

ENNIS ACADEMIC BUILDING

I Went Back to College.

# Contact

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# I WENT BACK TO COLLEGE

*Tomorrow is already here at Free Will Baptist Bible College.*

By Jack Williams

In 1962 young men who left the farm to attend Free Will Baptist Bible College did so accompanied by secret fears. College-trained preachers were still something of an unproven oddity in quiet Cotton Belt communities.

Nonetheless, these same young men pocketed their misgivings and relocated in Nashville, Tennessee. A few (very few) drove automobiles; some caught trains; the majority were chauffeured a la Continental Trailways or Greyhound. For the most part they settled into Bible College regimen. They growled

about the system for four years but eventually learned enough and were changed enough to claim bachelor of arts degrees in Bible and Theology.

And now 15 plus years later the pressing need to reevaluate arises. Has the Bible College changed? Does it still teach Free Will Baptist



doctrine? Are professors defending biblical inerrancy and infallibility? What about the high moral standards? Is denominational loyalty being pushed? Are students getting a quality education? Is the college on the growing edge of the academic community?

One quick telephone call during the 1977 fall semester swung open FWBBC's doors. CONTACT's editor went back to college.

### YESTERDAY'S MEMORY

The Bible College odyssey began for me in Warren, Arkansas' Coker Hotel, May, 1961. While reading a Sunday school quarterly, a back cover advertisement promoting Free Will Baptist Bible College caught my eye. An all but overpowering urgency to attend that school gripped my mind. There was no getting away from it.

Reluctantly I penned a letter in which I assured whoever would be reading it that I did not like the Bible College and really didn't want to attend, but God seemed to be leading in that direction. One of the administrators replied that they appreciated my honesty but to come on anyhow.

Several months later a Southern Airways four-engined prop plane touched the runway at Nashville. There to meet me were two students: Ken Riggs, now professor of Christian Education at FWBBC, and Jim Puckett, now pastor of Southern Oaks Free Will Baptist Church, Oklahoma City.

Be assured that FWBBC was a dramatic change from grading lumber in south Arkansas. The buildings were old and drafty. The schedule was heavy; the hours were long. Some 350 strangers were made to study together, pray together, live together, and often weep together. Lifetime friendships grew.

Some students quit. (I tried that myself.) Some flunked. (Talk to my homiletics instructor). Some transferred. Some graduated.

Romance blossomed. A veneer of culture was sprayed on us Arkies, Okies, Buckeyes, Tarheels, and the rest.

Free Will Baptist Bible College was everything the 1961 Sunday school quarterly ad promised and more. Five years, one marriage, a daughter, two pastorates, and too many early mornings later, I graduated. But that was more than a decade ago.

What has happened at FWBBC since 1962?

### TODAY'S REALITY

One college official who knew research was being done for this article told me with a twinkle in his eye, "You're the only thing that's old on campus now. Everything else is new since you were a student."

He was almost right. Trees still line the campus. And the college is still shadowed by a Jewish synagogue at Bowling Avenue and West End. Other than those old landmarks, even that which is old is new. Many who read these lines recall a dining hall adjoining the chapel annex. That building yet stands but is now a bustling snack shop and student lounge. The former snack shop has gone the way of all the earth and is replaced by an olympic-sized swimming pool.

Davidson Hall? Oh yes, it's there, but not as a dormitory. Remember the Haven (antiquated beast)? It has joined that great rubble heap in the earth to make room for a modern three-story classroom building. Where the girls' dormitory once stood, a fully equipped gymnasium sprawls from corner to corner. Five major building projects have relandscaped FWBBC.

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## BACK TO COLLEGE (from page 3)

Yesterday's warrior returning to campus is puzzled at crowds of students bursting unannounced out of buildings. After a few hours on campus and a discreet inquiry or two, the student rush is explained. There are no more loud clanging bells signaling class changes. That's all an in-house operation nowadays. They've gone to a hallway buzzer system. That preserves neighborhood tranquility.

It is 7:45 a.m. in the administration building when my day in college begins. How delightful it feels to stand in a front hallway and see the college president, dean, registrar and public relations coordinator scurrying through the morning dew on their way to appointments. At least it is good to know I am not the only one over 35 who gets up that time of day.

Venturing again into midstream among class-bound students produces a warm, pleasant sensation to one who has been there before. Bible College students are friendly as a yardful of wet puppies. They're still clean-cut and courteous. They have quick, knowing smiles and dancing eyes. Men and women students dress modestly. Their language is light on the ear in contrast to the street talk a few blocks away. Within 10 minutes I know those qualities that people notice first about Bible College students have not changed in 15 years.

But two things are different about the students in 1977 in contrast to the class of '62. First, they all seem so young! Why they are almost children, hardly any over 24 or 25. Funny, how the 19-year-old in '62 appeared so mature... at least to an 18-year-old.

At any rate the first obvious student difference is their age. The second is their number. They are everywhere. Things were crowded when 350 of us roamed the campus in my day, but now almost 600 students receive instruction at FWBCC. No doubt about it, the college needs more room and quick.

Chapel services on normal school days are too large to be housed in Memorial Auditorium. Even with no visitors on campus, whenever a chapel service is scheduled, more than 100 students must sit in adjacent buildings and "attend" chapel via closed circuit television. The students good-naturedly shuffle and rotate a different 100 in and out each week.



*Instructors Dr. Joe Ange (L) and Dan Cronk (R) share a quiet moment.*

One of the more obvious transformations is faculty maturity. Fifteen years ago FWBCC had one earned doctorate on staff and an assortment of bachelor and master's degrees. Today the college catalog lists 31 faculty members including six with earned doctorates, six with double master's degrees or beyond, and 15 with master's level preparation. Thirty percent of the instructors were teaching at the college before 1962.

The faculty has gotten older. Turning the calendar accounts for some of that; worrying about students accounts for more of it. Several faculty members have written books. They're all engaged in intensive research.

Tuition and expenses have more than doubled in 15 years. A dormitory student's yearly expenses now exceed \$2,400. Since FWBCC students no longer apply for National Direct Student Loans, Director of Student Financial Aid Tom Sass says the college has devised three

plans to assist them.

The first plan is a campus work program for students. Some 150 students were employed by the school in 1976-77 earning more than \$134,000. Eighteen others were awarded scholarships totaling \$5,061. Twenty-five percent of the student body obtained bank-secured loans in Nashville. Many FWBCC students are employed off campus. Very few attend without having to work at least part time.

While I was on campus, Bert Tippet, director of publications, tossed me a 1977-78 catalog. The catalog has gained a lot of weight in 15 years. In addition to the Bible and theology, pastoral ministries, and mission program, the curriculum has been broadened to encompass the two-year business certificate, nursing program, elementary education, teacher certification, and a music major.

FWBCC is more layperson oriented. The Christian Day School movement and the demand for trained church clerical persons have created more lay needs. At the same time though, the college enrolled 174 ministerial students fall semester '77 and 30 declared mission candidates. There are plenty of preachers and missionaries on campus.

Students are still coming to FWBCC for the same reasons they did in 1962. But they're also enrolling for different reasons. They still learn doctrine and memorize Scripture, but now learning is buoyed by audiovisual equipment that was unknown on campus a few years ago.

Intramural athletics competition is on a fierce level. Campus societies still go at each other hammer and tongs on the gridiron and hardwood. Of course, the gridiron is borrowed from nearby schools. There is no room at present for a football field on campus. That fact does not hinder the well-equipped teams as they clash on Saturday afternoons.



The all-weather gymnasium is a campus boon. Year-round sports activities ranging from swimming to basketball to tennis to weight lifting and a variety of other physical exercises are now possible in the huge structure.

Being a rabid book-a-holic, my return itinerary to academia had to include a library review. Librarian Judy Shrewsbury, guardian of the volumes, discovered to my surprise that the number of catalogued library books has leaped from 10,700 to 25,620 in 15 years. That does not include the Free Will Baptist Historical Collection materials, curricula data, and 2,000 more volumes being processed.

The milky way of Bible College improvements is Dr. Joe Ange's domain, the Christian Service Department. Now more than ever college students are channeled into local Free Will Baptist churches as a work force. In 1977 alone the 35 Christian Service groups reported 1,267 conversions. The groups preached 2,775 sermons, taught 3,569 classes, and distributed 56,345 tracts. Any FWBBC student who signs up for eight or more academic units must give about two hours of his time each week for practical Christian service in the community.

### TOMORROW'S VISION

I asked about FWBBC and the future. Someone opened a door and shoved me inside an office. Sixty-three year old President Dr. L. C. Johnson was waiting.

The gentleman from Georgia gave me his next two uninterrupted hours. He had a hatful of very definite goals and an equal number of not so definite means of attaining those goals.

Dr. Johnson prefaced his remarks with a flat statement, "We don't have any more room." He spoke of purchasing land as priority one. There can be only limited expansion until that point. Community preservationists and city planners wield big sticks in Nashville buying and building.

As I suspected, Dr. Johnson's first building suggestion was student oriented. He zeroed in on the need

for an auditorium large enough to accommodate both students and visitors.

Tomorrow at FWBBC will also find the challenge of a Free Will Baptist graduate school. As President Johnson put it: "We'll move as fast as we can toward the goal. Right now our bench is too thin. We've pulled ourselves up by our bootstraps and built an academic reputation in the community and nation.

"We don't want to sacrifice that for a subpar graduate program. We must start with the right teachers. We can utilize diversity on the graduate level, but our men now need technical degrees."

The future for FWBBC necessitates broadening the base of support financially. For Paul Kettelman, director of public relations, and Ronald Creech, newly appointed development director, that means more days and nights on the road going from church to church across the nation. It means a renewed recruitment emphasis for faculty and students.

I found the president and faculty eager to have an outsider tell the FWBBC story since 1962. Their return to yesterday with me and their gaze into tomorrow are tempered by the reality of 560 Free Will Baptist students who demand attention every day.

I'm glad I went back to college. It was a time to remember some things I'd forgotten. I buried some fears I picked up along the way. It was a coming home ceremony for me.

Thank you, FWBBC, for my Christian wife you trained, the sound Bible teaching you gave, the holy living principles you imparted, and the sense of denominational pride you instilled. Thank you for Christian friends who like me have left your classrooms and are now linked arm in arm around the world.

Let me pass the word to all former students of FWBBC, to prospective students and to any interested parties: In the words of the school, alma mater, "Within these halls we love so well, God dwells in majesty. . . ." ▲



*Coeds compete in intramural sports.*



*Dr. L. C. Johnson, the Gentleman from Georgia, pilots FWBBC.*



*Students pray during daily chapel.*



"There is . . . a new surge of ministers who are bypassing all the educational programs we have."

# OUR GREATEST EDUCATIONAL NEED

By Robert E. Picirilli

**F**ree Will Baptists are taking increased interest in the education of their ministers. The recent activities of an educational study committee and the 1977 National Association decision to initiate a graduate school are illustrations of this. I am encouraged by this interest.

More than that, I have been caused to give the subject considerable thought. One question that has exercised me is this: *What is the single greatest educational need in the Free Will Baptist ministry?* I have an answer to suggest and a program to appeal for.

The plain fact is that the great majority of our pastors have little or no formal education for the ministry beyond high school (to say nothing about the so-called "ordained preachers" who seldom preach). No more than ¼ of the pastors of Free Will Baptist churches have been to any of our colleges for any significant amount of ministerial training.

This leaves at least 75 percent of our pastors who are not being reached by the educational program of our denomination. These are not attending, and apparently will not attend, any of our campuses. Frankly, this is appalling and tragic.

Many of these, admittedly, are the older ministers who—from choice or circumstance—bypassed our formal educational programs. Any consideration of their educational needs may now be too late. However, I believe there is, at least in some areas, a new surge of ministers who are bypassing all the educational programs we have.

I can only speculate why this is happening or how significant it is. Thinking back to the days when we had little or nothing in the way of formal ministerial education, I remember that most men who entered the ministry did so after they were mature and married. They went almost directly from the fields into the pulpits (and generally made

that same trip, from the fields to the pulpit, every week for the rest of their lives, being supported more by the former than by the latter).

Then we established a college for the education of ministers, and some things changed. Many were called in their young years and went off to Bible college to study. They went back home or to another place and entered a pulpit ministry that was likewise changed. The churches went "full time," and the younger educated ministers were fully supported by their ministry.

And we moved to town. Church after church was established in the towns and cities. As the towns grew, so grew those newer urban churches more rapidly than their country cousins. The newer, larger, busier churches sought and got the services of the younger, more formally educated ministers.

Not altogether clear is what happened next. One thing that is clear is there were not enough of the



"new breed" of professionals to go around, one pastor per church, to all the older, rural churches that also changed to full time and all the newer, urban churches. It may be that the thriving urban churches presented the greater challenge and offered the greater opportunity (not to mention more money) and succeeded in attracting more of the younger professionals. It may be that the smaller rural churches found themselves less able to compete in an effort to obtain the formally educated ministers.

It may be that these circumstances led to another development: a new surge of mature, married men answering the call to preach and going directly into the pulpits—this time from the factories rather than the fields. And it may be that most of these were called to those smaller, rural churches that appeared to have a little less to offer the trained professionals.

