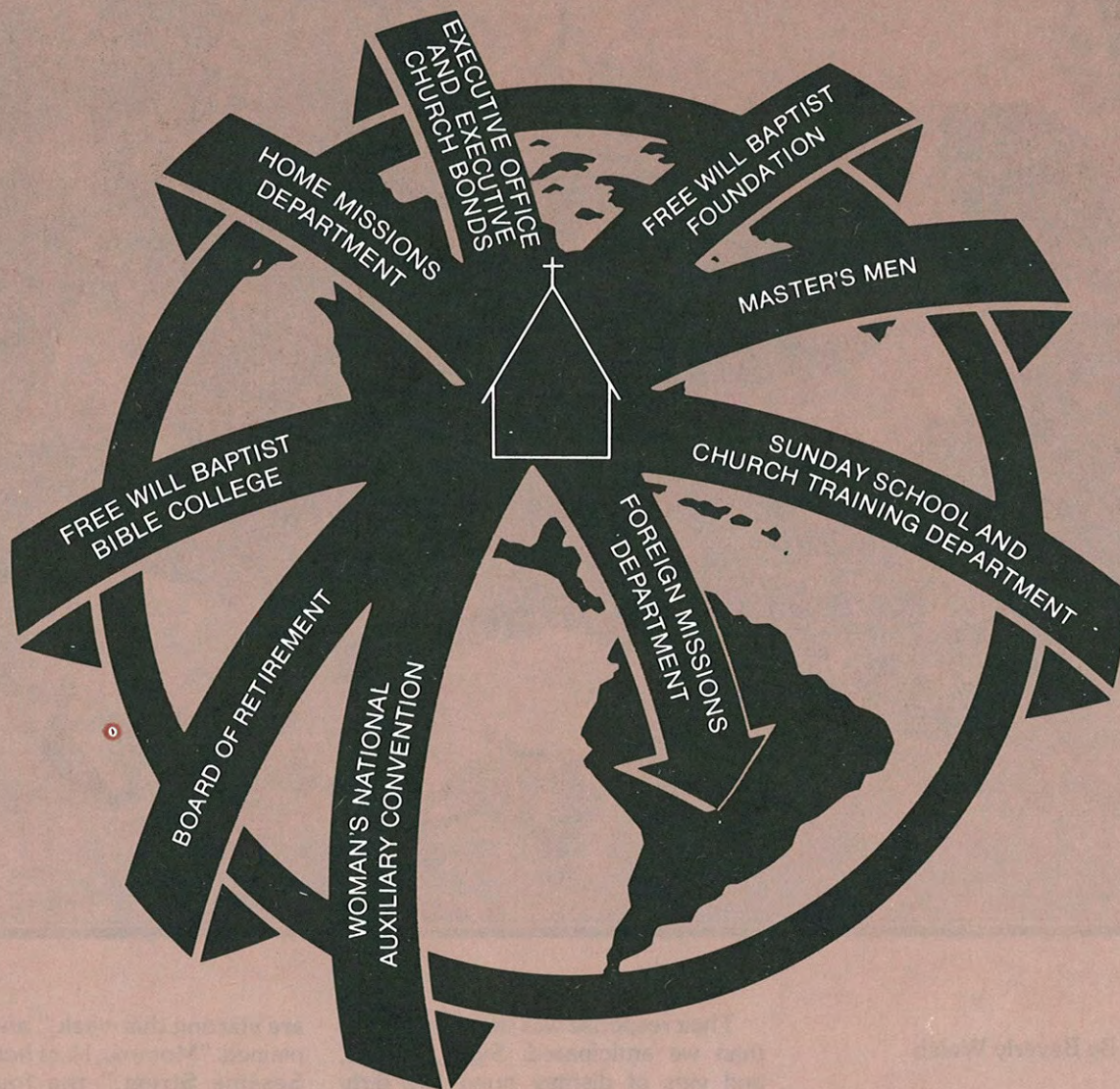


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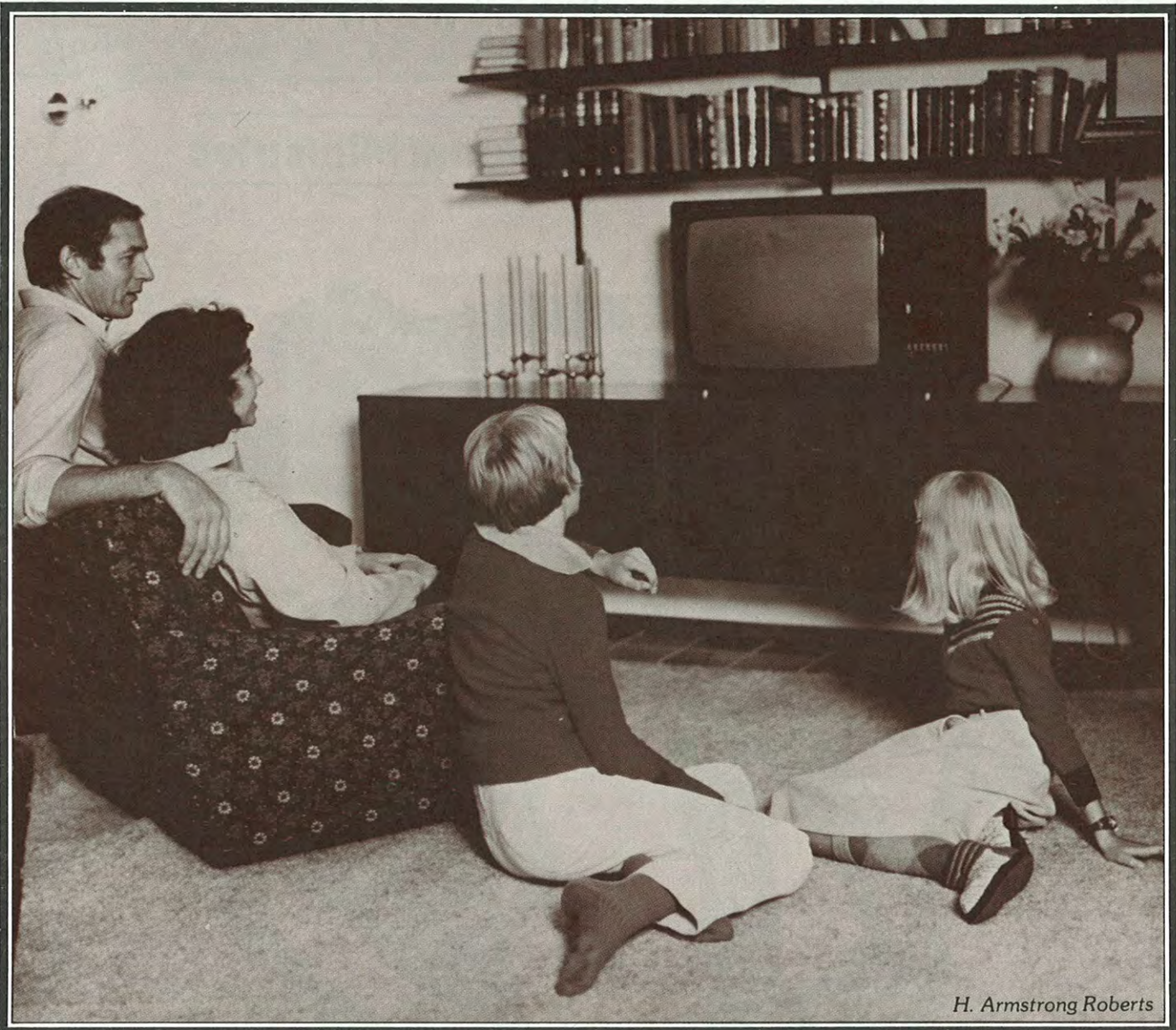
OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

## Free Will Baptist National Ministries



**Extending The Local Church  
Around The World**

# We Pulled The Plug!



H. Armstrong Roberts

By Beverly Welch

2/CONTACT/Feb. '84

I remember the evening well. My husband and I gathered our five sons, ages four to 15, around us to tell them the grim news that an old family "friend" would no longer be with us. They sat motionless, their worst fears now reality.

Their response was more emotional than we anticipated. Sighs, moans, and yips of dismay hung like dirty clouds in our home.

What could have been so devastating? Had the family dog disappeared? Had someone died? No, but the news we shared was just as dreaded. No TV for a week!

"But, Dad, what about Monday Night Football?" "All the new fall shows

are starting this week," another complained. "Mommy, I just *have* to watch Sesame Street," the four-year-old cried.

To further muddy the water, we had just installed cable television and everyone (including Mom and Dad) relished the idea of a new slate of "decent" programs.

Their exclamations quickly turned to questions. Why? Why had we made

such a cruel decision to pull the plug on the old TV?

### *The Electronic Drug*

Television viewing had never been a serious concern to us, and certainly never a problem. That is, not until three years ago.

As a busy minister's family for 16 years, we'd had few free evenings to sit before the television. While our sons were quite young, they preferred to round up the neighborhood gang for an outside game of kick-ball or hide-and-seek. There were always playmates within hollering distance.

Then three years ago, my husband accepted a pastorate in a somewhat rural area. "Somewhat," because we didn't actually move to the country, but neither did we live in a metropolitan area.

The church and parsonage were beautifully located on a highway a quarter mile outside town. Gone were the deafening freeway noises, screeching tires, sirens, and . . . neighbors. For the first time in their lives, there was no instant ball team whenever the boys walked out of the house. Suddenly they had only each other, and after a short time, boredom set in.

One evening, out of sheer desperation for something to do, they perched in the front window and counted the 18-wheelers that rumbled past the house. They became quite creative, but eventually, their creativity dried up (as well as mine), and all of us slowly but surely became addicted to the small box in the corner of the living room.

It happened so subtly that we were not aware of the disease eating away at our minds. In just a short time, it became as routine to flip the television dial as it was to turn on a lamp. And it generally stayed on from breakfast until bedtime if we were home, sometimes without an audience.

Sad to say, the TV became like one of the family. I confess that at times I was guilty of using the electronic babysitter to pacify my rowdy tribe.

### *We Need Help*

Occasionally, we'd put our foot down and turn off the television, determined to entertain ourselves by some other means. Things would go well for

sometimes as long as 10 whole minutes. Then a pillow football would sail into a treasured vase or the two youngest would be fighting over the same toy.

"Okay! Outside! Everybody out! Hup, two, three, four!" Mind you, it's 106 degrees in the shade, and where we live, there's no shade.

So in a matter of minutes, the door would open and five screaming, thirsty youngsters entered seeking shelter in front of the air conditioner and television. "Click," the TV would go on, and at last—peace.

"Wait a minute," I'd say to myself, "This is *not* what I had in mind."

Let me hasten to say that not everything the boys watched was bad. As concerned parents, we continued to be selective in the programs we allowed them to view. However, the past few years brought many changes in our society, including the way the world evaluates good and evil, right and wrong, immorality and chastity.

It became increasingly difficult to select decent programs for our family to enjoy. Nearly everything on TV fell into one of two categories—"Questionable" or "No way, Jose!"

We wrestled with guilt over the hours our family was influenced by the ungodly actors and philosophies on television. Statistics show that by the time the average child turns 18, he has witnessed 18,600 deaths and seen over 200,000 commercials, thanks to TV.

Our sons were becoming national statistics. They could quote every commercial and sing every jingle right along with the best of 'em.

It seemed that most of our sibling arguments could be traced back to the technicolor tube. They could not agree on which football game to watch or decide who should get to use which pillow to lie on.

We became so disturbed that we threatened to unplug the set for a week. The mere threat brought temporary compatibility. But, alas, things were soon just as stormy as before in our home, un-sweet home.

Then, a few days later, I could hardly believe what arrived in the mail. A friend who lives hundreds of miles away, wrote us a letter challenging us to pull the plug. That's all we needed to convince us that God was directing us



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## PULLED THE PLUG (From Page 3)

to go cold turkey or cold TV, if you please!

### D-Day Arrives

My husband and I made the decision and announced it to the boys. After the initial shock, they accepted it as they would any declared famine in the land. They began storing up in preparation for the dreaded days ahead. D-day arrived and we pulled the plug.

At our family altar that first morning, we all asked (pleaded) for God's help. It was not going to be an easy week, but we were excited at the possibilities.

The older boys left for school, my pastor-husband for the office, and reality hit our four-year-old. No Sesame

Street! What a bummer! I tackled mounds of dirty laundry as he moped on the sofa. I enjoyed the quietness, but he, well, he felt absolutely lost without Bert and Ernie.

However, with a little coaxing, he discovered some old toys and books, and before long was engrossed in a little boy's world of make-believe. The two of us laughed and played together more than we had in months. He didn't fully understand what was going on, but to my surprise, he never asked to have the television turned on.

That afternoon the boys returned from school, bellowed about withdrawal pain, and proceeded to organize a football game in the back yard. The younger ones even got positions on the teams.

They romped until dinner, and the climate around the dinner table was

noticeably sweeter. No one was irritable. No one rushed through the meal to see a TV show. Kindness and patience prevailed, and we experienced a closeness and love that we never expected.

We played outside until dark and then inside until bedtime. We exercised in the living room, laughing at one another, hand-wrestled, and made up nonsense games. Getting everyone to bed at a reasonable hour was amazingly easy. No complaints, no begging to stay up later, and lots of goodnight kisses.

The remainder of the week continued just like day one. One evening the Woman's Auxiliary met in our home. My husband and the boys strolled over to a nearby grocery store where they shared soft drinks and bubble gum.

Then they stopped off at the church where they spent time sharing and laughing together until it was safe to go home. It was as if television had never been invented.

As they walked across the yard, loving eyes looked up at their dad as one by one, they thanked him for a fun evening. Oh, how much loving and sharing we had missed by being paralyzed in front of the television.

As the week progressed, we thanked God more and asked for less. Our eyes opened to a whole new world, our hearts to one another as never before.

### The Day After

What happened after our seven-day TV fast? A lot of praying and evaluation was done concerning the pros and cons of television. Our family decided the TV would stay off until after the evening meal, and only turned on then if work and chores were done. We agreed to be even more selective in what we watched.

Several weeks later, we are still delighted with the outcome of our experiment. What we've given up in no way compares with the benefits we've reaped. No longer will strangers on a TV screen dominate our home. We have rediscovered our family, and by God's help we intend to guard this most precious possession. ▲

*ABOUT THE WRITER: Mrs. Beverly Welch is a member of Locust Grove Free Will Baptist Church, Locust Grove, Oklahoma, where her husband, Leroy, pastors.*

# I Can Hardly Wait!

By Floyd Wolfenbarger

**I**t's been nearly a quarter century since, as a 10-year-old boy, I first participated in the Lord's Supper.

My mother had made the funny looking flat bread for the service. It looked more like a big brown soda cracker than bread to me. We loaded into the car to get to church early.

I watched as Dad and the other deacons filled the cups with grape juice and broke the bread into three large pieces. They covered the communionware with a white linen cloth.

That night two preachers preached. One told how Jesus had instituted the Lord's supper in the upper room on the very night He was betrayed by Judas and by the chief priests.

I listened as he told how Jesus called the bread "His broken body" and the cup "His sin-forgiving blood." I remember being glad He had forgiven my sins just one week before.

The second preacher told how Jesus showed His love as He washed the

disciples' feet. He reminded us that anyone who wouldn't do the same must think he is better than Jesus. As for me, I could hardly wait.

After a time of united prayer, the deacons broke the bread into smaller pieces. My dad said, "Son, whenever you take this bread, remember the Lord's body was broken for you."

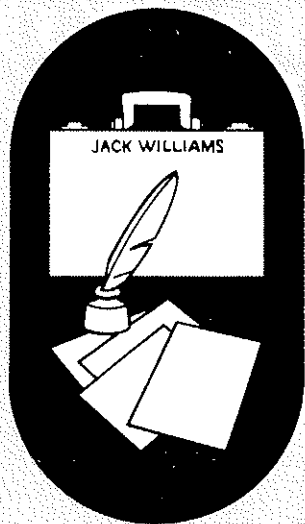
I could hardly swallow because the thought of Christ's death lodged in my throat. Another deacon gave me a cup and reminded me that only through the shedding of blood were my sins forgiven.

