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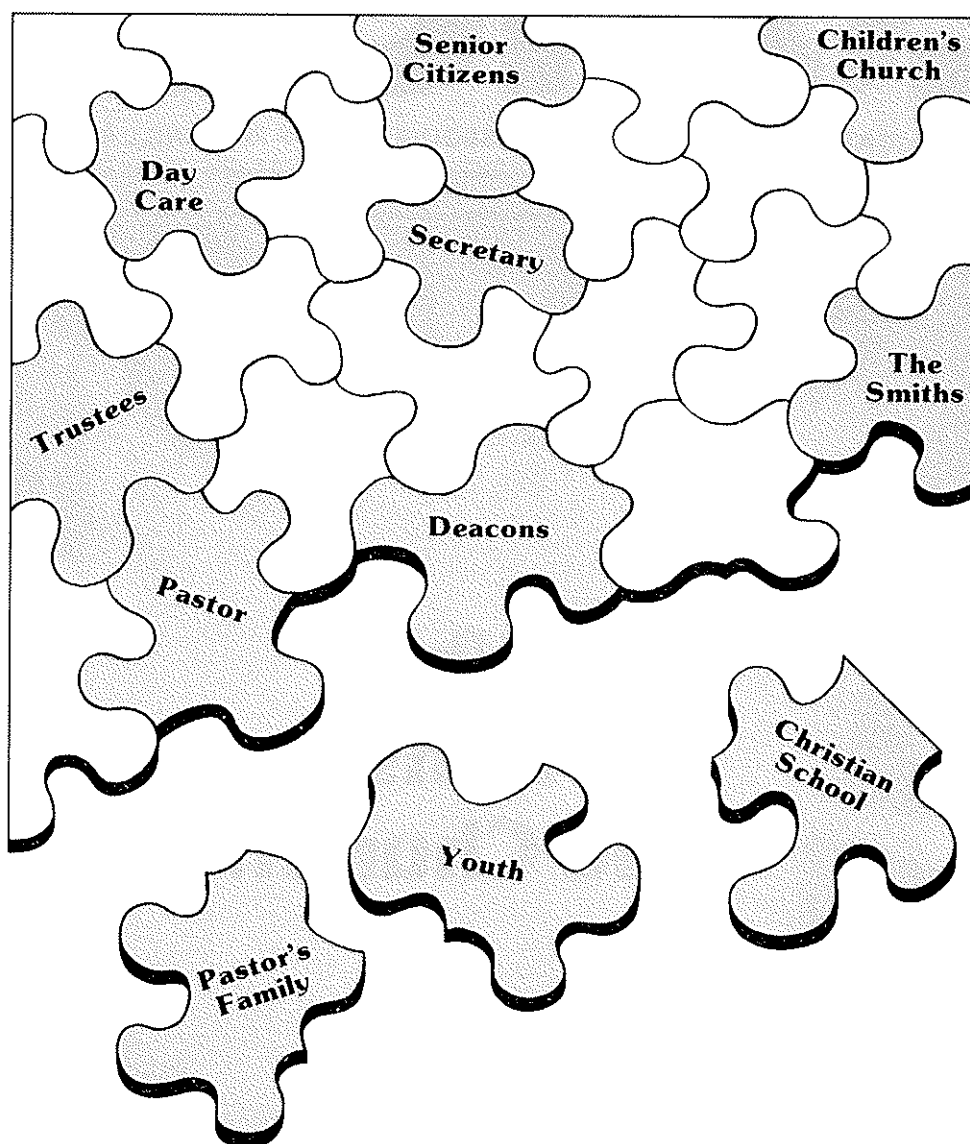


**Who  
Runs  
The Church?**

**You And Your Church**



# Who Runs The Church?



By Evangelist Bobby Jackson

2/CONTACT/July '83

**V**arious opinions exist among theologians as to the biblical form of proper church government. Some suggest that the church is a spiritual body, destitute of all organization. Others say that there is no definite form of organization in the New Testament, but that each body of

believers is permitted to adopt whatever method suits its circumstances.

On the other hand, T.M. Lindsay asserts that there were at least five different forms of church government in apostolic times.

The question, then, is whether there is enough evidence in the New Testament to guide one to some understanding of what form of government, if any, the early church practiced.

Keep in mind that organization may exist without written records, without lists of members, without choice of officers. These are proofs, reminders,

and helps of organization, but not essential to it.

The tendency to organize is so strongly evident in man that even those who do not believe in organizing, when they meet regularly become organized. It is possible to organize against organizations.

However, the New Testament bears witness, not to mere informal, but to formal organization in the early church.

## Evidences of Organization

Regular stated *meetings* of the church—"... upon the first day of the week, when the disciples came together to break bread..." (Acts 20:7).



**Elections**—Matthias (Acts 1:23-26); deacons (Acts 6:5, 6).

**Officers** within the church—"... the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Philippians 1:1).

**Discipline** of members—"... and if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matthew 18:17). "Therefore put away from among yourselves that wicked person" (I Corinthians 5:13).

**Contributions** by the church as a group (Romans 15:26; I Corinthians 16:1-2).

**Registration** of widows—"... Let not a widow be taken into the number under threescore years old..." (I Timothy 5:9).

**Customs** with some uniformity—"... But if any man seem to be contentious, we have no such custom, neither the churches of God" (I Corinthians 11:16).

**Order** in their meetings—"Let all things be done decently and in order" (I Corinthians 14:40).

**Membership** with certain qualifications—"And the Lord added to the church daily such as should be (those that were being) saved" (Acts 2:47).

It is apparent then that the church has always operated with some organization. This brings one to attempt to determine the extent and nature of that organization.

## Nature of Organization

If one would learn how any organization functions, take a look at its *membership*. Who are the members? What is their relationship to one another?

In the New Testament, only regenerate persons, who by faith have previously become members of the church universal, having been united to Christ, properly become members of the local church.

This limitation of membership to regenerate persons leads to further, and interesting, observations.

## Supreme Allegiance To Christ

Since each member bears supreme allegiance to Christ, the relation of the individual Christian to the church does

not supersede, but furthers his relation to Christ.

"And ye have an anointing from the Holy One, and ye know all things" (I John 2:20).

"No believer is at liberty to forego this maturity and personal independence... or to place himself in a dependent relation, inconsistent with this birthright, to any teacher whatever among men" (Neander).

Augustus Strong, the Baptist theologian, urged that the Christian, "needs to be encouraged and cultivated to be independent of human authority and solely dependent upon Christ."

He further observed, "The most sacred duty of the minister is to make his church self-governing and self-supporting, and the best test of his success is the ability of the church to live and prosper after he has left it, or after he is dead.

"Such ministerial work requires self-sacrifice and self-effacement. The natural tendency of every minister is to usurp authority and to become a bishop. He has in him an undeveloped pope.

"It should be the ambition of the pastor not 'to run the church,' but to teach the church intelligently and scripturally to manage its own affairs. The true pastor inspires, but he does not drive.

"A Christian pastor can either rule, or he can have the reputation of ruling; but he cannot do both. The reputation of ruling leads sooner or later to the loss of real influence, and to the decline of the activities of the church itself."

## Equality of Membership

Since each regenerate person recognizes in every other a brother in Christ, then all members of any church are upon a footing of equality.

"But be not ye called Rabbi: for one is your Master, ... and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven" (Matthew 23:8-9).

"I am the vine, ye are the branches..." (John 15:5). Strong observed, "No one branch of the vine outranks another; one may be more advantageously situated, more ample in size, more fruitful; but all are alike in kind and draw vitality from one source."

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## CHURCH (From Page 3)

There is no place in Christian brotherhood for the heathen caste system. The Japanese noble objected to Christianity because it is incompatible with proper reverence for rank. There can be no lordship over God's heritage.

### Local Church Autonomy

Since each local church is composed of regenerate individuals directly subject to Christ, there can be no jurisdiction of one church, nor group of

the church as a whole is directly related to Him. He is the King—each member and the whole church is subject to Him. In this sense the church is a *monarchy*.

As regards the interpretation and execution of His will by the body however, the church is a *democracy*. Each regenerate member possesses the Holy Spirit. The Holy Spirit enlightens through the counsel of another, and through combined deliberation guides

be the best plan of government for the American colonies.

Democracy is surely the best plan, not the perfect plan. It is inefficient. The process is slow and cumbersome. Totalitarianism in politics and religion cuts through all the red tape.

Democracy opens the door to the possibility for division, disagreement, dissension, disruption. There is not nearly so much arguing in a Communist political system or Roman Catholic religious system.

But then there is no room in totalitarianism for the individual to be free to discover the will of Christ from the scriptures, being directly responsible to Christ for his obedience, no place for Romans 14:12, "So then every one of us shall give account of himself to God."

With all of its potential problems, give me democracy, with some degree of freedom and responsibility, in my country and in my church. ▲

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***Thomas Jefferson said that he considered Baptist church government the only form of pure democracy which then existed in the world.***

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churches, over another. All are on equal footing and independent of control by the other.

"Who art thou that judgest another man's servant? To his own master he standeth or falleth" (Romans 14:4). "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" (James 4:12).

This independence does not rule out interdependence. No church should disregard the existence and work of other churches around it. There must be sympathy and mutual furtherance of each other's welfare among churches, as among individual Christians.

### Observations and Conclusions

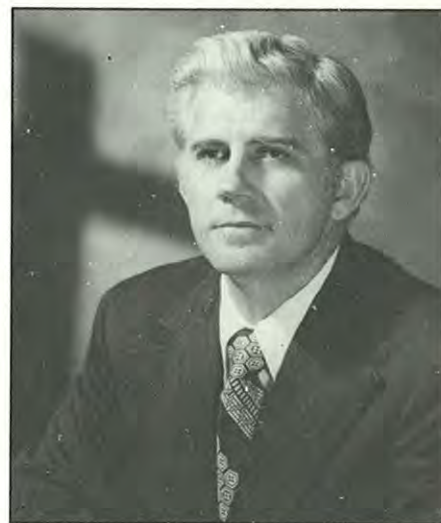
So, who runs the church? Christ runs the church. He is the Head—so

the whole body to right conclusions. Scriptural injunctions to unity are grounded in this truth.

Since it is a unity of the Spirit, it is not forced nor legislated. It is an intelligent, willing unity of regenerate persons. That is democracy. So, in this sense, under the leadership of the Spirit the church runs itself.

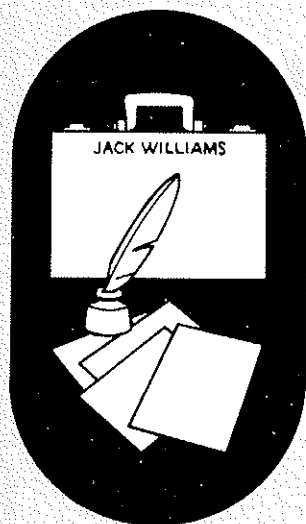
Evidently the early church was a very democratic organization. Within each local church, the entire body was responsible to: exercise discipline (Matthew 18:17), elect officers (Acts 6:3-5), maintain pure doctrine (Revelation 2 and 3), and preserve unity (I Corinthians 1:10).

Thomas Jefferson is reported to have said that he considered Baptist church government the only form of pure democracy which then existed in the world, and concluded that it would



ABOUT THE WRITER: Evangelist Bobby Jackson has been in full-time evangelism more than 20 years. He is Moderator of the National Association of Free Will Baptists.

## Briefcase



# The Night God Blitzed Corbin Ferry

handed the title deed to everything and the keys to lock the door on yesterday.

All those cliché's you hear talked in church circles are real and they happened to me in one life-changing instant.

This is the silver anniversary of my spiritual birth. My new beginning. The most important day of my life.

**The power of God** reached down to a small church nestled beside a Louisiana bayou in 1958, one of the least likely places and times you'd expect to encounter the Prince of Peace. And I, son of a cotton farmer, came to terms with God and took a slice of eternity home with me.

I, who had spent the day bucking Johnson Grass hay, my soul as scratched as my arms, met the flawless One of Israel.

Somebody sang a gospel hymn. A preacher told the old story again. And there, surrounded by mosquitos and blackland farms, huddled in the stifling delta heat, God did for me what my parents couldn't do and what my friends couldn't believe.

I got saved. As saved as a man can get. As changed as a man can be. As new as another birth could produce.

**The trail from then** to now jumps state lines and crosses educational barriers. It broadens into a call to preach (wonder of wonders!), to pastoring churches, to teaching in a Bible college, to editing a denominational publication.

But it is a rare week when the transaction that heaven notarized at a wooden-slat altar in a country church doesn't swirl up within me to remind me who I am and how it all began.

**Maybe that's how** it started for you. Perhaps a passing word from a street-corner preacher. A gospel tract slipped into your hand as you hurried through a shopping mall. A quiet knock on the front door, a warm smile and a compelling voice that asked, "Has God been dealing with you lately?"

Every soul winner has a story. Every Bible teacher a testimony. Every gospel preacher a memory that drapes around some long-ago altar.

This one is mine. I'm 25 years old in the Lord this year. Blow the silver trumpet. Rejoice with me. The captive is still free!

**I'd rather tell** this story than show you pictures of my children. You see, this story I know better than anyone else in the world. I'm the only one who knows it in every detail. Nobody tells the story of redemption like the man who was redeemed.

So, thank you, dear preacher, for preaching so clearly that a 16-year-old farm lad could understand it. Thank you, community of believers, for nurturing me in the bosom of Christian love.

And thank You, Lord Jesus, that You met me in the mud beside Bayou Macon and have kept me out of it for 25 years. ▲

**T**wenty-five years ago this August on a sultry Thursday night, I got saved in a revival meeting at Corbin Ferry Free Will Baptist Church.

