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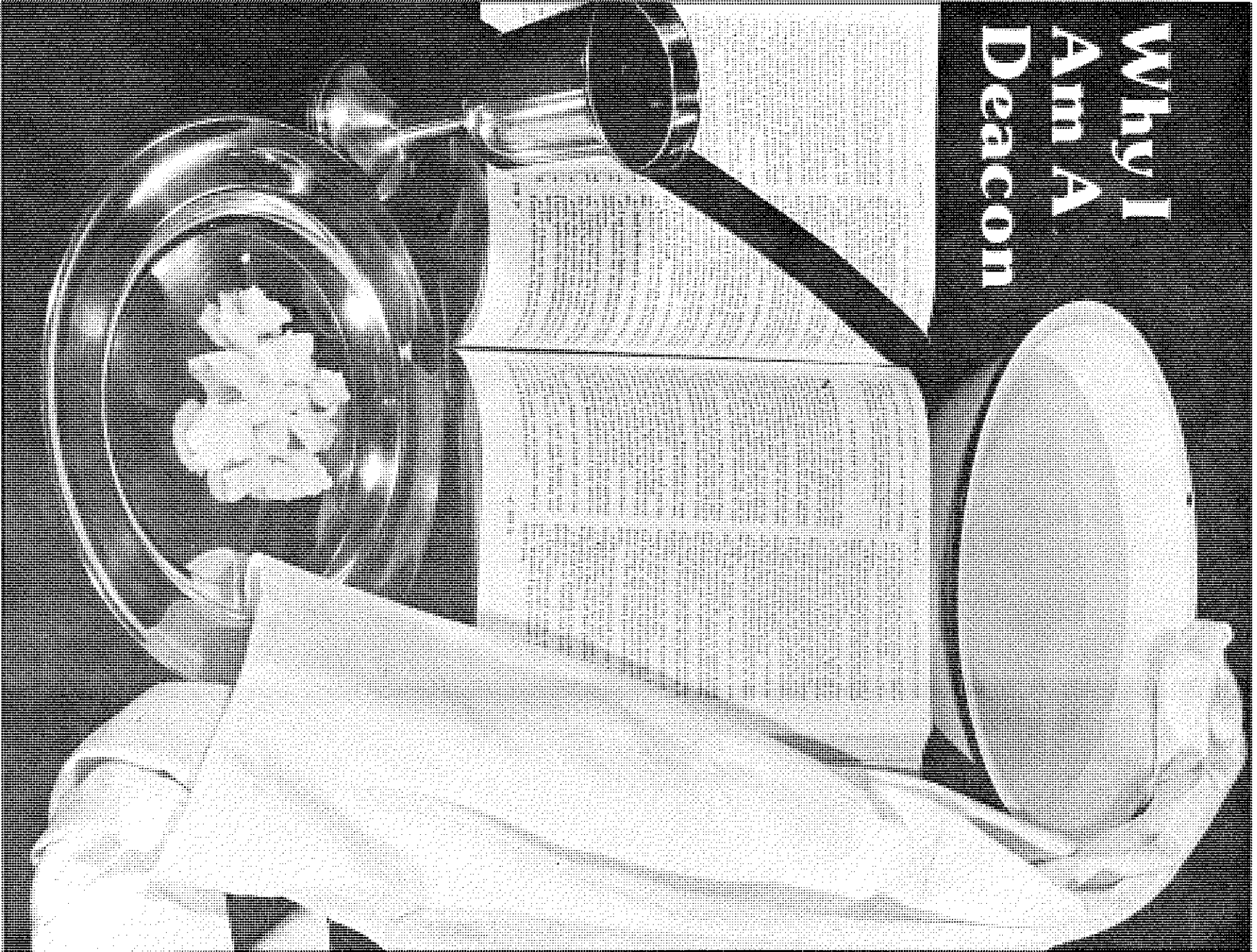
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OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Why I Am A Deacon



By Jim Lauthern

“Lord, I'll be anything you want or go anywhere you lead. I'll preach or serve as a missionary. But please, Lord, don't make me be a deacon.” Those were my feelings as the Lord led in His plan and purpose for my life.

This was in the spring of 1962. I was still young in my walk with Christ. I wanted to be a great preacher like my pastor or one of the missionaries who had visited our local church. But to be one of those cantankerous, stubborn deacons that I had heard about definitely could not be a part of God's will.

Surely God had great things in store for me. He did—but not as I had envisioned them.

With the door of preaching and missionary service slammed shut, I completed Bible College and was content to serve in the area of Christian education. I was happy to have a role in my local church and be involved in a denominational ministry through the Sunday School Department.

But in the spring of 1972, ten years after my original struggle with determining God's will, I again became burdened for a particular ministry. Our family was helping establish a new mission church.

The pastor and the two ordained deacons approached me about serving as a deacon in the new work. My immediate response was “No!”

Then I began praying about it, and God burdened me with this area of ministry. I was under the watchcare of the church for one year. In November, 1973, I was ordained to the office of a deacon.

The blessings have been great in my life. I definitely feel I have received more blessings than I have been a blessing. This is how it is when we are

in God's will. It has been a privilege to serve with dedicated deacons under the leadership of two pastors.

The deacon is not a position of authority, but rather of service. This calls for a commitment to serve God and man through caring and sharing. As an undershepherd it demands a fatherly interest in the congregation and a brotherly concern for the fellow deacons and the pastor.

There should be a Paul and Timothy relationship between the pastor and deacon. They should be helpers together, co-laborers. They should shoulder the emotional needs of one another.

A concerned deacon must understand what the pastor feels and experiences. He must be able to empathize with the pastor. A deacon should pray with and for the pastor; he should say a good word to and for the pastor. The deacon's role is a supporting ministry to the pastor.

As Christians we are unique with various gifts and abilities. Each of us is distinctive, a one-of-a-kind species. We are admonished to discover, develop and use our abilities.

In the role of a deacon we are admonished to discover and stir up the gifts of others. A deacon should be able to discern the abilities of individuals in the congregation and seek help to build and strengthen these abilities.

As a deacon I am not a perfect person, but I am to be blameless. I must lay aside any weight or burden that would hinder me in running the good race. The church members look to the deacon for spiritual leadership. The world looks to the deacon for an example of Christ.

These responsibilities sober and humble the deacon. New converts have been hindered in their spiritual growth because of sin in the life of a deacon. A thoughtless statement, a hasty decision or rash action by a deacon does much harm to individual growth of members and to church unity.

The pastor expects a deacon to be a help, not a hindrance to his ministry. With the demands placed upon a pastor in today's society, he may overlook some needs in the congregation.

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Photo Credit
Cover, CAMERIQUE
Page 2, Bert Tippett
Page 6 & 9, H. Armstrong Roberts

Editor: Jack L. Williams
Editorial Assistant: Yvonne Thigpen
Circulation: Geneva Trotter

Volume XXVIII, No. 1

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

DEACON (From page 3)

A concerned deacon should be aware of these needs and seek to resolve them. A pastor cannot and should not be expected to meet all the demands of his congregation.

It is usually left to the pastor to make decisions regarding needs in the congregation. The deacon should be willing to execute the details of the work.

Another of my blessings has been a wife who loves the Lord. A wife can make or break a servant of God. When you have a strong desire to do a service for the Lord and your wife shares this decision, this sets the pattern for a successful ministry. To be able to share, plan and work together toward a common goal is essential.

The deacon's family can complement or hinder his ministry. Again, I feel blessed. My three children have always been a blessing to us and involved in the ministry of their local church. They have yielded their lives to be molded and used by the Lord.

The home is a reflection of the ministry of the deacon. He must rule his own household. Some men interpret this as being a dictator. This is wrong. He must provide loving leadership with his wife and family.

The deacon must be able to keep confidences. He must be consistent in his conversation and relationships with the congregation. An inconsistency in living or a betrayal of confidence could ruin the ministry of a deacon.

I have observed a problem in many churches. We do not repent as we should, and we do not forgive as we should. All of us fail at various times to live the daily Christian life. We are too proud to ask God's forgiveness and then admit it to others. We do not want to humble ourselves to a fellow Christian and tell him we are sorry for our deeds.

The other side of the coin is the lack of forgiveness. We may say we forgive, but we do not want to forget our brother's transgression. We must remember that our forgiving attitude toward others is a basis for our own forgiveness.

There has never been a time in church history when the ministry of the deacon could be more vital than right now. Opportunities are unlimited.

Light on Life's Questions . . .

By Wade Jernigan

QUESTION: What is meant by "if they do these things in a green tree, what shall be done in the dry?"

ANSWER: Your inquiry refers to Christ's question (Luke 23:31) to the "great company of people, and of the women which also bewailed and lamented Him" (Luke 23:27), as He made His way to Calvary. Knowing full well what was befalling Him, Christ suggested to those who were weeping over Him "Weep not for me, but weep for yourselves, and for your children," for He knew what was coming on them.

Green wood naturally resists fire and is not suitable for burning. There is a sense in which the word "green" used here reflects the innocence of Christ. He said in effect, if they do this which you observe and bewail to the Innocent One, what must be ahead for you?

Dry wood attracts the fire, being its proper fuel. As "green" represents innocence, so "dry" represents guilt. Christ was guilty of no wrong, yet He suffered as an evil doer. If such treatment came to Him from the authorities what could those who were guilty expect?

Christ said in effect, "If the Father allows this to happen to His Son, the green tree, what do you suppose will be allowed or even brought to bear upon the disobedient, the dry tree?" John in his ministry declared, "Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 4:10).

Christ as the green tree resisted the fire. Those to whom He spoke represented the dry tree which provided fuel for the fire.

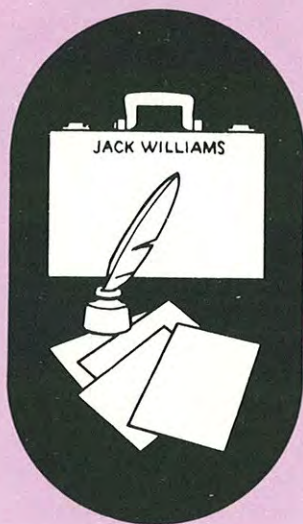
Readers may address their questions to Mr. Jernigan at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the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

Our pastors desperately need the undergirding support of their deacons. It is time for a positive attitude and approach to this ministry for the work of the Lord. It is past time to destroy artificial barriers between pastors and deacons to defeat the work of Satan.

I am glad to be a deacon. I consider it an honor and a high calling to assist

my pastor in my local church. The purpose and perspective must always be right. Fulfillment comes in serving others through Christ. ▲

ABOUT THE WRITER: Deacon Jim Lauthern is a member of Fellowship Free Will Baptist Church, Antioch, Tennessee. He is Assistant Director of the Sunday School and Church Training Department.



Stumps

Standing alone in a meadow, deep in California's Grand Canyon National Park, towers what park officials boast as the "World's Tallest Stump"—150 feet of stump, in fact, the fire-blackened carcass of a giant redwood.

Not only is this west coast behemoth the goliath of stumps, it may be the only one that never causes problems.

Clearing new ground never was one of my favorite outdoor sports. But even I gaped in awe when D-9 caterpillars uprooted trees and shoved wagon loads of chunks into blazing windrows until the aroma of freshly burning wood filled the swamps when I was younger.

The transformation from forest to field bordered on the miraculous. It was exciting, hard work, and everybody liked to hear the birth-cries of a new 100-acre field.

But here and there in almost every new-ground field sulked stubborn stumps, left because time ran out or somebody got in a hurry or any one of a hundred other reasons. Somehow they never got removed. They became part of the character of the field.

Stumps are defeats to a farmer. You plow around a stump. You plant around a stump. You harvest around a stump. Sometimes you camouflage it temporarily behind a tall crop of corn or cotton.

But a stump can break the best plow or wreck the finest cultivator or ruin the most expensive tire that money can buy. That's why a man always

knew exactly where the stump was in the field. You never forgot about your stump.

When a farmer hired a fellow to plow his field, the first thing he'd say was something like, "Now, over on the far side in that big stand of Johnson grass is a stump . . ."

Everybody had a stump. You just learned to live with them.

Sometimes you can drive over a stump if you're not pulling a load. But when you run up on one and you're lugging all you can carry—when you need to get by the worst—that's when you break, bend or blow something.

You can't trust stumps. They'll betray you in a crisis every time.

Christians are like old fields. There was a day when they burned with excitement as revival fires blazed the undergrowth, the high grass and God's grace tore the big trees of sin out of their lives.

But for far too many people, yes, even some very fine people, there are stumps left that scar the field and slow the harvest. As the writer of Hebrews warned, they let a "root of bitterness" (Hebrews 12:15) grow unchecked.

For some it's the stump of pride, for others it's envy or jealousy or resentment. Stumps snarl the lives of men and women who know how dangerous they can be . . . but over the years they've neglected to uproot them.

So what happens? Just like the farmer, we plow around the stumps in our lives. We've done it so long the rows are crooked. The stumps have become part of our character. Some of us are better known for our sulky stumps than our fruitful lives.

Like the farmer, we know exactly where the stumps are in our lives. We always manage to get people told where to drop their plows when they get in our field. Our friends accommodate us by plowing around our stumps, and we plow around theirs. It's a game

of mutual blackmail.

Even God has to harvest around the stumps in the lives of saints.

We may get by for years, but somewhere in life when a crisis arises, we snag on the stump of suspicion or anger or immorality or an unruly tongue.

Usually at a time when we need to plow the straightest, we break the cutting edge off our testimonies by running under the stump we refused to uproot.

Some of our finest young leaders have been hopelessly bent, cracked or broken when they unknowingly plowed their new ideas across the root of cynicism left by some embittered old saint who has quit caring anymore.

This generation is not alone in refusing to uproot our stumps. Israel chopped down the tree at Jericho, but Achan buried the stump in his tent. At the battle of Ai, that stump made of 200 shekels of silver, a wedge of gold and covered by a Babylonian garment ripped the life from 36 young men. They all died for one man's greed.

Jacob cut down the giant tree of "birthright" when he cheated his brother and lied to his father. But he left a stump called "Esau"—that stump robbed him of 20 years peace of mind.