When we washed feet I cried as my dad knelt to wash my feet. He said, "Someday we'll do this in the kingdom of heaven."

The old block church is still standing, but some of the deacons and many of the members have gone to heaven. Dad is gone, too. Someday we'll do it again in our Father's kingdom. As for me, I can hardly wait. ▲

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

## Briefcase



# NOBODY . . . Loves A Cynic

**H**ave you ever met a cynic? Nowadays, to be accused of being a cynic is a cold affair. Nobody loves a cynic.

But there was a time in ancient Greece when Cynics were the darlings of avant-garde thought.

This sect of Greek philosophers held virtue to be the only good, and stressed independence from worldly needs and pleasures. They criticized the rest of society for its material interests. One of them, Diogenes, even lived in a tub!

**A cynical person** became one who believed that people are motivated in all their actions entirely by selfishness. They questioned the sincerity and goodness of people's motives and actions, and generally held in contempt nearly everything dear to mankind.

Although the word *cynic* never appears in the Bible, the grand-daddies of modern cynicism do. They badgered Moses from Egypt to Canaan and quizzed Jesus on whose wife a seven-times married woman would be in the resurrection.

Cynicism is a dreadful thing. It erodes trust and elevates suspicion. It scars child-like faith when converts see elders haggle over Christian principles like Calcutta rug merchants.

**Who was the original cynic?** There's no race to claim the title, but, for what it's worth, I'll bet Esau runs a close second.

As you recall, Esau's more revered brother, Jacob, spent the first half of his life deceiving friends and family alike. That's the kind of soil that grows vintage cynicism.

In Genesis 27, Jacob and his mother deceived frail old Isaac with a hot meal, and tricked him into giving the blessing of the firstborn to Jacob who had already bought Esau's birthright for the now infamous mess of pottage.

In time, both Jacob and Esau seem to have cleaned up their acts, but history remembers their teary reunion at Penuel less clearly than their venomous exchanges early in life.

**Most young cynics** tend to be firebrands like Esau—rushing into spite marriages, hawking birthrights, and, in general, wreaking havoc on social mores.

Old cynics turn to harsh personal codes—some religious and some anti-religious. An old cynic is as bad a neighbor as a young cynic, maybe worse, since he can cite more examples of men on the take or who compromised their integrity.

**That's what made** Jesus' teachings so spectacular. He knew all the dirt on everybody and still preached love, starting over again, meekness and purity.

Talk about elbowing a cynical world off its axis. What Jesus taught took all the fun out of being a cynic.

He was no shallow optimist. He was the ultimate realist.

Apart from Christ, we'd all join Diogenes in his tub, because it's easier to sit with the cynics than to push back the darkness.

But in Christ, if what He says is true (and we believe it is), we could put the cynics of this world out of business before summer by practicing a little of what we preach a lot of.

**If all we do** is talk Christianity, the cynics of A.D. 1984 will mock our religion of words from behind the empty food bowls and the rat-infested slums of Harlem and Bombay.

But when Christianity takes a bowl of rice in Jesus' name where the rest of the world fears to walk, cynicism strangles on love.

To be sure, New Testament Christianity is more than sanitizing ghettos. In fact, it's more like putting new tenants in the tenements—replacing sinners with Christians, hate with love, anger with gentleness.

Even Pilate discovered that it's hard to crucify truth for the convenience of cynicism and bigotry.

The most non-cynical statement ever uttered gave the deathblow to the cynic's mockery, "Father, forgive them, for they know not what they do."

Stepping down into the servant role to mankind places me up on the cross with Him. The view from Calvary sure beats the view from Diogenes' tub! ▲

By Billy Tabb

**Y**ou lost your job! Maybe you don't even know why. Perhaps it's just a reflection of the times, when there is more unemployment than in recent years.

Well, it doesn't seem so bad to start, except for the initial shock. Temporarily, there may be almost a feeling of relief. The aggravations and tensions of the job are now behind you, and you can relax for a few days while you survey the job market and get settled in an interesting new position.

After all, you have adequate savings, and your vast experience and training should qualify you for a new job of your choice.

But all too soon the difficulty of replacing the job becomes real. Every opening you seek has dozens of applicants waiting for interviews, and the interviewer somehow lets you know that your chances are slim.

The valuable experience and training you counted on fade into insignificance in the face of computerized technology. You soon learn that the job has been filled by a fresh graduate with a degree in the very work you seek.

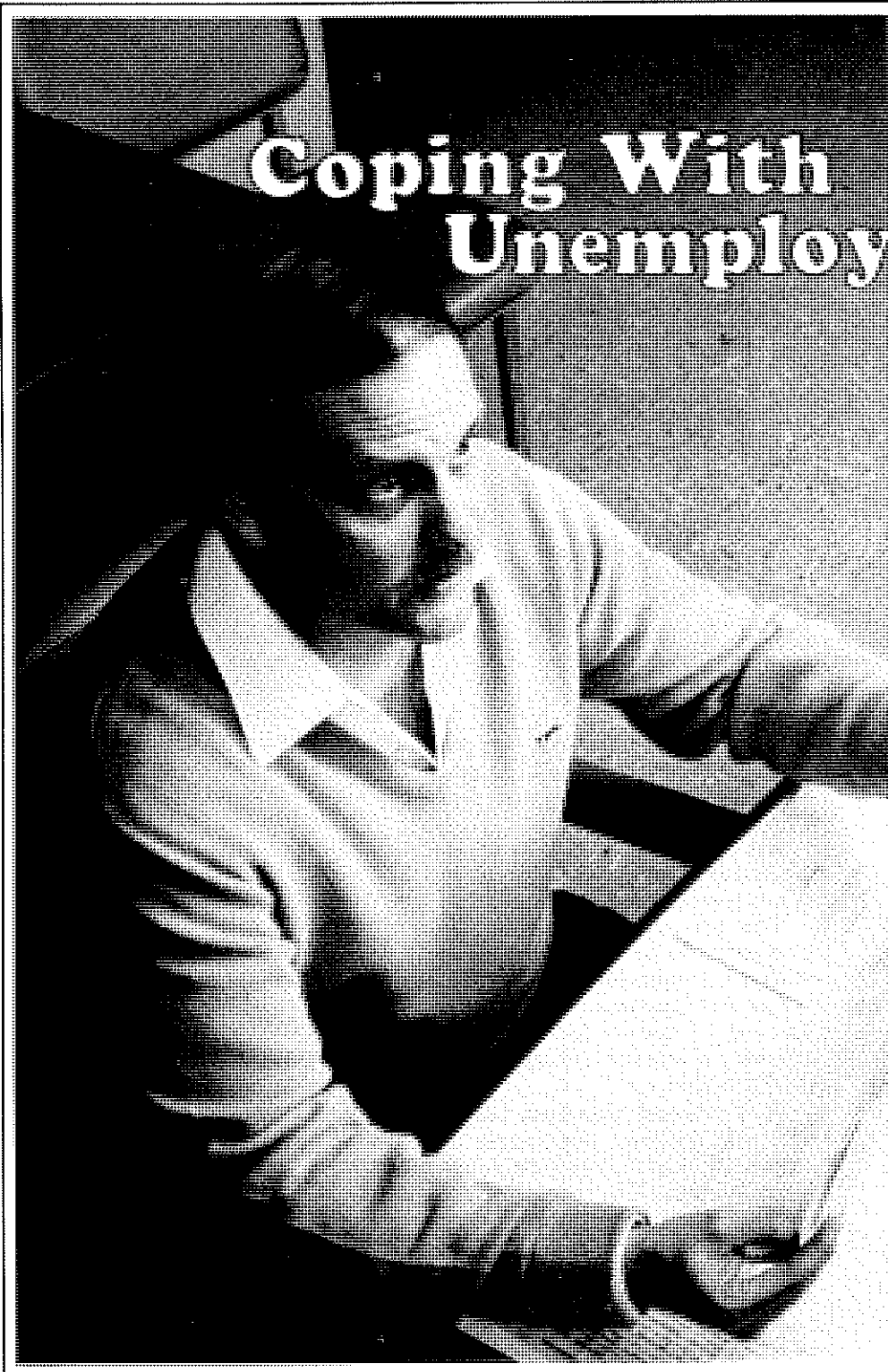
While it is not said, you suspect that your advancing age deters consideration.

**A**s days and weeks pass and the situation looks more hopeless, you search the ads and stand in long employment (and unemployment) lines. You condescend to lesser paying jobs, but are told you are over-qualified, or that you could not live on the salary that they pay.

You may be fortunate enough to have a spouse who has a job, or can get one, thus you tighten your belt (and your pride) and subsist on less than previously. You may have to do without some of the finer things you have been used to, and you may have to forego those trips that have kept you away from your local church services.

Finally, despondence and depression overtake you and, all else failing,

## Coping With Unemploy



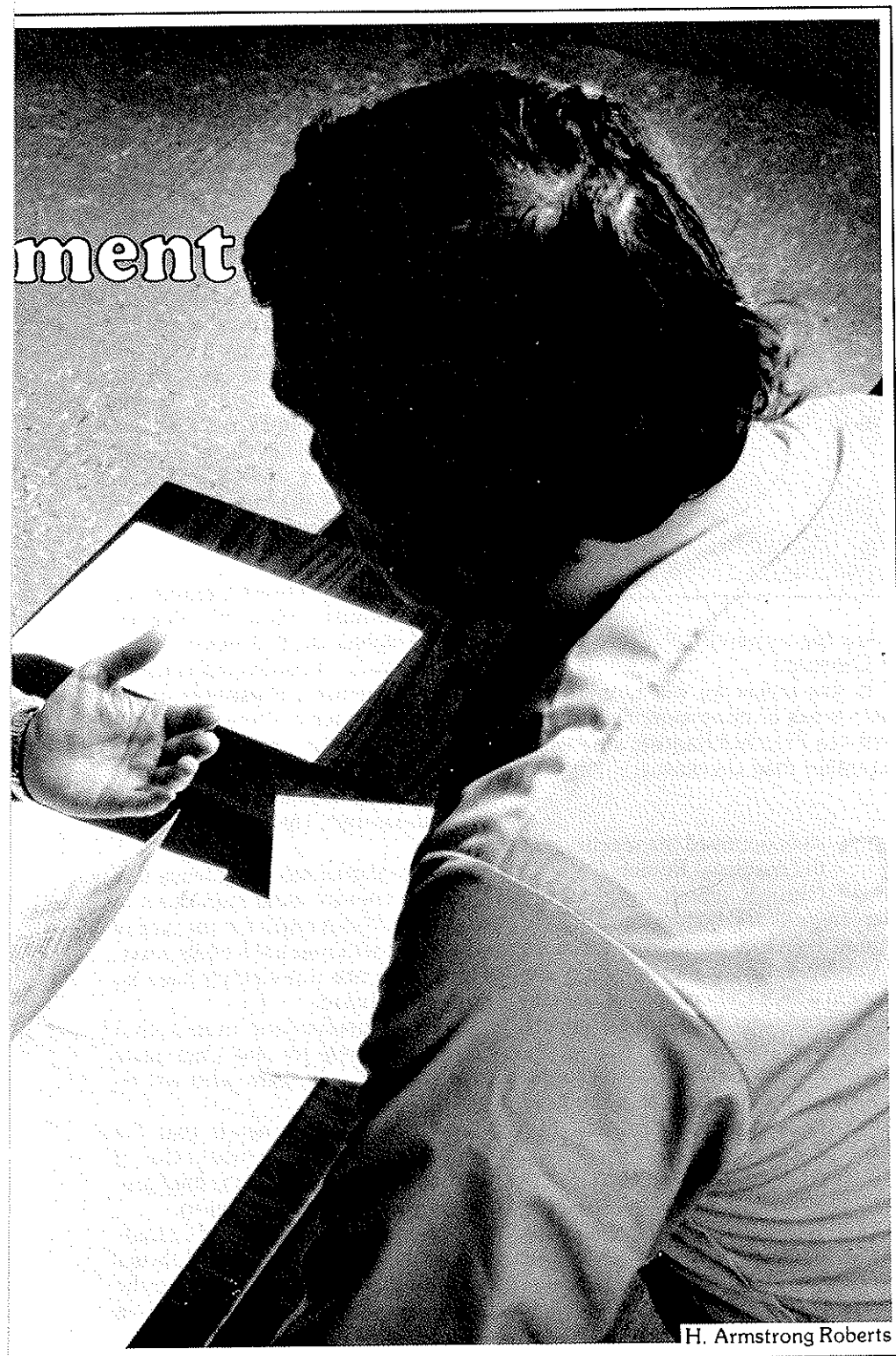
you seek the Lord. You beg Him to open the way for you somewhere, but you feel that even He turns a deaf ear, as the prospects get ever slimmer.

Did you ever consider that maybe the Lord has a purpose in all this? After all, He tells us that all things work together for good if we are His children. Maybe He is testing and strengthening

you for something greater, and maybe this is your "wilderness experience."

Things may even get worse before they get better. It may be in some instances that the Lord is leading you into full-time Christian service. If so, be cognizant of His call—but do not try to rush ahead of Him. Doors will open if such is the case.

ment



H. Armstrong Roberts

**O**n the other hand, maybe the Lord just had to slow you down because you had come to feel too self-sufficient, and had too little time to serve Him as you should. And maybe your high standard of living was a deterrent to dedicated Christian living.

Indeed, as rough as the times may seem, you do now have more to

serve the Lord. There are always things that need to be done, even on the local church level, and some of your idle time could now count greatly in His service.

After all, the Lord desires that our vocation be a matter of serving Him, and our avocation be our means of livelihood so that we can effectively

accomplish that vocation.

There is even much volunteer work available in many charitable organizations that is rewarding and that—who knows—may lead in some way to paid employment.

Incidentally, did you tithe faithfully—and more—when the Lord blessed you to make that good salary? Do you still tithe faithfully the little that He allows you to make on the odd jobs you manage to pick up?

**A**fter an extended period of unemployment, you may find it necessary to create a job. If such is the Lord's will for you, He will surely bless your undertaking if you are faithful to Him.

Surely you know some skill—even the one you previously practiced—which could be valuable to the public if you offer such services.

The small work you may pick up to start may not compare favorably with your previous salary, but if you are in the Lord's will, He will make that small income cover your needs.

Now, lest these words seem to come from an uncaring, disinterested onlooker who knows nothing of the real trials you face, let me reveal that I have been virtually unemployed for over two years.

Fortunately, I have a dear wife who is nominally employed. And I am blessed with several skills which the Lord has enabled me to use to pick up some odd jobs. I have cultivated one of these so that it seems the Lord may help me turn it into a full-time paying business.

I have faced all the turmoil, frustration and limitations described in this article, but not without the presence and help of the Lord. Through it all I have not suffered nor lost any property, and my tithe has amounted to almost what it was previously.

The unemployed can take comfort in Paul's exhortation that we be content in whatever state we find ourselves—not satisfied, but content.

And in looking forward to whatever God has in store for us, we can "in everything give thanks," knowing that whatever comes is the will of Christ Jesus concerning us. ▲

*ABOUT THE WRITER: Billy Tabb is editor of the Mississippi Free Will Baptist Messenger. Mr. Tabb is a free-lance writer who resides in Ridgeland, Mississippi.*

# Calvinism Versus Arminianism

By Thomas Marberry

**J**ohn Calvin was one of the most important leaders of the Protestant Reformation. In many ways, his work laid the foundation for Protestant Christianity as we know it today.

His views on the inspiration and authority of scripture are still accepted by Christians all over the world. His commentaries on various books of the Bible are clearly the best to come from the Reformation period; they may still be read with great profit today.

In one area, the subject of salvation, Calvin's views have become quite controversial. He taught that salvation was entirely a matter of God's choice. In his view, God had elected those who would be saved, and only those whom God had elected would be saved.

A Dutch scholar, James Arminius, took issue with Calvin's view of salvation. Arminius taught that Christ had died for all men and that all men could be saved.