When I write about the events of that night, they defy my efforts to make them line up on the page in neat, well-ordered sentences.

**Some call what** happened *praying through*. And I suppose I did.

Others say it's being *born again*. Believe me, I was! What a way to begin the journey to forever.

No, I didn't get religion that night, nothing so cold as that. I went from being dead to being alive.

Did I *walk the aisle* as some call it? Yes, indeed, I walked the aisle all the way from the nettles of sin to the King's palace to ask for a pardon. And the entire trip took less than 20 paces.

I wandered into church that night lost. Before I left, Somebody found me.

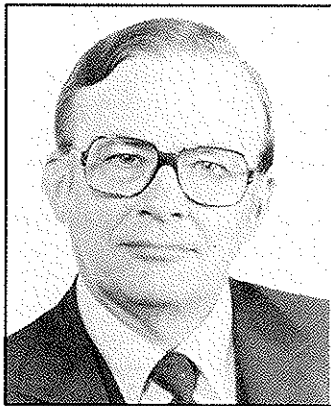
I sat down on the back row with no hope and a dark future. But I was



# Selecting National Board Members— Let's Do It Right!

By Roger Reeds

**I**n 1935 two groups of Free Will Baptists met at the old Cofer's Chapel Free Will Baptist Church in Nashville to effect a merger. The groups were the Cooperative General Association of Free Will Baptists from



the west and the General Conference of Free Will Baptists from the east.

The Constitution and By-Laws adopted by the delegates that were present stated "the organization shall be known as the National Association of Free Will Baptists." A fragmented denomination was brought together into what was to become an important framework for leadership and service.

The organization of the National Association of Free Will Baptists brought together a group of churches of "like-kindred" faith. It also provided the local church with avenues of service and opportunities that the local church could never achieve alone.

The National Association provides for a group of officers—moderator, assistant moderator, clerk, assistant clerk, and executive secretary. From its beginning the National Association has chosen to carry out its work through the efforts of boards. The

following statement is made in section 16 of the By-Laws:

In addition to the General Board, the National Association shall perpetuate the following boards: The Board of Trustees of Free Will Baptist Bible College, The Board of Foreign Missions, The Board of Home Missions and Church Extension, The Board of Retirement and Insurance, The Master's Men Board and the Board of Sunday School and Church Training.

Each of the boards has nine members and employs a director who provides leadership in his respective area. The National Association has worked out a system whereby board members are elected on a rotating system. Board positions are filled every other year unless there is a vacancy created by some cause.

We must always see to it that the National Association controls the boards, and not the boards the National Association. Since the National Association carries out its work through boards, one can easily form the opinion that the best way to control the National Association is to control its boards. This kind of thinking can lead to a dictatorship that destroys democracy.

When there are so many board positions to be filled (there are 54 board positions), it becomes a difficult task to elect the best qualified men for the task. How can the National Association be assured that the best qualified men are serving? And, yes, it is true that some men aspire to board positions which they view as political plums to be plucked by a majority vote.

The National Association has established guidelines for its nominating committee. They are:

1. A member chosen should have overall acquaintance with our people.
2. A person nominated should have some qualities of leadership and some skills and abilities related to the particular area of work for which he is being considered.
3. A prospective nominee should either be involved with or give evidence of supporting the particular phase of work being considered as a board member.
4. The various sections of the denomination should be taken into account.
5. Inasmuch as possible, dual representation from any one state should be avoided.
6. Consideration should be given to qualified laymen.

7. Each nominee should be interviewed to fully ascertain his interest in and support of the ministry for which he is being considered.

8. A brief description of why a person is nominated for a particular board should be written, giving his qualifications and credentials for the position.

The guidelines are good. Unfortunately, they have been ignored. Let me cite a few examples.

Men have been placed on boards who have little or no interest in the past or present experience of that board. It would not take much of an investigation to reveal that men are elected to boards who have never supported the work of that board. Others have been elected to board positions who have only given token support to that board's work.

A casual check of the *minutes* will also reveal that we have violated the principle of giving consideration to qualified laymen. Except for the Master's Men board, we have been hesitant to elect laymen to leadership positions. In a denomination of our size there must surely be many well qualified laymen who are available to serve.

We have also failed to maintain a geographical balance on our boards. It is true that the bulk of our membership lives east of the Mississippi River. Our national *minutes* reveal that there is a two to one ratio of our membership that lives on either side of that mythical dividing line. This quite naturally means that a majority of board members would come from the east.

However, we have really outdone ourselves here. Until the 1982 National Convention at Fort Worth, Texas, we had a ratio of four out of five board members coming from the east. After the votes were counted at Fort Worth, we had changed this ratio to three to two favoring the east, a vast improvement.

It is my opinion that we need to improve our electoral system. *Robert's Rules of Order* state that in nine cases out of 10 the body accepts the nominations of committees. This helps us see just how important the work of the nominating committee is.

Could this committee be appointed far enough in advance so that the body could be presented with a written resume' of each candidate that is being nominated for office? I am convinced that an informed body will vote intelligently.

The only reason that we violate the nominating committee guidelines is that we are not kept informed about them. They were evidently kept before us at Fort Worth, and consequently the body was able to vote far more intelligently.

We must strive to choose the best board members possible who in turn will select the best directors possible for their respective work. In doing so we can march on to the future with the confidence that the future belongs to us because we are ready for it. ▲

*ABOUT THE WRITER:* Dr. Roger C. Reeds is general director of the Sunday School and Church Training Department.

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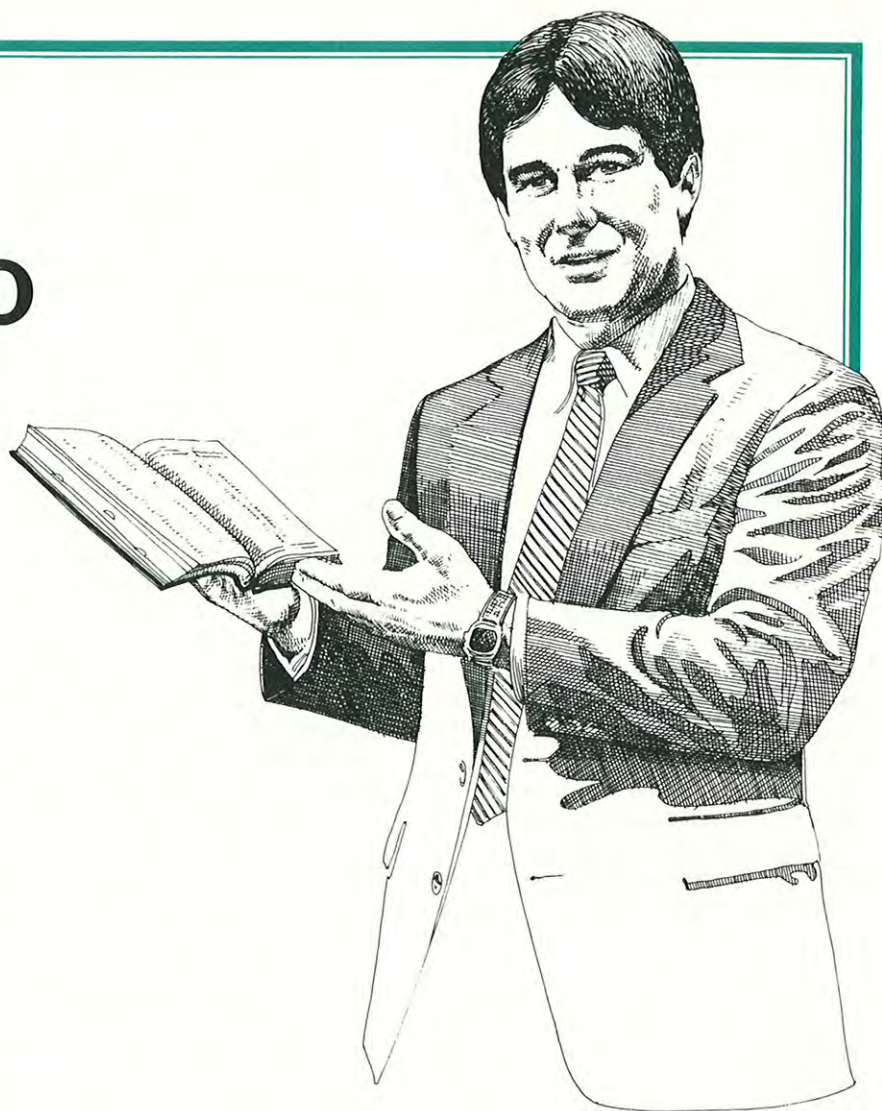
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# How To Know You're Really Saved



By Ben Scott

## Salvation: Fact, Faith and Feeling

**T**he importance of this matter cannot be overstated. The subject under consideration brings into focus such serious matters as life and death, heaven and hell, time and eternity.

SAVED—a word to rejoice the heart. It's amazing how often the word appears in sacred scriptures. When it comes right down to the matter of what's important and what's not, the matter of being saved is the ultimate.

That's why the Lord Jesus came, to be the Savior of men. "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10).

Can a person really know he's saved?

Years ago I ran across three words which often surface in any serious discussion dealing with salvation and assurance—Fact, Faith and Feeling.

From a biblical viewpoint, the least important of the three is feeling. Unfortunately, the "feeling" often gets the most attention, since we are emotional beings.

It's great to feel good—spiritually, emotionally, or physically. However, we are not healthy because we feel well; we feel well as a result of being in good health. Likewise, we're not saved because we feel good. We feel good because we're saved.

The fact and the faith deserve the greater attention. Someone has written, "For feelings come and feelings

go; And feelings are deceiving; My warrant is the Word of God; Nought else is worth believing."

Our final and only reliable authority is the Word of God. What God says is true. You can depend on it. You can rest the case of your personal salvation upon God's Word. That's the fact! Any doubts or misgivings that arise must somehow be traced to a flaw in our faith.

Let's get the facts straight. Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16a). Paul agreed, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Again Paul wrote in that familiar Romans 10:8-10 passage, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if



thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

### **God's Word: Plain, Pure and Positive**

The Word of God is plain, pure and positive on the formula and fact of salvation. And yet, that old demon, *doubt*, raises his unwelcome head and disturbs our peace time and again.

The Devil even tried to work it on the Lord. Following a 40-day fast, Satan prefaced his propositions with an *if*—"IF Thou be the Son of God."

Jesus was hungry. He was alone. He would never be in a more vulnerable position for this particular attack, and the Devil knew it.

It offers little comfort, but the Devil knows you and me. He knows where we live, where we go; he knows our weaknesses, and if we have any, our strengths.

Against him, it's a mismatch; as much so as David facing Goliath. And unless we *know* the Word, *believe* the Word, and *use* the Word, we're sunk!

The Word says, "We know that we have passed from death unto life because we love the brethren" (I John 3:14).

The Word says, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

Our weapon is the Word. Jesus used it when He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

### **Assurance: Privilege, Power and Present Reality**

Sooner or later in dealing with and sealing the matter of assurance, we

must come to the book of I John. It is there we can base our closing argument and rest our case.

The privilege, the power, and the present reality of sonship and salvation are declared in chapter three.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1).

"Beloved, now (a present reality) are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is" (v. 2).

The matter of right living must be recognized in dealing with the subject under consideration. Any professed Christian who is living a life of waywardness and worldliness will be devoid of any real substantive biblical assurance.

John goes ahead to write in verse three, "And every man that hath this hope in him purifieth himself, even as He is pure."

Again we take note of I John 2:3-5: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

Consider I John 5—"He that believeth on the Son of God hath the witness in himself" (v. 10). "He that hath the Son hath life" (v. 12). "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (v. 13).

Why, then, with all these and many other verses of "Blessed Assurance" should we walk through the valleys where "doubts arise and fears dismay?" The answer: weakness in the Word, feebleness in the faith, or waywardness in our walk.

Christian, stay in the word. For "Faith cometh by hearing, and hearing by the Word of God."

Little wonder it is written: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Ephesians 6:16-17).

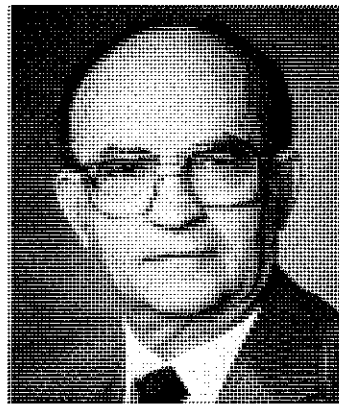
Years ago while living in St. Louis, an elderly lady who was a member of our church found her faith being attacked by one who was peddling poison doctrine. The old Christian veteran would not be shaken.

In describing her encounter with the man and his error, she simply, but boldly affirmed, "I just put the scriptures to him."

Shortly before my preacher father died, I asked him in the midst of a long and lonely night, "Dad, are you afraid?" With a voice reflecting triumph borne out of trust he answered: "What have I got to be afraid of? I've just taken God at His Word." And so must we all, if we are to live above the clouds of fear and doubt.

But if we live by the Word and keep our faith strong and growing, we not only can sing, but truly experience the full meaning of "Blessed Assurance, Jesus is mine; Oh what a foretaste of Glory Divine. Heir of Salvation, purchase of God, Born of His Spirit, washed in His blood."

