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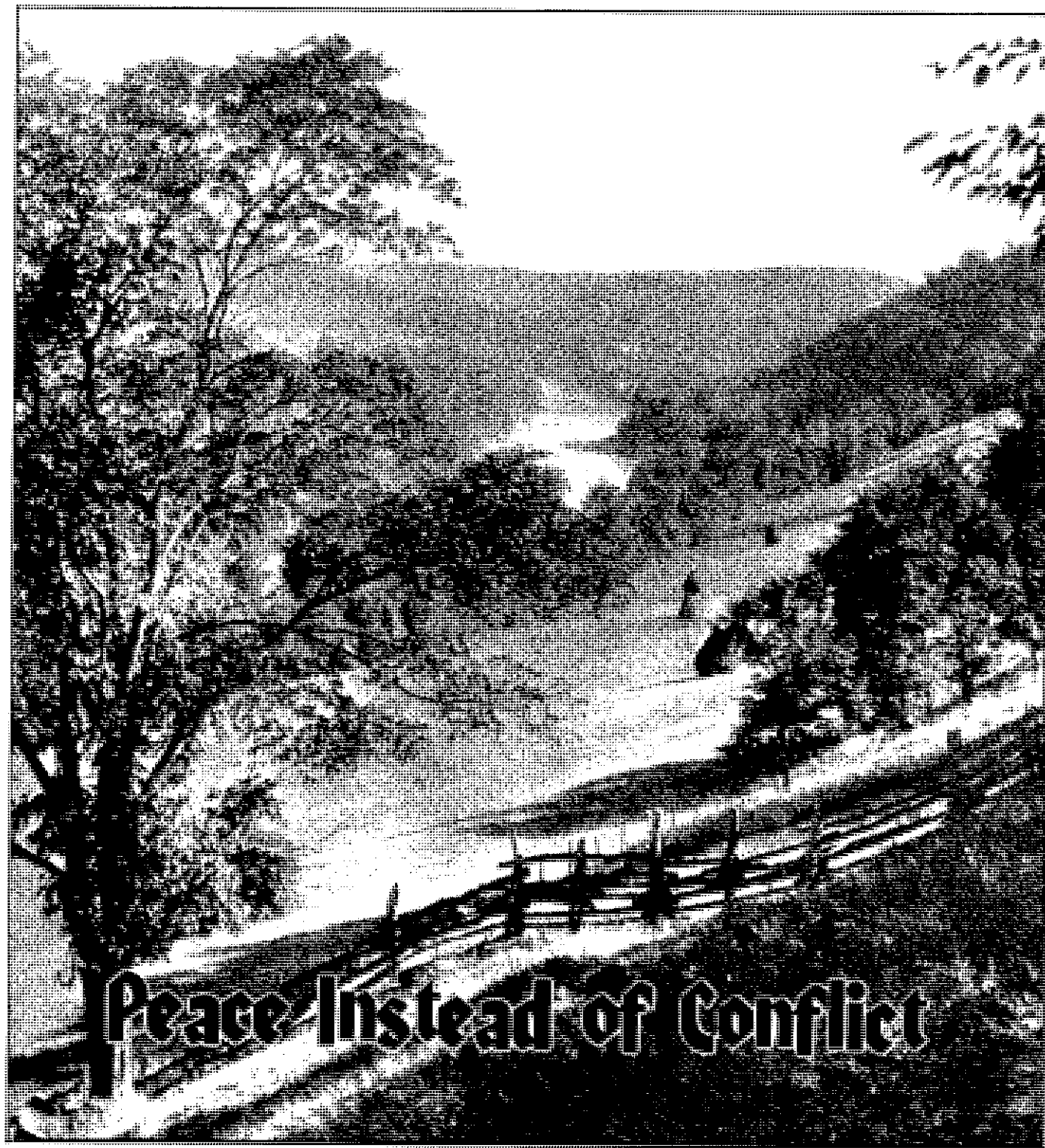
OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

APRIL, 1980



NATIONAL CONVENTION

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By Bill M. Jones

Man is so ornery that if the last of the species were left by himself, he would argue and eventually fight with himself. At least that seems to be the case.

According to Moody Bible Institute's George Sweeting, for the last 5560 years of recorded history, man has engaged in 14,531 wars—2.6 wars per year. Conflict is not new to the human race, nor is it restricted to one culture or to one segment of society.

Conflict reaches into every corner of life. Within the family, the result of conflict is divorce at a record level in our society. Conflict among friends, families and feuding acquaintances has resulted in the highest number of murders and aggravated assault cases in history.

Samuel Colt died in 1862. He left a legacy, however, that still settles a lot of conflicts. A century ago, the gun that made him rich was called a "peacemaker."

It was the equalizer to make all men respect each other and live in peace. In fact, Samuel Colt's "peacemaker" simply became another means of violent death in the hands of those who were at war with themselves.

Some men have given up on peace. Frustrated in their search for world leaders unselfish enough to let reason prevail, they condemn all mankind and wash their hands of all blame of the holocaust they envision.

The conflict they fear may be much nearer than anyone recognizes. But, there is an answer to conflict. Perhaps it will never reach the palaces of kings and presidents, but its presence will bring reward to every home it touches.

James, the brother of our Lord, identifies the source of all conflict. He says conflict comes from the "...lusts that war in your members..." (James 4:1-3).

The word translated *lusts* means literally that which is pleasant to the taste. Its evolved meaning includes every kind of pleasure. James recognized that when this desire or lust dominates an individual, conflict is inevitable.

This lust promises much, but in fact, delivers little. It says, "Do what you want and see how good you will feel!"

But when one's body is given over to lust, it repays by destroying health, enslaving the will, confusing the mind. It promises peace, but because it is totally selfish, only stimulates conflict.

Lust talks loudly of liberty and life, but produces death. If peace be a real possibility, then dominating lusts must be dealt a death blow.

Man is an intricate being with surging desires that motivate him to become a productive member of his society. His desires influence him not to be satisfied with mediocre but to strive for excellence.

But even these desires must be under the dominion of the Spirit of God or else they turn, dominating

the man who nurtures them and causing him to become a monster of selfishness.

The world teaches us to indulge these desires. Do your own thing. If it feels good, do it.

But then the same society raises its hands in horror at the conflict it has created when the pupil practices what the teacher has taught.

Conflict naturally results when desires control destiny.

Man has great capacity for love, understanding, forgiveness and unselfish concern. However, if his depraved nature is not regenerated, he finds ability to hate, to blame with great bitterness, to see all things from a strictly selfish point of view.

That will sour his outlook on life and warp his personality into something unacceptable to him or society. And if he does not change, conflict will come—conflict that could be avoided by obeying the 10th commandment.

The cure is theological.

Not the jargon of the academic theologian. But the practical application of God's truth to the lives of men. Conflict arises because of spiritual problems. No matter what the surface symptom, no matter what level it affects (family or on a national level), conflict can be traced to a spiritual cause.

Disease never responds to medicine applied only to the symptoms. It always responds, however, to that medicine designed to remove the offending germ. Conflict responds in the same way.

To treat the symptom is to never succeed in bringing in peace even though some treaties may be signed that for the moment stop a brush-fire war. On a more local level, one may stop the shooting or the shouting, but until the hatred is dealt with and solved, the same hostility will surface again and again and again.

To erase conflict and achieve peace, one must be like Christ. Specifically: Love others in the same way Christ loved them. Not because they are perfect. Not because they love in return. But rather a sincere, unselfish commitment to their good.

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PEACE (From page 3)

This love is best seen in the life of Christ as He teaches His disciples at the last supper and immediately afterward. He knew one of them would betray Him and the others would run off and leave Him. Yet He loved them even unto the perfection of love.

And in John 16:32, He tells them He knows they will run away but that He will welcome them again.

This rare love influences for peace every person that it touches, no matter what the provocation or circumstance. This love comes only with the presence of the Holy Spirit and the deliberate saturation of God's Word in one's mind and heart.

"Love does not tolerate evil, though it understands people who do evil things."

Love does not tolerate evil, though it understands people who do evil things. It never approves either sin or unwise, unloving acts, but it does offer the possibility of reconciliation to the person who chooses to do those things.

Forgive others (and yourself) as Christ forgives. Christ at Gethsemane experienced the most difficult kind of circumstances possible to forgive.

That is, when friends who have professed loyalty to the death run away when the critical hour arrives. Yet He did forgive, and He did so without recrimination. So must the 20th century peacemaker forgive if he would have peace.

Forgiveness is difficult, because wrongdoing festers in the mind. Sometimes it digs a well of bitter poison that only a miracle can cure.

It is natural for man to hold a grudge. Forgiveness is unnatural. It comes from God alone. And it is essential to peace.

Then, there is the element of respect.

Man should respect man for having been created in the image of God, even though sin marred that image, turning it sometimes into something ugly and evil, unacceptable in any society.

There still must be a genuine respect for the person, because in his exercise of choice, in his thinking and feeling, one recognizes the handiwork of God.

Especially among Christians should this respect be evident. For not only are we created in the image of God, but we have been recreated and indwelt by the Spirit of God.

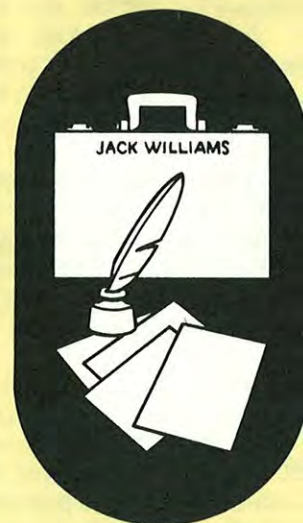
The indwelling of the Spirit does not make each Christian infallible. But it does give to each Christian the ability to perceive truth as revealed by God in His Word.

Respect for this ability in others, coupled with the recognition of the same ability in oneself, makes possible a unifying peace that is founded on sound doctrine and carried out in correct practice.

On Calvary, Christ paid the supreme price for resolving all conflict. Today, His disciples continue to pay whatever price is necessary for reconciling man to God and thereby to each other (Colossians 1:24). ▲

ABOUT THE WRITER: Bill Jones pastors Calvary Free Will Baptist Church, Norman, Oklahoma. The Texas native has had a wide range of successful Christian experiences. He was president of Hillsdale Free Will Baptist College, Moore, Oklahoma, for eight years. Prior to that, Rev. Jones was director of communications for the Foreign Missions Department. He also served as a missionary to Ivory Coast, Africa, for 10 years.

Briefcase



Every pastor is part cowboy.

He dreams of dying with his boots on, just after preaching the sermon of his life. Then to complete the ecstasy of the moment, God reaches down like He did with Enoch and snatches the preacher up to glory.

And it happens that way sometimes. We occasionally read of a spectacular exit by some dear preacher, when it seems heaven's mists roll back as the old soldier sheaths his sword one last time and steps triumphantly across the final threshold.

But more often than not, the men of God who guide communities and shape nations die like other mortals—at inconvenient times, with little warning, leaving behind pale children and tight-lipped widows.

Most American preachers die of stress-induced heart attacks or in car wrecks or after some lingering disease. A few are murdered. Some die jogging. Plane crashes claim others.

CHAOS IN CANAAN

There is no chaos so paralyzing to a local church as that which surfaces when their pastor dies. He who was the stabilizing factor in

When A Pastor Dies

emergencies, suddenly cannot be reached. He no longer answers his phone. Somebody else must calm the dazed, hurt people.

Being at ease with death marks the pastor as a leader, but when death claims him, strong men sit stunned and disbelieving. Not many congregations have ever seen a preacher die.

Preachers usually die about as well as they live. As they touched every community home in life, so do they in death.

It's tough for a congregation to cope with a pastor's death. Some rise to the occasion. Others fall apart. Whereas, when a church member dies the pastor is there comforting the bereaved, that's not the case when the pastor dies.

This usually means the pastor's widow must reach outside her church community and arrange for some other minister to officiate at her husband's funeral.

Quite often the congregation that functioned well in crisis times under a pastor's direction, feels locked out when death strikes the parsonage. A

minister most of them don't know may take charge.

Unless the pastor is a long-term in the community, his burial may be several states distant—further alienating the people.

The congregation is frustrated because a part of everybody is gone. They have lost a friend who is more treasured than many realized until now.

BACK TO REALITY

Inevitably, the awkwardness of what's to be done with the pastor's family arises. Is a church obligated to continue a pastor's salary to his family after he dies? If so, how long?

What about continued living in the parsonage? If the widow is young—in her 20's or 30's—there are usually small children to consider. And school, if the pastor dies anytime except June, July or August. To say nothing of remarriage suggestions. . . .

Numerous pastors die with little burial insurance or with life insurance policies that lapsed a month ago. Their grieving families are ill-equipped to handle mounting finan-

cial pressures. Could the church do something? A trust fund? An offering?

CALLING A NEW PASTOR

It sounds calloused to mention pulpit candidates in the first weeks after a pastor dies. But the flock cannot exist without a shepherd. This can be a time of growing and seasoning for wise congregations.

Some churches are fortunate enough to have assistant pastors or retired preachers nearby who can minister in the transition. Others must depend on lay leadership.