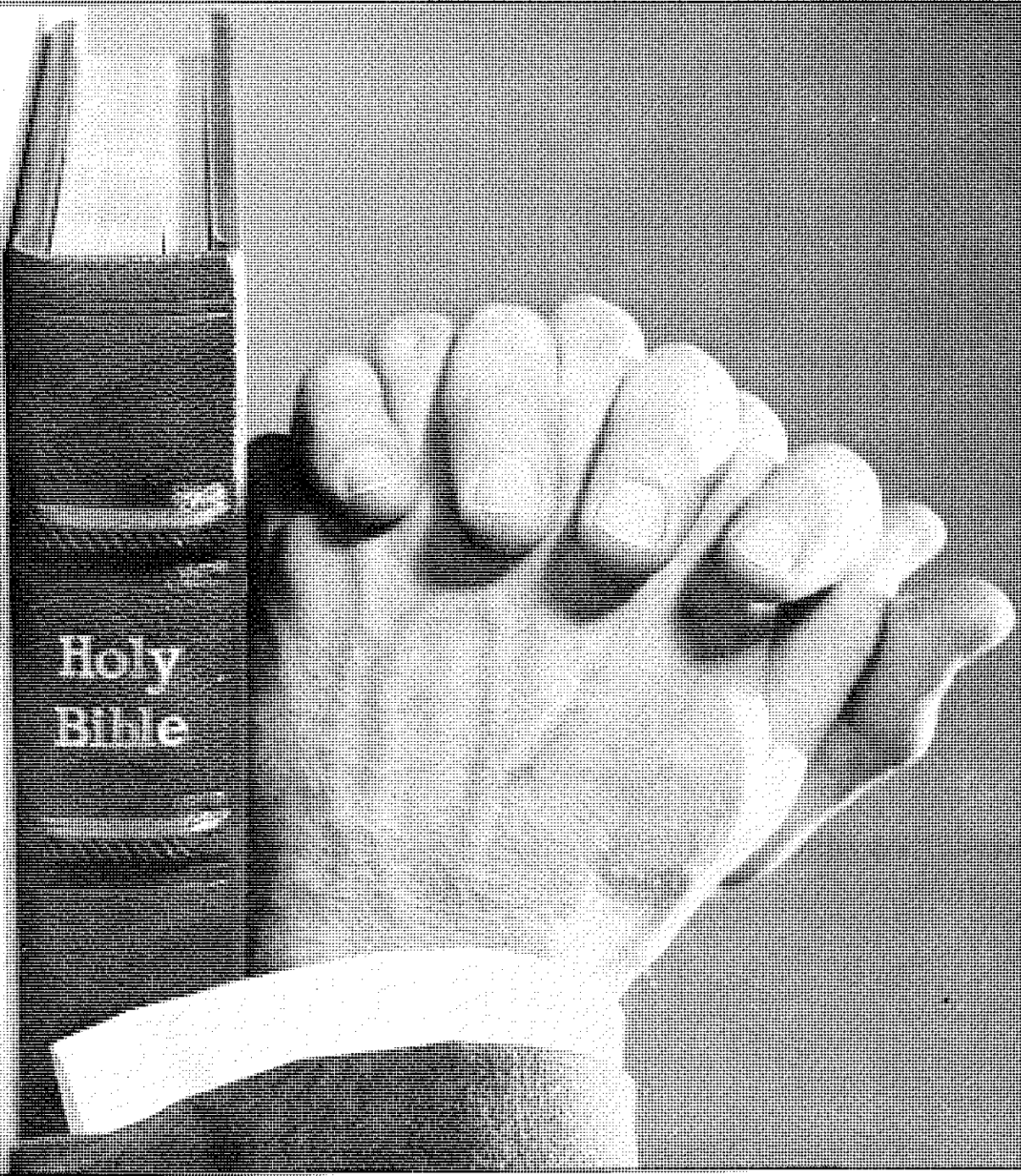
Did you ever wonder what your stump of greed will cost one day? Or the stump of dirty thoughts. The stump of unforgiveness?

Some of the stumps in our fields are so big, we'll need help and the understanding of our friends to uproot them. They're bigger than we are. At first we dominated the stumps, now they dominate us.

For the sake of He who said (NIV) "See to it that . . . no bitter root grows up to cause trouble and defile many," for the sake of personal integrity, for the sake of the harvest . . .

Let's dynamite the stumps. ▲

Why I Am A Sunday School Teacher



By Keith Walkley

Why am I a Sunday School teacher? Many who ask themselves this question will have to answer simply, "Because the preacher asked me to teach" . . . (and I would have felt embarrassed to say no . . . or it would have made me look bad if I had said no).

Other people asked to teach come up with "But I don't know enough about the Bible," or "I would like to, but I just don't have the time."

But God has blessed each one of us with talents and abilities. Any inferiority complex is developed in our own minds and provides the excuses necessary to weasel out of responsibility. This is self motivation to not be motivated.

Many can say, "This is why I am not a Sunday school teacher." That which motivates us ultimately determines why we do things and whether or not we are successful in our attempts.

Since this article specifically deals with being a Sunday school teacher, a determination must be made as to what the motivating force should be in a Christian's life. A Sunday school teacher must be a Christian.

There should be but one motivating force in the Christian's life—Holy Spirit guidance through the Word of God, and nothing else. With this in mind, excuses for not being a Sunday school teacher pale.

Unfortunately, not all Sunday School teachers seek this kind of motivation. It means extra effort on their part and would be disruptive to the lifestyle they are accustomed to in regard to the work they do for God.

My personal reasons for becoming a Sunday school teacher stem from my upbringing. I spent the first 18 years of my life going to Sunday school and church services. My parents seldom attended. I was taught songs and Bible stories galore, but I cannot recollect a word being mentioned about the plan of salvation. I was not brought up in a Christian home, so this knowledge was not available there either.

At age 18 I left home, bound for Hell, with a temporary layover in the U.S. Navy. I stopped going to church because there was no one to make me go. Seven years and a multitude of sins

later, I visited a friend in Tuscaloosa, Alabama. Church was mentioned, and I asked if I might attend. This was my first association with Free Will Baptists.

I attended Sunday school and morning worship at Eastside Free Will Baptist Church in Tuscaloosa. The Holy Spirit began to speak to my heart, or should I say, I began to listen.

Two weeks later I attended services there again, and before the end of the day I had surrendered my life to Christ. My problem now was that I didn't know how to serve Him, nor where to begin.

I didn't know how to study the Bible, but I knew that I ought to read it. Miraculously, my old Bible turned up after being misplaced for eight years. As I read it, questions would come to mind, but I didn't know who to go to

" . . . I DIDN'T KNOW HOW TO STUDY THE BIBLE!"

for the answers. Although this was a problem for me, it was not for God.

The Holy Spirit became the motivating force in my life and guided me through God's Word. My questions were being answered. I began to earnestly study my Sunday school lessons. My studies had some specific direction now. Through prayer I sought the guidance of the Holy Spirit to reveal the meaning of the scriptures, and He came through.

I acquired commentary information to aid in my studies, and I obtained a copy of the adult Sunday school teacher's book, which was much more informative than the student book. I was trying to apply II Timothy 2:15 to my life, and I still am. I wanted to be approved of God and always prepared

for Sunday school. This preparation led me into substitute teaching from time to time.

When I stopped my travels to Alabama, I was able to devote my time to the mission work, Liberty Free Will Baptist Church, in Millington, Tennessee, where I currently reside. Pastor Glenn Poston asked me to teach the Junior Sunday school class, and I accepted.

In the back of my mind was a certain reluctance to teach 8-12 year-old children. I thought they would be more of a hindrance than a help as far as my study of God's Word was concerned. This was a very selfish thought on my part.

I began to see an opportunity to teach children those things which had been lacking when I went to Sunday school as a child. I saw that my teaching could have a great deal of influence on these young lives.

It was easy for me to relate to "my children," as I like to call them, because so many came from broken homes and non-Christian environments. My upbringing was similar to theirs and I knew what they faced at home. It was not something that many people understood, nor did they want to.

One important thing that I realized was that whatever example I set for the children, and how I taught them, would reflect upon how they viewed salvation and the Christian life. This could be helpful or hurtful when it came time for the children to make a decision for Christ.

The children now need to see that I love them and care for them. I visit most of them every week, unless I am out of town. Some I see at prayer meeting or on visitation. They look for me to come see them, and they miss me when I am unable to make it.

Many of the children ride to church with me every Sunday. I play only Christian music in the car, and the children and I enjoy listening to it. Sometimes we sing together. They have confidence in me and love me, because I show them the love that I feel for them.

Many of these children come from an environment where drinking, pro-



TEACHER (From page 7)

fanity and loud music are the norm. Knowing how difficult it is for a Christian adult to deal with these things in a work environment, should make it apparent that a young child is going to have a very rough time living with these things almost constantly.

Even if parents refuse to be concerned about the eternal destiny of their children, I want the children to be aware that I care for them and want them to go to Heaven. I encourage them to pray for their parents.

God has blessed my efforts, and I give Him the glory. I have seen almost my entire class turn their lives over to Christ. I am happy that God let me have a part.

The children read their Bibles and study their lessons. I provide incentives for them, but I do not buy their attention.

Unsaved parents notice a change in the children, but that comes as no real surprise to me. After all, II Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature . . .," applies to children, too.

My life has been blessed time and again, as I see the children saved through God's grace and His use of my efforts to serve Him. I am daily encouraged to study harder with the intent to learn more, so that I might share the knowledge with others.

Through my efforts as a Sunday school teacher, I have also become the leader of a Bible study for teenagers. The sweet-as-honey blessings are poured from Heaven in abundance, as these children and teenagers show such dedication to the cause of Christ.

My teaching gives me a greater sense of responsibility in the church. It helps me grow spiritually, so that I can do more to help others wherever I am. As God provides the strength, I try to labor, and by His grace, I am able to do more each day.

I am a Sunday school teacher because I want to serve God. As He leads, I want to follow, and will do my best to be in total submission. After all, this is my reasonable service. ▲

ABOUT THE WRITER: Keith Walkley teaches a Junior Sunday school class at Liberty Free Will Baptist Church, Millington, Tennessee. The 27-year-old Ohio native is an Electronics Technician 1st class in the United States Navy stationed at Naval Air Technical Training Center, Millington.



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**COOPERATIVE PLAN OF SUPPORT
October, 1980**

RECEIPTS:

State	Oct. '80		Oct. '79	Yr. to Date
	Coop	Design.		
Alabama	\$ 82.75	...	\$ 398.82	\$ 1,482.01
Arizona	...	...	...	849.56
Arkansas	2,622.02	...	1,408.30	27,827.19
California	1,135.11	...	652.91	9,582.75
Florida	20.87	...	238.12	12,950.36
Georgia	854.60	(7.00)	637.00	8,441.02
Idaho	...	...	...	387.93
Illinois	1,887.54	...	1,590.74	14,914.06
Indiana	...	...	...	150.00
Iowa	...	...	155.56	172.70
Kansas	230.58	...	173.81	1,775.72
Maryland	40.00	...	279.84	862.68
Michigan	...	...	589.04	4,584.76
Mississippi	222.68	...	123.32	1,066.57
Missouri	5,705.16	(5,705.16)	4,143.04	50,872.76
New Mexico	...	...	...	68.77
North Carolina	394.18	(136.00)	495.08	4,955.77
Northwest Assoc.	...	...	...	30.00
Ohio	...	...	933.00	8,930.80
Oklahoma	12,515.53	(12,478.89)	12,063.91	71,458.35
South Carolina	...	...	...	37.87
Tennessee	990.27	...	1,571.68	9,841.30
Texas	269.18	...	200.40	2,114.68
Virgin Islands	232.48	(232.48)	257.00	2,496.99
Virginia	109.84	...	2,583.45	614.46
Washington	...	...	...	153.30
West Virginia	7.18	...	7.18	112.34
TOTALS	\$27,319.97		\$28,502.20	\$236,744.70

Disbursements:

Executive Office	\$ 8,143.70	(3,367.80)	\$ 6,934.95	\$ 67,873.88
Foreign Missions	6,663.76	(5,647.70)	7,793.77	57,812.84
Bible College	4,160.99	(3,144.93)	5,030.78	41,853.38
Home Missions	4,276.65	(3,519.58)	4,203.77	37,705.12
Retirement & Ins.	2,475.43	(1,738.30)	2,848.13	20,101.57
Masters Men	1,352.34	(953.88)	1,479.42	9,591.76
Commission on Theo- logical Liberalism	247.10	(187.34)	211.38	1,806.15
TOTALS	\$27,319.97		\$28,502.20	\$236,744.70

The question of "why" rises in the minds of most pastors at some time in their ministries. It usually happens during times of great stress in the pastorate and takes the form, "Why am I a pastor?"

When the Lord saved me at age 19, I knew I would have to preach but the thought of pastoring a church was far from my mind. I wanted to preach and see others saved, but I felt that the pastorate belonged to older ministers, the less enthused and the less energetic.

I did not think the pastorate would be exciting enough for me. It was best suited for those who loved ease and sleeping late in the morning. This concept of the pastor still lives among our lay people. The average church member has no idea of the many demands made upon the pastor. Few realize the long hours their pastor is on the job.

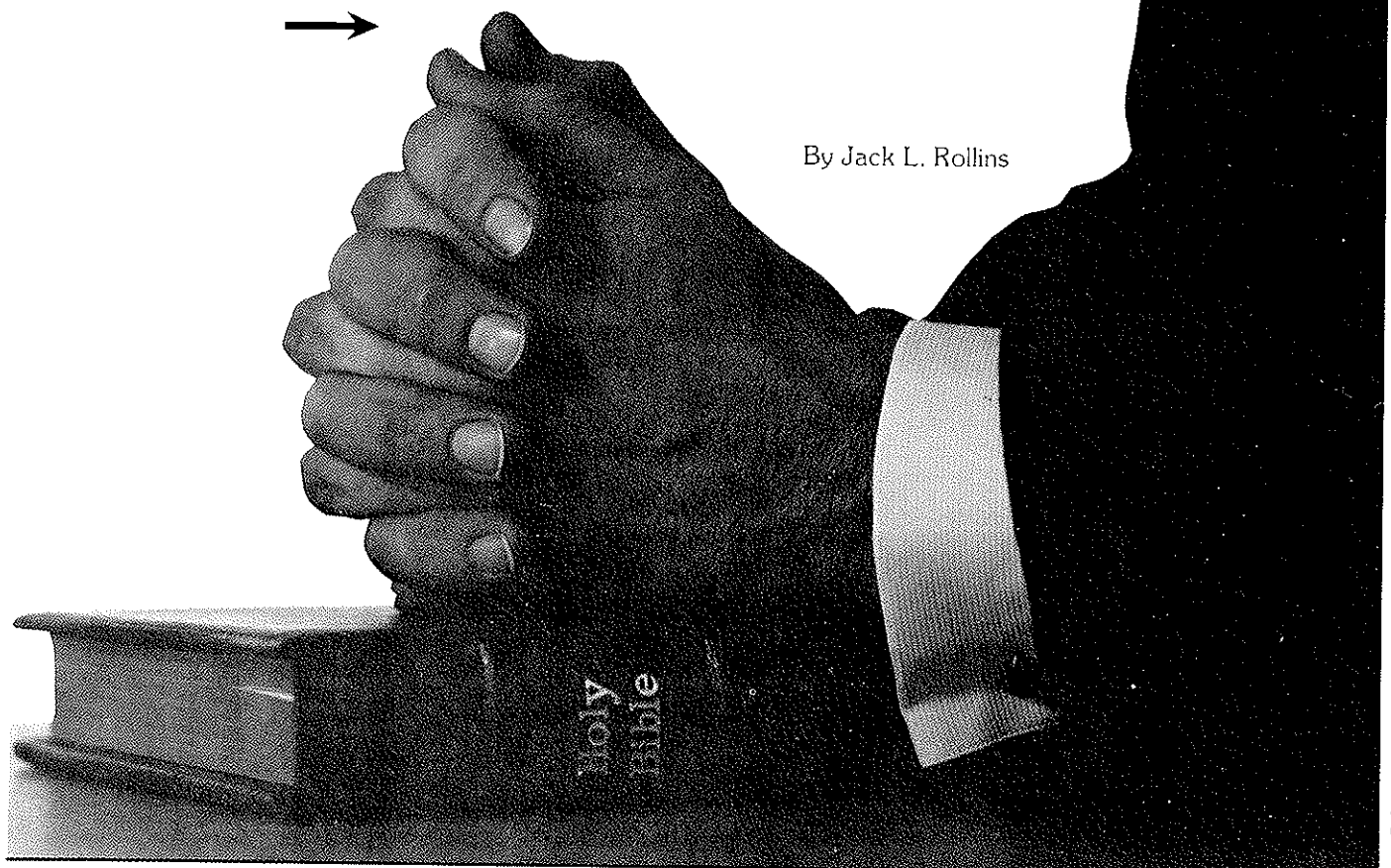
WHAT IS A PASTOR?