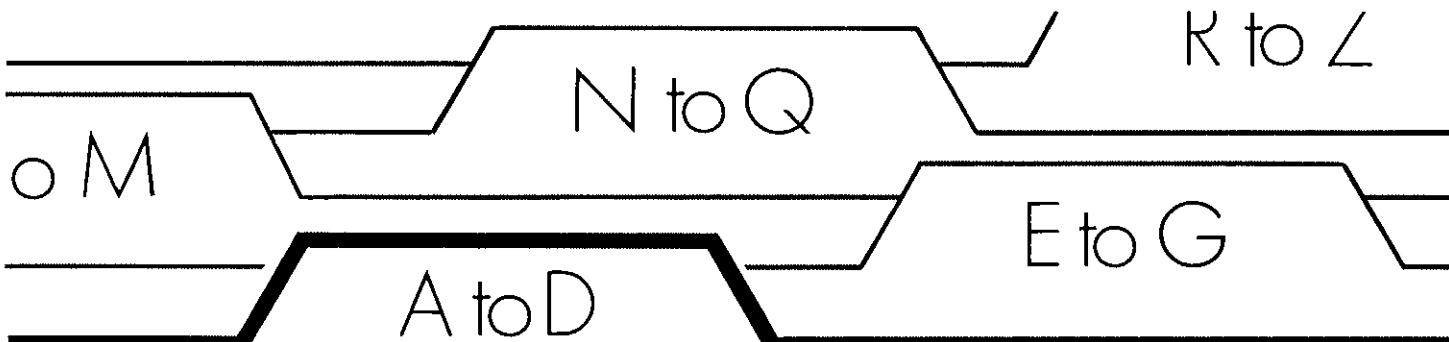
And that can be our "Story and Song, Praising our Savior all the day long!" ▲



ABOUT THE WRITER: Reverend Ben Scott pastors First Free Will Baptist Church, North Little Rock, Arkansas.

**Coming Next Month . . .**  
**Pastor Appreciation Issue**





# Your Church Records Are Important

By Winnie McLain

**E**very church should keep accurate records. It is important that from day one of a church's life the story be told of who was involved and the circumstances leading to the organization, the leadership, the specific achievements and objectives accomplished during the organizational phase, and then an annual report of activities, growth and achievements of individuals.

The record of the King's business in any church is worthy of preservation. We are accountable to God for good records that God may be glorified.

Daniel Webster, when asked for the greatest thought that had ever entered his mind, replied, "My accountability to Almighty God."

Some clerks and historians do not seem to realize their accountability to God. They forget to keep records accurately, completely, and up-to-date. Some even lose the books. Some do not have the ability but can be trained. Some find it a real joy.

God must smile on those who do keep good records and enjoy doing it. God is the author of order while Satan is the author of confusion. Record keepers can be workmen who need not be ashamed.

Poor records often cause confusion. Troubles frequently arise because of inaccurate and incomplete records. Records must bear scrutiny. Regular, accurate reports from records accelerate the activities of the church and show that the work of the church is essential.

The Bible is one great record of events. In Acts we are told 3,000 souls were added to the church. God says, "I will draw all men unto me if I be lifted up."

The church is the great repository of the life and work of Jesus, and flowing from Him are some of the highest hopes that man has expressed throughout history. There is great satisfaction in knowing that one is contributing to the continuance of such a cause through keeping records.

Records and recording the history of the church or any church organization lifts Him up. Then the name of Christ is spread and God is glorified.

Church records and files reflect its sacred heritage from the past to the present and its contribution to the spiritual welfare of existing and future generations.

Church records should show the number of conversions, baptisms, additions, losses, marriages and deaths. Why not keep a running record of those who go out to serve as pastors, missionaries, and teachers?

The clerk or historian should record all significant events as they transpire—special occasions—baptisms, marriages, deaths, births, special honors that come to the church or its members, building projects and missionary events.

Much valuable and interesting information should be kept in scrapbooks—bulletins, announcements, pictures, and newspaper clippings. What has been done, the date, and by whom is necessary information for records.

Important dates are frequently established by church minutes. The Bureau of Vital Statistics accepts baptismal records taken from church minutes as evidence of a person's birth. Courts sometimes refer to them.

Many churches do not have historians, so each month the church clerk should record, at the end of the business minutes, the events of importance that have occurred during the period.

The church's history is a link to the past. Isaiah 30:8 says, "... write it ... and note it in a book for ever and ever." Records must be preserved in writing for others to enjoy and also as a message for future generations.

Each new generation must be taught and trained to keep records. While records and history are being made they are too near to allow an appreciative perspective. All too often, when someone desires to know the past, none remain to tell of that unwritten period.

Free Will Baptists have had an honored and honorable past. Let us, by keeping good records, carry with us all that is valuable into a larger and more useful future.

We have a wonderful heritage. Let us pass it on to others who come after us. ▲

**ABOUT THE WRITER:** Mrs. Winnie McLain is a member of Memorial Free Will Baptist Church, Fresno, California. She has been a part-time professor at California Christian College since 1965.





H. Armstrong Roberts

## It's Tough To Be Old

By Charles Ferguson

**T**here is a riddle in Greek mythology which asks: "What animal walks on four feet in the morning, two feet at noon, and three feet in the evening?"

The answer is man. Of course, he is seen in a representative way.

In that instance, the only creation of God into which He breathed the breath of life is seen crawling in the morning of his years, walking erect at noon in the strength of his days, and then moving about with the assistance of a cane in the autumn of his life.

That is a picture rapidly becoming part of America today. It is estimated that there will be approximately 30 million Americans over the age of 65

by the end of this century—and that is less than 17 years from now.

This means there will be thousands of retired persons who still have living parents. Never has such a situation existed in such proportions. Most of the people alive today cannot remember much, if anything, about their great-grandparents.

There are problems in the elderly realm today, and it is safe to say they





## OLD (From Page 11)

will multiply with the masses instead of going away. We are a people who should be mindful of what it is like to be old.

Our churches, especially, need to be aware of the needs of the elderly. Programs should be developed to utilize their talents as well. Those programs need to be developed now.

Youth has a way of telling us that nothing is beyond our grasp, that no problem is unsolvable, that no mountain is too high. Youth also tells us things can wait for tomorrow. That is not always true.

By the time years of experience are gained, we realize the things youth says are not always true. For the vast majority of elderly people, old age is not a dream-come-true. There are, thankfully, some exceptions; but the sad fact is most old people find life tough.

It can be that way for a number of reasons. Sometimes the problems deal with reduced income, or no money at all. For some, good health faded with youthful years, and life has become a burden.

Others are bound by chains of loneliness. Some are fortunate and have family and friends who care and see that every need is met.

But a large number of elderly people are not in that category. They have nothing to do but sit and watch the world go by.

Their days are long. Their nights longer. The sounds of a bustling world mean little to them because they are not part of it.

"I'll have to say being old is not what I thought it would be. There are good days, and some not so good. I don't like it when I can't do things that I used to do without even thinking. Now, I worry about lots of things . . . things that I used to know I couldn't change. Now, I just worry about them anyway. I never thought it would be this way . . . worrying . . . wondering, and oh, yes, a lot of remembering . . ."

That is how one woman answered the question about what it is like to be old. She said it was disheartening when she discovered that the frustrations of youth and the pent-up ambitions of the middle-age years did

not go away at retirement time.

Instead, being old allows more time to think of mistakes that might not have been IF . . .

This lady explained she carried a lingering feeling for a long time that many things in her past had been given only a lick-and-a-promise, when deep study was needed. "You all of a sudden learn that you don't know what life is all about until it is almost gone," she said.

Not only has the person changed in his outlook on life, but he is physically different from what seems like just a short while ago. There was a time when the old man sitting in the rocking chair that his hands fashioned, could run through the fields of his farm, climb its hills and jump across the stream in the lower pasture. It seemed he never tired in those days.

But it is different now. He sits and stares at the fields he once worked in the plant and harvest cycles. No longer does he climb the hill behind the family home to view the valleys below. He cannot. And even if he could reach the peak, he doubts he could see clearly enough to view the scene he was once so proud of. His eyes have dimmed with time.

Yet, to him, it doesn't seem all that long.

That, he says, is what baffles him.

"I can't understand where all of my life has gone. It seems so short when I look back over the years. But, it also seems so long when I look at it from where I sit now instead of from where I used to work and run," he explained.

The old farmer says he would have his glasses changed if he thought it would help him see. But for that to work, he also would have to undergo surgery for removal of cataracts.

"Ahhh, if I could see better, I guess I'd just see all the things I can't do and then I'd be worse off." Instead, he recalls the past. Some say he lives there most of the time.

There are other problems, too.

Transportation. Housing. Medical needs. A social life. The list could go on and on.

And if it did, that list would certainly include involvement. An elderly person sometimes is removed from positions of leadership because

of age. Many assume that because a person is old he cannot do as much as in years past. But some elderly people can continue to be active, and they want it that way.

They want to be involved in as much as they can. It is not their desire to burden anyone. They want to contribute.

Many churches have senior programs. Some gather for weekly lunches. Activities are planned, outings arranged. Some churches have building committees with little to do because active seniors grabbed hammers and saws and went to work.

Some churches have launched successful youth programs with support from elderly members; support in many ways—drivers, cooks, chaperones, even advisors.

When there is a lack of involvement, many older people get depressed. "What do I need, you say? Oh, nothing, I guess. Just let me know you care. You see, I have more on the other side of life than on this side, but I want to live and be loved while I am still here," the old woman responded in answer to a question about her needs.

Then she started to talk of times past, of people long gone from the earth, of things which seem immediate to her, but which really are long gone.

It's tough to be old. It's tough to not be able to move about as in years past, to not remember yesterday as well as a generation or two ago, to sit while others stand and move about with strength . . .

But the fact that the walk of life and the problems it can bring is close to an end, and that the promise of the Apostle Paul—the crown of life that awaits at the end of the patient race—is now in clear sight and makes life worth living, said the old farmer from his rocking chair.

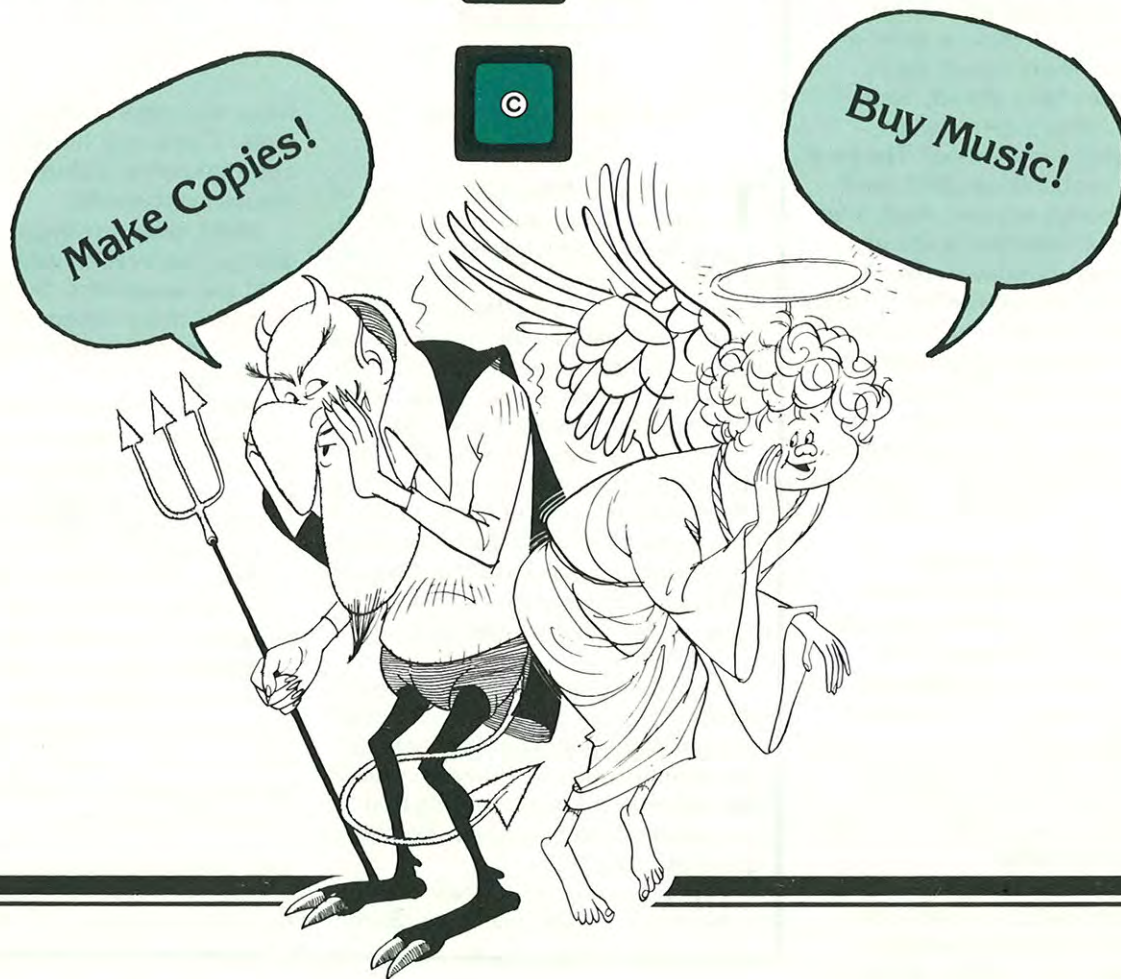
He says that in that day and in that land, life will be eternal—not tough. ▲

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**ABOUT THE WRITER:** Reverend Charles H. (Chuck) Ferguson, Jr., is a member of the 13th Street Free Will Baptist Church, Ashland, Kentucky. He is staff editor of the Kentucky Power Company's public affairs office. Mr. Ferguson earned a bachelor's degree from Marshall University, Huntington, West Virginia. He worked 15 years with various newspapers.

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# On Singing Stolen Music



By G. Roger Schoenhals

**T**here's a classic story I always like to add here," said Marybeth Peters, chief information officer, United States Copyright Office, Washington, D.C. "And it's true. It actually happened. "A man went into a Christian bookstore to see if they had a

particular piece of music. Finding it, he asked whether he could take it out of the store for a few minutes. The clerk granted his request, and then watched through the window as the man crossed the street to a place with a copy machine.

