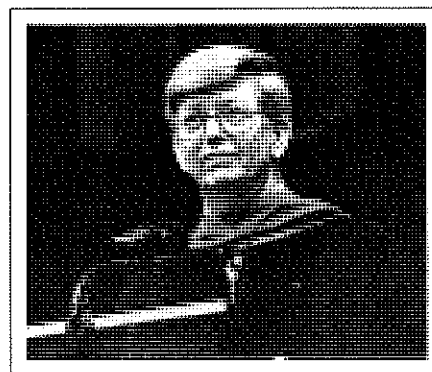
Executive Secretary Melvin Worthington brought greetings from the denomination, reminding guests of the two graduate study committees which were appointed in 1976 and the work those committees did in making the Graduate School a reality.

Dr. Thigpen announced that the first Graduate School scholarship had been established by Gary Wright of California, The Oscar Wright Graduate Scholarship.

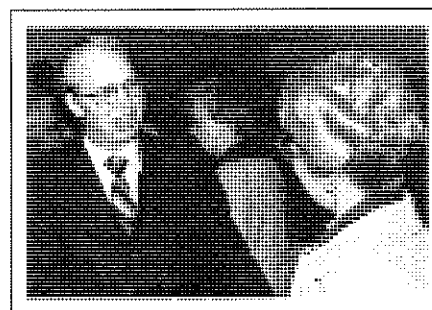
Dr. L. C. Johnson, former president and chancellor of FWBBC, prayed the prayer of dedication.

Special music was provided by the College Choir and the Instrumental Ensemble under the direction of Dr. Vernon Whaley and Rodney Whaley respectively.

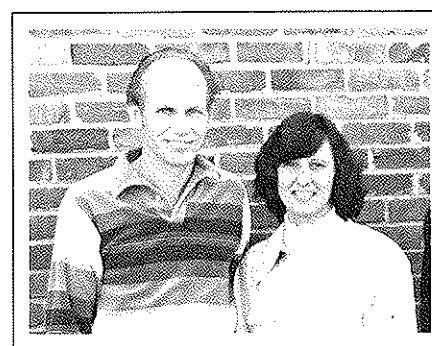
An alumnus remarked at the historic occasion, "What a majestic sight. What a majestic idea. Seeing men and women whose dark hair has grayed while teaching at FWBBC now offering themselves anew to the future and to God for Free Will Baptists!"



Graduate School Dean Robert Picirilli



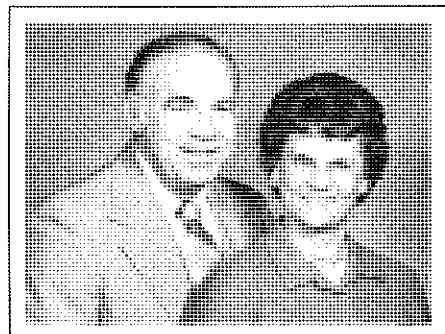
FWBBC President Charles Thigpen greets visitors.



Gary and Dottie Wright

HAAS RESIGNS MISSIONS POST; NAMED P.R. DIRECTOR AT SOUTHEASTERN COLLEGE

NASHVILLE, TN—Veteran Free Will Baptist Foreign Missionary Joe Haas notified the Foreign Missions Department in November, 1982 that he was



resigning to accept a position as public relations director with Southeastern FWB College by mid-1983.

Southeastern President Randy Cox told supporters in a November letter that both Joe and Barbara Haas will be teaching at the school which is slated to begin classes this fall on the campus of Gateway FWB Church, Virginia Beach, Virginia.

The Haases were commissioned to foreign service in April, 1967. After completing language study, they moved to Rennes, France where they built a strong work.

Prior to their missionary service,

the Haases pastored 16 years in North Carolina, Virginia, Tennessee, and Oklahoma. Joe was converted at age 12 in Tupelo, Mississippi. He met his wife, Barbara, while both were studying at Taylor University. They have five children.

In President Randy Cox's announcement concerning the Haases, he reminded supporters of Southeastern College's 1983-84 projected budget of \$325,000, and encouraged financial support to undergird the program.

newsfront

(continued)

GEORGIA PASSES MAJOR RESOLUTIONS

MACON, GA—Georgia Free Will Baptists adopted six major resolutions at their 46th annual session which met November 18-20, 1982 at White Oaks Free Will Baptist Church, Macon.

The three most significant resolutions concerned scientific creationism, Free Will Baptist Bible College, and differences of opinion. Delegates endorsed a six-paragraph resolution in support of teaching scientific creationism in Georgia public schools.

Later, delegates approved a vote-of-confidence-and-appreciation resolution concerning the administration, faculty and staff at Free Will Baptist Bible College.