Calling a pastor is a traumatic experience for a church anytime, but moreso when members are struggling with deep loss and personal heartache. Unfortunately members tend to consciously or unconsciously compare new pastoral candidates with their former friend and confidant.

Pulpit committees must expect to encounter such loyalty/resentment problems. This delicate matter demands maturity—maturity and fervent prayer. The shepherd-search is certainly not a time to be rushed, but entered into thoughtfully. Hard-pressed pulpit committees face the stark fact that they don't really know that many preachers and aren't sure how to go about approaching those they do know.

PREPARING FOR THE DAY

What preparation has your church made for your pastor's family if he dies in your pulpit? Is your pastor covered by more than token medical, life and burial insurance?

When Benjamin Randall—founder of the Northern Free Will Baptist movement—lay dying in 1808, he wrote a letter to a quarterly meeting admonishing the preachers to "Wear out in the cause, and rejoice in the privilege."

And to their credit, Free Will Baptist preachers have been doing just that ever since.

I know of no group of men more worthy than Free Will Baptist pastors. What our churches do for our pastors must be planned in advance. We can't wait until the shepherd dies. ▲



SETTING THE DEPUTATION RECORD STRAIGHT

By Lonnie Sparks

It has often been said by well-meaning members of the Free Will Baptist constituency that they wished missionaries didn't have to travel so much when they furlough home.

They would like for missionaries to settle down and rest a while. If this is ideal, then we are farther from it today than 25 years ago. This outlook suggests that itinerating is all bad, since its chief end is to raise money, and, that if we could devise a better formula to raise funds, our problems would be solved.

Actually, the itinerate or deputation is not all bad. We could wish there wasn't quite as much financial pressure on missionaries, but this

shouldn't cause us to worry.

If God has called and commissioned us, He will supply even in difficult times. We are conscious that God uses men as channels and that financial dilemmas facing us today can best be solved as the mission, missionary and the church pray and work together fulfilling their individual responsibilities.

MISSION LEADERSHIP RESPONSIBILITY

One should not feel that he must be a better steward just because he is living in times of rampant inflation, but because it is the right thing to do. It is biblical.

Let me underline this: if God calls someone to go, He will provide regardless of the world situation.

Against this background, those responsible for sending the laborer should be sure of his spiritual maturity. If he is not an effective worker in America, it is sure he will not be effective on the mission field where the battle is often more intense.

When a couple is involved, mission leadership should be sure that both man and wife sense the call of God to this ministry, and that they are willing to make whatever sacrifice is required of them in accomplishing such a ministry.

Local associations will often raise support for a missionary even though they have doubts as to whether he should be sent. This is admirable on their part, because they are demonstrating confidence in the wisdom of our mission leadership. But a candidate mistakenly sent out is bad stewardship and erodes the integrity of our mission program.

The question: "How shall they preach except they be sent?" means more than sending physically. "Sent" here means "commissioned" (God appointed) heralds of the Good News, who will give only the message which the Lord has entrusted to them, just as an ambassador must do.

When this is assured, the mission program will always be blessed by the addition of new heralds.

THE MISSIONARY AND HIS RESPONSIBILITY

A God-called missionary will by his comportment convince his constituency that he knows God's will and that his sole purpose in life is to do it.

Going to a foreign field is a small part of God's will for him. The important part is the mission accomplished once he gets there. Spreading the Word to the lost must be the burning desire of his heart.

This being the case, he will normally not have too much difficulty in raising support. There may be exceptions.

No missionary will please every church and/or pastor where he goes, but sometimes the missionaries have been part of the problem. At times funds did not come in because people were not convinced

that the ministry envisioned was worthy of support.

The furloughing missionary should be concerned with the impression he leaves with people during deputation. What is remembered most about the service? Will it be beautiful scenes of the country where we have ministered, the people's peculiar mode of dress or lack of it, or their culture?

Items of interest can be shared while we relate God's blessings upon the ministry of His Word and charge the churches with their responsibility to a lost world.

The missionary should never feel that all he needs is the church's money and that with his abilities, training and charisma he can do the rest.

Unfortunately, this may be the

"The primary aim in deputation work is not to raise money or educate congregations in a foreign culture."

We hope they remember the country's spiritual needs, its people and what God did through the missionary to meet those needs.

Returning from his first missionary journey, Paul went to the Antioch church which had commissioned him in the first place, "and when they were come, and had gathered the church together, they rehearsed (reviewed) all that God had done with them, and how *He* had opened the door of faith unto the gentiles" (Acts 14:27).

Notice that Paul gave more than a one-hour contact. Verse 28 confirms, "And there they abode long time with the disciples." You can be sure that his service was a blessing and a challenge for the Antioch church to pray and send the message of Christ out in a greater way than before.

Perhaps some younger believers at Antioch felt the call of God to the regions beyond. This is to be one of the effects of our rehearsing "all that God has done" through us, "and how *He*" has opened the door of faith to the Indian, the Japanese, the African or the European.

As our primary aim in deputation work is not to raise money, neither is it to educate congregations in the culture where we are ministering.

message the churches get occasionally. What we desperately need is the earnest intercession of fellow believers. If believers are challenged by our visit, they will want to pray for us. Without their prayers joined with our own, there will be no blessings to recount on the next furlough.

THE CHURCH AND ITS RESPONSIBILITY

The question in Romans 10:15a, "How shall they preach, except they be sent?" has been cited as indicating the responsibility of the local church in providing funds so that the preacher can go with the message.

This is only part of its meaning. The local church does have responsibility to evangelize the world; missionaries are its ambassadors. Just as our country must support its embassy personnel, so the church must finance theirs. The missionary itinerate gives the church the opportunity to fulfill that responsibility.

Giving is still limited in many of our churches by a leadership that feels there is a limit to what their people can give. Even in churches where there is a greater sense of stewardship, we are below our potential.



DEPUTATION (From page 7)

The pastor remains the key. He must teach his people to give and be an example in giving. At times he may desire help in developing greater stewardship among his people. This is an area where mission leaders can be of great help.

The missionary can present the spiritual needs of a world in disarray, but finds it hard to ask for finance for himself.

In some areas, our people have learned to give, and as a result have more to give. When we look outside our group and wonder why some churches are able to give so much to outside causes, we conclude that they are richer than we are. That may be so, but why is it true? Simply because it is biblical.

According to Luke 6:38, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

As one has said, "By our giving we build the measure that will be used for giving back to us." This principle is seen also in II Corinthians 9:6, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

It is not that others have given more because they had more in the first place, but they have more to give because they gave.

There are things our churches and associations can do to improve in stewardship. A local association can work together to raise cash with very little expense on the part of the missionary or missionaries involved.

One association raised about \$13,000 in cash for a couple in a very short time. This was above their regular giving. We have over 200 associations or quarterly conferences.

Churches near each other can gather in one of the churches for a joint conference, at least for the week-night services. A conference of this nature can be better attended and create more excitement. It demands fewer missionaries and yet can accomplish the objective.

Churches supporting eight or 10 missionaries might consider supporting one or two couples more heavily. This would cut down the number of churches a missionary must visit while home. Also, the churches involved would feel more responsible to do something special when one of their missionary accounts dropped in the red.

Churches must increasingly realize the inflated costs of missionary conferences and make better preparations.

They should advertise more. Conference music often leaves a great deal to be desired. For a revival, special groups are brought in and a certain amount of excitement is created, but often in a mission service, a song or two are sung and then it is "turned over to the missionary."

The usual reason given is to give the speaker plenty of time. This is noble, but good music adds to the overall effectiveness of the service.

A church may complain about being contacted every time a missionary is in the area. The cause of missions is better served if we go where fewer missionaries go, and where the visit is more appreciated.

Some churches that haven't had a missionary speaker may think they don't want one. However, if the speaker has a warm heart, they often change their minds. We need to involve every church we can,

even if it means some more informed churches at times have to forego a service or even a conference.

The number of missionaries per conference should be limited as far as the individual church is concerned.

A missionary should have at least two services in any given church. This makes it easier for people to get a burden for individual missionaries. This is often difficult when four or five missionaries from different fields vie for people's attention. More services in a given church would reduce the amount of travel expense.

There are resources in some areas which are available, but which the missionary himself may not feel comfortable in trying to tap. Mission leaders working with pastors can encourage our people with means to be better stewards. This is accomplished more easily in private with those individuals.

Perhaps needs as presented by their local church do not really present a proper challenge. They may not realize what a great blessing their proper stewardship could mean to spreading the gospel in foreign fields.

The main thrust of the itinerate must be to challenge believers to greater commitment to our Lord, to see the needs of a lost world staggering toward eternity without hope, knowing we have the only message that can change their destiny.

We have been commanded to "go into all the world and preach the gospel" and Paul testified, "but my God shall supply all your need according to his riches in glory by Christ Jesus."

I am convinced that He will supply what we need to do the job He wants us to do. ▲

ABOUT THE WRITER: Lonnie Sparks is a Free Will Baptist missionary to Madrid, Spain, having served there since 1973. From 1956-1973, the 49-year-old Sulphur, Oklahoma, native was a missionary in Ivory Coast, Africa.

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SCORING POINTS FOR THE ENEMY

By Ben Scott

My wife and I attended a couple of basketball games recently at a junior high school.

It was the first games of team against team competition. The boys were seventh graders and understandably had a lot to learn. But the games were exciting!

The first one was rather lopsided, ending in a score of 33 to 5. The losing team just could not score, but they kept trying.

Near the end of the game, in frustration and confusion, a boy on the losing team put up a pretty shot. The only thing wrong was he shot it on the wrong end of the court. He made points for the adversary.

A man sitting near was heard to moan, "Oh, no," as he cupped his hands over his face. Maybe it was his boy. Others laughed a little.

I chuckled myself, till I got to thinking how embarrassing it must have been for the boy. Making points for the opposing team.

Folks, it is no laughing matter that often we who claim to be on God's team, put up points for the enemy.

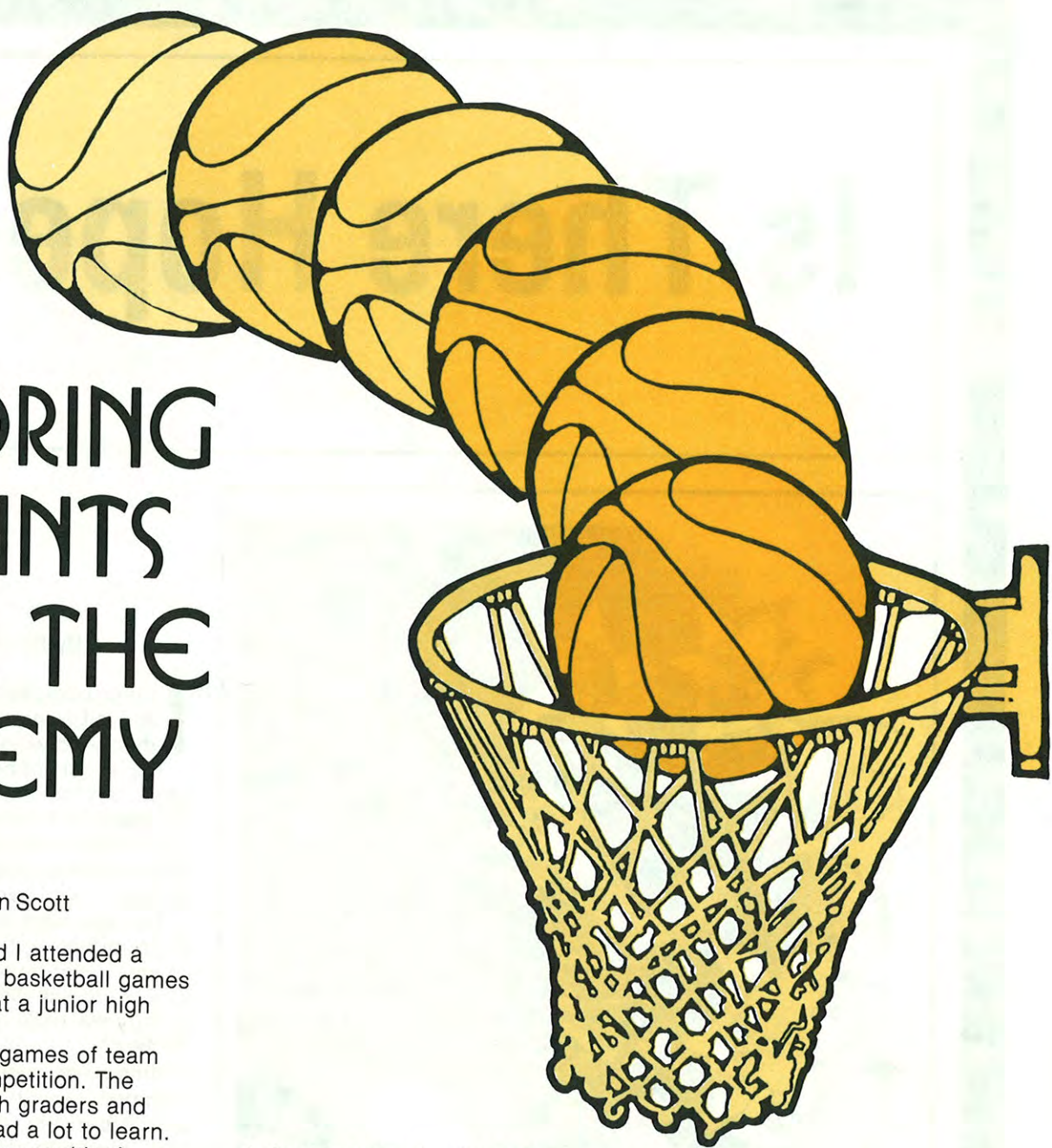
Preachers sin and fall—points for the enemy. Church members get careless, neglectful, lukewarm—points for the enemy.