Those Christians today who follow his teaching on the subject of salvation are known as Arminians. Those who

follow the views of Calvin are known as Calvinists.

In this article we will examine the main areas of disagreement and present why Free Will Baptists are Arminian rather than Calvinistic.

**C**alvin opposed the teachings of the medieval Roman Catholic Church which emphasized human works and human merit. Calvin argued that God, not man, determines salvation. When we understand the times in which Calvin worked, we can understand why he emphasized the role of God in salvation.

Calvin gave great emphasis to the sovereignty of God. In fact, he built his entire theological system upon this idea.

Calvin taught that God elected certain individuals to be saved; then He worked in their hearts to bring about this salvation and to keep them faithful until death. Those whom God had not elected had no chance to be saved.

Calvin defended his position by logical analysis and by pointing out the many scriptures which emphasize the role of God in salvation. In his famous book, the *Institutes of the Christian Religion*, Calvin devotes one entire chapter to the subjects of election and predestination.

In his view, predestination is not based on God's foreknowledge of

man's actions. Instead, predestination is an absolute and arbitrary act of God which results in some men being chosen for salvation and others being left to die with no hope of salvation.

As noted earlier, James Arminius and his followers (known as Remonstrants) rejected the view of Calvin. They taught that Christ had died for all men and that all men could experience salvation. The Dutch Reformed Church, which was Calvinistic, accused the Remonstrants of heresy.

In 1619 the Dutch Reformed Church convened the Synod of Dort for the purpose of condemning the Remonstrants and adopting a Calvinistic confession of faith. The *Canons* which were adopted by this Synod have become one of the most important Calvinistic statements of faith.

**A**ccording to these *Canons*, the Calvinistic view of salvation emphasizes five basic points: total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints.

*Total depravity* means that since the fall every aspect of man's character has been so affected by sin that no man, on his own, can choose to serve God.

*Unconditional election* means that God has chosen some individuals to be saved without regard to the type of response that those individuals make. Those who are not elected have no hope of salvation.

*Limited atonement* means that Christ died only for the elect since they are the only ones who will be saved.

*Irresistible grace* means that the elect cannot resist the grace of God. If God decides to save them, they cannot prevent Him from doing so.

*Perseverance of the saints* means that those who are elected will always remain elected. They will be kept by the power of God and may not lose their salvation.

On the subject of salvation, Free Will Baptists would certainly side with the Remonstrants. We believe, as Calvin did, that God is sovereign. But we also believe that God, in His sovereignty, left room for human freedom and responsibility.

Let us examine how we can respond to the five points of Calvinism.



**O**n the first point, there would be no major disagreement. Free Will Baptists would agree that since the fall all humanity has been corrupted by sin. As a result of this corruption, no man can be saved on his own.

On the second point, the parting comes. Free Will Baptists agree that the Bible teaches the doctrine of election. In the Old Testament, God elected Israel to be His people. In Romans chapter five, Paul emphasizes that God has created a people for himself in New Testament times.

It seems that Paul is seeking to demonstrate that the Church is not a human institution; it has been called into existence by God. Yet, Paul never presents the doctrine of election in such a way that it destroys human freedom.

Romans 10 points out repeatedly that man must respond to God's invitation and call upon the Lord in faith before he can be saved. Paul never projects the doctrine of election into the future; he uses it only to describe what God has done in the past. Whenever he looks to the future, Paul extends an open invitation to all men to be saved.

**N**either will Free Will Baptists accept the third point of Calvinism, limited atonement. We believe that the New Testament teaches quite clearly and specifically that Christ died for all men and not just for a privileged few.

John 3:16 says that God gave His Son so "that whoever believes in Him should not perish but might have eternal life."\* In the Great Commission, Jesus commands His followers to "make disciples of all the nations." Peter (II Peter 3:9) points out that God is patient, "not wishing for any to perish, but for all to come unto repentance."

In the light of these verses and others, how can we believe that Christ died so that only a few might be saved?

Free Will Baptists would also reject the fourth point, irresistible grace. There are a number of examples in the New Testament of those who were considered to be believers (and thus a part of the elect) who did resist the grace of God.

In I Corinthians 1:2 Paul speaks of

the Corinthian Christians as "those who have been sanctified in Christ Jesus." Yet, in the book of I Corinthians Paul gives a long list of grievous sins which they had committed. Are we to accept that these Corinthian Christians were not resisting the grace of God when they committed those sins?

Paul speaks of the Christians of Galatia as "brothers" in Galatians 1:11. Yet, he has almost nothing good to say about them. The book from beginning to end condemns them for their disobedience to God. Are we to believe that these Galatian Christians were not resisting the grace of God?

These verses indicate that God is able to keep, and will keep, those who are saved.

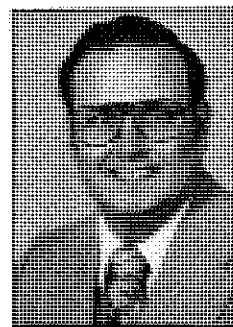
Free Will Baptists certainly recognize the power of God in the Christian life. Salvation never becomes a matter of human works; it begins and ends in God's grace. We believe, however, that other scriptures must be considered.

There are several New Testament passages which clearly indicate that a believer may depart from the faith. Colossians 1:19-23, I Corinthians 15:1-2, I Timothy 1:19-20, and other passages clearly teach that it is possible to depart from the faith.

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**"... Christ died for all men, not just the privileged few."**

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Many passages in the New Testament warn Christians not to resist God by departing from the faith. Hebrews, for example, is filled with these warnings. Hebrews 3:12 and 4:11 speak clearly concerning this danger.

If believers can resist the grace of God after conversion, they can also resist at the point of conversion. Why did Peter, Paul, and other early preachers plead with men to be saved if it were impossible for the elect to resist the grace of God?

It is with the last point, perseverance of the saints, that we would have our most serious disagreement. Calvinists teach that the elect will be saved and kept by the power of God. There is no possibility that salvation may be lost.

Free Will Baptists argue that such a position cannot be sustained in the face of a careful analysis of the total New Testament teaching on the subject.

Calvinists emphasize certain scriptures such as Romans 8:31-39, John 10:28, and others which stress the power of God in the lives of believers.

Hebrews contains a series of warning passages which point out the peril that comes to those who depart from the faith. Hebrews 4:4-6 and 10:26-31 sound dire warnings to those who depart from the pathway of faith and live in rebellion against God.

In the face of all this evidence from the New Testament, we simply cannot accept the Calvinistic position that the elect will of necessity persevere unto the end. If there were no possibility of departure, why would the writers of the New Testament send forth so many warnings?

We can certainly understand why Calvin and his followers opposed the teachings of their day. They correctly understood that salvation does not come by human works or merit.

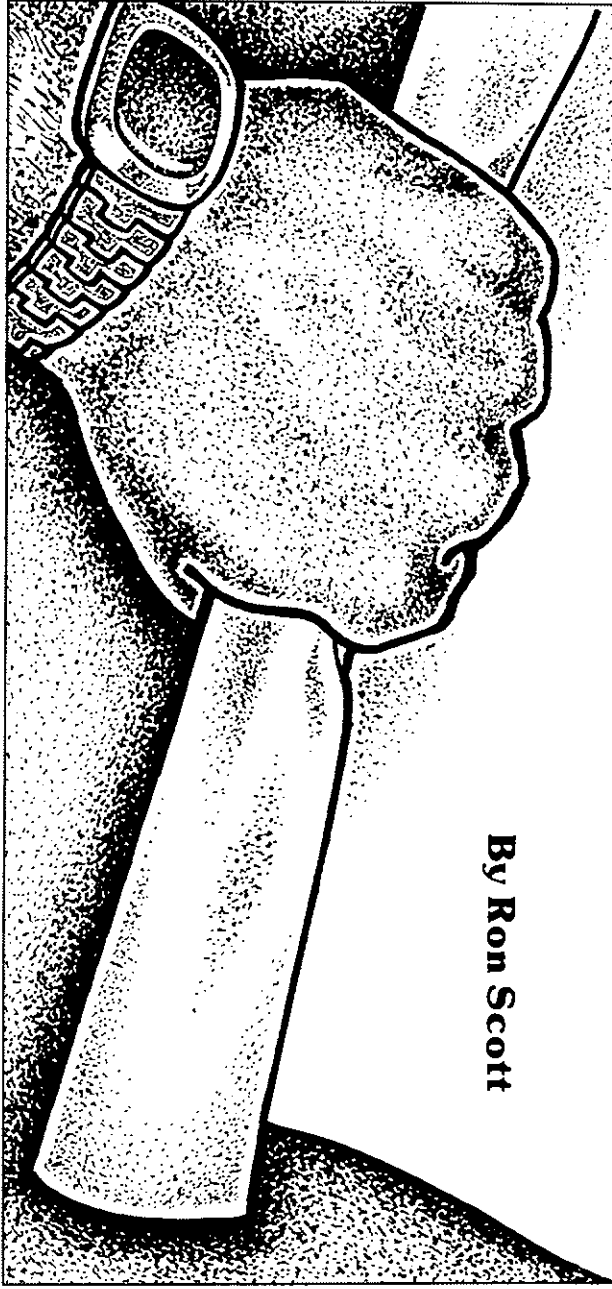
We believe, however, that they have gone overboard and constructed a doctrine of salvation which cannot be proven from scripture. That is why we reject it. ▲

*ABOUT THE WRITER: Dr. Thomas Marberry is vice-president of academic affairs at Hillsdale Free Will Baptist College, Moore, Oklahoma. \*The translations in this article are by the author.*



**The Other Side  
Of Home Mission Work**

# **I Can't Leave . . .**



**By Ron Scott**

**T**he thrill of being a missionary lasted only moments as I paced the streets of Wheeling, West Virginia that sultry August day in 1980. We had yet to conduct our first service as I traced the steps of the three preachers who came before me.

I walked silently up the concrete steps and into the foyer where two swinging doors led into the main sanctuary. The church had been closed for weeks.

A smell of dirty dampness stopped me. I gazed down the aisle to where I soon would stand to preach the gospel.

The thrill was gone, replaced with a heaviness of soul that seemed to knot in my stomach. I took the steps that led down to a basement of dampness and dirt. I wondered if in my approach to the building I had missed the sign that read, "ICHABOD". "No," I thought, "God can and will live here."

I went up the stairs and again looked down the aisle where I knew one day I would see people walk to give themselves to God. I brushed my hands over the large heavy pews, pausing at the homemade pulpit, and stared at the 18 empty pews I hoped would soon be filled.

Let me remind you . . . *the thrill was gone!* Not only did past failure and heavy responsibility pound within me, but a question mocked me—"What makes me so different to think I can do what others could not?"

**I**opened the door to what would soon be my office. There was a phone in the corner. I picked it up, happy to hear a dial tone. Nearby was an old table covered with papers and a stack of cards—names and phone numbers of people who had gone to church.

I called each number only to find more discouragement. I don't think I had ever talked with so many people in one day who were hurt over church.

Many could not be reached. Some were angry, some mean, some bitter, some hurt, but none did what I thought they would do.

After five years of church, you would think that someone would answer the phone and say, "Praise God, our prayers are answered—services will begin again." Not one did!

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**" . . . of 3,100 people, only 300 would talk to me. Of the 300 who listened, 30 let me come back."**

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I left the office in deep despair, but I went looking. Looking for something I had always had, and now couldn't find. Surely, surely it must be here. But no, it's not.

I remembered looking for it somewhere else and it couldn't be found. In South Viet Nam I had searched, but it was not to be found. I saw Buddha there. Here were images of Mary and many crucifixes, but where in Wheeling could I find the influence of Christ?

Where was the evidence of the power of the gospel? Where had feet walked that were shod with the preparation of the life-changing gospel? Where was a trace?

That trace sat in church August 17, 1980. As Sunday School began, my wife and I and our three children sang a song, had prayer, and read scripture. A few minutes after 11:00 the swinging doors opened and a family came in for morning worship. I preached to them.

It was a blessing just to know that someone had come, even though, as we talked with them after service, the only things we heard were negative remarks, hurt feelings, and past problems.

**D**ay after day, truck load after truck load, the trash began to disappear and God began to bless. That December, my wife's brother and his wife moved to Wheeling to help us. We sold an old bus that the church owned and bought paneling to cover the walls.

God blessed again; a family gave \$1,600 and the remodeling continued. In time, our building was presentable. Our home church carpeted the sanctuary. We hung lights, installed new doors, painted ceilings, and patched holes in the walls.

Only one repair remained, and we've been working on that one ever since—the great gap between God and the people of Wheeling.

We began sowing seeds and watering them with tears of love. We had a door-knocking campaign. I reached 3100 homes myself in 30 days.

Of those 3100 people, only 300 would talk to me (Others shut the door). Of the 300 who listened, 30 families allowed me to come back and share the gospel with them. Of those 30 families, we won three.

**F**or some reason, August seems to be the month God especially gives me new direction in leading His people. The next August (1982), He led me to channel our energies into an active youth program. Our burden has always been to win entire families, and God has used this program in reaching new families.

After three years, we are averaging above 40 in Sunday School and morning worship. We have just finished the first "real" revival since we came. Eight souls were saved with three rededications.

Of our 40 people, all are young in the Lord, but 20 have just been saved (including their children). Ten are faithful members, with about five more who are irregulars or visitors.

You say, "Preacher, rejoice!" and I almost can. But the pain of new birth now gives way to the call of newborn babes crying for the sincere milk of the Word. Again you say, "Preacher, rejoice!" And I almost could, except for the weight they will be called upon to bear.



## I CAN'T LEAVE (From Page 11)

I must teach them at an early age to bear and feel the weight and pressure I feel. I feel the honest pressure of our people in West Virginia as they wonder about the work in Wheeling.

We know they're weary of hearing about Wheeling. They can't help asking, "Why is there no church yet?" "Did we begin this mission in the wrong city?" "Have we labored with the wrong people?" "Have we exhausted our funds only to see few results?"

God's people in West Virginia have labored and given money to the Wheeling Mission for eight years, but our church is actually only three years old. When I came here there was only a building, for which I thank the Lord, but the groundwork for a church had been laid.

I thank God for the men before me who plowed the ground. They worked hard. God has allowed us to water. He will give the increase.

The fact remains that hard labor and thousands of God's dollars from

our friends and loved ones from this state have gone into the work. Yet our mission works within West Virginia perish for lack of support.

I work, as do other missionaries, under pressure.

**PRESSURE FROM OUR NATIONAL HOME MISSION BOARD** who questioned me at length three years ago as to my plans for coming to Wheeling. Was I just coming here for a "stopping off" place till something better came along?

I cried when they asked me that, and I cry again thinking of it. NO! I've come to stay and to see God's work in Wheeling accomplished.

**PRESSURE FROM OUR STATE MISSION BOARD** who really want to help, but they're facing the pressure of dwindling support.

**PRESSURE FROM OUR PEOPLE IN WEST VIRGINIA** for it is they who cared from the beginning. Their giving brought the church this far with God's help. Their dollars feed and clothe my family and allow us to live and work for the Lord here in Wheeling.

**PRESSURE FROM WITHIN MYSELF AS A PASTOR** as I care for my people. I wonder how much my people can handle at once and how soon.

Do I allow other pressures to crush them at birth or do I hold the weight off until they have grown in grace as we all have done? Am I not to nurture and care and watch for their souls at all cost and above all?

And that's the real problem. Our account is over \$5000 in the red. The National Home Mission Board will have to cut funds to the Wheeling Mission if our people don't rally to the need.

I will have to leave the work perhaps two weekends a month, travel to other churches and present my need. It will break my heart to be away from services with my people. I love them so very much. They are so young in the Lord and beautiful to me.

Our State and National Home Mission Boards have asked for someone to go to a place no one else wanted to go. I said "I will go." I am here and now *I can't leave*, for that would destroy me, and Satan would devour the flock in Wheeling.

In the past three years, we've seen 43 people saved. It has been worth it all. If we can but stay here a while longer, we can reach others for Christ and build a strong, healthy, self-supporting Free Will Baptist church. Because you gave and we stayed.