The voting body then called on members of the denomination to resolve differences of opinion with mutual respect and the power of Christian unity.

Officials reported the creation of a three-person State Association Auditing Committee to audit the books of the various state agencies, instead of using outside business firms. Committee members must be accountants or have five years professional bookkeeping experience.

In other action delegates elected a three-man Bookstore Committee to prepare guidelines for the state bookstore operation.

Georgia Executive Secretary Herbert Waid said the state adopted a \$240,000 budget for 1983. The figure reflects support for all state as well as all national ministries of the denomination.

Surrency Pastor Samuel Wilkinson preached the keynote address Thursday evening introducing the state association theme, "The Fruit of the Spirit is Love." He was joined on the state program by Pastors Bill Robinson (First Church, Savannah) and J. E. Blanton (Decatur Church, Decatur).

Georgia Master's Men conducted their fifth annual meeting and breakfast on November 20 at the Ramada Inn. Layman Wayne Elliot, guest speaker, gave his testimony.

\$50,000 ADDITION COMPLETED IN LOUISVILLE

LOUISVILLE, KY—First Free Will Baptist Church, Louisville, completed a 2,800 square foot fellowship hall in January at a cost of \$50,000, according to Pastor Lincoln Varney.

The 40 x 70 foot brick structure houses six Sunday School classes and will serve as an all-purpose building, including junior church activities. The new hall features ten foot ceilings, moveable wall dividers and a kitchen.

Pastor Varney said the church plans to place only folding chairs in the fellowship hall so the building can be adapted for a variety of uses.

Work on the all-purpose building began in October, 1982. Members volunteered labor, working most Sat-

urdays and many evenings to hold down construction costs.

Until the fellowship hall was completed, three Sunday School classes met in the church sanctuary which was built in 1968. Pastor Varney praised the members for their foresight in erecting the new building.

He said the group hopes to begin construction of a new \$100,000 sanctuary in 1984, a plan which, when completed, will enable them to turn the present sanctuary into Sunday School rooms.

Pastor Varney serves as the Kentucky State Association moderator and is a member of the National Board of Retirement.

ENLARGEMENT CAMPAIGN TOUCHES 23 STATES

NASHVILLE, TN—Churches in 23 states reached out in their communities through the Fall, 1982 Sunday School and Church Training Department enlargement campaign, *Outreach To The Unreached*, and recorded average increases of more than 32 percent.

The increase was based on the percentage of growth in attendance over the previous Spring quarter average.

Special recognition will be given those listed below who excelled in percentage of increase in the various categories.

DIVISION	CHURCH	CAMP. AVG.	FALL AVG.	AVERAGE INCREASE
A	1st First, Farmington, MO 2nd (None)	688	662	3.17%
B	1st Faith, Goldsboro, NC 2nd (None)	556	481	15.59%
C	1st Collinswood, Portsmouth, VA 2nd Woodbine, Nashville, TN	481 372	338 366	42.31% 1.64%
D	1st Horse Branch, Turbeville, SC 2nd Emmanuel, Wabash, IN	303 244	234 205	29.49% 19.02%
E	1st First, Salem, OR 2nd East Side, Muldrow, OK	262 238	164.7 152	59.08% 56.58%
F	1st Grayson, Grayson, KY 2nd Jefferson Road, Sumter, SC	163 175	103 119	58.25% 47.06%
G	1st Crystall Hill, Lawton, OK 2nd First, Tulare, CA	120 95.2	66 65	81.82% 46.46%
H	1st Chapel Hill, Brownwood, TX 2nd First, Okmulgee, OK	27.8 114.6	12 49.6	131.67% 131.05%

The Spring 1983 enlargement campaign is entitled *Always Abounding* and will be held March 6-27.

ILLINOIS CHURCH IN 20TH ANNIVERSARY 'CELEBRATION OF PRAISE'

AURORA, IL—The Butterfield Free Will Baptist Church, Aurora, observed a "celebration of praise" at its 20th anniversary in November, 1982, according to Pastor J. Reford Wilson.

Three former pastors were on hand to help members recall milestones along the way since the church began as a mission in the home of Mrs. Rose Slamans with five people present in August, 1961. Former pastors Larry Montgomery and Jim Walker preached during the anniversary celebration.

Twenty years ago the church met in the Aurora YMCA, East Aurora High School, and the Odd Fellow's Hall before purchasing property at Butterfield Road and Farnsworth.

The church, sponsored by Illinois Home Missions Board, organized with 19 charter members on November 11, 1962, and called William Buster as its first pastor. After Reverend Buster resigned to start a new church in Elgin, the Aurora congregation called W. S. Mooneyham as pastor. Under Dr. Mooneyham's leadership, the church purchased 3.5 acres in North Aurora.



