

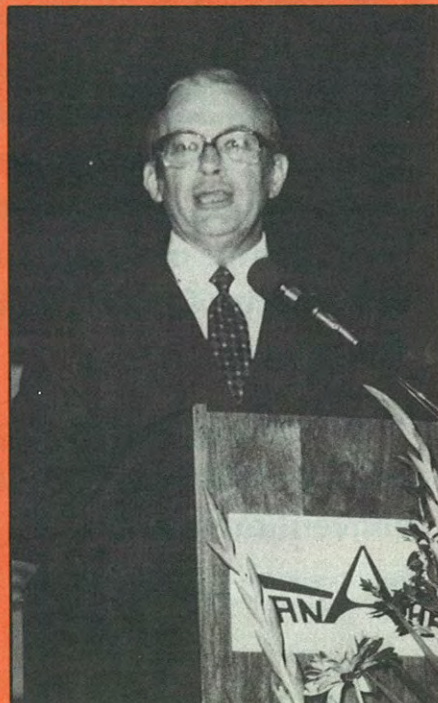
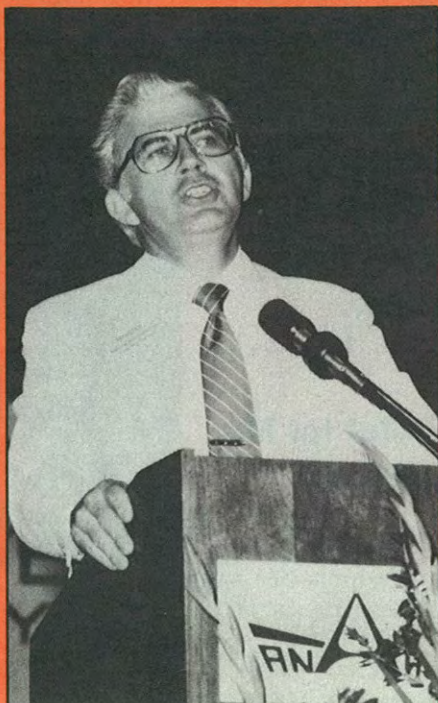
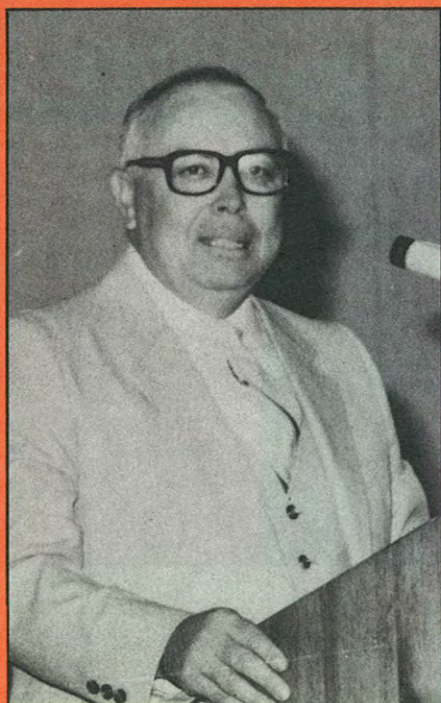
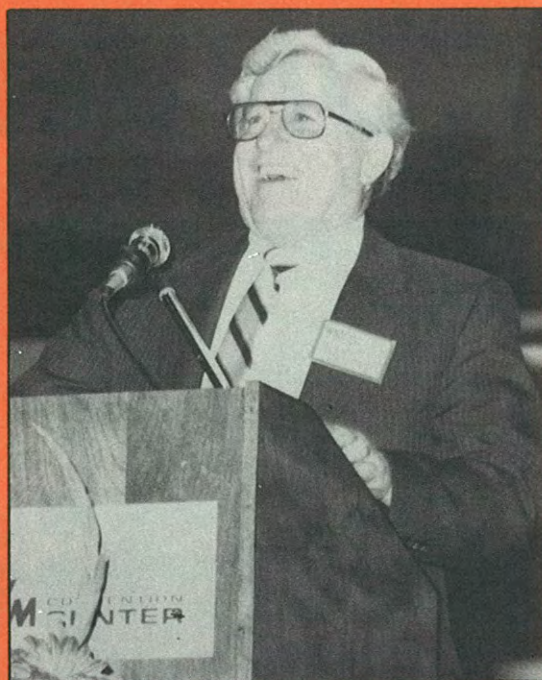
# Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

SEPTEMBER, 1980

## 1980 National Convention

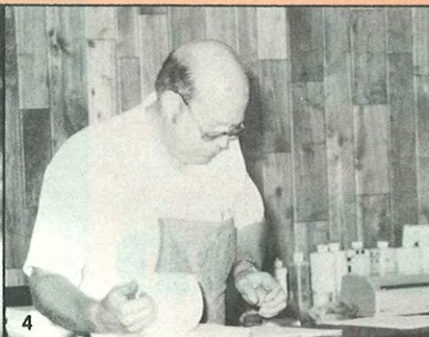
CONVENTION SPEAKERS: (Top) Lonnie Sparks (Left to Right)  
Jack Richey, Bobby Jackson, Roger Reeds





ANAHEIM, 1980

# IN SEARCH OF A CONVENTION



This year's National Convention analysis was prepared by Garnett Reid, pastor of Cross Timbers Free Will Baptist Church, Nashville, Tennessee.

The CONTACT staff is grateful for Mr. Reid's assistance in this special convention issue.



1. Wade Jernigan
2. NYC Registrant
3. Stan Mooneyham
4. Wilburn Clark
5. John Blakely, Jr. and Malcolm Fry
6. North Carolina Ministers' Trio
7. Registration
8. Hovert Ashby



By Garnett Reid

**M**ore than 2000 Free Will Baptists converged upon tourist-laden Anaheim, California July 20-24 for the 44th annual session of the National Association of Free Will Baptists.

Many who left 100 degree plus temperatures "back home" to celebrate the 200th anniversary of the Sunday School were pleasantly surprised to find 70 degree California sunshine.

All the makings of a great meeting were present—prayer support, excited people, excellent facilities and an attractive program.

The close of the week still found this convention looking for a rallying point—a convention in search of a convention. Congregations waited expectantly at each service for the Lord to pour out a special blessing, for something to happen. But many felt that it never did.

Business flowed smoothly on the surface, yet tension lurked beneath. More than one veteran conventioneer observed that this was not an outstanding convention spiritually. The appetizing menu simmered, but never came to a boil.

Oh, things ran well; Californians excelled in hosting and organizing the meeting. Yet in contrast to the obvious enthusiasm of the 1979 Charlotte, North Carolina convention, a subtle emptiness nagged in Anaheim.

People, though, are the catalyst of every National Convention—Free Will Baptist people. Meeting new friends and fellowshiping with old ones around the Word of God—that's why folks love the National.

From this framework, then, with the perspective of the individual conferee in mind, here's what happened in Anaheim.

## IN THE WORSHIPPER'S PEW

Some 500 early arrivers met for Sunday school in Concourse Hall of the INN at the Park. Dr. J. D. O'Donnell's Adult Sunday school lesson highlighted the struggle between faith and force in Isaiah 37. With characteristic ease and clarity, Dr.

O'Donnell exhorted Free Will Baptists to emulate Isaiah's battle-tested faith.

The morning worship service attracted 1000 people and featured a musical duet by Doug Henderson and Blaine Hughes, in addition to Janis Williams' solo, "What Grace Is This?" These musicians inaugurated what turned out to be an excellent convention music program.

North Carolina Pastor William Reagan introduced the messenger, Jack Richey. The native of Oklahoma's oil country boomed an urgent appeal for "good ministers of Jesus Christ."

Wasting no words, pastor Richey admonished preachers to be "standard-bearers." The message fell upon receptive hearts, addressing several current concerns among Free Will Baptists.

## MULTI-MEDIA SUNDAY

Sunday evening's National Youth Convention service brought a change of pace from the usual keynote message. The Sunday School and Church Training Department presented a multi-media program entitled, "Celebrate the Sunday School."

Following songs by a California Christian College ensemble, six slide projectors coordinated by a computer program unfolded the history of the Sunday school before convention worshippers.

Written and produced by Jonathan Thigpen, this first-rate program drew parallels between the ministries of Robert Raikes and Benjamin Randall. Denominational leaders evaluated the present and future of the Sunday school movement.

The five-day celebration of the Sunday school's 200th birthday was officially underway.

## MONDAY WITH THE MAYOR

"Welcome to Anaheim"—offered the Honorable Mayor John Seymour to some 1400 people in attendance Monday evening.

After Clerk Waldo Young called the 44th annual session to order, the



## Contents

September, 1980

- 2 In Search of a Convention**  
Garnett Reid
- 5 Briefcase:**  
**Shooing the Boo-Birds**  
Jack Williams
- 8 The Banquet Halls**  
Garnett Reid
- 13 If I Fail to Forgive**  
Floyd Wolfenbarger
- 16 The Other Kind of Working Mother**  
Marjorie Cooney
- 18 Women—Better Witnesses Than Men?**  
C. S. Lovett
- 21 Your Church Library**  
Jean Rasmussen
- 22 A Preacher at Threescore and Ten**  
Rashie Kennedy, Sr.
- 23 Free Will Baptist Newsfront**
- 26 Currently**
- 27 Christian Doctrine Part IX**  
Leroy Forlines
- 29 Equality is NOT a Dirty Word**  
Tina Teacher
- 31 Principles for Prosperity**  
Melvin Worthington

Editor: Jack L. Williams

Editorial Assistant: Mary Mutchler

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## CONVENTION (From page 3)

convention music program again came to the fore. Blaine Hughes directed an enthusiastic mass choir. The North Carolina Ministers' Trio intoned, "I've Been With Jesus."

Carl Cheshier of Arkansas introduced the speaker, Dr. Roger Reeds, general director of the department of Sunday School and Church Training. The long-time denominational leader probed the Sunday school's heritage, taking his text from his own "Sunday school verse," Deuteronomy 31:12.

His well-researched message applied the three parts of any inheritance to our Sunday school heritage: the legators, the legacy and the legatees. Dr. Reeds issued a penetrating appeal to the denomination: "We must arise and build great Sunday schools for the Lord."

### TUESDAY—ASHBY ANNOUNCES INVASION

"If we will be true to the Lord and ask God to fill us for the task, God will do a work in us that will amaze even ourselves"—Ohioan Hobert Ashby pointed to the hope of the Sunday School in his Tuesday evening message to some 1500 in the arena.

His sermon followed a musical selection by the mass choir and a medley, "Precious Redeemer/God Leads Us Along," by Vernon Whaley.

Alton Loveless presented Reverend Ashby, a 20-year veteran of the pastoral mantle. Speaking from Colossians 1:25-29, he stressed with deliberate urgency three areas of concern: proper evaluation, prompt evangelization and purposeful education.

"God wants an invasion; we respond with an evasion," he charged.

### WEDNESDAY'S CALL TO ARMS

Wednesday's missionary service—always a convention highlight. Some 1600 Free Will Baptists stood and applauded 26 missionary families who were introduced.