Nothing in the above paragraphs is meant to suggest even the slightest contempt or lack of appreciation for one kind of church against another or for one kind of minister against another. Probably there is a great deal of oversimplification in the summary given. No doubt the summary is more (and less) accurate in some localities than in others. It is more accurate in areas where the ministry of the college was more accepted from the first; it is less accurate in areas where the college's alumni were never really used. (In fact, in many areas Free Will Baptist churches have never broken at all from the old pattern of part-time rural churches preached to by ministers not professionally trained.)

But, regardless how accurate this summary is, the facts are that (1) the greatest number of Free Will Baptist pastors has not been formally trained; and (2) this number includes many who have only recently entered into the ministry and apparently will not—often in spite of sincere interest—go away to the campus of one of our colleges.

All the foregoing leads to this: The single greatest educational need in our denomination's ministry is with

this group. Here are  $\frac{3}{4}$  of our pastors who have not had formal ministerial education and will not go away to school. Granted, many of them want no formal education and would take advantage of no program offered them, regardless how convenient. But great numbers of these at least profess a genuine desire for help but at the same time insist they cannot go away to Nashville or Moore or Fresno.

I do not mean to say that a man cannot be a good pastor without formal education. I do not disparage the fact that there is such a thing as "education" on one's knees before an open Bible. But if our convictions about the value of a formal program have any truth in them at all, they mean that such men as I am describing could profit greatly from some sort of educational program provided for them in a place and

of support. They make it. Others can, too. All our preachers and our ordaining councils ought to give strong encouragement to every man who answers the call to preach to go to one of our colleges.

But I know that most who are already pastoring and many who enter the ministry in the years ahead will not go off to any of our colleges. That fact leads me to a second suggestion: *The needs of these men will have to be met with local programs, with education offered not on a few college campuses but in scores of locations wherever there are such men who really want help.*

I could be wrong. Perhaps we ought not give in to those who let circumstances keep them away from our campuses. No doubt, those who want the education bad enough will come get it, and in the price they pay will be found a tempering of

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“ . . . there is such a thing as education  
on one's knees  
before an open Bible.”

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way they could get it.

I want to suggest three things about this disturbing need. First, *some of these men, especially the ones just now entering the ministry, should go away to one of our colleges; and they ought to be encouraged to do so.* We need a new determination all across our denomination to get as many of our men into college as we can. The call to preach is a call to prepare. Ignorance will cost our churches and our denomination dearly in ways we cannot even now imagine.

Some of these men who think they can't make it can. During any year at Free Will Baptist Bible College, for example, we have 150 married men, many with children and most without any other source

their characters that will serve them well in the fires of adversity that a minister has to endure. A good argument along these lines could certainly be made that only the ones who are willing to pay this price are really worth the educational effort after all.

But while that line of reasoning has much truth in it, I am not persuaded to take it absolutely. Many who will not come to our campus-centered programs can profit if we will take a program to them where they are. And in most areas there are enough of our men who have had our formal programs so that some effective local programs can be instituted.





## GREATEST NEED (from page 7)

This leads to my third suggestion, the one I want to specially emphasize: *What we need in most localities for this group are institutes and not colleges.* I am convinced that both the distance and type of program offered on our campuses serve to keep away those who do not come. Every year at the Bible College we have some who do come and try, and who soon leave us and go back home. We often say to ourselves that we wish we had something a little different for them, something not quite the same as our regular collegiate approach to education in the classical sense.

I don't mean that these folks are less intelligent or capable—that is not the point. The point is that their *needs* are different, needs as related to their backgrounds, motivations, desires and circumstances. They don't need to be concerned about "college credit," whatever that means. They need education developed especially for them, Bible institute programs shaped and suited to the specific needs of specific localities.

Quite frankly, I have been sorely disappointed over the fact that some of our men wanted to start colleges instead of institutes because they were more concerned about "college credit" (or stature?) than about the best way to meet the needs of the local preachers who were not going away to one of our campuses. Here in Nashville, we have sometimes been misunderstood when we tried to encourage institutes rather than collegiate work. One group who had a good institute program going wanted our help to ensure that their program would be collegiate and their credits transferable to Free Will Baptist Bible College. We tried to say, as gently as possible, "You don't need a college; you need an institute." They took it as an insult, when it wasn't an insult at all.

What too many of us fail to realize is that if we "upgrade" these institute programs to make them collegiate and get transfer credit, we will ultimately take them right away from the very ones they were

started for. Most of those men who won't go off to Nashville don't want a classical collegiate program. They don't have the time or the purposes or the circumstances for that kind of approach to education. They don't need the typical collegiate emphasis on homework, collateral reading, tests, grades, credits, library research, or on all the general education requirements in literature, humanities, social studies, science and so on.

Here is a point we had better not take lightly: Wherever we build another truly collegiate program, we will build the same kind of institution as the ones that those men already won't go off to. The success of a program like that of Piedmont Bible Institute, Rev. Roy Rikard's program at Cramerton, North Carolina, lies exactly in the fact that they didn't try to make it a college. They were not bugging us about their credits; they were more interested in meeting the needs of the men in their area. They were not out everywhere trying to raise funds and recruit students that already were needed elsewhere because a good institute program isn't expensive and depends solely for its success on how well it meets the needs of those in its own area.

That's exactly why the Piedmont Bible Institute has had such an effective ministry. Scores of ministers in that area, men who would never have gone elsewhere and probably would not have been interested in a collegiate approach, have had unmeasurable contributions made to their ministries through the unselfish program of the institute. We honor them, not look down on them; they are doing something we can't do.

But think what would have happened if they had let some motivation (ambition perhaps?) drive them to branch out and build a campus, raise hundreds of thousands of dollars from several states,

ABOUT THE WRITER: Dr. Picirilli is registrar at Free Will Baptist Bible College, Nashville, Tennessee.

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**"What we need in  
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recruit numbers of young men and women fresh out of high school for their dormitories, and put in a thorough collegiate program of English, history, physical education, mathematics and philosophy to go along with rigidly-structured courses in Bible, theology and church administration! We might have had another college (that competed with the other's for money and students), but soon that same group of men who would not go away to a regular college to start with would find that the local institute had become just like it and wouldn't meet their distinctive needs either.

I am grateful that Roy Rikard was more interested in service than in having the name of a college president, that he was more concerned for the needs of the men in his area than for vain prestige. (Those who know about Fruitland Bible Institute know that it has performed the same kind of valuable ministry for Southern Baptists in that same region of North Carolina.)

I sincerely hope that no one will read what I have said as being aimed critically at any previous or present effort to start a college. It isn't. Instead, what I *am* pleading for is a program to meet the needs of the largest number of Free Will Baptist pastors, a program of Bible institutes aimed at the men who will not go away to any truly collegiate institution. This kind of program can be conducted without any investment in buildings and without any need to raise funds. It must be flexible and portable. For success, all that's needed is a group of men who want help in any given locality and at least one man who is willing to minister. ▲

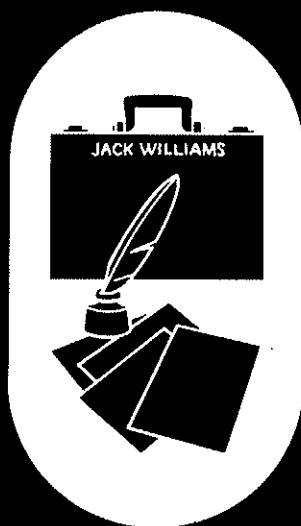


Divorce is sabotaging tomorrow. Today's child custody hearing bayonets tomorrow's fragile dream. Somewhere today a court clerk will stamp "IRRECONCILABLE DIFFERENCES" across a marriage certificate, and the last promise binding two people together will be ripped in shreds.

Divorce is ugly. It has no silver lining. Divorce is toxic. All whom it touches recoil and wither.

The glittering unsaved world is but a blighted no-man's-land. Cursed by an exploding divorce rate, lonely people roam dark streets of small towns and big cities alike in vain attempts to piece their shard lives into a pattern. Their plight goads us to evangelistic efforts before divorce torpedoes more homes.

## Briefcase



Nobody is in bigger trouble than the person with family trouble. Ministering to broken homes is the church's most difficult task. The pastor finds practically every subject taboo. Simple messages on child rearing, family prayer or husband-wife relationships loom ominously for members whose lives are divorce ravaged. Divorce locks everybody on edge and freezes them there. It robs people of inner stability and self-confidence.

Divorce never just happens and then leaves. It is never quite finished. Divorce reaches beyond the tangible dissolution of a home, beyond property settlement and scarred children. It casts a shadow of suspicion over tomorrow and re-marriage. It indelibly brands people

# ***DIVORCE: THE SABOTEUR***

But, wait, that's the kicker isn't it? Christian homes themselves are under siege. Those whose mission it is to offer Christian warmth and hope to sinners have been fighting rearguard action against nuptial fifth columnists. All too often one learns of Christian leaders whose marriages soured. Divorce has shucked the skull and crossbones image and now wears a clerical collar. It now carries ordination papers as well as a lunch pail.

To hear some folk talk, you would think divorce was the new kid on the block. Even though the divorce market has run bullish in recent years, divorce itself can be tracked all the way to Mt. Sinai and beyond. Moses inherited a divorce prone nation (Deuteronomy 24:1-4). Things were no better when Jesus straightened out a group of snickering Judean chauvinists (Matthew 19:3-9) on the subject. Divorce has been around a long time, but until recently American pulpits kept it beaten back under the brush and denied it community endorsement.

God help the church that must wait for a raft of paperbacks to be written by divorce authorities before deciding how to stand on the issue. The Bible has spoken *authoritatively* and *finally* regarding divorce. Those who read the Bible know that God says from cover to cover, "I hate divorce." God's book opposes divorce as a cure-all. His counsel reads, "Stop! Don't do it." Divorce is not presented as mandatory; its existence is tolerated, not encouraged.

When was the last time you heard (or preached) a sermon dealing with divorce and the dreadful problems it creates? No one with the compassion of Christian love turns a cold shoulder to divorce victims. (Yes, let's call them victims, for they stumble through life maimed emotionally and socially.) But that same compassion which extends a hand to guilt-ridden victims must announce to those marriages still on course that divorce is a bad road, and those who travel it do so to their own hurt.

as bad risks.

Divorce is marriage apostasy. The norm in the church must not be divorce. The norm must be whole, healthy homes. Where marriage is natural, divorce is unnatural and brings with it a terrible price.

Regardless of what men may write or say about divorce and its benefits, Jesus pointed toward Genesis 1 and said, "... from the beginning it was not so" (Matthew 19:8b). Divorce was not uttered in Eden. It was not a part of God's plan for mankind. God brought Adam and Eve together and made them compatible. Divorce was not an option in Eden.

In Christ there is a new beginning for everyone. The child of God now treads the sanctity of a new, spiritual Eden. God has something beautiful for your family. Divorce is no longer an option. ▲





# TAKING

By L. C. Johnson

**I**n this day of activity and rush, we need to rediscover the lost art of meditation. Lately much emphasis has been given to transcendental meditation (TM). This seems to indicate that man is searching for a deeper meaning to life and that through the power of the mind he hopes to somehow discover reality.

With all the sophistication of our technological world and the material things we have in such abundance, we are still faced with the fact that "life consisteth not in the abundance of things."

Psalm 1 states that the blessed man meditates in God's law day and night. When David in Psalm 19:14 said, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer," he was really asking that God would make his thoughts and his reflections acceptable to Himself.

## MEDITATE ON CREATION

We need to ponder certain spiritual truths, truths that will be a help to our Christian lives. First, it is profitable to meditate on the works of the Lord in creation. In Psalm 111 David says that the "works of the Lord are great" (verse two); "His work is honorable and glorious" (verse three); and God's works are "wonderful works" (verse four). In verse six he mentions the "power of



# THE MYSTIC OUT OF MEDITATION

his works."

When we consider the vastness of this universe which man tries to comprehend but cannot, we are made to marvel at the greatness of God. This is a wonderful world that God has made. It works with exact precision. The sun never fails to come up at its proper time. The paths of the moon and the stars can be predicted for ages to come. God has made the firmament so it filters the sunlight to give warmth to man and animals and to allow plants to grow. He protects us from the sun's scorching rays that would parch man and earth to a crisp, were the rays not broken up and filtered to us in proper proportion.

The beauties of nature are breathtaking, but we grow so accustomed to them that we take them for granted. David exclaimed, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8:3-4). David saw the majesty, glory and greatness of God as he viewed nature. To ponder these truths should bring blessing to the heart of any Christian.

## MEDITATE ON REDEMPTION

Then we should consider God's work in redemption. With mighty power God wrested enslaved Israel from the grip of the tyrant Pharaoh. God did this through a display of awesome miracles of blood, lice, locusts and the death of the first-born. He opened up the Red Sea and delivered them safely out of reach of the enraged Pharaoh. No wonder Moses led the people in a song of praise for the redemption which God had wrought.

We travel to Calvary, and behold the sinless One, dying on a cross, giving His blood as an atonement for our sins. The hatred, jeers and taunts of wicked gamblers at the foot of the cross are but illustrations of the wickedness of our hearts.