"After making the needed number of copies, the man returned with the sheet of music. He thanked the clerk and said he no longer needed it."

Ms. Peters used this illustration in a seminar to underscore her

contention that some of the most frequent violators of the copyright law are religious people who steal from publishers, composers, and arrangers by making unlawful copies of sacred music.

While few, if any, of us would borrow and copy music from a bookstore, some of us may be





## MUSIC (From Page 13)

tempted to make illegal copies of already purchased material.

For example, let's say you have one book of quartet or trio music and you need an extra copy for the pianist. Instead of buying another book, why not simply make a copy of the music and let the accompanist use that? Saves time and money.

Or perhaps the choir is short a few pieces of sheet music. Since several copies have already been purchased, what's wrong with photocopying a few extras? The local bookstore probably wouldn't have additional copies anyway. And, after all, the choral selection is already printed in next Sunday's bulletin.

Whatever our justification, the law protecting copyrighted sacred music is clear: Except for certain limited provisions under the "Fair Use" section, the copyright holder owns exclusive rights to any reproduction of the copyrighted work. Permission must be obtained before making copies.

And it's a good law. Many publishing houses and musicians earn their keep by producing music for the church. When we fail to obtain the music legally (purchase it), we indirectly rob the producers of their livelihood. We steal their music. In doing so, we also push up the purchase price, thus making the music more expensive for those who buy it conscientiously.

A little photocopying here and there will probably go unnoticed. Publishers of religious materials neither want nor can they afford to track down and sue every offender.

But that's hardly the point. It's more a matter of conscience, of right and wrong. Photocopying copyrighted music without permission is clearly dishonest. And who should be more concerned with righteous behavior than the religious community?

The church has a wealth of printed music for vocal and instrumental ministries. Let's thank God for this resource and let's stay away from the copy machine. ▲

**ABOUT THE WRITER:** Roger Schoenhals is a free lance writer who resides in Seattle, Washington.

# Moderation is NOT a Dirty Word

Let your moderation be known unto all men: The Lord is at hand. (Philippians 4:5)

By Floyd Wolfenbarger

**T**he apostle Paul was a man of determination and singlemindedness. He revealed himself to be a man of intense Christian principles in his epistle to the congregation at Philippi. Then in the final chapter he commands them to become well known for their moderation while in the same verse reminding them of the Lord's return.

Among we fundamentalists, moderation is a dirty word. I cannot recall ever hearing a sermon on Christ's return that also called the believers to be moderate. We would rather be called anything except "pliable." But there are five circumstances which call for moderation.

*First*, when determined to be bold, we may become brazen without moderation. When Paul was brought before the temple court, he brazenly reviled the high priest. Upon realizing that he had rebuked the high priest, he apologized (Acts 23:1-5).

*Second*, sometimes when wanting to be frank we become rude. Some-

times rudeness is untempered frankness. Certainly honesty is always appropriate but a churlish rudeness is always inexcusable.

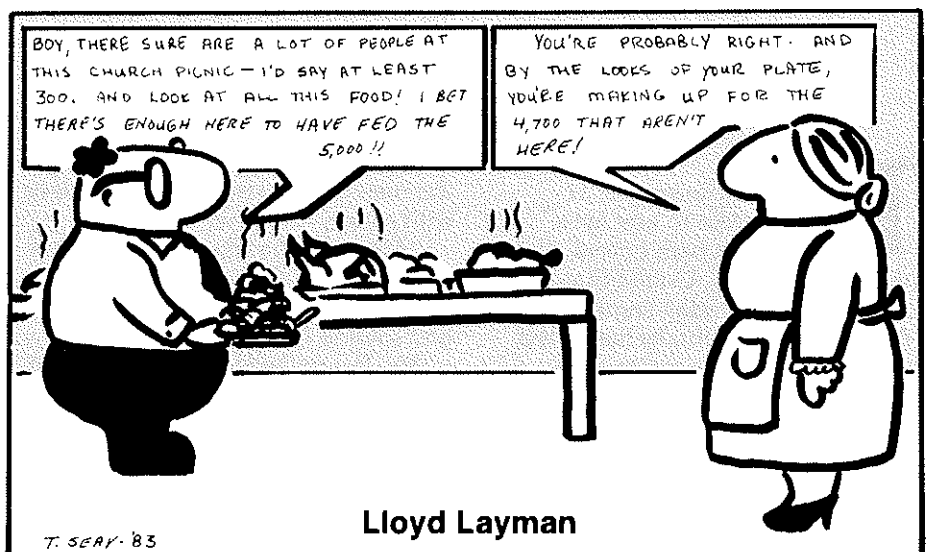
*Third*, while striving to be watchful, without moderation we become paranoid and suspicious. Such suspicious attitudes make others guilty of things in our eyes that they are innocent of in God's eyes.

*Fourth*, occasionally when we seek to be serious, unless we are moderate, we will become gloomy. Rejoicing is enjoined in the scriptures far too often to justify the pessimistic doomsaying so characteristic among us.

*Fifth*, let me hasten to add that our immoderate desire to rejoice can lead to frivolity. Some who react to gloominess are never serious about anything.

Even our highest values, when untempered by compassion, can become threats to our witness. To be moderate does not mean to compromise, but to love as He loves. ▲

**ABOUT THE WRITER:** Reverend Floyd Wolfenbarger pastors First Free Will Baptist Church, Russellville, Arkansas.



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# Cooperation—

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## The Needed Element

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By Larry D. Clyatt

**A** delivery man struggled with a large, heavy box that was almost as wide as the doorway through which he was trying to move it. When a businessman offered his assistance, it was readily accepted.

After several minutes of pushing and pulling the businessman looked up and said, "I don't believe we can get it out."

"Get it out?" the delivery man roared, "I'm trying to get it in!" Such is the lack of cooperation.

The work of God needs the cooperation of all those involved. Remember those divisive Corinthians and their "contentions" (I Corinthians 1:11)? Paul wrote to them "we are labourers together with God" (I Corinthians 3:9). Is there a more needed

element in God's work? I think not.

Concerning this subject, consider the following words from I Corinthians 4:1, "let a man so account of us, as of the ministers of Christ . . ."

The word *ministers* describes an under or subordinate oarsman. It's the picture of a moving ship being propelled by oarsmen in perfect harmony. We know what would happen should one get out of cadence.

Specifically, the term refers to aiding or assisting others. Paul was stating that he and his fellow workers were all on the same team, and all working for the same goal. No one was more important than the other.

Isn't this a needed practice in every area and level of our work for God?

Many are the applications of this principle. Let me remind us of just one. The cooperative plan of support is designed to keep all our work moving forward in harmony. It is a beautiful

and workable illustration of this principle.

The church where I pastor doubled its giving by returning to the cooperative plan. Your church can do it too.

The statue *Honore de Balzac* stands in Paris with no hands. The long robe and loose sleeves appear to cover them, but the truth is they were broken off by their sculptor.

Here is his stated reason. "I was forced to destroy those hands because they had a life of their own. They didn't belong to the rest of the composition. No part is more important than the whole."

Cooperation is the needed element!

*ABOUT THE WRITER:* Reverend Larry Clyatt pastors Fellowship Free Will Baptist Church, Nashville, Tennessee.

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**T**he hardwood floor groaned as I stepped into Kati's room. It was late for her to be in bed. As I reached down to smooth her dark hair, she stirred lazily. My hand tightened on the crib rail. Less than a year and already she was such a part of me it was hard to remember life without her.

I crossed the room and pulled the shades. Sunlight flooded the room. Kati was waking at last. I completed our preparations and we were off to see her father and grandmother at their offices and plan Kati's first birthday party.

I dreaded driving the Volkswagen in the heat. The air-conditioner did not work right. The car engine always died in the first two gears when the air was on. The office visits must be short, I decided, buckling Kati into her car seat.

It was 11:00 a.m. when we stopped at John's office where Kati loved to visit since she was always the center of attention. But this morning she seemed irritable.

"Is she feeling okay?" a secretary asked.

"Oh, yes," I smiled, "she slept late; I think she's just sluggish."

Kati buried her face against my neck. I wanted her to show-off for them. She had learned some new words and had just taken her first step.

I didn't want to spoil the fun of looking for her party things, so we said good-bye and left for my mother-in-law's insurance office. The time was 11:30 and Kati was fussy. "Probably this heat," I thought.

I felt perturbed when, after we arrived, Kati continued her anti-social behavior. She could be so cute when she wanted to be.

"This is just one of those days," I explained. "She's feeling a little shy."

One by one the ladies returned to work leaving us alone with my mother-in-law. "Are you sure Kati is feeling all right?" she queried. My stomach began to knot.

"Her hand feels warm to me," she said, "I believe she may have a slight fever."

I felt Kati's head. It was hot and dry against my palm.

"Should I take her to see Dr. So, Mom?" I asked. "My car is parked

across the street from her office."

"No, I don't think it's anything to be concerned about but you may want to give her something when you get home," she said.

"We'd better go," I decided, moving toward the door, "I'll call you later."

**I**walked briskly back to the car. It was nearly noon and the temperature was in the 90's. The car was an oven! I chided myself for not leaving the windows down. I buckled Kati into her car seat and started the engine. The heat was suffocating.

I pulled out of the parking lot into the flow of traffic. Sweat trickled down my back. Damp hair clung to my neck.

I looked over at Kati, her face bright red, her eyes glazed. I turned on the air. The motor died instantly. I felt ill.

Hoping to avoid traffic, I turned down a side street.

I glanced at Kati again. Shocked by the change in her, I hit the brake. The engine died.

Kati's face was purple, her eyes wide and unseeing. Her body began to jerk violently.

I pulled frantically at the buckles on her car seat. Sobs rose in my throat and tears stung my eyes as I fought to rescue her. I pulled her free. Her back arched sharply and went rigid.

I jumped from the car and screamed, "Somebody help me! Somebody help my baby!"

**P**eople stopped and stared from the sidewalk, dumbfounded, expressionless, and unmoving.

I began to run awkwardly on my platform heels toward a doctor's office, an optometrist. The door was locked! My terror mounted.

A voice from somewhere called, "There's a doctor's office at the end of this street!"

I ran, kicking off my shoes. Another locked door!

"Try the Lab," someone else called.

I ran into the waiting room and beyond to the office of the technologist.

He saw the desperation in my face and the small limp figure in my arms. The question was obvious and his answer brusque. "There's nothing I can do!"

I ran back to the door. "Where? Where do I go now?"

I heard a voice nearby, "That baby is already dead."

The words were hammer blows. My

strength fled. "Oh, God," I prayed, "Help me! Save her!"

A move, a step and I was running again, back up the street, past my car, running barefoot down the main street of town. My lungs hurt and each step on the hot pavement seared my feet.

My arms ached with the weight of Kati's unconscious body. Tears and sweat streaked my face. My foot caught on a crack in the sidewalk. I stumbled,







# God's Door Was Open

By Suzanne Rasnick

righted myself and ran on. Part of a scripture verse from Isaiah 40 leaped into my mind, "... they that wait upon the Lord shall run ... they shall mount up ..."

I ran inside the Professional Associates Building. Dr. So's office was upstairs. I pounded the elevator door with my fist. We had to get to the top floor!

It was then I saw him, David, a

senior from a school where I had once taught. He was a football player, strong and fast, faster than me! He saw the plea in my eyes and rushed toward us.

"Where?" he asked, taking Kati in his arms.

"Fourth floor! Dr. So!" I cried. "Oh, hurry, David, hurry!" He took the steps three at a time.

Minutes after we entered the doctor's office, Kati's limp form lay wrapped in cold sheets on the examining table. Dr. So turned to me, her face a mask, "Kati's fever is 104, Suzanne. Did you have any idea how high it was?"

"No," I groaned, hating myself for not preventing this horrible nightmare.

"I am placing her in the hospital," Dr. So said. "My secretary has taken care of the arrangements. We'll have to watch Kati during the next few days. I don't want to alarm you but the fever and convulsion could signal a serious illness. I have ordered a spinal tap immediately."

I felt numb as I watched the doctor and nurse move about the room working over Kati's body. I knew the grim possibilities. High fever and convulsion could mean meningitis, epilepsy, or brain damage.

"Where is your car?" Dr. So asked.

"I left it in the street," I said, suddenly remembering my bare feet.

Quietly, David moved from the shadows, "I'll get it. Do you have the keys?"

"They're in the ignition. It's a blue Volkswagen Rabbit," I explained wondering if it would still be there.

I moved stiffly to the phone. "John, can you meet us at the hospital?" I asked, my voice strained and tight.

"What's happened?"

"It's Kati," I moaned. "Hurry!"

"I'll be right there!"

The phone clicked. "Oh, God," I prayed, "let her be all right."

Dr. So's nurse emerged from the examining room with Kati in her arms. "I'll be going with you," she said. I felt relieved.

David had the car waiting, emergency blinkers flashing. It was still hot. Dark circles of perspiration stained his shirt as he leaned over to open the door. Even before it shut behind us, we were moving. He whisked the small car through traffic. Other drivers, alerted by our blinkers moved aside.

The hospital staff was ready for our arrival. I watched while four nurses rushed Kati down a hall to a room. John arrived and went to the business office to complete admittance and insurance forms.

I sat alone in Kati's room. Private fears and guilt gave me no peace. Tears streamed down my face and neck.

The telephone rang. "It was Jane Ratliff," I told John who came in as I hung up. "Kati's name is being circulated through the prayer chain."

"Can you tell me what happened?" he asked. I tried but could not. I was sobbing openly as a nurse brought Kati to me. A needle protruded from a vein in her forehead. I struggled for control. I held her closely despite the I.V.

She seemed to radiate heat. Her body burned against me. Alarmed, I rang for the nurse. "We just took her temperature," she said, slightly annoyed. "It was only 102."