A men's chorale sang "Joy in Serving Jesus" and "We'll Cast Our



Arkansas Mayor John Beyneur welcomes Nelsa Worthington.

Crowns at His Feet." Californian Ted Wilbanks presented his medley, "Amazing Grace/Grace So Amazing."

Presiding official James Murray introduced South Carolina Pastor Willie Justice, who addressed "The Harvest of the Sunday School."

Defining "harvest" as "the product of any toil or effort," Justice

identified three products of the Sunday School: evangelization, education and enlistment. Earnestly driving home each point, he issued a "call to arms" to Free Will Baptists.

Bringing children to Christ, indoctrinating students, building families on the Word of God, working till

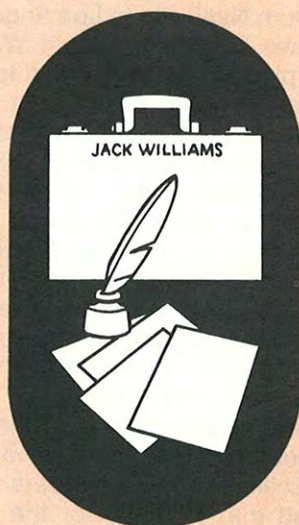
(Continued on page 6)



Walter Fleming, L.L. Ruston, John Justice

Elia Crumpler





# SHOOING THE BOO-BIRDS

"It doesn't seem like a National Convention," he said on Monday evening in Anaheim. "It still doesn't seem like a National," he repeated on Wednesday evening. But four days later when he got back home from his 11th convention, he concluded, "Aw, it was just like all the other Nationals."

For more than four decades, we've been fussing about the health of the annual National Convention. Our concern usually peaks every 10 years when attendance at the California Nationals falls beneath that of sister meetings in Charlotte, Kansas City, Detroit or anywhere else you can name.

Those of us who attend the National Conventions each year tend to compare critical notes... The preaching was better in Macon. The meals were cheaper in Little Rock. The hotels were closer in Wichita. The offering was bigger... the elevators were faster... the sound system was clearer... and on it goes.

## TAKE A FRESH BITE

But every once in a while we need to back off and take a fresh bite out of this convention melon.

The Anaheim adventure gave us good reason to shoo away the convention boo-birds, those flighty creatures who only talk about what's wrong with the annual caucus. If ever a convention got the quick

count, this 44th session did. More people wrote-off Anaheim than usually attend others. But many who prophesied that delegates would drop off in the Pacific last January caught flights to Los Angeles International in July.

Southern California strutted in all its finery for visiting Easterners. Balmy temperatures lured Texans and Georgians from their soggy furnaces. Disneyland did not abduct the voting delegation as feared. Everybody (well, almost everybody) was where he should be when the counters started clicking.

The average delegate bested the early July crash of the highly-publicized charter flight and traveled more than 2000 miles to attend the 1980 convention. That says something for the tenacity of the Free Will Baptist conferee. Any delegate who drives across two-thirds of the continent at his own expense in the middle of a recession just to vote on board members and budgets takes this convention business and denominational loyalty seriously, thank you.

If Anaheim told us anything, it's that the annual convention is here to stay even if it does cost \$1.38 per gallon to get there.

## UNITY NOT APATHY

Ten years ago the National Convention came West in a withering crossfire that threw friend against friend in one of the bitterest sessions in modern times.

The denomination showed far more unity in 1980 than in 1970. Some, of course, mistook that basic unity for apathy. Garnett Reid was

absolutely correct in his assessment that some delegates ended the "convention looking for a rallying point."

The Anaheim convention succeeded because the people wanted it to succeed. While some were casting about for a cause to rally around, the rest of the delegates went on with the business in such splendid fashion that it took a last minute floor resolution to prevent the adjournment gavel falling by mid-morning on Thursday.

On your way boo-birds, the Anaheim convention beat you at your own game. Delegates shouted "We care!" louder than boo-birds chirped "The denomination is almost gone."

Two thousand people showed up to co-sign a \$7.4 million denominational outreach budget. Two thousand people shook the hand of FWBBC President Charles Thigpen when he announced a Free Will Baptist graduate school by '82. Two thousand cheered the Free Will Baptist Foundation off the launching pad. Two thousand told Executive Secretary Melvin Worthington they trusted his leadership by voting him an unprecedented indefinite term in office.

We can convene without controversy, at least the kind that turns brethren into enemies. We can preach without politics, at least we did in Anaheim. We can sing in the midst of sacrifice, for that was the price we paid to see each other this year and carry on the Lord's business.

No, Anaheim was not what we all expected. In fact, it was far better! ▲



## CONVENTION (From page 4)

Jesus comes—these and more comprise the Sunday school's harvest, according to Justice.

Several people responded to the invitation calling for a harvest of enlistment.

Ushers collected a missions offering of \$4,292.42, considerably lower than in previous years.

The service closed on a high note with vocalist Bill Gardner's version of "Ship Ahoy."

Early risers at the convention heard Tennessee Pastor Robert Morgan expound the book of Philipians in four 30-minute "Morning Manna" sessions. Mixing innovative delivery with thorough exegesis and apt illustration, Morgan skilfully guided listeners through Paul's joyful letter.

### ON THE CONVENTION FLOOR

Monday's General Board session flowed evenly with only minor flare-ups. In his devotional, Moderator

Bobby Jackson invited board members to Matthew 11:28-30 where he uncovered the need for humility.

### GENERAL BOARD RECOMMENDATIONS

Five recommendations from the Executive Committee gained the Board's approval. One item from 1979 called for changing the Executive Secretary's term of service from two years to an indefinite period.

A second proposal dealt with the establishment of a Free Will Baptist Foundation to act as a fiduciary agent for those denominational agencies who choose to use its services.

The Board also heard a request from the Oklahoma State Association that "all states bear the expense of the National Convention through state fees..." The Oklahoma request was referred to the Executive Committee for further study.

Some concern arose from Gen-

eral Board observers over a possible loss of \$5000 for the ill-fated charter flight from Nashville to Los Angeles. Executive Secretary Melvin Worthington pledged full disclosure to the Board should such a loss occur.

North Carolina pastors expressed dismay over the rejection of several in their number of the Free Will Baptist national health insurance plan carried by Blue Cross-Blue Shield.

Board of Retirement and Insurance Director Herman Hersey stressed that some resolution of the problem would be pursued with the company by his board.

Departmental reports reflected both good and bad news, advances and declines. Board members were assured that the work of the Lord among Free Will Baptists is progressing despite an increased price tag and decreased gifts to some departments.

### GAVEL IN THE ARENA

Floor action by delegates in the business sessions proceeded with unusual alacrity though slightly tinged by controversy. Free Will Baptists again displayed the "unity in diversity" which has characterized our people for nearly five decades.

Following Moderator Jackson's admonition from Revelation 2 to hold fast our first love, the body approved the Credentials Committee's report. Delegates then studied information from each National Department.

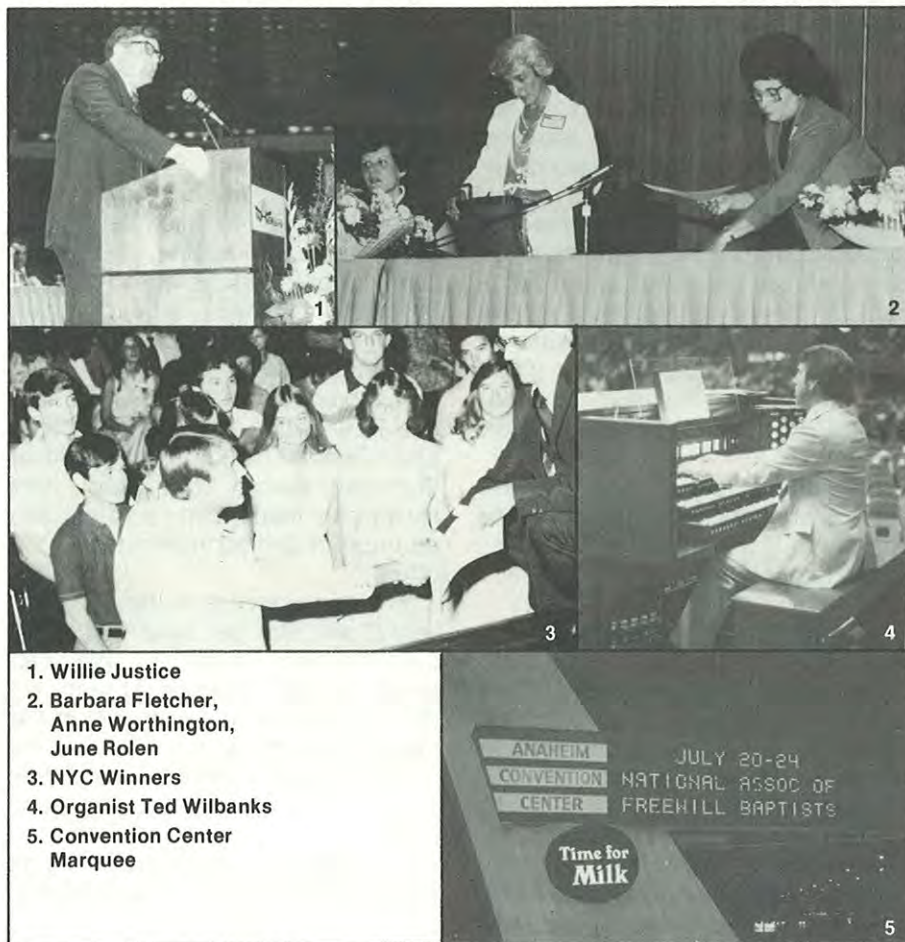
### Sunday School

Dr. Roger Reeds of the Sunday School and Church Training Department announced that 1979 saw continued spiritual, economic and physical growth in the Sunday school ministry. A 1981 budget of \$2,008,890 was approved for the department.

### FWBBC

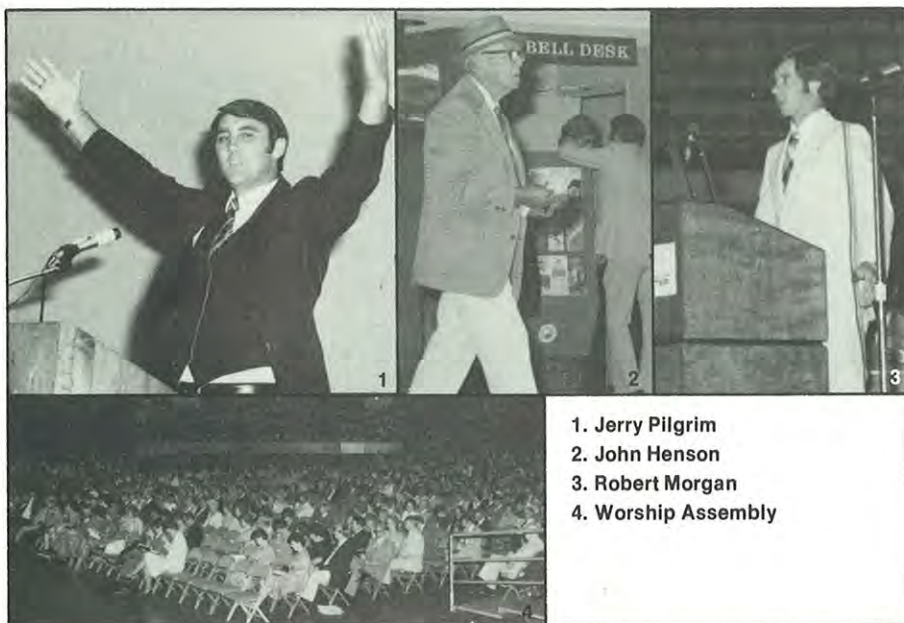
A graduate school by 1982—that was the hope expressed by Dr. Charles Thigpen in the Free Will Baptist Bible College report. He also announced formation of a "Founder's Club" composed of volunteers willing to give \$1000 each to the graduate project.