Each of us, no matter what our position, has opportunity to make some points for God. At this late stage of the game, the score is

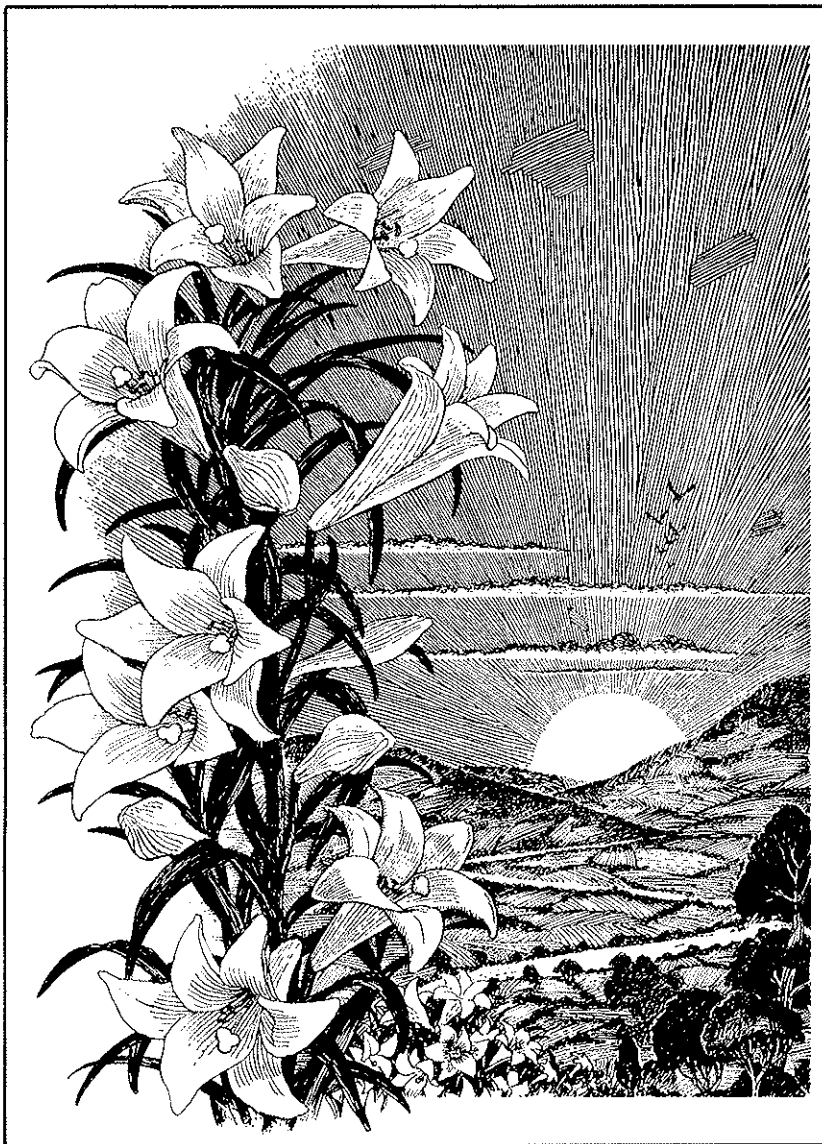
lopsided enough. We can't afford to shoot the ball in the wrong basket.

Don't let the Devil win the day. Next Sunday, get up early. Take a deadeye bead on your church's goal. Shoot the ball and put up some points for God! ▲

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



Is There Hope?



By Billy Bevan

It was mid-afternoon when Jesus bowed His head and died. And what a death it was! The angels of heaven must have wept, and the heart of God broken as Golgotha erupted. Onlookers around the cross finally admitted that "He must have been the Son of God" (Matthew 27:54).

Two followers of Jesus'—Joseph of Arimathea and Nicodemus, who came to Him by night—stepped forward to ask Pilate's permission to bury the body of Christ (John 19:38-40).

With permission granted, they wrapped Jesus in grave clothes and placed Him in Joseph's tomb. Then they turned and walked away, believing they would never see Jesus again!

Jesus had told His disciples repeatedly that He would rise from the dead. But the great truth never quite registered with them. It sailed right over their heads.

After all, who would ever think that a man could draw his last breath, be buried in a tomb and then spring to life again? They had dismissed resurrection ideas from their minds.

Jesus was dead. In His ministry He had raised others, but now there was no one to raise Him. With the entombment of Jesus, His followers, especially the eleven surviving disciples, buried all their hopes.

The hours after Jesus' burial were a time of deepest sorrow and relentless grief for the followers.

Did His followers actually display little faith? Should they have known that the grave could not hold Him? Was it so easy for them to disbelieve that what He had told them was true?

Jesus waited until Sunday morning. He then arose, shook off the grave clothes and walked back into life!

The Hymn writer put it this way:

*Low in the grave He lay
Jesus my Saviour!
Waiting the coming day
Jesus my Lord!
Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark
domain,
And he lives forever
with His saints to reign,
He arose! He arose!
Hallelujah! Christ arose!*

Using Resurrection power, indeed. The validity of Christianity hinges on the fact of the tomb. It gives us the one thing we need most, and that is hope.

The resurrection not only makes a difference, it is the difference.

Paul writes in I Corinthians 15 that if Christ be not risen: 1) Preaching would be in vain, 2) Faith would be in vain, 3) We would be false witnesses, and 4) We would still be in our sins.

Need more be said? The importance of the resurrection and the

difference it makes leaps from these verses.

Any message this grand and glorious should be shared with others. But how do we go about sharing the message of an empty tomb?

At first thought that may seem rather difficult, but actually the answer is quite simple. We share the resurrection message by telling of Jesus Christ. The central figure of the whole subject is Jesus. Without Him, there is no resurrection. Without Him, there would be nothing to tell or to share.

Paul warns in I Corinthians 15:19, "If in this life only we have hope . . . we are of all men most miserable." The resurrection gives hope and guarantees another life.

Just as the disciples had trouble understanding the resurrection, so do we today. The doctrine of the resurrection of Christ comes across to many as only a deep theological subject.

But to the contrary, the resurrection of Christ is something the man on the street can understand and relate.

The resurrection of Christ guarantees that Jesus daily lives to forgive us of our sins. He daily lives to answer our prayers, to comfort and sustain us, to help us face the tests of life.

And that *IS* something we can all relate to. What a joy to know for sure that "He ever liveth to make intercession for us" (Hebrews 7:25b).

If there have ever been grounds for rejoicing, the resurrection truth plants us at the heart of those grounds. And still, so many seem to know so little about resurrection living.

This may very well be the failure of pastors, teachers and and Christian workers to preach and teach the truth of the resurrection, more often than the annual Easter sermon or lesson.

Before there can be more resurrection living, there has to be more resurrection preaching and teaching.

The glory of the resurrection was always included in the preaching, teaching and testimonies of early disciples. For us to use resurrection power to the fullest, we must focus attention on preaching and teaching this grandest theme in God's Word—the resurrection of Jesus Christ.

Several years ago a submarine sank off Provincetown. As soon as possible divers descended. They walked around the disabled ship searching for some signs of life within. At last the rescue party heard a gentle tapping. Listening intently, they recognized the dots and dashes of the Morse code spelling out the words "Is there hope?"

"Is there hope?" This is the one constant cry of humanity. Resurrection power is the answer to that cry.

Because of the empty tomb and a risen Saviour, there is hope! ▲

ABOUT THE WRITER: Billy Bevan pastors Hilltop Free Will Baptist Church, Fuquay-Varina, North Carolina.



THE FRUIT OF THE SPIRIT

Love That Chooses

Part IX

By Robert Picirilli

The very first "fruit" in Paul's list of samples, in Galatians 5:22,23, is *love*. There is no shortage of material in the New Testament about love. Indeed, the subject is so big one hesitates to tackle it. This series will devote only two articles to love, but every believer ought to make a thorough study of what the Bible has to say about it.

In this first article, we will look at the very nature of love, and will wait until the second article to deal with practical illustrations. The trouble is most people think of love as a feeling, something based on emotions. Well, love has its emotional side, surely, but its basis is more in the understanding and will. Love is more to be *practiced* than *felt*.

In its essence, love is a decision, a willing, a choosing. There is a whole lot of biblical material that makes sense when you grasp this.

Try reading Romans 9:13, "Jacob have I *chosen*, but Esau have I *rejected*," and you'll begin to see what biblical "love" and "hate" often mean.

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other," Jesus said (Luke 16:13). What he meant is that the person will choose one and reject the other, and that *choice* will lie in the *practice* of obeying/following/serving one and not the other.

Try also Luke 14:26 in this light: Jesus said that only one who "hates" family can be His disciple. In other words, one must decisively reject the claims that family naturally make to rule or dominate one's life.

That verse goes on to say one must even "hate" his own life. Obviously, that isn't a matter of *feeling* hatred, but of *willing* to reject all the kinds of self-preserving actions that love for life would normally produce.

Such a biblical view of love is generally set in a context where one must choose between one thing and another. Loving is always choosing. For God, it was choosing between Jacob and Esau; for us, it is choosing between God and Mammon, between family and Jesus.

Consider I John 2:15 as an illustration, where we have to choose between the love of the world and the love of the Father. To "love" the world means to decide, to will, to choose the world's way over the Father's, and vice-versa.

It is no accident that verse 17 describes this very contrast by saying that the world passes away, while the one who *does* the will of God abides forever. The point is, *doing* God's will is precisely the same as *loving* Him.

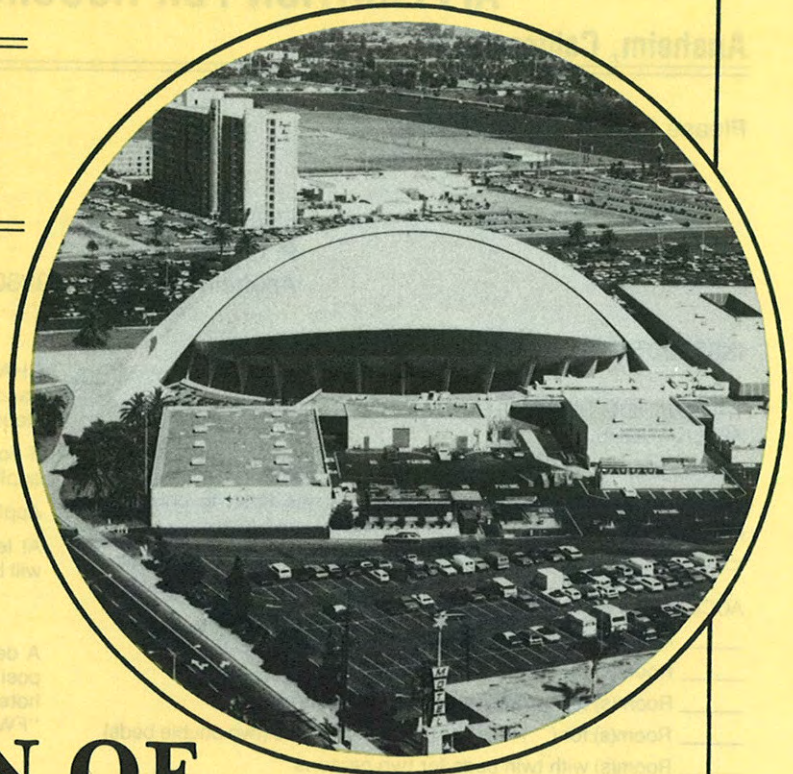
Then whenever the Bible tells us to love others, it will almost always imply that we have to make a choice. Most of the time, the choice is between others' interests and selfish ones.

That's why Philippians 2:4 commands us not to look on/consider /give attention to our own things, but the things of others. And I Corinthians 10:24 says we should not seek our own wealth/welfare, but that of others. *Practicing* that, *choosing* others' good, is *loving* them. ▲

CONVENTION CENTER

ANAHEIM

July 20-24, 1980



44th Annual Session

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Theme:

"Year of the Sunday School"



JACK RICHEY
Pastor
First Free Will Baptist Church
Purcell, Oklahoma



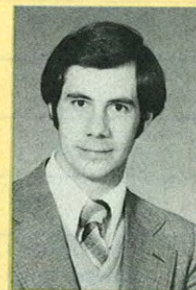
ROGER REEDS
Director
Sunday School and
Church Training Department
Nashville, Tennessee



HOBERT ASHBY
Pastor
First Free Will Baptist Church
Dayton, Ohio



WILLIE JUSTICE
Pastor
First Free Will Baptist Church
Florence, South Carolina



ROBERT MORGAN
Pastor
Donelson Free Will Baptist Church
Nashville, Tennessee

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
APPLICATION FOR HOUSING RESERVATIONS

Anaheim, California

July 20-24, 1980

Please fill out form completely
and mail to

FWB Housing
P. O. Box 4270
Anaheim, California 92803

INSTRUCTIONS:

THE ANAHEIM HOUSING BUREAU WILL HANDLE ALL HOUSING APPLICATIONS.