Jim Walker (L), J. Reford Wilson, Rose Slamans, Larry Montgomery, Billy Melvin

Reverend Jim Walker served as the church's first full-time pastor 1964-1969, and guided the group in erecting their first unit building in 1967. Dr. Billy Melvin was interim pastor, 1969-1970. Reverend Larry Montgomery pastored the church 1970-1978 and led the group to incorporate an expanded

community ministry, as well as to purchase a parsonage and construct a two-story educational building.

Reverend Wilson came as pastor in 1979. In addition to regular services, he has led the family-oriented church to involvement in jail ministry, nursing home, and hospital outreach.

DIRECTORY UPDATE

ALABAMA

Byron Meyer to Liberty Church, Lawley from Mt. Pleasant Church, Brilliant Harold Pitts to First Church, Tuscaloosa from First Church, Northport Tim Hackett to First Church, Dothan from First Bible Church, New Castle, IN

ARKANSAS

Bill Crank to O'Kean Church, O'Kean from Bible Church, Odessa, TX Lonnie Wages to North Heights Church, Texarkana from Stewart Church, Tatum, TX

CALIFORNIA

Jack Crews to Faith Chapel Church, Rodeo

NORTH CAROLINA

Fred Lockwood to Grace Church, Greenville from Tupelo Church, Tupelo, MS Jack Cox to Liberty Church, Durham from Mt. Calvary Church, Hookerton

OKLAHOMA

Mike Wade to Calvary Church, Norman from Christ's Church, Corpus Christi, TX Roger Ballard to Wilburton Church, Wilburton

SOUTH CAROLINA

Paul Clayton to Hill Side Church, Florence from Unity Church, Johnsonville Johnny Evans to Little Bethel Church, Johnsonville Tommy Martin to Unity Church, Johnsonville

OTHER PERSONNEL

Tommy Bryson to New Life Church, Lancaster, SC as associate pastor Terry Rowland to First Church, Lexington, OK as youth minister from First Church, Enid as associate minister Richard Brown to First Church, Deerfield Beach, FL, as music and youth minister.

Lloyd Layman

DADDY, DOES THE BOSS ALWAYS SIGN THE PAYCHECKS?

YES, SON...
...WHY?

DID YOU HEAR THAT
SIS?!? I TOLD YOU
GOD SIGNS THE
PREACHER'S PAYCHECK!!!

The 68 churches in **Tennessee's Union Association** closed out their fiscal year reporting 1,713 conversions. Clerk **Carl Gallahin** says the association has 132 ministers who preached 8,446 sermons during the year. The group reports a total membership of 7,290.

Pastor **Stanley Konopinski** sent word that attendance at **Shady Nook FWB Church, Oklahoma City, OK**, climbed from 38 in August to 71 in November. He reported six conversions, six rededications, six baptisms and 11 new members.

Members at **First FWB Church, Chester, SC**, presented Pastor and **Mrs. J. B. Smith** a check for \$3,000 in appreciation for their 17 years of service at the church. The special presentation was made on Pastor Appreciation Day during the morning worship hour. Pastor Smith came to First Church in 1965.

Seventy-six years ago he was born in a log cabin. He turned down a contract to play baseball with the Pittsburgh Pirates. He was converted at age 38 and began preaching eight years later in 1953. The pastor's name is **Walter E. Ramsey**. **First FWB Church, Rock Hill, SC**, was organized by Brother Ramsey in 1959 with 49 persons present. This past September, the church honored him with a Pastor Appreciation Day for his 23 years of service.

The **Trinity FWB Mission** conducted their first services on November 21, 1982 in **Columbus, OH**. **Clifford Ball** and **Robert Maynard** presided at the service which attracted 31 to Sunday School and 71 to morning worship. The group meets in the old location of **Heritage Temple FWB Church, Columbus**, which was located on Welch Avenue in the city.

Pastor **Adrian Condit** of **Village Chapel FWB Church, Ceres, CA**, gave the invocation at the state capitol in Sacramento when new officials were administered their oaths of office on December 6, 1982. One of the newly elected officials was Pastor Condit's son, **Gary**, who was elected to serve as Assemblyman of California's 27th district.

The **Friendship FWB Church, Wilmington, NC**, broke its homecoming attendance goal with 74 people present according to Pastor **Ray Conner**. September, 1982 was designated homecoming month for the church with each Sunday getting a special emphasis. During the

youth Sunday emphasis, young people of the church taught all Sunday School classes, gave testimonies, and provided special music for the worship service. Attendance gradually built during the month from 48 on September 5 to 74 on September 26.