Anyone who intends to do a good job even in the secular world must understand both the job and what it demands. The word "pastor" is used



By Jack L. Rollins

Why I Am A Pastor



PASTOR (From page 9)

by most churches to designate the head of a local congregation. It is really the Latin translation of the Greek word *poimen* which means literally a "herdsman, a shepherd."

The word *poimne* means "sheep"; the word *poimnion*, a "flock of sheep"; the word *poimaino*, "to feed, to tend a flock, to shepherd the sheep." The name is fitting because believers are known as "sheep." So then, a pastor is a shepherd, who feeds, tends and looks after a flock of sheep.

What are some of the requirements a person must meet to be a pastor? First, he must be called of God. Ephesians 4:11-12 states, "And He gave some, apostles, and some, prophets, and some, evangelists, and some, *pastors* and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

A man who is not convinced of his calling, will have a difficult time in the ministry. I have never considered myself a good pastor. I believe congregations help to make good pastors. Regardless of a man's talents and abilities or his desire to serve, the key to his success in a pastorate is the people he serves.

If members do not work with him and cooperate with him, he will fail to achieve the goals he sets for himself and his congregation. A pastor is usually a reflection of the congregation, and the congregation is usually a reflection of the pastor.

You rarely, if ever, see a good pastor linked with a bad congregation or a bad pastor shepherding a good congregation. They usually make each other what they are.

Pastors should improve with the years. I am still in the process of learning. It has taken years for me to understand my people. One failing in the average pastorate is that the pastor does not stay long enough to know and love his people.

The average pastor serves only three years at a church and then moves to a new field. There are I am sure, some people in those churches that it would take more than three years to get to know and love. Before they really get acquainted with a pastor, he moves and a new man takes his place. Consequently, some fine people never really have a pastor.

WHAT MAKES A PASTOR?

I believe that a pastor must have—number one—love for God, and number two, love for the people he pastors. You will not have to question his love for God; that will be tested in his daily life.

I love the people where I pastor. The longer I serve with them, the better I understand them and love them. My first obligation to God and to them is for me to be true to the Word of God, both in practice and in precept. I must preach the Word and clearly point out the way.

I must take stands on issues, uphold right and denounce wrong, but I must be able to reach down and help those who have fallen. It is one thing to hate sin, but another to love the sinner and want to help him get saved and get his life straightened out.

It is easy to take a "holier than thou" attitude that makes it difficult for people to communicate with the pastor. I realize how hard it is for one of my people to come to me and admit he has failed, that he has sinned and needs help.

I do not want to make it harder for them by being unapproachable. I want to make it easy for the person who has fallen to seek my help.

One of the greatest blessings is to counsel and pray with those who seemingly cannot find a way out, and then have them thank you for your help and understanding.

We are too quick to cast out and cast down those who make mistakes. Some of our greatest workers and devoted Christians are those who have picked themselves up from failure and gone on to find forgiveness from God.

Most of these give credit for their success to a godly pastor who understood their needs and helped them. My desire is to be that kind of pastor.

I not only want to share the burdens and problems with my people, but I want to share in their happinesses. A child's first day at school, a young man's first job or car, a young lady's engagement, a man's new job, a new baby—my people share these with me.

I take a genuine interest in all these things as if they were all my children and it is my responsibility to look after

them. One thing that helps me in the pastorate, is that I genuinely love people.

THE UNENDING OPPORTUNITY

Another reason why I am a pastor is that I want to serve. First, I want to be of service to God. What better way to serve God than by serving and helping people? The pastor who grumbles about being used or how much he has to do will soon find himself of little service to his people and to God.

There are some things that only the pastor can do. The weddings, the funerals, the counseling, the hospital visits, the door to door visitation are just a few of the things that the busy pastor confronts every day.

The modern pastor is expected to do all these things and more each week, and then when Sunday rolls around, be able to preach messages that would wake up Rip Van Winkle and save every sinner in church.

The average member does not realize how much time the pastor must spend in prayer and study each week in order to preach on Sunday. A hashed over, re-made message should never be offered to people on Sunday. My people have had a hard week, and many of them need spiritual food. I must give them fresh loaves from the Master's oven.

My problem is finding time to really devote to prayer and study of the Word. I have learned from experience that if I do not take time to get alone with God, it will tell on me when I go to the pulpit. Greatness is not in the pulpit, but in the study.

I am like most pastors in that I want to do a good job. I don't want to just get by; I want to do the very best that I am capable of doing. I want my people to be proud of me, to respect me, to love me, but most of all to work with me.

I believe that to be a godly pastor is one of the greatest callings in the world. I would not trade places with anyone as long as I know that I am where the Lord wants me. ▲

ABOUT THE WRITER: Reverend Jack L. Rollins pastors Forestdale Free Will Baptist Church, Birmingham, Alabama.

Why I Am A Free Will Baptist



By Ralph Staten

The Christian principles, sentiments and usages which we Free Will Baptists hold make us different in spiritual complexion from most of the extant denominations.

Some are distinctly peculiar to our history such as autonomy and independence of local churches, a regenerated church membership (rejecting infant baptism), competency of the soul under the Spirit in freedom of choice, perpetuity of teaching and sentiments as held by great church leaders from apostolic ministry to present day and perseverance in preservation by grace through faith.

No sectarian movement, so-called restoration movement, charismatic or any given movement can exclusively be that body of blood-bought believers throughout all generations or centuries from the apostolic days to this very now. They are either too young or too small in number.

Church historians accord Free Will Baptists a place in the blood line of the Lamb. Those holding such tenets through the centuries have been known under different titles such as Christians, Montanists, Novationists, Donatists,

Paulicians, Waldenses, Albigenses, Anabaptists, Mennonites, General Baptists, Free Will Baptists.

Free Will Baptists have a glorious heritage. It has been one of dreams, dungeons and diadems. Through the long line of generations or ages from first century until now, Free Will Baptists, as we know them today, have had an important role in giving glory to Christ in the Church throughout all ages. We have gallantly stood for the Book, the Blood and the Bride.

Our basic distinctives have been chronicled on pages of church history as standing for the supreme authority of the Bible and its sufficiency as our rule of faith and practice. We have stood for the competency of the individual soul in its direct approach to God, the absolute separation of church and state, believer's baptism in water by immersion, the complete independency of the local church and its voluntary interdependence in associated fellowship with other Free Will Baptist Churches.

Due to poor record keeping, the history of Free Will Baptists in this country in many areas has been difficult for church historians to collect and fairly appraise our moorings and true image. We have been a refuge for many disgruntled Baptists of other

brands and other denominations. Too, we have lost many who were weak in faith to the Calvinists, Campbellites, and Cultists.

Just to say, "I Am A Baptist" is not enough. There are many brands, wings, splinters, branches, breeds and kinds of Baptists. All claim to be scriptural in doctrine and practice.

Most of them will not fellowship in a convention, conference, or associational capacity where wide and different views are entertained. Some as sister churches will not have intercommunion at the Lord's table.

In this study I am stating, besides being a Christian, why I am a Free Will Baptist.

BECAUSE OF A PLACE

My father, I. C. Staten, was a Free Will Baptist deacon most of my boyhood life in the Liberty or Alice Brooks Free Will Baptist Church near Pochontas, Arkansas. I had a home life with a Free Will Baptist atmosphere, because my father was a man of strong conviction in our tenets.

I learned early in life what it was not only to be a Christian, but as well a Free Will Baptist adherent. This influ-



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ence, no doubt, had an important role in my decision.

BECAUSE OF A PROFESSION

I was converted at the age of 17 during a revival meeting conducted by Preachers Shoffitt, Tucker and Shelton. Instilled within me was the desire to search the scriptures. As pupil, learner and student of the Word, I became interested in church history. This involved a study of my parents' religious affiliation.

In the end it had its weight on my final decision to not only become a Christian identified with the Free Will Baptist movement, but to remain with them because of their distinctive beliefs in light of what others held. This I have done through my nearly 50 years of public ministry.

Just being a believer in Christ and coming into possession of a general knowledge of the Bible and the tenets generally held by other movements, somehow led me to cast my lot with the camp of Free Will Baptists.

BECAUSE OF A PASTOR

I have had many pastors in my life time. The one who had the most to do with my stance as a Free Will Baptist was Elder G. W. Million. He had been a public school teacher and polemist. He co-authored *Brief History of Liberal Baptist People* (Million and Barrett). The word "liberal" refers to free communion at the Lord's table—open communion Baptists as opposed to closed communion Baptists—communion of the saints and not a sect.

I purchased a copy of this book. The substantiated facts convinced me that General or Free Will Baptists were among the lineal descendants of the first Baptist Church in England, planted in 1611 by John Smyth and the first Baptist Church planted in America by Roger Williams in 1639 at Providence, Rhode Island.

From these accounts of church history, including other Baptist church historians, I was convinced that Free Will Baptists did not spring from either wing of the Particular Baptist split of 1832 resulting in the Hardshell and Missionary Baptists. Our history pre-

ceded theirs in name and doctrine.

BECAUSE OF ITS PRACTICES

The organizational practices generally followed by Free Will Baptists in polity or government is of her people, by her people and for her people. Of the local church there is the expressed authority in independence and autonomy of its operations of internal affairs, and voluntary fellowship of churches in district, state and national organizations.

Ordinances of the New Testament are maintained. Orderly business meetings are conducted. Ordination to the ministry of God-called men under official arrangements of an ordaining council follows a New Testament pattern.

Our polity is what we know to be congregational as was the early English Baptist churches.

Some have adopted a connectional-episcopal or presbyterial form of government. This is a digression from the policy of the early English Baptist Churches and New Testament practices.

BECAUSE OF A PROGRAM

The program of Free Will Baptists is a program of action for the individual, the local church, the district, state and national associations. I am convinced that this program is just as surely and soundly based on the teachings of the New Testament as are the doctrines which we believe, teach, preach and practice.

Abel had a program, else he would not have been at the right place at the right time with the right offering. Enoch evidently had a program—walking with God. Noah had a program—God given, building the ark after a certain pattern. So did Abraham, Isaac, Jacob, Moses, Joshua, David and on and on across the centuries.

The Free Will Baptist Cooperative Plan of Support encompasses the most strategic areas of the different fields of our operation. To this program of operation, I have committed myself. It meets the need of our "Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth."

In 1910-11 we should have learned a

lesson of foreign entanglements. We were not and still are not members of the National Council of Churches. We do not identify ourselves with any modern charismatic movement or any so-called ecumenical movement.

Our program is of, by and for the people. We may forget it momentarily, but basically our whole concern is for all the people, not budgets or buildings, sects or statistics. I take pride in the world-mindedness of our Free Will Baptist people.

Our missions program is not window dressing. It is a serious commitment, and I could not be happy in any society which renounced it. Perennial evangelism, perpetual visitation, unceasing instruction demand a training program.

I am fully convinced that our program is an expression of voluntary response to the leading of the Holy Spirit. It may not be a perfect program due to our imperfect response, but the program is clearly outlined and commanded in the New Testament—evangelism, enlistment, stewardship, benevolence, education, fellowship and all the other blessed expressions of Christian discipleship.

BECAUSE IF A PECULIAR PEOPLE

We understand that if we and others obey the voice of the Lord and keep His covenant, we can be a peculiar people as a treasure unto the Lord above all people and unto him a kingdom of priests and an holy nation (Exodus 19:5; Deuteronomy 14:2).

Free Will Baptists do not claim a monopoly on the church purchased by the blood of Christ. For this reason we practice intercommunion in showing the death of Christ till He come. We believe in the communion of the saints and not of a sect (just local church only). We accept into our fellowship those who are saved, whether they were immersed by a Free Will Baptist or some other brand of Baptist. Likewise we do also with other movements.

In observing the Lord's Supper at the Lord's table at the Lamb's worship hour, we do not exclude other redeemed people of God. For this reason we are known as "free or open communionists" and not "sectarian or closed communionists."

Some of our brethren may have misread Titus 2:14 and think it says, "A peculiar people, jealous of the good works of others." I cast my lot with the communion of the saints and not the communion of a sect.

Thus I am not a Free Will Baptist because I think that they are the only Christian group in the world. Beyond a doubt, many others belong to Christ. Born-again Free Will Baptists are not the only Christian group, but are a Christian group. I could wish every Christian in this day were a Free Will Baptist.

We are not a perfect people, with a perfect personnel, promoter of only practical projects. While we have not reached the ideal of perfection, it is my fixed conviction that Free Will Baptists as a whole are more like the original New Testament Church than any other religious group. On that premise anew, I state my preference and declare my loyalty.

By these distinctive principles Free Will Baptists have been a peculiar people, not in the sense of being odd, but in the sense of being different in what we have believed. For these conceptions Free Will Baptists have been persecuted, and by them they have been identified.

Because they have been a peculiar people, persecuted people, pioneering people in the life of yesterday and have left a glorious heritage through much labor and many hardships, these principles must be preserved in the life of today.

Because of so many others of the same mind there comes a high sense of holy calling and an awareness of a Divine mission. Free Will Baptists are anchored to the Book, but they are not bound to the many superfluous traditions that are not Bible based. Their eyes are ahead. Their motto is not "Back to Christ" but "On to Christ."

BECAUSE OF A PROJECTED PRINCIPLE

I believe in the principle of soul competency. When an individual turns to God by faith in Jesus Christ, he has direct access to the grace of Almighty God without dependence upon an intermediary, whether priest, ceremony, organization or creed.

We believe in individual responsibility to God for the performance of his duty. He has the freedom to read and interpret the Bible for himself.

We would not for any consideration, baptise infants or force our own children into our churches. We have a deep conviction that in matters of faith, practice, polity and interpretation, the Free Will Baptist position is in harmony with the New Testament teachings.