Applications must be submitted in writing on this official form.

Confirmations will be mailed directly from the hotel to only one person. Please allow at least three weeks for confirmation.

ACCOMMODATIONS DESIRED:

- ☐ Room(s) for one person (one full size bed)
- ☐ Room(s) for two persons (one full size bed)
- ☐ Room(s) for two persons (two double beds)
- ☐ Room(s) for () three or () four persons (two double beds)
- ☐ Room(s) with twin beds for two persons
- ☐ Suite-Parlor and () one bedroom () two bedrooms

CHANGES OR CANCELLATIONS: Please make any changes or cancellations up to 21 days prior to meeting in writing through Housing Bureau. Within 21 days make them directly with hotel.

If you share a room with others, please send in only one housing application listing the names of all occupants.

Applications must be postmarked no later than June 15, 1980.

At least two choices of hotels/motels are desirable. Reservations will be filled in order of receipt.

DEPOSIT

A deposit of \$40 per room *must* accompany this application. Deposits are refundable provided cancellation notice is given to the hotel up to 72 hours prior to arrival. Make checks payable to "FWB Housing."

HOTEL OR MOTEL	2nd choice
1st choice	3rd choice

Planned arrival date	time a.m. p.m.
Planned departure date	time a.m. p.m.

NAMES OF OCCUPANTS	Street	City	State	Zip
1	_____	_____	_____	_____
2	_____	_____	_____	_____
3	_____	_____	_____	_____
4	_____	_____	_____	_____
5	_____	_____	_____	_____
6	_____	_____	_____	_____
7	_____	_____	_____	_____

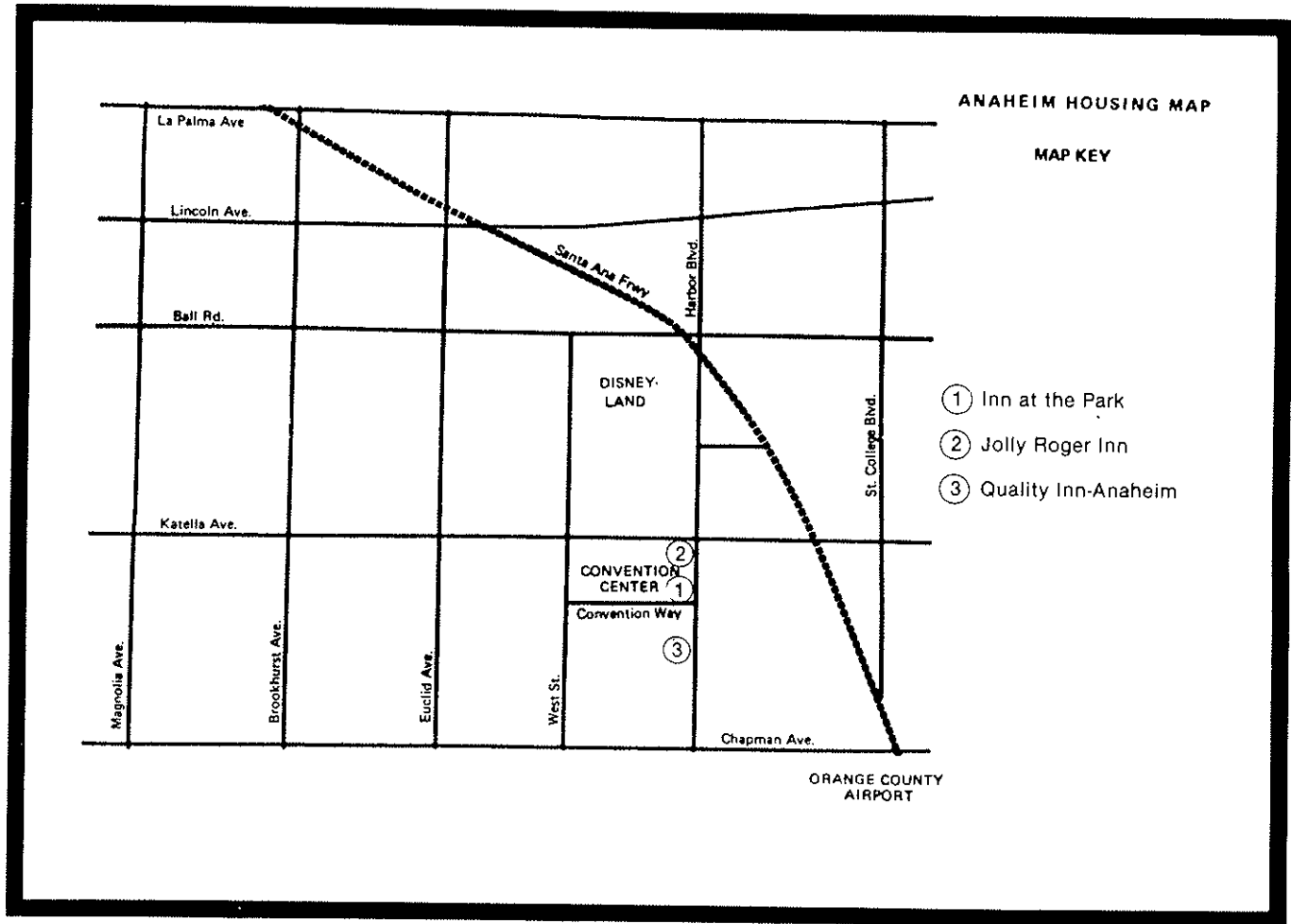
(Names of all parties must be listed. Please print names and complete addresses. Bracket the names of those staying in the same room. We cannot confirm unless rooms requested balance with number of persons listed.)

SEND	Name _____
CONFIRMATION	Address _____
TO:	City _____ State _____ Zip _____
	PHONE () _____

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

July 20-24, 1980 / Convention Center

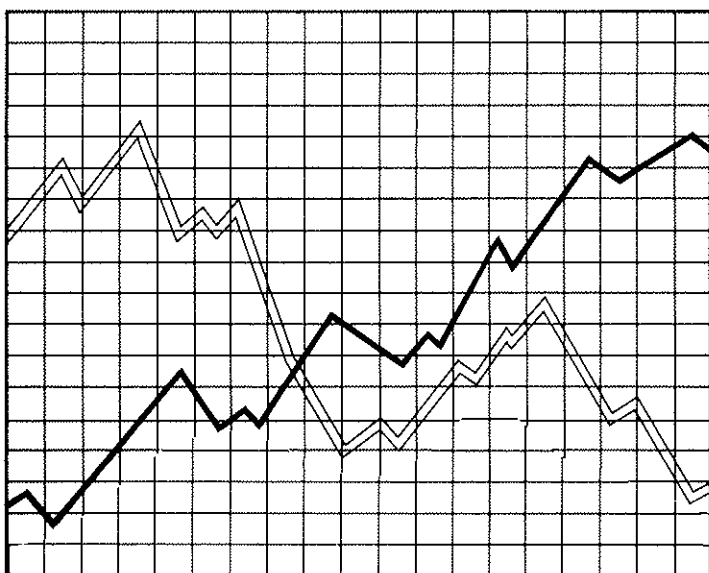
Anaheim, California



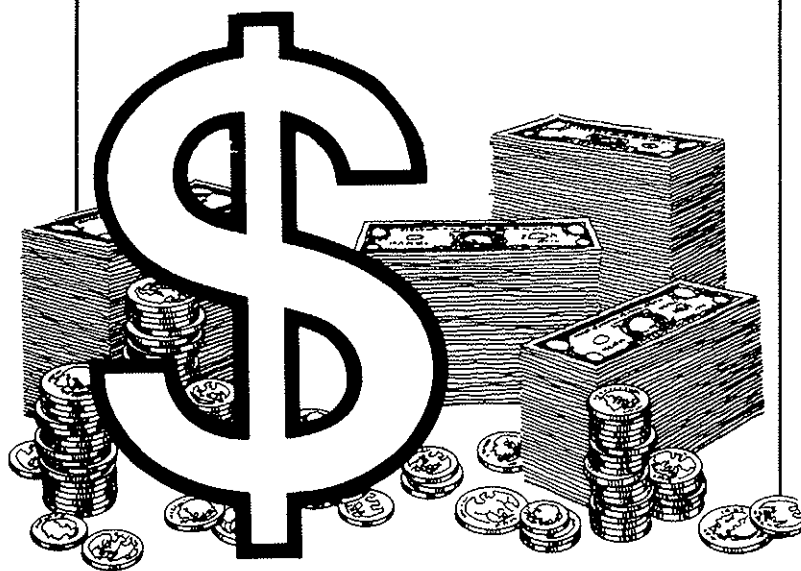
Hotels & Motels

	SINGLE	DOUBLE	TRIPLE	QUAD
(1) Inn at the Park Headquarters Hotel	\$36	\$44	\$48	\$48
(2) Jolly Roger Inn	\$36	\$39	\$42	\$42
(3) Quality Inn-Anaheim*	\$38	\$42	\$44	\$44

*Children under 12 stay free in room with parents



Maturity in Missionary Funding



By Jack Forlines

Is the method used by the National Association of Free Will Baptists in funding foreign missionaries indicative of denominational immaturity in this matter? I believe it is.

The purpose of this article is to express my views in the hope that they may challenge us to develop a more mature approach in the support of our missionaries.

Five areas will be addressed in this article:

1. *New appointee support*
2. *Maintaining individual missionary accounts*
3. *Deficit accounts*
4. *Missionaries on furlough*
5. *Missions giving.*

NEW APPOINTEE SUPPORT

Currently, a new missionary appointee is required to raise a specific amount of cash before departure for the field of service. In addition, commitments for sustaining support must be made to the appointee.

It may be both desirable and necessary to have an appointee visit churches to share his/her calling, to request prayer support, to request financial support for missions and to enlighten churches on needs in a particular field.

However, I do not believe that departure to the field should be contingent on raising a specific amount of cash and commitments.

If God has called one to the mission field and the mission board has determined him/her to be qualified and committed, his/her departure should not be conditioned on fund raising ability, much of which is related to the emotional appeal which can be generated for a particular field.

The departure should be determined by mission board policy, a policy which should not be based on funds and commitments pledged to the individual missionary.

MAINTAINING INDIVIDUAL MISSIONARY ACCOUNTS

Individual accounts are maintained for each missionary. I believe we have matured to the point that this is no longer required.

Should the country of service determine the amount of funds a missionary must raise to return to the field just because the value of our dollar is more favorable on one field than on another? Individual accounts require this to be the case.

missions reports and to preach the Word.

They should be able to spend time doing those things which may enable them to be more effective on their return to the field. A missionary's return to the field should not be

capacity to which he has been called.

It is my opinion that the most effective missionary is not necessarily the most effective fund raiser. I believe missionaries and missionary appointees should be spared the burden of having to raise funds for their specific accounts.

Free Will Baptists have matured in missions. Let us give up the milk of individual accounts, deficit accounts, pre-raising of funds for new appointees, and furlough time spent primarily in fund raising.

Let us go on to the meat of total missions giving in order to more effectively and efficiently fulfill the great commission.

While this article has dealt primarily with foreign missions the same principles should be applied to home missions. ▲

ABOUT THE WRITER: Jack Forlines is a member of Garner Free Will Baptist Church, Garner, North Carolina. He is an employee of the United States Department of Agriculture.

"The most effective missionary is not necessarily the most effective fund raiser. . . ."

Does God condition our giving to the individual missionary or might God be more pleased for us to desire to give to missions?

Is the financial record keeping required for individual accounts more costly than would be required if giving was to missions (rather than to individual mission accounts)?

Couldn't the missionary or a group of missionaries on a multiple mission field submit a budget request to the mission board with budget approval being made on the basis of anticipated missions giving?

DEFICIT ACCOUNTS

Should a missionary be saddled with the burden of being notified that his/her account is deficit? Does this have a detrimental effect on effectiveness? Should a deficit account be publicized?

I believe a missionary should be spared the burden of the knowledge and publication of a deficit account. I believe Free Will Baptists have matured beyond this emotional means for giving.

MISSIONARIES ON FURLOUGH

Should missionaries on furlough feel obliged to raise funds for their accounts? I do not believe this should be necessary. They should be able to spend ample time with family and friends. They should attend meetings and visit churches to give

contingent on raising a specific sum of money or support.

MISSIONS GIVING

What should be the basis for an individual giving to missions? Should giving be based on the emotional appeal of an individual missionary?

I believe giving should be based on desire to give in order that the gospel may be preached and taught throughout the world. God uses individuals to inspire giving to missions, but I do not believe that God would have us give solely because a specific individual is a missionary.

Instead, I believe God would have us give in order that all who have answered the call to fulfill the great commission may be permitted to go.

What should be the basis of the local church's giving to missions? The local church should give to missions on essentially the same basis that the individual should give; that is, give to missions rather than to individual missionaries.