"I know, but she feels so hot now."

While I spoke Kati began shaking in my arms. Her spine arched and went rigid.

The nurse grabbed her and in a single movement placed her on the bed with a padded stick between her teeth. "Get some ice packs in here!" she shouted. The second convulsion passed in minutes and Kati lay packed in ice.

She made no sound, no cry of protest. Her chest rose and fell as she struggled for each breath. During the hours that followed, close friends and members of the family came and went. We prayed and wept together.

Darkness closed in around the valley hospital. Kati's fever rose again. Nurses removed the needle from her forehead and placed her in a sterile tub of tepid water.

I saw the fear in her eyes before the first cry passed her lips. She was still too weak to sit upright. Yet, she reached toward me wiggling her small fingers in an effort to reach me.

My own sobs joined hers and I leaned over into the tub to give her the comfort of my touch. We both grew wet as the nurses poured water over her. They wiped tears from their eyes as I choked out the words, "It's all right, Mommy loves you."





## GOD'S DOOR (From Page 17)

Jane called to say that the prayer vigil would continue into the night. The "peace that passes understanding" which Paul speaks of in Philippians 4:7 began to take hold deep inside me, and the room like my heart seemed filled with it. That peace sustained me through the long, dark hours that followed.

On the third day Kati's throat broke out in yellow blisters and the fever began to subside. Dr. So confirmed a case of strep throat. The spinal tap showed no meningitis and a brain scan and sleeping EEG showed no sign of brain damage or epilepsy.

Kati was released into our care in time for her birthday. We were overjoyed!

As we left the hospital that day and walked to the car, I thought again of the words from Isaiah 40,

*"... they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint..."*

I know the truth of those words. I trusted them and they did not fail. I called on God for help in a time when no help was to be found. In a day of locked doors His door was open! ▲



**ABOUT THE WRITER:** Mrs. Suzanne Martin Rasnick became a Christian in 1973. The 31-year-old housewife and mother resides in Pikeville, Kentucky where she is active in personal evangelism and outreach to underprivileged families. She is a graduate of Morehead State University.

## Thank You For Your Contributions...



## ... Through the Cooperative Channel

April, 1983

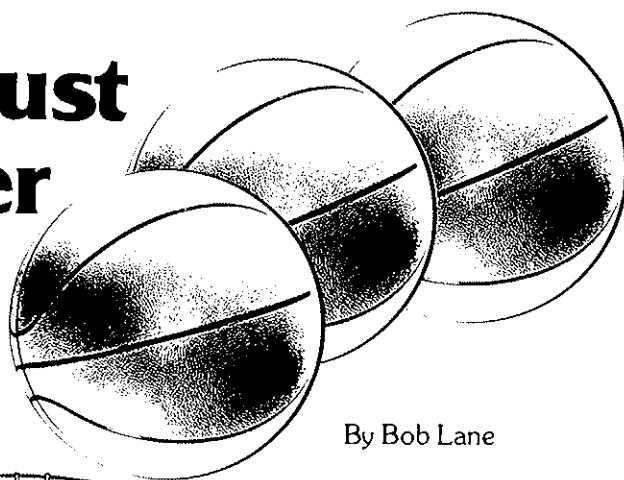
### RECEIPTS:

State	Design.	Undesign.	Total	April '82	Year to Date
Alabama	\$ 139.00	\$ 632.64	\$ 771.64	\$ 384.97	\$ 3,649.81
Arizona	.00	.00	.00	.00	119.23
Arkansas	.00	3,428.59	3,428.59	4,092.91	13,270.31
California	.00	1,124.86	1,124.86	977.69	4,266.02
Florida	.00	33.33	33.33	1,148.14	6,186.98
Georgia	2,595.72	830.07	3,425.79	2,351.05	14,206.51
Hawaii	.00	.00	.00	.00	100.00
Idaho	.00	.00	.00	.00	178.02
Illinois	.00	.00	.00	9,065.55	26,568.65
Indiana	.00	.00	.00	80.62	77.37
Kansas	.00	.00	.00	513.35	962.51
Kentucky	.00	524.04	524.04	.00	1,622.29
Maryland	.00	.00	.00	10.00	90.00
Michigan	2,677.64	55.00	2,732.64	1,972.81	14,563.97
Mississippi	79.88	505.76	585.64	717.05	3,227.91
Missouri	5,914.45	.00	5,914.45	5,811.99	20,558.16
New Mexico	123.92	87.83	211.75	361.00	211.75
North Carolina	215.00	475.00	690.00	458.50	2,579.60
Ohio	.00	.00	.00	1,209.73	6,070.91
Oklahoma	17,152.25	5,872.57	23,024.82	29,633.01	110,734.64
Tennessee	496.93	996.87	1,493.80	2,450.26	4,532.03
Texas	.00	60.00	60.00	5,542.75	10,915.37
Virginia	.00	84.83	84.83	.00	388.95
West Virginia	2,203.86	329.38	2,533.24	14.63	4,709.81
<b>Totals</b>	<b>\$31,598.65</b>	<b>\$15,040.77</b>	<b>\$46,639.42</b>	<b>\$66,796.01</b>	<b>\$249,790.80</b>

### DISBURSEMENTS:

Executive	\$ 1,100.11	\$10,474.60	\$11,574.71	\$10,463.42	\$ 46,331.32
Foreign Missions	20,420.53	1,050.21	21,470.74	31,227.48	120,709.52
Bible College	2,786.49	1,050.21	3,836.70	8,972.05	25,120.02
Home Missions	6,684.05	821.92	7,505.97	11,869.71	39,105.53
Retirement & Insurance	369.78	684.89	1,054.67	2,688.19	8,072.01
Master's Men	60.70	593.63	654.33	1,324.36	5,997.45
Commission on Theological					
Liberalism	49.46	45.68	95.14	250.80	624.96
FWB Foundation	75.00	273.95	348.95	.00	2,965.70
Historical Commission	3.69	45.68	49.37	.00	459.69
FWB Children's Home	26.88	.00	26.88	.00	232.64
Hillsdale College	21.96	.00	21.96	.00	21.96
Convention	.00	.00	.00	.00	150.00
<b>Totals</b>	<b>\$31,598.65</b>	<b>\$15,040.77</b>	<b>\$46,639.42</b>	<b>\$66,796.01</b>	<b>\$249,790.80</b>

# Just Lower The Goal



By Bob Lane

When we purchase any new product, we assume it is going to breakdown in the first few months, so we buy a maintenance agreement or service contract to protect ourselves from outrageous repair bills. We have lowered our expectations (goals) to accept poor craftsmanship.

When we go to department stores, restaurants and other public places, we have become accustomed to sloppily dressed clerks who give poor service.

Americans have lowered their expectations and goals in life. It would not be so serious if this lowering ended at church doors, but churches do not function in a vacuum. Average Americans (students, teachers, clerks, factory workers) also make up our churches.

Preachers are constantly pressured to lower their standards and goals and ignore carnal-minded church members' lives.

The goal of every Christian should be to live a dedicated life, a life as close to Christ as possible (Ephesians 6:10-13).

I've heard students say they never took books home but made A's in class. Those students are fooling themselves if they think they are learning.

The Christian who never reads his Bible and never prays is deceiving himself if he thinks he is leading a normal Christian life (II Timothy 2:15 and Hebrews 5:13-14).

The clerk who never smiles, who loafes on the job, and who does poor work still wants a big pay check. He gets upset when the boss doesn't commend him for doing a good job.

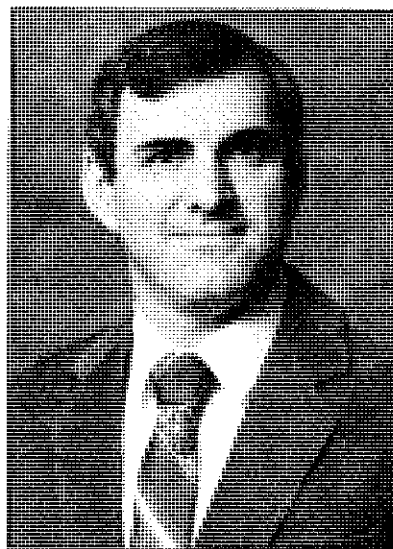
Churches are full of people who do not live dedicated lives, who dress, act and talk like the world, but still want the church and pastor to tell them that God is pleased with their lives.

What can you do to help your church and pastor in setting Christian standards and goals?

Try these eight ideas:

1. Remember your pastor in prayer.
2. Compliment and support him when he preaches against sin and for Christian living.
3. If he isn't preaching standards and high goals, encourage him to do so.
4. Encourage all Christians to have Christian convictions.
5. Pray for, encourage, and support your youth pastor and youth leaders in setting and upholding high standards and Christian goals.
6. Pray for, encourage, and support your deacons and church leaders.
7. Accept positions in your church which have an influence over the goals and standards that are set.
8. Most of all, you need to determine within your own soul that you are going to live a dedicated life no matter what others do (Hebrews 4:16).

We need to follow Paul's instructions in Romans 12:1-2, "... that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." ▲



**ABOUT THE WRITER:** Bob Lane is a member of Woodbine Free Will Baptist Church. He serves as secretary for the local Master's Men chapter.

**B**ill wanted to play basketball for his school so his father bought a basketball goal and pole for the back yard.

After digging a hole exactly three feet deep and 15 inches in diameter, they set the pole and filled the hole with concrete. They put their level on the pole. "It must be straight." They waited two days—didn't want the concrete to crack.

"It must be a perfect job!" They mounted the backboard and adjusted the goal to exactly 10 feet from the ground. Everything looked perfect.

Bill's father left to run some errands. When he returned, to his surprise, the goal had been adjusted to seven feet from the ground. A five foot tall boy can't "stuff" a basketball in a 10 foot goal.

What an example of modern America. If you can't reach the goal, just lower it!

When a student cannot pass a sixth grade proficiency test but still has sufficient credits to graduate from high school, we can only conclude that schools and teachers have lowered their goals so that no student fails.





FREE WILL BAPTIST

## newsfront

### PRAYER FELLOWSHIP FOR MOTHERS LAUNCHED

NASHVILLE, TN—The "Prayer Fellowship For Concerned Mothers" was launched this spring in Nashville, according to spokesperson Vernie Hersey. The fellowship is a prayer and care movement open to any Christian mother burdened about the spiritual welfare of her children and the children of other mothers.

Prospective members are urged to seriously evaluate the cost of membership in time and energy before joining. Mothers will be asked to fast and persevere in prayer about specific needs until results are forthcoming.

Members are requested to unite with sisters in Christ and pledge to "bear one another's burdens," pray daily and specifically, fast when requested, keep names and information confidential, refrain from judgmental attitudes, and practice love and compassion toward all.

A membership list complete with addresses will be provided and a newsletter will be mailed periodically sharing requests, results, and devotional helps.

Above all, the prayer fellowship pledges confidentiality. No prayer requests or names will be listed in the newsletter except by permission.

For additional information contact:

Vernie Hersey  
PFCM  
P.O. Box 17680  
Nashville, TN 37217

### LOYD OLSAN RESIGNS MASTER'S MEN POST



NASHVILLE, TN—General Director Lloyd Olsan resigned after seven years at the helm of the Master's Men Department, according to Board Chairman Don Elkins.

Mr. Olsan's resignation, effective May 31, was read to the Board during a May 5 telephone conference. He said his plans were indefinite, but that he hopes to complete some educational pursuits in which he is currently involved.

In an open letter to the local Master's Men chapters, Olsan thanked the men for their support and assured

them of his continued encouragement: "My resignation by no means is an indication that I no longer believe in the work of Master's Men."

Board Chairman Elkins noted that during Olsan's tenure in office, promotion of the layman's ministry has been top priority. He cited that Olsan brought the Department from a part-time director to its present status of a full-time director and office staff.

Two major programs instituted by Brother Olsan have given the Master's Men more visibility on a denominational level. The annual Master's Men Conference, now six years old, brings more than 300 lay leaders together for a two-day fellowship and workshop session.

Mr. Olsan spearheaded the concept of Master's Men providing ushering and security services during the National Convention. Convention officials praise this lay effort as a vital contribution to the National Convention planning.

The Master's Men Board requests the prayers of the denomination both for Mr. Olsan and for the Board as they seek his successor.

### WRITERS FROM EIGHT STATES WIN AWARDS

#### Short Story

- 1st: "The Fight"  
Billy R. Maynard  
Pikeville, Kentucky
- 2nd: "Testimony of Jessie"  
John Best, Jr.  
Greensboro, North Carolina
- 3rd: "It's a Long Time 'Till Springtime"  
Melvin G. Clark  
San Juan, Texas

#### Sermon

- 1st: "The Most Awful Words That Shall Ever Be Spoken"  
Rev. Leroy B. Lowery  
Midville, Georgia

The annual contest is not only a help to prospective writers, but may in the years to come prove to be beneficial to many readers in our denomination. Several of the entries revealed tremendous potential in the field of Christian writing.

NASHVILLE, TN—The sixth annual Writer's Contest, sponsored by Free Will Baptist Sunday School and Church Training Department, resulted in entries from eight states in four of the seven categories, according to Assistant Director Malcolm C. Fry. The following are the winners in each category.