In the principle of soul competency there is an axiom that to be responsible the soul must be free and all men have an equal right in access to God. We declare our belief in a free church in a free state.

The Bible is the all-sufficient guide of faith and practice. Each individual claims the right to interpret the Bible for himself under the guidance of the Holy Spirit. The competency of the soul rules out infant baptism and all forms of proxy religion.

Each individual must repent, believe and obey for himself, without intervention of parent, priest or sacrament. No doubt, one of the most risky acts of God was to make man a free moral agent. It was dangerous, exceedingly dangerous unto death. As dangerous as it was, God made man free.

Such freedom is God given. No system, no government, no ruler, nor power of any kind can interfere or be allowed to take away the liberty and freedom of any soul. We desire the same freedom for others that we claim for ourselves, without interference or coercion from any source. We respect the freedom of those who differ with us.

The principle of freedom of conscience insists upon a free church in a free state. The principle of voluntariness binds men and women of the same mind together to accomplish common goals.

We voluntarily join the church and enter into the many aspects of its ministry at home and abroad. We voluntarily associate ourselves in the area where we live with the groups of like faith in an association for the furtherance of the kingdom of God in that area.

The association, conference, convention have no legislative or judicial power. All the bodies are deliberative bodies. We cooperate because we are of the same mind and heart in these

vital matters pertaining to the kingdom of God, and not because of coercion. A church should have the right to cooperate or not to cooperate, as it is led by the Holy Spirit.

In the competency of the individual soul before God, all Christians are priests of God now on equal footing before God, by going directly to God in prayer, having made a careful study of God's Word, and this without needing the direction of any human being.

No ruling of an association, conference or convention is binding upon a local church unless the members of that congregation make it so. No man, no church, no priest, no parent can stand between a human soul and his God. Many may give us guidance, encouragement and help, but no one may stand between us and the Divine object of our worship.

The individual saved soul is competent to do business directly with the eternal God.

This makes it more why I am a Free Will Baptist by conviction today. Had I been reared under other circumstances but had the occasion to study Free Will Baptist beliefs in comparison with others with an unbiased mind, I am certain that I would have been a Free Will Baptist by choice.

I believe profoundly in freedom: the freedom of the individual, the freedom of conscience and the freedom of men in a democratic society. This principle of freedom I would not surrender for any consideration.

Thus we hold that each person must act and speak for himself when he becomes of age. No man is to act as a proxy for another in the matters of religion. No individual, be he prince, potentate, priest or preacher can stand between any person and his God. On this principle I state my preference and declare my loyalty.

BECAUSE OF THE PRIESTHOOD OF BELIEVERS

The early churches, led and empowered by the Spirit of God and subject to no ruler but the Lord Jesus Christ, made no alliances with earthly emperors or kings. Jesus Christ—not any man—was the head of the church or



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churches. The churches were to hear what the Spirit saith.

Thus the priesthood of every believer was recognized and respected. The only high priest was Jesus Christ, not preacher, not pope not patriarch. We have no earthly priest to intercede for us. Every man can go to God as a born-again believer for himself.

The church is a living body of believers in Christ, indwelt and empowered by the Holy Spirit. It is not the church because of hierarchical order, privileged priesthoods, organic disciplines and maneuvering partisans.

A great peril lies in the division of the church into two groups: the priesthood and common people. Each Free Will Baptist is a missionary as good soldiers of Jesus Christ in an aggressive spiritual army.

To me, a human priest is an impertinence. Saving grace in the act of water baptism and sustaining grace in the acts of observing the New Testament ordinances are unthinkable.

Individual responsibility is the quality of all believers and equal authority of all believers, along with lack of gradations in the ministry, appeal to me as being both biblical and Christian.

Religion is a free, personal relationship between the human soul and God. In this realm nothing may intrude—no church, no hierarchy, no governmental decree, no established creed, no sacrament, no preacher, no priest.

The mercy of God and the grace of our Lord Jesus Christ are freely available to all believers. Our unity then is not that of artificial uniformity in the acceptance of humanly prescribed dogmas but of loyalty to Divine revelation.

The priesthood of all believers makes personal faith the means of access to God in Christ, and makes every Christian responsible for making the gospel known and for being an “under-shepherd” to seek the lost and to restore them to the fold.

Every born again believer becomes a “co-worker with Christ,” and each may experience the surpassing joy of being an ambassador for Christ, of entreating men in His name.

This means that one can hold in balance freedom and responsibility, churchmanship and evangelical ardour, conviction and response to the con-

temporary actions of the Spirit of truth, tolerance toward others and fervent devotion to the loyalties which Christ has committed to me.

In no other church body could I find in a greater measure this satisfying balance of essential beliefs and practices.

Why do we not have a priesthood? Because a priest is one who approaches God for another, and we hold that there should be no intermediary between God and man. Yes, this frowns upon episcopal and presbyterial type church governments. Whenever and wherever an earnest Christian gets down on his knees before God, there you have a priest, an altar and an acceptable sacrifice.

Why do we not have bishops and church courts? Because we do not believe any man is set in authority over another, or that any ecclesiastical body is competent to dictate to a local church. Elders or bishops are not to lord it over God's heritage, but be ensamples to the flock (I Peter 5:14).

BECAUSE OF A PRAGMATIC PREFERENCE

With maturing years I find my Free Will Baptist convictions deepening. They become increasingly enforced by biblical and theological studies, and through an increasing pragmatic understanding of what Free Will Baptists in general stand for within the Christian tradition.

The Lordship of Christ in the priesthood of believers delivers me from ecclesiastical tyranny of any kind, from state presumptions, from deceptive self-reliance, from creedal rigidities, from a religion which is deadened by traditionalism rather than enlivened by an ever-contemporary Holy Spirit.

The sufficiency of the scriptures gives authority to our pulpits, buoyant confidence to our pastors and people, constant standards for our church practices.

With this, my preference developed as I matured in my community and church. Living in a small community with intense denominational zeal and rivalry, I found myself compelled to defend my choice and my church. I read books on church doctrines, comparative religions and front line leaders of various movements.

Thus my unswerving allegiance to what I consider the four Free Will Baptist freedoms: Freedom from coercion of a creed, freedom from the coercion of ritual, freedom from ecclesiastical authority, and above all, freedom to break through a thousand professional interpreters to see the Master Himself, to look upon His gracious and compassionate ministry and to hear Him speak through His Word and Spirit.

BECAUSE OF A PARTNERSHIP

On July 25, 1943, I married Elsie Mae Lawless of Glenwood, Arkansas. She was a deacon's daughter from the Glenwood Free Will Baptist Church. Her grandfather Lawless was well known as a Free Will Baptist pioneer in that area. After seven years of seeing each other at the annual Arkansas State Association, birds of a feather flocked together.

Until she died on December 4, 1977, we lived on Free Will Baptist atmosphere. It was our breath as co-laborers for preaching and teaching the gospel of Christ. Because of her devotion and dedication to Christ and His Church, and because she was a strong adherent of Free Will Baptist tenets, it was a continued honeymoon for us.

She lived, sacrificed and died in that faith.

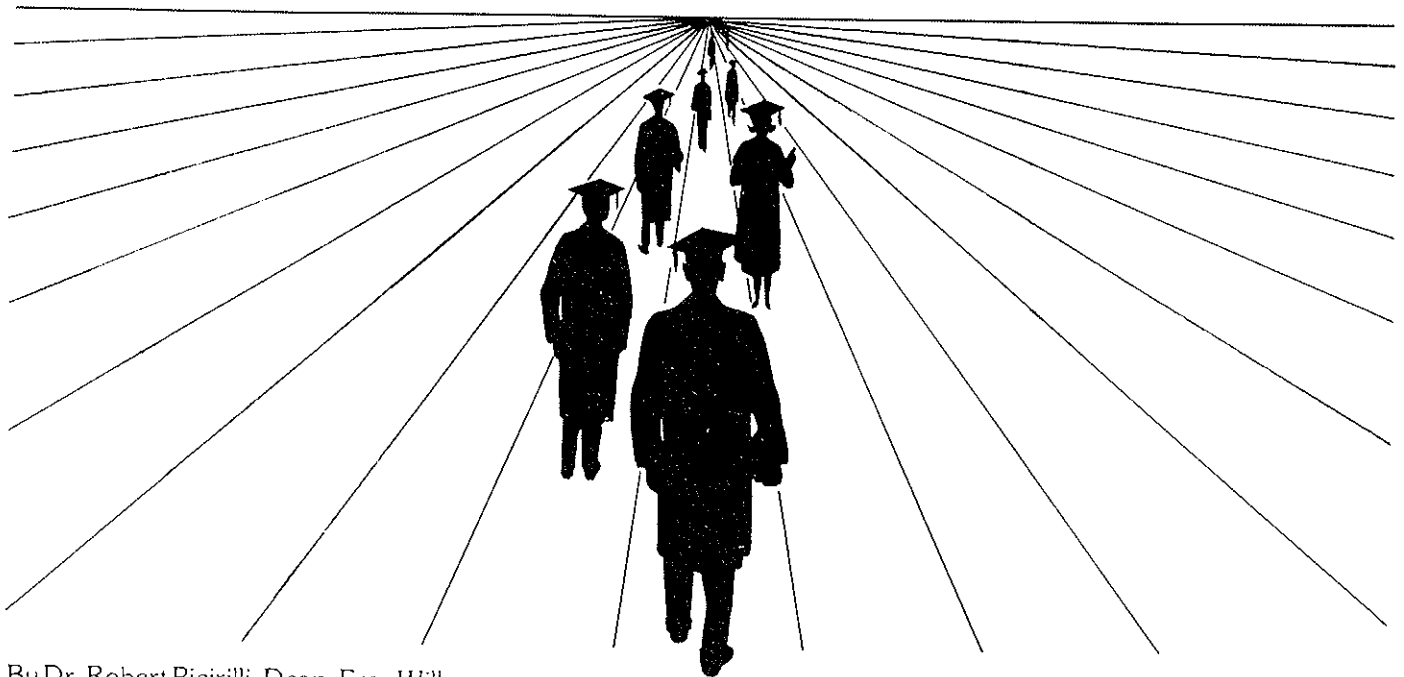
In our marital relationships, she was a jewel of consistency. In her there was nothing to deter me from being a Free Will Baptist. She was ever an increasing encouragement for my ministry among Free Will Baptists.

As others have said before me, for all the foregoing reasons, if I were not as a Christian, a Free Will Baptist, I would be ashamed of myself. ▲

ABOUT THE WRITER: Reverend Ralph L. Staten has served with distinction in Free Will Baptist ranks. In the 48 years since his ordination, Rev. Staten has held positions of responsibility from local pastor to National Moderator. He is a member of Wooddale Free Will Baptist Church, Knoxville, Tennessee.

A Free Will Baptist Graduate School

A Dream Come True!



By Dr. Robert Picirilli, Dean, Free Will Baptist Bible College

A Graduate School of our own: The dream is a step closer to reality. At the National Association convention in July, FWBBC president Charles A. Thigpen made the announcement: We begin in the fall of 1982.

The idea has been with us for some time. In 1959, for example, a committee was charged by the National Association to "explore the possibility of establishing a Free Will Baptist Seminary and report back with their recommendations at the next session of the National Association."

That committee—Ralph Lightsey, Dale Burden, Herman Hersey, James Earl Raper, and I—reported the following year. The situation was bleak: at that time, for example, there was only one person in the entire denomination

with an earned doctorate in biblical/theological studies. Hopes were shelved for awhile.

The flames were officially rekindled in the '70's, when people began to talk about it again. In 1976 the FWBBC Board of Trustees recommended to the National Association that the college's administration make a feasibility study during the 1976-77 term. The National Convention approved, at the same time appointing its own committee to make a separate and independent study of the question.

Consequently, two reports came to the assembly at the convention in July 1977, both recommending essentially the same things.

The college's report ran to 29 pages and concluded with three recommendations: (1) that the National Association endorse the concepts outlined in the report; (2) that FWBBC be author-

ized to work toward the establishment of a graduate division (with no definite dates projected); and (3) that the college also be directed to make a further study and report no more than three years from that date (1980).

The independent committee—Melvin Worthington, Dale Burden, Jack Williams, Millard Sasser, and William Mishler—recommended a more specific time frame. The result was that the National asked the college to proceed with plans, setting 1980 as a target date.

At each succeeding convention, we have reported progress in our plans. During the 1979-80 term we notified the office of our accrediting association (as required for major changes in our program) of our plans. No problems developed there. At the spring meeting of the Board of Trustees, Dr. Thigpen



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recommended that we set the fall of 1982 as the opening date and proceed with our plans to make that a reality; the Board approved.

A Monumental Announcement

And so it came to pass on Wednesday, July 23, 1980, that Dr. Thigpen announced to the National Association that we intend to begin classes in the fall of 1982. The seriousness of the occasion was marked by a special prayer for God's wisdom and help.

The response was good: surely the warm and thankful words of Brother E. E. Morris expressed what many more felt. And many questions in the halls revealed the depths of interest.

Especially important was the financial response. Dr. Thigpen indicated that we need to raise \$250,000 for the graduate school during the two years between now and the offering of the first classes. This money will go primarily for the providing of a building for the graduate division, for faculty salaries (since we do not expect enough tuition income for that purpose), and for strengthening the college's library.

In an unusual move, Dr. Thigpen distributed forms asking for individuals and churches to pledge \$1,000 and to fulfill the pledge by the fall of 1982. Some \$40,000 was pledged by the time the convention was over.

Most of the immediate questions are about the nature of the program planned. While we have not tried to develop the details, the broad outlines of a curriculum have begun to take shape. We will begin with one basic program and make variations and additions in subsequent years, depending on demand and enrollment.

The first program will be for ministerial students. Our basic purpose will be to give better preparation to the man who is about to enter a pastoral ministry.

Originally, we preferred the idea of a two-year degree, and that idea may still be developed in the future. But we will begin with a one-year program,

requiring 30 semester hours. We believe we can attract more students this way, and we are sure it will cost less to provide a faculty for a one-year program.

The program will lead to a master's degree, with the exact wording yet to be determined: perhaps a "Master of Arts in Bible" or something similar.

Our Plans For The Program

In content, three main areas are presently being contemplated. These (not necessarily equal in importance or in number of hours in the curriculum) are:

1. Biblical/theological studies:

advanced Bible introduction, Bible exegesis, biblical theology, systematic theology, biblical languages.

2. Professional/ministerial studies: church administration, counseling, preaching (especially expository), church building.

3. Other/academic studies: apologetics, church history, contemporary thought.

Specific courses have not yet been designed, but these are the main areas that will be reflected in the courses. The entire program will be built on the assumption that the student has already had the equivalent of an undergraduate Bible major.

Those who enroll without this (for example, a graduate of a secular university with some other major) will have to spend a year taking undergraduate courses at FWBCC before beginning the graduate program.