We've come too far to look back. God, who has begun a good work in Wheeling, will perform it! ▲

## DIRECTORY UPDATE

### GEORGIA

Barry Hedrick to First Church, Hahira  
Kenneth Murphy to Corinth Church, Iron City

### INDIANA

David Thomas to First Church, Anderson from Central Church, Royal Oak, MI, as minister of music

### MISSOURI

Roger Ross to Gray Summit Church, Gray Summit from Smith Chapel Church, Webbville, KY

### NORTH CAROLINA

Don Holland to Immanuel Church, Winterville, NC from Smithville First Church, Smithville, MS

### OHIO

Robert Nelson to Faith Church, Cleveland  
Newton Smith to Wellston Church, Wellston from Faith Church, West Logan

### SOUTH CAROLINA

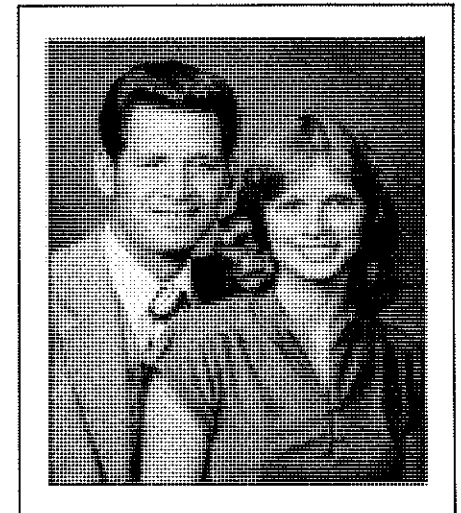
Reedy Saverance to West Side Church, Johnsonville from Cedar Springs Church, Cedar Springs, GA  
Walter Brown to Sweet Home Church, Charleston Heights  
Benford Garrison to Victory Church, Andrews  
Liston T. Williams to Happy Home Church, Conway from Sweet Home Church, Charleston Heights  
Wayland Owens to First Church, Kingstree

### TENNESSEE

Melvin Knott to Shady Grove Church, Clarksville

### OTHER PERSONNEL

Gene Workman to Woodbine Christian Academy, Nashville, TN, as principal



**ABOUT THE WRITER:** Reverend Ron Scott is a Free Will Baptist home missionary to Wheeling, West Virginia.

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# Spotlight On Georgia



**ABOUT THE WRITER:** Reverend Herbert Waid is the Executive Secretary for the Georgia State Association. Reverend Waid pastored 10 years in North Carolina and Georgia. He spent 17 years as a foreign missionary to Japan. Herbert and Geraldine Waid have five children.

By Herbert Waid

**W**hat do you know about Georgia? Maybe you know that we are the largest state east of the Mississippi River and that we became the fourth U.S. state.

That President Jimmy Carter's home is in Plains and President Franklin Delano Roosevelt died 78 road miles north of Plains at Warm Springs.

That Greater Atlanta has almost two-fifths of our population. That among the 15,422 USA airports, Atlanta's ranks second busiest.

That Georgia sports fans have the Braves, the Hawks, the Bulldogs, the Falcons and Augusta's National Golf Course.

That along with peanuts and pecans, north Georgia's red clay and south

Georgia's tall pines, Okefenokee Swamp and gnats are also famous.

South Georgia's old timers like to say, "When those northerners come down here they think we are right friendly waving all the time. What they don't know (chuckle) is that we are just fanning gnats away from our faces."

Among Free Will Baptists, we are not the biggest, but we have made remarkable progress. Free Will Baptists here date our beginning back some 178 years.

At last count we had 11,000 members in 121 churches and nine district associations. Most of our churches are rural, and our average congregation numbers 91.

Georgia has had men of vision. In 1947, Georgia became the first state to



## SPOTLIGHT (From Page 13)

employ a full-time promotional secretary. Because administrative duties have been added, the title has been changed to State Executive Secretary.

Georgia likes to claim Dr. L. C. Johnson, former president and chancellor of Free Will Baptist Bible College.

Our visionaries are not just historical. A basic "Standard and Doctrinal Examination for Licensing and Ordaining Free Will Baptist Ministers in Georgia" was ratified by eight of our nine district associations and adopted by the state association in its 1979 session.

A year and a half ago the Georgia State Association went on a comprehensive budget. This did not happen overnight.

In 1978, a six-man Financial Study Committee was appointed and commissioned to prepare a detailed plan of support for our total state and national ministries. Their report was presented and approved in 1979 by the voting delegation. The basic plan of support is cooperative giving, though the plan is flexible enough to accommodate designated giving as well.

Some budget highlights are:

*Responsibility* to the total ministries of the Georgia State Association and the National Association.

*Equity* is sought. All budget ministries are worthy. Some are more needy than others. Those with greater financial needs are assigned larger percentages. Those with lesser financial needs are assigned lesser percentages.

*Authority* is centered in our local churches who, through their pastors, deacons, district associations and church delegates, vote their convictions at the state association. They approve all Georgia State Association business or Georgia does not do it!

*The Chain of Command* is maintained. As humbling as it may sound to National Association personnel, with authority resting in local congregations, the farther from the local church one ascends in our denominational structure, the weaker his authority.

National Association personnel must be careful not to violate this basic Baptist, congregational policy, by preaching and teaching against state ministries.

One way they can guard against accusations of by-passing the local church is to avoid sending appeals that sound like: "Dear Church Member, send your check directly to us."

While the intentions are probably sincere, Free Will Baptists reject the philosophy that the end justifies the means. The channel is important.

*Worship* is fostered. The Georgia state budget is based on tithes. Double or triple tithing and offerings above the tithe is commended. But the basis is the tithe.

Every Free Will Baptist is encouraged to worshipfully tithe into his local church with no strings attached. Designated giving should be above the tithe and should also be channeled through the local church.

Georgia churches are encouraged to abide by the same principle. Our churches are asked to tithe their undesignated income to state and national ministries through the Georgia state budget cooperatively.

All designated offerings are disbursed as designated. The undesignated (COOP) receipts absorb the overhead in handling, accounting for and disbursing designated receipts.

The scope of the budget is three fold. Money given directly to a state or national ministry is counted. Money sent to the state office designated is counted. And lastly, money sent to the state office undesignated is counted. Each month these three factors are totaled to determine the giving of our churches to state and national ministries.

The budget percentages approved by the Georgia State Association are applied to this total figure.

Next, designated money receipts are counted against each ministry's monthly budget totals.

Finally, the total undesignated (COOP) money tries to equalize the amount of money each ministry is to receive according to the voted percentages.

To illustrate, let's say there are only two items in the budget. Each is to receive 50 percent of the total direct, designated and undesignated receipts. The total given by our churches via the three above methods is \$100. Now both ministry "A" and ministry "B" are budgeted to receive \$50. However, ministry "A" has received directly and designated \$75.

The COOP receipts will try to equalize the imbalance between the budget goals and the direct and designated giving. But since all we have to work with in any given month is 100 percent, the COOP's \$25 given to ministry "B" cannot make it right.

On the other hand, if "A" had received \$45 direct and designated then the budget would have worked. "A" would have received \$5 COOP and "B" would have received \$50 COOP. All would have been well.

Obviously this budget is not perfect. However, I know of no approach to the problem that better balances the financial needs of state and national ministries with the individual giving mode of each of our member congregations.

The Georgia State ministries that profit by the budget are:

- \*State Camp Mt. Bethel located on a 22-acre site.
- \*State Missions presently involved in four projects.
- \*Christian Education Board projects—Georgia Bible Institute, State Youth Conference and State Minister's Retreat.
- \*State Office coordinating the state ministries, publishing the state monthly publication and referring available pastors to needy churches.
- \*Alabama Children's Home.

During the first year of our state budget, the total amount given for state and national ministries was \$282,250. That year two-thirds of our churches made at least some contribution to our budget through COOP giving.

In the months ahead, we hope to see many more of our churches involved in giving to the total Free Will Baptist ministry cooperatively.

By the way, we in Georgia are not always just swatting gnats, but are downright friendly and truly love the Lord. Come see us sometime and we will prove it! ▲

# Thank You For Your Contributions...



## ... Through the Cooperative Channel

November 1983

### RECEIPTS:

State	Design.	Undesign.	Total November,		Yr. to Date
			'82	'83	
Alabama	\$ 156.00	\$ 1,669.79	\$ 1,825.79	\$ 311.00	\$ 11,171.76
Arizona	.00	.00	.00	.00	340.62
Arkansas	.00	3,955.41	3,955.41	3,334.59	40,401.74
California	.00	937.07	937.07	856.70	11,333.82
Florida	.00	1,268.00	1,268.00	33.33	16,897.31
Georgia	3,635.62	11.63	3,647.25	4,046.85	37,079.49
Hawaii	.00	.00	.00	110.00	275.00
Idaho	.00	202.08	202.08	225.34	463.54
Illinois	.00	.00	.00	.00	79,487.89
Indiana	.00	.00	.00	68.21	314.10
Iowa	.00	.00	.00	.00	258.45
Kansas	.00	85.78	85.78	.00	2,803.40
Kentucky	.00	529.00	529.00	150.00	4,409.29
Maryland	.00	190.00	190.00	90.00	460.00
Michigan	2,864.55	58.10	2,922.65	6,644.45	36,638.38
Mississippi	.00	233.36	233.36	1,007.35	9,705.55
Missouri	.00	6,159.24	6,159.24	6,637.07	64,809.79
New Mexico	.00	.00	.00	175.84	1,312.72
North Carolina	275.00	275.00	550.00	425.00	7,133.60
Ohio	444.60	10.00	454.60	2,757.97	15,718.34
Oklahoma	22,877.66	7,992.45	30,870.11	31,813.90	304,754.51
Tennessee	199.56	909.71	1,109.27	2,337.37	11,626.85
Texas	.00	740.87	740.87	7,665.18	36,063.35
Virginia	.00	87.02	87.02	93.59	1,185.12
West Virginia	2,069.35	120.27	2,189.62	501.14	29,353.50
Mexico	.00	.00	.00	.00	2.00
<b>Totals</b>	<b>\$32,522.34</b>	<b>\$25,434.78</b>	<b>\$57,957.12</b>	<b>\$69,284.88</b>	<b>\$724,000.12</b>

### DISBURSEMENTS:

Executive Office	\$ 26.35	\$11,509.79	\$11,536.14	\$10,516.45	\$126,832.18
Foreign Missions	24,596.75	3,202.74	27,799.49	37,320.32	352,782.67
FWBCC	684.07	3,202.74	3,886.81	7,359.02	67,175.00
Home Missions	6,835.81	2,506.47	9,342.28	9,745.57	113,539.25
Retirement & Insurance	222.83	2,088.74	2,311.57	2,754.78	26,847.90
Master's Men	18.55	1,810.26	1,828.81	1,323.27	21,224.31
Commission on Theological					
Liberalism	6.52	139.25	145.77	241.19	1,935.92
FWB Foundation	.76	835.54	836.30	.00	10,794.80
Historical Commission	4.00	139.25	143.25	8.31	1,733.17
Radio/TV Commission	.00	.00	.00	.00	180.00
Alabama Children's Home	.00	.00	.00	.00	506.88
Tennessee Children's Home	100.00	.00	100.00	.00	100.00
California Christian					
College	13.35	.00	13.35	.00	69.09
Convention	.00	.00	.00	.00	150.00
Hillsdale College	13.35	.00	13.35	15.97	128.95
<b>Totals</b>	<b>\$32,522.34</b>	<b>\$25,434.78</b>	<b>\$57,957.12</b>	<b>\$69,284.88</b>	<b>\$724,000.12</b>

# Start The New Year



## Right!

**CONTACT is:**  
**Informative**  
**Interesting**  
**Timely**  
**Practical**  
**Inspiring—**  
**and just right**  
**for your friends**

Send us your name—  
 along with your  
 check for \$8.50  
 per gift—and a  
 list of names and  
 addresses of the  
 recipients. We'll  
 send distinctive  
 gift cards announcing  
 your thoughtfulness.

**Mail to:**  
**CONTACT**  
**P.O. Box 1088**  
**Nashville, Tn 37202**

# Why I Chose

## Why I Chose To Attend California Christian College

By Peter J. Peaslee

**C**hrist called His immediate disciples to teach all nations (Matthew 28:19-20). He added that they begin in Jerusalem and continue throughout the world (Acts 1:8). He had prepared them through close and intimate instruction.

I believe the same principles of vocation and preparation apply to us today. Having already accepted the vocation of ministry, both personally as well as functionally, the next logical step of obedience for me was preparation.

A college education offers an intense and disciplined training that the local church is not prepared to supply. It seemed at the time that the best way to prepare for the ministry was to attend a Bible college.

A Christian's first loyalty is to our Lord Jesus and His universal Body, the Church, which transcends all denominations. But the Lord chose to save me within the Free Will Baptist ranks.

If I was to serve among these people, it seemed reasonable to obtain training at a Free Will Baptist institution. That part of the decision was simple.

While having considered a school outside the denomination, it was out of a sense of loyalty that I put the thought aside. Many, it might be added, have been persuaded to doctrines contrary to our understanding of the scriptures by attending other denominational schools.

The harder part came afterward. Which one of our schools should I attend? Each of the four major schools (Gateway was still in existence) was given consideration. Each was biblical in basis and each offered a well-rounded program for the ministerial student. A number of things caused me to lean towards California Christian College.

First, I was impressed with Dr. Dan Parker, the president at the time. He loved the Lord, was very personal, and had sound academic qualifications.

Also my local pastor, Rev. Carl Young, was chairman of the Board of Trustees and spoke positively of the school.

Finally I reasoned that if I was to serve in California, it made sense to attend school there. I believe I made the right decision. ▲

*ABOUT THE WRITER: Peter J. Peaslee was converted at age 21 in 1975. He enrolled in California Christian College in 1979 as a ministerial student and graduated in 1983. He is a member of Memorial Free Will Baptist Church, Fresno, California.*



## Why I Chose To Attend Free Will Baptist Bible College

By Allen Pointer

**E**ach July, around the time of the National Association, I feel the National Association, I feel the effects of one of the major decisions in my life. That decision was when I switched my loyalties from the St. Louis Cardinals, a National League team, and my grandfather's favorite, to the Kansas City Royals, an American League team, the favorite of my uncle.

Every year since, with the exception of this past year, I have had to suffer as the National League All-Stars mauled my beloved American League team. Sometimes the decisions made as a youngster can be painful for a lifetime.

A more far reaching decision was made during my fifth year of life when on a February afternoon I accepted Jesus Christ as my personal Savior. This decision was not painful, just life-changing.

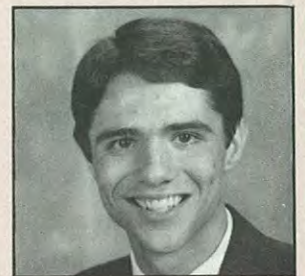
Nine years later, a decision to enter full-time Christian service was laid upon that salvation foundation. I knew then that a Christian education was a necessity to prepare for the ministry, so I began to carefully consider what college I would attend.

After visiting the Free Will Baptist Bible College campus my junior year in high school, I decided that this was the place to further my education. The commitment to Christ and the fellowship of the student body and faculty deeply influenced me, and are the most rewarding aspects of being a student here.

Having realized that a school is not just buildings, but is the people associated with it, made my decision an easy one. Nowhere else could a Christian find the fellowship of other believers and the emphasis on biblical practices but in a Christian college such as Free Will Baptist Bible College.

The decision to attend a Christian college is an easy one, and one not likely to be regretted. So even if my American League continues to lose, I will always be glad of my decision to attend Free Will Baptist Bible College, and for its place in my life. ▲

*ABOUT THE WRITER: Allen Pointer is a sophomore at Free Will Baptist Bible College. The Christian Education and Church Music major resides in Springfield, Missouri.*





# To Attend . . .

## Why I Chose To Attend Hillsdale Free Will Baptist College

By Mark Braisher

**“W**hat shall I do after high school?” is the question every young person faces. If he chooses to attend college, he must then decide where to attend. I have faced this question, and I chose Hillsdale Free Will Baptist College.

