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**HOLY
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YEARS

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
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Don't Cop Out—



Cope!



By Trula Cronk

Stress—who invented this 20th century killer? Can we escape it?

Stress is the pain of being alive, of always having to face new circumstances, the ache of trying again when we've already failed many times.

It arises from the threatening adjustment to change, the struggle to stretch inflated dollars over the necessities, the uneasiness of a relationship gone sour, the apprehen-

sion that love may not be forever.

Stress marches shoulder to shoulder with the high cost of getting even, the weight of trying to meet other's expectations, the burden of making room for new ideas when our circuits are already overloaded.

Stress—is it a deadly part of the game we call deadlines, competition, electronics, the nagging fear of war, sickness and old age?

Insomnia. Pounding heart and grinding teeth. Irritability, backache and fatigue. Nightmares, nervous laughter, stuttering and overeating—all reminders that stress is real and our bodies will not let us deny it.

Expect Stress—It's Normal

The idea that Christians can be on top every moment is unscriptural. But the idea that we don't have to be overwhelmed by pressure is very scriptural.

Life comes to everyone in rough and tumble fashion—a kaleidoscope of pressure and pain, of joy and exhilaration, of grief and depression. We jostle with the crowd and discover that making necessary accommodations to stress which pushes at us from all directions is one of life's biggest challenges.

As Christians, we are subject to it all—to accidents and physical diseases, to psychological disorders, to pressing job and family problems—just like others. Problems are part and parcel of being human.

God does not abrogate His natural law just to help us avoid the consequences of our mistakes, our unwise choices and the corporate sins of the race.

It is true that we live in the age of tension, fast running and crisis. But man has always been a creature

under pressure of one kind or another. This tells me that we were designed to cope with stress. We reach our highest goals under pressure.

I am convinced that we love the hectic quality of our lives and that anything less feverish than an Irma Bombeck household seems hopelessly dull. Given an hour of peace and tranquility, we become restless and uneasy.

Even in India's pastoral villages where my husband and I used to go on camping missions, scarcely a day passed without someone stirring a roaring quarrel or fight to liven things up a bit.

The problem is not one of doing away with stress or of removing ourselves from the hustle and bustle, but of learning to tolerate stress without getting ulcers or having a mental breakdown.

Profit From Stress in Others

I have not yet faced what I consider life's major distresses: loss of a mate by death or divorce, the crippling illness of a child, the weight of physical impairment, the alienation of mental illness, unemployment or the sudden loss of a lifetime's material accumulation.

I have not been falsely accused, unjustly taken to court, nor imprisoned. I have, however, shared all of these vicariously with friends.

I have experienced war and poverty, hunger, fatigue and epidemic, job frustration and loss of friends, unrealized ambition, along with aging, tests of faith, fear and shock.

The shining truth I learned is that it is not the outward event or circumstance that is devastating, but the inner negative response—how I feel about what happens to me. What I tell myself about what happens is what causes the stress.

For instance, during our 25 years as missionaries we were always poor. But we perceived our lives as rich so our poverty was never a source of stress to us. To have borne the same material deprivation among affluent American peers might have seemed intolerable because we would have felt poor.

Attitude makes stress either destructive or creative. When stress is

bad we call it distress. When it enhances our feeling of dealing successfully with life and makes us feel happy, we label it *eustress*.

Observe two women, both of whom have lost loving husbands by death.

One retreats from life, resentful and bitter, and grows more gnarled and defeated with each passing year.

The other accepts the loss asking not "Why me?" but rather "Why not me?" She goes on to embrace life with its ups and downs, growing richer and more fulfilled with time.

Handle Stress Biblically

Emotional energy, like physical energy, is limited and we can exhaust it fighting circumstances when a genuine acceptance (not just resignation or a stiff upper lip) could break the tension and remove the strain imposed by whatever the situation is.

This is not to say that we should avoid reducing stress by changing circumstances where change is possible and practical. Rather, recognize those situations we cannot change and accept them with tolerance and thanksgiving. God will give us grace to use every event for blessing to ourselves or others.

While the Bible never promises us conflict-free lives, it does give us a way of looking at things which, if practiced, makes all the difference.

Paul put it this way, "We are pressed on every side by trouble, but not crushed or broken. We are perplexed because we don't know why things happen as they do, but we don't give up and quit. We are hunted down but God never abandons us. We get knocked down but we get up again and keep going" (II Corinthians 4:8,9 TLB).

The reason Paul got up again and kept going was his inner trust that God would carry his burdens, cares and anxieties. He really believed that ALL things work together for good to them that love God and who are the called according to His purpose.

Paul understood that it was for his good and God's purpose, and Paul



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could wait for his own part to be revealed. *All* really meant *all*, not just everything but this awful pain, or everything but this grief.

Paul didn't have all the answers at once, but he was inwardly relaxed in the goodness of God.

Five Ways To Prepare For Stress

The Bible speaks to every life situation in principle, but we often allow ourselves to be guided by pressure rather than principle.

REST REGULARLY

One principle that helps us cope with stress and the pull of gravity is the law of the three rests.

The annual rest—nature rests in winter. It follows that we need an annual vacation.

The weekly rest—the seventh day was given for our RESToration. We ignore this provision at our peril.

The nocturnal rest—with artificial lighting and in-house entertainment we abuse the use of darkness. When we don't get enough sleep we become negative, irritable, hostile, depressed and apathetic. Perception is dulled and judgment and memory are impaired.

EXERCISE OFTEN

The corollary to rest is exercise. "Six days shalt thou labor"—that's exercise. Unfortunately the labor that most of us do no longer gives us that bodily workout.

It's in keeping with biblical principle to make provision for the physical exercise our bodies need to offset inactivity during working hours.

EAT SENSIBLY

The Old Testament had a great deal to say about diet. While much of it refers to a particular time and clime, the principle remains that proper diet is important to the body's ability to withstand stress.

As Christians we are expected to incorporate into our life styles the best dietary practices that modern medicine has devised. Balanced meals taken regularly and with moderation restore the wear and tear that noise, static, heat and cold

wreak on our bodies every day.

QUIT FIGHTING CHANGE

Our primary orientation should be for today. We waste emotional energy regretting yesterday or worrying over tomorrow. "Sufficient unto the day is the stress thereof," may not be the exact words but the concept is biblical.

Resistance to inevitable change consumes a large portion of our limited emotional fuel. While change has always been a fact of life, it seems to have gone wild in our time.

If we can develop a happy tolerance for change and an eager anticipation for the liberation that change can bring, we will save ourselves and others immeasurable anguish.

MAKE TIME FOR GOD

And finally, "Be still and know that I am God." To cope with pressure and display Christian testimonies, we must set aside time to be with God.

In the calmness of His presence we learn direction, receive strength to accept our limitations and the grace to live within them. While we wait with God, we can claim the courage to forgive others for what they are as well as for what they do, and to understand that we serve ourselves by forgiving.

We need time with God to make our confession and accept His forgiveness. Peace is not something externally caused but something inwardly created by knowing that in Jesus our sins are forgiven and we are reconciled with God.

When we are quiet with God we can actually feel ourselves "being strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

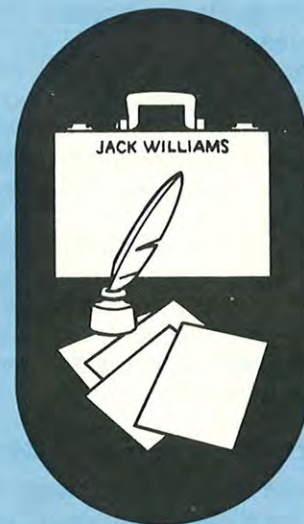
I never heard of a joyful and thankful person breaking down under stress.

"In everything give thanks . . . Again I say rejoice."

Attitude makes all the difference. ▲

ABOUT THE WRITER: Trula Cronk is a state disability examiner for the Social Security administration in Tennessee. She is a veteran missionary, having served in India. Mrs. Cronk is a member of Horton Heights Free Will Baptist Church, Nashville, Tennessee.

Briefcase



A fellow called long distance a few weeks ago to complain about his pastor and other unpleasanties in his local church.

The conversation bounced among familiar thorns—teacher qualifications, what about deacons, the pastor's suspect preaching—until I quietly asked, "Do you tithe?"

Come to find out the man's problem wasn't teachers, deacons or preachers. It was tithing. He didn't.

Funny thing. No tither ever has a harsh word criticizing the practice, yet non-tithers can't bring themselves to say a kind word for either tithing or tithers.

Non-tithers huff and bluster around tithers for the same reason that speeders watch the rear-view mirror when they pass a highway patrolman. What they're doing is illegal, and here comes somebody who's got the evidence to prove it.

But for all non-tithers grouching across the denomination, this column is dedicated to you. Here's

No Sale!

an annotated list of all the excuses I've ever heard for "Why I don't tithe."

PREFER MY OWN PLAN

First, I don't tithe because rummage sales work better to finance the local church. Rummage sales add dignity to church financing, and we have such fun dumping all that stuff we don't want.

Secondly, I reject tithing because I prefer the excitement of church-sponsored pie suppers and bake sales to sustain the annual budget. Tithing is such a blah arrangement. If you could just once see the enthusiasm we generate by pledges, pressure and call-a-thon deadlines, you'd never go back to tithing.

Not tithing gives me a burden to promote bike-a, rock-a, walk-a-thons. This way I not only give money, but get exercise and draw attention to myself and the sacrifice I'm making while I do it.

When I scrapped tithing, it made me eager to work harder and drum up business for church car washes and garage sales and paper drives. Why, you can't imagine the joy I receive soliciting funds for our church door to door in the community.

This sure beats the inconvenience of "laying by in store on the first day

of the week" as the Apostle Paul and our pastor suggest.

DON'T BELIEVE IT DOCTRINALLY

But to push the issue, I base non-tithing—book, chapter and verse—on the fact that it is unscriptural to tithe.

I think it shows spiritual immaturity when a fellow publicly admits that he tithes. I prefer being more modest. I never "let my left hand know what my right hand doeth" (Matthew 6:3). I admit it presents problems each April 15 when I pay my taxes this way. Those IRS guys get so belligerent.

Only a legalist would tithe. It really vexes me when those pompous tithers march in every Sunday and plunk their tithing envelopes in the offering plate—they must think God still lives on Mount Sinai.

Everybody knows tithing originated under the Law. Even if Abraham and Jacob did pay tithes before the Law, they gave it directly to God and didn't have to channel it through some business committee (See Genesis 14:20-23; 28:20-22).

Frankly, I'd rather face God untithed and be called a thief (See Malachi 3:8-10) than bow to tithing. I feel so strongly about this that I'm willing for the world to think I don't

believe Jesus rose from the dead, rather than tithe (See Hebrews 7:8).

Jesus only mentioned tithing once, and then He prefaced His remarks with "Woe unto you hypocrites" and talked about "weightier matters" (See Matthew 23:23). That's why I encourage all my friends not to tithe.

TITHING WON'T WORK

You can't convince me that 90 percent goes further than 100 percent in these days of inflation. All this chatter about being better stewards of what's left after a fellow tithes is just preacher talk.

I'll send my money to appreciative TV pastors. They'll thank me for it and won't harp on tithing every time I see them.

Makes me no difference if the Free Will Baptist *Treatise* does tout tithing as scriptural. That's just a book written by men anyway.

Besides, I live by our Church Covenant which says all members "pay according to our ability for the support of the church."

God has not prospered me so I can afford to tithe. Can I help it if everybody under Law prospered enough to tithe; it's not that way under grace in the 20th century.

It would do me no good to tithe, because the "Lord loves a cheerful giver" (II Corinthians 9:7). I doubt that He would accept money from a grouch like me.

Non-tithers understand God's program of support for the Church far better than tithers. The real pillars who undergird missions programs and build Christian colleges are us non-tithers.

I don't tithe to the local church where I belong because I refuse to support a full-time pastor—my heart beats for world causes.

I discard tithing since I don't want my money spent paying light bills, buying literature, unsinking the sinking fund or bankrolling some denominational bureaucrat while little children on every continent are hungry.

I believe in the local church meeting emergencies as they arise. I'll rally to a good crisis any day. But when it comes to tithing in a local church, all I have to say is—

NO SALE. ▲

A preacher talks to preachers about...



By Delbert Akin

Have you ever stood in line at a business office and watched a customer pay a bill which showed that an error had been made and the customer was on the short end of the error?