We have also given thought to the pattern of instruction. At present we are thinking strongly about a four-day week, with classes Tuesday through Friday (thus helping those who preach on weekends). Perhaps all courses will be five-hour courses, meeting all four days. Then the full-time students would take three courses each semester, while others could take two courses or one (and take longer to graduate).

Teaching these courses will be a faculty entirely distinct from the college faculty—100 percent so, as soon as possible. The graduate division will also have its own (teaching) dean, answerable to the board through the college president.

All the graduate school faculty should possess earned doctorates. Our intention is to begin a three-man faculty, including the dean.

In the matter of physical facilities, we envision a separate building to house the graduate school. Included in that building will be quarters for single men who wish to reside there—although that will not be required, and we expect many of the students will be married.

The building will probably also provide a classroom or two, faculty offices, and a lounge; but full details have not been developed. For the immediate future, the graduate students will use all the rest of the college's regular facilities: library, dining hall, gymnasium, and so on.

There are other questions. Will we have an external program for men already in the pastorate? Probably, but not to begin with. We believe an external program should be built on the foundation of a solid residential program.

Will we publish a journal? That is definitely in our plans. One of the ministries of a graduate school will be to provide stimulation and a forum for current thinking to all our alumni and ministers, not just for students enrolled.

What about finances? We have not yet set costs, but we will keep them reasonable. The graduate division of the Bible college will be supported by gifts to the college, just like any other part of the college's total program.

Even so, we need to raise special gifts for the graduate school since the cost of operating it will add some special expenses to the cost of operating the college.

Do We Need A Graduate School?

The most important question is this: Do we really need a graduate

school? How will it benefit us? The answer to that is exactly the same as for any other educational efforts we make: the better prepared a person is, the more effective that person's ministry will be.

While the numbers have not been great, we do have some graduates of our college programs enter seminaries or graduate schools every year. To put it simply, we can do a better job of preparing Free Will Baptist pastors for Free Will Baptist pulpits than other denominations' schools can.

Sure, the wrong kind of education can hurt us—at any level. But that is no reason to fear the right kind of education. Ignorance is every bit as harmful. A fundamental graduate school can add much to the knowledge and readiness of a man for a pastoral ministry.

There is only so much we can accomplish in four years. Our graduates sometimes say they wish they had more. A graduate school will permit us to do a little more. We need the best qualified ministry we can afford.

We need, for example, an even better level of preaching the Bible in our pulpits. Our pastors always need more skills in such things as church administration and counseling. Such a list could go on. Our goal for this first program is quite simple: whatever knowledge and abilities are needed in the pastorate we want to help our students develop as much as possible.

We can't help but benefit, as Free Will Baptists, as the level of understanding and skill in the ministry is raised.

More than words will be needed if this venture is to be successful: prayers, money, students, and enthusiastic support are required. The signs are that these are forthcoming. An idea that began to be explored in 1959 is about to become a reality.

With God's blessing, the Graduate School of Free Will Baptist Bible College will prepare even better preachers than have been prepared before. ▲

Reprinted from the Free Will Baptist Bible College BULLETIN, September/October, 1980.

Special Features of the

Graduate School

- A one-year program for ministers leading to a master's degree.
- Special campus housing for unmarried graduate school students. (Graduate students will not be required to live on campus.)
- A special faculty, with the advance

training and skills required by graduate students.

- A theological journal to be published as a ministry of the graduate school.
- Some FWBBC facilities at the disposal of graduate students (library, gymnasium, dining hall, etc.).

Pray For the Graduate School's Needs.

- STUDENTS: Ask God to direct those of His choosing to seek the advanced training graduate school will offer.
- TEACHERS: Pray for those who will teach in the graduate school, and for others who should be preparing to teach in it later.
- PROPERTY: Pray for the provision of the physical facilities the graduate school will require.
- PLANS: Pray for God's direction as the actual contents of the graduate program are finalized.
- FUNDS: Ask the Lord to supply the \$250,000 that will be needed if the graduate school is to open in 1982.

FOUNDERS CLUB

To help begin the graduate school, enclosed is my gift of:

- \$1,000 (Founders Club)
- \$500
- \$100
- \$50
- \$25 Other: _____

Name _____

Address _____

City/State/Zip _____

**SEND TO: Graduate School,
Free Will Baptist Bible College, 3606
West End Ave., Nashville,
TN 37205**



FREE WILL BAPTIST

newsfront

OHIO SLATES FEBRUARY RETREAT

BIG PRAIRIE, OH—The annual Ohio Ministers'—Laymen's Retreat meets February 3-5 at Big Prairie, according to Ohio Promotional Secretary Alton Loveless.

Speakers for the 1981 retreat are Kentucky educator Dr. J. D. O'Donnell and Kansas pastor Rue Dell Smith.

O'Donnell, president of Bethel Bible Institute in Paintsville, Kentucky, will address the men on the subject "Persuading Men to Christ." Dr. O'Donnell's

varied ministry in the denomination includes six years as Moderator of the National Association, several pastorates, presidency of Oklahoma Bible College (now Hillsdale FWB College), and editor of Sunday School curriculum for Randall House Publications.

Rev. Smith will speak on "Christian Stewardship." He pastors New Hope Free Will Baptist Church, Merriam, Kansas, and is a member of the National Association's Executive Committee.

MINISTER LEAVES DENOMINATION

GLENNVILLE, GA—The South Georgia Association took action concerning a local minister and requested that their decision be published in **CONTACT**, according to Clerk Wayne Patton.

The two paragraph summary regarding Rev. A. C. Truluck, former Georgia Executive Secretary, is printed in its entirety:

The South Georgia Association of Free Will Baptists at its Quarterly Conference on October 25, 1980, voted to disqualify Rev. A. C. Truluck as a Free

Will Baptist minister of the South Georgia Association of Free Will Baptists.

Rev. A. C. Truluck stated the following in his letter to the South Georgia Association: "It has become more and more apparent over the last several years that my ministry has become very limited among Free Will Baptists, and below our potential and desire. This change has come about through unfortunate circumstances which I regret very much. Because of this, I had to come to a point in my ministry that I was willing for the Lord to re-direct me in my ministry. He has done so by directing me into the Missionary Baptist Denomination."

CHRISTIAN HOPE, PARADE FLOAT THEME

GREENBRIER, AR—Members of Greenbrier Free Will Baptist Church, Greenbrier, worked a full week assembling more than 4,000 paper flowers for their float with the theme "Christ For the World," says Pastor George Harvey, Jr.

Harvey said the Greenbrier float was one of only two with a religious theme entered in the 1980 Faulkner County Fair and Livestock Show Pa-

rade.

In other activity, the Arkansas Church conducted its first ever Vacation Bible School, with an average attendance of 39.

Harvey, in his first pastorate, served as a deacon in the Pleasant Valley Free Will Baptist Church, Warren, Arkansas, before answering the call to preach and subsequent ordination.

PASTOR SPARKS PRISON REVIVAL

STARKE, FL—Free Will Baptist Pastor Roger Duncan began revival services at the Florida State Prison one week after Death Row inmates killed a correctional officer and seriously injured two others, prison officials reported.

Supervising Chaplain Dr. Graeme A. Savage said Rev. Duncan, pastor of First Free Will Baptist Church, Tampa, "came to the prison at a time of great need and ministered in the name of Christ."

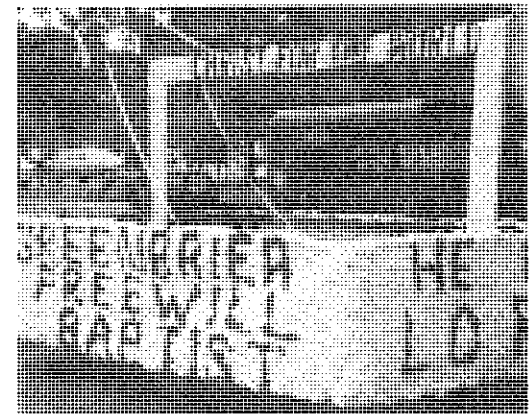
Duncan conducted four services in the prison chapel October 22-25, 1980. Dr. Savage said, "Brother Duncan was able, immediately, to establish a genuine rapport with the inmates . . . He spoke as a man to men. Each night several inmates responded to the invitation."

Another dimension of Pastor Duncan's successful prison outreach was his music. He played a guitar and sang, then persuaded the inmates to sing along with him.

Duncan visited the 150 men on Death Row. He encouraged some who have become Christians since being sentenced and witnessed to others marked by bitterness and tension.

Chaplain Savage said that some of the men who heard Reverend Duncan speak had been tear-gassed the previous week as a result of the outbreak of violence which killed one officer, almost killed another, and severely burned a third officer when materials were thrown on him by an inmate.

Thirty-three year-old Roger Duncan was converted at the age of 10 and ordained to the ministry in 1970.



BETHEL SETS RECORD ENROLMENT

PAINTSVILLE, KY—The ministry of Bethel Bible Institute centered in Paintsville, continues to grow, according to President J. D. O'Donnell.

Fall enrolment in courses taken for credit topped the 160 mark at six locations. "This good enrolment demonstrated growing interest in the work of the Institute," O'Donnell said.

The purpose of the Institute is to assist local churches in training Christian workers. Branches of the Institute are now set up within easy driving distance of 80 percent of the Free Will Baptist churches in Eastern Kentucky where most of the Kentucky Free Will Baptist churches are located.

Week-long institutes at individual churches between sessions make training available for all churches in both the Kentucky State work and surrounding areas.

This fall branches of BBI are located in Paintsville, Ashland, Louisa, Harold, and Kenova (West Virginia). The largest enrolment continues to be in the Paintsville area.

Students enrolled at the Paintsville branch come from 14 churches, four Free Will Baptist conferences and two other denominations. Students are enrolled from every conference in Kentucky except one.

CHILDREN SHARE IN GROUND BREAKING

SOPHIA, WV—Children from the Sophia Free Will Baptist Church, Sophia, joined with adult members on October 26, 1980, to launch ground breaking ceremonies for the new home of Sophia Christian Academy (SCA).

Primary, junior and teenage youth were told by Pastor George Smith that it was important for them to be involved in every area of church life, especially the new building program for SCA. The Academy, grades kindergarten through 12, uses the Accelerated Christian Education (ACE) curriculum.

Construction began two months ago

on the all-purpose building to house SCA. The two-story building will contain a cafeteria, classrooms, library, an olympic-size basketball court, and space for other indoor sports.

Pastor Smith said that overwhelming community response necessitated expanding present SCA facilities. The congregation hopes to draw students and support from area churches.

Four plaques are to be placed in the new building bearing the names of individuals or churches who give \$1000, \$500, \$50-500, and those who volunteer their time to erect the building.

WNAC SPONSORS "LADIES ONLY" CONTEST

NASHVILLE, TN—The ninth annual Woman's National Auxiliary Convention Creative Writing Contest offers Free Will Baptist women opportunities to be published in four categories, according to WNAC Executive Secretary Cleo Pursell.

The contest, open to WNAC members only, will accept entries in the areas of poetry, plays/skits, articles, and programs. Deadline for all entries is March 1, 1981.

Articles and programs must be suitable for publication in WNAC's magazine, *Co-Laborer*. Awards in all four categories will be: first place—\$25;

second place—\$10; third place—books; fourth place—honorable mention.

Entries will be judged on originality, content, interest and suitability for Woman's Auxiliary work.

Manuscripts must be typed and double-spaced with the writer's name and address in the upper left hand corner of the first page.

Please send the original and one copy to:

WNAC Writing Contest
P.O. Box 1088
Nashville, TN 37202

MISSISSIPPI CHURCH DOUBLES ATTENDANCE

MANTACHIE, MS—Fawn Grove Free Will Baptist Church, Mantachie, saw attendance leap to 135 in a four-month period last fall, according to 24-year-old pastor, Phil Davis.

Reverend Davis, the church's first full-time pastor, moved to the Mississippi community in July, 1980. Within 120 days, 17 new members were added and 12 people were saved.

In addition to doubling Sunday morning attendance, Davis says Sunday evening and Wednesday evening services average 110 and 70 respectively.

Fawn Grove Free Will Baptist Church is less than five years old. The group had a new parsonage ready for move-in when Reverend Davis arrived last July.

Davis, a 1978 graduate of Free Will Baptist Bible College, is in his first pastorate after serving two years as associate pastor in Cordova, Alabama.

PASTOR ENDS 13-YEAR STUDY

BAKERSFIELD, CA—Reverend Claude Hames, pastor of First Free Will Baptist Church, Bakersfield, concluded a 13-year verse by verse exposition of the Bible on October 12, 1980.

The lengthy series, begun in 1967, started with the New Testament and ended with Malachi. Pastor Hames provided an introduction to each book of the Bible which included the author, recipients, date, purpose and key verse.

Participants were given an outline for each book which was then followed by detailed verse by verse analysis. Much of Reverend Hames' teaching took place in his Sunday Evening Pastor's Class which averages 70 in attendance.

Hames is a member of the National Home Missions and Church Extension Board. He has been active in the California State Association, having served as moderator of the Southern Association and on the California Christian College Board of Trustees.



DEPARTMENT WRITING CONTEST OPEN TO ALL FREE WILL BAPTISTS

NASHVILLE, TN—The Free Will Baptist Sunday School and Church Training Department is sponsoring its fourth annual Writers Contest according to Dr. Roger C. Reeds, general director.

The 1981 contest has seven categories. The contest purpose is twofold: (1) to give opportunity for expression and recognition of creative writing

skills, and (2) to develop and/or discover latent and/or new talent within the denomination.

Deadline for all entries is March 9, 1981. Entries and a \$10 registration fee per entry should be sent to: Dr. Malcolm C. Fry, Writers Contest Director, P.O. Box 17306, Nashville, Tennessee 37217.

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 typed, or they will not be considered. Each typed 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 number of words in the entry, are to be placed in the upper right-hand corner of the first page.

Please adhere to requirements listed under "CATEGORIES" as to length of each entry in the seven categories.

4. Entries must be postmarked no later than March 9, 1981. Entries postmarked after March 9, 1981, 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.

All entries become the property of Free Will Baptist Sunday School and Church Training Department.

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*—space, time and priorities permitting.

CATEGORIES

1. *Exegesis/Sermon*. Each exegesis should develop a brief scriptural passage, not to exceed 15 verses. Each entry should be at

least 10 but not more than 14 pages in length.

Outlining is suggested, but not mandatory.

2. *Short Story*. A short story should not exceed 14 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 subjects are acceptable. These should be short enough to be published in usual tract format; not more than six pages.
5. *Play/Skits*. Not to exceed 14 pages in length. 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 and guides to practical Christian living. Length not to exceed 50,000 words.
7. *Art/Visuals*. In this category, any *one* of the following would be acceptable: a painting, drawing, poster, or slides adhering to the main principles of element and design.