#### Poetry

- 1st: "In Just a Moment's Time"  
Rebecca Purkey  
Chesterfield, Indiana
- 2nd: "Modern Day Miracle"  
Thomas O. Davis  
Waynesboro, Mississippi
- 3rd: "He Careth For You"  
I. Bennie Turner  
Andrews, South Carolina

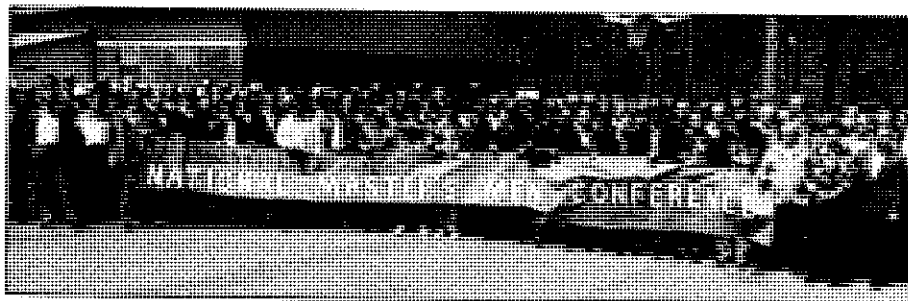


## MASTER'S MEN CONFERENCE ATTRACTS 200 MEN FROM 15 STATES

LINDEN, TN—The fifth annual Master's Men Conference which met April 15-16 at Camp Linden registered over 200 men from 19 states, according to General Director Loyd Olsan.

The 1983 theme, "Faithful In Service," featured 12 workshops and two devotionals. Workshop subjects ranged from "Service as a Deacon" and "Service in Youth Work" to "Family Finances and Time" and "The Christian Husband and Father."

Devotional sessions were conducted by two laymen: Art Norris (IL) and Gene Castle (MI). The conference began on Thursday in Nashville with a tour of the Free Will Baptist National Offices and Free Will Baptist Bible College.



### NEW MEXICO REGISTERS 55

CARLSBAD, NM—Free Will Baptist Executive Secretary Melvin Worthington delivered three messages to the 55 registrants of the 15th annual New Mexico State Association which met April 15-16 in Faith Memorial FWB Church, Carlsbad.

Speaking from the theme "In The Vineyard of the Lord," Worthington addressed three subjects: Loyalty in the Father's Field, Love in the Father's Field, and Longevity in the Father's Field. New Mexico Pastor Bill Adkisson led a special memorial service honoring the state leaders who had died.

Anne (Mrs. Melvin) Worthington spoke to approximately 50 ladies at the Woman's Auxiliary Banquet. Mrs. Worthington developed the theme, "Abiding In Christ," from John 15.

Delegates passed a resolution eliminating all boards except the Executive Board. The board, composed of all pastors in the state, will guide all phases of state work.

Youth activities, conducted by Blake Humbles, included a visit to Living Desert State Park and the Presidents Municipal Amusement Park.

The 1984 session will meet April 20-21 at First Free Will Baptist Church in Albuquerque.

### LOVELESS CONDUCTS EUROPEAN LEADERSHIP WORKSHOP

FRANCE—Ohio Promotional Secretary Alton Loveless and wife, Delois, visited the Free Will Baptist missionary work in Spain and France during the first two weeks of April and conducted a series of 10 Leadership-Management and Interpersonal Relationship Seminars. The seminars were presented at a French-Spanish Retreat April 6-8 in Lit-et-Mixte, France, sponsored by the French Mission Council chaired by Missionary Lynn Miley.

The 36 missionaries and family members who attended the retreat were mainly from France and Spain,

but did include three from Ivory Coast, West Africa, who were in France for a language refresher course before returning to the field.

The three-day retreat included instruction for all conferees and a first-ever Vacation Bible School for the children.

"It was a special honor for us to visit our own work and to be asked to participate in the retreat. Our missionaries' needs are more real to us now and our prayers will be more often," Reverend Loveless said.



Above: Workshop session in Lit-et-mixte, France.

Left: Alton Loveless preaches at Madrid, Spain with Lonnie Sparks interpreting.



# newsfront

(continued)

## FWBBC WELCOME DAYS ATTRACT 264

NASHVILLE, TN—Free Will Baptist Bible College's spring Welcome Days, April 7-9, drew 264 prospective students and sponsors, according to Charles Hampton, organizer of the semi-annual event. The visitors came from 68 churches in 18 states, he said.

Numerous special events were held in their honor. The College Choir and Concert Band gave performances. The Evangel Players drama team presented "The Voice" by Joseph Jones and Mary Wisheart, members of the English-Speech faculty. A number of people made decisions following the play.

The best-represented states at Welcome Days were Alabama (38), Virginia (35), and North Carolina (30). The largest group from a single church came from the First FWB Church of Chesterfield, Indiana (16). The following states were represented at Welcome Days this spring:

Alabama	38
Arkansas	6
Delaware	7
Florida	7
Georgia	4
Illinois	23
Indiana	23
Kentucky	12
Michigan	4
Mississippi	17
Missouri	11
North Carolina	30
Ohio	4
South Carolina	20
Tennessee	16
Texas	1
Virginia	35
West Virginia	6

## GROWTH ABOUNDS IN 'ALWAYS ABOUNDING'

NASHVILLE, TN—Entrants from 29 states participated in the four-week Spring Sunday School campaign, "Always Abounding", according to Director Roger C. Reeds. Participating churches reported a healthy 39.27 percent increase over their fall quarter average.

Appropriate awards were made to division winners listed below.

The Fall 1983 enlargement campaign entitled "I Will Build My Church" begins October 2, 1983.

DIV.		CHURCH	FALL AVG.	CAMP. AVG.	AVG. INCREASE
A	1st	First, Bakersfield, CA	686	863	25.80%
	2nd	First, Farmington, MO	678	718	5.90%
B		No Reports			
C	1st	Woodbine, Nashville, TN	352	487	38.35%
	2nd	Mt. Calvary, Hookerton, NC	378	408.75	8.13%
D	1st	Sunnylane, Del City, OK	241	325	34.85%
	2nd	Emmanuel, Wabash, IN	219	295.25	34.82%
E	1st	Eastside, Muldrow, OK	182	292	60.44%
	2nd	First, Albany, GA	169	260	53.85%
F	1st	Hazel Dell, Sesser, IL	111	166.5	50.00%
	2nd	Urbana, Urbana, OH	111.46	165.5	48.48%
G	1st	First, Benton Harbor, MI	56	128.5	129.46%
	2nd	Keensburg, Elizabethton, TN	99	169	70.71%
H	1st	New Macedonia, Elmer, NJ	16	37	131.25%
	2nd	Faith Memorial, Carlsbad, NM	10	23	130.00%
I	1st	Lighthouse, Montgomery, AL	27	50	85.19%



These members of Wooddale FWB Church, Knoxville, TN, read the Bible through in 1982. Front Row: (L) Margaret Wilmoth, Gertrude Taylor, Helen Lusk, Arlene Farley, Neda Ellison. Second Row: (L) Bill Banks, Edna Dyer, Lee McMillan, Jan Banks, Dot Shelton. Third Row: (L) V. C. Pratt, Betty Pratt, Pat Ellison, Peggy Pierce, Pastor Phil Kimbrough.

MAGAZINES HAVE A MINISTRY...



When the results were tabulated on telephone Sunday at **Calvary Fellowship FWB Church** in **Fenton, MO**, members were surprised to learn that they had made 343 calls to community homes during the week. **Delia Clement** made 173 of those calls. **Jerry Norris** pastors.

When we goof here at **CONTACT Magazine**, we really do it up right. We gave the wrong zip code in the May issue concerning the address of **Texas Moderator Raymond Lee** who had just completed a book titled *LaVerne, Lou Gehrig and Me*. For some reason the zip code we placed on Mr. Lee's address belonged to somebody in Georgia! So let's try to do it right this time. Anyone interested in purchasing copies of Raymond Lee's new book at a cost of \$3.00 should write him at the following address: Raymond Lee, 9610 Colleen, Houston, TX, 77080.

**Westgate FWB Day Care Center** in **Shawnee, OK**, began enrolling students in April. The new day care center is sponsored by **Westgate FWB Church**. It is licensed for 41 children. **Delbert Akin** serves as pastor and director.

**Millard Hardman** moved into the **Athens, GA**, area to work with the new Free Will Baptist Church less than a year ago. Since that time, the church has recorded 30 conversions and 62 additions to the church, according to Deacon **Dewey Mallory**.

**CONTACT** welcomes the **MUSIC MESSENGER**, monthly publication of the Music Ministry of **Donelson FWB Church, Nashville, TN**. **John Neal** serves as minister of music and **Rob Morgan** as pastor.

More than 250 people gathered for special ground breaking services at **Pleasant Acres FWB Church** in **New Bern, NC**. Pastor **Dean Dobbs** has led the congregation in the construction of a multi-functional facility. The building comprises nearly 6,000 square feet of space and will include a fellowship hall, kitchen, five classrooms, office space, and pastor's study. The classroom area is designed for infant or child care ministries and will accommodate kindergarten or Christian school ministries in the near future.

Ever hear of a program called "Adopt-a-Grandparent"? That's what is happening at **First FWB Church, DeSoto, MO**. The program began in conjunction with the youth department when 18 teenagers adopted grandparents in the church. **Charles Miller** pastors.

The **Holmesville FWB Church, New Brunswick, Canada**, installed new pews and windows in June, according to Pastor **Otis Derrah**.

In classrooms designed to handle about 130 students, the **Choctaw FWB Church, Choctaw, OK**, stuffed 210 for Sunday School in March. Pastor **Jerry Dudley** said 221 met for morning worship services.

**Jennings Dotson** is a typical Free Will Baptist minister except in one area—Brother Dotson owns a Christian radio station in **Bristol, TN**. He says he would like to make air time available to Free Will Baptist ministers who have radio programs. Any **CONTACT** readers who are also Free Will Baptist ministers and who sponsor radio programs who would be interested in broadcasting on station **WBCV** (Bristol's Christian Voice) should write or call Reverend Jennings Dotson, Box 68, Bristol, TN 37621. Phone number (615) 968-5221.

The spring meeting of the **Oklahoma FWB Minister's Conference** met May 3 on the campus of **Hillsdale FWB College, Moore, OK**. Two Oklahoma Pastors, **Ron Carner** and **Jim Puckett**, along with Arizona Pastor **Paul Thompson** spoke to the ministers on the theme "Equipping The Saints."

Pastor **Stanley Konopinski** says the **Shadynook FWB Church, Oklahoma City, OK**, broke a 17-year attendance record in March when 121 attended worship services. The old record was 105. The church also set a Sunday School attendance record at 98, which is a 38 percent increase for the group.

**CONTACT** welcomes **IN TOUCH**, publication of **Fairview FWB Church, Moody, AL**. **Gerald Baxley** pastors.

**Tim Rabon**, associate at **First FWB Church, Raleigh, NC**, says the group had 21 people saved on Thursday night visitation during the first quarter of 1983.

**Daniel Worthington**, son of Executive Secretary **Melvin Worthington**, received the Tennessee Historical Com-

mission Award for Outstanding Senior in History at Middle Tennessee State University, **Murfreesboro, TN**. The presentation was made in an April Academic Awards banquet at MTSU.

A strange thing happened to a group of balloons that some Free Will Baptist youngsters released in the church yard at **Richland FWB Church, Nashville, TN**. One of them was returned from 6,000 miles away in Israel. **Charles Brown, Jr., 11**, sent two balloons aloft from the church yard on October 31, 1982. Some time in April one of his balloons was returned bearing Israeli stamps. Pastor **Roy Roach** thinks someone picked up the balloon, took it to Israel, and then mailed it back from there.

**First FWB Church, Ardmore, OK**, voted to give a \$1,000 scholarship to **Darla Smith** who plans to enroll in **Hillsdale FWB College** this fall. Pastor **Earl Scroggins** says the scholarship will be administered \$500 per semester.

Pastor **Mike Russell** of **Mascoutah FWB Church, Mascoutah, IL**, has made three television programs for the new Christian station in the area, Channel 24.

Pastor **James Butcher** reports 14 conversions, and 14 baptisms during the month of March at **First FWB Church, Elgin, IL**.

A Master's Men chapter was organized at **First FWB Church, Weatherford, TX**. **O. L. Barger** pastors.

Must have been quite an Easter Sunday at **First FWB Church, Duncanville, TX**. Pastor **H. Z. Cox** says the congregation gave an offering in excess of \$7,400. Perhaps they are right, maybe everything is bigger in Texas.

**First FWB Church, Houston, TX**, has on staff at this time a youth minister and a senior citizens minister. **Bobby Ferguson** pastors.

**First FWB Church, Emporia, KS**, reports new pews and a new organ in the church auditorium. And somebody donated five tires to the church bus. **Mike Rhodes** pastors.

Brothers and sisters, it just may be possible that Pastor **Steven Hasty** at **First FWB Church, Albany, GA**, preaches to the most celebrated membership in the entire denomination. On most Sunday mornings, the good pastor will speak to the following men who are members of that local church—Jimmy Carter, R. Reagan, Danny Thomas and Jack Daniels! ▲





## Green Tree Bible Study

Robert E. Picirilli

II Peter 2:1-9

# The Certain Appearance and Judgment of False Teachers

**Y**ou might have wondered why Peter made spiritual growth so important in chapter one. The answer is in chapter two: erroneous teaching exists to threaten the spiritually immature.

Peter tells us to expect two things: the immediate appearance and the ultimate judgment of false teachers.

*The Certain Appearance of False Teachers* is the subject of 2:1-3a. Notice the repeated "shall," emphasizing the certainty.

**First**, false teachers *shall* be (v. 1), just as surely as there are false prophets in Israel.

**Second**, they *shall* introduce heretical teachings (v. 1). Heresies are human opinions that divide from the truth. "Damnable" means they are heresies that damn, as the "swift (=sudden) destruction" indicates, anticipating 3:10. Observe that these heresies involve denying the Lord (Greek *despotes*, an absolute master) who bought them; Jesus died for those who perish as well as for the saved.