Delmer Priest and Bill Robinson



1. Willie Justice
2. Barbara Fletcher, Anne Worthington, June Rolan
3. NYC Winners
4. Organist Ted Wilbanks
5. Convention Center Marquee





1. Jerry Pilgrim  
2. John Henson  
3. Robert Morgan  
4. Worship Assembly

were honored for service on the College's Board of Trustees of 18 and 12 years respectively.

Delegates endorsed a \$1,908,000 budget for the Bible College in 1981.

### Foreign Missions

General Director Rolla Smith noted several positive news items from the fields in his Foreign Missions Board report. Though 1979 saw several resignations in the department, 1980 promises to witness new missionaries entering the field.

Smith expressed concern over ending 1980 some \$200,000 behind in the budget. He stressed that giving must be increased to meet the 1981 record budget of \$2,022,885.

### Retirement

Delegates then heard the Retirement and Insurance Director Herman Hersey announce that the Board had just approved an upgrading of the current ministers' pension plan.

"Our department currently sees over \$1000 growth per day in new money, and all of it is invested within our denomination," Hersey said. The \$90,000 department budget was adopted.

The delegation approved the charter of incorporation, by-laws and 1981 budget for the Free Will Baptist Foundation.

### Master's Men

Lloyd Olsan, director of Master's Men, told of continued growth in

"Launching Out for the Master," with 193 Chapters in 27 states. Delegates ratified a 1981 Master's Men budget of \$50,213.

### Executive Office

In his first report as Executive Secretary, Dr. Melvin Worthington stated that 1979 had been a year of evaluation and planning.

He pointed out that while receipts for the Cooperative Plan were down \$5000 in 1979, the first quarter of 1980 saw the Executive Office operating at a \$9,000 deficit.

Dr. Worthington urged that a change in funding the office be considered in light of these facts. A budget of \$210,311 was adopted for 1981.

### Home Missions

"1980 was probably our greatest year ever," Roy Thomas enthusiastically reported. He recalled that the Home Missions Department had seen over 1500 people saved and a record increase in giving last year.

Income for 1979 exceeded the \$987,000 mark, up nearly \$250,000 from 1978. A record budget of \$1,050,000 for the Home Missions Department was adopted.

Combined budgets for all departments, including Woman's Auxiliary, sky-rocketed to \$7.4 million.

## REGISTRATION AND RESOLUTION

Last year's registration totals were sliced in half for the national

meeting in Anaheim with 1982 registering. This figure includes 361 ministers, 39 missionaries and 215 lay delegates.

The body passed a recommendation from the budget committee calling for the Executive Office to be underwritten above gifts received directly through the Cooperative Plan.

This act, in effect, rescinds last year's approved figure of 30 percent for the office. After the Executive Office is funded, other departments will be allocated the remaining Cooperative Plan funds as follows:

FWBBC	25.5%
Foreign Missions	25.5%
Home Missions	19.0%
Retirement and Insurance	18.5%
Master's Men	10.0%
Commission on Theological Liberalism	1.5%

Another key business item stamped by the delegates was the General Board proposal changing the Executive Secretary's term from two years to an indefinite period. This change took effect immediately upon passage of the motion.

The following resolutions met with the approval of the body:

- A proposal urging all eligible citizens to register and vote for candidates best representing biblical values held by Free Will Baptists.

- A resolution calling for Free Will Baptists to build more and stronger Sunday schools and to participate in the Fall Enlargement Campaign.

- An item calling for Free Will Baptists to endorse and participate in the "Clean Up TV" campaign.

Another resolution presented from the floor would have mandated that the National Youth Conference dress code be applied to all National Association officials and program participants. Delegates tabled the proposal after considerable discussion.

The body also approved Little Rock, Arkansas, as the site of the 1984 convention and Nashville, Tennessee, for the 1985 Golden Anniversary celebration of the National Association.

Perhaps the most startling business item of the entire convention took place when the session adjourned 80 minutes early! ▲



# The Banquet Halls



By Garnett Reid

## WNAC

Four hundred guests filled Concourse Hall during Monday evening's WNAC Fellowship Banquet. The audience patiently weathered a 20-minute delay caused by a faulty microphone.

The wait was well worth it. California's Linda Johnson sang, "For All My Sins." Guest Bible teacher Rose Schmoll of Bakersfield, California, developed the theme, "Blessed to be a Blessing," and identified several enemies that must be met.

Mrs. Schmoll emphasized materialism, a complicated lifestyle, trouble in the home and humanism as enemies we must conquer in order to be a blessing.



"If you know Christ, you can be a blessing; you've got something people need," she concluded.

### PASTOR'S DINNER

"I have never heard Dr. Johnson any more challenging than he was tonight." Those words summed up the feelings of many of the 167 people who attended Tuesday night's Pastor's Dinner.

Bill Gardner's medley, "So Send I You/It Will Be Worth It All" was a hard act to follow, but Dr. L. C. Johnson struck responsive chords with his message.

Speaking from a prepared manuscript, the Bible College chancellor urged "faith in the power of God's Word."

"I suggest we take a look to see that we are not using programs and activities as substitutes rather than supplements for the Word," he clarified.

"If we as Free Will Baptists are looking for a distinctive to identify us, why not consider faith in the power of the Word of God as that distinctive?"

For those who tried to pinpoint convention highlights, this message stood near the top of the list.

### AROUND THE BREAKFAST TABLE

#### MUSIC MINISTRIES

The garden-like setting of the Inn at the Park's Tiffany Terrace housed Tuesday's Music Ministries breakfast. Sixty guests enjoyed Ted and Kay Wilbanks' music, "Nothing Less Than Full Surrender" and "Where Sin Abounded," as the early morning California sunshine streamed through the glass-enclosed terrace.

Music Ministries requested permission from the National Association to establish a Music Commission. Executive Secretary Melvin Worthington shared that while the Executive Committee looks upon the idea with favor, details must be worked out before the Commission idea can be presented to convention delegates for consideration.

Dr. Worthington then spoke to the guests from Ephesians 5 and Colossians 3 dealing with the ministry, message and minister of

music. With characteristic Worthington style and wit, the Secretary underscored important biblical principles involved in a music program.

"The ministry of music must have a valid and vital place in the church of God," he noted.

#### MASTER'S MEN

"Launching Out for the Master"—this was the theme for the

Master's Men breakfast on Wednesday morning in the Convention Center's Anaheim Room.

Hayden Bramlett of Tulsa, Oklahoma, was presented with the Layman-of-the-Year award by Master's Men Board Chairman Don Elkins.

Following two stirring songs by Air Force Captain John Blakely,



1. L. C. Johnson
2. Ronald Creech, Ken Riggs
3. Fred Lockwood, Milton Worthington
4. Jim Lauthern
5. Jonathan Thigpen



LAUNCHIN



## BANQUET (From page 9)

Sr., of Ohio, Jim Lauthern, assistant director of Sunday School and Church Training, addressed guests from Colossians 1:9-10.

"How do we launch out for the Master?" he asked. "Four words in the text give the answer." Mr. Lauthern then enlarged upon the words, "will, wisdom, walk and work."

Lloyd Olsan, director of Master's Men, presented the new "optional membership dues plan." He noted that this plan gives opportunity for those who want to have a greater part in the Master's Men program to do just that.

### CONVENTION QUIPS AND QUOTES

- "Can we take this weather back to Arkansas with us?"

- "Response from these Free Will Baptists has really been great."—An exhibitor from outside the denomination.

- "And what insurance program are you in?"—One concerned pastor after North Carolina's problems with the health insurance plan.

- "These Californians have terrible accents—and they don't know how to cook."—North Carolina native Rose Schmoll.

- "Nobody's eating. We've heard a rumor these people give all their money to the Church."—A Convention Center vendor lamenting slow business.

- "Anyone seen Herman Hersey's suit?"—It mysteriously turned up in Trymon Messer's closet.

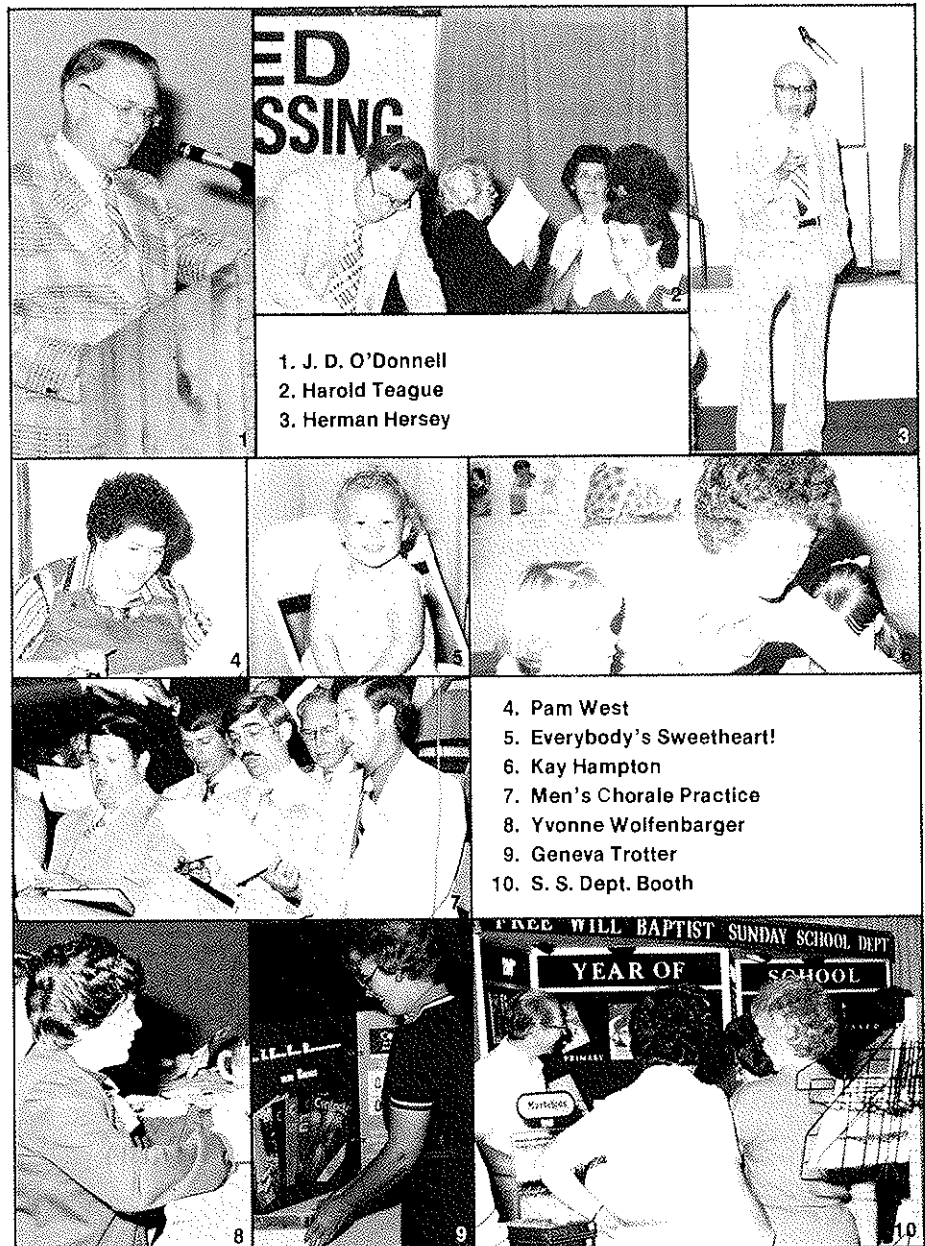
- "The multi-media program was good, but I sure missed the Sunday night message."