CRITERIA

Entries will be judged on 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—\$35
- Second place—\$20
- Third place—\$10
- Fourth place—Gift

DIRECTORY UPDATE

KANSAS

Howard Hensley to First Church, Wichita from First Church, Pochontas, AR

KENTUCKY

Johnsey G. Collins III to Raccoon Church, Greenup
Edward Hutchinson to Route 60 Church, Kenova, WV from Raccoon Church, Greenup
Jack T. Woods to Grayson Church, Grayson from Emmanuel Church, Lloyd

MISSOURI

Jimmie L. Tolbert to First Church, Flat River from Whittaker Church, Whittaker, MI

MISSISSIPPI

Phil Davis to Fawn Grove Church, Mantachie

OHIO

James Cox to Miamisburg Church, Miamisburg from California Christian College, Fresno, CA
William Chadwick to North Church, Columbus from Dailyville Church, Waverly

OKLAHOMA

Othel T. Dixon to First Church, Lexington

SOUTH CAROLINA

Mirchael Jones to Jefferson Road Church, Sumter from Grace Church, Lake City
Mike McAuley to St. John Church, Patrick
Mike Haynes to Little Bethel Church, John-sonville

TENNESSEE

Steven Hasty to Head's Church, Cedar Hill from First Church, Grand Rapids, MI

OTHER PERSONNEL

David Thomas to Central Church, Royal Oak, MI as minister of youth and pastoral apprentice from Liberty Church, Durham, NC as youth director



Currently . . .

First FWB Church, Raleigh, NC, conducts four simultaneous worship services each Sunday morning according to pastor **Randy Cox**. While the adult congregation is in the church auditorium, three children's services run concurrently. They are Primary I, (K4 through first grade), Primary II (second and third graders), and Junior church (fourth through sixth graders).

A new pastor was called at **First FWB Church, Wichita, KS**. The day after Pastor **Howard Hensley** moved into the parsonage, the church sold it. Not to worry, however, they then purchased a larger parsonage. Hensley smiled when he asked members if they were trying to tell him something.

First FWB Church, Topeka, KS, set a new attendance record of 122, according to Pastor **Gary Elder**. The record was set August 17 and was followed on August 24 by the baptism of five adult converts.

CONTACT welcomes **The Immanuel Messenger** weekly publication of **Immanuel FWB Church, Durham, NC**. **Bobby Bazen** pastors.

Here's another new pastor story. After calling **Ron Young** as pastor at **First FWB Church, Salinas, CA**, members were elated when six Sundays later attendance blossomed from 130 to 200. Pastor Young has engaged in a vigorous teaching program in homes of couples. He says he is teaching 10 new couples at this point.

Free Will Baptist Pastor-At-Large **John H. West** has begun a Monday evening church administration institute at **First FWB Church, Tulsa, OK**. West says the classes are designed to help young preachers, deacons, teachers and other church workers. He provides the one-hour classes at no charge for those who attend. Classes began October 20.

Officials at **Shiloh FWB Church, Bristol, VA**, confirmed that on the eighth anniversary at the church for Pastor **Walter Statzer**, membership had increased from 92 to 225, while weekly offerings surged from \$101 to \$730.

First FWB Church, Erwin, TN, rented the Skate Inn and filled it with 80 skaters and 20 on-lookers as an outreach activity for the congregation. Pastor **Howard Messer** says the unusual format is working. The group skates to gospel music, then for 30 minutes the word of God is preached with the intent of people getting saved. At one of the meetings 11 skaters came forward for counseling; eight were saved and three rededicated their lives.

The **Faith FWB Church, Milan, IL**, purchased 11 acres at just under \$40,000 on which to build their 42 x 96 foot building. Pastor **Jim Summerson** said the structure will have a full basement and include a 308-seat auditorium, 15 classrooms and two offices.

Missionary **Lynn Miley** received \$5000 in offerings and faith commitments from members of **First FWB Church, Dothan, AL**. **Jim Turnbough** pastors.

Attendance of **Concord FWB Church, Concord, CA**, dropped to seven before **Ron Wood** was called as pastor this summer. This group has since received 21 new members and reached a three-year high of 51 in attendance. Pastor Wood said the group began publishing a 16-page magazine, *The Diablo Valley Herald*, as a means of reaching the densely populated Bay Area.

The 1980 Layman of the Year award of **First FWB Church, Moore, OK**, goes to **James Stephens**. Stephens is Sunday school superintendent and serves on the church board of trustees. **Dan Farmer** pastors.

Pastor **Rashie Kennedy, Sr.**, of **Gap Pond FWB Church, Sunnyhills, FL**, invites the whole denomination to take a winter vacation and visit him in Florida. Reverend Kennedy has been ministering in the retirement city for six months. He reports an increase in morning worship of 155 percent.

First FWB Church, Baton Rouge, LA, has begun a Christian school. It is called Shenandoah Christian Academy. Home missionary **Larry Russell** pastors.

There is a new publication at **Madison Avenue FWB Church, Tulsa, OK**. The publication is called *Monday Morning*. Pastor **Bob Hidde** named the weekly sheet which provides information on Sunday services, including absentee and prospect facts.

Pastor **Jim Walker** of **Woodbine FWB Church, Nashville, TN**, announced the beginning of a 30-minute radio broadcast, sponsored by the church, on Saturday mornings from 9:00-9:30 on radio station WKDA.

CONTACT welcomes *The Glad Call*, publication of **First FWB Church, Blakely, GA**. **Roger Russell** pastors.

They had an unusual halloween party at **Trinity FWB Church, Bridgeton, MO**. It happened on Saturday, November 1. Members were invited to come in costume, come as you are, or come dressed as their favorite hymn. That sounds like the first of its kind in our ranks.

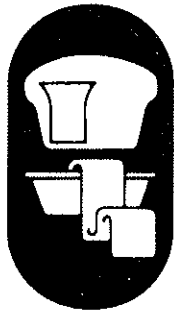
Free Will Baptist minister **O. T. Dixon** is serving as chaplain at the Joseph Harp Correctional Center in Lexington, OK. Reverend Dixon said that in the last 12 months he witnessed the conversion of 57 men in the medium security center. Twenty of those saved have been released, gone into area churches and been baptized. Dixon said he uses FWB Sunday School literature in classes and has no restrictions on preaching the gospel.

Here's another interesting church publication begun by **Sylvan Park FWB Church, Nashville, TN**. It is called *The Watchman* and includes a pastoral editorial as well as recommendations for Christian reading and other church announcements. **Danny Dwyer** pastors.

The **Jones Family Evangelistic Team**, a group of Free Will Baptist musicians, has begun publishing a four-page newspaper, *TEAM*. The bi-monthly newspaper is published in Hartsville, MO, and has a circulation of 1600.

Some 92 Illinois Free Will Baptists attended a fund raising dinner at West Frankfort, IL, on October 18 which was hosted by Free Will Baptist Bible College. President **Charles Thigpen** and staffer **Ronald Creech** addressed the group and reported on the 31 Illinois students enrolled at FWBBC. At the conclusion of the session, response in offerings and pledges surpassed \$9000.

And finally . . . this could only happen to Pastor **Ben Scott** of **First FWB Church, North Little Rock, AR**. Pastor Scott says the church Chevy van was hit by thieves. No, the thieves didn't steal the van; they stole the door on the driver's side. It's been a rough year for the Razorbacks. ▲



By Leroy Forlines

Part XIII

What should a pastor's attitude be toward material goods and money? Is his only concern to be that he and his family have the bare essentials of life?

Does scripture give different standards of concern for pastors and laymen concerning money and material goods? Is there a special promise in the Bible that God will take care of pastors better than He will laymen?

This article takes a serious look at how the Bible deals with the attitude of pastors toward money and material goods. We all agree that the same principles which apply to pastors apply to all other church-paid workers.

Biblical Teaching Regarding The Pastor's Attitude Toward Material Gain

In giving qualifications of a bishop (pastor), Paul used the Greek word *aphilarguros*. This word is made up of a meaning "not", *philos* meaning "love", and *arguros* meaning "silver" or "money". *Aphilarguros* means "not loving money". It is translated in the KJV "not covetous".

Titus 1:7 uses *me*, which means "not" before the adjective *aischrokedes* when Paul discusses the qualifications of a bishop. It is translated "not given to filthy lucre." *Aischrokedes* is made up of *aischros* which means base, or shameful, and *kerdos* which means gain. The pastor is not to be eager, greedy or fond of base or shameful gain.

In I Peter 5:2 Peter says the elder (pastor) should "feed the flock . . . not

The Pastor and His People

for filthy lucre . . ." Filthy lucre is translated from the adverb *aischrokedos*. The pastor is not to feed the flock out of a motive for base or shameful gain.

We also discover biblical teachings about the pastor's attitude toward money from instructions given by Paul to the young pastor Timothy. Paul said, "But thou, O man of God, flee these things . . ." (I Timothy 6:11).

Part of "these things" in the context includes "the love of money" (6:10) which translates the Greek noun *philarguria*. The adjective form of this word appears in I Timothy 3:3 with the prefix *a* which means not loving money.

In addition to instructions given to pastors, the wrong attitude toward money is condemned in false teachers. In Titus 1:11, Paul speaks of those "Whose mouths must be stopped . . . teaching things which they ought not for filthy lucre's sake."

Filthy lucre, as observed in Titus 1:7 and I Peter 5:2, was translated from a compound Greek word. In Titus 1:11, the two words stand separate rather than joining to make a compound word. What we have is *aischrou* (shameful, base) and *kerdous* (gain). These false teachers were teaching false doctrine for the sake of base or shameful gain.

False teachers are condemned for their attitude toward gain in I Timothy 6:5, where Paul speaks of "Perverse disputings of men of corrupt minds, and destitute of truth, supposing that gain is godliness . . ."

The word translated "gain" is a different Greek word from that used in the verse cited earlier. It is *porismos* and translates "a means of gain." This meaning is reflected in other translations. The idea is that these false teachers were viewing godliness as a

means of gain or making money.

In II Peter 2:15 Peter warned against false teachers who "are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness."

Balak offered Balaam a reward if he would curse Israel. When Balaam could not get God to curse Israel, he counseled the Midianite women to get the men of Israel involved in immorality and heathen worship so God would curse them (Numbers 22:1—25:18; 31:9-16).

Peter condemns false teachers who advise people in ways of unrighteousness for the sake of money.

Covetousness, which is translated from *pleonexia*, refers to a greedy desire for all forms of gain including money. Covetousness is condemned in false teachers in II Peter 2:3, 14. In I Thessalonians 2:5 Paul denied that he used his ministry among the Thessalonians as a "cloak (or pretext) of covetousness."

Biblical Teaching Regarding The Attitude Of Laymen Toward Material Gain

It will be observed that the New Testament says the same things about laymen's attitudes toward material gain or money that it does pastors'. Deacons are considered laymen.

In I Timothy 3:8 one of the qualifications of a deacon was "not greedy of filthy lucre." This is the same in the Greek that is found with reference to the pastor in Titus 1:7.

The teaching in I Timothy 6:10 condemning "the love of money" is to be applied to all Christians. It is specifically applied to pastors as well as other Christians by Paul's statement

to Timothy, "But thou, O man of God, flee these things . . ." (verse 11).

In Hebrews 13:5 the Greek word translated "without covetousness" is *aphilarguros* which means "without loving of money". In this passage the application is to all Christians. In I Timothy 3:3 this same word is used as a qualification of a pastor where it is translated in the KJV "not covetous."

Covetousness, which translates *pleonexia*, is condemned in all people (Romans 1:29; Ephesians 7:19; 5:3; and Colossians 3:5).

Interpretation And Application Of The Biblical Teaching Regarding Material Gain

It has been observed that both pastors and laymen are not to love money (*philarguria*, *philargurios*) (See earlier references to I Timothy 3:3; 6:10; and Hebrews 13:5). Covetousness (*pleonexia*) is condemned in all whether pastor or laymen.

According to R. C. Trench in *Synonyms Of The New Testament*, the difference between *pleonexia* and *philargaria* is the same as the difference between covetousness and avarice. *Pleonexia* (covetousness) refers to aggressive greediness in securing anything desired including money.

When applied to money, ". . . its methods of acquiring will be often bold and aggressive; even as it may, and often will be as free in scattering and squandering, as it was eager and unscrupulous in getting . . ." Trench goes on to point out that *philarguria* is the miser's sin.

In commenting on *pleonexia* (covetousness) and *philarguria* (avarice), Vine explains, "The covetous man is often crude as well as grasping, while the avaricious man is simply miserly and stinting" (Vines' *Expository Dictionary of New Testament Words*).

Whether speaking of *pleonexia* (covetousness) or *philarguria* (avarice), either one is condemned for both pastor and laymen. The question is how do we apply these principles to real life? What is the Christian attitude toward material possessions?

Some people take the warnings with regard to rich people and the statements about possessions of riches to mean that it is wrong to have much

of this world's goods (Matthew 19:23, 24 and I Timothy 6:9, 10 and 17).

But we must keep in mind the positive things said about material possessions in developing our attitude toward material possessions (Proverbs 10:4; 21:5; 22:29; and 28:19).

Remember Proverbs 30:8-9, "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal and take the name of my God in vain."

A study of these verses along with many others makes it clear that poverty is not the Christian ideal.

A word should be said about Paul's statements in Philippians 4:11-12, ". . . I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

Paul was not saying that one state was as desirable as another. If that were the case, he would not have said in 4:10, "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again . . ."

Though Paul had learned to be content in any situation, he was thankful that the Philippians had ministered to his need (See also 4:10). It is obvious which state he preferred.

In I Timothy 6:8, the KJV reads, "And having food and raiment let us therewith be content." When read in the full context of scripture, we are not to understand that Christians should have no desire to go beyond bare necessities of life.

If in spite of our best efforts, we have only the bare necessities, by God's grace we can and should be content. However, the Bible does not tell us that when reasonable efforts could improve our circumstances that we should settle for bare necessities.

What does all this mean for pastors and other church-paid workers with regard to their attitude toward money and material welfare? Whatever the Bible says about the pastor's attitude toward material gain when addressing them in particular, in other places the same teachings are addressed to Christians in general.

Is a pastor or other church-paid worker guilty of covetousness (*pleonexia*) or avarice (*philarguria*) or, to use

other expressions, greed or materialism if he feels underpaid, regardless of his circumstances?

Some people think so. There seem to be two reasons for this:

First, any concern for more income is failure to be contented, which is considered sin. There is no scriptural reason for applying this any more to pastors and Christian workers than to others. In Luke 3:14 John the Baptist told the soldiers who came to him "be content with your wages."

Think about some reasons a pastor or church-paid worker may have that could create a concern for more income:

(1) He may be concerned about whether he can pay his bills and pay them on time.

(2) He may need more income so he can take out hospital insurance, if the church or church-sponsored organization is not paying it for him.

(3) He may need it so he and his family can dress respectably, or so he can trade for a dependable automobile.

(4) He may need it so his family can have dental care to prevent or stop tooth decay, or he may need braces for his children's teeth.

(5) He may need to save for his children's college education or to help them if they are already in college.

(6) He may need to save for his retirement.