Pastor **Lucian Baker** reports 37 people saved in two months at **Pleasant Hill FWB Church, Delaware, OH**. He has baptized 20 converts and received 20 new members.

Foreign missionary **Carlisle Hanna** was guest speaker at **Little Star FWB Church, Lake City, SC**, when the group dedicated their 2,100 square foot fellowship building last October. According to Pastor **Van Powell**, cost for the construction was held to \$28,000 since the people volunteered their labor. The construction progressed as money was raised so that when the building was completed it was debt free.

Pastor **Bobby Blackburn** announced the opening of the **Grove City FWB Mission** at 3975 Arbutus Avenue in **Grove City, OH**. The first service conducted in October had 38 in attendance.

For more than 50 years the **Hazel Creek FWB Church, Kirksville, MO**, met in the Hazel Creek Union Church building which was constructed in 1896. However, as of September 12, 1982, the group moved into a building of their own. Pastor **Tom Drake** says a building fund was begun in 1980 which resulted in the construction of the new brick edifice.

The **New Life FWB Church, Lancaster, SC**, dedicated their children's church according to Pastor **David Anders**. What makes the dedication so distinctive is that the group constructed a building designed especially to meet the needs of children. The 600 square foot building was completed in September, 1982. Some 58 children were on hand for the dedication activities.

Pastor **Allen Lemons** reported 37 decisions at **Calvary FWB Church, Union, SC**, in a revival meeting. This number included 12 conversions and 25 rededications.

The **Smyrna FWB Church, Alton, MO**, celebrated its 100th anniversary on November 7, 1982. The church was organized in 1882 by Rev. **A. J. Jones** with 13 charter members. The last surviving charter member, **Delphia McCullough**, died in 1958. The present pastor is **Wayne Adrian**.

A new 250-seat sanctuary plus educational space and a fellowship hall were dedicated at **New Hope FWB Church, Fredericktown, MO**, last summer. **David Kirby** pastors.

Pastor **Richard Atwood** and members of **First FWB Church, New Castle, DE**, broke their attendance record on October 24 when 205 people came to church. The attendance record came on a special push called FRIEND DAY.

During a six-week push to up the average riding their buses to Sunday School, bus captains at **Farmington FWB Church, Farmington, MO**, averaged 385 per bus. The biggest day came on November 14 when 504 riders came on the buses. **James McAllister** pastors.

Pastor **Dale Burden** called it Gateway's greatest day. According to church officials, the **Gateway FWB Church, Virginia Beach, VA**, set a new record in Sunday School when 1,591 attended. There were 1,762 in church Sunday morning including 107 military personnel, 54 of whom had never attended before.

Pastor **Claudie Hames** says that souls were saved on 50 out of 52 Sundays in 1982 at **First FWB Church, Bakersfield, CA**. During a special missionary Sunday for **Mike Criswell**, the church raised more than \$2,000 in missionary support for Brother Criswell as well as seeing seven saved during the services.

The **Lockman Foundation of La-Habra, CA**, made a grant to the FWB State Office in California for the purchase of 1,000 Spanish Gospels of John according to Executive Secretary **Paul Kennedy**. The gospels will be distributed by the 10 Free Will Baptist Churches in Mexico.

The **Oak Park FWB Church, Pine Bluff, AR**, saw attendance skyrocket from 166 in March, 1982 to 313 in October. Pastor **John Gilliland** reports 29 persons on visitation.

The **Holmesville FWB Church in New Brunswick, Canada**, paid off the outstanding debt on its parsonage according to Pastor **Otis Derrah**. The \$65,000 parsonage was completed in 1980.

After 51 active years in the ministry, Rev. **A. F. Ferguson** has retired. Brother Ferguson was pastoring the **Mt. Olive FWB Church** in the East Texas District at the time he announced his retirement at age 73. He preached his first sermon in 1928 in Arkansas, and since then pastored 15 churches in Texas, California, Oklahoma and Mississippi.

Rev. **Alfred A. Coursey** died on June 29, 1982, after 50 years working in the Free Will Baptist denomination. Brother Coursey was ordained to the ministry in July, 1935. Blindness forced him to resign his last pastorate in 1970. During his ministry, he helped organize five churches in Oklahoma.

The **Urbana FWB Church, Urbana, OH**, organized a Bible Institute

which begins in February, according to Pastor **Roger Childers**. He said the institute will use the ETTA curriculum to teach three classes. The institute is a new branch of the **Ohio State Free Will Baptist Bible Institute**. Childers expects to draw approximately 30 students from the Urbana, Woodstock, and Springfield areas. The six-week courses meet on Monday nights at the Urbana Church.