I chose Hillsdale for two reasons. First, I wanted to attend college in a Christian environment for at least a part of my college career. Second, I wanted to be able to transfer to another college with little difficulty.

Because I am a Free Will Baptist, I wanted to attend a Free Will Baptist college. Living in a home which supported Hillsdale all of my life, naturally I wanted to attend Hillsdale. At age 18 and just out of high school, I needed a time and a place to grow. Hillsdale has given me this.

I realize I am not completely mature, but Hillsdale has helped mature the whole person in me. The authority and security have always been there to keep me in line, but I have also had the freedom to reach out and grow as an individual.

Since I wanted a good Free Will Baptist foundation for my college education and to be able to transfer to another college, I looked to Hillsdale. Hillsdale is accredited by the Oklahoma State Regents of Higher Education. This accreditation allows one to attend Hillsdale and then to transfer to most other colleges. This was an important factor in my decision to attend Hillsdale.

Now that I have accepted the call to preach, I thank God and Free Will Baptists for providing a quality college in a Christian environment. Without these, I may have never come to the point in my Christian life where God could call me into His ministry. ▲



**ABOUT THE WRITER:** Mark Braisher is a junior ministerial student at Hillsdale Free Will Baptist College. He resides in Drumright, Oklahoma.

## Why I Chose To Attend Southeastern FWB College

By Doug King

**I**t was Saturday night, and my family gathered in the living room with mixed emotions. One was crying, another laughing, and I sat staring with my heart full of fear and excitement.

I had just decided to transfer from a school I knew and loved to the new Southeastern Free Will Baptist College. But how did I know this was God's will for my life? Why did I choose Southeastern for my college?

First, I looked at my father who was in full support of the new school. I am closer to him than any other man of God. I could think of no one to be a better pattern for my life. He had never advised me wrong, and I knew I could trust his judgment.

Then I surveyed the staff and board members of the new school. I saw men who had experience in building strong, active churches for the Lord. I respected their decision to begin the new school.

Secondly, the school's soul-winning emphasis influenced my decision. After one visit to the campus in the summer, I knew there would be a strong soul-winning emphasis, and I needed it more than anyone!

I believe all persons planning full-time Christian work should be involved in soul winning. This emphasis would result in fewer problems in Christians, churches and our denomination.

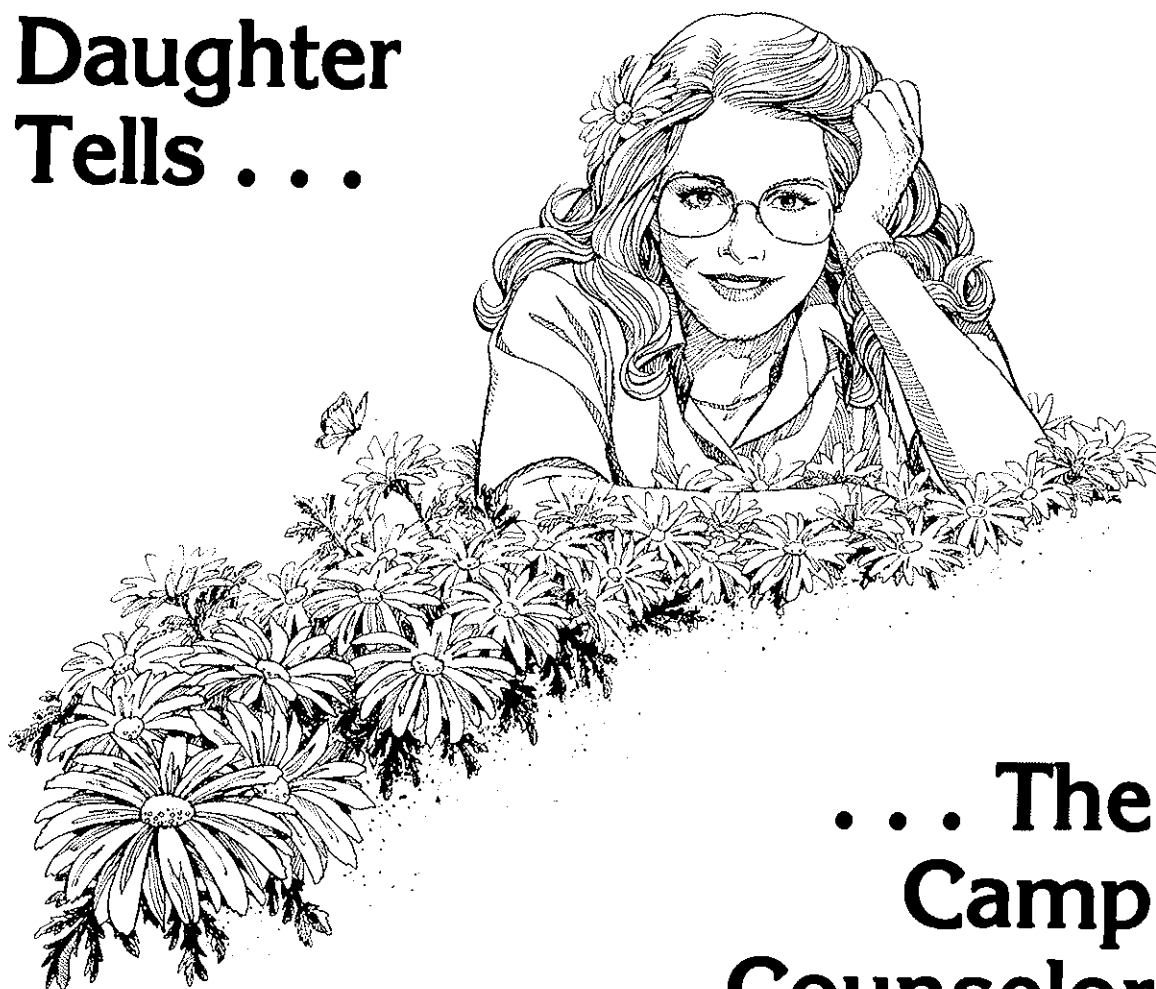
Thirdly, I used common sense. I had backed Southeastern from the beginning and had seen the need for a college in a new location. It would make a Christian education possible for more Free Will Baptist young people.

I believed Southeastern College had the right philosophy, and after much prayer and meditation, I chose to go there. It is good common sense to follow the Lord's leading. ▲



**ABOUT THE WRITER:** Doug King is a sophomore at Southeastern Free Will Baptist College. He is a member of Cramerton Free Will Baptist Church in Cramerton, North Carolina.

# What Your Daughter Tells . . .



## . . . The Camp Counselor

By Shirley Hutchinson

**I** was a camp counselor again! The world of denim jeans and pizza breakfasts. The barn-like building with handmade bunkbeds lining the walls like wooden soldiers was home for a week.

In preparation, I read camp counseling how-to-books, and was grateful for

previous instruction at a local Bible Institute.

I had studied manuals by Christian psychologists and learned more things as a pastor's wife, where part of my responsibility included assisting with pastoral counseling. Plus, I reasoned that experience as teen Sunday School teacher gave me some credibility.

I arrived at camp on a scorching Sunday afternoon in August, armed with last-minute prayers, built-up courage, and determination.

After stowing my gear in the bunkhouse, I reported to the director's office for instructions, a schedule, and the names of seven girls.

Most scheduled activities were co-ed, which gave me the opportunity to get to know all the campers. I was with my seven girls around the clock.

Sleeping, eating, playing, worshipping, laughing, crying, and hurting with them pressed me far deeper into their world than class once a week or occasional outings.

**T**he girls had some deep hurts and needed love and attention.

Even though the girls' faces and bodies looked older than their years, they frequently played with stuffed

animals. One moment they were babies, the next, just kids, and then, like magic, adult actions emerged.

One girl, the bunkhouse clown with a habit of sucking her thumb when quiet, could suddenly transform herself into an instant adult. But one night after worship activities, we found her crying. She sobbed, "I miss my mother! I want to see her!"

One afternoon the camp tomboy, needing to cry on my shoulder, stormed into the bunkhouse screaming, "He'll never take my daddy's place! I hate him! I hate him!"

Another often sulked on her bunk and refused to talk. Since she had considered suicide, we feared to leave her alone.

A new girl, whom we knew very little (only that she lived with her beloved father, since her parents' divorce, and he recently died) continually sowed discord with lies, thievery, and secret smoking (secret to the staff for a while).

The overwhelming need for peer approval triggered behavior against better judgment. I encountered more crisis counseling in one week than in all my previous service in this field.

I mean, right on the spot, problems demanded solutions before continuing scheduled events. Though some problems seemed trivial to me, each young person involved regarded them major crises requiring extensive attention.

**Y**outh camp, a training ground beyond my imagination, tried all my knowledge and practical experience. Plunged into a crash course in adolescence averaging 14 hours a day, those teens gave me a new education.

For instance, in my day, subtlety was employed to flirt and to devise excuses for getting near and talking with the object of affection—nice girls didn't phone boys.

But, today, if you like someone of the opposite sex, go speak directly of your interest, provided you're brave. If not, send a friend with the message. Messenger and answer will return. Results? Guaranteed, though not always affirmative.

Young people are serious about their romances. Nothing seems more definite than current affairs of the heart.

Although adolescent romances often prove fickle and fleeting, they demand freedom from interference and ridicule. Experience teaches knowledge of the how-to for a lasting relationship.

Any attempt to arrange or discourage an association will confuse, increase lack of self-confidence, produce rebellion, and force decisions not of parental choosing.

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## **"The overwhelming need for peer approval triggered behavior against better judgment."**

---

**I**n most cases, from the root of the young campers' seemingly trite incidents stemmed the effects of more serious emotional hurts—parents separated, divorced or remarried; lack of communication, love and attention.

Their insecurities reflected instability in home life. And small wonder, since divorce statistics point to possible extinction of the home.

Our children, conditioned to expect separation, live with a constant fearful question—"Will Mom and Dad stay together?"

Due to this fear (especially when realized), they become extremely over-possessive, cling to other relationships with unnatural emotional fervor. They develop inferiority complexes and social adjustments are more difficult.

For example: if a camper came with a close friend, and one made a new friend, the other felt forsaken—like he just lost his best friend forever. The thought of sharing a friend seemed foreign.

Some parents think postponed plans for separation or divorce until their children's teenage years won't hurt as much. Hurtful effects evident in teen campers proved this reasoning wrong.

Even the church contributes to our children's hurts with members ending marriages (some supposedly heaven-made) in record numbers. The most

shocking statistics involve the clergy.

A February 1982 *Christianity Today* article, "Clergy Divorce Spills Into The Aisle," offers evidence to quadrupled rate of divorce for ministers in two decades. The preacher's kids hurt, too.

In dealing with emotional hurts of youth, the camp counselor moves into a critical position. He's among the few over 30 years of age who understands

and merits trust. Word of mouth transmits his advertising; impatience and inconsistency put him out of business.

**I**t takes five qualities for a camp counselor to help teens: (1) an exemplary life, (2) a conveyor of genuine concern, (3) ability to listen, (4) honesty, and (5) a willingness to trust.

It's impossible to rate their importance, but listening amounts to half, sometimes more, of the counseling session. If he can't listen well, he'll never hear what they're *not* saying. What they're *not* saying supplies insight on intimate conflicts.

As a camp counselor, what looked impossible to me, God made possible through sufficient grace.

By midweek, along with an unbeatable staff's labor, I witnessed cooperation, unity, revival spirit, life-changing decisions, and hurts forgotten, for a while.

When it was time to go home, my rewards came in the form of many hugs, verbal and written "thank you's," and "I'll see you next year."

Who knows? Now that I've learned that camp isn't fatal, I may even try it again next summer! ▲

*ABOUT THE WRITER: Mrs. Shirley Hutchinson is a free-lance writer who resides in Columbus, Ohio. Her husband, Roy, pastors Fairborn Free Will Baptist Church, Fairborn, Ohio.*

# 1983 LEADERSHIP CONFERENCE

## DECEMBER CONFERENCE ATTRACTS 80 FROM 19 STATES

NASHVILLE, TN—Eighty Free Will Baptist leaders from 19 states and Canada met at Nashville's Executive Inn December 7-9 for the 1983 Leadership Conference.

The 1983 theme, "Organized For Outreach," featured 10 workshops, a 90-minute discussion period, a special quarter-hour Master's Men presentation by Director James Vallance, and a Thursday afternoon meeting of the FWB Press Association with state editors.

Moderator Bobby Jackson keynoted the conference with his Wednesday evening workshop which focused on the pulpit ministry as the central means to instruct and inform the denomination.

National Convention Clerk Waldo Young anchored the Friday morning session with a stimulating delivery showing how record keeping enables the denomination to evaluate itself.

Georgia Executive Herbert Waid, in his workshop titled "Let The Organization Work For You," reminded the state and national personnel that "We are not independent; we are interdependent as Free Will Baptists. We depend on each other."

Missiologist Dan Cronk urged participants to become world Christians and analyzed how states and local churches could make the denominational organization work for them. He cautioned, "It is better to be left behind than to get on the wrong road."

Thursday morning speaker David Joslin pointed out the tendency to be "barren because of busy-ness," and waved a flag of restraint lest the denomination be lured into unworthy projects and "we be like the whales that died beached because they expended great energies chasing sardines into shallow water."

Oklahoma Executive Secretary Lonnie DaVault delivered a workshop explaining how to finance the denomination.

Tennessee State University Professor Douglas Simpson addressed the conferees during the Thursday banquet. Dr. Simpson, asking for more departmental cooperation, advised against building our "own idolatrous empires" and chided, "We as Christians are getting too good at ignoring the Word of God and too sophisticated to be influenced by the Holy Spirit."

Herman Hersey, general director of

the Board of Retirement, both amused and prodded the men in his "Strategic Planning" workshop when he suggested, "If we don't know where we're going, any road will get us there."

Twenty-eight-year-old Frank Breeden shared a detailed analysis of "How To Present The Organization." Breeden, employed as a public relations officer at Free Will Baptist Bible College, challenged conferees to not settle for quick results in promoting the work, but to take the long look.

Jack Williams, CONTACT editor, led the final conference workshop, "The Basis For Organizational Unity."

Each Leadership Conference participant received a 70-page notebook which included workshop outlines, as well as listings of 1984 state leaders, state meetings, and state papers.