- "Anaheim is a Christian city."—Mayor John Seymour: a murmur from the crowd followed.

- "I'm thankful I'm part of a movement whose banner is the cross."—Music Coordinator Blaine Hughes.

- "A church will grumble, stumble, crumble, eventually tumble if the people aren't humble."—Morning Manna speaker Robert Morgan.

- "I've never been happier with a report. Praise the Lord!"—Rev.



1. J. D. O'Donnell  
2. Harold Teague  
3. Herman Hersey

4. Pam West  
5. Everybody's Sweetheart!  
6. Kay Hampton  
7. Men's Chorale Practice  
8. Yvonne Wolfenbarger  
9. Geneva Trotter  
10. S. S. Dept. Booth

E. E. Morris, after Dr. Thigpen's announcement of graduate school plans for 1982.

- "This convention will cost approximately \$35,000."—Dr. Melvin Worthington.

- "This is our first Free Will Baptist convention, and we've really enjoyed it."—The Jacksons from Oxnard, California.

### LOOKING BACK AT ANAHEIM

- It was surprising but encouraging to see milk advertised in the Anaheim arena rather than beer.

- Convenient, clean and courteous—the only words for Convention Center arrangements, facilities

and personnel.

- The Arena seemed spacious, yet very intimate... and weren't those padded seats great?

- The public address system and acoustics were good for a change. But they ought to have been—the sound engineer cost \$17.50 per hour.

- Did you notice how many old friends had lost weight? Oh, sure, a few others had put some on.

- Prices seemed pretty high—guess you pay for being in a tourist-center.

- Wilburn Clark of Ontario, California, did a tremendous job with convention printing. "Run 1000 more of these, Wilburn!"



- Ushers did well all week long even though they were few and far between Sunday night.

- Seems like there are more and more papers and reports to keep up with each year.

- Ever notice how folks eyes automatically move toward registration badges: "I know the face, but the name..."

- Local committees and California folks were great hosts.

- Why do some delegates insist on not using floor microphones when they're provided?

- Music was excellent. The mass choir seemed unusually large.

- Moderator Bobby Jackson's devotional in the General Board meeting obviously spoke to hearts.▲

## ELECTED IN ANAHEIM '80

The following were elected during the 44th annual session of the National Association and will serve until the dates indicated.

### GENERAL OFFICERS

Moderator Bobby Jackson (NC)  
Assist. Moderator Gene Waddell (TN)  
Clerk Waldo Young (OK)  
Assist. Clerk A. J. Looper (AL)

### EXECUTIVE COMMITTEE

1982 Lewis Perry (Northwest)  
1982 Floyd Wolfenbarger (OH)  
1982 Carl Vallance (WV)

### FWBCC TRUSTEES

1986 Clarence Burton (MO)  
1986 W. B. Hughes (AL)  
1986 Douglas J. Simpson (TN)

### FOREIGN MISSIONS BOARD

1986 Fred Warner (AR)  
1986 Bill Fulcher (IL)  
1986 Bill Jones (OK)

### SUNDAY SCHOOL AND CHURCH TRAINING BOARD

1982 Eugene Hales (NC)  
1982 Gene Parrisher (VA)  
1986 Dale Burden (VA)  
1986 Alton Loveless (OH)  
1986 Connie Cariker (OK)

### MASTER'S MEN BOARD

1983 Paul Kennedy (CA)  
1985 William Creel (AL)

### HISTORICAL COMMISSION

1986 Alton Loveless (OH)

### THEOLOGICAL LIBERALISM

1985 Edwin Wade (OK)

# ANAHEIM '80

## National Association Messages on Cassette Tapes

The cost of the tapes is \$3.50 each, or 12 or more copies for \$3.00 each, 20 or more for \$2.75 each and 24 or more for \$2.50 each.

Select the tapes you wish to order by circling the number and placing the quantity desired in the appropriate boxes.

Tape Number	Subject	Quantity
-------------	---------	----------

### CONVENTION MESSAGES

- |    |   |     |
|----|---|-----|
| 1. | Sunday Morning Service—Jack Richey            | ( ) |
| 2. | Pastor's Dinner—L. C. Johnson                 | ( ) |
| 3. | "Heritage of the Sunday School"—Roger Reeds   | ( ) |
| 4. | "Hope of the Sunday School"—Robert Ashby      | ( ) |
| 5. | "Harvest of the Sunday School"—Willie Justice | ( ) |

### CONVENTION WORKSHOPS

- |     |   |     |
|-----|---|-----|
| 6.  | "Christian Schools: The Dynamic New Frontier of the Church"—Paul Kienel | ( ) |
| 7.  | "Launching Out for the Master"—Jim Lauthern                             | ( ) |
| 8.  | "Methods and Materials of Bible Study"—Robert Picirilli                 | ( ) |
| 9.  | "Motivating Volunteer Leaders"—Harrold Harrison                         | ( ) |
| 10. | "Pre-Retirement Planning"—Herman Hersey                                 | ( ) |
| 11. | "Students of the Word"—Ken Riggs  | ( ) |
| 12. | "Unmasking Mormonism"—Wade Jernigan                                     | ( ) |
| 13. | "Using the Sunday School to Build Your Church"—Home Mission Panel       | ( ) |

### MORNING MANNA: ROBERT MORGAN

- |     |                          |     |
|-----|--------------------------|-----|
| 14. | Bible Messages #1 and #2 | ( ) |
| 15. | Bible Messages #3 and #4 | ( ) |

### WOMAN'S NATIONAL AUXILIARY CONVENTION

- |     |  |     |
|-----|--|-----|
| 16. | WNAC Fellowship Dinner—Rose Schmoll              | ( ) |
| 17. | WNAC Missionary Service—Lonnie Sparks            | ( ) |
| 18. | WNAC Seminar: "The Minister's Wife"—Brenda Evans | ( ) |
| 19. | WNAC Speaker—Eunice Edwards                      | ( ) |

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# “CLEAN UP TV” CAMPAIGN

## Resolution Passed At 1980 National Convention

Whereas,

There is a growing concern among Christians across the nation over morally offensive television programming, and;

Whereas,

Numerous religious groups have expressed their concern in various ways during the past few years, all apparently to little permanent avail, since such programs have become steadily worse rather than better, and;

Whereas,

The L.O.P. Theory of television viewing, which states that many people simply watch the "least objectionable program", is actively practiced since television is now clearly far more than an entertainment medium, and;

Whereas,

Television has now become almost as much a part of the basic environment as the electric lights, the supposed "solution" of "turning off the set" is, therefore, as unthinkable in the minds of most people as turning off the electric lights to oppose the production of poor quality light bulbs, and;

Whereas,

The "turning off the set" solution is also unjust and unreasonable in view of the fact that television is not free; we have all paid, both for our sets and for our share of the programs being presented as part of the purchase price of the products marketed by the sponsors, and;

Whereas,

"Turning off the set" is also totally impractical in homes where children are involved, since it is not possible to monitor the set twenty-four hours a day.

Whereas,

It seems clear that some within the television industry who appear determined to force immoral programming on the public have convinced many sponsors that because a set is "on" that this is equivalent to "ap-

proval" and that because a program may be popular, generally that this proves that the few minutes of immorality which some writers are determined to force into the plot are equally acceptable. Sponsors who accept this view are, therefore, convinced that they are simply "giving the public what they want", and;

Whereas,

It is the feeling of concerned Christians that something simply must be done to successfully oppose the presentation of material which is an insult to decency and a negative influence on young people; specifically, this includes the presentation of scenes of adultery, sexual perversion or incest as well as material which treats any form of immorality in a joking or otherwise favorable light, and;

Whereas,

Concerned Christians need to direct their opposition primarily toward the sponsors rather than toward the networks, since sponsors are far more sensitive to negative public feelings; they are, in fact, the "Achilles heel" of the entire television industry, and;

Whereas,

Concerned Christians must recognize that those who are determined to force immoral programming upon decent people understand only one language and that language is "money", and;

Whereas,

Past experience has shown that appeals based upon moral grounds are useless, we must either be content to accept the present situation as it is, or begin speaking a language which can and will be understood. The reverberation of a quietly closing pocketbook is one of the most powerful sounds in all of nature. If all of us, at the same time, simply refuse to buy the products of specific companies who promote such material, we can together speak a language they cannot ignore, and;

Whereas,

It should be emphasized that this approach is not censorship (which implies authoritative restrictions); each company still has the right to sponsor any program they choose . . . but, we also have an equal right not to help support them by refusing to purchase their products. The effects of these actions will simply be similar to Paul's effect on the business of Demetrius the silversmith in Acts 19:23-28, therefore:

Be it resolved:

1. That the 250,000 member National Association of Free Will Baptists become a part of the "Clean Up TV" Campaign which has now attracted over 420,000 participants since its initiation March 16, 1980, through efforts of a local congregation in Middle Tennessee, by obtaining and signing a form which warns television sponsors that unless a change in sponsoring policies is forthcoming within 90 days, they will not buy products marketed by General Foods, American Home Products or Warner-Lambert\* for a period of three months with that pledge being renewable every three months up to a year if positive action does not result.

2. Forms may be obtained by writing "Clean Up TV" Campaign, P.O. Box 218, Joelton, Tennessee 37080.

The selection of General Foods (makers of Kool-Aid, Jello, Shake & Bake, Bird's Eye, Gaines Dog Food, etc.) American Home Products (Anacin, Dristan, Jiffy Pop, Pam, Black Flag Insecticides, etc.) and Warner-Lambert (Certs, Dentyne Gum, Listerine, Roloids, Schick Blades, etc.) for initial action came after a nation-wide church survey indicated that they were three of the most active sponsors of objectionable material on television. Additional sponsors will be selected as the campaign progresses.