SUMMARY

It is my opinion that it is no more right for a missionary to have to raise his/her specific support than for any other full-time Christian worker (preacher, administrator, teacher, etc.) to have to raise his/her specific support before or during the time of serving in the

DIRECTORY UPDATE

ARKANSAS

James L. Doherty to Yorktown Church, Star City from Harper Road Church, Joelton, TN

Bill Whitteaker to Capital City Church, Little Rock from Yorktown Church, Star City

GEORGIA

Murry Giddens to New Home #2 Church, Climax

NORTH CAROLINA

Jerry Williams to Cedar Hill Church, Asheville from Cross Roads Church, Cochran, GA

OKLAHOMA

Mike Fields to Wilburton Church, Wilburton from Chandler Church, Chandler

Earl Scroggins to First Church, Ardmore from First Church, Wichita Falls, TX

WASHINGTON

Clarence Metcalf to Valley Church, Wenatchee

OTHER PERSONNEL

Billy Ellis to First Church, Russellville, AR as Christian education director.

Why I Believe In Home Bible Studies

"The teacher ought to be like a shortstop on a baseball team—ready to catch anything that comes his way."

By Claude Hames

It would be easy to say that home Bible studies are biblical. The New Testament abounds with the truth of the Apostles taking their message into homes.

I'm not suggesting the "deeper life" program that some have become involved in.

Note with me the ministry of Paul while at Ephesus for over three years (Acts 20:17-35). Here we observe God's man, God's message and God's methods being used.

Much can be said about it starting the "first day" (v. 18). It was also a night and day effort that continued in all seasons (v. 18). (This included deer season as well as bear, quail, trout and pheasant seasons.)

The results are evident in Acts 19:10. All Asia came to know of the Lord Jesus Christ. It was be-

cause Paul and his followers taught publicly and house to house. They employed the same methods the New Testament church employed in Jerusalem (Acts 2:41-46).

One of the sins of Free Will Baptists is that we confine our message to the four sanctuary walls. We ought to get it out where the sinners are, in the homes.

THE APPOINTMENT

Setting up the appointment to teach a family in the home is very important. The efficient soul winner should be a good steward of his time.

These appointments should only be made with families who are sincere and truly interested and with one family at a time. Make the appointment at their convenience.

I taught one family from 10:30 p.m. until 11:30 p.m., because the husband worked until 10:00 p.m.

Keep the appointment diligently. Be prompt. Be on time every time. Meet at the dining room table, if

possible. Have prayer, and move into your study.

THE ADVANTAGES

I like the advantages of home Bible study because the family can ask questions they would never ask in Sunday school or public worship. In this type of study, they become aware of scriptural truths it would take months to glean from public worship.

Push the authority and the authenticity of God's word. The teacher ought to be like a shortstop on a ball team . . . ready to catch everything that comes his way.

Teach what sin is, its origin and effect upon the human race both in this life and in eternity. But above all reveal God's plan through the cross to do away with the penalty of sin.

Teach the responsibility of discipleship after regeneration: the ordinances of the gospel, stewardship of time, talents, money and abilities.

The simple plan of salvation ought to be presented again and again in these studies. For example, one of my favorite lessons that is designed to last about an hour is "The Four Dangers of Living In Sin."

1. You may lose your life while living in sin (Hebrews 9:27; Proverbs 29:1).
2. You may lose the faculty of your mind (Romans 1:28).
3. God may withdraw the Holy Spirit (Genesis 6:3; John 6:44).
4. Jesus may come (Matthew 25:31-46).

Every lesson, like a sermon, should have a climax where the individual is confronted with "What Shall I Do With Jesus Christ?" If not tonight what about next Sunday? Many will accept Christ and walk the aisle Sunday with the best Companion they ever had.

THE ACHIEVEMENTS

I'm interested in results.

Preserving the fruit is very important. Every pastor has been frustrated over the loss of fruit. Home Bible study will not be a cure-all but it is a great help.

I can expect to reap about eight out of 10 families I teach in the home. From these families come the best members of our church—Sunday school teachers, bus workers, soul winners and those who promote home Bible studies as well.

I remember teaching one man's family that lived all the way across town. Each Tuesday night at 7:00 p.m. I taught them 4½ months before they came to our church.

This was 10 years ago. Now they are saved. His wife teaches in our Sunday school. His married son is one of our CTS leaders and a deacon. His son's wife teaches Sunday school. His two married daughters teach in our Sunday school. Their husbands belong to the church also. Now as they become old enough, the grandchildren are being saved.

All of this because of an investment of several Tuesday nights.

The question arises of how long to continue the study. The answer is threefold. Until they run you off. Or until they get saved and are taught discipleship with assurance.

Or until they die.

Let's have a goal like Paul in Colossians 1:28—warning every man, teaching every man, that we might someday present every man

perfect in Christ Jesus. ▲

ABOUT THE WRITER: Claude Hames pastors First Free Will Baptist Church, Bakersfield, California. He is a member of the national Home Missions Board.



Thank You for
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COOPERATIVE PLAN OF SUPPORT

January, 1980

RECEIPTS:

State	Jan. '79	Jan. '80	Yr. to date
	Co-op	Design.	
Alabama	\$ 350.04	\$	\$ 350.04
Arizona			
Arkansas	1,529.27		1,529.27
California	701.39	701.39	701.39
Florida	1,306.73	21.06	1,306.73
Georgia	743.63	63.00	743.63
Illinois	1,434.83		1,434.83
Iowa			
Kansas	124.70		124.70
Maryland	215.11		215.11
Michigan	1,555.01	1,502.00	1,555.01
Minnesota			
Missouri	4,305.08	4,305.08	4,305.08
North Carolina	315.13	315.00	315.13
Northwest Assoc.			
Ohio	220.40		220.40
Oklahoma	13,405.04	13,405.00	13,405.04
Tennessee	1,300.32		1,300.32
Texas	139.68		139.68
Virgin Islands	139.30		139.30
Virginia	105.50		105.50
Washington	30.00		30.00
West Virginia	10.17		10.17
Totals	\$ 29,486.33	\$ 14,522.11	\$ 29,486.33

DISBURSEMENTS:

	Jan. '79	Jan. '80	Yr. to date
Executive Office	\$ 5,350.69	\$12,507.34	\$ 5,350.69
Foreign Missions	2,915.69	15,877.99	2,915.69
Bible College	5,870.83	11,633.12	5,870.83
Home Missions	5,543.17	14,074.11	5,543.17
Retention & Inv.	2,545.25	11,907.00	2,545.25
Mission Plan	1,197.15	1912.80	1,197.15
Contribution on Theo-			
logical Literature	241.57	1096.19	241.57
Other Missions			
Totals	\$ 29,486.33	\$ 14,522.11	\$ 29,486.33

The Family Commissioned By God



By Fay Forlines

The first institution on earth ordained of God was not the church, but the home.

A home comprised of husband, wife and children of today called by sociologists a conventional nuclear, family model. (Three kinds of families are nuclear, extended and communal.)

The home can have the greatest impact for good or evil of any earthly institution. Reflecting on the effect our family has on us leaves us with

the conviction that the effect is profound, significant and everlasting.

That being true, religious leaders have the responsibility of encouraging our church members to establish and nurture good families.

Is the family dead or dying? The answer to that is the same as the answer to the question, "Is God dead or dying?"

Families are neither dead nor dying. Families are living and will continue to live.

Their state of health depends on the individuals who comprise each family and such support systems as God, the pastor and the church, on which members can call when they run into problems.

Families need support when they are threatened by drugs, juvenile delinquency, infidelity, divorce, abortion, depression, atheistic teaching and godless legislation enacted by governing bodies, which threaten the family.

Robert Frost said, "Home is the place where, when you have to go there, they have to take you in." Family and home are synonymous.

A contemporary sociologist said there are two kinds of families: one is a family into which one is born and is considered a family, "connected by blood." The other is one that we might join after birth and is considered a family, "invented out of water." In either instance, the family is a support system.

Family is powerful and will continue to be so. We need and shall continue to need someone who needs us. We need someone whom we cannot ignore and who cannot ignore us, an emotional system of people, if you will.

The most important emotional system we have is the family. Many kinds of strength emanate from being part of a good one.

Not only is the family our greatest source of strength of earthly origin, but it is also the greatest source of stress. Because we care so much about the people surrounding us in the family, we tend to allow them to cause us our greatest concern.

Indeed, the senses of responsibility, duty and guilt seem to come to a head in the family. Intense stress and strain can result in any person in a family, if he feels that some member fails to be responsible or dutiful.

The power of the family is overwhelming sometimes because there is no escaping it.

We can bad-mouth it, we can disown it, we can ignore it, we can turn our backs on it, we can run away from it physically, but we cannot resign from it.

It dogs our trail until the end of our days. It will live with us and through us until time is no more. Only in heaven will the family ties that bind us be loosed.

Because the power of the family can govern and bless and sometimes cripple our lives, it behooves us to give consideration to the makings of a good family. J. Howard in *Families* (New York: Simon and Schuster, 1979), found 10 characteristics that good families share:

1. a strong central figure around whom the other members cluster
2. a person who keeps track of what all the others are up to
3. the idea that the family is not everything to any one family member, but that the family is much to every individual family member
4. hospitality
5. the ability to deal with the dreadful and terrible circumstances in the lives of individual family members
6. value placed on religious activities and other rituals recognized by the family as being important
7. ability to show affection
8. a sense of place so that they feel like they belong some place in space
9. a sense of timelessness so that they feel they are not the first nor last of their kind
10. respect for elders; the more generations represented, the stronger the tribe

A church which considers part of its business is to take definite steps to insure members against family disaster will hear Jesus say, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" (Matthew 25:40b).

What can a church do to promote strong family life? The minister can stress from the pulpit the importance of building strong homes.

The church itself can become a family connected by the blood of Jesus Christ. The church as a "family" unit can measure up to the 10 characteristics that good families share, and if there are church members who do not have an earthly family, they can have a sense of family by participating in the life of the church.

Another way the church can promote strong family life is to have a revival meeting with an evangelist who will preach during each service on steps to establishing and maintaining a good family.

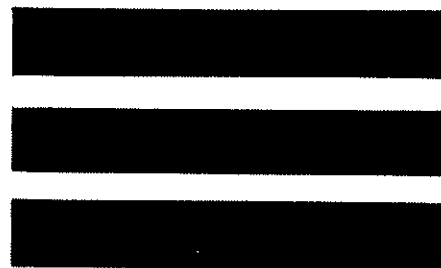
Still another is to have family life conferences or retreats during which some qualified person or persons in our own denomination will speak to the particular needs that Free Will Baptists have.

Yet another step is to have seminars at local, state and national meetings highlighting realistic principles behind good family living. This is presently happening on a limited basis.

Further still, encourage our colleges in the denomination to establish, implement and carry out programs of study to strengthen trained Christian workers in dealing with family possibilities and problems. This would include those students presently enrolled and part-time students who might come at night, summer or interim session.

If God established the family as the first earthly institution, we attach proper respect to His sense of organization when we take appropriate steps to perpetuate good family living. ▲

ABOUT THE WRITER: Fay Forlines is a member of First Free Will Baptist Church, Dickson, Tennessee. She is a Ph.D. candidate at Vanderbilt University, Peabody College of Education.



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PARKER RESIGNS PRESIDENCY; ACCEPTS OKLAHOMA POST



FRESNO, CA — Dr. Daniel W. Parker, president of California Christian College, announced his resignation to a stunned CCC student body during chapel on February 25.

In a formal letter to the College Board of Trustees on February 26, Parker said his decision to resign was made for scriptural as well as professional and personal reasons.

Dr. Parker was elected president of the California school on February 17, 1978, after serving more than two years as dean of student affairs. He has been named Superintendent of Schools in his hometown of Oilton, Oklahoma.

The 47-year-old Parker's resignation becomes effective June 30, 1980. He assesses the major accomplishment during his two and one-half year administration as "stopping the downward trend in enrollment and turning it upward again."

Parker said, "In my opinion the school is better off financially than it has ever been." His evaluation reflects the \$1 million-valued campus renovation nearing completion at a cost of less than \$200,000 to the

College. The renovation includes four classroom buildings and an auditorium/gymnasium.

"California Christian College is good soil," Dr. Parker confirmed. "Seeing students mature spiritually and mentally and develop a desire to serve God has been my greatest joy at the college."

Dan Parker brought a rich background of academic and administrative skills to the CCC president's office. He previously taught elementary school with the Bureau of Indian Affairs, Kayenta, Arizona, 1964-67. He was director of university housing from 1967-69 at the University of Wisconsin-River Falls. Later, 1970-73, Dr. Parker was elementary principal/teacher for Butte County, Idaho.

The Oklahoma native earned degrees from Oklahoma State University, University of Oklahoma, Free Will Baptist Bible College and Northern Arizona University. He earned his doctor of education degree from University of Idaho in 1972.

Dr. Parker has pastored four Free Will Baptist churches: Straight Street Church, Norman, Oklahoma (1961-62); First Church, Henderson, Texas (1962-64); Airport Road Church, Twin Falls, Idaho (1973-75); and Harmony Church, Fresno, California (1977-78).

DAMAGE SUIT FILED AGAINST WOODBINE ACADEMY

NASHVILLE, TN—A \$975,000 damage suit was filed against Woodbine Christian Academy on February 4, according to *The Nashville Tennessean*, a local newspaper.