You can certainly learn a lot about the character and attitude of some customers (and clerks as well) just by listening to the exchange. You soon discover that some dear souls have forgotten what good manners, politeness, respect for another's feelings and just plain common courtesy are all about.

Now if that frustrated customer you were watching happened to be a minister—perhaps the pastor of a local congregation with whom you were acquainted—you might even be more impressed by the exchange and the behavior displayed as that pesky error was discussed.

You would especially note any loud ranting or raving on the part of the minister, or you would see if he was able to muster up a smile and show a sense of understanding and good humor in face of his adversity.

Most preachers could use some lessons (if lessons could be taught) on how to be courteous and polite in their personal dealings. However, these actions and attitudes must be developed and cultivated by an individual as he faces situations in life which demand them.

This is not to suggest that the minister be a Sir Lancelot or knight in shining armor. He is not ordained to knighthood. That supposedly died with the feudal system. But let's face it, the chivalry qualifications required of medieval knights would brighten some dark spots found in the character of certain individuals who live in parsonages around the country.

In a rough and tumble world filled with violence and tough attitudes,

Courtesy in The Ministry

the Lord's servant will not often find it easy to comply with all his calling demands regarding being courteous and polite. He will, however, find it rewarding when he strives to do so.

The burly, hard-nosed football player on the field is expected to be obnoxious and mean in his attitude toward opponents. He probably would not get good press releases if he tackled with "please" and "thank you." When tempers flare and the battle rages, the grandstands resound with loud cheers of excitement.

The minister is not playing to the grandstands of a sports arena. His mission is not the same as the sports hero. His calling requires a far deeper and more sensitive attitude toward those with whom he is associated both inside and outside of his congregation.

He must "be like a duck—calm and unruffled on the surface, but paddle as hard as you can underneath."

The influence of the minister carries into every facet of life. The de-

mand for a courteous and gracious spirit is needed everywhere.

The pulpit is a notable place for any minister to start to work to make needed improvements in cultivating a new crop of good manners produced by the seeds of courtesy.

Can the congregation describe the preacher as "polished?" Do they say he speaks with a "soft tongue" and with "sweet words" or "honeyed phrases?"

Whatever their description of the preacher's pulpit manner, there can be no substitute for a sweet, humble spirit in the man of God as he stands before his people from week to week declaring the message of the Lord or moderating a business conference or making announcements.

To be rude and discourteous in the sacred stand is inexcusable. A preacher only adds insult to injury when he publicly attacks anyone from his pulpit. When this happens, he has an uphill climb to get back in the good graces of nearly everyone who heard him.

It is always best to be gentle and kind even to those who need to be admonished or chided. The pulpit is never the place for temper tantrums or for vicious, caustic words against even the worst enemy.

Once when I had put some strong emphasis on a point as I was preaching with even more volume than usual, I paused for a second to get a silent effect when a young lad sitting in his mother's lap spoke out during the silence.

in the process. It is always wisdom to keep a sweet, loving spirit even when the situation calls for strong disciplinary action whether on a congregation or one of the children at home.

How many wives and PK's (Preacher's Kids) could give their preacher husbands and fathers a passing grade on a home courtesy test?

Most wives appreciate a call informing them when it is necessary to be late for a meal or some important engagement. Any child can understand a brief explanation for being denied a request rather than being given the brush-off.

Just a kind word spoken in a soft tone makes a great impression. Consider advice of Solomon in Proverbs 15:1, "A soft answer turneth away wrath, but grievous (hurtful) words stirreth up anger."

My wife and I have treasured the beauty of that verse over three decades of marriage. Verse five also relates a real truth in this regard, "A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit."

The people in a community who own and operate businesses can tell you more about some people who come through their doors than you would want to hear. These people know who says "please", "thank you", "I appreciate that" or "I beg your pardon."

The postal clerks or the mail carrier who delivers mail to the

One other matter reveals the crops of good or bad manners that pastors are growing. This is the desk in his office or study.

Much can be said about unreturned telephone calls, some of them which came in three or four days back. There is the correspondence which needed to be answered last week, or how about that note of thanks which should have been mailed over a month ago.

Failures of this nature which pile up on a desk are just as bad as passing a friend on the street or in the aisle of the church, and instead of saying "hello", turn away and give him a cold shoulder without saying a word.

Like weeds in a garden of vegetables, these bad habits which show crudeness and disrespect need to be pulled up by the roots and destroyed before they take over the garden.

Has anyone ever seen a questionnaire for ministers which required a positive answer to "Are you courteous and polite?" Maybe every candidate for the ministry should have to answer that question before he is ordained.

The Bible is plain in the instruction found there. Paul wrote in Titus 3:2 that a Christian was "to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." He also wrote in I Timothy 3 that the bishop was to be "of good behavior . . . patient, not a brawler."

These requirements of a bishop are just as important as any other which Paul mentions in that chapter. Keep this in mind as you start each day. Why not take a tip from these instructions and begin to cultivate the seeds of courtesy and politeness which will produce an abundant crop of good manners and good behavior. ▲

"The pulpit is never the place for temper tantrums or vicious words."

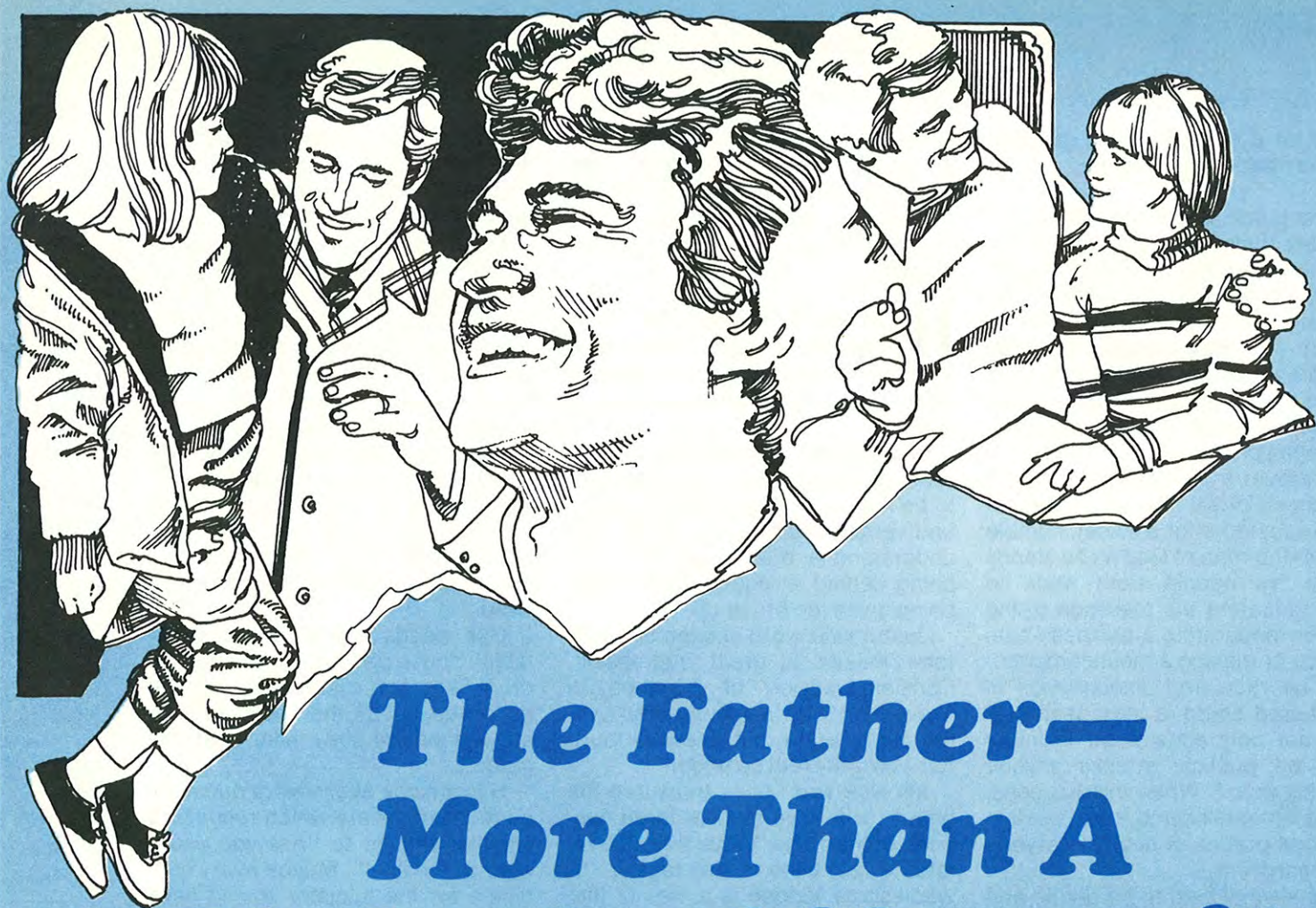
He said, "Mama, that man is getting mad." I realized that nearly everyone had heard him, so I said to him before continuing my message, "No, son, I'm not mad, but sometimes you can feel like it when you are fighting sin."

The truth is that the child sensed what a congregation always senses when the preacher comes down hard and gets too brutal and vicious

church or parsonage could give a fair appraisal of the value of a minister to a community without being a member of his congregation. That is also true of the grocery clerk at the checkout stand in the store where he trades.

One word spoken in the right place with a smile in the voice can be a great treasure and a revelation of the personality.

ABOUT THE WRITER: Delbert Akin pastors a new mission work in Shawnee, Oklahoma. He is completing 30 years in the ministry. Reverend Akin is a graduate of Oklahoma Baptist University, Shawnee. He did graduate work at Central University in Ada and at Oklahoma University in Norman.



The Father— More Than A Biological Necessity



By
Rev. Truman Dollar and
Dr. Grace Kettermann

An extreme patriarchal system that disenfranchised women prevailed in most cultures until the 20th century. The father's word and authority were absolute, and women were often treated as chattels. That whole system is disappearing in most industrialized nations, and the proper worth of the woman is being increasingly acknowledged.

Reaction, however, has set in, and as is often the case the pendulum has swung to extremes in the women's liberation movement. The militant feminists now are insisting that five major institutions—love, marriage, family, heterosexual sex and religion—must be destroyed to free women from oppression.

The absence and loss of visibility of male authority in the home are fast turning America into a patriarchal society. We are only now beginning to feel its impact. We need understanding and balance in the father-mother roles in the home if we are to produce well-adjusted children.

The roles ascribed to fathers and mothers in scripture do not imply superiority or inferiority, but rather define functions and structure. The God-ordained structure is for the nurture and protection of fathers, mothers and children.

One hundred young people were asked the following question: "What person in your life has exercised the greatest influence in determining your behavior and beliefs? The influence can be either for good or bad, and the person may or may not be a part of your immediate family." The quick response of the majority was "My father."

In each instance where a child named someone other than his father as the principal influence in his life (unless the father was deceased), there were clear evidences that the teen had fairly serious personal problems.

The role of the father in the American home has changed radically since World War II. Those changes, at least statistically, have been in direct proportion to the increase in teenage problems.

There has been an enormous amount of criticism about the changing role of women and rebellious children. The birth of the women's liberation movement, the phenomenal increase in the number of working mothers, and the newly heightened female sexual aggression, have been cited as principal sources for most of our nation's home problems.

With the intense focus upon the woman and her changing role, the man has almost gotten off scot-free in the discussion about child rebellion. That analysis is both unfair and untrue.

WHAT CHILDREN NEED FROM THEIR FATHER STRENGTH

There is a poster seen in many shops today that says, "Only in gentleness is there real strength; only in strength can there be gentleness."

In our culture, with its confusion of sexual roles, men commonly do not know who they are. They are usually taught they must be strong and this is interpreted by many as "Be tough." "Don't cry, don't show fear, and don't admit to confusion or indecision."

The macho image, currently discussed and acted out, does not necessarily reflect true strength. In fact, it may well be an attempt to project a toughness that such a man secretly fears does not exist. Men learn early in life to negate most of their vulnerable feelings. . . .

Real strength comes from healthy self-acceptance. A popular saying expresses it well, "God made me and God don't make no junk!"

In a search for humility many people have forgotten that God made man in His image, and they have made of themselves "worms of the dust." A father who has the courage to accept himself as the reflection of God Himself can revel in the beauty of this image because it

speaks of God's greatness.