The miracle of love that prompts Jesus to plead, "Father, forgive them, for they know not what they do," is amazing. The miracle of the earthquake and the hidden sun represent the rebellion of nature at the awful price Jesus pays as He dies in order to wrest us out of the hands of the greater tyrant, Satan.

We have been delivered, redeemed and placed out of the reach of the tyrants of sin, death and enslavement. Should we not meditate

and think about the great works of God in creation and in our redemption? Will not these thoughts do something for us as we ponder them over and over again?

## MEDITATE ON GOD'S PROVISIONS

We should also meditate upon God's provisions. He not only put Israel out of the reach of Pharaoh and death, but He provided guidance for them in the unmarked wilderness journey. He provided manna and water from the rock. He was with them as they stumbled through an uncharted wilderness. The pillar of fire and the cloud never failed.

Is not our Lord with us in the person of the Holy Spirit and Scriptures to provide leadership and a compass as we pilgrimage through life? Has not our Lord assured us of food and drink for our journey, as Paul wrote, "My God shall supply all your needs"? Should not the promise, "I am with you always," be enough to satisfy us with necessary comfort as we tread our way homeward? These thoughts should bring a deep appreciation to the hearts of God's children.

Will not we be the losers if we become so involved in activities that





we fail to be still and know that God is with us and that He has redeemed us?

I like to think of Psalm 46:10 as being the great "neglected commission." It says, "Be still, and know that I am God." Some would read and emphasize only the first part of this statement, but the kind of stillness that David is talking about is the kind that brings a greater knowledge of God. This kind of stillness is essential to every servant of God. As we know Him, we are awed by His majesty and power; we are humbled by His love and grace. We are grateful because He supplies our daily needs and because He encamps His angels round about us to deliver us.

If we fail to meditate upon these truths, the God whom we profess to serve will soon become a hazy, impersonal being who has little meaning to us. The man who preaches God's message will find himself parroting truths that have little or no meaning to him. One who fails to meditate upon the greatness and goodness of God will turn into a professional instead of a "minister of the mysteries." Programs for God will replace the person of God in the minds of those who get too busy to ponder our God of redemption.

To emphasize the importance of meditation is not to neglect the work of God. In fact, meditation is a work of God. That may be one reason why many of us fail to practice it. It is easier for some to serve than to meditate. But meditation in its truest sense will build such a warmth of love in the heart that the overflow of that love will become a service to God and man.

Meditation is not for the lazy person. It is not to dream oneself into a land of fantasy. But it lights the fire of God in the heart and soul that will give meaning to life and service.

ABOUT THE WRITER: Dr. L. C. Johnson is president of Free Will Baptist Bible College, Nashville, Tennessee. ▲

## COOPERATIVE PLAN OF SUPPORT

December, 1977

### RECEIPTS:

State	December '77		Dec. '76	Yr. to date
	Co-op	Design.		
Alabama	\$ . . .	\$ . . .	\$ 17.18	\$ 1,977.09
Arizona	. . .	. . .	197.20	1,305.97
Arkansas	1,889.05	. . .	1,591.44	25,913.17
California	993.14	. . .	945.05	9,969.72
Florida	16.66	. . .	32.26	376.17
Georgia	566.89	(80.00)	234.40	2,327.80
Hawaii	. . .	. . .	. . .	100.00
Idaho	. . .	. . .	. . .	449.14
Illinois	674.89	. . .	1,695.55	14,109.23
Indiana	. . .	. . .	50.00	200.00
Iowa	522.54	. . .	. . .	2,982.13
Kansas	160.95	. . .	61.66	1,287.13
Maryland	40.00	. . .	40.00	997.02
Michigan	65.00	. . .	98.64	1,518.76
Mississippi	76.82	. . .	70.55	1,176.76
Missouri	5,349.67	(5,349.67)	8,290.23	52,800.61
New Mexico	. . .	. . .	. . .	312.94
North Carolina	129.00	(54.00)	125.00	1,916.41
Northwest Assoc.	185.93	. . .	. . .	924.05
Ohio	840.00	. . .	. . .	9,180.10
Oklahoma	5,447.44	(5,305.09)	9,913.84	60,014.46
Tennessee	1,117.91	. . .	1,124.05	12,376.79
Texas	294.25	. . .	. . .	2,176.45
Virginia	17.90	. . .	45.39	320.66
Virgin Islands	152.00	. . .	50.00	1,067.00
West Virginia	11.07	. . .	21.53	304.74
Interest	. . .	. . .	470.97	. . .
<b>Totals</b>	<b>\$ 18,551.11</b>		<b>\$ 25,074.94</b>	<b>\$ 206,084.30</b>

### DISBURSEMENTS:

Executive Office	\$ 4,450.76	\$(1,454.67)	\$ 2,706.60	\$ 74,313.96
Foreign Missions	4,750.10	(3,506.91)	7,546.48	45,506.51
Bible College	3,173.75	(1,970.08)	4,999.88	28,971.78
Home Missions	2,664.94	(1,823.04)	4,289.08	25,123.90
Church Training Serv.	1,582.44	(867.51)	2,486.66	14,158.12
Retirement & Ins.	1,333.38	(761.41)	2,069.85	11,879.59
Layman's Board	475.47	(308.67)	772.87	4,518.65
Commission on Theological Liberalism	120.27	(96.47)	192.75	1,230.30
Other Ministries	. . .	. . .	10.77	381.49
<b>Totals</b>	<b>\$ 18,551.11</b>		<b>\$ 25,074.94</b>	<b>\$ 206,084.30</b>

# MID-SOUTH PASTORS' & WORKERS' CONFERENCE Feb. 13-15

First Free Will Baptist Church  
Dothan, Alabama



# WHAT THE PASTOR OWES THE PEOPLE

By Raymond Riggs

**W**hen we think of a pastor, we think of a shepherd. A shepherd is a person who cares for sheep. The sheep herder usually herds or tends a flock of sheep grazing in open pasture.

There is no better illustration of pastoral responsibility than to describe the work of a shepherd as he tends his sheep. Today our flocks really graze in open pastures. The pastures of the world are varied and many. The pastor's responsibility to his people increases day by day.

The way a shepherd cares for his flock can be related to the pastor's responsibility for his spiritual flock in various ways. First, *The shepherd tends the sheep*. The word *tend* means to take care of, minister to, watch over, cultivate, to be in charge of, manage. I Peter 5:1-3 informs us, "The elders which are among you I exhort . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock."

Old Testament admonitions regarding shepherds include Jeremiah 3:15, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding"; and Jeremiah 23:4 "And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking saith the Lord."

Acts 20:28 gives the New Testament emphasis, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood." We remember well what Christ said to Peter in John 21:17, "Feed my sheep."

The connotation of these verses vividly points out that we pastors should do at least three things for our people.

First, we are to feed or provide spiritual nourishment so people of our congregation may feed on the Word of

(Continued on page 21)

# WHAT THE PEOPLE OWE THE PASTOR

By Larry Hampton

**O**ne parishioner wrote, "I have made a resolution which, by God's help, I shall not break. I am determined that my pastor shall know that I love him, that he shall not lack the sympathetic understanding which I can give. As a member of my church, I shall in some way be a shepherd's friend."

There are several ways each member can befriend the pastor. First, be patient. He's not perfect. Be understanding. He has problems, too. Every true minister of the Word is "a man sent from God." Despite his high and holy calling, he is a man.

Free Will Baptists believe in God-called preachers. No higher honor has ever been bestowed on man than the commission of God Himself to "preach the Word." No heavier burden has ever been placed on the shoulders of a man than the mantle of the Gospel ministry.

Since your pastor is human, he'll make mistakes. Resist the temptation to set him straight. If he should falter, pray for him. Don't talk about him to other church members. Remember you are counting on this man to assist you in bringing up your children to be servants of God. You can't run the risk of destroying his influence through unjustified criticism.

When was the last time you thanked your pastor for helping you spiritually? How long has it been since you praised your minister for his tireless service to God and His church? Although a preacher does not labor for men's applause, every man of God is aided by knowing that his work is making a contribution to the life of one of his flock.

The pastor needs your help in his work. Surely, you will want to be present for all of the services of the church. As a concerned member, you will participate in conferences. Knowing that you faithfully support the total denominational ministry will bolster your pastor's spirit.

Consistent prayer and Bible study in your home will strengthen the church. As you grow in grace, your pastor will realize that you are his fellow laborer in the

(Continued on page 25)





FREE WILL BAPTIST

## newsfront

### JERNIGAN RESIGNS POST AT CALIFORNIA CHRISTIAN COLLEGE

FRESNO, CA—Dr. Wade T. Jernigan, president of California Christian College since 1969, resigned January 13. Jernigan's termination becomes effective February 17. He has formulated no immediate plans beyond the March date.

Since Dr. Jernigan is leaving in midsemester, his teaching responsibilities will be shifted to other faculty personnel.

During Jernigan's first year as the college's chief administrator, authorization was obtained to grant the bachelor of science degree to graduates. Later, extension schools were opened in Los Angeles, San Francisco and Modesto.

Under his leadership, the college increased its faculty from four to 12,

constructed a large two-story dormitory, built a modern chapel, and obtained new library facilities. In 1977 CCC students became eligible to participate in government financial aid programs.

The 51-year-old North Carolina native came to California from an Arkansas pastorate and evangelism. He served as a national home missionary in Idaho. Dr. Jernigan has organized 16 Free Will Baptist churches and conducted more than 400 revivals nationwide.

He has authored one book, a commentary on Revelation entitled *The Unsealed Book*, and written numerous pamphlets. He is a member of the Theological Liberalism Commission.

### MASS ADULT CHOIR TO PERFORM AGAIN AT NATIONAL CONVENTION

KANSAS CITY, MO—When Free Will Baptists converge on Kansas City July 16-20 for the 42nd annual national convention, many will take advantage of an opportunity to participate on the music program.

The mass choir concept which worked so well in Detroit last year is being expanded and developed for the Kansas City meeting. Musicians from across the denomination will blend their voices and minister to delegates and visitors.

Anyone who is interested may become a choir member, according to Blaine Hughes, convention music coordinator. Since it is seldom that Free Will Baptist musicians participate jointly in a project of this magnitude, they are urged to rally in Kansas City.

How do you become a part of this choir? In later issues of CONTACT more detailed information will be given. Specifically titles and cost of music, time and place of rehearsal, and names of guest conductors will be announced.

Begin now praying for the ministry of the convention choir!

### WRITERS' CONTEST/SEMINAR SLATED BY THE SUNDAY SCHOOL DEPARTMENT

NASHVILLE, TN—Free Will Baptist Sunday School Department is sponsoring a writers' contest to be climaxed by a Writers' Seminar on March 20-22. The seminar will be held at the Sunday School Department, 114 Bush Road, Nashville.

The purpose of the writer's contest is to discover talent within the denomination. The six contest categories are listed below. Deadline for entries is March 5.

Speakers at the Writers' Seminar include Mary A. Barbour, specialist in Children's materials with Scripture Press Publications; Eugene Chamberlain, supervisor, Special Ministries Section, Southern Baptist Sunday School Board; Jerry

Lachina, design editor, Special Ministries Section, Southern Baptist Sunday School Board.

#### Rules of Entry

1. Any member of a church in the National Association of Free Will Baptists may enter.
2. All entries should be religious in nature.
3. Each typewritten page should have 25 double spaced lines of type. Each line should be approximately 70 spaces in length.
4. Entries must be postmarked no later than March 5, 1978. Those arriving after March 15, 1978, cannot be considered.
5. All entries become the property of the Free Will Baptist Sunday School Department. Winning entries will be published in SCOPE magazine with the exception of any books.

#### Description of Entries

*Sermon.* Each sermon entered should be at least 10 pages in length but not more than 14 pages. Text and subject are left to the writer.

*Exegesis.* Each exegesis should develop a brief passage of the Scriptures not exceeding 10 verses in length. The paper should be at least 10 pages long and not exceeding 14 pages.

*Short Story.* A short story may be any length but not exceeding 14 pages.

*Book.* A book entry may be of any nature as long as it serves a religious purpose. Suggestions include devotional guides, novels, commentaries, guides to practical Christian living, etc. No length is specified.

*Poem.* Poems may be of any length and on any subject of religion.

*Tract.* Gospel tracts or tracts on special subjects are acceptable. These should be short enough to be published in the usual tract format.



**CLIFF BOWMAN,  
MISSOURI PASTOR,  
LAUDED**



MARSHALL, MO—More than 400 friends and loved ones slipped into Olivet Free Will Baptist Church, Marshall, Friday, October 28, and gave Pastor Cliff Bowman the surprise of the decade.

When he entered the church, a blazing red sign greeted him with the words, "This Is Your Life, Brother Cliff Bowman." According to Audrey Bigelow, president of the Greater Kansas City District Woman's Auxiliary and one of the instigators, "The service was perfect. It meant so much to Brother Cliff. He was truly shocked and for once in his life could not talk."

Well-wishers helped the pastor reminisce about his long years in the ministry and his special contribution to Missouri Free Will Baptists. A letter of commendation from Rufus Coffey, executive secretary, National Association of Free Will Baptists, cited Rev. Bowman's vision, his involvement in total denominational programs, and his fruitful ministry.