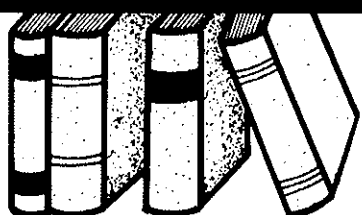
Did you know that Pastor **Kevin Francis** of **First FWB Church, Jacksonville, AR**, and three members of his church serve on the Jacksonville City Council? That is taking a very active interest in the local community.

First FWB Church, Russellville, AR, decided to buy a bus for use in Sunday School. Pastor **Floyd Wolfenbarger** said an offering in excess

of \$2,600 was received toward the bus project.

And did you hear what happened at **West Side FWB Church, Jacksonville, SC**? It seems that during a spirited Sunday afternoon gospel singing somebody sang a snake out of the woodwork who promptly made his way toward the altar before some brave saint fatally intervened. **Merrit Floyd** pastors. ▲

Top Shelf



Thomas Marberry



Freedom and Faith edited by Lynn R. Buzzard (Westchester, Illinois: Crossway Books, 1982, 168 pp., hardback, \$14.95).

Religious freedom is one of America's most cherished liberties. It is guaranteed by the Free Exercise Clause of our Constitution. Yet, many Christians feel that religious liberty is being threatened in this country in a way that it has never before been threatened.

The Christian Legal Society, an association of Christian lawyers, shares this concern. The organization sponsored the publication of this book in an effort to challenge the Christian community of this country to be more aware of what is going on today.

Freedom and Faith is a collection of essays by different authors. Space does not permit examination of every essay, but this review hopes to capture the main thrust of several of the more important ones.

Lynn Buzzard documents the ever-increasing role of government in American society. Governmental regulations now affect many areas of life which were strictly private areas a few years ago. Traditional respect for the law is being lost because of this.

Buzzard also points out that churches are entering many areas of life previously considered secular. These factors have set the stage for confrontations between churches and the state.

Francis A. Schaeffer states that even the very foundations upon which our legal system is built are changing. In earlier years, divine revelation was the foundation stone upon which our law code was constructed. That is changing as secular humanism becomes more important as the basis of the law.

William Ball, an outstanding constitutional lawyer with extensive experience in church-state cases, examines the impact of several important Supreme Court decisions upon Christianity in this country.

Dean M. Kelley examines areas where churches and other religious organizations have come under increasing scrutiny from state and local governments as well as from the federal government. Even grand juries have interrogated church workers about the internal affairs of churches.

In his insightful essay, Bernard Zylstra discusses how Christians can use the provision of the Constitution to defend religious rights. Charles Colson presents some ways in which Christians can become involved in improving the criminal justice system.

Two of the essays are devoted to church-state relationships in the Soviet Union. These essays contain a great deal of information which is useful to Christians.

This book is sobering. It brings us face to face with developments in our country which we would rather ignore. Yet, we must face them if our tradition of religious liberty is to be preserved. This is a book which I heartily recommend. ▲



Green Tree Bible Study



Robert E. Picirilli

John 17:6-19

Jesus' Prayer for His Disciples

Think what it would be like to hear Jesus pray for you! That is exactly what happened during the high priestly prayer of Jesus in John 17. The main part of that prayer, verses 6-19, was for the very disciples who listened as He prayed aloud.

There are three main petitions, on behalf of the disciples, in this prayer.

But first, in verses 6-8, *the disciples are identified* as the ones to be prayed for. And an interesting description it is, based (v. 6) on the fact that they were first of the world but were given to the Son by the Father. We have not saved ourselves.

How did it come about? Verses 7, 8 answer. Jesus gave them the words that the Father gave Him (v. 8), which includes manifesting God's name (revealing His character) to them (v. 6). Thus Jesus demonstrated that He came from the Father (v. 8) and received from the Father what He gave others (v. 7).

Consequently, the disciples are those who *received* the truth Jesus gave them (v. 8); who *believed* in Him as one God sent (v. 8); who *came to know* that He and what He taught them was from God (vv. 7, 8); and who *kept* His word (v. 6).

The first petition for the disciples then present is: *Keep them in your name* (vv. 9-13). The reason for this petition is in verse 11a: Jesus was preparing to leave the world to return to the Father, while the disciples would remain in the world.

Verses 12, 13 expand on this: while present, He had kept them, guarded them (with only one, Judas, lost to Him); but He is about to go back to the Father and offers this prayer before He departs. They will therefore know that His going does not leave them vulnerable, and they can have fulness of joy with Jesus' presence and power as real to them as before.