The suit, filed in Davidson County Court by Betsy Rains on behalf of a girl who charged she was paddled by a teacher, cited "physical abuse" and "extreme mental distress" at the hands of a Woodbine instructor.

Woodbine Christian Academy (WCA) is operated by Woodbine Free Will Baptist Church. Jim Walker pastors. WCA Principal Joe Haas denied allegations that the 9-year-old student was "wilfully and maliciously" harmed, as the suit charges.

The suit came only a few days after WCA had obtained a judgment against Ms. Rains for non-payment of funds to the Academy. Ms. Rains' suit against WCA requests that she be freed from her contract with the school.

At press time, WCA Principal Joe Haas asked that *CONTACT* readers be urged to pray for the school as the courts prepare to consider the matter.

OHIO CONFERENCE ATTRACTS 103 PREACHERS/LAYMEN

BIG PRAIRIE, OH—Free Will Baptist ministers from Ohio, West Virginia, Michigan, Kentucky and Tennessee assembled in Big Prairie February 5-7 for the annual Ohio ministers-laymen retreat.

Officials said 103 preachers and laymen—the largest ever at the Ohio gathering—heard twins Melvin and Milton Worthington during the winter conference. Milton, pastor of Central Free Will Baptist Church in Royal Oak, Michigan, spoke four times as did his brother Melvin who is the Free Will Baptist executive secretary.

Kentucky Pastor James Kelly Caudill and Bethel Bible Institute President J. D. O'Donnell shared devotional speaking duties from Acts and Habakkuk respectively.

Unity and understanding permeated the meetings. Prayer sessions and spontaneous testimonies promoted rich fellowship.



THIGPEN AND WATSON TO COORDINATE NYC '80

NASHVILLE, TN—Rev. Jonathan N. Thigpen will coordinate the 1980 National Youth Conference activities July 20-24 in Anaheim, California, according to NYC Director Malcolm C. Fry.

Mr. Thigpen, a veteran in this position, returns after a three-year absence. He was NYC Coordinator from 1973 through 1976, while employed by the Church Training Service Department as assistant to the general director. Since that time he has pastored while pursuing his master's degree in religious education.

Thigpen is employed as Christian Education Consultant by the Sunday School and Church Training Department.

Taking over as NYC Registration Coordinator is Mrs. Valerie Watson. Mrs. Watson worked as assistant to the Registration Coordinator at NYC '79 in Charlotte, North Carolina. She will be in charge of behind-the-scenes work prior to the opening of registration on Sunday afternoon, July 20.

While in Anaheim, she will assist Mr. Thigpen in coordinating the Bible Competition and Music and Arts Festival. Valerie Watson has been employed by the Sunday School and Church Training Department for four years.

The theme for NYC '80 is "Walk in the Son," taken from John 12:35. The Sunday night keynote service will consist of a special multi-media presentation entitled "Celebrate the Sunday School."

All activities of NYC '80 will be conducted in the Anaheim Convention Center with the exception of the Youth Banquet which is scheduled for the headquarters hotel, the Inn at the Park.

NEW CONVERTS CLASS UNDERGIRDS OHIO CONGREGATION

URBANA, OH—After witnessing 81 conversions in 1979, Pastor Roger Childers and members of Urbana Free Will Baptist Church, Urbana, launched a young converts class on Sunday mornings to train their new members.

According to Reverend Childers "the Sunday school hour is designed to help new Christians get started right." The converts are also offered an optional 12-week, in-home Bible study called "Timothy Lessons".

At least 26 of the 81 conversions last year occurred in local homes. Pastor Childers attributes this fact to an average of 12 people (six men,

six women) who participate in weekly Thursday evening soul winning thrusts in Urbana.

The group doubled their giving to \$40,000 in 1979 and also initiated a bus ministry which averages 45 riders each Sunday. The pastor says bus outreach was responsible for the congregation setting an all-time attendance high of 166 last November.

Both pastor and people acknowledge an immediate need to expand present facilities. Their \$10,000 faith promise Sunday slated for April will go a long way toward making those dreams a reality.

LIGHT PLANE CRASH CLAIMS YOUNG MINISTER

VALLEY MILLS, TX—Rev. Ricky Hugh Fielding, 26, was killed in a December, 1979, solo plane crash, when the Cessna 172 he was piloting in a cross-country flight from Abilene to Stephenville crashed in a fog-shrouded pasture.

Dave Jones, chief deputy of Bosque County, said the plane hit and flipped over at least once, skidded 110 feet and came to rest upside down. A rancher discovered the wreckage about three-quarters of a mile from his house. Rev. Fielding had only been flying six months prior to the fatal crash.

Ricky Fielding was ordained a

Free Will Baptist minister on April 8, 1979. He was licensed to preach at age 16. At the time of his death he was youth director, associate pastor and teacher of the teen Sunday school class at First Free Will Baptist Church, Abilene.

Funeral services were conducted by Reverends Earl Scroggins and Tiff Covington.

Survivors include his parents, Rev. and Mrs. Elvis Fielding, pastor of First Free Will Baptist Church, Abilene; a sister, Vicki June Harris of Irving; a nephew, Grant Harris of Irving; and a niece, Jerilyn Harris of Irving.

PAUL HATFIELD NAMED "OUTSTANDING LAYMAN"

BRIDGETON, MO—The importance of lay involvement in the local church was underscored at Trinity Free Will Baptist Church, Bridgeton, when Sunday school teacher Paul Hatfield was honored by his peers with a plaque citing him as "An Outstanding Layman."

Both morning and evening worship services were planned and directed by the laity to the delight of

Pastor Russel Spurgeon. A four-man lay committee spearheaded by Darrel Hicks, Mike Matthews, Jim Moody and Elvis Smothers selected the layman award candidate.

Mr. Paul Hatfield, the recent honoree, has served as a local building committee member, choir director and congregational song leader in addition to his Sunday school teaching chores.



newsfront

(continued)

NYC OFFICIALS URGE EARLY REGISTRATION

NASHVILLE, TN—All conferees (all those who have completed Grade 1 in the school year just ended through age 24) *must register* and receive the official NYC '80 Identification Badge. Without this badge, no admittance is permitted to any of the conference activities, except for the evening service. This registration is in addition to fees for Bible competition and Music and Arts Festival entries.

ADULTS (25 AND OLDER) DO NOT HAVE TO REGISTER TO ATTEND THE CONFERENCE—EVEN IF YOU'RE A COACH OR DIRECTOR OF A CHOIR OR CHORALE—NO REGISTRATION FEE IS REQUIRED FOR YOU TO ATTEND NYC '80!

Children and young people can register NOW for only \$4.50 per person. (In spite of inflation, this is the same price we have had the past two years!) Preschool children are admitted free to all activities. After

July 1, a late fee is added to the registration fee that brings the total to \$5.00. This fee includes all of the conference activities with the exception of the two banquets, special event, and entry fees for Bible competition and the Music and Arts Festival.

The FAMILY PLAN is available again this year, *but only to those who pre-register*. This plan gives a price break to families with two or more children. The following restrictions exist:

1. Only those who pre-register may take advantage of the FAMILY PLAN.

2. Registration forms for members of the same family *must be mailed together* in order to receive a discount.

3. Only children who are attending and registering for the conference are counted in determining the fee. (If there are five children in your family but only two of them will at-

tend NYC '80, the "two-children rate" applies.)

* * * * *

FAMILY PLAN DISCOUNT CHART

2 children	
(same family)	\$4.00 each
3 children	
(same family)	\$3.50 each
4 or more children	
(same family)	\$3.00 each

* * * * *

To register for the conference, fill out the official 1980 NATIONAL YOUTH CONFERENCE Registration Form, clip and mail to: NYC '80, Box 17306, Nashville, Tennessee, 37217. The sooner your registration form is received, the quicker it can be processed. Make your plans *now* to attend!

1980 NATIONAL YOUTH CONFERENCE Registration Form (one per person)*

PLEASE PRINT — ALL INFORMATION MUST BE COMPLETE

NAME _____
First Middle Last

ADDRESS _____

CITY/STATE _____ ZIP _____

GRADE JUST COMPLETED _____ SEX _____ BIRTHDATE _____ / ____ / ____
Month/Day/Year

NOTE: ADULTS DO NOT HAVE TO REGISTER TO ATTEND NYC '80!

CHECK ONE, BASED ON

GRADE JUST COMPLETED:

_____ Learner (grade 1-3)
_____ Adventurer (grade 4-6)
_____ Herald (grade 7-9)
_____ Crusader (grade 10-12)
_____ Ambassador (age 18-24)

BANQUET TICKET(S):

_____ Junior Adventurer (\$5.75)
_____ Youth (\$7.75)

CHECK ONE:

_____ \$4.50 (individual)
_____ \$4.00 FAMILY PLAN
_____ \$3.50 FAMILY PLAN
_____ \$3.00 FAMILY PLAN
_____ \$5.00 (after July 1)

ONLY FOR
THOSE WHO
PRE-REGISTER
* * * * *
PRIOR TO
JULY 1

MAIL TO:
POST OFFICE BOX 17306
NASHVILLE, TENNESSEE 37217

*DOES NOT INCLUDE BIBLE COMPETITION OR MUSIC AND ARTS FESTIVAL ENTRY FEES

PEGRAM SPARKS ARKANSAS MINISTERS' RETREAT

VAN BUREN, AR
—Pastor Don
Pegram of First
Free Will Baptist
Church, Newport
News, Virginia,
keynoted the an-
nual Arkansas
ministers' retreat
February 11-13.



More than 200 ministers and lay-
men filled Vista Free Will Baptist
Church, Van Buren, for the three-day
session. The Arkansas State Board
of Christian Education underwrote
local motel lodging for ministers.
Night services attracted large num-
bers of laymen and area visitors.

Reverend Pegram addressed the
ministers conference five times. His
Tuesday morning message on di-
vorce prompted a half-hour question
and answer period where he fielded
off-the-cuff remarks from the audi-
ence. Pegram's effectiveness as a
pastor and motivator provided valu-
able insight.

Other speakers during the confer-
ence included J. W. Blanks, pastor
of Allens Chapel Free Will Baptist
Church, Batesville, Arkansas; Terry
Forrest, pastor of First Free Will
Baptist Church, Walnut Ridge, Ar-
kansas; Keith Johnson, pastor of
Eastvale Free Will Baptist Church,
Blytheville, Arkansas; and Jack
Williams, editor of *CONTACT* mag-
azine.

Arkansas Moderator Carl Ches-
hier opened the program with a stir-
ring message calling for state pas-
tors to place priority on winning and
training converts.

DON'T MISS

**"Is There
Hope?"**

(Page 10)

REQUESTS FOR TICKETS TO MEAL FUNCTIONS 1980 NATIONAL CONVENTION

NUMBER	MEAL	TOTAL
_____	WNAC Banquet —\$8.00 each Monday, July 21; 5:00 p.m. Inn at the Park/Concourse Speaker: Jo Berry	\$ _____
_____	Music Ministries Fellowship Breakfast —\$5.50 each Tuesday, July 22; 7:00 a.m. Inn at the Park/Tiffany Terrace Speaker: Dr. Melvin Worthington	\$ _____
_____	Pastor's Dinner —\$8.50 each Tuesday, July 22; 5:00 p.m. Inn at the Park/Concourse Speaker: Dr. L. C. Johnson	\$ _____
_____	Master's Men Breakfast —\$5.50 each Wednesday, July 23; 7:00 a.m. Convention Center/Anaheim Room Speaker: Jim Lauthern	\$ _____
_____	FWBBC Alumni Luncheon —\$5.50 each Wednesday, July 23; 12 noon Convention Center/Anaheim Room	\$ _____
	Total Enclosed	\$ _____

PLEASE PRINT:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

MAIL REQUEST to Ticket Sales, P.O. Box 1088, Nashville, TN 37202.

Please send check or money order. DO NOT send cash. All requests must be received by **July 3, 1980**.
(NOTE: Order all youth banquet tickets from NYC Office.)

CONVENTION MUSIC AVAILABLE FOR CHOIR, CHORALE, ENSEMBLE.

NASHVILLE, TN—Free Will Baptist
musicians from across America and
around the world have at least three
opportunities to minister in Anaheim,
California, during the 1980 National
Convention, July 20-24.

Blaine Hughes, convention music
coordinator, urges all musicians who

wish to participate in the 1980 Mass
Choir, Men's Chorale or Instrumental
Ensemble to register for the music as
early as possible.

Write to CONVENTION MUSIC. The
cost of music is indicated below. This
price includes postage. Payment
MUST accompany order.

	QUANTITY	Name _____
MASS CHOIR MUSIC \$1.50	_____	Street _____
MEN'S CHORALE MUSIC \$1.25	_____	City _____
INSTRUMENTAL ENSEMBLE MUSIC \$2.50	_____	State _____ Zip _____
		DO NOT SEND CASH
		ORDER FROM: Convention Music
		P.O. Box 1088 / Nashville, TN 37202



Currently . . .

Several years ago members of **Hazel Dell FWB Church, Sesser, IL**, made themselves a promise. They pledged themselves to a building program but not until they had raised \$40,000 in cash. Pastor **David Burgess** reported in February that the \$40,000 goal had been surpassed. We salute the faithfulness of these members.