Theologically, it is understood that man is a fallen being, but even in that state he is capable of incredible intellectual and creative achievements. The redeemed man is capable of fellowship with God Himself. In Christ, we have all resources available to us. Let's live like it!

PROTECTION

Children are vulnerable and sensitive, hence they are easily hurt, and they feel those hurts deeply. They are also relatively helpless. They need a protector. Fathers often step aside and are gone when the child runs to them for strength. Fathers need to be there, not just physically, but for the child's emotional nurturing.

A treasured memory from Dr. Kettermann's childhood illustrates this.

"In the springtime, Kansas often had severe thunderstorms. There was little to break the violent winds on those plains and the rain was blown in torrents onto the porch of our home. It would even run into the house at times. While my mother would go to the basement, in a logical search for safety from possible tornadoes, my father was calmly standing on the porch, sweeping off the water to keep the house dry.

"As a child I had a choice, to join my mother in the safe comfort of the basement or to stay with my father. My childish mind, however, saw no need for a choice. I was truly safe only by my father. He and his broom were all the protection I needed."

DISCIPLINE

Some years ago, one group observed that they were losing young people from their beliefs. There was great concern among the leaders of this faith since they highly value the family. Two university students studied the problem in an unpublished master's degree thesis. Their findings revealed that children were lost through the quality of the father's discipline. The principles they proposed are sound.

In summary, they concluded there are basically four types of fathers: neglectful—low in love, low in discipline (he avoids his children and flees all responsibility); permissive—high in love, low in discipline



FATHER (From page 9)

(he actually fears his children, who lead him); authoritarian—low in love, high in discipline (he fights with his children and forces obedience); authoritative—high in love, high in discipline (he leads his children and fellowships with them).

It is clear both from this study and from scripture that the authoritative father is the most successful. . . .

Children generally spend more time with a mother than a father. It is she who feeds, nurses to health and supervises daily events. She scolds and guides, sometimes nags or even yells out her frustrations. There seems to be a callous that forms on a child's eardrums so that he no longer hears her scolding.

It is good for mothers to deal with disciplinary problems as they arise. The father, otherwise, becomes her whipping boy! The child needs a new voice, and it is desirable for dads when they are at home to observe misbehavior and deal with this appropriately. A father's masculine voice, physical strength and the fresh approach of his methods, makes him effective. . . .

VALUE

Through their early relationship, children no doubt take for granted that they are special to their mothers. Today it is not so common that they feel secure with the father.

Much of the time, children must test out this significant quality in their relationship with their dads. "Does Dad really care about me?" "Am I important to him?" "How can I be sure?"

These are questions most children feel and rarely ask orally. They may, however, act them out in various attention-getting behaviors.

Partly due to vocational demands, dad's opinions and values are not as familiar to the child as the mother's. Dads rarely talk about their values or beliefs with their children.

In our survey, 100 young people were asked this question, "Does your father personally communicate to you his moral and spiritual ideals?" Only two responded affirmatively.

It is often a cop-out when a father says, "It is not the quantity of my

time that counts, but the quality." A child needs time with his father. Lots of it!

It is our experience that dads do deeply love their children. They do not want a barrier of fear to replace the healthy respect that should exist. They can earn this respect by teaching the child how much they value him.

about school or boiling with some injustice. He needs someone then to hear, care and validate his success or control his anger. If he waits too long, the memories fade, the feelings quiet down and it seems pointless to him to remember. . . .

Respect also includes sensing the child's needs and helping him to meet those appropriately. It does

"The type man a son becomes and the type husband a daughter marries are strongly influenced by their perception of their father."

That means they must discard their unreasonable specifications and accept the child as he is. It requires time with the child, exploring his interests and abilities and then letting him know the importance of these, even if they differ from dad's.

RESPECT

It has already been said that many parents see their children as extensions of themselves or as an inconvenience. They need to recognize each child as a unique and valuable individual. The parent is privileged to guide his potential toward the goal God had in mind for the child.

When the father truly acknowledges the value of a child, he will respect that child. Respect does not set the child above the father or, even in some ways does it see him, as a child, having equality with the dad. It looks within the child and by faith, beyond, seeing his potential.

Respect is an inner quality and is shown by one's attitude and manner. When a child wants to talk, he needs to be heard with the intent listening of the heart as well as the mind. He needs to have a listener, within reason, at the time his ideas or problems arise.

A child, for example, may come home bubbling with excitement

not permit ignoring or discounting the child's feelings and problems, nor does it magnify them. Respect does not rescue the child from a hard job or consequences of misbehavior.

Respecting a child says, "I know that is hard to do (or take), but I know you can do it." Of course that presumes the parent does know he can!

LAUGHTER

Life gets very heavy at times. During times of stress, a good laugh may relieve tension and permit resolution of the problems. A father who takes himself too seriously is often ridiculed by his children. Fathers need, however, to exercise good judgment regarding the time for humor or seriousness.

A father who can laugh at himself, is likely to create a climate that is comfortable for a child. Being able to play together, share jokes and mistakes and laugh together appropriately, will help families stay together. Fathers can set the tone for such good humor!

PRAYER

Dr. Ketterman shares this from her childhood:

"As a family, we gathered every morning around a big circle in our liv-

ing room. No matter how busy he was or who was visiting, dad read from the Bible. He preached no sermons, never used the Bible to point out our 'sins,' but his absolute faith in its wisdom never wavered. It showed in his face and voice and was a rock I learned to rest on. He prayed simply, about matters that concerned me—and each of us. This became a tradition and a priceless one.

"Even more meaningful, however, were dad's private prayers. I vividly recall getting up late one night for a drink of water. The house was lighted only by the moon as I tiptoed to the kitchen. I felt, rather than saw at first, my big, strong daddy, kneeling humbly by the kitchen chair, silently pouring out his own deep needs to the Heavenly Father.

"I knew then, rather than believed, that God was real and that He must be very big indeed if my strong daddy needed Him. Even now, I can't imagine how I could have rebelled against such a father."

A ROLE MODEL

Today, even adults are struggling deeply with role models. Most of the old concepts that identified maleness and femaleness have been taken away by a new logic. How very confusing it must be to a child.

There is a difference between men and women. Twenty years ago, to make that simple statement would have drawn laughter from any group. Today it raises the ludicrous accusation of sexism.

We are in a new process of stumbling over the terms *chairperson*, *his* and *her* and *committee person*. This unisexual trend takes away from a child the means by which he identifies the qualities of maleness and femaleness.

The father is the child's first role model of God. God is not a psychological extension of a child's imagination, as humanists have argued. The child's view of God will be distorted if his dad does not exemplify godly qualities.

Both sons and daughters learn about manliness from their fathers. The type of man a son becomes and the type of husband a daughter marries will be strongly influenced by their perception of their father.

A man's treatment of his wife becomes a pattern for both sons and daughters. Boys learn how to be good husbands and daughters learn what to expect from their mates by

their dad's example. A father whose attitudes and actions in his marriage are confused and inconsistent is a role model of unhappy marriage for his children.

The father provides the role model for value systems. In these crucial days of competition for the child's attention, it is imperative that fathers provide positive values. . . .

FAIR AND PROMPT DECISIONS FROM DAD

Mothers and fathers often defer to one another in decisions regarding a child. Father needs to determine what areas of family life he can delegate to the authority of his wife and what he needs to retain exclusively.

This should be explained and maintained consistently. When such a plan is followed, there is little room for manipulation, the child has a clear response which avoids frustration, and the home functions more smoothly.

CONFUSED ROLE MODELS

It takes more than a man living within the same four walls to be a father. Some biological fathers never become functional fathers to their children. The problem is especially acute among professionals.

*"The father
is the child's
first role
model of
God."*

Many pastors find it very difficult to adjust to the dual role of father and God's minister with a divine message. The minister walks out of the pulpit and into the home where he has a responsibility both as husband and father.

Often he maintains a godlike image in the home and speaks with the same sense of authority as in the pulpit. He is unbending and authoritarian. The children find it confusing and difficult to distinguish between his dual role as pastor and father.

Frequently, because of role confusion, the children have no functional father, only a pastor. They miss the warmth, humor and love of a normal home.

The reverse may also be true. A child whose father is a minister may not have a functional pastor. The family relationship is the most intense social contact known to man.

The intimacy of the home, which exaggerates all the flaws and shortcomings, often makes it difficult for a pastor to minister to his own family. The visible mistakes in his life make him an ineffective spiritual leader in the home. His children have heard him publicly plead for better homes while they know their own is not what it should be.

Tragically, a congregation demands 80 to 100 hours each week from a pastor, depriving the minister's children of the physical presence of their father.

A boy inevitably becomes much like his father unless he rebels. In such a situation he may make mistakes opposite to his dad's, but equally problematic. A folk song written by Harry and Sandy Chapin poignantly expresses the former:

My child arrived the other day;
he came to the world in the usual way.
But there were planes to catch and bills
to pay; he learned to walk while
I was away.
And he was talkin' 'fore I knew it, and
as he grew he'd say
"I'm gonna be like you, Dad, you know
I'm gonna be like you."
And the cat's in the cradle and
the silver spoon,
Little boy blue and the man in the moon.
"When you comin' home Dad?"
"I don't know when, but
we'll get together then; you know we'll
have a good time then." ▲

ABOUT THE ARTICLE: "The Father—More Than a Biological Necessity" is a syndicated article from the Evangelical Press Association. It is excerpted by permission of the publisher, Fleming H. Revell Company, from the newly released book *TEENAGE REBELLION*.

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

LOCAL CHURCH DELEGATE'S CREDENTIALS

THIS CERTIFIES THAT _____

is a duly authorized delegate to the National Association of Free

Will Baptists from _____

(Name of church)

_____ of _____, _____

(District Association)

(City)

(State)

Pastor

Clerk or Secretary

IMPORTANT: This form properly signed and accompanied by a \$10 registration fee entitles a local church delegate to register for voting privileges.

THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

44th Annual Convention/ July 20-24, 1980

Convention Center / Anaheim, California

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



ROBERT 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

THEME: "Year of the Sunday School"

MUSIC COORDINATOR: Blaine Hughes

ORGANIST: Ted Wilbanks

PIANIST: Rebecca Pugh

NURSERY: Convention Center/Room 19

CONVENTION OFFICE: Convention Center/VIP Lounge

HEADQUARTERS HOTEL: Inn at the Park

SUNDAY MORNING/July 20

10:00-10:45 SUNDAY SCHOOL

Primaries: Kay Hampton
Juniors: Mae Fry
Teens: Tim Rolan
Adults: J. D. O'Donnell

Presiding: John Edwards

10:45 Intermission

11:00 MORNING WORSHIP

Presiding: William Reagan
Song Service: David Parrish
Special Music: North Carolina
Ministers' Trio
Janis Williams

MESSAGE: Jack Richey

Inn at the Park:

Garden Room I
Garden Room II
Terrace I, II, III
South Concourse

Inn at the Park
Concourse Hall

SUNDAY AFTERNOON/July 20

3:00 REGISTRATION for National Convention, National Youth Conference, and Woman's National Auxiliary Convention Convention Center South Lobby

4:00 Mass Adult Choir Practice Convention Center Arena

SUNDAY EVENING/July 20

6:00 NATIONAL YOUTH CONFERENCE Convention Center
Keynote Service: Special Multi-Media Arena
Presentation "Celebrate the Sunday School"

7:30 Worship Service Concludes

7:45-9:30 Registration Continues Convention Center South Lobby

8:30 Youth After-service Activities
(See National Youth Program)

MONDAY MORNING/July 21

8:20-8:50 MORNING MANNA Convention Center
Song Service: Blaine Hughes Arena



PROGRAM (From page 13)

Special Music: David Parrish
Speaker: Robert Morgan

9:00	GENERAL BOARD CONVENES	Convention Center Orange County Room 18
9:00-11:45	WNAC Executive Committee Meeting	Inn at the Park Room 107
9:00	Youth Competition and Children's Activities (See National Youth Program)	Convention Center
9:00-10:00	WNAC Nominating Committee	Inn at the Park Terrace I
10:00-11:00	EDUCATIONAL SEMINARS	
	WNAC Seminar: "The Minister's Wife"— Brenda Evans	Convention Center Santa Ana (1)
	Master's Men Seminar: "Launching Out for the Master"— Jim Lauthern	Convention Center Santa Ana (2)
12:00	EXHIBIT AREA OPEN	Convention Center Grand Lobby