**1983 Leadership Conference Tapes**  
\$3/per tape  
\$25/complete set  
\$2/postage & handling

### Quantity

\_\_\_\_\_ The Pulpit Ministry  
Bobby Jackson  
\_\_\_\_\_ Let The Organization Work For You  
Herbert Waid  
\_\_\_\_\_ The Organization: Means To An End  
Dan Cronk  
\_\_\_\_\_ How To Grow A Free Will Baptist  
David Joslin  
\_\_\_\_\_ Strategic Planning  
Herman Hersey

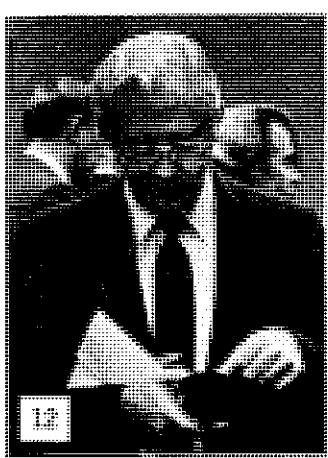
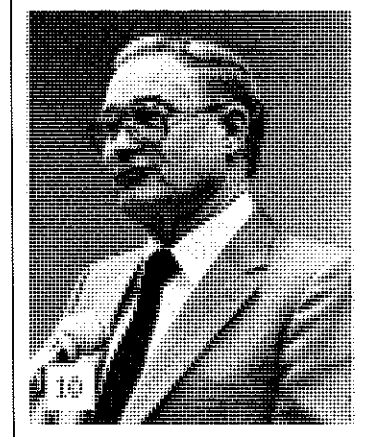
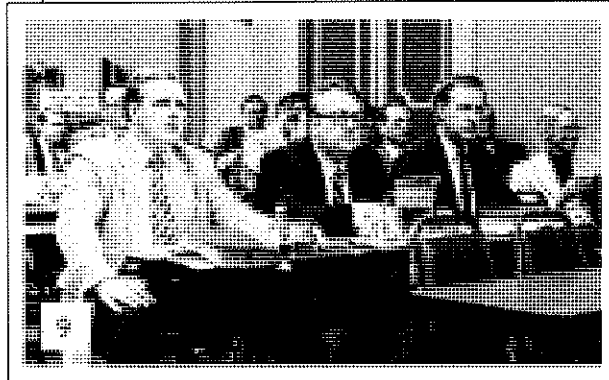
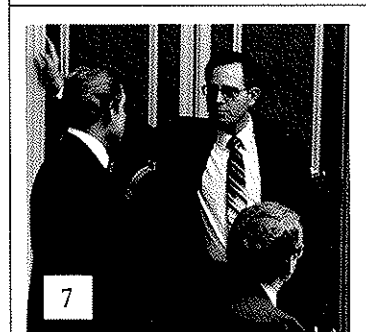
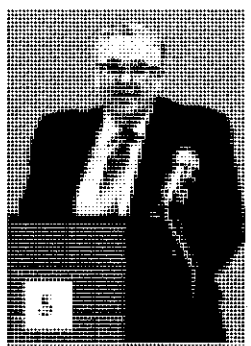
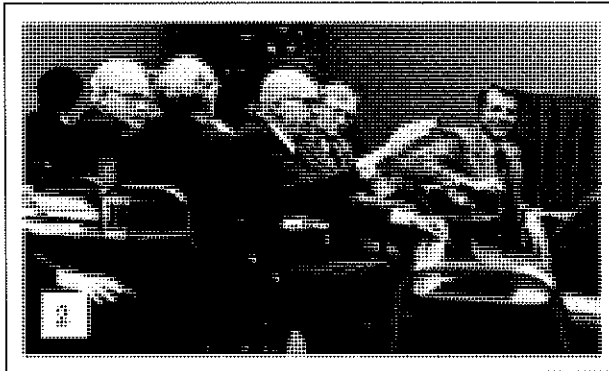
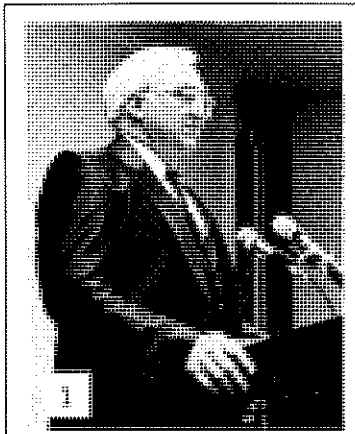
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Frank Breeden  
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Organization  
Waldo Young  
\_\_\_\_\_ Basis For Organizational Unity  
Jack Williams

1. National Convention Clerk Waldo Young
2. Foundation Director Herman Hersey uses hand motions to explain his point.
3. Arkansas Promotional Director David Joslin
4. FWBBC Director of Development Ronald Creech
5. Missiologist Dan Cronk
6. Southeastern FWB College president Randy Cox
7. Nashville pastor Larry Clyatt (R) and Sunday School Board Chairman Milton Worthington
8. Master's Men General Director James Vallance
9. Ohio Moderator Wendell Combs (L), Ohio Promotional Secretary Alton Loveless, Alabama Editor Dennis Kizzire, West Virginia Promotional Secretary Billy Samms
10. Oklahoma Executive Secretary Lonnie DaVault
11. Illinois Moderator Loyd Crain (L), Illinois General Board Member Wallace Malone, Tennessee pastor Larry Clyatt
12. National Convention Moderator Bobby Jackson
13. Two Tall Texans—Executive Secretary Billy Walker (L), Moderator Raymond Lee

# 1983 LEADERSHIP CONFERENCE





FREE WILL BAPTIST

# newsfront

## 'THE BIBLE,' THEME AT GEORGIA STATE

NORMAN PARK, GA—More than 200 delegates and visitors met November 17-19 during Georgia's 47th annual State Association using the theme, "The Bible: God's Source Book of Life."

Executive Secretary Herbert Waid described the meeting as "a great spirit of togetherness."

Six ministers, five of them Georgia pastors, preached messages on the conference theme. Albany pastor Steve Hasty delivered the keynote address Thursday evening—"The Bible—God's Soundness For Doctrine."

Delegates instructed the state finance committee to propose funds for the Radio/TV ministry in a 1985-86 budget.

In other action, delegates established a Historical Society, specifying that the Historical Commission members serve as board members for the Society.

Some 155 registered for the Georgia Woman's Auxiliary meeting. Sixty-three attended the Master's Men breakfast.

Woman's Auxiliary President Margie Patton said the 1984 project for Georgia women was two-fold—(1) raise \$6,000 for the education of the children of Georgia missionaries, and (2) buy a word-processor for Free Will Baptist Bible College.

The 1984 Georgia State Association, like the 1983 session, will meet in Norman Park at the Norman Baptist Assembly.

## NORTH CAROLINA WRITER LANDS JOURNALISM SCHOLARSHIP



NASHVILLE, TN—Mrs. Kathy Tippet Henderson, 36-year-old mother of three, was awarded a \$250 Journalism Scholarship by the Free Will Baptist Press Association in December.

Mrs. Henderson, a free-lance writer who resides in Raleigh, North Carolina, has published articles in *Contact*, *The Sword of the Lord*, *Pulpit Helps*, *Message of The Open Bible*, *The Witness*, *Kinston Free Press*, *The News and Observer* and others.

She is a member of First Free Will Baptist Church, Raleigh, where she sings in the choir and a trio, directs the children and teen choirs, teaches a Sunday School class, and serves as church pianist.

Kathy Henderson is a 1969 graduate of Free Will Baptist Bible College. She is married to Doug Henderson, associate pastor of youth and music at First FWB Church.

The FWB Press Association encouraged Mrs. Henderson to further develop her journalistic skills by pursuing professional training with the scholarship funds.

The FWB Press Association Journalism Scholarship is awarded annually to a Free Will Baptist writer to stimulate excellence in the field of journalism.

The Press Association began meeting informally in February 1978 as the "Publications Committee," and organized as the FWB Press Association in May 1981. The group consists of staff personnel from FWB national publications and literature-related areas.

## RANDALL HOUSE PUBLICATIONS ANNOUNCES ENLARGEMENT CAMPAIGN RESULTS

NASHVILLE, TN—Many churches surged in Sunday School attendance as they participated in the Fall enlargement campaign sponsored by Randall House Publications.

The following churches were de-

clared division winners and received appropriate awards.

The Spring 1984 enlargement campaign, "Free Indeed," begins March 4, 1984.

DIVISION	CHURCH	SPRING AVG.	CAMPAIGN AVG.	AVG. INCREASE
A	1st Farmington, Farmington, MO	686	851	24.05%
B	1st West Tulsa, Tulsa, OK	480	521.6	8.67%
	2nd Mt. Calvary, Hookerton, NC	409	417	1.96%
C	1st Guin, Guin, AL	332	394.1	18.70%
	2nd Northside, Stockton, CA	300	332.6	10.87%
D	1st Liberty, Durham, NC	239	355.4	48.70%
	2nd East Side, Muldrow, OK	222	303	36.49%
E	1st First, Fayette, AL	168	234	39.29%
	2nd Poteau First, Poteau, OK	158	211	33.54%
F	1st First, Checotah, OK	141	205	45.39%
	2nd Sutton, Pochontas, AR	128	173.2	35.31%
G	1st Victory, E. Wenatchee, WA	69	128.8	86.67%
	2nd First, St. Croix, VI	85	150	76.47%
H	1st Ashland, Hayward, CA	12	29	147.67%
	2nd First, Grand Rapids, MI	15	30.4	102.67%
I	1st Central, Great Bend, KS	33	42	27.27%

## MARCH 15 DEADLINE FOR WRITERS' CONTEST

NASHVILLE, TN—Deadline for receiving entries for the 1984 Writers' Contest is March 15, according to Harrold Harrison, contest director.

The seventh annual Writers' Contest, sponsored by Randall House Publications, gives entrants seven categories from which to choose.

The contest is designed to: (1) help discover latent talent, (2) give opportunity for the development of known writing talent, (3) provide an outlet for the expression and recognition of creative writing skills.

Each entry should be accompanied by a registration fee of \$10. Direct entries and fees to: Harrold D. Harrison, Writers' Contest Director, P.O. Box 17306, Nashville, Tennessee 37217. Make checks payable to Randall House Publications.

FREE tuition to the Free Will Baptist Writers' Conference is available to each contestant. Meals and lodging are not included. The conference meets on the Free Will Baptist Bible College campus May 11-12.

### RULES OF ENTRY

1. Any member of a church in the National Association of Free Will Baptists may enter.
2. Each entry must be religious in nature and the original, unpublished work of the contestant.
3. Entries must be typewritten; otherwise, they will not be considered. Each typewritten page should have 25 double-spaced lines of type. Each line should be approximately 70 spaces in length. The writer's name, address, and category of entry (Short Story, Poetry, etc.), as well as the approximate total number of words in the entry, are to be placed in the upper right-hand corner of the first page. Please adhere to the requirements listed under "CATEGORIES" as to the length of each entry in the seven categories.
4. Entries must be postmarked no later than March 15, 1984. Entries postmarked after March 15, 1984 will not be considered.
5. A contestant may submit one entry each in no more than two categories (the \$10 entry fee is required for each entry); however, he/she is eligible for first place in only one category. (Please do not send more than one entry in any one category and no more than two entries total.) All entries become the property of the Free Will Baptist Sunday School and Church Training Department

(doing business as Randall House Publications).

6. Winners will be announced in press releases to editors of Free Will Baptist state papers, where applicable, and in *Contact Magazine* and *Scope*.
7. Winning entries may be published in *Scope Magazine* or related periodicals, space, time, and priorities permitting.

### CATEGORIES

1. *Exegesis/Sermon*. Each exegesis should develop a brief passage of scripture, not to exceed 15 verses in length. Each entry should be at least 10 pages in length but not more than 14 pages. Sermon text and subject are left to the discretion of the writer. Outlining is suggested, but not mandatory.
2. *Short Story*. A short story should not exceed 25 pages in length.
3. *Poetry*. Poetry entries should consist of rhymed or unrhymed verses of not more than 100 lines which develop a central theme or image.
4. *Tract*. Gospel tracts or tracts on special spiritual subjects are acceptable. These should be short enough to be published in the usual tract format; not more than six pages.
5. *Play/Skits*. Not to exceed 14 pages in length, plays or skits should contain plot, theme, dialogue, characterization, setting, suggested set design, and stage directions.
6. *Book*. A book entry may be of any nature as long as it serves a religious purpose. Suggestions include devotional guides, novels, commentaries, guides to practical Christian living, etc. Length should not exceed 50,000 words.
7. *Art/Visuals*. In this category, any one of the following would be acceptable: a photo, painting, drawing, poster, or slides adhering to the main principles of element and design. Each entry must be a minimum of 8" X 10".

### CRITERIA

Entries will be judged on the basis of contestant's creativity, composition techniques, originality, expertise of the literary or art form selected, impact, and theme content.

### AWARDS

In each of the seven categories the awards are:

- First place—\$25
- Second place—\$15
- Third place—\$10

## DEPARTMENT ANNOUNCES MARCH DEADLINE FOR LAYMAN OF THE YEAR NOMINATIONS

NASHVILLE, TN—The annual Layman of the Year award will receive nominees until March 1, according to Master's Men General Director James Vallance.

The Master's Men Board reviews each nomination and selects the man they believe has demonstrated the most outstanding devotion to Jesus Christ and His work in 1983. Nominations should be based on accomplishments for the 1983 calendar year.

Two awards will be presented: LAYMAN OF THE YEAR and RUNNER-UP LAYMAN OF THE YEAR. These will be presented at the Annual Master's Men Breakfast, July 18, in Little Rock, Arkansas during the National Convention.

The Certificate of Recognition will be given to each layman nominated, even if he is not selected as Layman of the Year or Runner-Up Layman of the Year. These certificates will be presented during the Annual Master's Men Breakfast on July 18 to those who are present. For those men unable to attend, the certificate will be mailed to pastors for appropriate presentation.

All pastors are encouraged to participate. The church does not have to have a Master's Men chapter in order to participate.

For nomination forms and further information, contact:

Master's Men  
P.O. Box 17306  
Nashville, TN 37217  
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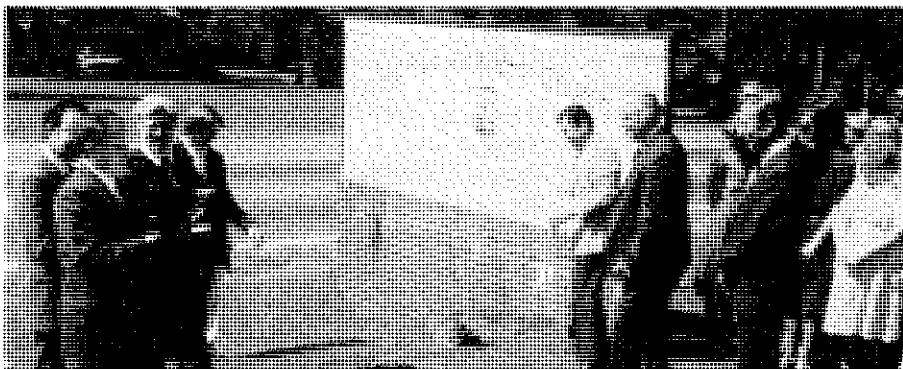
## ALABAMA CHURCH BURNS MORTGAGE

MONTGOMERY, AL—Members of First Free Will Baptist Church, Montgomery, celebrated mortgage burning ceremonies October 2, 1983.

Pastor John F. Parker led the congregation in the time of special praise, singing, and reflection on God's goodness.

The mortgage had been paid in July, but members waited until October for the official activities.

The church added eight new members in recent months.



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### Top Shelf



Thomas Marberry



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**Cliff Schimmels, *How to Help Your Child Survive and Thrive in Public School* (Old Tappan, New Jersey: Fleming H. Revell Company, 1982, 190 pp., hardback, \$8.95).**

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**C**hristian schools are an important ministry in many churches today, and numerous parents choose a Christian school as the best place for their children to receive an education. Yet, all children from Christian homes do not attend Christian schools.

For a variety of reasons, most Christian young people receive the bulk, if not all, of their education and training in public schools. These Christian students need and deserve a little extra help.

This book is written by a committed Christian with many years experience in education, both in the classroom and in administrative positions.

The volume is intended for parents

of Christian young people who attend public schools. Dr. Schimmels' basic assumption is that the home is more important in the child's overall development than the school.

If parents can (and will) provide proper support, guidance, and help at home, the child's Christian growth need not be stopped just because he attends a public school.

**S**chimmels offers a great deal of practical advice for Christian parents. He discusses the power and influence which the school has over the child. He points out what the school can and cannot do for the child.

No school (public or Christian) can meet a child's total educational needs. Parents cannot leave the entire task to the school; they must become personally involved. The author gives some excellent suggestions to help parents become more involved.

One of the most valuable sections in the book deals with parent-teacher relationships. Parents should get to know the men and women who teach their children. Parents should not go to school only when serious problems arise. Schimmels outlines the qualities

which parents should expect in a good teacher.

The author offers helpful ideas on how parents can help children deal with the problems of drugs, alcohol, and illicit sex. Every child faces peer pressure while he is in school. Schimmels offers suggestions to parents on how they can help their children through these difficult situations.

The final section of the book discusses the contemporary educational scene in language which the layman can understand. This material is especially helpful to parents who find it difficult to understand modern education. After all, education has changed a great deal since most parents were in school.

This is a book which I can, and do, recommend. Most Free Will Baptist young people today attend public schools; this will probably be the case for several years to come. The church cannot simply abandon them.

These students and their parents need some help along the way. This book is not the answer to all problems, but it gives a great deal of sound advice. ▲



The **Blue Point FWB Church, Cisne, IL**, burned the mortgage at homecoming services in October, according to Pastor **Clifford Donoho**. The church recently averaged 187 Sunday School attendance with a high day of 206.