The second petition is: *Keep them from the evil one* (vv. 14, 15). The disciples must not think there will be no opposition. The world will hate them, as it did Him (v. 14). And behind that is the evil one himself (as v. 15

should be read), enemy of Christ and those who are His. The disciples are not to be removed from the conflict, but kept in it (v. 14).

The third petition is: *Sanctify them in the truth* (vv. 16-19). To be sanctified is to be set apart as a possession of the Holy God. This is to be accomplished by the Word, which is the truth (vv. 17, 19).

The battle between God and the evil one is truth against falsehood, and the disciples will be identified and fortified in possessing the truth Jesus has revealed to them.

Again, they are not to be removed from the battlefield; indeed, they are sent into the world as Jesus Himself was (v. 18).

All of this applies to us, too. And further, we learn about a Christian's relationship to the world: he is originally out of the world (v. 6), but still present in the world (v. 11); even so, he is not of the world (v. 16) and so will be hated by the world (v. 14); most important, he is sent into the world with the truth (v. 18). ▲



ON LITTLE LANES

BY DONNA MAYO

Winners!

The bottom of the last inning, and the Wildcats were ahead by one run. "OK, boys," encouraged Coach Finley, "It's our turn to take the field. Keep up the good work!"

Marty looked at Tony who was pounding his fist into his glove. "We've just gotta win," said Tony with a note of urgency in his voice. This was the season's first Little League game, and it meant a lot to the Wildcats.

"Three to two," said Marty as he looked at the scoreboard. "We can do it." As he took his position in right field, Marty could see his parents, sister, and brother sitting on the bleachers. The Lane family came to all of Marty's games, and today they were planning a picnic after the game.

"Hold 'em, Wildcats!" cheered Megan, Marty's twin sister. "Don't let 'em score!"

"Hold 'em, hold 'em," mimicked Jeff, who was just three and too small to understand what he was saying.

Marty and all the Wildcats wanted nothing more than to "hold 'em." They would win if they kept the Eagles from scoring.

The Eagles' first batter hit a single, and the next one struck out. The third batter was out on a fly ball. As the next batter came to the plate, Tony, who played first base, yelled back to Marty in right field, "Watch him. He usually hits that way."

Marty watched intently as the batter hit the ball in his direction. He reached up to catch it, but was blinded by the sun. He missed the fly by a few inches, and the batter, as well as the man on first, scored. The Eagles went ahead 4 to 3, and Marty's heart sank. "How could I miss it?" he grumbled to himself. "I've lost the game."

The game was over, and the Wildcats had lost.

Marty, his eyes on the ground, slowly left the field. "You played a good game, Son," said Mr. Lane as he put his arm around Marty's shoulders.

"Good?" questioned Marty in surprise. "I lost the game, Dad. If I had caught that fly it would have been over, and we would have won."

"But it's not your fault," encouraged Megan. She hated to see him so sad.

"It is too my fault," argued Marty. "I'm just a loser."

"Come on, Marty. Why don't we take a walk while your mother and Megan get lunch ready?" offered Mr. Lane.

"All right," agreed Marty without much enthusiasm. "I wish I were Tony. He would have caught that ball."

"Marty, don't say that," answered his dad. "I'm glad you aren't Tony."

"You mean you're glad I missed the ball?" Marty asked with a confused look on his face.

"No, I'm sorry you didn't catch that fly," replied Mr. Lane. "But I'm still glad you're you and not someone else."

"Why, Dad? There's nothing special about me. I can't play ball as good as Tony, and I don't make good grades like Megan, and—"

"Nothing special?" Mr. Lane interrupted. "Of course there is something special about you. Do you know how many hairs you have on your head?" Mr. Lane asked as he tossed Marty's sandy hair.

"What?" Tony frowned in surprise.

"Do you know how many hairs are on your head?" his dad asked again.

"Of course not," replied Marty, "but what does that have to do with anything?"

"It just proves how special you are. God knows exactly how many hairs you have. He has each one numbered."

"Wow, that's pretty neat," exclaimed Marty.

"Now do you think God would take time to count your hair if you weren't special?" coaxed Mr. Lane.

"I guess not," admitted Marty. "But I still wish I were more like Tony. He's such a good ball player."



"Marty, see that tree over there?" Mr. Lane pointed to a tall oak. "Go find me two leaves that are exactly alike."

Marty walked to the tree and started comparing the leaves. After a few minutes of comparing sizes and shapes he looked up at his dad. "Each one is different. I can't find any that are just alike."

"Well, let's try those buttercups over there," continued Mr. Lane. "See if any of them are just alike."

Marty and Mr. Lane approached a clump of bright yellow flowers. Marty knelt to examine them. "They're all different too," he said.