The network programs cited as morally offensive were: 1. Soap, 2. Three's Company, 3. Dallas, 4. Saturday Night Live and 5. Charlie's Angels. The three syndicated programs were: 1. The Newlywed Game, 2. The Dating Game, and 3. Three's A Crowd. ▲





# If I Fail To Forgive

By Floyd Wolfenbarger

**T**he Ohio Ministers'/Laymens' Retreat last February, crystallized into a superlative spiritual feast triggered by a single event which occurred during the closing session.

A layman from one of the western churches stood to express a sincere confession of malice against a minister who had offended him. Reconciliation followed and resentment was put away. The spiritual phenomena that ensued was one of peace. Such times of confession are not so rare that we haven't observed them before. But they are too uncommon.

Free Will Baptists, the people of the "basin and towel", might be expected to be forbearing, forgiving

and longsuffering. Why then is not malice always put away? What makes forgiveness so hard?

## **What Makes Forgiveness Difficult?**

Forgiveness seems much easier if the pain of the offense is not great. The most important factor is not the offense as such but the offender. "A brother offended is harder to be won than a strong city." It is clear then that affinity is an obstacle to forgiveness.

Julius Caesar was hurt most deeply by the wound of his friend, Brutus. For Jesus to forgive the Roman soldiers is not nearly so striking as His forgiveness of Peter and the disciples. It is always easier to forgive an enemy than a friend.

The threats of enemies can be more readily forgotten than the treachery of a friend. It is not re-

markable that Paul's final grief was not the decadence of his judge (Nero), but the desertion by his companions. It is easier to accept the depravity of wicked men than the ingratitude of fellow laborers.

Forgiveness is made hard not only because of affinity with the offender, but also the attitude of the offended. Many reconciliations are not effected because the offended person has too much at stake. Malice continues in hearts that have forgotten the offense. Pride has replaced hurt, and pride is too brittle to bend.

Churches have divided over inglorious issues because some signed their name to differing views. Now the issue is no longer involved, but the name is at stake.





## **FORGIVE** (From page 13)

Like Diotrophes, some are willing to divide the church, destroy the fellowship and erase the work of god-fearing pioneers for something no more important than "to have pre-eminence." Such people find forgiveness hard because forgiveness would appear to be a sign of weakness.

### **What Makes Forgiveness Necessary?**

Forgiveness is not easy when one is betrayed by a friend. It is not easy if the offense is lost in labels, but forgiveness is necessary.

The price for possessing an unforgiving spirit is far higher than most people imagine. God has commanded that His people forgive. Forgiveness is not an option but an order. The sin committed by the unforgiving is 10 percent pride, 10 percent envy and 80 percent rebellion.

The person who refuses to forgive is denying the authority of Christ in his life. God will forgive thieves, murderers, liars, adulterers, the abominable; but He offers no forgiveness to the unforgiving (Matthew 6:14, 15).

The clear suggestion of scripture is that men forgive because they have been forgiven. It may be assumed therefore that if forgiving is thanksgiving to God, unforgiving attitudes are reflections of ingratitude to God.

Forgiveness is also necessary because there is a great harvest of fruit from the seeds of unforgiveness. The yield of an unbearing spirit is bitterness, wrath, anger, clamour, evil speaking and malice. These are specifically said to grieve the Holy Spirit (Ephesians 4:30, 31).

The clear command and warning is "Follow peace with all men and holiness . . . lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:14, 15). The unforgiving person must eat the fruit of his own bitterness. He will find that very soon he is being judged and condemned by his own narrow standard.

His prayers will go unanswered, his sins will go unremitted, and his fellowship will die on the vast waste-

land of a barren soul. Bitterness steals the relish from the grace of life, robbing men of the remarkable tenderness of heart that attracted the weary to Jesus.

Bitterness is its own punishment and is as delicious as bile. It will leave a man without love or loving friends.

### **What Makes Forgiveness Possible?**

To know to forgive, and to forgive, are two different matters entirely. How can forgiveness be affected once the need is apparent?

justified and His grace cannot be mistaken for license.

Secondly, there must be an optimistic attitude toward the offender. "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (Luke 17:4).

Only the most trying, unfaithful, unreliable person would sin against another seven times in one day. One might, after the third or fourth event, justify withholding forgiveness on the grounds that the trespasser is insincere in his repentance. However, Jesus requires that

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***"It is easier to accept the depravity of wicked men than the ingratitude of fellow laborers."***

---

First, there must be an open approach to offense. The teaching of Jesus points out that the offended person should take responsibility in making clear that a trespass has occurred. "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Luke 17:3).

Repentance is clearly a condition of forgiveness, but it seems also clear that rebuke is a provocation to repentance. Malice and bitterness often grow in hearts because those offended lacked the courage to rebuke the offender.

To be silent about a trespass short-circuits God's prescription for reconciliation. The offender goes unrepentant, and the offended goes unforgiving. Both are guilty of endangering the purity and unity of fellowship in the church.

Many suffer spiritual infection because trespasses have been treated with a scab instead of a scalpel. The Lord rebukes our trespasses, chastens our transgressions, because in this way His mercy is

forgiveness be granted each time.

Forgiving is not the same as forgetting, but the offender must be treated with the same respect as a person who had not offended. In this sense he must be forgiven the seventh time just as if it were the first.

Too often forgiveness is obstructed because the trespassing brother is reindicted for past offenses presumably forgiven.

Thirdly, there must be awareness of the unlimited nature of God's mercy. The disciples thought they understood Christ's teaching, but it needed further clarification.

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus said unto him, I say not unto thee, until seven times; but, until seventy times seven" (Matthew 18:21, 22).

He then related the parable of the unforgiving servant. The essence of His teaching was that if a person wants to know an acceptable limitation to forgiveness he should first count the instances of



his being forgiven.

Discovering that God doesn't count His acts of forgiveness causes the Christian to realize that he should be unlimited in forgiveness. Every Christian realizes that God has forgiven him far in excess of his own merit. Therefore it is unjust to require a brother to be "deserving of forgiveness."

Finally, there must be an appropriation of the grace of God. The disciples response to Jesus command of forgiveness is direct and simple. "Lord, increase our faith!"

Even so we must ever be aware that this requirement can be fulfilled as God in His grace bestows us with His love. Increased faith is believing that God has made forgiveness not only necessary but possible because He has immersed us in a new kind of love.

The ability to forgive the deepest hurts and forbear the unkindest treacheries is found in the Christian in whom Christ Himself dwells by faith rooted and grounded in love.

He possesses a mighty power working in him to sincerely say, I forgive! "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Let brotherly love continue! ▲

*ABOUT THE WRITER: Floyd Wolfenbarger pastors Newark Free Will Baptist Church, Newark, Ohio. He has served as moderator of the Ohio State Association and for the past two years as a member of the National Executive Committee.*

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Arkansas	2,419.91	...	2,494.23	17,778.02
California	1,420.67	...	1,010.71	6,240.25
Florida	1,842.05	... 2/3	209.54	8,854.47
Georgia	995.11	(65.00)	317.00	4,954.56
Idaho	...	...	...	270.24
Illinois	1,364.61	...	1,621.41	8,767.38
Indiana	...	...	...	100.00
Iowa	...	...	189.02	172.70
Kansas	249.56	...	184.06	1,017.03
Kentucky	...	...	100.00	...
Maryland	251.07	...	40.00	702.68
Michigan	1,468.00	(1,204.00)	...	3,730.39
Mississippi	...	...	103.02	612.54
Missouri	5,134.63	(5,134.63)	6,102.81	30,664.22
New Mexico	...	...	12.04	68.77
North Carolina	399.69	(166.00)	254.00	3,194.57
Northwest Assoc.	...	...	...	30.00
Ohio	957.20	...	1,743.00	6,064.00
Oklahoma	6,510.91	(6,493.02)	5,197.43	45,976.75
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Texas	152.16	...	263.57	1,250.45
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Bible College	4,881.89	(2,553.03)	3,095.80	29,520.36
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Retirement & Ins.	2,063.20	(1,196.65)	1,529.21	12,929.58
Master's Men	922.11	(597.16)	704.29	5,859.86
Commissions on Theological Liberalism	188.29	(134.11)	156.61	1,107.18
<b>TOTALS</b>	<b>\$ 23,894.55</b>		<b>\$ 20,433.68</b>	<b>\$ 149,744.18</b>



# THE OTHER KIND OF WORKING MOTHER





By Marjorie Cooney

**I** am a working mother. Not the rush-out-and-go-to-work kind of mother who makes news headlines. Not the harried, overbusy, no-free-time kind of mother, either.

But, believe it or not, I am a working mother. The kind of mother who feels that to be able to work is one of God's greatest blessings to mothers (as well as to anyone else) and one for which I thank the Lord, daily.

So I don't haul my children out of bed while it is still dark to hurriedly get them dressed and breakfasted, all the while frantically racing the clock to get to the office on time.

I don't have to worry about getting dependable sitters, either, as I am my own sitter most of the time. I would hate to leave my schoolage children in the hands of a sitter or daycare center in the mornings.

What sitter could have the same dedication and interest in someone else's children to be able to cope adequately with all the last-minute details on a school morning?

Who can be so organized that every lost book is found the night before, each note signed for all the various school activities, everything mended, shoes shining, and all sent away to school relaxed and happy when mother needs to rush away before the children leave?

## A Different Pace

My mornings are different. I have time to get up and get hubby's breakfast and lunch in a leisurely manner, having time to give him his customary good-bye kiss as he leaves for work. Relaxed, knowing I have my household schedule, but having time to do everything in an easy, organized way.

Then there is time: for meditation, devotions, a quiet few minutes to organize my day and time to talk to God and let Him speak to me, then perhaps, a little writing before

the bedlam of children getting off to school.

The hour between 8 and 9 a.m. is one of my more hectic times. Isn't it surprising how many details there are relative to going to school today? There seem to be few days when everything goes completely smoothly. There are the inevitable last minute things to cope with—and sometimes by the time they leave I feel I have done a day's work.

Isn't it surprising the number of roles a stay-at-home mother plays? Along with the usual ones, laundress, cook, nurse, seamstress, mender of broken hearts, tidy-upper, which would keep a person busy, there are a few more very important but never-mentioned ones on my list.

## Cookie-Jar Theologian

I am a full-time evangelist. Not full-time in the sense that I spend every minute of the day doing this, but still in a very real sense.

I heard this expression once in a sermon and I thought: how apt a description of a mother's role. She is there each time a child asks a question. And our children ask (and asked) many: "What is the Blood of the Lamb?" my four-year-old asked once.

"What happens to people when they die?" "How can one go to Heaven when his body is in the ground?" was a fascinating subject on several other occasions. "Does God wear clothes?" "What is your soul?"

Being a full-time evangelist means that I'm here available anytime (and everytime) the questions pop up. It doesn't mean that I know all the answers.

How many times I've wished I had some theological training and the ability to translate these profound truths into simple answers that 3-4 year olds could understand.

Also, I'm a full-time social worker. And oh, the problems that come to my attention! As children grow into youth, the problems with relationships are bound to come up.

The complexities of human day-

to-day behavior will need explaining, sharing, understanding, acceptance, praying over. How will I cope with all my children's budding emotions and boy-girl relationships and the maturing process?