MONDAY AFTERNOON/July 21

1:00	WNAC State Presidents, Field Workers, Executive Committee	Inn at the Park Terrace I
1:00	Youth Competition and Children's Activities (See National Youth Program)	Convention Center
1:30	GENERAL BOARD Reconvenes	Convention Center Orange County Room 18
1:30-2:30	EDUCATIONAL SEMINARS	
	"Students of the Word"— Ken Riggs	Convention Center Santa Ana (1)
	"Unmasking Mormonism"— Wade Jernigan	Convention Center Santa Ana (2)
2:45-3:45	EDUCATIONAL SEMINAR	
	"Christian Schools: The Dynamic New Frontier of the Church"— Paul Kienel	Convention Center Arena
4:00	Mass Adult Choir Practice	Convention Center Arena
5:00	WNAC FELLOWSHIP DINNER Speaker: Rose Schmolli	Inn at the Park Concourse Hall

MONDAY EVENING/July 21

7:00	WORSHIP SERVICE	Convention Center Arena
	Presiding: Carl Cheshier Song Service: David Parrish Special Music: Mass Adult Choir	
	Session Called to Order and Moderator Introduced: Waldo Young, Clerk	
	Report of Committee on Committees: Bobby Jackson, Moderator	



KIENEL



RIGGS



PICIRILLI

Welcome to Anaheim, California:
John Seymour, Mayor of Anaheim

Offertory: Instrumental Solo, Rodney Whaley

Special Music: North Carolina Ministers' Trio

MESSAGE: "Heritage of the Sunday School"
Roger Reeds

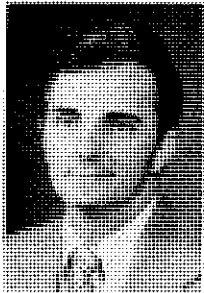
8:30	Session Recessed (Exhibit Area Open)	
8:30	Men's Chorale Practice	Convention Center Arena
9:00	Youth After-service Activities (See National Youth Program)	Convention Center
10:00	Exhibit Area Closed	

TUESDAY MORNING/July 22

7:00	FWB Music Ministries Breakfast Speaker: Melvin Worthington	Inn at the Park Tiffany Terrace
8:20-8:50	MORNING MANNA Song Service: Leroy Welch Special Music: Rodney and Vickie Whaley Speaker: Robert Morgan	Convention Center Arena
9:00	WOMAN'S NATIONAL AUXILIARY CONVENTION Presiding: Genelle Scott, President	Convention Center Arena
9:00	Music and Arts Assembly (See National Youth Program)	Convention Center Anaheim Room
10:00-11:00	EDUCATIONAL SEMINARS	
	"Motivating Volunteer Leaders"— Harrold Harrison	Convention Center Santa Ana (1)
	"Pre-Retirement Planning"— Herman Hersey	Convention Center Santa Ana (2)
11:15	WNAC Missionary Service Message: Lonnie Sparks	Convention Center Arena

TUESDAY AFTERNOON/July 22

1:30	WNAC Reconvenes Speaker: Eunice Edwards	Convention Center Arena
1:30	Youth Competitive Finals (See National Youth Program)	Convention Center Anaheim Room
1:30-2:30	EDUCATIONAL SEMINARS	
	"Meet Your Missionaries"— Foreign Missions Fellowship Hour	Convention Center Orange County Room 18



LAUTHERN



O'DONNELL



JOHNSON

"Using the Sunday School to
Build Your Church"—
Home Missions Panel

Convention Center
Santa Ana (2)

2:45-3:45 EDUCATIONAL SEMINAR

"Methods and Materials of
Bible Study"—
Robert Picirilli

Convention Center
Santa Ana (1)

4:00 Mass Adult Choir Practice

Convention Center
Arena

4:00 Instrumental Ensemble Practice

Convention Center
Room 104

5:00 PASTOR'S DINNER
Special Music: Bill Gardner
Speaker: L. C. Johnson

Inn at the Park
Concourse Hall

5:00 Learner/Adventurer Banquet

Convention Center
Orange Rm. 9 & 10

TUESDAY EVENING/July 22

7:00 WORSHIP SERVICE

Convention Center
Arena

Presiding: Winford Floyd
Song Service: Doug Henderson
Special Music: Mass Choir
Offertory: Instrumental
Special Music: Vernon Whaley
Watchmen Quartet

MESSAGE: "Hope of the Sunday School"—
Robert Ashby

8:30 Session Recessed (Exhibit Area Open)

8:30 Men's Chorale Practice

Convention Center
Arena

9:00 Learner/Adventurer After-
service Activities
(See National Youth Program)

Convention Center
Orange Rm. 9 & 10

9:30 Youth Banquet
(See National Youth Program)

Inn at the Park
Concourse Hall

10:00 Exhibit Area Closed

WEDNESDAY MORNING/July 23

7:00 Master's Men Breakfast
Speaker: Jim Lauthern

Convention Center
Anaheim Room

8:20-8:50 MORNING MANNA
Song Service: Leroy Welch
Special Music: Watchmen Quartet
Speaker: Robert Morgan

Convention Center
Arena

9:00-11:45 CONVENTION BUSINESS
SESSION

Convention Center
Arena

Moderator's Message: Bobby Jackson
Report of Credentials Committee and
Seating of Delegates
Partial Report of General Board
Partial Report of Nominating Committee

REPORTS OF NATIONAL DEPARTMENTS

(Board members are elected at conclusion
of each report.)

Sunday School and Church Training: Roger Reeds
Free Will Baptist Bible College: Charles Thigpen
Foreign Missions: Rolla Smith
Retirement and Insurance: Herman Hersey
Master's Men: Loyd Olsan

9:00 NYC Recognition Assembly

Convention Center
Anaheim Room

11:00-6:00 Youth Special Event
(See National Youth Program)

Disneyland

12:00 REGISTRATION Closes

12:00 FWBBC Alumni Luncheon

Convention Center
Anaheim Room



July 13 Day of Prayer For National Convention



PROGRAM (From page 15)

WEDNESDAY AFTERNOON/July 23

- | | | |
|------|--|-------------------------------|
| 1:30 | CONVENTION REASSEMBLES
Scripture Reading and Prayer
Assistant Moderator: Eugene Waddell | Convention Center
Arena |
| 1:35 | REPORTS OF NATIONAL DEPARTMENTS
(continued)
Executive Office: Melvin Worthington
Home Missions and Church Extension: Roy Thomas | |
| 2:05 | General Board Final Report
Partial Report of Nominating Committee
Election of General Board Members | |
| 4:00 | Business Session Recessed | |
| 5:00 | Men's Chorale Practice
(or immediately following
business session) | Convention Center
Arena |
| 5:00 | Instrumental Ensemble Practice
(or immediately following
business session) | Convention Center
Room 104 |

WEDNESDAY EVENING/July 23

- | | | |
|-------|---|----------------------------|
| 7:00 | WORSHIP SERVICE

Presiding: James Murray
Song Service: Blaine Hughes
Special Music: Men's Chorale

Introduction of Missionaries: Don Robirds

Special Music: Ted Wilbanks
Offertory: Instrumental Ensemble

MESSAGE: "Harvest of the Sunday School"
Willie Justice

Missions Offering: James Murray | Convention Center
Arena |
| 8:30 | Session Recessed (Exhibit Area Open) | |
| 9:00 | Youth After-service Activities
(See National Youth Program) | Convention Center |
| 10:00 | Exhibit Area Closed | |

THURSDAY MORNING/July 24

- | | | |
|-----------|--|----------------------------|
| 8:20-8:50 | MORNING MANNA
Song Service: Leroy Welch
Special Music: Phil and Dovie Smith
Speaker: Robert Morgan | Convention Center
Arena |
| 9:00 | CONCLUDING BUSINESS SESSION

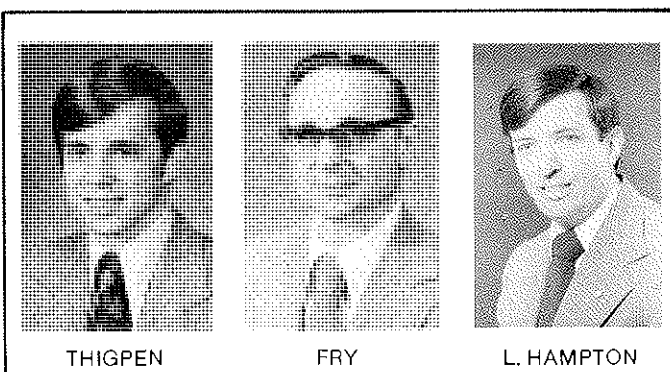
WNAC Report: Cleo Pursell
Historical Commission Report: Alton Loveless
Commission on Theological Liberalism:
Leroy Forlines
Report of Committees
—Registration
—Budget
—Resolutions

Nominating Committee's Final Report

Election of General Officers | Convention Center
Arena |
| 10:00 | Exhibits Closed | |
| 11:45 | Adjournment ▲ | |

THEME: "Walk in the Son" — John 12:35

NYC DIRECTOR: Malcolm C. Fry
NYC COORDINATOR: Jonathan N. Thigpen
REGISTRATION COORDINATOR: Valerie Watson
MUSIC COORDINATOR: Charles Hampton



*PLEASE NOTE: All conference activities are in the Anaheim Convention Center with the exception of the Youth Banquet.

SUNDAY AFTERNOON/July 20

- | | | |
|------|------------------|-------------|
| 3:00 | NYC Registration | South Lobby |
|------|------------------|-------------|

SUNDAY EVENING/July 20

- | | | |
|-----------|--|--------------------|
| 6:00-7:30 | NYC KEYNOTE SERVICE
Special Multi-Media Presentation
"Celebrate the Sunday School" | Arena |
| 8:30 | Learner/Adventurer after-service
activities | Orange Room 9 & 10 |
| | Youth after-service activities
(Heralds, Crusaders, and Ambassadors) | Anaheim Room |

MONDAY MORNING/July 21

- | | | |
|------------|--|--------------------------------|
| 7:15-8:15 | Breakfast meeting with NYC
staff, judges, and officials | Orange Rm. 9 & 10 |
| 8:20-8:50 | Bible Study: Robert Morgan | Arena |
| 9:00-11:30 | Learner/Adventurer activities | Orange Rm. 9 & 10 |
| 9:00 | Bible Tic Tac Toe Assembly
ALL teams and coaches | Anaheim Room |
| | Bible Bowl Assembly
ALL teams and coaches | Garden Grove
Room 4 |
| 9:30 | Bible Tic Tac Toe Winners #1 | Anaheim Room |
| | Bible Tic Tac Toe Winners #2 | Huntington Beach
Room 5 & 6 |
| | Bible Bowl Winners #1 | Garden Grove
Room 4 |
| | Bible Bowl Winners #2 | Fullerton Rm. 7 & 8 |
| | Bible Sword Drill Preliminary | Garden Grove
Room 3 |

MONDAY AFTERNOON/July 21

- | | | |
|-----------|---|--------------|
| 1:00-2:30 | Bible Tic Tac Toe Winners #1
(continued) | Anaheim Room |
|-----------|---|--------------|