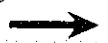
Other things could be listed. These concerns cannot properly be referred to as covetousness, avarice, greed or materialism. This is especially true when the laymen who put forth a good effort and manage their money well can do these things.

When children who are brought up in the parsonage live under what appears to be imposed austerity not shared by people in general, it sometimes has devastating results on their attitude toward God, Christianity and the church.

Some will later overcome this. Others may not.

The second reason some think a pastor or church-paid worker can have no legitimate concern with regard to underpayment is the idea that since he is a Christian worker, God will supply all his needs.

All Bible verses that speak about God supplying needs refer to Christians in general, not preachers in particular. I am unaware of any verses



that make a special promise to pastors or other Christian workers saying that God will supply their needs.

They have the same promises, and only those promises that are made to all Christians.

Now let us look at the teachings on "greedy for filthy lucre." Pastors are not to be given to filthy lucre (Titus 1:7 and I Peter 5:2). Deacons, who are laymen, are not to be greedy for filthy lucre (I Timothy 3:8). The Greek word in these verses means not greedy or eager for base or shameful gain.

It is obvious that greedy desire for shameful or base gain is unChristian whether for pastor or laymen. People with such a lifestyle should not be in positions of church leadership.

R. C. Trench in *Synonyms of the New Testament* points that *pleonexia* (covetousness) is "filthy joined with *aischprokerteia* [base or shameful gain] (Polybius, VI. 46.3)." This would mean that the desire for shameful or base gain is motivated by covetousness.

A person with a covetous desire for material gain has no place in the pastorate or in church-supported work.

First, they have a bad testimony. Second, they likely remain in a constant state of dissatisfaction. Third, they would, when they could, use the tithes and offerings of the saints for their own selfish purposes.

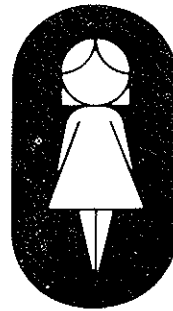
While most pastors and church-paid workers are living within modest or below modest means, some in the church world are living in unjustifiable extravagance. They have made it from rags to riches from the gifts of people.

Their offices, facilities, automobiles, homes and clothes demonstrate extravagance. Such people would do well to examine their lifestyle in light of the biblical teaching about shameful gain (Titus 1:7 and I Peter 5:2).

Certainly, pastors and church-paid workers should neither desire nor practice extravagance. They should exercise moderation, but they do have a right to have their needs met in a way that relieves them from constant financial stress.

They have a right to a lifestyle that makes them respectable and acceptable to the people they serve. A pastor should be able to live so the people will respect him and will feel proud of him. ▲

OUR WOMEN SPEAK



God's Own Time

By Hope Van Winkle

I picked up my Bible and murmured, "Lord, I'm hurting. I need something."

As is always the case, the Great Physician had a prescription already written as I read, "In your patience possess ye your souls" (Luke 21:19).

My hurt was still there. It wasn't a physical pain, although heartache is as real as any physical hurt. But then came assurance that it was all in God's hands, as I was urged to have patience.

Didn't the Lord remember? I was the one who during a three-week siege of illness with our young daughters (recalling Paul's words in his letter to the Romans that "tribulation worketh patience"), had told my husband half jokingly and half seriously that I was no longer praying for patience. I felt I had enough tribulation already!

Yes, He knew all that. Even more, He knew what was needed now.

It was one of those times when you just had to hang in there and depend on the Lord to pick you up and carry you through. It was a time to remember

what Moses told Joshua, "... the Lord your God he shall fight for you" (Deuteronomy 3:22).

It was a time of simple trust in the Lord (Proverbs 3:15). It was a time to have patience even though it would have been easier to defend myself in the matter and take refuge in whatever momentary vindication was available.

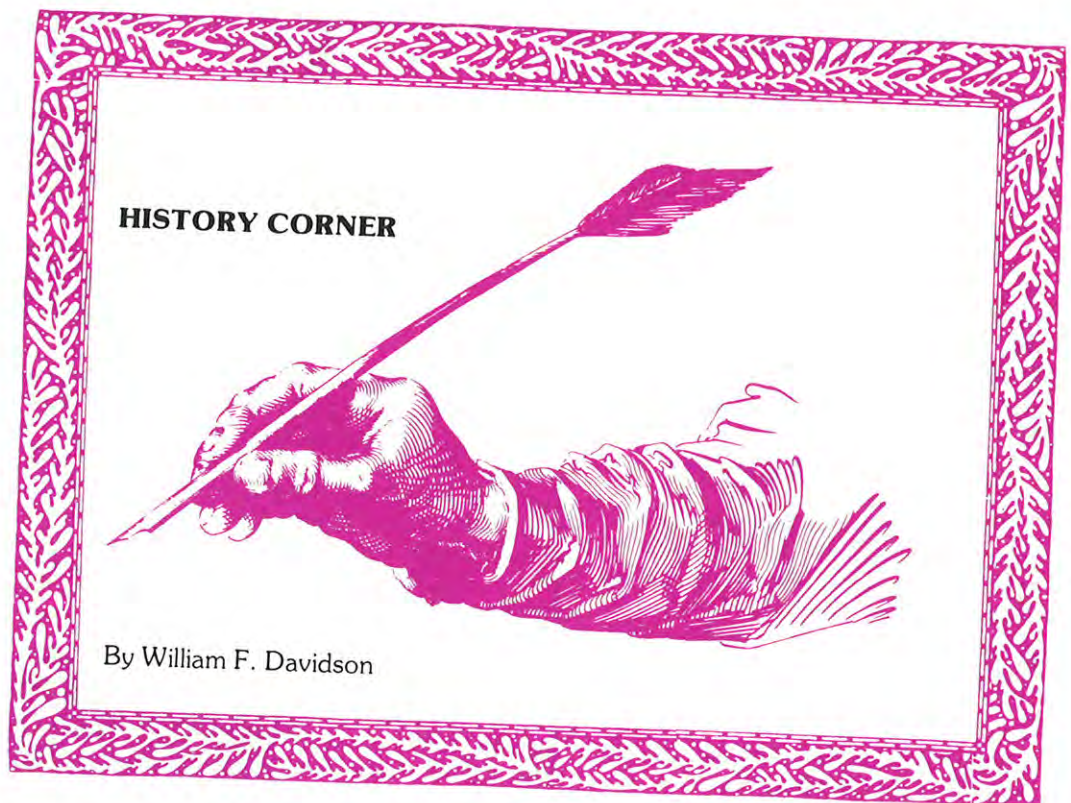
But that was not to be. My frustration was to be taken care of in God's time and in His way.

So who was I to complain? What was my inconvenience in terms of eternity? The Bible and history abound with heroes and heroines of the faith who suffered far more than I and counted it but glory.

True to His Word, the Lord took care of the situation in due time, in spite of human imperfections, and, of course, did so in much better fashion than I could have imagined.

God's way is always best, and His timing is flawless. He takes care of things in His own time. ▲

ABOUT THE WRITER: Mrs. Hope Van Winkle is a member of First Free Will Baptist Church, Murfreesboro, Tennessee, where her husband, Bill, pastors.



Three Births — One Baby!

Traditionally, history has not been an area of keen interest for evangelicals. We are much like the comic strip character who started her essay on church history, "Our pastor was born in 1938."

We would like to reverse this tradition of apathy and disinterest with a brief monthly reminder of the past. Let's begin at the beginning.

In 1974, this writer confirmed that the present denomination could be traced back to General Baptist heritage begun in North Carolina in 1727. But even with affirmation of an early origin, it is impossible to contend that all Free Will Baptists today spring from a common parent. Actually, it took three births in three separate parts of the country to give us the National Association of Free Will Baptists.

THE FIRST BIRTH

North Carolina probably made the largest contribution to the present

denominational structure, theology and polity. In 1727, Paul Palmer, a General Baptist, established a small church in Chowan County, near the present community of Cisco. Since Palmer was a church planter and evangelist rather than a pastor, he left the church in the hands of Joseph Parker and moved on to establish other churches nearby.

Palmer soon disappeared from the scene, but Joseph Parker and his cousin, William, continued to serve the General Baptists for most of the 18th century. In 1756, Joseph Parker bought property on which Little Creek Free Will Baptist Church (Greene County, North Carolina) now stands. This church, established as a General Baptist Church, was served by Joseph Parker until his death in 1791 or 1792.

James Roach, Parker's successor at Little Creek, signed the first Free Will Baptist Confession of Faith in 1812. It was almost a verbatim copy of the 1660 English General Baptist Con-

fession.

As early as 1803, enemies of the General Baptists called them Free-Will Baptists and referred to Palmer and the Parkers as Free-Will Baptist preachers. Little Creek Church became a Free Will Baptist church and continued in that tradition. The first birth has been duly recorded and confirmed.

THE SECOND BIRTH

The second birth was more traumatic with birth pangs and delivery covering months and years of spiritual struggle.

But in 1780, Benjamin Randall completed his evolution from unconverted piety (a good life based on fear of God's judgment), to a Calvinistic Baptist tradition (election plus believer's baptism), to Free Will Baptist persuasion.

The Freewill Baptist Church of New England was born.



HISTORY (From page 25)

After 121 years of contribution in missions, theology and education, the New England group merged with the Northern Baptist Convention and totally lost its identity.

There were those, however, in Ohio, Kentucky and the mid-West who would remain true to the faith and eventually become part of the National Association. The second birth is duly recorded and confirmed.

THE THIRD BIRTH

The last birth was as unique as the second was traumatic. In 1830, a group of United Baptists in the mountains of North Carolina left their Calvinistic brothers and founded a new Free-Will Baptist Church.

The Associational Minutes for October, 1830, resolved that "... in the future our churches represent themselves as Free-Will Baptists."

Though they spelled their name like the Palmer descendants in eastern North Carolina, they organized their associations on the pattern used by the Randall group in New England. The final birth is duly recorded and affirmed.

CONCLUSION

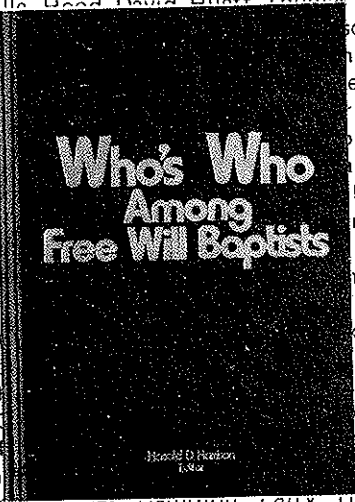
Free Will Baptists can point to an ancient and distinguished heritage with American roots that date back to 1727. But God, in His wisdom, has seen fit to build the denomination through multiple births that all made their contributions to the final product.

Whether a particular church traces itself back to Randall or Palmer or the United Baptists of Western North Carolina, we can all proudly proclaim our heritage as Free Will Baptists. ▲

ABOUT THE WRITER: Dr. William F. (Bill) Davidson is director of graduate admissions at Columbia Graduate School, Columbia, South Carolina. With this issue of CONTACT, Dr. Davidson begins a 12-month series on Free Will Baptist history.

is your name here?

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How To Beat The Blues



By William S. Deal

Almost every one has some type of emotional down-draft, pooped-out feeling, or the "blues" as such times are often popularly called.

Such times are really forms of "mild depression" as those who understand the psychological make-up of people would put it.

These times of blues may last all the way from a few minutes to several days, or sometimes several weeks.

Occasionally, they draw out into several months.

The longer extended periods are usually deeper seasons of this down-draft thing and are called "depression." These are not easy to handle and often need psychiatric care for people suffering from them.

But for the shorter times of the "blues" there are easier remedies. These remedies, if faithfully applied, can generally knock out such feelings in a short time.

It should be pointed out here that such times of blues or even deeper

depression are common to all people the world over. They are much like the common colds we all have—usually we never know what causes them.

They are common to the Christian believer the same as to the non-Christian. No one should imagine that because he has such times of emotional upheaval he is therefore not living the good life right. He may be as saintly as anyone and still have his bouts with depression.



BLUES (From page 27)

Here are some suggestions for overcoming these "blues" when they overtake you:

First, try to recognize just what they are. Ask yourself if there are any reasons for your low feelings.

"If you're getting a kick out of sulking, then give yourself total permission to enjoy it," says Dr. Jack Burlison, New York psychotherapist. "Enjoy a good cry . . . and watch the depression disappear," said Burlison.

Second, if your depression results from some form of self-pity, try to

knock this out by thinking of how much you have to be grateful for in life.

Sometimes, too, if one can do it, a good story told to others will help break the blues feeling. "Count your blessings," Burlison suggests. Remember, that "After all, things can't always go our way."

Third, if something is bugging you, try being brave and attempt to do something about it. If you have made a mistake and need to apologize, just muster up the courage and go do it.

You'll feel a lot better when you do what you need to do about something like this. Getting things off your chest is a fine way to dispel the blues in many instances.

Fourth, practice "letting go" when there seems to be nothing you can do about a depressing situation. Often this will break the spell and send the blues on their way.

For instance, if you are being depressed because of a loved one's illness or death, face up to the fact that these are the common lots of all people. Realize that this blues spell will go away as soon as you have had time to reconcile yourself to the facts in the case.

Tell yourself, "I'm going to take care of those things I can care for, and let life handle the rest." This will often help to dispel the down-draft feelings and put you into better spirits again.

Fifth, someone suggested that sometimes one can literally "wash those blues away." Take a good long hot bath. Take your time. Act as if you had all day for this bath—providing someone else does not need the bathroom or the tub for a while.

Enjoy the leisure of the good warm water and the contented feelings it can bring. Sometimes when one is catching a fresh cold a good hot bath for 30 minutes or more can be helpful in knocking this out.

If one cools off slowly in a warm room, this cannot hurt and may often help. Daydream a little while you bathe. This is sometimes said to be a good antidote for the blues.

Sixth, make a change in your life routine. Sometimes we tend to get into ruts of thinking and acting. It is good to change things to something different when this is the case.

Occasionally, this will prove the key to the depressed state. Take a different route when driving to work or to the

supermarket. Sometimes a change of routine means a fresh new look at life.

Seventh, if possible, when the down-draft hangs on for a week or so, it is good to take a vacation or go away somewhere for the weekend.

If you cannot do this for some reason, then go to visit an old friend whom you haven't seen for some time. Such a person may live right in your home community in the nearby country. It will do them good and refresh your spirit, too.

Just learning to enjoy yourself for a change at something different will sometimes shake the blues and send them away.

Eighth, treat yourself to something. Buy yourself a new blouse or a new jacket or something. Often, it need not be an expensive thing, just something new and different.

Parents so often buy everything for their children and wear the same old things year after year. This is often bad for both parents and children. Parents, too, need a new fresh garment, purse or pocketbook, or pair of different style of shoes now and then.

Ninth, do something constructive for yourself. Enroll in a course at a university or college. Take a correspondence course, if no college is nearby.

Someone has said that to "go on a diet, change your hairdo, take up a sport—anything to improve your self-image," will often knock out the blues.