Many Missouri pastors and laymen shared in the moment of tribute to a faithful servant.

**SOUTH GEORGIA BIBLE  
INSTITUTE LAUNCHED**

COLQUITT, GA—The South Georgia Bible Institute (SGBI) began classes January 3. First quarter courses offered are New Testament survey, evangelism, music fundamentals, and Bible doctrine. All sessions are conducted in Bellview Free Will Baptist Church, Colquitt.

Instructors are pastors Damon Dodd, New Home Free Will Baptist Church, Colquitt; Ken Faison, Cedar Springs Free Will Baptist Church, Cedar Springs; and Billy Sharpston, Bellview Church; and Vernon Whaley, minister of music, First Free Will Baptist Church, Albany.

The first quarter will last 13 weeks. Classes meet weekly on Tuesday evenings. Course fees were set at \$3 per class. Registration and books are extra.

According to SGBI personnel, the educational outreach was "founded for the purpose of offering Christian training for Christian workers. A number of Georgia church workers expressed interest in more Bible training and thus gave birth to the Bible institute idea."

**BANQUET RAISES \$8,400  
FOR HOME MISSIONS**

TULSA, OK—The National Home Mission Department hosted a "Home Missions in Colorado" banquet November 28, 1977, at Borden's Cafeteria in Tulsa. Colorado missionaries Charles Harris, Denver, and Bob Thomas, Greeley, were flown to Oklahoma for the Monday night fanfare honoring them.

According to Roy Thomas, associate director, National Home Mission Department, 139 people attended the banquet. A cash offering of \$2,434 was received from the diners. Another \$5,976 in faith promises boosted the evening's mission support near the \$8,500 mark.

Fifteen Tulsa area pastors participated. A special award was presented to West Tulsa Church Pastor Connie Cariker for having the most members present.

**EVANGELIST, PASTOR  
FEATURED SPEAKERS AT  
FWBBC BIBLE CONFERENCE**

NASHVILLE, TN—Dr. Jim Mercer and Rev. Dean Dobbs will speak at Free Will Baptist Bible College's 36th annual Bible Conference, March 12-16, according to school administrators. Members of the college faculty will also be on the program.



MERCER



DOBBS

Dr. Mercer, a popular speaker at past FWBBC Bible Conferences, has been in the ministry for 42 years. For 38 of those years he served as an evangelist. His home is Pontiac, Michigan.

Rev. Dobbs is a 1960 FWBBC graduate and pastors the First Free Will Baptist Church, Dothan, Alabama. The Kirksville, Missouri, native has also pastored in North Carolina, Arkansas, South Carolina and Tennessee.

Conference music will be under the direction of Rev. Bill Gardner, interim pastor of Liberty Free Will Baptist Church, Durham, North Carolina. Mr. Gardner, tenor soloist, has ministered musically on local, state and national levels among Free Will Baptists.

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## Currently . . .

By  
**JACK WILLIAMS**  
Editor

The youth group at **Victory FWB Church, East Wenatchee, Washington**, now travel to church functions in a 12-passenger Dodge van. According to Pastor **Lewis Perry**, members raised over \$1,900 to pay down on the vehicle.

Pastor **Homer Young** is on the warpath around **Oklahoma City**. It began with an October visitation revival featuring **Trymon Messer of Kansas**. At that meeting 35 were saved. The **Capitol Hill FWB Church** then announced plans to start a Christian school. Pastor Young now says he plans for the church to start one new class and enroll 25 new members in Sunday school each month during 1978.

**First FWB Church, Wheeling, West Virginia**, does not have a bus, but it does have a bus ministry. Pastor **Burt Hall** averages picking up 16 people each Sunday in his family station wagon. Now that Brother Hall has an aggressive bus ministry, he is praying for a bus and the finances to operate it.

September 29, 1977, was a special day in **Willow Springs, Missouri**. On that occasion the Missouri State Home Mission Board directed the organization of the **Wayside FWB Church**. The church roster shows 24 charter members. Rev. **Ralph Cook** was elected pastor.

If you've heard that the price of land is so expensive no one can buy it, you might check with **Marvin Chapel FWB Church, Marianna, Florida**. Pastor **Buford Pierce** writes that the church has purchased 1½ acres adjoining present church property.

**First FWB Church, Milan, Illinois**, opened its doors October 16. Pastor **Jim Summerson** preached to 49 that Sunday. Like many new works, the congregation is now searching for a permanent meeting place or property on which to build.

They have taken that big step at **First FWB Church, Amory, Mississippi**. On November 30 the church voted to hire a full-time second man to assist Pastor **Danny Dwyer**.

That shout you heard from the West Coast was **Dr. Milburn Wilson**, pastor of **Sherwood Forest FWB Church, El Sobrante, California**. This San Francisco Bay area congregation celebrated one November Sunday with 20 conversions in the services. Wilson has begun his second year as pastor.

Foreign Missions Department's Director of Deputation **Henry Van Kluyve** made the short drive from Nashville to **Good Springs FWB**

**Church, Pleasant View, Tennessee**, to conduct a missionary conference in November. Pastor **Earl Langley** and congregation flooded the Foreign Missions executive with nearly \$5,000 in faith promises.

Pastor **Bill McClellan, New Hope FWB Church, Indianola, Oklahoma**, will be snug and warm this winter. Furthermore, he won't have to drive a long way to get to church. His congregation has purchased a new parsonage just across the road from the church.

Congratulations to **Peggy Coggin, treasurer, Grace FWB Church, Rocky Mount, North Carolina**. Sister Coggin has met the requirements as a notary public and now serves the congregation in an expanded capacity. There is a place for professional people in the local church. **Robert J. Durham** pastors.

When General Sherman came marching through Georgia more than 100 years ago, history was made. Now **Damon Dodd, pastor New Home FWB Church, Colquitt, Georgia**, has done the same. Dodd recently wrote and published a paperback volume, *Marching Through Georgia*. It is the history of Georgia Free Will Baptists.

More than 300 attended a Sunday school seminar in November at **First FWB Church, Fort Smith, Arkansas**. **Dr. Roger Reeds**, director Free Will Baptist Sunday School Department, Nashville, Tennessee, challenged each participant to become a soul winner and introduced the Attack program. **Rupert Pixley** pastors.

Pastor **Oscar Baldwin, First FWB Church, Lebanon, Ohio**, has decided to take his ministry to juvenile delinquents. Pastor Baldwin stepped outside his pulpit and contacted juvenile authorities. He is now working with young men and their problems. Any pastor looking for the challenge of a lifetime might follow Baldwin's example.

There is more news from Oklahoma about churches being on the move. The congregation, of **Maranatha FWB Church, Ardmore, Oklahoma**, purchased 12 acres and has almost completed a new church building. **Leroy Holman** pastors.

Pastor **Richard Cordell** announced to **Guin FWB Church, Guin, Alabama**, December 4 that he had set some goals for 1978. During the year Pastor Cordell hopes to baptize 100 converts, begin a daily radio ministry, initiate a deacons' watch-care system, secure a minister of music and youth, begin a cassette ministry, expand Liberty Christian Academy, and stay on target for all 1978 goals.

Members of **First FWB Church, Murfreesboro, Tennessee**, have had to worship while sitting in folding chairs for a number of years. But those days are past. Pastor **Dr. J. D. O'Donnell** announces the church has purchased attractive new pews. The light oak furniture blends perfectly with the decor of the church.

Talk about a pastor being put on the spot. That is precisely what the young people of **Fellowship FWB Church, Richton, Mississippi**, did October 16. They wrote out questions they wanted answered, called their pastor in, and drew the questions at random from a container. **Dwight Fletcher** was the preacher on the hot seat.

**Hannon FWB Church, Liberal, Missouri**, was 70 years old on September 4, 1977. Three charter members, including **Mrs. Pearl Lewis**, age 91, were present. Former pastors shared in the festivities. **Cecil Campbell** delivered the morning message. **Winfred Davis** spoke in the afternoon, and **Donovan Maxwell** preached in the evening. **Gary Elder** pastors.

The pastoral seniority crown in Oklahoma goes to **B. T. Kirby, First FWB Church, Oklahoma City**. Brother Kirby has pastored the church for more than 41 years. A fall revival with **J. R. Hall** registered 17 conversions plus rededications. Long-term pastorates pay off.



### BORN AGAIN?

What is it all about? What does it mean when a person says, "I've been born again"? Does it sound like some kind of religious jargon? The Bible uses the expression several times. If you don't know what it means to be born again, fill out the coupon below and send it in. We'll be happy to explain it to you.

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## DEBT FREE CONGREGATION IGNITES CHURCH MORTGAGE

LICKING, MO—The New Life Free Will Baptist Church, Licking celebrated God's goodness December 11 when members ceremoniously burned the mortgage. Organized by Rev. Tom praised God's spiritual and financial bounty.

Participants in the special mortgage burning were Board of Trustee Chairman Harold Price, Advisory Board Chairman Chuck Barker and Pastor Max Courtney. Tom Owens delivered the festive message.

New Light Church was built with funds from Missouri State Home Mission Board's perpetual loan fund. This loan permitted the congregation to erect their present building and then use it as collateral until the debt was retired.

Church furniture and air conditioning were purchased and installed earlier in 1977. An 80' x 38' auditorium with basement is slated as a spring, 1978 project.

## TENNESSEE GROUP MEMORIZES ENTIRE NEW TESTAMENT BOOK

NASHVILLE, TN—Members of Horton Heights Free Will Baptist Church, Nashville closed out 1977 by committing all 105 verses of I John to memory. Pastor Harold Critcher says that a vital part of his ministry is stressing individual growth through Scripture memorization and meditation.

The memory feat was accomplished in two-verse steps. Each week Horton Heights members learned two verses. Then on Sunday morning during worship activities, the verses were recited in unison by the entire congregation.

This year a new Scripture memory program is being used. Twelve persons volunteered to type a Scripture memory card (with the month's verses on it) for every member of the church each month. In this way everyone will have a card to take to work and use at break time to memorize the verses for the week. On Sunday morning the congregation says the verses together.



*Rev. Max Courtney, pastor, New Life Free Will Baptist Church, Licking, MO, burns mortgage as Chuck Barker (L) and Harold Price (R) watch.*

Any church interested in securing a copy of the memory program may write Horton Heights Church, 6727 Charlotte Avenue, Nashville, Tennessee 37209. The church will be glad to mail a copy the day the request is received.

## REVIVAL ERUPTS DURING WEST COAST CONFERENCE

BAKERSFIELD, CA—More than 300 Californians gathered at First Free Will Baptist Church, Bakersfield, for a West Coast Bible Conference December 12-14. What they found themselves in the middle of resembled an old fashioned camp meeting more than a conference.

Connie Cariker, pastor, West Tulsa Free Will Baptist Church, Tulsa, Oklahoma, and Bob Shockey, director, and Roy Thomas, associate director, National Home Mission Department, were slated to preach a total of nine sermons. The Spirit of God so anointed that First Church's huge auditorium filled with shouts of praise. Overridden by a praise service, one preaching session never materialized.

Some 35 California pastors shared in the pre-Christmas conference. Host pastor Claude Hames has scheduled a follow-up 1978 conference, December 4-6.

## MR. BAD TV BURIED AT DEEP CREEK

MIDVILLE, GA—Very few tears were shed as pallbearers Jesse Johnson, Charles Burke, Andy Allen and B. J. Rollins lowered "Mr. Bad TV" in the ground. "Throw dirt in his face," exhorted Pastor Leroy Lowery. "He's been throwing his dirt into our living rooms for years."

Rev. Lowery preached Mr. Bad TV's funeral Sunday morning at Deep Creek Free Will Baptist Church, Midville. The congregation buried him in the church cemetery immediately after service. Members were then urged to return home and unplug their television sets.

This attention grabbing special was part of Family Reevaluation Week for Lowery and the Deep Creek congregation. Every family was asked to disconnect their television sets for seven days in order to focus attention on television's negative effects on family structure.

Families were encouraged to spend the extra time together in more worthwhile activities.

Pastor Lowery commented, "I am fully persuaded the overall impact of TV on society is harmful. The majority of programs offered are wicked, sensual, degrading and not conducive to Christian living."



# DIRECTORY UPDATE

The Pastoral Changes Column is designed to help CONTACT readers keep their Church Directories up-to-date.

Pastors can help everyone by sending church and address changes to CONTACT Magazine.