NATIONAL YOUTH CONFERENCE

13th Annual Conference / July 20-24, 1980

Convention Center / Anaheim, California

Bible Tic Tac Toe Winners #2 (continued)	Huntington Beach Room 5 & 6	TUESDAY AFTERNOON/July 22	
1:00-4:00 Bible Bowl Consolation #1	Garden Grove Room 4	1:30-3:30 Competitive Finals—Bible Sword Drill, Bible Tic Tac Toe, and Bible Bowl	Anaheim Room
Bible Bowl Consolation #2	Fullerton Rm. 7 & 8	3:00-4:30 Music and Arts Section 5 (oral)	Huntington Beach Room 5 & 6
1:00-3:30 Learner/Adventurer activities	Orange Rm. 9 & 10	Music and Arts Section 6 (music)	Garden Grove Room 4
1:00 Bible Memorization Program Grade 1	Garden Grove Room 3	Music and Arts Section 7 (music)	Garden Grove Room 3
2:15 Bible Memorization Program Grade 2	Garden Grove Room 3	Music and Arts Section 8 (music)	Anaheim Room
2:30-5:30 Bible Tic Tac Toe Consolation #1 Bible Tic Tac Toe Consolation #2	Anaheim Room Huntington Beach Room 5 & 6	5:00 Learner/Adventurer Banquet	Orange Rm. 9 & 10
3:30 Bible Memorization Program Grade 3	Garden Grove Room 3	TUESDAY EVENING/July 22	
MONDAY EVENING/July 21		7:00 MAIN CONVENTION SERVICE	Arena
7:00 MAIN CONVENTION SERVICE	Arena	9:00 Learner/Adventurer after-service activities	Orange Rm. 9 & 10
9:00 Learner/Adventurer after-service activities	Orange Rm. 9 & 10	9:30 Youth Banquet	The Inn at the Park Concourse Ballroom
Youth after-service activities	Anaheim Room	WEDNESDAY MORNING/July 23	
TUESDAY MORNING/July 22		8:20-8:50 Bible Study: Robert Morgan	Arena
8:20-8:50 Bible Study: Robert Morgan	Arena	9:00 NYC Recognition Assembly	Anaheim Room
9:00 Music and Arts Assembly ALL coaches and contestants	Anaheim Room	WEDNESDAY AFTERNOON/July 23	
9:30-12:00 Music and Arts Section 1 (music)	Anaheim Room	11:00-6:00 Special Event Disneyland on Your Own	Disneyland
Music and Arts Section 2 (music)	Garden Grove Room 3	WEDNESDAY EVENING/July 23	
Music and Arts Section 3 (music)	Garden Grove Room 4	7:00 MAIN CONVENTION SERVICE	Arena
Music and Arts Section 4 (oral)	Huntington Beach Room 5 & 6	9:00 Learner/Adventurer after-service activities	Orange Rm. 9 & 10
		Youth after-service activities	Anaheim Room
		THURSDAY MORNING/July 24	
		8:20-8:50 Bible Study: Robert Morgan	Arena ▲

WOMAN'S NATIONAL AUXILIARY CONVENTION

45th Annual Session / July 21-22, 1980

Convention Center Arena / Anaheim, California

THEME: BLESSED TO BE A BLESSING

SCRIPTURE: "I will bless thee . . . and thou shalt be a blessing"
(Genesis 12:2b).

SONG: "Make Me a Channel of Blessing"

SONG DIRECTOR: Mary Moore

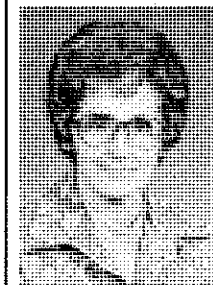
ORGANIST: Brenda York

PIANIST: Donna Van Horn

WNAC REGISTRATION: Sunday 3-6 p.m.

CHAIRPERSON: Betty Watson

Convention Center
South Lobby



MILEY



PURSELL



WISEHART

MONDAY MORNING/July 21

8:00-8:45 WNAC Executive Committee
Breakfast Inn at the Park
Room 108

9:00-11:45 WNAC Executive Committee
Meeting Inn at the Park
Room 107

9:00-10:00 Nominating Committee
Inn at the Park
Terrace I

10:00-11:00 Seminar: "The Minister's Wife"
Speaker: Brenda Evans Convention Center
Santa Ana (1)

12:00-12:45 WNAC Executive Committee
Luncheon Inn at the Park
Room 108

MONDAY AFTERNOON/July 21

1:00-3:00 State Presidents/Field Workers/
Executive Committee Inn at the Park
Terrace I

5:00-6:45 WNAC Fellowship Dinner
Speaker: Rose Schmoll Inn at the Park
Concourse Hall

TUESDAY MORNING/July 22

9:00 WNAC ANNUAL MEETING Convention Center
Arena
Presiding: Genelle Scott
Song Service: Mary Moore
Special Music: Judy Smith, Japan

9:15-9:30 Devotion: "Blessed to be a
in Home Missions"
Speaker: Vergel Maness

Welcome: Betty Watson

9:35 Creative Writing Contest Awards
Lorene Miley

9:45 Credentials Committee Report
Seating of Delegates
Resolutions Committee Report
Appreciation Committee Report
Executive Secretary-Treasurer's Report

11:15 WNAC MISSIONARY SERVICE
Song Service: Mary Moore
Special Music: Mary Moore

Message: "Thou Shalt be a Blessing . . . in Spain"
Speaker: Lonnie Sparks

Offertory

12:00 Recess for Lunch

TUESDAY AFTERNOON/July 22

1:30 Congregational Singing
Speaker: Eunice Edwards

2:15 Trio: Harold, Norma June, Mike Teague
"Blessed Heritage—45 Years Together"
Visual Presentation: Mary R. Wisehart

Offertory

Registration Committee Report

3:30 Adjournment ▲

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.

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.

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

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	_____	_____	_____	_____

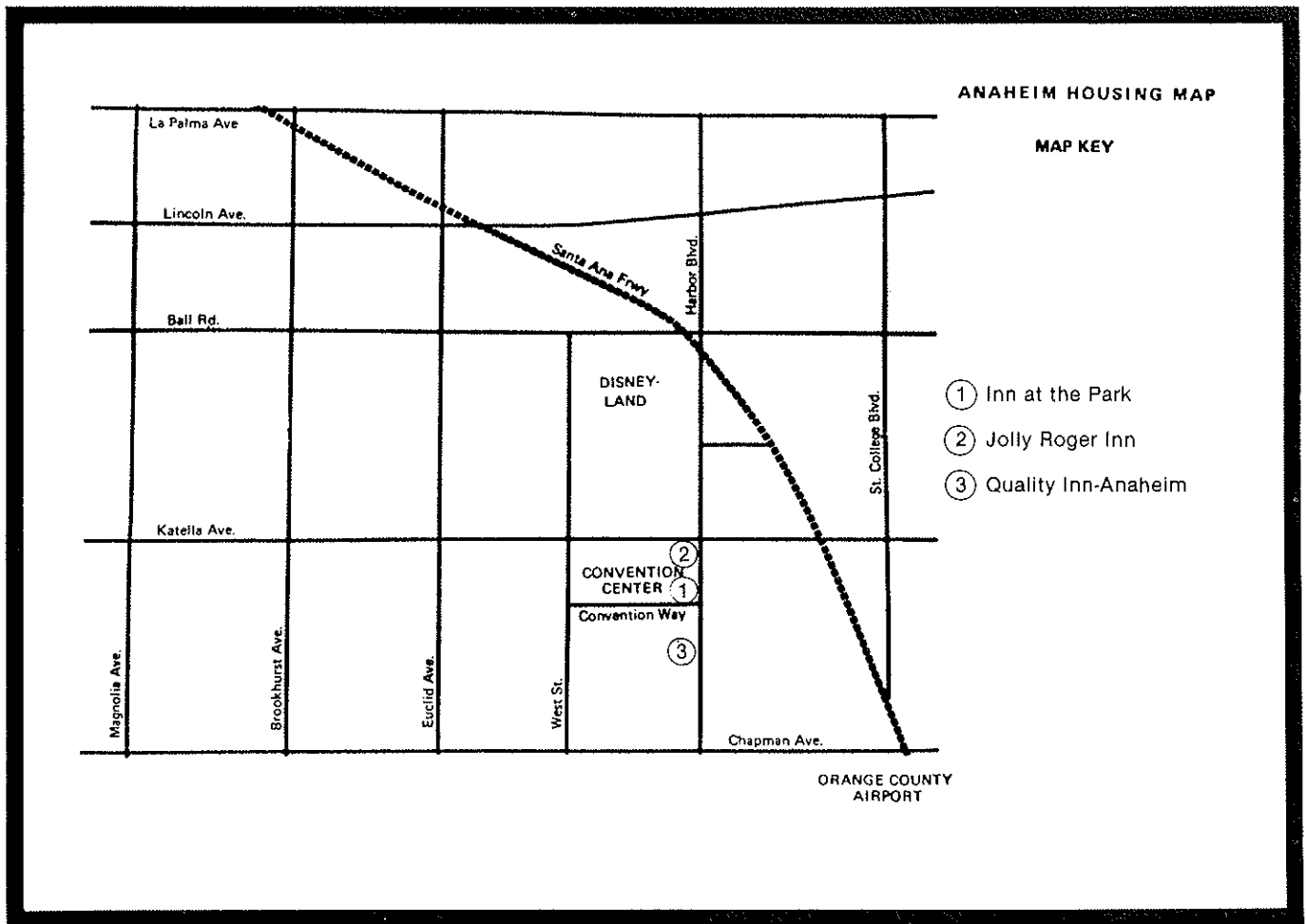
(Names of all parties must be listed. Please print names and complete addresses. Bracket the names of those staying in the same room. We cannot confirm unless rooms requested balance with number of persons listed.)

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



FREE WILL BAPTIST

newsfront

JOHN SMITH TAKES HELM AT CCC



FRESNO, CA — The Reverend John Benjamin Smith, Jr., was named president of California Christian College on April 5, according to the College Board of Trustees. Smith suc-

ceeds Dr. Daniel Parker who vacated the CCC post in February.

Smith assumed presidential duties June 1. The 39-year-old Californian was pastoring Oxnard Free Will Baptist Church, Oxnard, at the time of his appointment by the Board. He is a CCC alumnus, having graduated in 1973 with a bachelor of science degree in theology. Since 1974 he has supervised the Oxnard Christian Academy in addition to his pastoral responsibilities.

Smith said he expects the College to operate with an efficient, but small staff this fall. "We plan to make as few changes as possible," he related. "We'll probably distribute administrative duties among the faculty, at least for the time being."

The new president confided that he will immediately assume a heavy teaching load. "We need to live within our means financially. The people in California expect that and appreciate the school doing it."

Smith, who has been preaching

15 years, shared, "The Lord convinced me that Christian education would have to be a part of my life and ministry when I graduated from CCC in 1973."

One goal Mr. Smith sees as reachable in the fall of 1980 is "a viable two-year educational program which students can take and then transfer to other colleges if they so choose."

"We will continue a strong Bible College emphasis here at CCC," Smith asserted. "Every student will major in Bible, but we intend to offer curriculum broad enough to attract the liberal arts student."

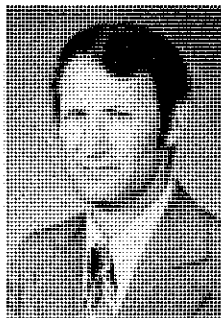
Prior to studying three years at Free Will Baptist Bible College, Nashville, Tennessee, John B. Smith was an electronics instructor in the United States Navy for 10 years. He pastored Harper Road Free Will Baptist Church, Joelton, Tennessee, in 1971-1972. Since graduating from CCC, Mr. Smith has studied toward a master's degree at California Graduate School of Theology in Glendale.

John and Donna Smith have four children: Leah Ann (19), Christine (17), Tim (16) and Ewa (11).

His father, John B. Smith, Sr., is a deacon in Arvin Free Will Baptist Church, Arvin, California. Mrs. Smith's father is a deacon in Campbell Free Will Baptist Church, Campbell, California.

THREE-TERM MISSIONARY INSTALLED DEAN OF MEN

MOORE, OK— Hillsdale Free Will Baptist Bible College announced the appointment of missionary to Brazil Jim Combs as dean of men and Bible/missions instructor beginning the fall of 1980.



President Don Elkins said Combs, who arrives in the states from Brazil this month, will teach at least 10 hours each semester in addition to his responsibilities as dean of men.

"We're very fortunate to have a man with Jim's abilities and credentials join our faculty," continued Elkins.

Mr. Combs, 42, resigned as a Free Will Baptist foreign missionary to accept the Hillsdale post after 16 years of service. The preacher's son and West Virginia native earned a bachelor of arts degree at Free Will Baptist Bible College, Nashville, Tennessee, and a master of arts degree at the University of Tulsa. Combs' graduate degree is in educational guidance with a counseling minor.

Since December, 1964, Jim and Shirley Combs have labored as missionaries in Brazil. During their first term, they worked in Sao Paulo. Their second term centered in the state of Santa Catarina. A massive flood forced them to evacuate temporarily in 1974.

Prior to his foreign missionary appointment, Reverend Combs pastored churches in Van Leer, Tennessee, and Franklin Furnace, Ohio.

The Combs' have three children: Kemper (14), Cindy (12), and Tania (9). Mrs. Combs is an Oklahoma native from Crowder.