"You know why?" asked Mr. Lane. "Because God likes variety. Wouldn't it be boring if all the trees and all the flowers were just the same?"

"I guess so," answered Marty. "Hey, I remember my teacher saying that no two snow flakes are alike either."

"You're right. And no two people are alike. God made each one different on purpose. He made you just the way He wanted you and Megan just the way He wanted her and Tony just the way He wanted him. Now, Marty, do you think God makes mistakes?" asked Mr. Lane seriously.

"No, sir," Marty shook his head.

"Of course He doesn't. God didn't make a mistake when He created Marty Lane. He made you just like you are for a reason. And you know that God doesn't make junk."

Marty was beginning to feel better. "If God knows exactly how many hairs I have, He loves me too much to let me be junk."

"Or a loser," added Mr. Lane. "Just because you can't play ball like Tony, that doesn't mean you're a loser. You'll find out what you do best. Everybody's different, but we are all special to God. In fact, we are all winners with Him."

"Peter, Marty, are you two ready to eat?" called Mrs. Lane from the picnic table across the park.

"Coming," answered Mr. Lane.

"Hey, Dad," said Marty with a gleam in his eye, "I bet you're glad there aren't two of me."

"Why do you say that?"

"Because then there wouldn't be any fried chicken left for you!" shouted Marty as he bounded across the field feeling like a real winner deep inside. ▲



NEWS OF THE RELIGIOUS COMMUNITY

TOP METHODIST COURT RULES FOR HOMOSEXUAL ORDINATION

LOUISVILLE, KY (EP)—The top court of the United Methodist Church says that nothing in church law prohibits ordination of a homosexual, and specific decisions about it now rest with regional units. In existing church law, "we find no provisions making same sex orientation a disqualification from ordination," the church's Judicial Council said.

Its ruling came on a challenge by the church's Rocky Mountain Conference to action by Bishop Melvin E. Wheatley Jr. in appointing an avowed homosexual to the staff of a Denver parish.

MUSLIMS CLAIM EUROPE WILL BE ISLAMIC WITHIN A FEW DECADES

MUNICH/STUTTGART, Germany (EP)—Muslims are counting on Europe becoming Islamic within the next few decades. They also expect that their religion will have the highest number of adherents worldwide. As explained in *Al-Islam*, the "Magazine of Muslims in Germany", these expectations are grounded in the fact that people everywhere are turning to Islam because it is "bestsuited to solve the problems of all eras."

The magazine, which is published in Munich, states "If the human civilization is to be preserved from destruction, then Islam is the only religion for the world of tomorrow".

Islam is described as a universal message of peace in this world and the next. The magazine goes on to point out that Muslims have been very fertile—in most Islamic countries the annual population growth rate exceeds two per cent. Then there are the converts to Islam. These two factors combined have brought the number of Muslims almost up to the 1,000 million mark.

The number of Christians is estimated at 1,400 million. Hinduism has 583 million adherents and Buddhism 274 million. According to *Al-Islam* the number of Muslims has already peaked the 50 million mark in seven countries: Bangladesh, China, India, Indonesia, Nigeria, Pakistan and the USSR.

It is also reported that in a total of 53 states Muslims represent over half of the population. The Federal Republic of Germany is stated as having 1.5 million Muslims, the German Democratic Republic 101,000. The fact that Christianity is no longer taken for granted in Europe and that it is increasingly the subject of criticism and lack of understanding is thought to be opening doors for Islam.

MILLIONS WILL GET SCRIPTURES FOR THE FIRST TIME

NEW YORK (EP)—The world's Bible Societies are involved in translations that will soon bring new books of the Bible to speakers of 466 languages. Some portion of God's Word already exists in most of these languages, usually a Gospel. As each translation comes off the press it means yet another step towards an entire Bible in that language.

Details of these and other translation projects tallying 574 languages in all are listed in an 85-page report issued by the United Bible Societies (UBS), the global partnership covering all aspects of Bible work which the American Bible Society helped found after World War II.

One language soon to have an additional translation is Fon, spoken by 836,000 people who live in the southern half of Benin in western Africa and spill over into the adjoining country of Togo. Another is Pakpak Batak, sometimes known as Dairi Batak, the language of 1.2 million tribal people in Indonesia. The report lists projects in 108 languages to replace old translations with new.

O'HAIR TO CRUSADE AGAINST "TOO CHRISTIAN" SCHOOL BOOKS

AUSTIN, TX (EP)—Taking a cue from the fundamentalist Christians, followers of atheist Madalyn Murray O'Hair plan to crusade across the country against school books that offend them. "We see this as a rescue operation, in a way," O'Hair said.