How to cope with the ever-accelerating joys and spectres of change in our children's lives? How about my peacemaking role among the siblings? How about the many day-to-day skirmishes that must be refereed and resolved?

Yes, I could have a full-time occupation in this department, without being too concerned about any other department of my over-all role of motherhood.

## Stay-At-Home Worker

People often ask me if I am a working mother. Of course they are implying that I have a job outside the home. (And also implying that a stay-at-home mother is doing nothing worth-while.) When someone asks me this question I always reply with, "Yes, I'm a working mother." To the next inevitable question, "Where do you work? or what kind of work are you doing?" I laughingly clue them in to the fact that my work is very interesting and demanding—I work at home.

I am all in favor of working mothers when the work is like that mentioned in Proverbs 31:13, "She seeketh wool and flax and worketh diligently with her hands."

Really, I feel I am worthy of that title, for there is so much to do in the making of a home for my husband and children.

The big problem today is non-working mothers. Mothers who do not work at the responsibilities entrusted to them in the training of their children.

Mothers, remember that it is not as important whether you spend all your time in the home as it is how you spend the time that you are there.

It's not the quantity—it's the quality of the time with your family that counts. ▲

*ABOUT THE WRITER: Marjorie Cooney is a free-lance writer who resides in Scarborough, Ontario, Canada.*



# Women— Better Witnesses Than Men?



By C. S. Lovett

*"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also says the Law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church" (1 Corinthians 14: 34-35).*

**W**ow! That's rough! You get the feeling women are to be seen and not heard . . . at least in church. The apostle Paul seems to be sour on women. Some commentators feel he must have had a bad experience with a woman along the line. However, it's more

likely he was concerned about women usurping man's place in the church, something he believed was contrary to God's will.

## WOMEN BUT PROPERTY THEN

In Paul's day, women were regarded as mere property, something akin to cattle and often bought and sold. However, with the advent of the gospel, they were elevated to equality with men. Paul also says . . .

"There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28).

Can you picture what it must have been like for women to find them-

selves suddenly enjoying equal status! Must have been hard to handle.

With the passing of time, women have gradually been elevated as the gospel moved throughout the world. In no place, perhaps, have they enjoyed more liberty than in the United States.

Here we have lady mayors, evangelists, corporate executives, Congresswomen, and one day, perhaps, a woman in the White House. It's not impossible. Women are steadily coming to the front in every field. Why shouldn't they, if they can do the job—and we're really one in Christ (1 Corinthians 12:13).

It's my feeling women are even now in the forefront of witnessing to



the Lord's return. Have you considered that the first human messenger of the resurrection of Jesus—was a woman (John 20:11-18)! With the way men are abdicating their spiritual leadership, God may indeed use women as the heralds of His coming! More and more they seem to be seizing the initiative.

### HERE'S A WOMAN WHO'S NOT INTIMIDATED

I'm proud of this little lady. Let me share a bit of her letter . . .

*"I used to be active in political campaigning, using large speakers atop my car and passing out political literature. I would drive through various cities, touting the candidates. Then one morning, the Lord awakened me and said . . .*

*'You do this for men—will you do it for me?'*

*'Whew! Lord,' I replied, 'that's a big order!'*

*You see, I began thinking of the city ordinances and how I would be branded a Krazee. So I backed away from God's call. I stalled Him. Then I received word that my precious son was killed in a cycle accident in Germany. I was standing alone in the bathroom when the Lord said one word . . . 'NOW!'*

*I didn't have to ask what He meant. I knew. I said, 'Yes, Lord.' That did it. The last candidate I worked for had some speakers and an amplifier, which he gave me. I painted . . . JESUS IS COMING SOON . . . on the outside of my car. Then I headed South—Dallas, Ft. Worth, Tulsa, Montgomery, Birmingham and Nashville, broadcasting at peak noon hours—streets loaded with people—and have not been arrested yet!*

*A preacher's son in Birmingham told me, 'Only a woman could get by with what you're doing without being arrested!'*

### "ONLY A WOMAN"

"Never underestimate the power of a woman!" There is such a thing as WOMAN POWER—and God seems to be harnessing it for His glory. It has ever been His way, when someone drops the ball, to use

another. Thus, if men balk at His call to witness, women may well step into the gap.

You see, there's truth in what that preacher's son said . . . "Only a woman could get away with what you're doing without being arrested!" Women can witness in ways that men wouldn't try—and get away with it. When it comes to witnessing, they can "get away with murder." What policeman (or anyone else) is going to stop a woman from sharing Christ—even if she makes a nuisance of herself? This "edge" ought to be exploited for Christ.

No, I'm not about to suggest our Christian ladies come on as strongly as the woman who campaigned with her car. I use her story only to illustrate the edge women have. Neither am I going to suggest that women should recklessly approach men to confront them with the gospel. That's too risky. Besides, they don't have to do that. Witnessing is different now that we have the printing press.

### WITNESSING DIFFERENT NOW

When I speak of witnessing, some women may think I mean going up to people and attempting to get them to accept Christ as Savior. That's not witnessing—that's soul-winning. How many think this is what God means by witnessing? Too many. And it keeps them from venturing out for the Lord. So let's clear that up first of all.

Witnessing is not soul-winning. Soul-winning requires a personality strength which the average Christian lady does not have. Most are timid and shy when it comes to speaking to others about Jesus. There are not 2 out of 100 (men or women) who can win souls—at least not at first. The one thing the Bible expects of all of us, is that we be witnesses (Acts 1:8).

If you can bring yourself to the place where you will take even the simplest steps of witnessing, you'll find the Holy Spirit ready to do the winning. Now that should take a lot of threat out of this for you. True, some believers are called to be soul-

winners, but the Bible gives them a special title—evangelists.

### WITNESSING CAN BE FUN

*"Gentlemen, I'm writing to you because of a leaflet I found inside the lid of a can of coffee I picked up at the store. Let me say that I never pay any attention to the leaflets people try to hand me on the street. But since this one came to my attention in such an unusual way, I'm curious to know more about 'receiving Christ,' as you call it" (Mrs. B.R. —MS).*

Do you see what happened here? Some faithful witness, likely a woman, had carefully lifted the plastic lid from a coffee can in the supermarket and put a small tract on top of the can before replacing the lid. And then our lady came along and bought that can of coffee. Inasmuch as the gospel reached her in such an unusual way, she was inclined to attach more significance to it. Now that is powerful witnessing.

What this witness did with a can of coffee, you could do with a carton of light bulbs, a dozen eggs or any one of a hundred items in a market. I received a letter from a lady who found a tract in a box of L'Oreal "preference" hair color. Here she was writing to thank me, when I hadn't done anything but write the tract. She couldn't thank the witness, so she thanked me . . . for bringing her to Christ!

### MINI-TRACTS ARE IN TODAY

Tracts shouldn't be long today. The shorter the better, because of our "hit and run" pace of living. Then—if they reach a person in an unusual way, they are powerful. This is why I felt led of the Lord to produce our mini-tracts. My favorite is "TRY IT, YOU'LL LIKE IT!"

It's so small, it can fit in the palm of my hand. Another favorite is "IS THIS THE BEGINNING OF THE END?" which features the universal product code now appearing on nearly every item in the stores. I



## WOMEN (From page 19)

pass thousands of mini-tracts without anyone ever seeing me do it.

Let's say you're trying on a coat. This tract is in your hand. As you slip your hand into the pocket, you let the tract fall. Then your hand comes out—empty! You've been a faithful witness. Or, say you're looking at purses. You know how easy it is to open one and feel inside. Well—do the same, again. No one ever suspects what you're doing. Yet when some lady buys that purse or coat and takes it home, she'll be struck by the unusual way God has gotten in touch with her!

## WHY BOTHER?

The obvious reason, of course, is the Lord has commanded us to witness. Surely, in the heart of every born-again woman there is a yearning to obey this command. You can do it. It's easy when you know how and have the right tools. What's more, it is something you can do with the Lord.

Witnessing with Jesus is a lot more exciting than witnessing for Him. You will find yourself laughing with Him as He shows you unusual places to conceal your tracts. Don't feel you're doing this solely for those who find your tracts. It's for you as well. As you pray for the tracts and talk to Jesus as you leave them, you'll find it warms your heart and keeps your mind on Him. The discipline of doing this, makes you more Christ-centered.

This month our special features my book, **WITNESSING MADE EASY**. If you are one who has felt witnessing and soul-winning were the same thing, you're in for a pleasant surprise. Beyond that, this book will show you how to operate as a "secret agent" for Jesus. Did you know some of the best government agents are women?

## PROVOKING MEN TO ACTION

It is not beyond the Lord to use women to shame men into action (Hebrews 10:24). If He would use

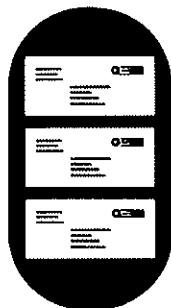
the Gentiles to provoke the Jews to jealousy, He won't hesitate to use His women to provoke His men to action (Romans 11:11,14). So ladies, you have a lot going for you. Not only do you have the edge when it comes to public opinion; not only can you provoke men to active witnessing; but you can keep your heart on fire for Jesus.

You will challenge men. The Spirit will see to that, especially those who claim to be spiritual. When they see you in action and hear your testimony, believe me a lot of them are going to say to themselves . . . "No woman is going to make me look bad!"

Then you can sit back and chuckle aware that God has used you. So while women may not have all the liberty they want in church, they may well be . . .

## BETTER WITNESSES THAN MEN!

*Reprinted by permission of the author, C.S. Lovett. Dr. Lovett is president of Personal Christianity located in Baldwin Park, California.*



## OUR READERS COMMENT

### PASTOR PROUD TO BE CONTACT READER

*I want to commend your staff for the job you are doing for Free Will Baptists. Our denominational publication, CONTACT, is very attractive and one that we should all be proud of.*

*I also want to commend Wallace Hayes for his fine article in the July issue. His article "How to Help Your Pastor" will help congregations have a better outlook on the pastoral ministry.*

*I'm proud to be a part of the CONTACT family!*

*Rev. Bobby Parker, Pastor  
First Free Will Baptist Church  
Jesup, Georgia*

### HITS NAIL ON HEAD

*The article in June CONTACT titled "NO SALE" hit the nail on the head concerning many people's problems in church work. It is long overdue that someone took a firm stand on the simple biblical teaching of tithing.*

*I have yet to see a truly strong, spiritual Christian who does not practice tithing. Furthermore, I do not ever expect to, since they are totally inseparable. May God bless this article and use it to his glory.*

*We thoroughly enjoy every issue of CONTACT. I rate it at the top of all periodicals I receive.*

*Rev. Kenneth W. Kirby, Pastor  
Victory Free Will Baptist Church  
McMinnville, Tennessee*

### MOST HELPFUL ISSUE

*The July issue of CONTACT is the most helpful issue in a long time. Pastors ought to be happy with it since it contains so many interesting articles from their standpoint.*

*Thank you for it.*

*Rev. George C. Lee, Pastor  
Victory Free Will Baptist Church  
Goldsboro, North Carolina*

## COMPLIMENTS FRONT COVER

*I thought the front cover of the May issue with the phrase "Pulling Together to Carry Out the Great Commission" was a good means of introducing a reader to turn to its other pages containing its contents and learn about what Free Will Baptists are doing.*

*May the work of Free Will Baptists continue to be harmonizing as we unite our efforts to fulfill the great commission for the gospel of Christ's sake.*

*Arnold Woodlief  
Marianna, Florida*

**Don't Miss  
"If I Fail  
To Forgive"  
(page 13)**



# Your Church Library — Is It Overdue?

By Jean Rasmussen

**P**erhaps you hadn't thought about it this way, but it's people, not books, that make libraries—people with definite duties, people with time, people with needs that books can meet.