Tenth, above all take the matter to God in earnest prayer. Read Psalms 34 and 37; Matthew chapter 5; and John chapters 14 and 15.

These passages will inspire your heart to look beyond this life of disappointments and troubles for your help. Remember, "Jesus wept" (John 11:35). This shortest of all Bible verses tells us how human our Saviour was. He wept with Mary and Martha at the tomb of Lazarus.

Christ understands your sorrows and blues. Take the matter to him in prayer. It will greatly help. ▲

ABOUT THE WRITER: Dr. William S. Deal is a California state licensed family, marriage and youth counselor. He resides in El Monte, California.

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WORLD VISION OPENS PHNOM PENH PEDIATRIC HOSPITAL

SINGAPORE—The nation of Kampuchea (Cambodia) got its first new medical facility in nearly 20 years when World Vision International opened its hospital for children October 15 in Phnom Penh.

The 75-bed hospital is also the first pediatric hospital in the history of the ancient kingdom, according to Dr. Stanley Mooneyham, president of the international humanitarian organization.

The hospital was dedicated October 14 and the first patients were admitted the next day. The Kampuchean foreign and health ministers and the mayor of Phnom Penh joined World Vision officials for the dedication ceremony.

The hospital was completed by World Vision five years ago. It was never allowed to open as the Khmer Rouge took control of the country the day following dedication ceremonies in April 1975.

Dr. Mooneyham said that between 1975 and 1979, the building had been stripped of all equipment and was used as a place of torture and death for Cambodian intellectuals who returned to the country from abroad at the invitation of Pol Pot.

When the building was returned last June to World Vision by the Heng Samrin government, it was "filthy and the walls and floors were stained with blood," Mooneyham said. Cost of the hospital and equipment, Mooneyham indicated, was more than \$1.1 million.

'NON-SEXIST' JEWISH PRAYER BOOK PRODUCED

SUDBURY, MA (EP)—In an attempt to give God a female dimension, a revised, "non-sexist" prayer book was introduced in October at Temple Beth El. In it, the 23rd Psalm begins, "You are my shepherd."

"We don't think of it as a feminist thing, but as a way to restore the dignity of women in our prayer book," said Nancy Lee Gossels, co-chairwoman of the lay committee that edited the book. "Lord, Master, King—they're all male. We are taught to believe they are metaphors, but some people who think of themselves as very religious still think of God as a man."

Constance Buchanan, director of the women's studies program at Harvard Divinity School in Cambridge, who endorses the new prayer book, believes the interpretations by Temple Beth El have strong theological backing.

A phrase in a prayer that read "O God, our Father" becomes "O God, our Mother . . . our Father." In other instances, God is referred to as "He" and "She" and "Him" and "Her."

GERMANY CALLED A "FAILURE" IN WORLD MISSIONARY ACTIVITY

STUTTGART, GERMANY (EP)—Protestant Christianity in Germany has failed badly in view of the tremendous tasks in world missions. That was the opinion expressed by Dean Rolf Scheffbuch at a meeting in Stuttgart in September. Speaking to the 1,000-strong congregation in the "Stiftskirche", one of Stuttgart's best-known churches, Scheffbuch said, "Americans, Japanese, Indians, English people, New Zealanders are involved in cross-cultural mission today to such an extent that we Germans ought to hide ourselves away in the most obscure corner" (in shame).

Three billion people who had never heard of Jesus ought to publicly accuse the Christians in Germany of "failing to come to their aid", Dean Scheffbuch continued. "The Church employs hundreds of thousands of staff and pays them the most generous salaries; at the same time scarcely a thousand missionaries from the whole of Germany are sent out to serve the ever-growing multitude of peoples". Dean Scheffbuch emphasized that "either Germany will catch up again with the world mission movement, or our whole enormous church organization will be suffocated by its everlasting occupation with itself."

BIBLES NEEDED TO MATCH SURGE OF FAITH IN AFRICA

SOUTH HOLLAND, ILL (EP)—Christianity seems to be spreading more quickly in Africa than anywhere else in the world, according to Dr. Edwin Roels, African coordinator for the World Home Bible League based here. After a recent visit to Africa, Dr. Roels said, "I found that there are many Christian churches in Africa today that are spiritually vibrant and present a wonderful testimony for the Lord. They are being strengthened by serious Bible study and meaningful prayer."

However, Dr. Roels added that a serious shortage of Bibles means that there are not enough for tens of thousands of new Christians. Sometimes, pastors have no more than one or two copies of the scriptures for an entire congregation. One of the greatest problems caused by the lack of Bibles is that new Christians are often confused about the basics of their faith, according to Dr. Roels. In some cases tribal religions and even rituals of the Muslim faith continue to be practiced by new Christians who do not realize the theological implications.

In response to the great need for Bibles in Africa, the League recently established an office in Nigeria. With a population of more than 80 million, Nigeria has become the center of the League's distribution program.

More than 60 tons of Bibles and other Christian materials have been shipped to Nigeria so far, including many "used" Bibles from the United States and Canada. Since English is the official language of Nigeria, Christians in the country are able to make use of Bibles donated by Americans.

RELIGIOUS PROGRAMS RETURNING BUT UNENFORCED BAN STILL ON

MEXICO CITY (EP)—Religious broadcasting, banned in Mexico since July by a government decree that has not been strictly enforced, is apparently returning to some degree of normalcy, according to Southern Baptist press representative David Daniell. However, new restrictions probably will mean that Christian broadcasters will have to communicate their message in less direct ways.

Mr. Daniell said the government ban apparently was provoked by an invitation for a spokesman of the Roman Catholic Church to testify on the Catholic view of abortion before the Mexican Senate, which was preparing new legislation on the subject. Communist spokesmen objected strongly, claiming the Senate's action had violated the separation of church and state, according to Mr. Daniell. The PRI (Institutional Revolutionary Party), apparently viewing the Communists as a growing political threat, singled out religious broadcasting to demonstrate its adherence to post-revolution anticlericalism, Mr. Daniell said.

Officially there still has been no government action to rescind the broadcasting ban. But Mr. Daniell predicts a gradual return of religious broadcasting which will be characterized by submission to government censorship, "in a general sense."

He believes, however, that there will be less Christian music, fewer direct references to the scriptures, and no church or denominational identification.

CASH SHORTAGE SEEN AS BIGGEST HINDRANCE TO BIBLE DISTRIBUTION

NEW YORK (EP)—Severe cash shortages could be the biggest threat to Bible printing and distribution during the next decade according to top officials of the United Bible Societies meeting in Chiang Mai, Thailand. The 220 leaders from 90 nations say that more than wars, antagonistic regimes, and the closing of borders, the major factor holding up the distribution of Scriptures in the 1980's is the shortage of cash to pay for printing them.

The UBS General Committee which meets once every ten years to map strategy for the next decade says demand for Bible and other Scripture publications has been going up dramatically year by year, throughout the world.

In response, the Bible Societies have greatly increased Scripture production. But expanding programs are hampered by the lack of substantial capital funds, the committee said. The present shortfall in capital is estimated to be about \$7 million (U.S.) worldwide. The Scripture famine of the 1980's is already starting to effect some countries—particularly in Africa, Asia, and Latin America, officials stated.



RELIGIOUS NEWS (From page 29)

CHRISTIANITY IN CAMBODIA REPORTED NEAR EXTINCTION!

OSLO, NORWAY (EP via RNS)—“The church in Kampuchea (Cambodia) has been as close to extinction as possible, but it is still alive,” says Svein Tornas, information officer of Norwegian Church Aid.

Reporting on a recent visit to the country, Mr. Tornas said there are between 300 and 500 Christians in Cambodia but only two of 25 pastors have survived the Pol Pot period.

He reported that he met both of the pastors in Phnom Penh, and they told him that while Christians are not “tolerated” in Cambodia, they are forbidden to discuss their religion in public. Despite these restrictions, Mr. Tornas said, Christians gather secretly in five to six locations in Phnom Penh for Sunday services. He said personal evangelism has resulted in some 30 “new Christians” this year.

WORLD RELIEF AIDS FLOODED INDIAN VILLAGES

WHEATON, IL—World Relief Corporation, the relief and self-help development arm of the National Association of Evangelicals, has come to the rescue for some of the 600 villages in the flood-devastated Jaunpur District of India, experiencing the worst flooding there since 1885.

More than 1,000 farmers are faced with starvation due to two years of drought and now extensive flooding. Roads have been impassable for eight weeks, buried under 18-20 feet of water.

Working through a Christian church in Jaunpur, World Relief will provide 50 tons of protein biscuits, 50 tons of milk, blankets and shelters. Much of this aid is given via a World Relief food-for-work program which accomplishes house repairs and reconstruction through local people.

According to World Relief's President, Jerry Ballard, a total of \$50,000 has been provided to help the people of Jaunpur recover from the flood damage.

World Relief is active in disaster relief and rehabilitation, self-help development and refugee work in over 43 countries around the world.



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THE SECRETARY SPEAKS

By Melvin Worthington

Free Will Baptists now face the privileges, the perils and the potentials of a new year. What does 1981 hold for us?

Religious, political and moral problems race to dampen our optimism. Is there real hope? Can we face the next 12 months with confidence and courage?

In Philippians 3, Paul wrote of principles which establish, encourage and enable us to confront the future with courage and confidence.

FORGETTING THE PAST

Proper relationship to the past is crucial if we are to live correctly and confidently (See Philippians 3:13).

“Forgetting the past” alludes to the Grecian games. A runner in a race did not stop or look back to see how much ground he had covered or where his competitors were, lest he lose the race. He fixed his eye firmly on the prize and refused to be diverted for a moment.

But for us, forgetting means to review the past, to examine it and evaluate it. Much can be learned from a proper examination of past achievements, as Paul reviewed his past actions

and accomplishments (Philippians 3:12). There is no substitute for proper inventory in denominational life.

Forgetting the past involves a recognition of the progress. Valuable lessons can be sifted from past progress. Paul recognizes his progress when he states “Not as though I had already attained, either were already perfect Brethren, I count not myself to have apprehended”

Paul's idea is that he had not yet reached the completion of his hopes. Paul gamely pursued the prize, namely Christ. “Apprehended” is a metaphor borrowed from those who run in a race, one taking hold of another to draw him after to win the prize as well as himself.

Forgetting the past means readjusting the priorities. As one reviews his past and recognizes his progress, he often readjusts his priorities. Christians sometimes allow priorities to become distorted. Careful attention must be given to personal devotion, department and duties.

“This one thing I do” underlines the great aim and ambition of Paul's life. His purpose was to secure the prize and renounce everything in the way of its attainment. “Reaching forth” denotes strong exertion made in a race. Paul threw every ounce of his strength into running the race of life.

Free Will Baptists must make the most of this new year. We should not allow personal regrets or past failures

Facing The Future



to cripple us in our duties this year.

FACING THE PRESENT

Having "forgotten the past," Free Will Baptists need to face the present. There is set before us an open door of opportunities. There is no doubt about it; we have the men, means and methods to scale the heights of 1981.

But facing the present presupposes that we understand our organization. How are we organized as a denomination? Is there a reason for such an organization?

The basic reason for our denominational structure is to provide a channel through which we can carry out the Great Commission. This can only be accomplished through a united effort. By joining together in a cooperative effort, we raise the curtain on a worldwide ministry.

Organization exists in the local churches, local associations, state associations and National Association. Organization provides channels through which we may minister.

Facing the present says we understand our objectives as a denomination. Beginning with the individual Christian and extending to the National Association, our objectives are mandated by the scriptures.

The basic objectives of the denomination are evangelism, edification, establishing, exhorting and encouraging. Local churches, local associations, state

associations as well as the National Association, have these same objectives.

Understanding our objectives enables us to unselfishly support our organization.

To face the present is to understand our obligations to the denomination beginning with the local church and extending outward from there. Free Will Baptists need to learn about, love, labor in and be loyal to the denomination.

How sad when we preach loyalty to others and do not practice it ourselves.

FULFILLING THE POTENTIAL

Never has the future been brighter for Free Will Baptists. Significant progress has been made during the past years, but we have not approached our potential.

Fulfilling our potential involves maturity. Children fuss and fight, while adults are able to discuss and debate intelligently and honestly the issues at hand. Though we have not reached maturity as a denomination, progress has been made.

The National Association is not yet 50 years old. How we praise God for the tremendous progress since 1935.

In order to fulfill our potential we must turn loose of our money. Careful and conscientious attention needs to be given to our fund-raising principles

and practices. This begins with the local church.

Tithes and offerings provide scriptural, systematic, simple, sensible and successful means of obtaining funds. Regardless how successful other methods may be for a period of time, the principles of biblical stewardship are embedded in the tithes and offerings.

When we as a denomination take the Bible's teaching on giving seriously, money will no longer be a problem.

Men. God must give us men. Everything is carried on the shoulders of our men. Christ told us to pray for laborers in the harvest field. We need not blush to lay hold on God and ask Him to thrust laborers into the harvest. After all, it is His field, His harvest and His workers!

Motivation can be ours to fulfill our potential. That motivation is loyalty to Christ, the driving force behind all effective Christian service.

The Great Commission is our mandate. The joy in obeying that mandate has not diminished in 2000 years, nor has the price for ignoring it.

We welcome a new year. Let us be done with the past and its accomplishments, and press onward to the heights!

THE SECRETARY'S SCHEDULE

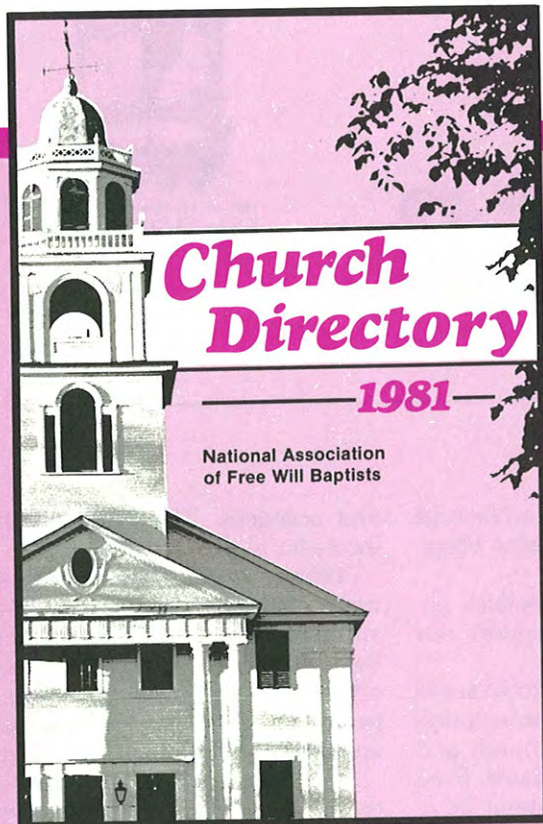
- January 7-10** Louisville, Kentucky, Convention Planning Session
- January 18** Alabama Missions Conference
- January 26-29** RCMA Convention New Orleans, LA

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