A number of churches have sponsored Pastor Appreciation Days, however **Shiloh FWB Church, Bratt, FL**, did something a little more unusual. Pastor **Mircheal Jones** said the church had a music appreciation day for their song leader and piano player. The church appreciated the pair to the tune of \$204 each in love offerings.

**California Christian College, Fresno, CA**, raised \$7,800 at their fall banquet, according to President **John Smith**. The annual \$50 per plate steak dinner featured a musical program presented by CCC Dorm Supervisor **Dave Fox** and the college ensemble. During the course of the evening, the college trustees received an additional \$1200 in pledges to make the supporter banquet top \$10,000.

Banks Day at **Fellowship FWB Church, Antioch, TN**, resulted in cash gifts of \$2,500 and monthly support in excess of \$300 for the **Jerry Banks** family in order to assist them in returning to Japan as foreign missionaries. **Larry Ciyatt** pastors.

Something exciting happened at **Peace FWB Church, Wilson, NC**, that Pastor **Gordon Sebastian** called "Visitation Explosion." It seems that 116 adults and eight children reported for visitation. Both **Al Lucas** and **Greg Mercer** won their first soul to Christ that day.

**Faith FWB Church, Oak Grove, MO**, was organized in December, according to Pastor **John Percival**. The group began conducting services last June and formally organized six months later having grown from five to 15 in attendance.

In May 1983, a FWB mission started in **Tyler, TX**. The group organized into the **Russell Road FWB Church** in October with 29 members. **Gerald Garnett** pastors and veteran minister **Allie Ferguson** is associate pastor. The young group is in need of hymnals, tables for Sunday School classes and a communion set. Contact Pastor Garnett at P.O. Box 6874, Tyler, TX 75711.

Members at **Union Chapel FWB Church, Chocowinity, NC**, flew Pastor **E. E. McMillen's** mother from St.

Petersburg, FL, for a special Pastor Appreciation Day surprise. Reverend McMillen's first pastor, Reverend **J. C. Lynn**, director of the North Carolina Rest Home in Chandler, was guest speaker for the morning service. Taped messages from former colleagues highlighted the day.

Pastor **Bud Hill of First FWB Church, Winfield, AL**, says the church made 2,040 contacts in one month through a door knocking campaign.

Mortgage burning ceremonies were observed at **Brookside FWB Mission, Wellford, SC**, according to Pastor **Troy Watford**. The victory day celebration reminded the people how God had blessed in enabling them to pay off a \$12,000 mortgage in two years' time for the purchase of a tract of land.

Pastor **Jim Mullen of First FWB Church, Garland, TX**, says the group is making an all-out effort to saturate the North Dallas area. He invites any Free Will Baptist who has relatives in the North Dallas area to send their names and addresses to him at 2317 West Kingslee Road, Garland, TX 75041.

Charter members **Norvel and Evis Poston** were honored for 20 years service at **Mill Branch FWB Church, Johnsonville, SC**, according to Pastor **Tommy Bryson**. The Postons were presented a plaque for distinguished service as church treasurer. They donated the land upon which the church buildings and parsonage stand. Norvel is a trustee and Evis is a Sunday School teacher.

**First FWB Church, Moore, OK**, selected **Dean Scott** as Layman of the Year and presented a plaque to him. **Dan Farmer** pastors.

**First FWB Church, Inman, SC**, honored senior members in a special Senior Citizens Day in September. Special recognition was given to **Earl and Louise Bell**. The first constructed church building which housed all activities in the early life of the church, now used for Children's Church, was named Bell Chapel in honor of Mr. and Mrs. Bell. South Carolina Promotional Director **Norwood Gibson** spoke during the morning service. **Earl Hendrix** pastors.

Pastor **William Pate** led the **Carbon Hill FWB Church, Carbon Hill, AL**, in dedication services for their new building. Pastor and Mrs. Pate received a plaque of appreciation and a money tree during the dedication activities.

More than 600 people attended **Horse Branch FWB Church, Turbeville, SC**, during a special homecoming service in October. Pastor **Talmadge Brown** and members conducted their first service in their newly completed auditorium. The new auditorium seats 400. That first day

the congregation and visitors over-filled the church.

**Bethany FWB Church, Timmonsville, SC**, conducted two morning preaching services and a fellowship dinner during their October homecoming Sunday. Pastor **Elro Driggers** and members celebrated by moving into a two-story 3,600 square-foot addition including a fellowship hall and Sunday School rooms.

Some 59 people attended the first service at **Ozark FWB Church, Ozark, AL**, according to Pastor **Ned Peters**.

Arkansas' newest church, the **East-gate FWB Church, Siloam Springs**, ended 1983 with new attendance records. Pastor **Fred Warner** said Sunday School averaged 54, morning worship 66, and Sunday evening worship 47. Local tithes and offerings averaged nearly \$450 per Sunday. When the church observed its first communion and feet washing service, 35 participated—24 for the first time.

Pastor **Dennis Wiggs of Heritage FWB Church, Williamsburg, VA**, writes a column for the local newspaper titled "Nuggets of Spiritual Gold." He said the church had already seen good results from the column.

**First FWB Church, Raleigh, NC**, conducted a children's crusade in which 12 children were converted. **Randy Cox** pastors.

**Bethlehem FWB Church, Ashland City, TN**, set a new attendance record with 255 in Sunday School. **Jim Turnbough** pastors.

Seven members from The Evangel Players of **Free Will Baptist Bible College** and three professors conducted a three-day drama workshop at **First FWB Church, Albany, GA**. The three-day presentation included workshops, a variety show, and a presentation by members of the church of the play, *Pilgrims Progress*. **Steve Hasty** pastors.

Pastor **Bill Van Winkle** said attendance records were set at **Fulton FWB Church, Fulton, MS**, when 115 attended morning worship services.

The 30th anniversary and homecoming service was observed at **White Oaks FWB Church, Macon, GA**, according to Pastor **Billy Sharpston**. Georgia Executive Secretary **Herbert Waid** spoke to 250 people during dedication services for the newly completed multi-purpose building. Pastor Sharpston also presented the church with a large oil painting during the morning service.

Five of the original charter members were present at **First FWB Church, Ardmore, OK**, during the 32nd anniversary service, according to Pastor **Earl Scroggins**. More than 150 attended the day's activities. ▲



## Green Tree Bible Study



Robert E. Picirilli

John 13 (Part One)

# The Original Footwashing

**W**e who observe the ceremony of footwashing are in a decided minority among Christians. Still, we think we're on solid biblical grounds, with John 13 our cornerstone.

Four of these Bible studies will be devoted to this chapter and its lessons. This first one reviews the setting of the original incident.

Knowing His "hour" had come, Jesus went openly to Jerusalem in the face of the hostility of His enemies. He taught publicly in the temple in spite of the building tension.

On Thursday He made ready to eat Passover, with the twelve, after the setting sun marked the beginning of the new day. We can but barely appreciate His mixed emotions.

The passage might be outlined thus:

- vv. 2-5, Jesus begins the washing of the disciples' feet;
- vv. 6-11, Jesus answers the ob-

jection of Simon Peter;  
vv. 12-17, Jesus discusses the implications of His action.

Two questions about the timing arise.

**First**, at what time did the footwashing take place, in relation to the Passover meal? Some translations read "supper being ended" (NKJB), while some read "during supper" (NASB).

The difference (which partly reflects uncertainty about the tense of the verb in the original Greek) is not very important. Either way, He "rose from supper" (v. 4).

Apparently, then, this was something unique, and not the customary washing of feet that might naturally have taken place, upon entering the room, *before* the meal.

**Second**, what was the timing in relation to the institution of "the Lord's supper"? Since John does not relate that event, we may never be able to be absolutely sure.

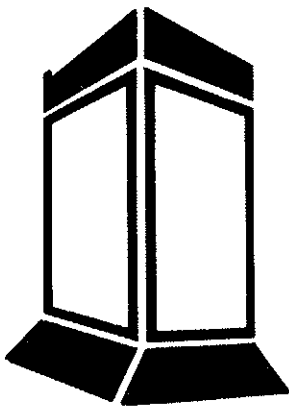
One thing is clear: Judas was still present for the footwashing (vv. 10, 11); the discussion about the betrayer and Judas' departure followed (vv. 18-

30). In Matthew 26:21-29 and Mark 14:18-25 the Lord's supper came *after* the discussion of the betrayer (but cf. Lk. 22:14-23). Probably, then, the footwashing was earlier. Regardless, "supper" in verse 4 means the Passover, not what we call the Lord's supper.

When you picture this in your mind, don't let Leonardo da Vinci's "The Last Supper," or our modern customs, lead you astray. In Jesus' day, they *reclined* at meals, each one lying on his own low "couch." That way Jesus could make His way from one to the other without any shifting on their part, and their feet were easily accessible. (Compare Luke 7:36-50.)

Be clear about one thing: Jesus was doing what would customarily be done by a *servant*, or by someone who couldn't afford a servant. That explains Peter's protest: surely Jesus shouldn't wash *his* feet!

No doubt the others felt the same way, only they were never so quick to speak as Peter. But for Him who had come down so far from the glorious heavenlies, it was little more to wash their feet. As unworthy as we are, He served us all. ▲



# The Free Will Baptist Pulpit

Tom Malone, Pastor

First Free Will Baptist Church, Florence, Alabama

## The Demand of Discipleship John 6:66-68

### INTRODUCTION

True Christianity is an all-out commitment to Jesus. Jesus is not looking for people who will give their spare time, but for those who will give Him first place.

Thousands are drifting aimlessly. The Lord is looking for that person who will give an undying allegiance to Him and is willing to renounce self to follow Him.

Nothing less than unconditional surrender could ever be a fitting response to His sacrifice at Calvary.

Jesus made stringent demands on those who would be His disciples. Demands that have been overlooked. Too often Christianity is looked upon as an escape from Hell and a guarantee of Heaven. Beyond that we feel we have the right to enjoy the best that life has to offer us.

Notice our Lord's demands for discipleship.

#### I. A SUPREME LOVE FOR CHRIST (Luke 14:26)

This does not mean we are to have bitter hatred towards our relatives. But it means our love to Christ should be so great that all other love is as hatred in comparison.

Note further what the verse says, "... and his own life also." This is the most difficult part of the verse. Self love is the stubbornness hindrance to discipleship. Not until we lay down our life for Him can He use us.

#### II. A DENIAL OF SELF (Matthew 16:24a).

Denial of self is not the same as self denial. Self denial means giving up certain foods, pleasures or possessions. Denial of self means complete submission to the lordship of Christ to the extent that self has no right or authority at all (I Corinthians 6:19-20).

Note Matthew 16:25. Jesus said if a person would try to save his life he would lose it, but if he is willing to deny self, lose self for His sake, he will find life in Him. Denying self, crucifying self, is the most difficult experience.

#### III. A DELIBERATE CHOOSING OF THE CROSS (Matthew 16:24b).

The cross is not some physical infirmity or mental anguish as some say; these things are common to all men. The cross is a pathway deliberately chosen. A path of dishonor and reproach as far as the world is concerned.

The cross symbolizes the shame, persecution and abuse which the world heaped upon Jesus and will heap upon you, if you dare to stand against it. "... the servant is not greater than his lord."

#### IV. A LIFE SPENT IN FOLLOWING JESUS (Matthew 16:24c).

The best way to understand these words would be to ask ourselves the question, what characterized the life of Jesus?

His was a life of obedience to the will of God. A life lived in the power of the Holy Spirit. A life of unselfish service for others. A life of patience and suffering in the face of the gravest wrongs. A life of zeal, of giving, of self control, of meekness, of kindness, of faithfulness, of devotion. "He that saith he abideth in Him ought himself also so to walk even as He walked" (I John 2:6).

#### V. A FERVENT LOVE FOR ALL WHO BELONG TO CHRIST (John 13:35).

This is the love that esteems others better than self. The love that covers a multitude of sins. The love that prays instead of picking. Paul describes this love in I Corinthians 13:4-7. When we learn to love this way, then will the world know that what we have is real.

If we love Christ, we will love His children (I John 2:9-11; 4:20; 5:1). Without love, discipleship would be cold and legalistic.

#### VI. AN UNSWERVING CONTINUANCE IN HIS WORD (John 8:31).

The word "discipleship" suggests continuance. Many start out well and go ahead, only to soon lag and stop. The test of discipleship is endurance to the end.

Jesus said "... no man having put his hand to the plow and looking back is fit for the kingdom of God." Constant, consistent, continuance is a term for true discipleship.

Keep me from turning back.

The handles of my plough with tears are wet.

The shears with rust are spoiled, and yet, and yet,

My God! My God! Keep me from turning back.

#### VII. A FORSAKING OF ALL TO FOLLOW HIM (Luke 14:33)

This is a hard saying, perhaps the most unpopular of Christ's terms of discipleship and may prove to be the most unpopular verse in the Bible. Theologians, preachers, teachers and self can give 1,000 reasons why it does not mean what it says.

"... Forsaking All..." Jesus did not make this demand of a certain select crowd. He said, "whosoever." We are willing to take the whosoever of salvation, but shun the whosoever of discipleship. He did not say we must be willing to forsake all but to actively do it.

He did not say we must forsake only a part of; He said "... all he hath..." He did not say a diluted form of discipleship would be possible for the one who holds onto his treasures.

### CONCLUSION

These are His terms for discipleship. I realize much of what has been said has condemned us all, but must the truth of God be suppressed because of our failures? The message is always greater than the messenger. May we pray, "Lord thy will be done, though it results in my own undoing." ▲



## ON LITTLE LANES

BY DONNA MAYO

# A Child's Faith

By Donna Mayo

**“R**oll over, Copper. Come on, roll over,” urged Tony. But Tony’s puppy, the color of a shiny new penny, danced at his feet and yapped excitedly. Finally she obeyed and rolled over. Then she jumped up and gave Tony a big lick on the face. Marty and Megan clapped and laughed.

“Hooray!” giggled Megan.

“What else can she do, Tony?” Marty asked.

“She can sit, lie down, shake hands, and fetch,” Tony answered proudly. “Wanna see?” Without waiting for an answer, Tony and Copper went through their routine of tricks.

“Wow, she’s smart,” said Marty.

“Thanks,” said Tony, walking up the porch steps with Copper at his heels. “Now, Copper, you stay here while we play catch.” Tony gave her a final pat on the head and joined the twins.

The children scattered across Tony’s front yard and began pitching their baseball. Copper watched from the porch. She ran back and forth across the porch as the ball sailed from one side of the yard to the other. Once when Megan missed a catch, Copper bounded down the steps, across the yard and returned the ball to Megan.

“Thanks a lot, Copper,” smiled Megan kneeling to pet her. “Good dog.”

Copper wagged her tail proudly and raced up the porch steps to watch some more.

“Marty, jump. This one’s gonna be a fly,” called Tony as he hurled the ball high in the air. Even though Marty jumped, he missed it and the ball landed in the street. In a flash Copper was off the porch and across the yard. Without looking she dashed into the street to fetch the ball.

“No, Copper, no!” yelled Tony. “Come back!” But it was too late. A car was heading straight for Copper. The driver slammed on his brakes. The car screeched and swerved, but the driver couldn’t miss the puppy.

The children screamed and ran to where the dog lay. “Oh, Copper,” said Tony and gently scooped the little dog up in his arms.

“She’s so still,” whispered Megan.

Just then the driver of the car hurried to them. “Son, I’m so sorry. I didn’t see her until it was too late to stop,” he said. The man took Copper from Tony and laid her on the ground. He probed the lifeless body like a doctor examining a patient.

“Is she . . . is she still a-alive?” stammered Tony.

“Yes, she’s alive,” said the man, “but she is hurt pretty badly. We better get her to the vet.”

Hearing all the commotion, Mrs. Phillips came outside to see what was going on. “Oh, no,” she gasped when she saw Copper.

“I’d be glad to drive you all to the animal clinic,” offered the man. “By the way, my name is Ned Jamison.”