Fire destroyed the **New Home #2 FWB Church** near **Climax, GA**, on February 3. The fire started sometime early Sunday morning and was discovered at 7 a.m. by members who lived nearby. With little insurance, the structure was a complete loss. **Murry Giddens** pastors.

Jim Ward, pastor of **First FWB Church, Glennville, GA**, and Dr. **Charles Hampton**, Registrar, at **FWBBC, Nashville, TN**, were guest speakers at the Georgia State Youth Conference, February 22-23. Both speakers developed the theme, "Growing For Christ."

Hillsdale FWB College sponsored rock-a-thons in several states February 22-23 in hopes of raising \$25,000. The rock-a-thons came soon after a late fall push that Hillsdale called "Something Special" offering. The Something Special offerings were expected to total \$15,000 according to President **Don Elkins**.

Pastor **Bill Fulcher** writes that **Bethel FWB Church, South Roxanna, IL**, voted to begin a day-care center and Christian school.

Here's another Christian school. Members of **Spencer Road FWB Church, Spencer, OK**, selected a committee in February to gather information on starting a Christian school. The committee was to report need, curriculum possibilities, cost and such like according to Pastor **Waldo Young**.

First FWB Church, Russellville, AR, welcomed **Billy and Cindy Ellis** to the South in February. Mr. Ellis accepted the position of Christian Education Director with the church. **Fred Warner** pastors.

A newly organized Master's Men chapter was reported at **Wilson FWB Church, Belleville, AR**. **Bobby Alexander** pastors.

Things have been going well at **Friendship FWB Church, Rose Bud, AR**. Pastor **Sidney Sawrie** and members burned a \$15,000 note, thus completing payment on a parsonage built in 1979.

The Sunday school superintendent of **Yorktown FWB Church, Star City, AR**, presented member **Jesse Tucker** with a 19-year faithful attendance pin this January. Superintendent **James Ashcraft** and pastor **James Doherty** praised Brother Tucker for his commitment to Christ and the local church.

Assistant Director of the Sunday School and Church Training Department, **Harold Harrison**, conducted a Sunday school workshop at **Hamilton FWB Church, Hamilton, AL**. Pastor **W. B. Hughes** said, "Brother Harrison did a tremendous job preaching and teaching."

The Missouri Board of Christian Education sponsored a **St. Louis** area workshop on ministering to and with older adults March 3-4 at **Fourth FWB Church, Herman Hersey**, Director of the Retirement and Insurance Department, Nashville, TN, was guest lecturer.

Word from the **New Hope FWB Mission, Merriam, KS**, verifies that pastor **Rue Dell Smith** and his people have successfully paid off a \$20,000 note on the parsonage. The church has voted to begin paying the pastor \$100 per week.

More Free Will Baptist pastors are taking active parts in police chaplain programs. The latest pastor to so share in his community is **Galen Dunbar** who serves at **First FWB Church, Salina, KS**. Dunbar verifies that his participation in the chaplain program with the Salina Police Department is opening up doors of witness in his community.

Ever hear of the 3-D Club? Well it meets every Monday evening at **First FWB Church, Emporia, KS**. We understand that the three D's mean diet, discipline, and discipleship. **Mike Rhodes** pastors.

Praying lawyers are a rare breed these days. That's why pastor **Bobby Glenn Smith** of **College Lakes FWB Church, Fayetteville, NC**, is so pleased with Attorney Marland Reid, who is representing his Christian school in a court related case. Attorney Reid stopped by the parsonage to request that Pastor Smith and his members pray for God's guidance as a decision was forthcoming in the North Carolina Court of Appeals.

One of the marks of a successful church is the number of Christian workers it launches into the Lord's vineyard. **Woodbine FWB Church** Pastor **Jim Walker** rejoiced on a recent Sunday evening when five young men were licensed to preach. The five were **Mark Thomas, Wayne Parker, Ron Hardeman, Rick Messer** and **John Humphreys**. The Woodbine Church serves the community of **Nashville, TN**.

Most seminars have been categorically designed to eliminate young people. They decided to alter that statistic at **Hilltop FWB Church, Fuquay-Varina, NC**. Pastor **Billy Bevan** scheduled a dating seminar which included discussions on dating, courtship and marriage. We hope this idea catches on across the entire United States and all our FWB churches.

Pastor, have you been losing members who joined the military and were transferred to some place where you weren't sure there was a FWB work? If you have members stationed at Blytheville Air Force Base in **Blytheville, AR**, take heart. Pastor **Keith Johnson** and members of **Eastvale FWB Church** are eager to visit the young men or women from your church who may be away from home in the service of their country. Contact Pastor Johnson at 1421 Brandon in Blytheville.

That active Master's Men chapter at **First FWB Church, North Little Rock, AR**, is always doing something practical for the church and pastor. Their latest episode resulted in repair and redecoration of the teen assembly room. **Ben Scott** is the fortunate pastor.

Rodney Whaley has been named Editor of the **Nor'Wester**, publication of FWB churches in the Northwest.

Pastor **Jim O'Donnell** says for almost six months the people of **Community FWB Church, Portland, OR**, have been praying about the 3 R's. The 3 R's in this instance are roof, revival and refinished pews. After workmen labored 11 hours and climbed down from the roof—rain began to fall. Pastor O'Donnell is now praising the Lord and praying about the remaining two R's.

An all-time attendance record of 200 was attained at **Victory FWB Church, East Wenatchee, WA**, according to Pastor **Lewis Perry**.

Pastor **John Warren** and members of **First FWB Church, Yakima, WA**, paid tribute recently to a good friend of their church. Although not a member of First Church, 80-year old, **Al Weller**, looks after the building as if it were his, and has done so for a number of years. He lives just across the street from the church and has provided sanctuary flowers each Sunday as well as watered the lawn in the summer.

CONTACT welcomes the **Millington Messenger**, publication of **Liberty FWB Church, Millington, TN**. Missionary **Glenn Poston** pastors.

First FWB Church, Marion, NC, celebrated its 50th anniversary several months back. Pastor **Gene Deaton** says 93-year-old **George Reynolds**, who worked in the church in its early days, was guest speaker for the celebration. Average attendance at First Church is 140.

Home Missions Director **Roy Thomas** reports that Free Will Baptists gave almost one million dollars to National Home Missions in 1979. Home Mission churches themselves gave above \$90,000 to denominational causes, thus returning a tithe of the moneys invested in Home Missions.

Brockland FWB Church, Lawton, OK, celebrated an all-day praise and mortgage burning service January 27. Guest speaker was **Ed Jenkins** of Okmulgee, OK. **Troy Selsor** pastors.

The mayor of **Farmington, MO**, went to church on Sunday night, January 27. Mayor **Wit Ledbetter** attended **First FWB Church**, Farmington, and assisted Missouri Promotional Secretary **Clarence Burton** and over 300 members of First Church in dedicating the newly completed activities building. **Jim McAllister** pastors.

Bethel Bible Institute President Dr. J. D. **O'Donnell** left **Paintsville, KY**, during March 9-14 to be guest speaker during Spiritual Life Emphasis at **First FWB Church, Tucson, AZ**. Preceding the evening services each week, Dr. O'Donnell spoke on the subject of Christian doctrine. **Dan O'Donnell** pastors.

Layman of the Year Award at **First FWB Church, Selma, CA**, went to **Herbert Kennedy**. Brother Kennedy is a deacon in First Church and has taught the adult class for six years. **Dennis Pettyjohn** pastors.

Pastor **James Roebuck** and members of **Memorial FWB Church, Surrency, GA**, have been making beautiful music since purchasing a new organ for the church. They followed this up by purchasing new pews for the building.

An average of 36 people share in the Thursday night soul winning visitation at **First FWB Church, Raleigh, NC**, according to Pastor **Randy Cox**.

National Home Missionary **Richard Kennedy**, who is serving at **Stockton, CA**, reports seven adults saved in their first service conducted in January. Seventy-five attended Sunday school, while 102 were present for the preaching service. An offering of \$12,000 was received.

Pastor **Rupert Pixley** of **First FWB Church, Ft. Smith, AR**, has enrolled 51 people in a Saturday evening Bible class. The group is studying the Bible through in one year. The 52-week course has been one of the most exciting ventures that members recall in a number of years.

First FWB Church, Bakersfield, CA, celebrated its 30th anniversary January 20. Pastor **Claude Hames** reports 667 in Sunday school with four saved and four baptized on that day.

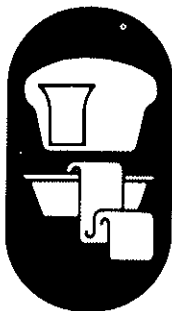
When the veteran Christians meet at **Sophia FWB Church, Sophia, WV**, they do so under one of the most picturesque names we've heard. They call themselves "The Silver Saints." **George C. Smith** pastors the snappy group.

Congratulations to Pastor **Connie Cariker** of **West Tulsa FWB Church, Tulsa, OK**. Brother Cariker entered his 19th consecutive year as pastor of the church.

Here's the story of a church that gave more than their budget. Members of **North West FWB Church, Oklahoma City, OK**, had budgeted \$77,000 for 1979. They ended up giving more than \$82,000. For their reward, Pastor **James Murray** raised the budget for 1980 to \$105,000. We extend hearty congratulations to the congregation.

Cornerstone FWB Church, College Station, TX, conducted their organizational service January 27. **Wesley Bigelow** is the new pastor. ▲

CHRISTIAN DOCTRINE



The Pastor and His People

Part IV

By Leroy Forlines

We now turn our attention to the distinction between official authority and ministerial authority.

OFFICIAL AUTHORITY

By official authority, we mean the authority by which an action or position becomes the official action or position of the church.

Such New Testament authority resided in the church as a whole. Each church elected its own officers (Acts 6:1-6), delegates and representatives (Acts 15:1-2, 22; I Corinthians 16:1-3).

Each church had power to discipline its members (I Corinthians 5:1 and II Thessalonians 3:6, 14-15). The pastor as a respected leader would certainly lead in business affairs of the church, but for matters to be-

come official they were voted on by the church.

Any pastor should have a strong influence in church business affairs. But his position does not give him authority to act alone without consulting the church. At the same time, his influence should be such that he is clearly seen as the church's chief leader.

MINISTERIAL AUTHORITY

By ministerial authority, we refer to the pastor's authority as spiritual leader.

Ministerial authority is exercised by preaching, teaching, rebuking, exhorting, admonishing and such like. With regard to ministerial authority the pastor must depend upon earning the respect and confidence of the people along with persuading them to apply the truth of scripture to their lives.



DOCTRINE (From page 27)

Several New Testament words describe the approach the pastor is to take as he ministers to people's needs. Future articles will discuss these.

God has not made an arbitrary choice when it comes to the approach that He has chosen for pastors to take. The approach He has ordained that pastors take is the logical outgrowth of the fact that God has created human beings as personal beings.

MINISTERING TO PERSONAL BEINGS

It helps in understanding the pastor's approach if we distinguish the relationship between physical objects and the relationship between persons.

When we take a hammer and hit a nail, we can drive the nail into a piece of wood. In this case we have a cause and effect relationship. The hammer hitting the nail is the cause. The nail being driven into the piece of wood is the effect.

The nail had no choice. If it is good that the nail is driven into the piece of wood, the nail deserves no credit. If it is bad, the nail deserves no blame. This is because the nail is non-personal and, therefore, has no will.

The relationship between persons is considerably different from that between physical objects. People think, feel and act. Influence and response are more appropriate terms to describe the relationship between persons than cause and effect.

In a technical sense we cannot cause a person to do anything. We seek to influence a person to do a certain thing, but whether he responds by complying with our request or whether he refuses is his own choice.

There is another important difference between physical objects and persons. A physical object, along with having no will, has no mind or heart.

Therefore, to use the illustration of the nail, the nail has neither thoughts nor attitudes. If the desire to have the nail driven into the wood is what we wanted, we have accomplished our purpose when we drive it in. We are not concerned about thoughts and attitudes.

When it comes to persons, our responsibility concerns us with thoughts and attitudes as well as actions. It is not enough simply to get the desired action from a person. If the heart attitude is not correct, correct action may be hypocrisy. Therefore, we must be concerned not only with correct action, but also with right attitude.

There are two important observations to be made about personal relationships: (1) We cannot get a person to take a certain action unless he chooses to do so. (2) The action is not adequate if the heart attitude is not right.

The pastor must appeal to the mind, heart and will of people in such a way that people will want to worship and serve God. Spiritual activity is genuine only when people are doing what they want to do.

These results cannot be obtained through an authoritarian approach. The nature of the pastor's leadership authority grows out of the fact that he is a person working with persons.

The shepherd-flock model is a leader-follower model in which the pastor so conducts himself that he has the respect and confidence of the people. He leads them by seeking to influence them as those who think, feel and act.

The response he seeks is one that results in obedience to God and is a true expression of the thinking and feeling of the people. ▲

OUR WOMEN SPEAK



By Carol Kettelman Reid

Juanita Walker was saved in the Sunday night service at our church, and I had a part in leading her to the Lord.