Books themselves are secondary, and that's one reason why a good church library refuses to be treated like a second cousin.

Unlike many church projects, the library is an ongoing endeavor and should be centered around definite goals. If not, it will mushroom and fade leaving frustrated church members whose time and money could have been put to better use.

That's why preliminary prayer and planning are so important, and why a questionnaire is probably the greatest help in arriving at a decision to the question: does your church need a library?

After a library committee has been formed and each member has given the matter prayerful consideration, a questionnaire, similar to this, which is designed for the committee, should be distributed among the church members.

- |   | YES   | NO    |
|---|-------|-------|
| 1. Is there sufficient space for a constantly expanding church library?               | _____ | _____ |
| 2. Does the church have leadership with the ability and training to head up the work? | _____ | _____ |

- |  |       |       |
|--|-------|-------|
| 3. Are there enough willing members to serve on the staff?                               | _____ | _____ |
| 4. Would there be a long-range purpose for the library?                                  | _____ | _____ |
| 5. Would the use of a library justify the amount of time spent on it?                    | _____ | _____ |
| 6. Would the library be included in the church budget? If not, how would it be financed? | _____ | _____ |
| 7. Would the library contain both religious and secular material?                        | _____ | _____ |
| 8. If secular material is included, would a censoring committee be appointed?            | _____ | _____ |
| 9. Would more books be used if they were divided among the Sunday school classrooms?     | _____ | _____ |
| 10. Would the library be limited to the use of church members only?                      | _____ | _____ |

Although most of the questions don't need explanation, clarification of a few might be helpful.

For instance, a long-range plan for the library could include audiovisual materials which would convert the library into a resource center with its greater demands.

Since AV equipment is more technical and expensive, the questions regarding its use should be established in the library policies.

Remember that most adults have access to public libraries, and children have both those and school libraries. The church library, then must accept the role as supplement

or provide church-centered materials only.

The church library should never become a depository for castoff reading materials of its members.

The type and purpose of the books would largely determine if they could be used more effectively in the Sunday school classrooms. The teacher might want to use some for reference, but care should be taken not to use class time for library duties.

The work load is also a prime consideration. Most people in a church are not opposed to a library, but on the other hand, they don't want to be actively involved.

That puts the burden upon a few people. Often the duties are assumed by new members who feel obligated to help, but are not really interested.

All churches should have some Bible study books which are available for members to help in their Christian growth. How each individual church handles that need is a matter of its prerogative.

If a library in your church, though, is in question, it all boils down to two facts: either your projected program is oversize and not really needed, or a library in your church, is really needed and overdue. ▲

*ABOUT THE WRITER: Jean Rasmussen is a free-lance writer who resides in Wenonah, New Jersey.*

# A PREACHER AT THREESCORE AND TEN

By Rashie Kennedy, Sr.

**V**ery few churches will hire a young or old pastor.

The young preacher is too young and the old preacher is too old. The trouble is not with the young or old preacher but with the church. The church is too sophisticated for the young preacher or too cold-hearted for the old preacher.

During the prime years—40 to 60 years old, with 20 years experience—a pastor is at his best. If he is ever going to be successful in building a strong spiritual, missionary church he must do it now.

To tell the truth there are so many ministerial casualties the first 20 years among young preachers that it leaves the number much depleted who ever get 20 years experience.

The church which hires a 40-year-old minister better hire his wife to help him in the church.

The church which calls a 40-year-old minister should also seriously consider hiring a young minister to assist the pastor. This would help train young ministers during their treacherous first 20 years.

## IS 60 TOO OLD?

When a preacher has weathered the storms of the first 20 years and has endured the hardships and labor of the prime 40 to 60 years, is it really true that he is too old. No! No! No!

Now he has 40 years experience. He is ready to take that mountain for God. He not only has more experience, but more Bible knowledge and knowledge of people and more spiritual power to serve God and the church.

## WHERE TO BEYOND 60?

The next 20 years, if God spares him could very well be the pastor's most fruitful years. Assuming that he is able and desires to serve during his 60-80 age span, the senior pastor could:

- 1—Pastor one of our larger churches.
- 2—Lead and establish new churches.
- 3—Serve as an assistant to some other more active pastor in one of our larger churches.

If a church can afford them, teaming an older minister with a younger minister could lead the church into successes not remotely possible with only one man.

## A CLOSER LOOK

Some senior pastors could establish new churches. They would need the prayer and backing of mission boards. This should be no problem unless the mission boards are made up of young pastors who think that older pastors cannot be used anymore.

Serve as an assistant? Yes, I know from experience that an older—60 and up—pastor can serve under one who is a decade or more his junior.

Pastor Frank Davenport of Faith Free Will Baptist Church, Goldsboro, North Carolina, hired me six years ago at age 64. We have had a good relationship. I have no problem working as his assistant. God has blessed our work together.

There are many more 60 plus pastors who could and many of them who want to continue to be active. Why don't more of our prime-time pastors and their churches employ older preachers?

It depends on the pastor mostly. Is he fearful? Is he jealous? Some other problem?

I appeal to our pastors, churches and mission boards. Jesus said, "The harvest truly is plenteous, but the labourers are few, Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

We have a tried and tested spiritual work force among us which we cannot allow to be ignored or shelved. ▲

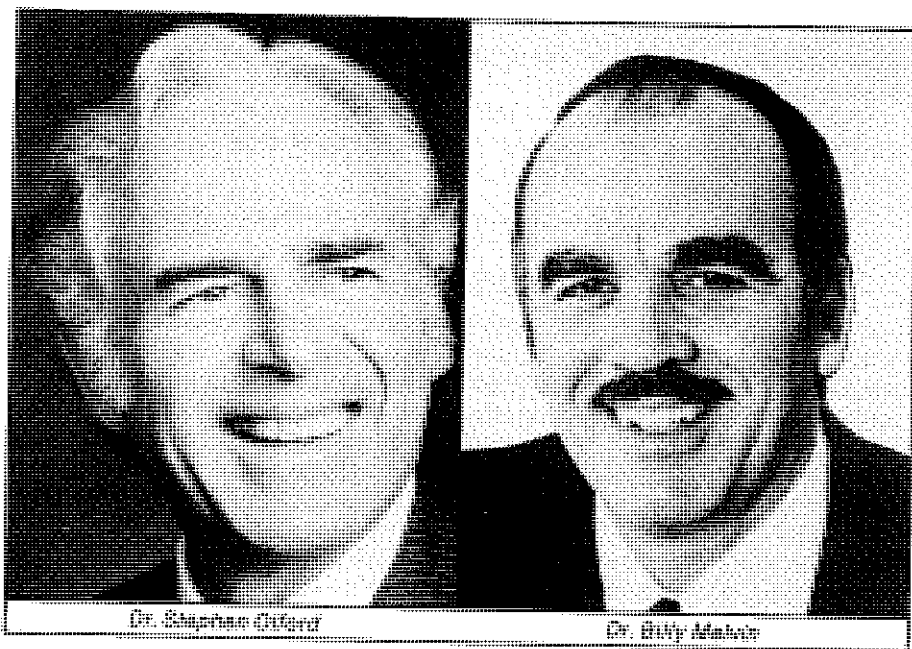
*ABOUT THE WRITER: Rashie Kennedy, Sr., is the 70-year-old senior pastor at Faith Free Will Baptist Church, Goldsboro, North Carolina. He works well complementing the ministry of Pastor Frank Davenport.*





FREE WILL BAPTIST

## newsfront



Dr. Stephen Olford

Dr. Billy Melvin

### OLFORD, MELVIN TO LEAD MISSOURI RETREAT

NIANGUA, MO—Dr. Stephen Olford, NAE's Minister-at-large and Director of Encounter Ministries, will speak five times on "Revival for Our Time" during the September 22-24 Pastor/Layman Retreat at the Free Will Baptist Youth Camp in Niangua.

Olford shares pulpit duties with National Association of Evangelicals' Executive Director, Dr. Billy Melvin, who will conduct three "Studies in Ephesians."

The three-day conference is sponsored by the Missouri Board of Christian Education and is expected to attract participants from surrounding states as well as Missouri Free Will Baptists.

Dr. Olford is widely noted for strong expository preaching. Billy Melvin led the Free Will Baptist denomination from 1959-1967 as Executive Secretary. Both men are respected internationally by the Christian community.

### KENTUCKY GEARS TO HOST 1981 CONVENTION

LOUISVILLE, KY—Delegates to the Kentucky State Association voted to underwrite travel expenses for the Kentucky Steering Committee who will work in conjunction with national officials to plan the 1981 National Convention slated for Louisville next July. Ed Hutchinson, pastor of Racoon Free Will Baptist Church, Greenup, Kentucky, chairs the state committee.

Clerk Lewis Dotson reported 197 registered for Kentucky's 41st annual session which met June 20-21 at First Free Will Baptist Church, Louisville.

Delegates endorsed a \$60,000 1981-budget for Bethel Bible Institute. Eighty "Friends of Bethel" met for a fund-raising breakfast which resulted in \$1,000 cash gifts and \$270 in monthly pledges.

The state executive and credentials committees were instructed to investigate a Floyd County Conference grievance against the Blue Grass Conference concerning procedures followed in organizing the Watergap Free Will Baptist Church near Prestonsburg and its reception into the Blue Grass Conference. A special called session of the Kentucky State Association was to meet at Tom's Creek Free Will Baptist Church, Nippa, in three months and hear the committees' report.

Two messages highlighted the worship services. Friday night's sermon was preached by Pastor Don Lee of Pikeville Free Will Baptist Church, Pikeville. The Saturday morning sermon was delivered by Nashville-based Evangelist Homer Willis who formerly pastored in Kentucky.

State Moderator J.D. O'Donnell was reelected with Louisville Pastor Lincoln Varney as his assistant.

## WNAC National Retreat

- Theme — "The Thinking Woman" • Two Sessions
- Dates — September 23-25 (1st session) • September 25-27 (2nd session)
- Place — Pigeon Forge, Tennessee

## newsfront

(continued)

### 48 WALK FOR \$17,000 FWBBC GIFT

CANTON, NC—Pastor Larry Hughes said 48 members of Canton Free Will Baptist Church raised \$17,232.80 for Free Will Baptist Bible College's Development Campaign, surpassing their goal of \$15,000 set for the church's annual walk-a-thon and College Day, June 14 and 15.