“Oh, thank you,” said Mrs. Phillips.

So Mrs. Phillips, Tony, Copper, Marty, and Megan piled into Mr. Jamison’s car. By now Copper was moaning in pain. “There, there girl,” soothed Tony. “It’s going to be OK.”

Marty and Megan looked at each other sadly. They both knew how much Copper meant to Tony.

The veterinarian didn’t have good news either. “I’m sorry, folks, but that puppy is beyond help. She’s got two broken legs, a broken hip, and some crushed ribs. I think we ought to put her to sleep.”

“No!” shouted Tony. “You can’t kill my dog.”

“Calm down, Son,” said Mrs. Phillips with tears in her eyes. “It’s for her own good.”

“No,” said Tony firmly. “She’s got to be all right. Can’t you do something, Doctor, please?”

The doctor saw Tony’s devotion to the dog. “I can try. I can set the broken bones and give her something for the pain. We’ll see how she is in the morning. But I’m not promising you anything,” he added quickly when he saw Tony’s eyes flash. “There’s a strong possibility she won’t make it.”

“Oh, thank you, thank you so much,” said Tony. “Can I go tell her bye now?”

On the way home Mrs. Phillips reminded Tony that the doctor couldn’t work magic on the injured puppy. “With all those broken bones and the blood that she’s lost, she probably won’t make it.”

“But she has to,” said Tony with

determination. "I'll just die if anything happens to Copper."

"I wish there was something we could do," said Marty.

"There is," said Megan quietly.

Everybody looked at her in surprise and said, "What?"

"We can pray," she answered.

"Sure," said Marty. "Why didn't we think of that before?"

"Do you really think God would help her?" asked Tony hopefully.

"Of course," said Megan. "Daddy says that God always answers our prayers."

"But does God really care about my hurt puppy?" asked Tony.

"Sure He cares. He made her in the first place," added Marty.

"You just have to believe," said Megan. "Remember our memory verse from last Sunday, Tony?"

The children quoted it together. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them, Mark 11:24."

"She's your dog, Tony. You pray," said Marty.

"OK," answered Tony. "Heavenly Father, please make Copper well. Please don't let her hurt. Thank you for answering our prayers. Amen."

A lump came to Mrs. Phillips' throat. She knew God could answer prayer. But what if He answered with a "no" this time. The children would be more hurt than ever. "Oh, don't let them down, Lord. Please don't let this shake their faith in you," prayed Mrs. Phillips silently.

Mr. Jamison stopped at the Lanes' house to let the twins out. The children explained what had happened and ended by saying that since they had asked God to make Copper well they knew she'd be fine.

Mr. and Mrs. Lane felt the same as Mrs. Phillips. "But you've got to remember," said Mrs. Lane, "that Copper is hurt very badly."

"And remember that God sometimes says no when we ask for things," added Mr. Lane.

But nothing could shake the children's faith. "Remember what the Bible says—'What things soever ye desire,

when ye pray, believe that ye receive them, and ye shall have them.'" quoted the children.

Tony awoke bright and early the next morning. He ran to the kitchen and phoned the animal clinic. "How is she?" he asked breathlessly.

"I've never seen anything like it," replied the doctor. "Copper is like a new dog this morning. Of course her legs are in casts and she can't move around too well, but she surely is trying. Her appetite is back, and there is even a twinkle in her eyes. Why, it's just like a miracle."

Tony smiled. He *knew* it was a miracle. "Thanks, Doctor. I'll be there as soon as I can to see her." Tony hung up the phone and ran into his mother's room.

"Mom, guess what?" he shouted. "Copper's going to be all right. God really does care."

Mrs. Phillips sighed in relief. "Thank you, Lord, not only for healing Copper and answering Tony's prayer, but for showing me what a little child's faith in a very big God can do." ▲



## OUR READERS COMMENT

### ARE WE SOFT ON ETERNAL SECURITY?

I have been a subscriber for many years. I have a question.

I am aware of the doctrinal position of Free Will Baptists as well as the doctrine of other Baptists—Southern Baptists, Independents, etc.

There is one Free Will Baptist doctrine that has aroused my curiosity. That is, they have always been opposed to the doctrine of eternal security.

In observing trends of FWB churches and individuals, am I correct in detecting an attitude among Free Will Baptists of "Maybe this doctrine is not so bad after all?"

Are some taking a softer stand than 50 years ago?

Paul Binkley  
Lake Station, Indiana

## TITHING REALLY WORKS!

We enjoy reading CONTACT. The articles always have food for thought.

We especially liked the one, "Pay the Freight" (November). Not only because we are firm believers in tithing, but also, just maybe some of our pastors will read it and preach more messages on the subject.

I believe the reason most pulpits go easy on tithing is because people just do not want to hear about what they should be doing with their pocket books when it comes to giving to the Lord. Our pastors don't want to upset their people.

I remember when we came under conviction on the tithe. We didn't want to hear about it because of the fear of conviction, and what it would do to our finances, I thought!

When we came under conviction about tithing, it was not even our pastor who brought

the message. Whoever it was said it was simple to figure. He said you just had to move the decimal of your earnings one place to the left. That did it for us.

We believed His Word and have been tithing a tenth of our gross pay ever since. And what blessings He has poured upon us. There has always been enough money to pay the bills and enough left over for offerings up and above our tithe.

I close with this: Pastors, preach the message of tithing more often. Then when more people begin tithing, the church and denomination will not have to worry about finances. Let the Lord lead you to the message and you won't have to worry about the reaction of your people—they will respond!

Kenneth and Edith Lane  
Norman, Oklahoma

### FINALLY 'CAUGHT ON'

We at Boldman Free Will Baptist Church think CONTACT Magazine gets better and better all the time.

In the last few years, it seems to have really "caught on," and everyone is anxious to have it in the home.

At least one article each month will pop up in a sermon or in someone's testimony.

What do you suppose ails people who don't subscribe to CONTACT?

Lorraine Layne  
Harold, Kentucky

### A READER SUGGESTS

I enjoy CONTACT, but please use more Free Will Baptist writers.

Bill Bledsoe  
Fairborn, Ohio

### WANTS OWN COPY

Enclosed you will find a check for \$8.50 for one year's subscription of the paper CONTACT.

I have read one my neighbor had and I enjoyed it very much.

Garland Jackson  
Pinetown, North Carolina



**GALLUP POLL FINDS RELIGIOUS INTEREST UP  
BUT COMMITMENT AT LOW LEVEL**

VIRGINIA BEACH, Va. (EP)—Most adult Americans are more interested in religion than they were five years ago, although fewer than half say they participate in religious activities, according to a Gallup poll. The survey, conducted for the Christian Broadcasting Network, also found that Americans have a growing belief that religion can answer the problems of the world, while faith in science to solve those problems has dropped.

"Religious interest and involvement is extremely high in this country and growing, but deep commitment levels are still at a fairly low level," said pollster George Gallup at CBN's studios here.

Among 1,209 adults surveyed by telephone, 57 percent said they were more interested in religious and spiritual matters than five years ago. However, only 41 percent said they recently had taken part in religious activities other than worship services.

Asked if they were more likely today than five years ago to believe that religion could answer the problems of the world, 54 percent said yes and 26 percent said no. Thirty-six percent said they were more likely than five years ago to believe science could solve the world's problems, while 47 percent said they were less likely to hold that belief.

But Mr. Gallup said reasons for stronger religious beliefs were less clear, with 21 percent saying they did not know why their feelings had changed. Smaller percentages gave reasons such as growing belief in God, more knowledge, personal experiences and the world situation.

Among other findings: Thirty-five percent were more likely to base their political opinions on religious beliefs than five years ago; 27 percent were not; and 21 percent said there was no change. Fifty-six percent were more reliant on God than five years ago; 13 percent were less reliant; and 29 percent reported little change.

Eighty-five percent said they thought it was important for Americans to become more interested in religion.

Fifty-one percent of Protestants and 27 percent of Catholics said they participated in at least some of 10 religious activities, from Bible study groups to evangelism to speaking in tongues. Women were more involved than men in such activities, while young adults aged 18 to 34 were as likely as older people to have participated.

Of those polled, 60 percent said they were Protestants, 27 percent said they were Catholics, 3 percent were Jewish, 1 percent were Orthodox and the others listed no religion or another faith.

**ATHEISTS USE FAKE PETITIONS TO  
FOOL CHRISTIANS: MURRAY**

OKLAHOMA CITY (EP)—Atheists keep alive the RM 2493 petition rumor to make Christians look foolish, according to William J. Murray. Murray, the son of America's best known atheist, Madelyn Murray O'Hair, is now a Christian and a Dallas minister.

He was in Oklahoma City recently and distributed a pamphlet, "Please Sign Here . . . The Great 2493 Fraud." In it, he says the American Atheist Center in Austin, Texas, continues to circulate a petition addressed to the Federal Communications Commission. Murray alleges the fake petitions, which ask the FCC to deny any effort by O'Hair to ban all religious radio and television broadcasts, are printed by the atheists and circulated primarily in Baptist and Assembly of God churches and lately in Catholic churches as well.

Since 1975 more than 22 million of the fake petitions have been sent to the FCC even though the federal agency says O'Hair has never asked it to remove religious broadcasts from the air waves. He says the tactic is designed to "make Christians look foolish before the FCC which must approve applications for Christian radio and TV stations" and "issue to get even more free radio and TV time" for atheists.

Murray says, in reality, his mother does not want religious broadcasting off the air. "If it were removed, she could not demand free equal time," he said. The American Atheist Center has radio programs broadcast free throughout the nation, he noted.

**SPIRITUAL REVIVAL CLAIMS 3,771 MORE ZIMBABWE CONVERTS**

SANYATI, Zimbabwe (EP)—Another round of spiritual revival erupted during a three-week period in Zimbabwe's bush country as 3,771 persons made professions of faith in Jesus Christ.

The responses, which may add at least 11 churches, followed repeated showings of the Life Ministries' film "Jesus" in late February and early March in 24 locations. A team from Life Ministries, called Campus Crusade for Christ in the United States, showed the film twice nightly to 14,085 people at schools, churches, compounds and townships in the Sanyati and Gokwe

areas.

"Not a single Baptist church existed in 11 of the 24 areas the film was shown," said Southern Baptist missionary Bob Parker, a church developer. "We're praying churches will start there. The interest appears to be present in all 11 areas."

The first round of revival occurred late last year when Parker, of South Carolina, visited 38 government bush schools in Sanyati and Gokwe. He preached to more than 20,000 students and accounted for 6,037 professions of faith.

**BIBLE BOOK COUNT NOW  
UP TO 1,763, SAYS ABS**

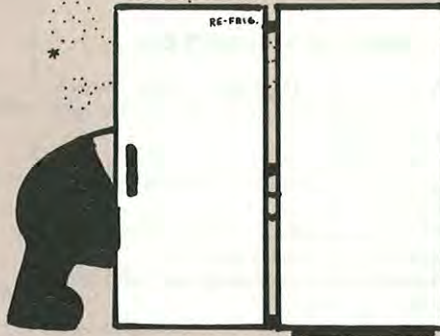
NEW YORK (EP)—Last year a part of the Bible appeared in 24 more languages for the very first time, the American Bible Society reports. This shows in a tally of the 1,763 languages in which at least one book of the Bible has been published by the end of 1982, a figure updated each year by the world's Bible Societies from major translation sources, including non-Bible Society ones.

The biggest jump was in those languages getting their first New Testament. With an increase of 23, that count came to 551. Those languages with complete Bibles numbered 279.

Linguists put the number of languages and distinct dialects throughout the world at over 3,000, although the exact figure varies with various authorities. The two global areas showing the biggest rise in "new" languages with new Scriptures by year end were Africa and Asia, each with eight more. Both have countries with strong programs of indigenous evangelism.

DON'T GET ME WRONG MR. LAYMAN, IT'S NOT THAT I'M NOT GRATEFUL FOR YOUR VISIT, BUT WHEN I ASKED YOU TO MAKE YOURSELF AT HOME, I DIDN'T REALIZE YOU WERE GOING TO TAKE ME SO SERIOUSLY.

Lloyd Layman



T. SEAM '83



## THE SECRETARY SPEAKS

By Melvin Worthington

# Love That Lasts



THE NATIONAL ASSOCIATION OF  
Free Will Baptists

**L**ove for God, for the lost, and for the brethren is the trademark of the believer. The reason for that fact is simple.

God displayed His love when He sent His Son to die for our sins (John 3:16; Romans 5:8). Love distinguishes the Christian from all others (John 13:34-35). Those who do not love are not born of God (I John 4:8). Christians love God because He first loved them (I John 4:19).

Those who claim to love God and yet hate other believers are not telling the truth and are living a lie.

Believers are commanded to love God and one another (I John 4:21).

The love that Paul describes in I Corinthians 13 expresses concern and compassion for the utterly unworthy. It is love poured out on others with no thought of personal reward or benefit. This type love seeks only the benefit of others and sees the good of the loved one.

### The Superiority of Love (vv. 1-3)

Love is superior to eloquent words (v. 1). Compared to vibrant love, the most carefully chosen words are hollow and useless. Love is the vital principle, and without it all other endowments, including excellence in communication, is vain.

"Love comes first, and love comes last, and love reaches all the intermediate space, but the love at the last is not the same altogether as the love at the first: it is richer in quality; it is wider in

intelligence; it is more heroic in spirit; it is the same love, and yet not the same as the blossom is not the root, yet without the root there could be no blossom," wrote Joseph Parker.

Love is superior to wisdom (v. 2). If a person could unlock the mysteries of all the universe and call forth faith to move mountains, he would be zero without love.

Love is superior to engagement in work (v. 3). Who could disagree with Albert Barnes—"If there is not true piety, there can be no benefit in this to my soul. It will not save me. If I have no true love to God, I must perish, after all. Love therefore, is more valuable and precious than all these endowments. Nothing can supply its place; nothing can be connected with salvation without it."

### The Substance of Love (vv. 4-7)

Love patiently bears injustice without anger or despair. Love, that is First Corinthians love, is that state of mind which bears long when oppressed or provoked, and does not grow bitter when others seek to injure you.

Love may be practiced. It is kind. This denotes that love is an active grace characterized by being good natured and gentle rather than morose, ill-natured, harsh or sour. It is mild under all provocations and ill-usage. Love means, among other things, good manners and courtesy at all times.

Love is pure. It "envieth not." The verb "envieth not" denotes a strong passion of jealousy. Love is not jealous or displeased when others are successful. It does not envy others the happi-

ness they enjoy. Rather it delights in their welfare. Love never embarrasses the owner or the recipient.

Am I envious of a brother who is doing more than I? Do I envy the businessman who makes his fortune more rapidly than I? Do I envy the gifts, the abilities, the accomplishments and honors of others? Whatever that is, it isn't love!

"Love has not an irritating thorn in its hand, nor a jealous look in its eye, nor depreciating words on its lips, nor sore feelings in its heart. Love sees the best in others, and the worst in itself. Love will wash another's feet, and think it is honored by so doing," says F. E. Marsh.

Love is peaceful. It is not rash. Love takes a back seat and is willing to work behind the scene. Love does not brag nor boast. Love does not sing its own praises.

F. E. Marsh tells of some young pastors who paid a visit to one of the great ministers of the past generation. They found him preparing to go to a meeting where a strong debate was expected. He was reading the 13th chapter of the I Corinthians and praying that its teaching might guide his conduct. The aged minister felt the need of the restraining hand of divine grace and the calming power of love, lest he should be rash in his speech.

This is the kind of love that lasts. ▲

### The Secretary's Schedule

**February 16-17** South Carolina State Association  
Valley Falls FWB Church  
Valley Falls, SC

**February 26-29** First FWB Church  
Joplin, MO

**CONTACT**

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## **“Don’t Ask Me To Choose Between Missions And Christian Education— I’m Interested In Both!”**

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This could very well have been said by our laymen as they are approached about remembering denominational causes in their will. But now, through the Free Will Baptist Foundation, you do not have to choose— with one gift you can give to missions, christian education, all state and national ministries or co-op.

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