**Third**, they *shall* exploit ("make merchandise of") the church (v. 3),

trafficking in their false doctrine. Covetousness of their own self-aggrandizement is their motive; and their method is feigned—fabricated, made up (the Greek word is the source of our "plastic"!)—speech.

**Fourth**, many *shall* follow them (v. 2), their success coming in spite of their "pernicious" (same Greek root as "damnable" and "destruction" in v. 1) ways. And then the shameless lives of the false teachers and their followers bring the whole Christian way into disrepute: "evil spoken of" is literally "blasphemed."

*The Certain Judgment of False Teachers* is the subject of 2:3b-9, although mingled with it is the promise of deliverance for the faithful. Verse 3b asserts the fact in an interesting way: the sentence of judgment was long ago passed and will certainly be executed (same Greek word for "destruction" again!).

Three examples are given in verses 4-8, each making the point: if God judged these, how much more false teachers.

**First**, God judged *angels* who sinned. There is no reason to read fabulous interpretations of Genesis 6 into this; the reference may simply be to the original fall of Satan and his cohort.

**Second**, God judged a *whole world* with the flood (Greek, *cataclysm*), saving only Noah and his family.

**Third**, God judged *two cities* with an overthrow (Greek, *catastrophe*), delivering Lot. Verse 8 explains verse 7; although Lot was not blameless, still the wickedness of the cities vexed his soul. What a contradictory character he was!

Take note that Noah was "a righteous preacher" and Lot "a righteous man." This prepares us for the conclusion of the long sentence in verse 9. You would expect it to read thus: "If God judged these, then surely He will judge others who teach and follow falsehood." It does end that way, but first it assures us of deliverance for those like Noah and even Lot who stick with the truth.

The "temptation" here is the trial of judgment, and the delaying of judgment is one way God prepares for the deliverance of as many as will receive the truth: compare 3:9. But the sentence of verse 3 stands, and the ungodly are reserved for that judgment. Then we want to be firmly established in the truth so that we will not stand under the catastrophic cataclysm of God's final judgment on those who forsake the truth. ▲



## ON LITTLE LANES

BY DONNA MAYO

# Heroes

**T**he Lanes were all asleep when someone started banging on the front door. "Who can that be?" asked Mr. Lane, jumping out of bed.

"Why, it's only two o'clock!" said a startled Mrs. Lane. They dashed to the door and were surprised to see Mike Johnson, the little boy who lived next door. He was wearing his pajamas and out of breath from running.

"Call the fire department, quick! Our house is on fire!"

Mike and Mr. Lane ran toward the Johnson's house while Mrs. Lane called the fire department. All the racket woke Marty and Megan. They stumbled out of bed and down the hall to see what was the matter.

"What's going on in here?" blinked Marty, rubbing his eyes.

"The Johnson's house is on fire."

"Oh no!" yelled Marty and Megan as they ran out the door.

The sight of the burning house was frightening. Flames were leaping to the sky, and the fire was roaring like thunder. A strange orange glow lit up the midnight sky. Mrs. Johnson was crying, and Mr. Johnson was shouting orders to some of the bystanders that had gathered.

Mr. Lane spotted Marty and Megan and came toward them. "Megan, go

get all the buckets you can find. Marty, go turn on the water and drag our hosepipe over here. Quick!"

The neighborhood men did what they could, but the fire was out of control. It seemed like the fire department would never get there, even though only a few minutes passed before two huge firetrucks rolled down the street.

"Is anybody inside?" asked one of the firemen.

"No, they're all out," answered Mr. Lane.

"Clear out. Everybody get back," shouted the fire chief as his crews went to work.

Marty and Megan watched in fascination as the firemen worked with their ladders and hoses. Soon they had the fire under control, but the house was destroyed. Most of the crowd had left when Megan noticed a car from one of the local television stations drive up.

"Look, Marty, it's that lady from Channel 6," whispered Megan excitedly.

"We're going to be on TV," said Marty, spotting the reporter and a man carrying a big camera.

The reporter, Sandra Jessing, came over to the twins, "Could you show me who lived in this house, please?"

"Sure," answered Megan, pointing to Mrs. Johnson who was hugging her two sons, Mike and Rob, and still sobbing. "Mr. Johnson is over there," she added when she saw him poking around the still smoking house.

"Mr. Johnson, may I ask you a few questions?" asked Mrs. Jessing.

"I really don't feel like talking right now," he answered.

"This will just take a minute. Do you know how the fire started?" Mrs. Jessing asked.

"No, we don't have any idea. We were all asleep."

"And did the smell of smoke wake you up?" continued the reporter.

"No, a neighbor—Lance, where are you?" questioned Mr. Johnson looking around. "Come over here a minute."

Lance Freeman, who lived next door to the Johnsons, stepped up to the reporter and cameraman. "How did you happen to notice the fire, Mr. Freeman?" asked Mrs. Jessing.

"I was driving home from work—I work the night shift—and I saw the flames as soon as I turned down the road. I figured the Johnsons were all asleep. I knew they were home since the car was in the driveway. I banged on the door, but I couldn't get anybody up."

"So how did you get their attention?" asked Mrs. Jessing.

"I broke the door down, and ran upstairs to the bedrooms," answered Lance.

"His shouting woke us," said Mr. Johnson. "He got the boys out, and then my wife and I got out just in time."

"So, Mr. Freeman, you're the hero. You saved the lives of this entire family," said Mrs. Jessing.





## LITTLE LANES (From Page 25)

"Lance, I don't know how to thank you. I hate to think what would have happened if you hadn't come along when you did," said Mr. Johnson putting his arm around his friend's shoulder.

"Anybody would have done the same," replied Mr. Freeman. "I'm just glad I was here and that nobody was hurt."

After a few more questions the reporter and cameraman left, and the Johnsons went home with the Lanes. As Mr. Lane tucked the twins into bed for the second time that night, Marty asked, "Daddy, Mr. Freeman really is a hero, isn't he?"

"Yes, Son, I guess so," he answered. "I hope I can do something brave like that some day," said Marty. "Imagine saving somebody's life."

"Marty, I know how you can be a hero and save someone from a fire just like Lance Freeman," said Mr. Lane.

"How?" questioned Marty in surprise.

"Every time you witness to someone about Jesus, you're trying to save a life," answered his dad. "When you tell people that Jesus died for their sins, you could save them from spending forever in hell."

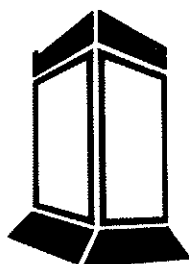
"And I know that sure takes guts, too," said Marty. "I remember how nervous I was when I just invited my classmates to Sunday School."

"Yes, witnessing takes a lot of courage," admitted Mr. Lane. "But when you think about what could happen to people if you don't tell them that Jesus can save them, you forget about being scared," said Mr. Lane.

"I bet Mr. Freeman didn't have time to think about being scared," said Marty. "It was an emergency."

"Yes," said Mr. Lane, "if we could just realize that winning the lost is an even greater emergency. Now I think it's time for you to go to sleep. Good night, Marty."

"Good night, Daddy," said Marty. As he snuggled under his covers Marty made up his mind that he would be a hero. He would tell somebody about Jesus. ▲



## The Free Will Baptist Pulpit

Evangelist Calvin Evans, President

Evangelistic Outreach, Pedro, Ohio

# A Man Sent From God

Scripture: **Matthew 3:1-15**  
**Luke 3:4-18**  
**John 1:6**

### INTRODUCTION:

The scriptures tell us about the first area-wide revival anywhere in the New Testament. John, the first Baptist evangelist, was conducting these meetings. Let's examine the MAN, his METHODS, and his MESSAGE.

#### I. THE MAN

- A. He was a man of godly parents (Luke 1:1-15).
- B. He was a man of convictions (Luke 3:5-14).
  - No one ever had to guess where John stood on an issue.
- C. He was a man of courage (Luke 3:19-20).
  - Prison did not move him from his convictions.
- D. He was a man of humility (John 1:23-27).
- E. He was a man of greatness (Matthew 11:11).
- F. He was a man filled with the Spirit (Luke 1:15).

#### II. HIS METHODS

- A. His dress (Mark 1:6)
  - Clothed with camel's hair and girdle of skin
- B. His diet (Mark 1:6)
  - Locusts and wild honey
- C. His decorum (Matthew 11:7-10)
  - Far different from that of other religious leaders in his day.
- D. His dilemma (Matthew 11:8)
  - 1. How could he reach the masses of people?
  - 2. There had not been a prophet in the land for over 400 years.
- E. His debut (Luke 3:3)
  - 1. Did not attempt to preach in the Temple.
  - 2. Did not rent a large auditorium in Jerusalem.
  - 3. The bank of Jordan became his pulpit.
- F. His design (Matthew 11:7-9)
  - 1. He did not go to the city, but the city came to him (Matthew 4:5).

2. He did not compromise with officials of government, but Roman leaders trembled when he spoke (Mark 6:20).

#### G. His dependence (John 1:6)

—He did not depend on the humor and human talent of an entertainer or celebrity to prop up his ministry, but his dependence was in God.

#### III. HIS MESSAGE

- A. A message of contrition (Matthew 3:2)
- B. A message of conversion (Luke 3:8, 9)
  - He demanded fruits of repentance and a changed life.
- C. A message of confession (Mark 1:5)
- D. A message of compassion (Luke 3:11)
- E. A message of contentment (Luke 3:14)
  - "Be content with your wages."
- F. A message of condemnation (Matthew 3:12)
  - 1. He condemned the Pharisees for their hypocrisy, prejudice, and pride (Matthew 3:7-9).
  - 2. He condemned Herod for his sin of adultery.
  - 3. He warned of an impending judgment (Luke 3:17).
- G. A message of the crucified Christ (John 1:29).
  - He did not introduce Jesus to the world as his cousin, or as the son of a carpenter, or even as the Son of God, but as the "Lamb of God which taketh away the sin of the world."

### CONCLUSION:

John was more concerned with lives being changed than being coddled. He cared more about being right than being relevant. He sought the approval of God more than the applause of men.

While there will never be another John the Baptist, we could certainly profit from the motives, methods, and message of this greatest of all Baptist preachers as a pattern for our own lives. ▲

## Top Shelf



Thomas Marberry



**John R. W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: William B. Eerdmans, 1982, 351 pp., hardback, \$12.95)**

**T**he modern preacher is a bridge builder. He builds a bridge between an ancient gospel and a contemporary society. In order to do this, the preacher needs a good understanding of both the gospel message and the modern culture in which he proclaims it.

According to Stott, the preacher must have certain basic convictions about God, the scriptures, the church, the pastorate, and preaching. If he lacks these, the preacher lacks adequate theological foundation for a preaching ministry. A preaching ministry cannot be built upon pet ideas handed down from other preachers or upon current fads in the social sciences.

Stott notes that preaching is held in low esteem by many segments in modern society. Even within the church there is a certain tendency to de-

emphasize the role of preaching. The preacher cannot ignore the objections to preaching found in modern society.

Many of the objections represent legitimate criticisms. In Stott's view, the preacher must answer these objections with a return to authentic biblical preaching. He contends that only when the Word of God is correctly preached can preaching occupy its rightful place within the life of the church.

Authentic biblical preaching requires a commitment to study. Nothing is more important to a preacher than a good understanding of the Bible. He must study it comprehensively, expectantly, and with an open mind. Above all, he must not approach the scriptures with preconceived conclusions. He must allow the scriptures to speak to him and through him to his congregation.

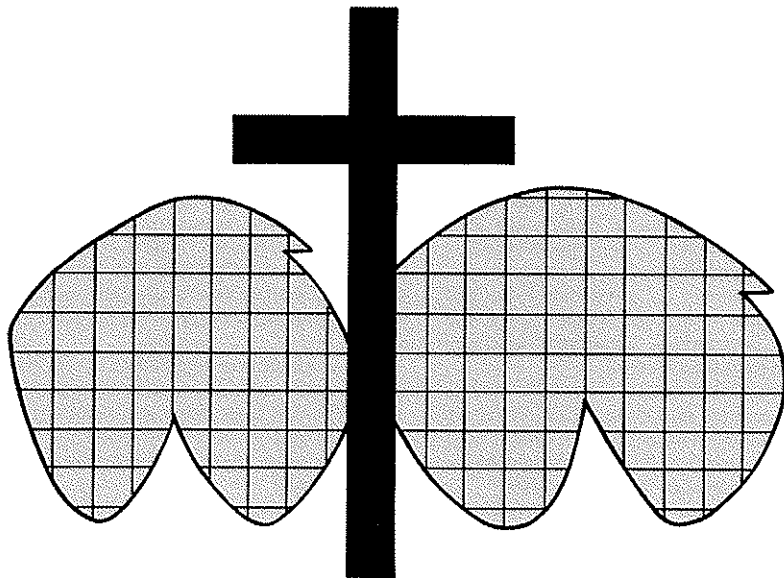
It is not enough for the preacher to understand the message he proclaims. He must also understand the world in which he proclaims it. He must comprehend the hopes, fears, and aspira-

tions of the people to whom he preaches. He must help them see that they can find in Christ the answers to their problems.

Numerous resources are available to help the preacher communicate his message more effectively. He should take advantage of insights which have been developed in such fields as psychology, sociology, and communications. These insights can help him present the gospel message in such a way that it does not resemble a history lecture.

In this volume, Dr. Stott gives much practical advice on the preparation and delivery of sermons. This is not a book of theory; it is the outgrowth of a life of experience in preaching.

When one reads this volume, he begins to understand why John Stott is known as one of the leading evangelical preachers in Great Britain. I cannot guarantee that you will be as good a preacher as Stott just because you study this book, but I can guarantee that you will be a better preacher! ▲



# July 11 National Convention Day of Prayer and Fasting





## OUR READERS COMMENT

### IS THE GRASS REALLY GREENER?

My letter is sent in the spirit of Ephesians 4:15, "speaking the truth in love," and concerns Rev. Melvin Haas' comments about "All Together For Denominational Loyalty" by Leroy Forlines.