## PASTORAL CHANGES

### ALABAMA

Ron Edgil to Eastside Church, Dothan from Huffman Church, Birmingham

### ILLINOIS

Daniel McEvers to First Church, Peoria

### NORTH CAROLINA

Eddie Dollar to Harriett Memorial Church, Caroleen from Second Church, Ashland, Kentucky

Wayne Smith to Meadow Brook Church, Black Mountain from Jefferson Road Church, Sumter, South Carolina

### OKLAHOMA

Ollie Wright to Hillcrest Church, Wagoner from First Church, Denver, Colorado

### SOUTH CAROLINA

David Nobles to Hearon Circle, Spartanburg from Bethel Church, Hampton, Virginia as pastoral assistant

Ed Green to West Side Church, Johnsonville from First Church, Newport News, Virginia as bus director

### VIRGINIA

Bob Lewis to Heritage Church, Williamsburg

## OTHER PERSONNEL

Leroy Welch to Southern Oaks Church, Moore, Oklahoma, as youth director from Central Church, Royal Oak, Michigan as youth director

## CURRENTLY . . .

(Continued from page 17)

Folks at **First FWB Church, Stanley, North Carolina**, don't mind doing things differently. When it came time to purchase the new parsonage for Pastor **Billy Buchanan**, members decided to receive pledges above their tithes for the monthly payment on the parsonage. The home was purchased for \$25,000. Some members pledged \$20 per month; others, \$10; and a number, \$5. When the pledges were totaled, the church voted officially to purchase the house.

Without any special ceremony but only a prayer of thanksgiving, faith and dedication, work recently began on the new building for **First FWB Church, Fayetteville, Arkansas**. Pastor **Ernest E. Johnson** reports the new structure will be located on Highway 265, about one mile north of the church's present location.

Church secretaries were double-checking the numbers during four Sundays in October at **Village Chapel FWB Church, Ceres, California**. According to Pastor **Adrian Condit**, the people "invited and brought more visitors than we ever had over such a short period of time. For the four Sundays we had 126 visitors in Sunday school and enrolled 32 new members."

Radio listeners in the **Albany, Georgia**, area get a 4½ hour Free Will Baptist special every Sunday morning. Leaders at **First FWB Church, Albany** dominate one local radio station during that time. **Vernon Whaley**, minister of music, conducts a 2½ hour program of music and commentary entitled "Reason to Sing." Pastor **Dr. Melvin Worthington** broadcasts both his adult Sunday school class and the morning worship service.

The coffers were full at **First FWB Church, DeSoto, Missouri**, November 27 when **Bob Shockey**, director National Home Mission Department, was at the church for four services. The Missouri congregation gave \$900 to the work of home missions. **Charles L. Miller** is pastor.

The cookie monster has struck **Wesconnett FWB Church, Jacksonville, Florida**! But the cookie monster turns out to be a friendly chap since he left 112 cases of Keebler cookies courtesy of **Mr. and Mrs. James Cripps**. Pastor **Howard Bass** and the congregation sent many of the cookies to **Free Will Baptist Children's Homes in Turberville, South Carolina**, and **Eldridge, Alabama**, and to **Salem Bible College, Salem, Florida**. Some were consumed by starving workers. Pastor Bass says it was almost worth the shock of seeing 32,256 cookies in his dining room.

Home missionary **David Bigger** worked all summer in **Ponca City, Oklahoma**, to finish construction of **First FWB Church**. Dedication services were conducted on November 6. Approximately 158 attended. Pastor Bigger reports that during November he baptized 10, and 6 were converted. Two of the conversions were a man and his wife in their late 60's. The church is but 20 months old.

It seems that Pastor **George Lee** saved some of his evangelistic fervor for the home folks. After returning from a Jamaican evangelistic tour, Lee reported 13 baptisms on the night of November 20. He pastors **Victory FWB Church, Goldsboro, North Carolina**.

Church reporter **Ora Lee Reese** sends word that efforts to expand involvement at **Reynoldsburg FWB Church, Reynoldsburg, Ohio**, have been fruitful. A church sponsored 10-mile walk-a-thon began the activities. It was followed by a highly successful vacation Bible school which resulted in 17 conversions. Pastor **William D. Fleshman** then called the church together for a class on church growth, conducted by **Alton Loveless, Ohio promotional director**.

Thank you, **Greenland Memorial Chapel, Greenland, Arkansas**. The church has voted to adopt the Cooperative Plan of Giving. Pastor **Lonnie Burks** also led in the construction of a new building which will serve as additional classrooms and fellowship hall.

Pastor **Gene Norris** and members of **First FWB Church, Benton, Illinois**, tried something out of the ordinary during a November revival with evangelist **Frank Giunta**. Young people of the congregation were encouraged to participate in a contest of bringing the most visitors. To make the matter even more interesting, a free record set of the entire New Testament was awarded the young person who got the most results.

Pastor **Winston Sweeney, Fellowship FWB Church, Kingsport, Tennessee**, has stumbled onto a fresh approach in evangelism. He and his congregation are experimenting with what they call one-day revivals. They imported an out-of-town speaker and saturated the congregation with messages from that speaker during the day. On January 1 **Bob Shockey**, director **National Home Mission Department**, delivered the revival emphasis. On February 5 **Joe Ange**, professor at **Free Will Baptist Bible College**, shouldered the responsibility.

**Rufus Coffey, executive secretary** for the National Association, spoke November 24-26 at the **South Mississippi Associational Revival**. This was the first cooperative effort on this scale by the area churches. Services were conducted in **Clara, Mississippi**.

Most Free Will Baptist teachers simply lecture about the synagogue and its ceremonies in Old Testament studies. Pastor **Ray Gwartney, First FWB Church, Pryor, Oklahoma**, decided his church should add visual aids to their teaching program. So on November 12 young people of the church took a trip to a Jewish synagogue. There they witnessed a bar mitzvah, heard Hebrew read out of the Torah, and according to the pastor, "attended a banquet with more food than I have ever seen."

The Mid-South Pastors and Workers Conference is slated for February 13-15 at **First FWB Church, Dothan, Alabama**. Host pastor **Dean Dobbs** anticipates that the gathering will attract overflow crowds.



**Harmony FWB Church, Fresno, California,** has added five staff members to assist the pastor in its multiple ministries. **Gary Wright** serves as director of day care ministries; **Pamela Hatwig**, as teacher in day care ministries; **Marc Hatwig**, as director of outreach ministries; **Mae Wood**, as secretary to pastor; **Richard Smith**, as pastoral intern assisting in preaching and bus outreach. **Dr. Daniel Parker** pastors.

**Phillips Chapel FWB Church, Springdale, Arkansas,** has secured the services of **Dennis and Janice Artman** as church youth directors. The congregation believes the move is timely since in recent weeks 24 have been converted, 12 baptized and 20 have joined the church. **Loy Counts** pastors.

**Bethany FWB Church, Broken Arrow, Oklahoma,** dedicated a new sanctuary December 4. Principal speaker was **Roy Bingham**, church founder. **Ernest Harrison Jr.** pastors.

After many years of prayer and faithfulness to God, **Palmetto Chapel FWB Church, Vanceboro, North Carolina,** has called a full-time pastor. **Don Kraft**, 1977 Free Will Baptist Bible College graduate, occupies the mobile home, which was purchased in June for a parsonage.

**Ronald Creech**, recently appointed **director of development** at Free Will Baptist Bible College, believes he has one of the greatest responsibilities of anyone in the denomination. Creech is responsible for motivating 4,500 alumni in student recruitment, fund raising and general promotion of good will. This flock makes Ronald Creech the pastor of the largest, most widely dispersed flock in the denomination.

Pastor **Billy Bevan, Tupelo FWB Church, Tupelo, Mississippi,** is sporting a big smile these days. Thanks to thoughtful members who donated time, material and furnishings, Brother Bevan moved into a new office in mid-December.

Homecoming activities and offerings are not always what the pastor hopes they will be. But Pastor **Van Dale Hudson, Trinity FWB Church, Greenville, North Carolina,** certainly has no complaints. The congregation generously gave more than \$7,200 for a special paving project during the October homecoming.

Wednesday mornings are almost wheel derbies in **Auburndale, Florida.** Members of **First FWB Church** visit nearby nursing homes on that day each week and take those residents who cannot walk out into the morning sunshine for a stroll in their wheelchairs. The concerned congregation often has 15 or more of the nursing home residents outside at one time. **David A. Matthews Sr.** pastors.

The editor encourages pastors across the denomination to follow the example of **William Travis, First FWB Church, Thomaston, Georgia.** Brother Travis began sending his publication to **CONTACT.** Put "Currently" on your mailing list, pastors. You have friends across the United States who would like to read what is happening in your congregation. ▲

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By Bonnie Doggett

Maybe the word *commitment* would be more fitting. One of the definitions of commitment is "to bind or involve (oneself) in any course of action; pledge." I have committed myself and cannot draw back.

How many Sundays during a year have we seen our church altars filled with Christians doing this very thing: making promises. Jeremiah 11:4 says, "... Obey My voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God."

Yes, we take the first step in obeying the voice of our Master as He tugs at our hearts and urges us to become more active and involved in Christian service. We make our way to the altar. The pastor's heart leaps for joy after he has made his plea for committed Christians.

The second step is action. The pastor's heart is still overjoyed as he sees an increase in Sunday school and church attendance, the result of committed Christians becoming active in visitation and soul winning. Sunday school teachers have gone all out to prepare for better teaching and contacting absentees. C.T.S. and Wednesday night service become better attended. Then there are those who feel God could use them in a bus ministry.

Great enthusiasm has developed; souls are being saved. Right before our eyes we see what God can accomplish as we commit time,

## COMMIT- MENTS



## PROMISES

talent and treasure to Him.

Inconsistency seems to plague many a Christian because those promises made are soon forgotten. Think of the promises God has made to us as a result of love. We expect Him to keep them; He is faithful. By the same token, our love for Him should compel us to keep our promises.

In the Garden of Gethsemane Jesus' own disciples were not able to stay awake and pray with Him in those agonizing moments as a promise was being fulfilled. As Christians today, the disciples said, "Yes, we'll go with you all the way." Peter in days preceding said, "I'll not deny you." Promises, promises were soon forgotten.

How the heart of God breaks as He looks at this sinful world. But how much more we as Christians break His heart as we fail to keep our commitments to Him. Let's face it; James 4:16 says we have sinned.

The modern Christian has become so involved in secular activities he no longer has time to be engaged in the task of the church.

There must be full and complete surrender of ourselves to God before there can be full blessing as He has promised.

Dr. John Henry Jowett, 19th century preacher, prayed: "Lord may there be no gaps in my consecration."

*ABOUT THE WRITER: Mrs. Doggett is the wife of Ken Doggett, pastor, Oak Park Free Will Baptist Church, Pine Bluff, Arkansas. She is the mother of three children and teaches two-year-olds in Sunday school and the church day care and kindergarten program.*



**PASTOR OWES**  
(from page 13)

God and grow. This will necessitate our own feeding from God's Word by diligent study, meditation and prayer in order to present a spiritual feast that our people can receive, digest, assimilate, apply and enjoy. In feeding the flock of God, pastors should prepare spiritual meals and make them as appetizing as possible. This necessitates diligent preparation and dissemination of the food in such a manner that everyone in the congregation from the weakest to the strongest and the youngest to the oldest might readily understand, partake and apply.

The pastor should give opportunity for his people to benefit from the ministry of others. Often skilled, dedicated servants of God are perhaps even more capable of presenting a good spiritual meal than the pastor. Revival meetings with exciting evangelists, guest speakers and missionaries can be used to serve spiritual meals. But remember pastors must feed their people if they expect the flock to grow in the grace and knowledge of the Lord Jesus Christ.

In Hebrews 13:17 it is clearly pointed out that another responsibility of the pastor is to protect or watch for the souls of his people. Today many dangers, many wolves, many enemies to the cause of Christ lurk nearby. Satan walks about as a roaring lion, seeking whom he may devour. The conscientious pastor is aware of these dangers. He owes it to his people to warn them and to protect them from evils, such as from false doctrines, worldliness, and habits of life that could lead to disaster and ultimate doom. This principle is mentioned in the Old Testament in Isaiah 62:6, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night: ye that make mention of the Lord, keep not silence."

Pastors have a responsibility and a great opportunity to serve as spiritual watchmen. Paul writes in I Corinthians 10:23, "All things are lawful

for me, but all things are not expedient: . . . all things edify not." To edify means to build up, to sustain, to promote. Many pastors club the sheep entirely too much. God's sheep need to be edified. They need to be built up in the most holy faith.

And this the shepherd is obligated and commanded to do by the Word of God. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Romans 14:19).

"Let every one of us please his neighbour for his good to edification" (Romans 15:2).

Again Paul relates in II Corinthians 12:19, "We do all things, dearly beloved, for your edifying." The pastor must have the mind of Christ and a deep compassion and concern for the welfare of the people. A pastor needs to be sympathetic with his members' problems and needs to help bear their burdens. He needs to associate with the flock so they will confide in him. He may then serve as an intercessor to the Lord and give the members an opportunity to express themselves in a healthy spiritual manner. The shepherd must learn to weep with those who weep and rejoice with those who rejoice. It is indeed a beautiful picture to see rapport between pastor and people.

The shepherd *mends the sheep*. Mend means to repair, (something broken or worn); remove defects in (something faulty); restore to good condition; make whole. This suggests that the pastor has a marvelous opportunity to minister on behalf of his people. Many are broken. Many are still bound by some fetter of sin. Their shackles need to be removed. Much of the ministry in tending sheep is pointed out by Paul in II Timothy 4:2, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."



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## Layman Of The Year

In February the Master's Men Office will be sending out a letter to all pastors asking them to nominate one of their laymen for "Layman of the Year."