ILLINOIS OKAYS PROMOTIONAL OFFICE

MOLINE, IL—Delegates to the Illinois State Association which met March 28-29 in Moline cleared final hurdles to employ a promotional secretary by voting a reallocation of cooperative plan funds in order to underwrite the office, according to Moderator John Hollis.

Hollis said the 50 registered delegates discussed the promotional secretary issue at some length, but finally voted for the state Executive Committee to proceed with plans to hire a promotional officer. Rev. Hollis confirmed that the Executive Committee expects the office to be operational no later than June 1.

In other business, attention focused on allowing "good standing credentials" to be retained by ministers who do not work in Free Will

Baptist churches or who are in disagreement with Free Will Baptist doctrine. The state Executive Board and Credentials Committee are preparing a plan whereby the matter can be orderly handled.

The 1980 theme—"Worship and Praise"—was developed by three speakers: Foreign Missions Director Rolla Smith, Retirement and Insurance Director Herman Hersey, and missionary to Japan, Fred Hersey, who also addressed guests at a Friday evening banquet.

Pastor John Hollis of Unity Free Will Baptist Church, Bradley, was elected moderator for 1980-81. Pastor David Burgess of Hazel Dell Free Will Baptist Church, Sesser, was elected assistant moderator.

800 RALLY FOR EVANGELISM CONFERENCE

TULSA, OK—Conference Director Trymon Messer said 800 ministers and laymen participated in a March 31-April 2 National Home Missions Department-sponsored evangelism conference at West Tulsa Free Will Baptist Church, Tulsa, Oklahoma.

Twelve preaching and teaching sessions by six speakers filled the three-day meeting.

Conferees came from nine central and southern states to hear speakers: Pastor Richard Cordell of Guin Free Will Baptist Church, Guin, Alabama; Pastor Jim McAllister of First Free Will Baptist Church, Farmington, Missouri; Pastor Richard Adams of East Side Free Will Baptist Church, Elizabethton, Ten-

nessee; Home Mission Staffers Roy Thomas, Trymon Messer and John Gibbs.

On Sunday preceding the annual conference, host Pastor Connie Cariker logged a record 1205 in Sunday school, with 41 conversions and a \$21,000 offering.

Tuesday evening's service highlighted the conference, according to Trymon Messer. "The altar and aisles were filled with people kneeling and praying for God's guidance."

Home Missions Director of Development John Gibbs, conference soloist, provided a varied musical program. The conference concluded at noon on April 2.

LAYMAN IS DA'S CHIEF INVESTIGATOR

SANTA PAULA, CA—After announcing his decision earlier this spring to resign as executive director of the Ventura Region Criminal Justice Planning Board, Free Will Baptist layman Mal G. King returned to the Ventura County District Attorney's Office as chief investigator.

King, member of Santa Paula Free Will Baptist Church, worked in the District Attorney's Office as chief investigator from the mid-1960's to early 1970, when he became head of the Criminal Justice Planning Board, a position he held until February 29.

Mal King's pastor is Cecil Spurlock. Reverend Spurlock said, "This fellow would be a great blessing to any church, but I am glad he's one of my members. There will never be anyone in my life who will be a greater blessing than Mal King. What a worker!"

Mr. King, 47, teaches an adult Sunday school class, spearheads visitation outreach in Santa Paula Church and serves on the church's board of trustees.

He earned a Master's degree at night from the University of Southern California. In 1968 Mal King was cited by the Federal Bureau of Investigation at the prestigious FBI National Academy in Washington. He garnered the J. Edgar Hoover Medal for Excellence in the Study of Law Enforcement.

He has lectured extensively on criminology at Ventura Junior College. King also served as Resident Dean for the Institute for Court Management in Aspen, Colorado.

DAVID SHORES NAMED ILLINOIS PROMOTIONAL SECRETARY



RINARD, IL — Pastor David Shores of Blue Point Free Will Baptist Church, Cisne, has been named Illinois Promotional Secretary by the state Executive Committee, according to Illinois Moderator John Hollis. Shores began his new duties June 1.

The 43-year-old preacher brings

24 years ministerial experience to the promotional office including Illinois pastorates at Bethel Free Will Baptist Church, South Roxana; Hoit's Addition Free Will Baptist Church, Mt. Vernon; Pleasant View Free Will Baptist Church, Walnut Hill; and Blue Point Free Will Baptist Church, Cisne.

Rev. Shores earned a bachelor of arts degree in 1965 at Free Will Baptist Bible College, Nashville, Tennessee.

He sees his primary task as that

of preaching "unity among Illinois churches both in quarterly meetings and local congregations."

Shores will edit the *Illinois Newsletter*, official publication of the state association, in addition to general promotional work.

He plans to operate the state office from his present address at Box 1, Rinard, Illinois.

Reverend and Mrs. Shores' 22-year-old son Mark teaches at Grace Christian School in Rocky Mount, North Carolina.



Youth That Care (YTC)—First FWWB Church, Russellville, Arkansas

CHAMBER OF COMMERCE SALUTES FREE WILL BAPTIST YOUTH OUTREACH

RUSSELLVILLE, AR—The Russellville, Arkansas, Chamber of Commerce along with officials from local nursing homes commended a six-month old program that places Free Will Baptist youths, ages 12-19, in direct contact with older adults who have social as well as physical and spiritual needs, according to Pastor Fred Warner of First Free Will Baptist Church.

First Church launched the project, called YTC (Youth That Care), in November, 1979, at the urging of member Carol Lane who is a registered nurse and deeply concerned with caring for the elderly in nursing homes. Officials say youth in grades 6-12 are proving they can cope with complicated needs that exist among

the elderly.

The young people are transported from school on Wednesday afternoons each week to nursing homes or private homes where they minister until the evening prayer meeting. The youths provide a variety of services including feeding patients who cannot feed themselves, playing checkers and horseshoes, reading to patients and taking them shopping or for walks. They even conduct services.

The young people have adopted a dress code for participation in the nursing home program. All participants wear blue uniform jackets with name tags and the official YTC patch on the left sleeve. Young men don slacks rather than levis and

sport short haircuts. Women wear modest length dresses or skirts.

Pastor Warner said, "The program works because the basic needs of both the elderly and youth are being met. The elderly find companionship while the youth gain a sense of personal achievement." Merit awards are given for every 50 hours of service completed.

Included among the many who benefit from nursing home and private home visits by the youth are a 47-year-old former state auditor who suffered a stroke, the former private secretary of the late President Harry Truman, and well-known Free Will Baptist minister Rev. W. S. Isbell.

BOOKLET DECRIES IMMATURITY IN RELIGIOUS LITERATURE

NASHVILLE, TN—Dr. Douglas J. Simpson, who chaired the Free Will Baptist Educational Study Committee (1975-1978), has written a 44-page philosophical treatise based on research he did with the committee. The booklet, titled *The Educated Person*, was published by Athenian House Publishers, Nashville.

Simpson is currently a professor at Tennessee State University in Nashville. He previously taught six years at Free Will Baptist Bible College and was curriculum consultant for Hillsdale Free Will Baptist College, Moore, Oklahoma.

Dr. Simpson's book focuses on

the ultimate goal of the Christian school and college and suggests that the realization of this goal is the development of educated Christians. He decries "Immataturity of thought (that) is . . . nowhere more blatant than in some religious literature."

The 40-year-old North Carolina native begins with the urgency to think carefully about the nature of Christian education. He then proceeds to define the educated person in general before analyzing the concept of the educated Christian in particular. He concludes with an inquiry into the reasons some believers

who are educated never become truly educated Christians.

The volume is designed for anyone concerned about Christian institutions, especially those studying and teaching in Christian schools and colleges. Administrators will find that the work stimulates faculty insight into the basic thrusts of their institutions. The volume will encourage students to reflect upon their own development as well as to build their own philosophies of education.

The Educated Person may be ordered from Athenian House Publishers/P.O. Box 90968/Nashville, TN 37209. Cost is \$1.50 per copy.

newsfront

(continued)

HYMN SOCIETY PROJECT TO INCLUDE FREE WILL BAPTIST STUDY

WITTENBURG, OH—The Hymn Society of America is nearing the end of a three-decades long project, publication by 1984 of *The Dictionary of American Hymnology*.

Director Dr. Leonard Ellinwood says the project will include a "Survey of Free Will Baptist Hymnody" by Dr. Vernon Whaley, music coordinator at Free Will Baptist Bible College. Whaley's survey was prepared as a master's thesis in 1978 at Luther Rice Seminary.

The Hymn Society project covers all hymnals and most of the gospel songbooks published in America since the *Bay Psalm Book* of 1640.

Dr. Ellinwood said, "We have indexed nearly 5,000 collections covering all denominations including the Free Will Baptists. Out of nearly a million index cards, we estimate there will be 250,000 individual hymns with first lines, refrains and titles alphabetized."

The dictionary will also include essays on the hymnody of each denomination as well as instrumental accompaniment, social movements in hymnody, editing hymnals, copyright protection of authors, doxologies, biographies of hymn writers and numerous other related material.

Dr. Ellinwood said that several of the men associated with the project are in their 70's and have worked on the massive undertaking since its inception.

TARHEEL DELIVERS MASTER'S MEN MOBILE OFFICE

NASHVILLE, TN—Wilson Cooper, Master's Men chapter member at Tippetts Chapel Free Will Baptist Church, Clayton, North Carolina, presented the keys of a mini-motor home to Master's Men General Director, Loyd Olsan on April 25 during the Second Annual Master's Men Conference which met at Hillmont Camp, White Bluff, Tennessee.

The mobile office concept surfaced one year ago when Olsan outlined the need to travel and visit chapters and churches in order to effectively promote Master's Men. The mobile office does two things—it enables the Master's Men director to both travel and take his work, thus keeping up with the correspondence workload. Incoming correspondence is checked at the Nashville office, and letters which need action are forwarded to designated locations.

The mobile office concept was first presented at the Master's Men Board Meeting in March, 1979, with the board giving permission to proceed. The first public presentation was to men attending the First An-

nual Master's Men Conference in April, 1979. It was again presented during the annual Master's Men Breakfast at the national association in Charlotte, North Carolina, last July. This was followed by an editorial in the October, November, December, 1979, *ATTACK Magazine*.

Wilson Cooper called Mr. Olsan this March stating that he had a mini-motor home and that he would drive it to the Second Annual Master's Men Conference and present the keys to Olsan at that time. Mr. Cooper provided the motor home, the insurance and registration fees.

Director Olsan says, "Churches who wish to arrange for a visit may do so by writing and giving at least two dates that would be convenient for them. From these invitations a firm schedule will be built and dates filled in as the schedule develops."

For further information write: Master's Men Dept., P.O. Box 17306, Nashville, Tn 37217.

DEPARTMENT SALUTES CONTEST WINNERS

NASHVILLE, TN—The third annual Writers Contest, sponsored by the Free Will Baptist Sunday School and Church Training Department, resulted in entries in six of the seven categories according to Dr. Malcolm C. Fry, assistant director. The poetry division had the most entries with 12. The following are the winners in each category.

Books

1. Lorraine Layne
Harold, Kentucky
2. Hattie Duncan
Smithville, Mississippi

Character Study (Sermon/Exegesis)

1. Diane Plymon
Ethelsville, Alabama

Short Story

1. Anita Haney
Guthrie, Kentucky

Poetry

1. Rebecca Purkey
Chesterfield, Indiana

2. Delores Payne
Ina, Illinois

3. Janice Reeves
Winter Haven, Florida

4. Anita Haney
Guthrie, Kentucky

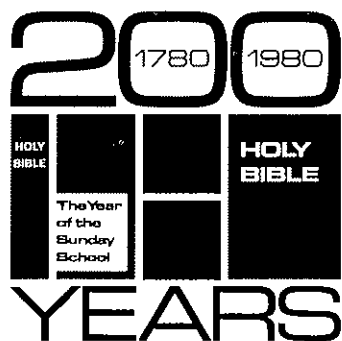
Tract

1. Joe D. Allen
Guthrie, Kentucky

Play/Skits

1. Delores Payne
Ina, Illinois

2. Rosemarie Laffoon
Seminole, Oklahoma





Currently . . .

Pastor **George Smith** and **Sophia FWB Church, Sophia, WV**, have a new radio program five days a week on Station WBKW. The program airs each morning from 9:15 to 9:30.