The group will start looking first for textbooks in Colorado and upstate New York that they think are too Christian for comfort. A Christian fundamentalist attack on textbooks in a suburban Denver school district prompted the atheist counterattack. The fundamentalists thought the books weren't Christian enough. The atheists think they're too Christian.

Billy Talley, an advertising writer who heads the Colorado chapter of O'Hair's American Atheists, said he hopes to "just neutralize them (the Christians) so that all special-interest groups will stay out of the school system." Talley said he will file formal complaints about books he finds offensive.

O'Hair said textbooks erroneously teach that America is a Christian nation, founded on Christian principles. In fact, she said, the founding fathers believed God created the world and then abandoned control over it.

American Atheists, which has 57 chapters in 39 states, maintains that atheists easily outnumber fundamentalists in this country. O'Hair said many atheists haven't come out of the closet. "O'Hair estimates 20 to 27 percent of the population is atheist. She called the Christian textbook outcry "a move to return us to the most idiotic religious fundamentalism that one can possibly suppose."



THE SECRETARY SPEAKS

By Melvin Worthington

Dwindling Devotion



THE NATIONAL ASSOCIATION OF
Free Will Baptists

Jesus served notice on the church at Ephesus that all was not well when He boldly declared "... thou hast left thy first love" (Revelation 2:4).

The active, aggressive, and assertive beehive church in 1983 faces the same danger of becoming so consumed by programs that its love for the Lord diminishes.

Any church which becomes growth-centered, gift-centered, goal-centered, group-centered, or giving-centered, *rather than God-centered* does so at the price of its first love.

Some churches want Jesus present. Others want Him prominent. But He will have the pre-eminent place or no place!

Efficiency and enthusiasm are cold, deadly words when first love is sacrificed on the altar of get-it-done.

Consider the following truths in the letter to the church at Ephesus (Revelation 2:1-7).

The Inventory

Christ commends the church for its *progressiveness*—they were an active and aggressive group.

He commends it for its *perseverance*—they stayed with the work.

He commends the church for its *patience*—in spite of attempts by advocates of error, they patiently tested the error and maintained a firm endurance amid those who sought to draw them away from Christ.

Christ commends them for their doctrinal *purity*—they refused to tolerate those in their midst who were evil.

Christ further commends their *perception*—they lived with those who claimed to be apostles, saw through their masks, and called them liars.

The Indictment

Having commended them, the Lord charges the Ephesian church with dwindling devotion.

They had not changed their doctrine, their deeds or their deportment. Theirs was not a declension of the head, hands or habits, but of the heart, which is far more grievous. This church had a serious defect that was not visible to the human eye.

You see, it is possible to display right doctrine and right deeds in order to hide a defective heart. It is so gradual that the guilty party is the last to know.

Joseph Parker said it, "The head may be right while the heart is going in a wrong direction. Remember, technical theology will never save a soul.

"It is right to denounce heresy. We are bound by our covenant with Jesus to resist the devil, in what guise soever he may reveal himself. But, beware lest while you are having the deeds of the Nicolaitans your love is decreasing. It is not enough that you are able to put a multitude of heretics to flight; you must watch your love-fires, and continually supply them with the fuel of heaven."

The Instructions

Christ counsels the church to *remember* from whence they had fallen, to remember how it once was.

Who can argue with Barnes? "Nothing is better adapted to affect a backsliding Christian or a backsliding church, than to call to distinct recollection the former condition—the happier days of piety."

Christ counsels them to *repent*. Repent means to change one's mind

or purposes, thus affecting their conduct.

They are counseled to *repeat* the first works. These works refer to those which were done when the church was first established, to engage at once in doing what they did in the first and best days of their piety.

Let them read the Bible as they once did. Let them pray as they once did. Let them go about their Christian duties as they once did.

The Incentive

Without repentance, Christ declared that He would personally come and disband their church. That's tough language and straight talk.

The eye of Jesus is marking every declension. And as our love declines, His anger burns. There is a limit to His forbearing meekness. Those who continue to offend Him shall be without defense and stranded helplessly in the path of His fury when judgment strikes.

Those who would not leave their first love—Christ Himself—must post a daily quiet time when they regularly meet the Lord by perusing the scriptures, praying in the Spirit and putting away sin.

He who will not love Christ supremely soon discovers that he cannot love Christ at all! ▲

The Secretary's Schedule

February 1-3	Ohio Minister's Retreat Big Prairie, OH
February 12	Liberty FWB Church Millington, TN
February 17-18	SC State Association First FWB Church Florence, SC
February 21-27	Sherwood Forest FWB Church El Sobrante, CA

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

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