All pastors are encouraged to participate. You do not have to have a Master's Men chapter in order to submit a nomination. The letter will contain full details on the Layman of the Year program.



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## Pastor Owes (from page 21)

Also in I Timothy 5:20 he writes, "Them that sin rebuke before all, that others also may fear"; and in Titus 2:15, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Jesus said in Luke 17:3, "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him." So we conclude that much of the pastor's ministry should be spent in mending, in binding up the wounds and hearts and feelings, in rebuking those who sin and who go astray.

In the exercise of mending or re-proving the congregation, pastors need to "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body" (Hebrews 13:3). If we can operate within the framework of this principle, then our ministry will be charitable and less offensive.

In climax the shepherd *sends the sheep*. "The harvest truly is plentiful, but the labourers are few; Pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest" (Matthew 9:37,38).

Because of great world need today, one of the greatest things a pastor can do for his people is to create an atmosphere through his tending and mending that will encourage people to go into the whitened, harvest field.

The motto of my pastoral ministry has been "*A church is not known so well by the people that come in as it is by the workers that go out.*" Each believer placed within the pastor's care has at least one gift that can be used for the Lord. Ephesians 4:7-8, 11-12 explains, "But unto everyone of us is given grace, according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, he led captivity captive, and gave gifts unto men.

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 paraphrase of these verses states, "Others have a gift for caring for God's people as a shepherd does his sheep. Leading and teaching them in the ways of God."

Why does God give us these special abilities to do certain things best? It is so God's people will be equipped to do better work building up the church, the body of Christ, to a position of strength and maturity.

It is very important that pastors recognize gifts in people and help them to equip for work beginning in the local church. The body of Christ will then be strengthened and able to extend its influence and powers, even to the ends of the earth.

Every pastor should be a recruiter, endeavoring to solicit young people and adults for the service of Christ. Yes, a pastor may do much for his people as he tends them by providing, protecting and promoting them. As he mends them, through love, reproof, correction, and also as he sends them, he is getting them involved in the exercise of a spiritual ministry that will help them to mature and be able to reproduce themselves in the lives of others.

May God help us as shepherds to be what we ought to be as the following prayer suggests.

**ABOUT THE WRITER:** Rev. Raymond Riggs is pastor of Cookeville Free Will Baptist Church, Cookeville, Tennessee. He is chairman of the Foreign Mission Board. ▲





# SIN CHALLENGES THE CHURCH

## PART V

By Leroy Forlines

In this article I want to go back to the question of church discipline as it is set forth in II Thessalonians 3:6-15. This discipline is not as severe as that dealt with in Matthew 18:15-17 and I Corinthians 5:1-13. It is important that we give more attention to the type problem Paul is dealing with in II Thessalonians 3:6-15.

The Thessalonican problem is called "walking disorderly" in II Thessalonians 3:6 and 11. In referring to the same type problem the word *unruly* is used in I Thessalonians 5:14. The words *disorderly* and *unruly* in these passages come from different forms of the same Greek word. With reference to this word W. E. Vine explains in *Vine's Expository Dictionary of New Testament Words*:

It was especially a military term, denoting not keeping rank, insubordinate; it is used in I Thessalonians 5:14, describing certain church members who manifested an insubordinate spirit, whether by excitability or officiousness or idleness.

The particular application of the word for disorderly in II Thessalonians refers to those who refused to work (3:10,11). Some thought Jesus was coming very soon and they did

not need to work. Such refusal to work represented insubordination to the leadership of the church and the position of the church. This refusal to work caused these people to be considered disorderly.

Some have translated the Greek word "out of line." They were out of line with the rest of the church. These who were out of line were also referred to as busybodies. They were out of line in that they were trying to tend to other people's business.

The principle of being disorderly or out of line as used in II Thessalonians can be applied in a present day situation to those who refuse to carry their part of the load. They refuse to fit into the church. They are out of line with what is expected.

This does not mean that the leadership of a church can impose unreasonable demands upon the members and then accuse them of being disorderly. However, it does mean that those who refuse to identify with the spirit and the responsibilities of the church are disorderly and out of line and should be admonished (II Thessalonians 3:15). The admonishing has a dual purpose. It first of all is a rebuke—gentle, discreet, but firm. Then the rebuke has as its object the restoration of the erring member.

Also, we should not enter into any approving type of fellowship with those who are out of line. We cannot withdraw totally from contact with

them. God does not intend this. But then neither are we to go on as if nothing is wrong. Our actions should say that while we do not reject them as people neither do we endorse their errors.

While the particular application of being disorderly or out of line is used by Paul to refer to failure to do one's part, it is obvious that the principle can be applied to other situations. A. J. Mason in *Ellicott's Commentary* applies the word to "those who infringe good discipline." It could refer to any case where a person refuses to fit in with the spirit and direction of the church.

In cases where the spirit and direction of the church are wrong, after a reasonable attempt to correct this, the person should move on to another church if the situation does not correct itself.

Church members are walking disorderly and out of line whenever they refuse to abide by and respect the standards and life-styles of the respected church leadership. There certainly needs to be some room for flexibility. However, when reasonable flexibility is granted, those members whose behavior is noticeably out of line are walking disorderly and should be admonished.

It is absolutely necessary that a spirit of unity and harmony prevail in a church. This may require voluntary changes by some where they do not have deep feelings and convictions in order that unity, peace and harmony may prevail. ▲



# SLAYING THE JOHN WAYNE MYTH

*Understanding the Male Temperament* by Tim LaHaye (Revell, 1977, 188 pps., \$3.95) is reviewed by Lewis Campbell, manager, Christian Supply Store, Conway, Arkansas.

The man who said that lightning never strikes the same place twice has never met Dr. Timothy F. LaHaye, Bob Jones University graduate, pastor, lecturer, college president, and author. LaHaye first came to national attention in the late 1960's with a book called *The Spirit-Controlled Temperament*, in which he used Hippocrates' old theory of the four temperaments to categorize the human personality and to show how the Holy Spirit works with Scripture to bring each temperament to the "image of Christ."

Since then LaHaye has had several books on the best seller list. Probably the most significant of these is *Understanding the Male Temperament*, subtitled "What Every Man Would Like to Tell His Wife About Himself . . . But Won't." Possibly a better subtitle would be "What Every Man Would Like to Understand About Himself and Can't."

The book starts by proclaiming "the death of the John Wayne myth." Here LaHaye establishes that men are not, were not and cannot be the ultimate supermasculine image that most men like to think of themselves as being. He deals sympathetically, but frankly with the many conflicts of being a man.

LaHaye states in the introduction that instead of being a diatribe against manhood, the book is written to men who "are men, to men and boys who want to be men, and to women who want to understand and appreciate manhood and all its complexity." He then says that the man who works eight hours a day for 40 years at a dull job with no fanfare simply to provide adequately for his family and to meet the emotional needs of his wife and his children is in fact stronger and more virile than the man who leads the cattle drive up Chisholm Trail to Abilene.

There is an excellent chapter on the complexities of manhood, as well as a good chapter on what depravity has done to the manhood image. Those who follow LaHaye's principle of the four temperaments will be interested to know about the further development of 12 sub-temperaments which he says are more accurate than the four basic groups. However, he deals with areas in this book other than the temperament issue.

A classic section includes two chapters on male anger versus female fear and male fear versus female anger. These chapters concern the problems of self-image and communication in marriage. The author deals with man as an individual basically and deals with the relationships of a man, for

example, as husband, parent, neighbor, worker, etc., as incidental outgrowths of his internal makeup. This distinction makes the book unique and may prove a mild disappointment to readers who are interested in reading about role fulfillment.

Some will fault the book for its lack of academic background. Others will feel that LaHaye is not pointed enough on some issues.

One cannot possibly read this book without realizing the author is a man who has great respect for manhood and for men in general. Even in pointing out flaws in certain temperaments or personalities, he does so with courtesy and compassion.

There is nothing of the super ego, "total man" approach in this book. Neither is it preachy or condescending; instead the book is conversational, warm and at times humorous. It is a Bible-centered book that will be recalled many times after an initial reading. ▲



**People Owe**  
(from page 13)

Gospel.

"Strive together with me in your prayers to God for me," Paul wrote the church at Rome. You can have an essential part in your pastor's ministry by praying for him. In fact, you are fighting side by side with him in this spiritual battle when you pray for the man of God.

"Available" probably describes the pastor as well as any word could. Any time, day or night, the typical pastor may be called by one or several church members or complete strangers to counsel, visit the sick, or assist in any one of a multitude of ways. He doesn't mind serving God's people. However, it is vitally important that church members protect God's man from unreasonable demands. Does the pastor have to visit absolutely every sick person? Couldn't the deacons or other dedicated laymen perform the routine tasks which often fall the pastor's lot?

"Britain's low-paid clergy are the most satisfied workers in the country," a recent survey indicated. Why? It is because men of God do not serve for financial gain. Satisfaction is the result of serving God, not amassing a fortune.

Still, "The labourer is worthy of his hire." It is a shame that San Francisco's street cleaners gross \$17,000 per year while the average Protestant pastor draws \$10,348. That figure includes housing and utilities allowances. With wedding and funeral honorariums thrown in, the median ministerial income peaks at \$11,435.

Unfortunately, many Free Will Baptist churches do not approach that average. In fact, they help to bring it down!

"If we have sown unto your spiritual things, is it a great thing if

we shall reap your carnal things?" (I Corinthians 9:11). To paraphrase Paul, elders (pastors) that rule well are worthy of love, honor and adequate pay.

Hebrews 13:17 gives sound advice to anyone desiring to befriend his pastor.

Obeys them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

In order to glorify God and help the pastor who watches the souls of his church members, Free Will Baptists pledge:

We will everywhere hold Christian principle sacred and Christian obligations and enterprises supreme; counting it our chief business in life to extend the influence of Christ in society; constantly praying and toiling that the Kingdom of God may come, and His will be done on earth as it is in Heaven.

What more could any pastor ask?

*ABOUT THE WRITER: Larry D. Hampton is editor of publications for the Church Training Service Department, Nashville, Tennessee. ▲*

## COMING NEXT MONTH

- Decision in Sapporo
- Inspiration
- Individual Retirement
- Life After Death?

## PERSIAN WHIPS OR GREEK HEARTS?

It is reported that the soldiers of Persia had to be driven into battle and that the sounds of the officers' whips could be heard even while the battle was raging as they lashed on the unwilling ranks to fulfill their part in the fray.

Not so with the Greeks who went to battle. They rushed like lions amidst a flock of sheep to tear their prey. They fought for their country, for their temples, for their lives, for all that they held dear, and that right cheerfully. From such an impulse within did these Greek citizen soldiers engage in war.

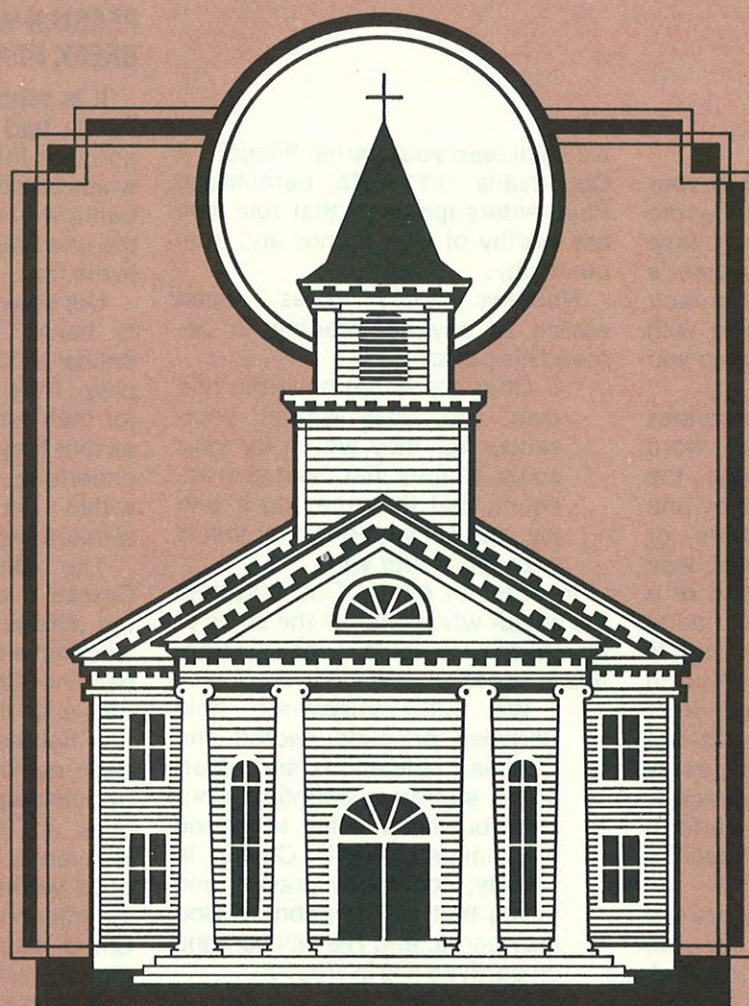
The difference between the Greeks and the Persians suggests the difference that exists in people who make up the church today. The genuine Christian serves God because he loves Him. He does not fear hell because he knows he has been delivered from condemnation by being washed in Jesus' blood. He does not expect to earn heaven. Heaven is not to be merited by our good works. Besides, heaven is an inheritance of the child of God since Christ has given it to him. The genuine Christian is drawn by an awareness of God's love toward him, and he loves God in return.