First FWB Church, Tampa, FL, purchased 11 acres adjacent to Florida Highway 574. The \$90,000 purchase was concluded after a \$26,000 down payment. Pastor **Roger Duncan** said that on two rally days the congregation raised almost \$23,000. The church plans to build a new sanctuary and parsonage on the property in the near future.

The new converts class at **First FWB Church, Salina, KS**, averages 10 students per week according to Pastor **Galen Dunbar**. A guest speaker addressed the prayer meeting congregation one Wednesday this spring. He was **Dr. Gary E. Parker**, professor of science and biology at Heritage College in California. More than 150 heard the professor speak.

It was beef-up-the-library time earlier this spring at **First FWB Church, Hutchinson, KS**. By Easter Sunday the church had added 70 books for the junior age, 36 for the adult and teen classes and 20 for primary and beginner levels. **Ken Stephens** pastors.

Here's a cute one. They call it the BALL CLUB at **Eastside FWB Church, Tuscaloosa, AL**. Pastor **D. Ray Lewis** says BALL is an acronym for "Be Active—Live Longer" Club. That's another name for the senior saints who meet with this congregation.

Pastor **Waldo Young** of **Spencer Road FWB Church, Spencer, OK**, reports 15 people attending worship service who had never been to the church before. Maybe that's the reason the congregation voted to purchase a new grand piano.

Hillsdale FWB College, Moore, OK, sponsored retreats in Arkansas and Missouri for teen-agers. The Arkansas retreat was scheduled for April 11-12, while the Missouri retreat was slated April 18-19. The two-day events were opportunities for worship and sharing in devotional and music exercises. The drama department presented a program titled, "You Are a Good Man, Charlie Brown."

The **Oklahoma Woman's Auxiliary** raised funds for the purchase of a van for use by missionary **Jerry Banks** in Hokkaido, Japan. Banks said, "The van has already proven to be a valuable asset to our ministry in Japan."

Oklahoma's **Dibble Association** awarded their \$500 scholarship to **Mike Ivey** and **Danny Conn**, students at **Hillsdale Free Will Baptist College**. Mr. Ivey is a freshman from

Duncan, OK, and Mr. Conn is a sophomore from Lindsay, OK.

Trinity FWB Church, Greenville, NC, opened a day care and nursery school March 31 according to Pastor **Van Dale Hudson**.

The **Unity FWB Church, Johnsonville, SC**, won't be two years old until August. During the almost 24 months of the church's existence, Pastor **Kenny Baxley** and people have grown from an attendance of 21 to 62. Weekly offerings climbed from \$350 to \$500. The Sunday school averages 95. A \$70,000-sanctuary was completed in September, 1979, on a two-acre site. A February, 1980, revival left Pastor Baxley with 20 converts awaiting baptism.

Dr. Robert Picirilli, dean of Free Will Baptist Bible College, Nashville, Tennessee, addressed the graduating class of **Beaver Creek Bible Institute at North Spartanburg FWB Church, Spartanburg, SC**, on April 5.

Pastor **Joe Cagle** of **New Prospect FWB Church, Pamplico, SC**, said that more than 60 riders participated in a 25-mile bike-a-thon to raise funds for New Prospect Christian School. The successful bikers brought in almost \$1,200.

The South Eastern Section of the **Evangelical Theological Society** met March 21-22 on the campus of Free Will Baptist Bible College. The gathering included professors and scholars from a variety of colleges and seminaries in the Southeast including some from the Free Will Baptist Bible College faculty. The sessions consisted of reading and discussing scholarly papers.

Pastor **Jeff Turnbough** and members at **Corinth FWB Church, Midland City, AL**, responded with \$173 in faith promises for foreign missions during a World Outreach week-end on March 16 with Foreign Mission Director of Deputation **Henry Van Kluyve**. The monthly gift will be divided between foreign missionaries **Jimmy Aldridge** and **Dave Franks**.

Fellowship FWB Church, Kingsport, TN, received their annual foreign missions Easter offering on April 6. The group responded with over \$5,500. **Winston Sweeney** pastors.

In another Easter Sunday foreign missions offering, **First FWB Church, Russellville, AR**, poured \$3,950 into foreign missionary **Dale Bishop's** account. **Fred Warner** pastors.

Pastor **Jim Shepherd** of **First FWB Church, McAlester, OK**, says members have purchased property adjacent to the church in order to facilitate future parking as the church grows.

White Oaks FWB Church, Macon, GA, broke their CTS record with an attendance of 131 according to Pastor **Billy Sharpston**. Pastor Sharpston also reported adding 17 members to the church since January.

The FWBBC Alumni Association met during the March 9-13 Bible Conference and adopted a two-year project to establish a \$50,000 loan fund for Bible College students. Alumni also awarded the first annual Dr. L. C. Johnson scholarship to **Terry Eagleton**, a sophomore missions student.

Eight teams participated in the First Annual National FWB Basketball Tournament at FWBBC March 20-22. The tournament is sponsored for FWB high schools. The Florence Saints, coached by **Bobby Montgomery** and representing **Florence Christian Academy, Florence, AL**, were declared national champions by defeating Woodbine Christian Academy, Nashville, TN, by a score of 52-41.

Members of **First FWB Church, Poteau, OK**, expect to have use later this summer of a new education and activities building. Ground breaking ceremonies for the 90x70 feet structure were observed during March. When completed the building will include classroom space, a half-court gymnasium to double as fellowship hall and recreation area, as well as a commercial kitchen to be used by the day care center. **Richard Gallant** pastors.

Here's another basketball story. It seems that children of choir members complained so loudly over long practice sessions that finally **College Lakes FWB Church** pastor **Bobby Glen Smith** had the brethren erect basketball goals in the parking lot. Now no one complains when the choir practice goes a little longer. The church is located in **Fayetteville, NC**.

Oklahoma's District Judge **Floyd Martin** spoke during April at **North West FWB Church, Oklahoma City, OK**, according to Pastor **James Murray**. Judge Martin spoke on the subject "Errors in the trial of Jesus". He has taught a Sunday school class for a number of years.

Pastor **Meryl Erickson** of **Sulphur FWB Church, Sulphur, OK**, says the church has secured a new youth director. He is **Richard Hood**, a student at Hillsdale FWB College.

CONTACT welcomes "Centra Letters" publication of **Central FWB Church, Huntington, WV**. **Carl Vallance** pastors.

A tape message ministry has been started at **First FWB Church, Grand Rapids, MI**, according to Pastor **Steven Hasty**. Member **Tobey Workman** was so much in favor of the tape ministry that he donated a tape recorder to get the work under way.

And a special thanks to Pastor **Thurmon Murphy** of **First FWB Church, Wichita Falls, TX**, for placing **CONTACT** on the mailing list of the church's new publication "The Spotlight".

Pastor **Jerry Norris** was heard bragging about one of his members in March. Her name is **Erma Hogan**. Erma brought 28 people to Sunday school. She is a member of **Calvary Fellowship FWB Church, Fenton, MO**. ▲



The Pastor and His People

Part VI

By Leroy Forlines

DISTINCTION BETWEEN PREACHING AND TEACHING

The New Testament distinction between preaching and teaching is not commonly made. The pulpit delivery of the pastor involves both preaching and teaching. It is important to distinguish between what is preaching and what is teaching because of the difference in the nature of the authority that accompanies each.

Give attention first to *kērussō* which is translated "preach." According to *Thayer's Greek Lexicon*, *kērussō* means, "To proclaim after the manner of a herald; always with the suggestion of formality, gravity, and authority which must be listened to and obeyed."

There is authority that goes with preaching because it is a message from God. It is dealing with the gospel and the indisputable truths of Christianity. To believe Christianity true is to believe that which is preaching, in the New Testament age of the word, to be true. That which is unquestionably true is to be obeyed or one must suffer the consequences.

Teaching includes everything that is embraced by preaching and all other Christian truth and its application to life. Teaching involves ex-

planation, giving reasons and discussion with those being taught.

Discussion does not take place during the delivery of a sermon, but it would be in order for a person to want to discuss a part of the sermon with the pastor after the service.

In preaching one proclaims what he considers to be clearly true based on divine authority. The content of preaching should be the area of truth on which all sincere and informed Christians are agreed. In preaching it is stated as truth to be obeyed.

In teaching the pastor seeks to persuade a person that what he says is a correct interpretation of the Word of God. When the teacher is not convinced that he knows the interpretation, he offers any assistance he can to the student.

We preach the basic morality of the Ten Commandments. When it comes to the application of the principles of the Ten Commandments beyond the literal application, we must rely on teaching if that application is not made for us in the New Testament.

When our convictions and standards are derived from application of principles taught in the Bible to situations not specifically mentioned in the Bible, we set them forth by teaching, not preaching.

This does not lessen their importance if they are a true application of the principles of the Word of God, but it does mean that we have to depend upon persuading people rather than delivering to them a clear-cut, indisputable divine directive.

We preach "Jesus saves" to people. We teach our various doctrines. We do not expect people to believe them simply because we say they are true. We seek a favorable response by setting forth a convincing case based on scripture.

When a distinction is not made between preaching and teaching authority, it confuses both pastor and people.

The pastor who thinks preaching authority extends to all that he says from the pulpit runs into two problems: (1) He is frustrated because people do not accept everything he says and put it into practice. (2) Because he expects people to obey simply because he says something, he will tend to fail to prepare convincing sermons that appeal to people as thinking, feeling, acting beings who have a right to an intelligent basis for what they believe and practice.

To a great extent the pastor's authority is an earned authority—earned because he knows what he is talking about and speaks convincingly. It was said of Stephen, "And they were not able to resist the wisdom and the spirit by which he spoke" (Acts 6:10).

It is interesting to observe what Paul said to Titus, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:15).

The word that is translated "despise" is *periphronēō*. According to A.T. Robertson in *Word Pictures in the New Testament*, this word means "to think around." It is as if

Paul said to Titus, "Let no man think circles around you, or let no man out think you."

It was by letting no man out think him that Titus was to maintain authority. It was the authority of one who had done his homework and presented a good case. Robertson points out that the way for a minister to command respect is to do the thinking that deserves it.

While the preaching of the gospel has the authority of God behind it and should be obeyed, and those who refuse to obey it will suffer eternal judgment, the preacher is not supposed to rest his case solely on the matter of stating the facts.

He never enters into a discussion in which the truth of the gospel is negotiable, so far as he is concerned, but he does reason with people about the gospel.

Paul's preaching was accompanied by reasoning from the scriptures. This is evidenced by the use of the word *dialegeomai* in Acts 17:2; 18:4, 19; and 24:25 where it is translated "reason," and Acts 17:17 and 19:8, 9 where it is translated "dispute".

Paul's preaching was also accompanied by persuasion. This is evidenced by use of the word *peithō*, translated persuade in Acts 13:43; 18:4; 19:8; 20:28; 28:23; and II Corinthians 5:11.

The reasoning and persuading that accompanied Paul's preaching was teaching. Teaching recognizes the one addressed as being a personal being. It recognizes him as one who thinks feels and acts.

We should not expect people to follow us simply because of our position. Pastors need to cultivate respect by thinking through things and presenting a strong case for what they believe.

We have already discussed the problem presented to the pastor when he fails to distinguish between preaching authority and teaching authority. Now let us look at the problem presented to the laymen.

When no distinction is made between preaching authority and teaching authority, the layman thinks that he is being told to obey everything the preacher says whether he is convinced or not.

This presents two problems. There are some who tend to give a blind, non-thinking loyalty to what they hear. This may seem to work until they hear two pastors set forth different views. This type person while causing no trouble will have his own thought processes stifled. He is not prepared for the changing scenes of life.

The second problem comes to those who feel that if they are expected to obey everything they hear the pastor say simply because he said it, that a problem is created for them. They feel they have a right and a responsibility to think. Yet, if they obey without being convinced, they must either set their own thinking aside, or they must violate their own thinking. Strong people cannot do this. We need strong people as laymen as well as pastors.

If the pastor wants to develop strong laymen, he must be strong in his teaching. He must not expect people to agree if they have not been convinced.

There must be a basic harmony in the church, but there must also be room for some degree of difference where Christians do not always agree. Strong, mature, thinking people must have room for some difference.

WORDS USED LESS FREQUENTLY

In this study we omit nothing in the New Testament that could have any bearing on the nature of pastoral authority. For that reason we now call attention to a few other words.