No, I didn't sing or bring the message. I didn't deal with her at the altar. I hadn't especially invited her to the service or shared a convicting tract with her.

What was my part in winning her? I kept the nursery.

I stayed with her two small children and some others, downstairs, out of earshot, during the service. That, you say, helped win Juanita?

Oh, yes—it gave her a chance to concentrate on the message. It freed her of an excuse when it came time to respond to the invitation. And too, it showed her that someone wanted her involved in the service and cared enough for her children to volunteer to watch over them during that time.

Big deal, you say. Anybody can stay in the nursery. That doesn't take much talent.

My whole point exactly. Too often we get caught up in the crazy notion that only those with special talents can be effective in the Lord's work.

Because we can't sing, play the

**First call to make your
National Convention hotel
reservations!**



The Gift To Help

piano or preach, we're off the hook. But we overlook the omniscience and wisdom of God who gives all of us gifts to use in His service.

You may have the ability to welcome and make feel at home that first-time visitor. Or you may invite a newcomer to sit with you in Sunday school.

Perhaps you can knock on doors on visitation night. Or you can lick stamps to mail church newsletters to prospects.

Giving above your tithe to help keep the pastor paid and the lights on may be what the Holy Spirit impresses you to do. What about putting up a new bulletin board, repairing the air conditioner, mowing the church lawn, salting the icy sidewalk—small things, perhaps, but ideal ways to really minister and express yourself in the local church.

There's not one of us who cannot

spend time in prayer for the ministry of our church. God holds us accountable for these responsibilities and opportunities whether we evaluate them as large or small.

We admire the beautiful story in John 12 of Mary anointing Jesus' feet with her precious perfume and wiping them with her hair. This is an outstanding demonstration of love and subjection to the Lord.

But notice verse two. "Martha served." Hers was no earth-shaking, record-breaking deed, even though she might have made the best lemon pie in Palestine. But in her own way, as best she could, she clearly demonstrated her love for and subjection to Christ by her service.

You may never hear a sermon on verse two, but you can be assured that Martha's faithfulness was not forgotten by the Lord.

This principle surfaces again in I Samuel 30:24. Two hundred of David's men were too faint to cross the brook Besor with the other 400 to fight the Amalekites. So the 200 stayed to watch over the possessions.

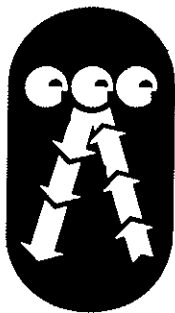
All of the spoils of battle were divided equally though; "but as his part that goeth down to the battle, so shall his part be that tarrieth by the stuff."

Whether your God-appointed, Spirit-anointed task is going to battle or staying by the stuff, the Lord holds you accountable for your faithfulness in it. Whether you patrol the nursery or preach the sermon, the Lord recognizes your part in His perfect plan for the service of His Church.

Be open to whatever task He has for you. Be willing to do your part, great or small. Be faithful, and you will be rewarded both in this world and in the world to come.

Thank you, Lord, for saving Juanita. And thank you for giving me the opportunity through nursery duty to help bring her to You. ▲

ABOUT THE WRITER: Carol Reid is a member of Cross Timbers Free Will Baptist Church, Nashville, Tennessee, where her husband, Garnett Reid, pastors.



NEWS OF THE RELIGIOUS COMMUNITY

TEEN POLL TERMS BIBLE A LARGELY UNREAD BOOK

NEW YORK (EP)—The Bible is something nearly every home has but very few teenagers regularly pick up to read, says the latest Gallup Youth Survey. Only one teen in 10 reads the Bible daily while one quarter of them had never even opened it, the survey reported. Twenty-four percent said they read the Bible at least weekly, but Gallup said that figure was "somewhat misleading, since it may well include those teens who read the Bible in the course of a church service." The survey was conducted among a representative national cross-section of more than 1,000 teenagers between 13 and 18 years old.

Protestant teenagers appeared to read scripture more often than Roman Catholics, with 43 percent of them reporting at least weekly or daily Bible reading compared to 22 percent for Catholics.

Broad regional differences were found in the frequency of Bible reading, indicating that the "Bible belt" is still a real geographical location, not just a state of mind. In southern states the combined total of daily and weekly readers was 47 percent, and in the Midwest 36 percent. But in the theologically more liberal and ecumenical Northeast, only six percent picked up a Bible daily, 14 percent did so weekly and 35 percent said they had never read it.

ONE PREGNANCY IN THREE LEGALLY ABORTED IN 1978

NEW YORK (EP)—Some 1.32 million legal abortions were performed in the U.S. in 1977 and 1.37 million projected for 1978, according to the latest survey of The Alan Guttmacher Institute, a Planned Parenthood affiliate. The increase in abortions between 1977 and 1978 is 4 percent, compared with 12 percent from 1976 to 1977. About 29 percent of women who became pregnant in 1978—three percent of all U.S. women of reproductive age—had abortions in 1978.

Available figures show that one in three abortions in 1977 were obtained by teenagers, and three in four were obtained by unmarried women. About 95 percent of abortions in 1977 were in metropolitan areas. The abortion data were obtained in the Guttmacher Institute's fifth annual abortion survey which covered all of 1977 and the first quarter of 1977, with projections of national data made for the remainder of the year.

ATHEISTS PROTEST EMPLOYMENT OF CHARLOTTE POLICE CHAPLAIN

CHARLOTTE, N.C. (EP)—The Mecklenburg County chapter of American Atheists wants the Charlotte police department to get rid of its new chaplain, 38-year-old Dennis Whitaker, a graduate of Southeastern Baptist Theological Seminary. A suit has been filed in U.S. District Court against the city and Police Chief J. C. Goodman, claiming the arrangement is "unconstitutional" because it "entangles" church and state.

The Charlotte chaplain's fulltime arrangement is believed to be the only one of its kind in North Carolina, but is in effect at other places in the U.S., according to Burke Holland, who heads the chaplaincy program for the Baptist State Convention of North Carolina.

"I believe this may be the first case filed in the United States dealing with the constitutionality of police chaplain's positions," says Richard D. Boner, assistant attorney for Charlotte. Under a special arrangement, the police department is sharing the cost of Whitaker's \$20,000 annual salary with the Providence Baptist Church of Charlotte, the Baptist State Convention's department of chaplaincy, and the SBC Home Mission Board.

SOME OF BIBLE NOW ACCESSIBLE IN 1,685 DIFFERENT LANGUAGES

NEW YORK (EP)—Translations of at least one book of the Bible had been made in 1,685 languages and dialects by the end of 1979, according to the American Bible Society.

The total represented an increase of 26 over the 1978 figure, and included six languages spoken in Papua, New Guinea, four in Nigeria, three in Mexico, three in Ethiopia, and two in the Soviet Union.

Complete Bibles have been published in 273 languages, New Testaments in 472, and portions in 940. The total of 1,685 includes translations into Esperanto and Volapuk, commonly called international languages.

RUSSIAN CHRISTIANS ASK FOR MORE BIBLES

FRANKFURT, Germany (EP)—In an appeal "to Christians all over the world", Christian dissidents in Russia have urgently requested more Bibles and Christian literature. This open letter issued by the Christian Committee for the Defense of Believers' Rights was recently published by the Society for Human Rights in Frankfurt.

The letter says that the "spiritual hunger" in the Soviet Union has "assumed immense proportions". After decades of atheism and anti-religious campaigns the country had "turned towards God and towards the Gospel through reconsideration of our thousand year-old religious tradition". The actual number of Bibles needed "far exceeded the number of Bibles printed or imported by permission of the Soviet government."

Every tourist visiting the Soviet Union should therefore bring with him a Bible and a prayer-book, suggested the letter. One of the ten signatures of the document is Pastor Gleb Yakunin who has since been arrested. ▲



The Secretary Speaks

The truth that God guides His children radiates from the Bible.

This truth is not only assumed but illustrated in recorded instances when God guided His servants. God is eager to guide His children. No greater need exists for Christians than the need for divine guidance.

Free Will Baptists must re-examine attitudes toward the will of God.

What is God's will for us? Can we really know the will of God? Is the will of God all that important? If God's will is an obligation, how can we determine it? Can we depend on God to ungrudgingly guide us into an understanding of His perfect will?

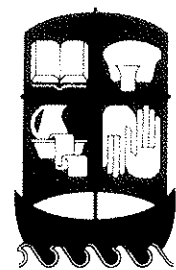
The Bible gives affirmative answers to these questions.

Human schemes are wretched substitutes for divine guidance. Life is made up of choices. Decisions have to be made, and very often we have no idea which choice to make.

At such an hour as this, Free Will Baptists must seek divine guidance. Only God knows the 80's.

PREREQUISITES FOR DIVINE GUIDANCE

The first prerequisite is *confidence* in the Sovereign. Proverbs 3:5a admonishes us to "trust in the Lord." Trust means to be confident or sure. Confidence in the Lord always precedes His divine guidance.



Trust God's Guidance

The second prerequisite is *caution* regarding one's self. Proverbs 3:5b cautions against the danger of leaning on our own understanding. Great caution must be exercised lest we by human wisdom alone seek to direct and control what God stands ready to do for us.

The third prerequisite is *consideration* for the Sovereign. Proverbs 3:6a insists that our actions must be examined in the light of God's plan for our lives. That is what acknowledging the Lord in all our ways means.

PROMISE OF DIVINE GUIDANCE

Proverbs 3:6b assures that God guides His children in their daily lives. The Christian need never wonder if God will guide him in the light of this verse.

God's guidance is *personal*. He wants to direct us—straight and plain—through life and safely to our journey's end. God does not play guessing games with His people.

Another quality of divine guidance is that it is *practical*. No limits are found in this wonderful promise. God promises to direct us in all our paths until we reach our journey's end. The Lord is vitally interested in directing us in every area and under all circumstances. This means He is interested in directing us while at home, work, business or school.

The Lord not only desires to direct our lives but promises to do so. The Lord promises *perfect* guidance. God Himself promises to guide us, therefore He offers divine guidance, and because it is divine guidance it is infallible. God's perfect guidance is reliable and trustworthy.

Divine guidance is *patient*. God leads His children step by step as He patiently and tenderly seeks to direct their lives (Psalm 23:2).

Free Will Baptists can claim this promise of divine guidance. The Lord wants to guide us as a denomination. We need divine guidance for all national departments to fulfill their respective roles in the total work of Free Will Baptists. Divine guidance is absolutely necessary for a healthy, happy, harmonious and holy denomination.

PRINCIPLES FOR DIVINE GUIDANCE

Submission to the Sovereign is a key principle in guidance (Romans 12:1; Jonah 1:1-2).

Believers must be submitted and surrendered to God Himself. Without this surrender and submission, we cannot know the blessing of divine guidance.

The Lord is not looking for better methods or bigger men. He is looking for surrendered men.

Another principle in divine guidance is *searching of the scriptures* (Psalm 119:105). God speaks to His

children through His Word. To know divine guidance one must read and rely upon the scriptures. In obtaining divine direction, there can be no substitute for the Bible.

Supplication in the Spirit (James 1:5) is necessary to obtain divine guidance. During periods of prayer the Lord gives direction in every detail of our lives. Daily, disciplined, diligent prayer is never a waste of time.

A final principle is *Satisfaction in the Soul* (Isaiah 26:3). God's guidance fills the soul with peace.

The Lord often guides us by removing peace when we depart from righteousness in some decision. In time of crisis, try this test. Is the peace of God reigning in your heart? Is there quietness and assurance that you have done the will of God? If not, you had better reconsider and follow the Prince of Peace wherever He goes.

We must want the will of God, be willing to do the will of God and wait on the will of God. Then having discerned it, we must delight in it and do it. ▲

THE SECRETARY'S SCHEDULE

March 31–April 6 Special Services:
Immanuel FWB Church, Columbus,
Georgia

April 28–May 4 Special Services:
First FWB Church, Dickson, Ten-
nessee

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Whether you are a pastor or a layman, you would do well to consider attending Free Will Baptist Bible College's 1980 Summer School.

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May 20-31

THE GOSPEL OF JOHN—2 hours
UNDERSTANDING AND HELPING PEOPLE—3 hours
EPHESIANS AND COLOSSIANS—3 hours
GENERAL PSYCHOLOGY—3 hours
HYMNOLOGY—2 hours
AUDIOVISUALS IN EDUCATION—2 hours
TEACHING ELEMENTARY SCHOOL ART—2 hours

Three-Week Session—
June 2-20

INTRODUCTION TO SOCIOLOGY—3 hours
PSALMS AND PROVERBS—2 hours
ROMANS—3 hours
INTRODUCTION TO CHURCH MUSIC—3 hours

Five-Week Session—
May 20-
June 20

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WORLD LITERATURE—4 hours
ADVANCED GREEK—6 hours
HOMILETICS—4 hours

YES! I am interested in FREE WILL BAPTIST BIBLE COLLEGE'S 1980 SUMMER SCHOOL!

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COST	2 Weeks	3 Weeks	5 Week
Registration	\$ 5	\$ 5	\$ 10
Tuition, per hour	\$40	\$40	\$ 40
Homiletics fee	—	—	\$ 10
Meals	\$52	\$86	\$145
Room	\$27	\$47	\$ 80