The people of your church will be offered some great opportunities to serve the Lord. Do not serve because of necessity nor only because of being asked by the pastor, Sunday school superintendent or someone else. Serve because you love God. This is the service that is pleasing to God and will always get the job done for Him.

If you do not love God in this matter, ask Him to forgive you for not loving Him and to help you love Him more.

Adapted from the *Midweek News*, a publication of Hamilton Free Will Baptist Church, Hamilton, Alabama. W. B. Hughes pastors.





Midweek Service  
Really Pays Off!



By Darrel Pickle

**W**ednesday is the church problem child. Wednesday is marooned so far out in the workweek that pastors are hard pressed to keep it healthy. Attending Wednesday services for many people is like a trip to the dentist. They dread interrupting busy schedules to do something they know is going to hurt. It's a nationwide trend; Wednesday services just have bad reputations.

But I like the midweek service. Whether it's called prayer meeting, Bible study, prayer and share or whatever, it should serve the same purpose as all other services in our churches. Preaching, teaching, learning, praying, singing, sharing—all in order to strengthen the believer and win lost souls—should have top priority in church services.

Some congregations have dropped Wednesday evening services. Others maintain midweek services but with sagging attendances. The average attendance on Wednesday night is about 40 percent of Sunday school attendance. Yet Hebrews 10:24,25 plainly teaches, "And let us *consider one another* to provoke unto love and to good works; Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: *and so much the more*, as ye see the day approaching."

Interest generates interest. The generators of churches are preachers and teachers. Leaders don't seem to be generating enough enthusiasm for midweek services. Some teachers do not encourage their classes to attend because they themselves are not planning to be present.

Another ailment of the orphan Wednesday night service is that pastors place much more emphasis on Sunday services in their sermon preparation. Serious preparation is often lacking for the Wednesday evening service.

Do pastors expect the prevailing presence of the Holy Spirit on Wednesday night as well as on Sunday morning? Do pastors expect altar

services on Wednesday night as well as Sunday morning? It could be that we do not expect any action on Wednesday night because we've not prayed for any. It's impossible to pray in earnest without expecting an answer. Just what do we anticipate from our midweek services?

Folks who attend a midweek service have been battling since Monday morning to make a living and to keep things in perspective so they and their families might enjoy good lives. They are generally tired. They need something to buoy their hopes. They need a spiritual stirring. Their faith could stand a shot in the arm. If the Wednesday nighters get more than they come after, the church will have no trouble keeping them.

In too many cases members attend midweek service as they do the business meetings—not out of dedication or desire, but out of duty and despair. A song leader can sense the congregation's spirit; likewise, the pastor as he steps into the pulpit senses the tired, listless "I-have-come-out-of-merely-duty" spirit. Often pastors detect a "Let's-hurry-up-and-get-this-over-with" spirit. This kind of atmosphere both discourages the preacher and hinders the freedom of the Holy Spirit to do His work.

The Wednesday night service is full of opportunities for the entire family. As for preaching in the Wednesday evening service, pastors might prepare sermons that encourage and enlighten. After all those who usually attend will be mostly the cream of the crop as far as the membership is concerned. They will probably be those who carry the burden for the work of the church. They need that midweek service much as a car needs a good service station—to be refueled for the long journey ahead.

Something happened in a midweek service about a year ago that greatly encouraged me. As usual I entered the sanctuary about 15 minutes before service to greet those who were already seated. One lady introduced me to a couple of friends she had brought to prayer meeting, a woman named Sylvia and her little daughter Crystal.

We shook hands, and I told them how glad we were to have them in our services. Little did I realize the blessing Sylvia would be to our church later.

I preached my usual 20 minutes. During the entire sermon Sylvia wiped tears from her eyes until the tissue she was holding was in shreds. Sensing the Holy Spirit's working in this lady's heart, I tried desperately during the invitation to compel her to come forward. After all efforts failed, I closed the service and went to the door to shake hands with the congregation as they departed.

When Sylvia came by, I asked, "Are you a Christian?" With that she began weeping. She was obviously embarrassed; so I asked her to step aside to a private place where we could talk. Sylvia told me she had made a profession of faith several weeks before but had many doubts about her salvation. I encouraged her to attend my new converts class.

The next Sunday she joined the class, and at the preaching hour she came forward. That Sunday she settled the question she had about her salvation.

Why tell all of this about Sylvia? The best is yet to come. She has matured into one of our most faithful members. She began bringing others to church. Several were brought to repentance and faith. This one lady has been responsible for winning to the Lord her husband, her mother, her three brothers, her mother-in-law, her brother-in-law, and a close friend and the friend's daughter. All attend church regularly. All except three have been baptized and joined our church.

Is Sylvia through? Oh, no! She still has a lost father. Will he be saved? Sylvia says yes, and so do I. Just remember all this started on Wednesday night!

**ABOUT THE WRITER:** Darrel Pickle is pastor of White Oak Hill Free Will Baptist Church, Bailey, North Carolina. He attended Graham Bible College. ▲





### HAROLD BROWN OF TRINITY REJECTS 'RACISM' CHARGE ON PANAMA CANAL

CHICAGO (EP)—Following a charge by Tom Hanks, a missionary serving with the Latin America Mission in Costa Rica, that opposition in the U.S. against the Panama Canal treaty is "racism" and "ethnocentrism," Professor Harold O. J. Brown of Trinity Evangelical Divinity School called the charge "gobbledygook."

Not an avid fan of the new treaty, Professor Brown said use of the Old Testament jubilee principle (returning property to original owners) is inappropriate in this case because it would be virtually impossible to trace the *real* original owners.

Brown found the missionary's charge "amusing" that he could apply simple motives to a very complex legal and constitutional issue. "He needs to examine the issues, not the alleged motives or characteristics of those involved," Brown said.

"We need to remember that we represent the Lord God, not the state," Brown emphasized.

### BRITISH BECOMING 'LESS CHRISTIAN' AS MAJOR CHURCH MEMBERSHIPS DROP

LONDON—Britain is becoming less Christian because of declining membership while other religious bodies are increasing in strength, according to the first United Kingdom Home Missions Handbook published by the Evangelical Alliance.

Detailed figures reveal that whereas 45 percent of the adult population of Britain went to church regularly in 1851, the proportion has slumped to 18 percent.

The decline in Christianity is spread uniformly across the United Kingdom except for Northern Ireland, where 76 percent of the adult population still go to church.

Commenting on the statistics in the handbook, the Rev. Tom Houston, executive director of the Bible Society, wrote, "The most significant fact is the rapid growth rate of other religions. Britain is not only becoming less Christian because of declining faith among former adherents. It is increasingly anti-Christian because of the rise of other faiths."

### PROJECTED MEDIAN AGE FOR YEAR 2000 HIKED AS U.S. DEATH RATE DECLINES

WASHINGTON, D.C. (EP)—An unexpected decline in the recent number of deaths has forced the U.S. Bureau of the Census to revise upward its projections on the median age of the population.

The U.S. population in the year 2000 is expected to be slightly older than demographers were predicting only 2 years ago, the bureau's revised population projections indicate.

At the time of the 1970 census, the median age of the population was 27.9 years and was estimated to be 29 in 1976. The latest report now projects that this figure will range from 32.5 to 37.3 years at the beginning of the 21st century.

The report said the number of persons 65 and older is projected to increase from an estimated 22.9 million in 1976 (10.7 percent of the total population) to about 31.8 million in 2000 (or 11.3 to 12.9 percent of the population).

### SENATE RULES COMMITTEE TO CONSIDER APPEAL BY EPISCOPAL PRIEST/REPORTER

WASHINGTON, D.C. (EP)—The Senate Rules Committee has voted unanimously to review an appeal by the Rev. Lester Kinsolving, nationally syndicated columnist and editor of two local weeklies, whose application from renewal of membership in the Senate and House daily press galleries was denied earlier this year.

The Standing Committee of Correspondents, comprised of newspaper reporters accredited by the daily press gallery to cover Congress, took this rare action against a colleague after it was made public here that the Episcopal priest-reporter had accepted a total of \$2,500 from a Washington lobbyist representing the South African government in exchange for his pro-South Africa editorial stance.

When the Standing Committee of Correspondents held its first public hearing on the matter last March, Mr. Kinsolving was given an opportunity by the committee to reapply for admission to the daily press gallery by stating he understood the rules and would abide by them. He declined, asserting he would seek to overturn the committee's rejection of his reapplication.

### NATION'S TEEN ACHIEVERS BUCK TREND, SHUN ALCOHOL, CALL IT DANGEROUS DRUG

NORTHBROOK, IL (EP)—While rising alcohol abuse among teenagers has become a national concern, a new survey indicates that alcohol use among the nation's teenage leaders has dropped significantly.

An annual nationwide poll has surveyed 24,000 leading high school seniors and juniors in the U.S. They are among 317,000 "high achievers" featured in the 1976-77 edition of "Who's Who Among American High School Students" published here by Educational Communications Inc.

Comparison of the 1974 and most recent survey results reveal that the number of student achievers who "never" use beer has increased from 25 percent to 49 percent. The number who "never" use wine has increased from 18 percent to 46 percent, and of hard liquor from 34 percent to 61 percent.

Some 80 percent of teenagers polled in the latest survey said they regard alcohol as a dangerous drug. Eighty-five percent have never smoked cigarettes, and 88 percent have never used any drugs including marijuana.

### MORMONS REPORT RECORD NUMBER OF CONVERT BAPTISMS

SALT LAKE CITY, UT (EP)—The 147th semi-annual General Conference of the Mormon Church here was told that convert baptisms to the Church reached a record 176,000 in 1976 and may rise to 200,000 in 1977.

"Record numbers of people are joining the Church because it makes people happy," Spencer W. Kimball, president of the four-million member Church of Jesus Christ of Latter-Day Saints (Mormon), told the conference.

Mr. Kimball cited a letter from a recent young convert who expressed her "peace, happiness and joy" found in the gospel, as typical of the feelings of many who have accepted the message carried worldwide by nearly 25,000 missionaries.

### HOMOSEXUALITY FOUND 'UTTERLY FOREIGN' TO WEST AFRICANS

CAMEROUN (EP)—A former West African ambassador to the UN said that the practice of homosexuality was "utterly foreign" to the culture and life-style of his people. "In fact, we do not even have a word for it," he told Presbyterian missionary Joseph McNeill.



## LAWYER COMPLAINS OF 'GRAND SCALE' VIOLATION OF BASIC AMERICAN RIGHTS

PITTSBURGH, PA (EP)—A well-known constitutional lawyer urged private religious and charitable organizations to resist unnecessary and unreasonable laws. He warned that private institutions can be "bled into compliance" or out of existence by "bogus" regulations and laws and by the tactics of government officials.

## 'HERE'S LIFE' CAMPAIGN RATED ON GARNERING OF CHURCH MEMBERS

PHILADELPHIA, PA (EP)—Proceeding from the premise that true evangelism increases membership in the local church, C. Peter Wagner analyzed the 1976 Campus Crusade for Christ's "Here's Life America" outreach and found it wanting.

Dr. Wagner, working with the full cooperation of Campus Crusade President Bill Bright, stated in the September, 1977 issue of *Eternity* magazine that "Here's Life" gave visibility to the Gospel but, like other saturation evangelism efforts such as Key '73 and Evangelism in Depth in Latin America, did not, in fact, help churches across the board increase their rates of growth.

Wagner, vice-president of Fuller Evangelistic Association, praised the crusade for providing wide visibility to the Gospel and the cause of Christ, for heightening cooperation and brotherhood among Christian leaders, for revitalizing many churches internally, and for touching the lives of many persons who were subsequently born again.

But a test of 178 churches in 6 cities showed that 26,535 Gospel presentations gathered 4,106 decisions for Christ, led to 526 people in Bible studies and resulted in 125 new church members. Of the 4,106 people who made decisions, 3 percent became church members.

"The unresolved problem is to be seen not so much in terms of the ripe harvest or of getting laborers into the harvest fields as in terms of preparing the barns for the harvest. A wonderful harvest can quickly be lost if it is not properly stored."

## 52% OF AMERICANS SUPPORT MANDATORY RETIREMENT AT 70

NEW YORK, NY (EP)—Some 52 percent of Americans support and 43 percent oppose the idea of raising the mandatory retirement age to 70, according to a New York Times-CBS News poll.

Support of the idea was found to be concentrated among those having higher incomes and persons having the least work experience.

The U.S. Labor Department has estimated that 40,000 of the 350,000 workers reaching 65 each year would continue to work at their present jobs if given the opportunity.

## TOP PHYSICIST BELIEVES UNIVERSE PROVES GOD EXISTS

NEW YORK, NY (EP)—Evidence is overwhelming to prove that the God of Genesis exists, according to Robert Jastrow, a leading physicist with Columbia and Dartmouth Universities and the National Aeronautics and Space Administration.

"How would you interpret the fact that the world started in a way we can't decipher?" Jastrow asked. "It's an unanswerable question."