There are four more words translated "preaching" with reference to New Testament preaching. *Dialegeomai* is translated "preaching" in Acts 20:7, 9. This word has been referred to earlier. It occurs 13 times and in all the other places is translated either as "reason" or "dispute".

Kataggellō is translated "preach" 10 times. It is translated "show" three times; "declare" twice; "teach" and "speak of" once each. According to Thayer, it means "to announce, declare, promulgate, make known; to proclaim publicly, publish."

Another word, *laleo*, is most commonly translated "speak". Of its

295 occurrences in the New Testament, it is translated "preach" only six times.

Panēsizomai is translated "preach boldly" in Acts 9:27. This word tells more about boldness and confidence than it does about the authority of preaching. There is nothing in any of these words that would add new light to the authority of the pastor.

With regard to words that are translated "teach", *kattaggellō* which is translated "teach" once is referred to in the paragraph above. *Katecheō* is translated "teach" in Romans 2:18; I Corinthians 4:19; and Galatians 6:6. It occurs five more times and is translated "instruct" and "informed".

Mathēteuō is translated "teach" in Matthew 28:20 and Acts 14:21. This word actually means "to disciple" or "to make a disciple."

Paideuō is translated "teach" twice (Acts 22:3 and Titus 2:12). This word would probably be better translated "train". It is also translated "chasten" and "chastise" several times.

There are a few other words that deal with making known spiritual truth. *Anaggellō* is translated "showed" in Acts 20:20; "declare" in Acts 20:27 and I John 1:5; and "reported" in I Peter 1:12.

Apaggellō is translated "showed" in Acts 26:20 and "declare" in I John 1:3.

Gnōridzō is translated "declare" in I Corinthians 15:1; and "make known" in Ephesians 1:9 and II Peter 1:16.

Ekthēmi is translated "expound" in Acts 18:26 and 28:23. ▲

OUR WOMEN SPEAK



I TRIED TO QUIT...

By Brenda Spruill

I am a happy and contented homemaker now because of George Sweeting, editor-in-chief of *Moody Monthly*. Hold on—let me explain myself!

It all began last week when my husband called from work. "Hi Hon! How is it going?"

"Oh, OK I guess (sigh)," I replied.

"What's wrong?"

"Oh, nothing."

"Honey?"

"Well, it's your daughter—she is right behind me undoing all I've done and your son's Lincoln Logs are all over the den for the third time today!"

Of course they are my beautiful children, too, but at the time I wouldn't claim them.

To which my husband replied, "Hon, I'm going to send you back to work so you'll keep your sanity!"

The daily routine of caring for a four-year-old super kid and a 15-month climber was about to cause me to lose all joy of homemaking. So much so that my husband would rather me go back to an outside job than put up with my complaints.

But what does the above have to do with Sweeting? I'm getting to that.

POWER TO STAY

That afternoon I sat down during Carol's nap and Kevin's Woody Woodpecker cartoon show to read the March 1980 *Moody Monthly*.

First page headlines struck home—STAYING POWER. Dr. Sweeting in his editorial wrote "There is nothing in this world like old-fashioned dependability. Luke states the apostolic church 'continued steadfastly in the apostles' doctrine' (Acts 2:42). I like that. Rain, storm, poverty, or persecution could not stop them. These Christians had staying power."

Being a "preacher's kid" and a "missionary's kid," I had heard all my life about this thing called dependability. My dad, Luther Sanders, often preached on this attribute and quoted Bob Jones, Sr., "the greatest ability is dependability."

And believe me as a missionary family we were often in the place where it took a lot of staying power. But I saw staying power only in light of the missionary pastor. Dr. Sweeting brought it to my situation as he continued:

"Staying power brings us through life's experiences, not

only for the missionary and pastor, but for the business person and homemaker. It takes no superior intelligence to quit. Any fool can do that . . . The place of greatest opportunity is usually right where we are."

Staying power for the homemaker, too. Ouch! The idea of going back to work had been very inviting just to "get out of the house". Mr. Sweeting later in the article said "God does not require us to be successful, but He does require us to be faithful."

COURAGE TO FACE LIFE

The next evening found my family at Wednesday night prayer meeting. We had a guest speaker who had a text from Judges 11:30-35.

He related the story of Jephthah who made a vow to the Lord to give the first thing that came forth from his house if the Lord would give him success in battle. Well, Jephthah's daughter, an only child, was the one to greet him and he carried out his vow because "I have opened my mouth unto the Lord, and I cannot go back (v. 35)."

Oh, that struck home. I had vowed a vow too—to do the best job possible with the children the Lord gives us. I had to work until our first-born was three, and I longed to be the one playing ball with him and reading him stories and feeding him lunch.

So my husband and I agreed that I would stay home when our daughter was born. And right now in our own family situation I need to be home with our preschoolers more than we need that extra financial income.

I realized I could not go back. I had made a vow. Staying power now is my daily request to the Lord.

My thanks to those two preachers and their sermons. I needed that! God gave you men the right words at the right time.

Joy is back in my homemaking. ▲

ABOUT THE WRITER: Mrs. Brenda Spruill is a member of Fellowship Free Will Baptist Church, Nashville, Tennessee.



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THE FRUIT OF THE SPIRIT

Facts About Peace

Part XI
By Robert Picirilli

Galatians 5:22, 23 is one of the basic passages that support this series. We read, there, that "the fruit of the Spirit" includes peace. Evidently, the early Christians emphasized peace as characteristic of a believer.

They made the word part of their basic greeting. Most of the epistles include it in the opening salutation; many of them include it as part of the closing. The beautiful words of II Thessalonians 3:16 provide an example: "The Lord of peace . . . give you peace always."

Some of the best passages are Psalm 119:165; Proverbs 3:17; Isaiah 26:3; 32:17; 48:22; 53:5; John 14:27; Romans 5:1; 8:6; 14:17; 15:13; Philippians 4:6,7; Colossians 3:15; James 3:18.

You will find many others in your concordance, and a careful study will reveal the following facts, among other things.



Fact 1: Peace is freedom from *guilt*. Justification is the foundation of this aspect of peace, and righteous living is a practical necessity to its continuance.

Fact 2: Peace is freedom from *enmity* with God. This aspect of peace, closely related to the previous one, rests on reconciliation.

Fact 3: Peace is freedom from *anxiety*. This practical side of peace is spoken of in Philippians 4:6,7 and consists in the absence of worry/tension/fretting over things. It rests on believing prayer.

Fact 4: Peace is freedom from *fear*. This does not mean the believer will not face trouble, but will be delivered from fear in trouble. It rests on wholehearted trust in God.

Fact 5: Peace is freedom from

confusion or strife. This manifestation of peace affects, especially, our relationships with others, and that is always the outgrowth of peace within.

What produces a peace that has such wonderful characteristics as these? The same scriptures provide some answers.

Faith—both the initial saving faith and continued trust in God—is essential. So is prayer—believing, confident prayer. Then practicing righteousness—doing right—makes an important contribution. And so does loving God's "law."

That brings us back where we started: The fruit of the Spirit is peace. The Spirit of God is at work within us to develop the mature fruit of peace in our hearts, and the success of His work is directly related to the measure of our meeting these conditions. ▲



The Secretary Speaks

By Melvin Worthington

One of the most difficult lessons a Christian learns is when and how to wait on the Lord. It's time for us to pull out of life's fast lane and park it for a while.

Who started the rumor that we measure spirituality by the degree of excitement, enthusiasm, emotionalism and energies that characterize a person or church? To fall below some worked-up standard is considered a sign of deadness, disinterest and disobedience to the Lord.

But waiting patiently on the Lord indicates none of those bad things. He who understands the Word of God and the ways of God learns to wait on God.

THE ADMONITION

It is out of a time of heartache, frustration and dead-end streets that the Psalmist admonishes us to *wait* on the Lord (Psalm 37:7). When the easy answers are all gone, it's time to wait. Friends, we are there.

Waiting implies *submission* to God's Word. In spite of how one feels or what others do, the Word of God must be obeyed. NO exceptions. The Bible is a stable and sufficient authority.

DIRECTORY UPDATE

ALABAMA

Roger Bennett to Cowart's Creek Church, Ashford

ARKANSAS

Jesse Carothers to Greenland Memorial Church, Greenland

Lawnie Coffman to Mt. Pleasant Church, Hamburg, from Capital City Church, Little Rock

Ronald Hutson to Grace Church, Newport

Jim Spurlock to Pea Ridge Church, Pea Ridge, from Hope Church, Fayetteville

CALIFORNIA

Bob Barlow to Chowchilla Church, Chowchilla

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Roy Harris to Ahoskie Church, Ahoskie, from Free Will Baptist Bible College, Nashville, TN

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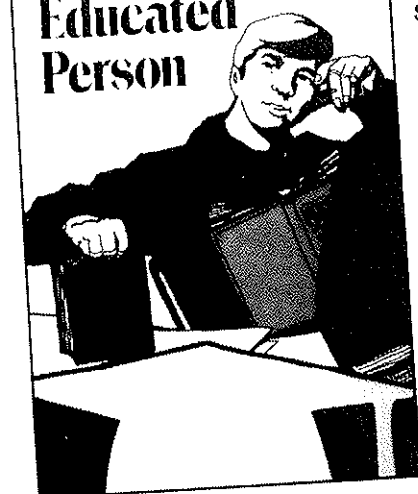
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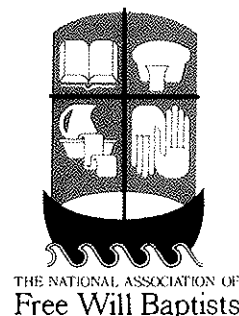


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They That Wait...



Waiting means *submission to God's will*. Rather than murmurs or complaints, there should be a silent and quiet acquiescence to His Will.

It is much easier to do something just because something needs to be done, than to hush one's restless spirit and wait in holy patience for God to do His work. A silent tongue in many cases indicates a wise head and a holy heart.

Since man's ways are inconsistent with God's way, waiting demands *submission to the way of God*? Man is impatient; God is not. Time is nothing to Him; let it be nothing to us.

God's way is worth waiting for. Though God often seems to tarry long, He is never late. Even when we think events rush too quickly, God arrives exactly on schedule.

Submission to the Work of God tempers the waiting. While the Lord is weaving His will in human history, be patient. Wait for Him to work. When God works it cannot be explained by natural man.

What God does, man cannot do.

THE ASSURANCE

Waiting on God brings results in prosperity (Lamentations 3:25-26). God opens His goodness to those who trust Him enough to wait. Divine protection is promised to those who

wait (Proverbs 20:22).

Those who wait rise on the majestic wings of His power (Isaiah 40:31). This truth must saturate the mind if effective work is done for the Lord.

Waiting on the Lord guarantees divine perception (Psalm 25:3-5). Understanding the ways of God requires time—time spent alone with Him. Those who practice patience before God soon discover the value of waiting.

Divine peace surrounds those who wait patiently with the Lord (Job 14:14; Psalm 52:9). Their souls glow with His peace.

THE ACCOMPLISHMENTS

Waiting on the Lord hones personal discipline. And it takes discipline when you wait for the Lord to work in His way and time.

Personal development results from waiting on the Lord. Those who wait understand that the work is the Lord's, as they learn to trust and rely upon Him. The progressive growth of believers in faith, courage, steadfastness and service is inseparably linked to this waiting process.

Personal dependence on the Lord is acknowledged by those who wait. Human abilities are insufficient to accomplish the Lord's work. One does not walk far in the Christian life before he learns this important truth.

Time spent waiting on God is not wasted time. ▲

SECRETARY'S SCHEDULE June, 1980

- June 3-5** Missouri State Association, Lebanon
- June 8** A.M.—Santa Paula FWB Church, Santa Paula, California
P.M.—Combined Services with Ontario FWB Church, Pioneer FWB Church and Princeton FWB Church, Ontario, California
- June 11** Farmersville FWB Church, Farmersville, California
- June 12-14** California State Association, First FWB Church, Bakersfield, California
- June 15** A.M.—South Union FWB Church, Bakersfield, California
P.M.—Shafter FWB Church, Shafter, California
- June 21** Indiana State Association, First FWB Church, North Judson, Indiana
- June 22** Peace FWB Church, Beech Grove, Indiana
- June 27-28** Ohio State Association, Heritage Temple FWB Church, Columbus, Ohio
- June 29** A.M.—First FWB Church, Springfield, Ohio
P.M.—Newark FWB Mission, Newark, Ohio

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