Rev. Haas has written with an air of immaturity and misinformation. He imagines the grass is greener in the Independent Baptist fields. He thinks "that they do not have a loyalty to a denomination that requires them to do certain things, but are motivated only by their loyalty to God."

Since I was with the Independent Baptists and the Baptist Bible Fellowship as an active member in four churches for 20 years, I can assure you that they have not reached perfection in their organization.

Until a few years ago, they were so loyal to their group, they ignored each other. Now they work together, to some degree, rallying around the doctrine of eternal security. Pastors and people are drilled to be loyal to that. It equals "required to." Hardly ever do they preach a sermon or teach without stressing that.

Free Will Baptists are ignored, never mentioned, but dumped in the category of "some other Christians and Baptists believe a person has to hold out faithful till death, and this constitutes the false doctrine of salvation by works." Free Will Baptists do not teach salvation by works according to our Treatise.

Independent Baptists are so loyal to their groups (they don't like to be called denomination) that they'd never give away or sell literature that contained the doctrine of perseverance and free will. Their pastors know that the Calvinist doctrine and that of Arminian perseverance can never be mixed or reconciled. They know there's no way a Christian can believe both at the same time.

As Forlines said, "There is no such thing as a fault-free group on earth." How true!

The best way to be loyal to God is to be loyal to the denomination that teaches correct doctrine on the subject of salvation. That's why I am a Free Will Baptist.

Mrs. Marie Stoupa  
Prince George, Virginia

### DO I SAY 'THANKS'?

I am writing in response to the article, "A College is Born", May 1983. Thank you for printing the article. That is correct, I did say "thank you". The answers to your questions by Mr. Cox ought to help every true Free Will Baptist to see the independent philosophy behind Southeastern.

I realize that I will be labeled as having blind loyalty to a denomination. I am a Free Will Baptist by choice, and I only have to answer to God and the local congregation that I serve. I will remain a Free Will Baptist unless the time should come when I can no longer agree with our doctrine.

Mr. Cox amazed me with his answer to your fifth question. He knows, I know, and many others know that Southeastern was started out of a hostile spirit toward Free Will Baptist Bible College. Who does Mr. Cox think he is fooling?

Even though Mr. Cox changed your wording from "permanent" to "indefinite" when speaking of Southeastern's Board of Directors, the meaning is the same. It looks to me like a handful of men will control the college.

According to information published by their steering committee, the 17-member board of directors will serve as the nominating committee

for the rotating board members. "Vacancies on the permanent board will be nominated by the permanent board and elected by the entire board of directors." Sounds like "closed shop" to me.

Southeastern supporters are required to sign an annual loyalty statement, according to President Cox. We have heard so much from these men about the local church and pastoral authority that it seems to me this is a "flip flop" to require this. Should not Southeastern sign a loyalty statement to their supporting churches?

Most of the men involved with Southeastern have been friends of mine for years and I hope that they will continue to be. I do not object to their starting a college if they wish, but I do object to the independent philosophy.

I do not agree with the unchristian tactics that some have used in their attempt to tear down Free Will Baptist Bible College. I consider myself to be one of many who has been silent too long on this issue.

Reverend Larry D. Hughes, Pastor  
Cross Timbers Free Will Baptist Church  
Nashville, Tennessee

### NO MORE FREE RIDES

Having read the May issue of CONTACT, I decided to express my feelings regarding a recent issue.

CONTACT should not become a forum for the promotion, publication and release of news articles that tend to promote Southeastern College. Its news releases should not become the responsibility of the National Association's official publication.

Southeastern is an independent college, organized by those in disagreement with Free Will Baptist Bible College, our national college. If the organizers of Southeastern desire to be represented by CONTACT Magazine, our national publication, let them become supporters of the national Executive Office, both by prayers and finances.

In the calendar year of 1980, the Free Will Baptists of Arkansas supported our national Executive Office in the amount of \$14,653.81.

The states represented by the brethren of the board of Southeastern College gave as follows: Alabama—\$1,887.54; North Carolina—\$3,974.77; Virginia—\$720.58; South Carolina—\$931.40; and Tennessee—\$6,406.25. (Total—\$13,740.54) These figures are not quoted to cast reflection on anyone, except to note that some are non-supportive, yet tend to demand full publicity of their activities.

I agree that CONTACT belongs to us all, and it is fair for the editor of CONTACT to report objectively on the activities of us all. Yet it is unethical to be non-supportive of the national Executive Office and then expect news coverage for independent projects.

Reverend David A. Joslin  
Promotional Director  
Arkansas State Association

### LOYALTY—YES; LOYALTY OATH—NO!

Never was I more taken aback than when I read in the May issue about a "loyalty oath" that one must sign in order to be in good standing with Southeastern College.

Such is alarming to a life-long Free Will Baptist who has known only loyalty by will and word rather than writing. Somehow the why of such action goes unanswered.

President Cox failed to show why such is necessary among denominational Christian brethren who have mutual trust in Christ. Could it be that there are certain among the would-be supporters whose word is not their bond?

Maybe there are some close associates among them who must bind their word with a signature, but such pastors are unknown to me, or am I being naive?

About 20 years ago, another college demanded a loyalty oath by way of a state body. At

that time, some pastors were so incensed that they took a walk. Argument may be put forth, "but that was different." Is it? If so, in what way?

A loyalty oath is a loyalty oath. Seems that to begin a Christian institution with men whose word is not bond enough makes the whole affair shaky.

What are we coming to when brothers must sign a loyalty oath in order to have voice and vote? When my close denominational associates ask me to sign in order to establish my credibility, that's when there will be a change in my running crowd.

God help those who do not know trust.

Dr. Wade T. Jernigan, Pastor  
Way of the Cross Free Will Baptist Church  
Sallisaw, Oklahoma



## PASTOR WARNS OF INDEPENDENT WOLVES

I am writing concerning a matter I feel strongly about. I am greatly distressed that the last four issues of **CONTACT** have contained articles favorable to Southeastern College or its personnel.

As I view that movement, it has been born out of hatred and bitterness, and is characterized by lies, half-truths and a spirit of divisiveness. Those men are not loyal to the Free Will Baptist cause.

I think that movement would best be characterized by Diotrephes. Their men are those who sow "discord among the brethren" under the guise of fundamentalism and a pseudo-righteousness.

Now, my point is this. They have every right to be and do what they want. But we (our National officers and publications) do not have to support, condone and encourage their actions. The last four issues of **CONTACT** have given credibility to that movement.

It may or may not be our place to attack that movement in our papers, but we certainly do not need to encourage it and give it acceptance and credibility.

I am writing in a spirit of love and concern for our denomination. I see the "independent" wolves in sheep's clothing and am frightened.

Reverend Ted Wilbanks, Pastor  
Grant Avenue Free Will Baptist Church  
Springfield, Missouri

## YOU'RE RIGHT UNFORTUNATELY

While I wish it were so that all our teachers were godly and prayer minded, I know it is hardly the case.

Therefore, I agree wholly with your article (May issue) about prayer in the schools. It couldn't have been said better.

Mrs. Jean Jenkerson  
Farmington, Missouri

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## DIRECTORY UPDATE

### ALABAMA

Ron Woodard to First Church, Selma from First Church, Quincy, FL

### GEORGIA

W. F. McDuffie to Damascus Church, Damascus and Oak Grove Church, Colquitt

Jimmy Brown to Macedonia Church, Colquitt

### FLORIDA

John R. Amburgey to First Church, Sneads from Smyrna Church, New Smyrna Beach

### INDIANA

Jeffery Little to First Church, North Judson

### KANSAS

Alvin McMahon to First Church, Garden City

Steve Burton to New Hope Church, Merriam

### MISSOURI

Troy Burney to Victory Hill Church, Norwood

Gene Crews to Pleasant Home Church, Mountain Grove

Tharold Edwards to Mountain Valley Church, Mountain Grove

Payton Smyer to First Church, Houston

### NORTH CAROLINA

Danny Howell to First Church, Morehead City

James L. Carrington to Mt. Olive Church, Plymouth

Malcolm Fry to Unity Church, Smithfield from Sunday School and Church Training Department as Assistant Director, Nashville, TN

### OKLAHOMA

Charles Bigger to Stratford Church, Stratford from First Church, Checotah

### TEXAS

Lynn Beck to First Church, Odessa from Norris Church, Red Oak, OK

### VIRGINIA

Roger Bevans to Grace Church, Trevilians

### WEST VIRGINIA

Billy Samms to Cedar Grove Church, Parkersburg from McCorkle Church, McCorkle

### OTHER PERSONNEL

Larry Wood to Stratford Church, Stratford, OK as youth director

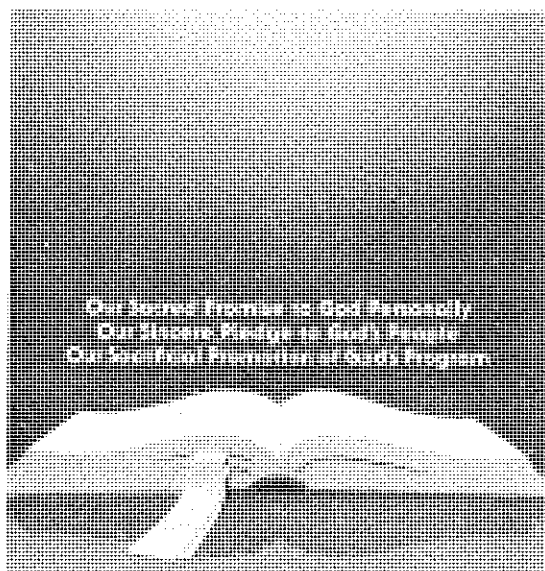
Mark Maddox to Liberty Church, Durham, NC as associate pastor



## THE SECRETARY SPEAKS

By Melvin Worthington

## CONSIDERING THE COVENANT



National Association of Free Will Baptists 47th Annual Convention  
July 17-21, 1983 / Ohio Center / Columbus, Ohio

**H**ave you ever wondered why we schedule a National Convention each July?

Is such a meeting really necessary? What is its purpose? Why should you attend? Is it simply a free vacation for pastors?

Let me help answer those questions for you.

### Correct Perception

The National Convention is the annual business meeting of the National Association of Free Will Baptists. It works this way—the local church sends delegates to the quarterly meeting to represent it and to transact business. The quarterly meeting, in turn, sends delegates to the state association to represent it and to transact business. Finally, both the local churches and the state associations send delegates to the National Convention to transact denominational business.



# Let's Talk Business



As a result of this organizational structure, when the National Convention transacts business each Free Will Baptist, each local church, each quarterly meeting, and each state association has a voice through elected delegates which represent their viewpoints and interests. This perception of the annual session of the National Association enables us to see the value of the meeting.

Just as local churches, quarterly meetings, and state associations must transact business, so must the National Association. The National Convention is at its very heart a business meeting where the organization, outreach, and operation of the National Association is reviewed, revised, and readjusted.

Someone must tend to denominational business, in spite of the fact that it is sometimes routine and often struggles with bickering and disagreements. But let me quickly point out that this is but a reflection of the same atmosphere which surfaces in business sessions of local churches, quarterly meetings, and state associations.

A proper perception of the national business session is certainly not one which thinks all will agree on everything. If this were true, there would be no need for the moderator to have a vote "for" and a vote "against."

The proper perception of the National Convention must include the possibility of differences, dissatisfactions, and disagreements. Although we differ over issues, we must realize that the majority sets the direction in our denomination. And we, with proper attitude and affection, treat one

another as brethren, not enemies, when disagreements arise.

## Complex Purpose

One purpose of the meeting is to provide *information*. During this meeting the various denominational agencies give detailed reports of their respective areas of responsibility. A concerned delegate or visitor has the opportunity to peruse the written reports and have all his/her questions answered. Literally thousands of pages of denominational information is provided for the conferees.

A second purpose is to initiate and implement new programs which will enhance the denomination's worldwide outreach. Free Will Baptists devise, determine, develop, and direct every ministry of the National Association. This privilege and opportunity is made possible by having an annual denominational business meeting.

We cannot overlook the fact that the annual meeting allows the denomination to speak out on issues which demand our attention in today's society. Careful reading of the resolutions adopted in recent years will reveal that Free Will Baptists have been vocal on the moral and social issues which demanded it—abortion, euthanasia, equal rights, separation of church and state, and many others.

*Inspiration* is a vital part of any National Convention. The preaching, praising, participating, and praying stimulate those who attend. This has proven to be one of the great and lasting benefits derived from the meeting.

This is the time we take *inventory*. We evaluate our past achievements, present accomplishments, and projected aspirations. Just as businesses take inventory, so the denomination must bring under the critical eye of its constituency our programs, our ideals, our hopes, our successes, our failures.

Another valuable activity that takes place at the annual convention is *input*. No one group of people knows all the answers. Through the debates, the differences and the discussions, delegates from every geographical part of our denomination stockpile ideas which broaden and brighten our horizons. Positive and progressive action usually results from the integration of these ideas from persons who share from different philosophical, geographical, and psychological perspectives.

A final purpose of the convention is *intermingling*. Those who attend the convention over a number of consecutive years develop life-long friendships. Suspicion, sectionalism, stubbornness and short-sightedness all melt away when people get together.

I don't know about you, but I think the investment of time and money to plan, prepare and promote the National Convention is worth every dollar and hour. After all, what is at stake is the continued outreach and commitment to world evangelism by Free Will Baptists.

It's convention time. There's work to be done. Meet me in Columbus! ▲

**The Secretary's Schedule**  
**July 13-22** National Convention  
Columbus, OH



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