Most scientists, he said, hate the idea; yet theories about the nature of the universe point directly to a God so powerful He can produce the kind of energy needed to create a universe.

Most scientists, he pointed out, try to restore eternity to the universe by trying to explain how that explosion of creation was only part of an eternal cycle. Creation, he insisted, occurred only once.

## JUDGE BARS TAX EXEMPTION FOR 'MAIL ORDER' MINISTER

HOLLAND, PA (EP)—Bucks County Court Judge John Justus Bodley was not impressed by Robert B. Graham's attempt to use religion to obtain a property-tax exemption.

In denying Mr. Graham's appeal of a decision by the county Board of Assessment, Judge Bodley said, "I am surprised that a man of your intelligence would believe that a certificate mailed from the Universal Life Church in Modesto, California, would make you a minister."

The Universal Life Church mails ordination certificates to applicants for a fee.

Although Mr. Graham had called his house a meeting place for the "Holland Universal Life Church of Love," Judge Bodley refused to grant it a property-tax exemption. He called Mr. Graham's claim to being a "cardinal," "another bit of sham."

Mr. Graham had testified that his church believed in God, the Ten Commandments, The Golden Rule and the U.S. Constitution. But Judge Bodley said it was "merely a haven for disgruntled taxpayers."

## CHURCH MAY LOSE TAX EXEMPTION OVER GIFT TO POLITICAL CANDIDATE

LOS ANGELES, CA (EP)—Political contributions by the St. Paul Baptist Church in Los Angeles to a candidate's campaign for California governor have been called into question by the Internal Revenue Service. This case should cause churches to examine their involvement in political campaigns.

IRS regulations state that a church loses its exempt status "if it participates or intervenes directly or indirectly in any political campaign on behalf of or in opposition to any candidate for public office."

Pastor John L. Branham said his church had been contributing to Attorney General Evelle Younger's campaigns "for years," in reference to his past races for attorney general and district attorney.

## L.A. CHIEF DAVIS SHARES CHRISTIAN CONVERSION EXPERIENCE

VAN NUYS, CA. (EP)—"I can look at a face and generally tell you if that person has come to Christ," Los Angeles Police Chief Edward M. Davis told members of the First Baptist Church in Van Nuys, recently.

"There's something different when you have that infusion of the Holy Spirit, that belief in God, and you've accepted Jesus Christ as your personal Savior. Something special happens to you. Your countenance lights up."

The protector of three million people who heads a department employing 10,000 people told the Baptists that he too had given his life to "my Jesus" who "is coming back again."

The tall, gray-haired police chief who has announced his candidacy for California's gubernatorial race, portrayed Jesus as "incredibly good . . . a magnificent leader . . . a man who was a model in terms of obedience to the law, the law of his Father and even the law of the land he lived in."

"I've been a policeman for 36 years," he said. "And when I look at the state of the world in the last 20 years, I just wonder what in the world has happened to us."

He pointed to Joseph Fletcher's "situation ethics" as the chief destroyer of civic calm and called the "new morality" a "weed."

Chief Davis noted that there is one policeman for every 500 people in the United States and there "just happens to be also one minister, rabbi or priest for every 500 people. And so the job for reversing the morality in this country that will make it relatively God-fearing and law-abiding . . . is your responsibility. You have to be your own Civic Righteousness Committee.

"So we must grow in our belief in God, and we must grow in our capacity to share the Holy Spirit of God," he said.

## U.S. NEEDS JESUS, NOT NUCLEAR ARMS, HUGHES SAYS

NASHVILLE, TN (EP)—Jesus Christ, not nuclear weaponry, should be America's "first line of defense," former U.S. Senator Harold E. Hughes declared here during the state leadership prayer breakfast sponsored by the Religious Heritage of America.

"Peace will not come about by bringing more and more instruments of destruction into existence," said the former Iowa governor and senator. "We can't keep building bigger and better weapons. Man has always used weapons to kill and destroy. What makes you think we have changed? The only real change is through Jesus Christ, who changes the heart."

Trusting God as a nation's defense "is not a very pleasant thing to think about," Hughes admitted. "But," he added, "I'm totally convinced that if we trust Christ as our first line of defense, death and destruction caused by war will finally come to an end."





## RELIGIOUS NEWS

(Cont. from page 29)

### DIVORCE 'NOT SWEEPING COUNTRY,' UNITED METHODIST AGENCY TOLD

NASHVILLE, TN (EP)—A professor of child development and family relations told a United Methodist agency here that contrary to popular belief, divorce is not "sweeping the country."

Dr. Rebecca Smith of the University of North Carolina in Greensboro, told the United Methodist Committee on Family Life that "no social change 'sweeps the country' because of the many differences in regions, socioeconomic classes, and ethnic groups."

She commented, "Newspapers usually quote the divorce ratio, saying that for every two marriages in our society there is one divorce, a ratio based on the number of marriages to divorces in the same year."

However, Dr. Smith noted, "in a community where the ratio is as high as one to one, there may be 100,000 already married people. If there were 1,000 divorced, those persons are not coming from the 1,000 marriages (in the same year), but from the 100,000 people already married. That makes a difference in interpretation."

The family-relations specialist suggested that it is more helpful to consider statistics which indicate the number of divorces per 1,000 married women. In those terms, she said, California is highest, followed by Texas and Tennessee.

### EDITOR CHARTS TRENDS AND COUNTER TRENDS

PASADENA, CA (EP)—Every trend in society has a counter trend and every thrust has a backlash which evangelicals must face today, declared William J. Petersen, editor of *Eternity* magazine, on September 29.

The editor identified 10 trends with which the church must deal today: the churches' emphasis on the family, while the needs of singles were increasingly neglected; the end of youth culture and the rise of "gray power"; the rise of relational theology's "here and now" emphasis and at the same time a continuing of "body-life" worship and a move toward traditionalism; rapprochement between Catholics and Protestants along with the rise of denominationalism; the quieting of the women's movement while great strides were still being made by female citizens; a publicizing of viewpoints against homosexuality, while ways of ministering to such were being fashioned; a change in life-style to share with the poor while embracing materialism; feelings of isolationism while expressing missionary interest in the "world community"; and finally, a rebellion against authority with a growth of thrusts like Bill Gothard's "Chain of Command" and more emphasis on literal biblical interpretation.

### TUNA CAUGHT BY MOON'S FOLLOWERS OFF GLOUCESTER SHIPPED TO JAPAN

GLOUCESTER, MA (EP)—Followers of the Rev. Sun Myung Moon have been catching tuna off the Massachusetts coast and shipping them to Japan. There such fish can be sold at prices up to 10 times higher than those reported in American markets.

Aidan Barry, director of the Unification Church in Boston, says the fishing operation is a "training exercise in self-discipline" for the unpaid workers. He calls it a "religious experience" symbolic of fishing for the souls of people.

According to Mr. Barry, "There is no commerce being operated in Massachusetts, only in Japan. The fish are sent as gifts to Japan, and our Japanese family has to answer to the Japanese Internal Revenue Service."

However, the Boston *Globe* reports that Toshihiko Matsumura, the professional Japanese fisherman who heads the Moonies' Gloucester operation, calls it a business. He says he was brought to America in July by Mr. Moon to select the highest quality fish for sale at the Tokyo fish auction.

### WORD OF LIFE DIRECTORS CONDEMN TV IMMORALITY, HOMOSEXUALITY

SCHROON LAKE, NY (EP)—Two resolutions, issued by the directors of Word of Life Fellowship, Inc. strongly denounced the unwholesome influence of television and the sin of homosexuality, while urging Christian citizens to rise up and condemn both.

"We want America to get back to the Bible and the God of our forefathers," said the resolutions issued by Jack Wyrzten and Harry Bollback.

The resolutions single out ABC-TV particularly as a station which "mocks at the sins of adultery, fornication, homosexuality and perversion."

"Fools make a mock of sin," the resolution declares, quoting Proverbs 14:9.

### DISSENTING EPISCOPALIANS WILL SPLIT

ST. LOUIS, MO (EP)—Following on the heels of an eruption in the Missouri Lutheran Synod because of the inroads of liberalism, representatives of the Episcopal Church met September 14-17 to consider forming a new organization.

Episcopal conservatives representing 15 organizations and publications have become increasingly unhappy about what they call "theological error and moral malignancy" within the denomination.

"The church we loved has gone another way, unheeding," Perry Laukhuff of Amherst, Virginia, told *Los Angeles Times* Reporter Russell Chandler. "It has... changed doctrine; it has turned its back on... scriptural standards...."

Refuting charges of schism, Laukhuff, president of the dissident group, said, "We stand where we have always stood. We adhere unchangingly to the one Holy Catholic and Apostolic Church of Jesus Christ.... Others do not."

## LITTLE

By Staff

Free Will Baptist historians tend to view 1911 in much the same light as United States naval historians view 1941. The fleet was sunk in '41, and the nation plunged into a life and death struggle. The Randall movement of Free Will Baptists sank beneath the Northern Baptist merger in 1911, and the denomination stared extinction in the face.

But something good surfaced in 1911 for Free Will Baptists. That year Andrew Workman was born on July 25 in Wayne County, West Virginia. But real life began when





# GIANT FROM WAYNE COUNTY

"Andy" Workman was born again at age 21 under the ministry of Alton Riggs. He was licensed to preach in 1933.

Forty-five years and 900 revival meetings later, Brother Workman is a coltish 67 years young. He bubbles about the four years he spent as evangelist for West Virginia's Brotherhood Conference, "I had no car way back then; so I thumbed my way wherever I went or else walked." Andy Workman's ministry includes five pastorates. However, the mainstay in his life with God has been revival preaching.

Brother Workman served seven years as Ohio state evangelist. He says he started that job when the pay was all of \$50 per month. Somehow through the years, Andrew's faith and God's people have made the difference. The swarthy white-haired prophet remembers, "In the early days if I got \$5-\$7 after preaching a week, I'd be doing good." With eyes flashing through his glasses, Andrew Workman embodies the mountain preacher anointed of God.

He still logs 30,000 miles a year on the sawdust circuit. His 5'4" frame has stood behind hundreds of pulpits. Cornered regarding his favorite sermon, Reverend Workman affirms, "It has to be *the cross*, preaching on the cross, telling folks

of the Lord's death. I like Romans 5:8 for my text."

Workman readily admits the fearful struggle he encountered before launching full time into the ministry. It was September 29, 1950. He had been in revival almost without interruption for nine months. On that September morning Andrew Workman left 10 years seniority on the Baltimore and Ohio Railroad. "It was one of the hardest things I'd ever done to go home and explain to my wife Betty and six children that I'd just quit my job. But I have never come up short since I trusted God to meet every need."

And indeed God has met his need. Recently Ohio Free Will Baptists handed him the keys to a new automobile after the first one he had been given was worn out. God has always met Andrew Workman more than halfway. Preacher Workman knows that when he contrasts the lonely cold nights he spent hitchhiking to keep preaching appointments with his present circumstance of gliding down Ohio's superhighways in a warm car.

Andy Workman has come a long way since that night in 1933 when he lay awake till dawn and read his Bible by a kerosene lamp. Finally he told God he would preach. He got his Bible learning the hard way, "I

knew very little about theology, but I learned a lot about kneeology!"

When asked about formal training for preachers, Workman insisted, "Oh, my ministry would have been 100 percent more if I'd had the benefit of a Bible college education. My advice to any young preacher is this: 'Study to show thyself approved unto God....' The best place to do that is in a Bible college."

That's Andrew Workman — preacher, revivalist, pastor, church organizer. A father whose seven children are all saved. A minister who (in his words) "In 45 years preaching I've never been called on the carpet for the way I lived." The little giant from Wayne County has held thousands spellbound with his pulpit sharp-shooting.

It's a tribute to Andrew Workman's effectiveness that men like Clarence Newman, Amel Allen, and Eddie Depriest surrendered to preach under his ministry and now lead Free Will Baptist churches. But perhaps the finest tribute paid the old veteran came from his youngest son Clarence (26), a junior ministerial student at FWBBC, who when asked about the hardships of being reared in an evangelist's home said quietly, "I wouldn't have had it any other way."



**CONTACT**

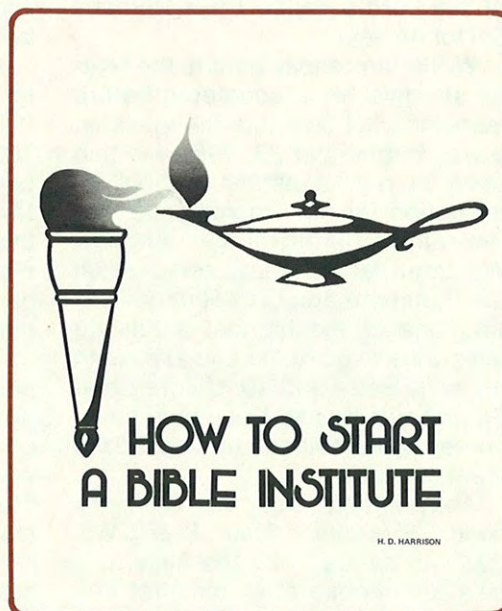
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