A major factor in the amount raised was a matching gift program sponsored by Champion International Paper Company of Canton. Of the 26 members of the church who work for Champion, 25 signed matching gift applications, ranging from \$50 to \$1,000, for a total of \$6,778 that the company will match.

Champion is one of nearly 800 companies in the United States that match gifts their employees make to colleges. (A list of matching gift companies is available from the college.)

Ronald Creech, director of development for the college, cited two factors that he feels were important to the success of the church's effort. "Brother Hughes really had the walk-a-thon and College Day organized," he said, "with applications already on hand for those whose gifts would be matched by Champion."

"He also commended the enthusiasm of the people in the church, which accelerated even after seven years of holding the annual event."

The funds will be added to other receipts in the college's drive to underwrite a \$400,000 renovation of Memorial Auditorium.

### ELZO BEVAN HONORED FOR 12 YEARS' LEADERSHIP

WOODBIDGE, VA—More than 215 members of Bethel Free Will Baptist Church, Woodbridge, signed a five-paragraph petition on July 2 as a permanent reminder of their "constant admiration and gratitude toward the Reverend Elzo M. Bevan for the magnificent work". he accomplished in his 12-year pastorate at the church.

The *Potomac News* gave five columns in its July 8 edition to spotlight Bevan and his ministry. The news story quoted members' tributes, "At least eight preachers have emerged from Bethel; three of them are Bevan's sons."

The tribute continued, "We started with nothing, and now we're worth half a million dollars with a

membership that grew from 36 to 250."

In his 12 years at Bethel Church, Bevan moved the congregation from rented facilities to their own property where they now have two fully-equipped sanctuaries, a double parking lot and a parsonage.

Bevan is leaving Bethel to pastor a church in Maryland. "Only his irrefutable explanation that he has been called by God to another church has made us . . . accept his decision," confirmed another member.

Rev. Elzo Bevan, son of a Free Will Baptist minister, has been preaching 27 years. The Alabama-born preacher said, "I'm a Free Will Baptist by choice."

### LIGHTNING STRIKES CHURCH AFTER PRAYER MEETING

NASHVILLE, TN—Lightning struck Trinity Free Will Baptist Church, Nashville, 30 minutes after the Wednesday evening prayer meeting dismissed causing an estimated \$25,000 damage, according to the pastor, Dr. Roger C. Reeds.

"I had just gotten home from prayer meeting when the fire department called and reported that the church was on fire," said Reeds. "The lightning had hit at 9:15 p.m."

According to a Nashville fireman, if the July 2 blaze had gone unde-

tected another three to five minutes, the entire church would have been lost. As events developed, just as the fire reached the main sanctuary, firemen doused it resulting in water damage to floors, sanctuary furniture and two downstairs classrooms.

The second story annex bore the brunt of smoke and fire defacement in its rafter and ceiling area. Dr. Reeds said the structure was fully insured. He estimated a 4-6 week repair period.

### CALIFORNIA ELECTS LAYMAN NEW EXECUTIVE SECRETARY

BAKERSFIELD, CA—More than 500 delegates and visitors filled First Free Will Baptist Church, Bakersfield, June 12-14 to elect a San Francisco layman as Executive Secretary. Paul Kennedy, deacon in Sherwood Forest Free Will Baptist Church, El Sobrante, succeeds outgoing Executive Secretary Wade Jernigan.

Jernigan completed his two-year term as California Executive Secretary and announced to the state General Board that he would not be available for another term. Mr. Kennedy assumed promotional duties for the state work and serves as

editor of the *VOICE*, monthly publication funded by the California churches.

California Christian College won delegate approval for a \$210,000 budget for 1980-81.

Veteran San Diego Pastor Edward F. (Butch) Johns was elected moderator replacing Paul Kennedy.

Four speakers developed the conference theme "New Testament Growth Principles". Preachers included California pastors Claude Hames, Sam Hensley and Richard Kennedy in addition to National Association Executive Secretary Melvin Worthington.

MAGAZINES HAVE A MINISTRY . . .



for this  
Magazine



## FIRST FREE WILL BAPTIST CHURCH CELEBRATES BICENTENNIAL

NEW DURHAM, NH—The First Free Will Baptist Church, established at New Durham, New Hampshire by Benjamin Randall on June 30, 1780, scheduled bicentennial activities during the summer months, according to Pastor Horatio J. Chase. This church became the "Mother Church" of the Free Will Baptist denomination in the North.

Dr. Robert W. Williams of Concord was guest speaker on the bicentenary Sunday (June 29) and spoke on the theme "Faith of Our Fathers."

The descendants of Benjamin Randall were honored guests. All persons present were recognized. Their names were recorded and placed in the archives of the church and of the Baptist Historical Society.

On Sunday, August 3, Dr. Duane Squires, Historian, of New London delivered a major address "The Life and Times of Benjamin Randall." At the conclusion of Dr. Squires' address, there was a pilgrimage to the grave site of Benjamin Randall.

On Sunday, September 14, representatives of the churches of the South Eastern Association and the Central Baptist Association will meet in the sanctuary on New Durham Ridge.

Dr. Raymond J. Bean will deliver an historical address on the subject, "Randall the Pioneer." The combined choirs of the Bow Lake Free Will Baptist Church and the Third Free Will Baptist will present a choral anthem.

# Light on Life's Questions . . .

By Wade Jernigan

**QUESTION:** *What is the most significant thought embedded in Christ's statement "As the days of Noah were, so shall also the coming of the Son of man be" (Matthew 24:37)?*

**ANSWER:** An evangelist might point to Genesis 6:8 and cry that Noah found grace in the eyes of the Lord, though there was great wickedness. A pastor might call attention to the sons of God marrying the daughters of men (Genesis 6:8), thus creating an unequal yoke which resulted in incredible evil. Those inclined to prophesy might point to the antediluvians' lack of knowledge and parallel a similar condition when Christ comes. Their main thought would be suddenness of His coming.

But in the light of the fact that Christ concludes His thoughts on Noah with Matthew 24:40-41 and speaks of taking and leaving people at the Second Coming, a more significant thought arises. But first a question to clearly focus the matter. How many people were saved after Noah and his family entered the ark? The obvious answer is none. A parallel can be drawn between this statement and Matthew 25:20, "and they that were ready went in with Him . . . and the door was shut." When once God shut the door in Noah's day not one other person was saved. That's how it will be in the last day when God finally shuts the door of salvation. No one else can be saved.

Hebrews 9:28 is the capstone to this position. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

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

## DIRECTORY UPDATE

### ARKANSAS

Oris Doggett to Antioch Church, Warren  
Steven Hale to Hatfield Church, Hatfield

Gene Jackson to Trinity Church, Hamburg, from First Church, Bristow, OK

### OKLAHOMA

Ben Bush to McCurtain Church, McCurtain, from Modesto Church, Modesto, CA  
Leroy Welch to Locust Grove Church, Locust Grove

### SOUTH CAROLINA

Kenneth Upright to Bay Branch Church, Timmonsville

### TENNESSEE

Doug Thorpe to Laverne Church, Laverne

### OTHER PERSONNEL:

Tim Jones to Lawnwood Church, Tulsa, OK as director of youth and music  
Bob Thompson to Cavanaugh Church, Ft. Smith, AR as associate pastor from First Church, Wichita, KS as pastor





## Currently . . .

Pastor **Gilbert Pixley** of **Central FWB Church, Lavacca, AR**, has expressed more than passing interest in Free Will Baptist history. During one of his trips to the New Hampshire area, Brother Pixley gathered information which he has published in an 86-page booklet titled "A Bicentennial Tribute to Benjamin Randall." Those interested may contact the author of 2705 Alma Boulevard, Van Buren, AR 72956.

Revival in the **Sutton FWB Church, Pocahontas, AR**, resulted in 27 conversions all of whom united with the church. Pastor **Richard Bowers** says only two of the 27 who were saved and baptized were under the age of 20. Included in the conversion experiences are two men, ages 79 and 78. Attendance climbed over the 200 mark during the revival push.

**First FWB Church, Farmington, MO**, begins the **Christian Workers Bible Institute** this fall. According to Pastor **Jim McAllister**, the program is designed to help "educate and train pastors, evangelists, Christian school workers and Christian teachers." Courses are available on either collegiate or high school levels.

**Fellowship FWB Church, Kingsport, TN**, has their eye on world-wide missions. When their church year ended June 30, members had contributed over \$18,000 to missions according to Pastor **Winston Sweeney**.

Thirteen were baptized as a revival meeting closed at **First FWB Church, West**

Thirteen were baptized as a revival meeting closed at **First FWB Church, West Helena, AR**. Pastor **Clate Briggs, Jr.**, says the five-day revival meeting was preached by Boyce Williams of Cave City, AR. The church broke its attendance record of 60 when 69 shared in worship activities.

In spite of cold rain and high wind, Pastor **Gary Terrell** of **First FWB Church, Billings, MT**, baptized three people in Lake Elmo on June 1. The group reported six conversions during the month of June.

**First FWB Church, West Helena, AR**, moved into a new sanctuary on June 15. The 60' x 32' structure includes a church office, small library, a baptistry, pastor's study and

fellowship hall. Plans are underway to construct eight classrooms from the old sanctuary this fall. The church's new sanctuary is a result of a three-year project during which time the entire building process was paid for in cash. **Clate Briggs, Jr.**, pastors.

June 29 was Children's Home Day at **Cofer's Chapel FWB Church, Nashville, TN**. All undesignated offerings were allocated to furnish two newly remodeled bedrooms in a cottage at the Free Will Baptist Home for Children, Greeneville, TN. The Cofer's Chapel goal for June 29 was to raise \$15,000. The congregation received \$17,043.70. **Gene Waddell** pastors.

Here's the kind of conversion story that you won't hear except on rare occasions. It seems that Pastor **Glenn Murray** of **First FWB Church, Batesville, AR**, was serving as Chaplain of the Week at a local nursing home. During that time Pastor Murray witnessed the conversion of a 100-year old and an 84-year old man.

**First FWB Church, Ada, OK**, voted to build a 500-seat auditorium. Pastor **David Sutton** and members had been praying that the City Council Planning Commission would rezone their church property thereby making the new construction possible. Previous attempts at rezoning had failed. But after much prayer Brother Sutton said, "The Lord opened the door. All we had to do was just walk through."

Any Master's Men organization looking for a worth-while project might take note of the action by the Master's Men chapter at **Fairview FWB Church, Leeds, AL**. The congregation came in contact with a young Haitian native who wanted to attend FWBBC one year in order to return to his homeland better prepared to be a spiritual leader. The congregation responded with a \$450 offering. The Master's Men chapter then agreed to tackle the project of sending **Liudeldiew Raymond** to FWBBC, a cost of approximately \$3,500. **Donnie Hussey** pastors this very thoughtful congregation.

Here's another Master's Men story. According to Pastor **Dan O'Donnell**, Master's Men chapter at **First FWB Church, Tucson, AZ**, scheduled as their guest speaker during a June breakfast, **General George M. Jones**, who is retired from the United States Army. General Jones is a highly decorated veteran with 33 years in military service. He was commander of the famous 503rd Parachute Regiment that saw extended action in World War II.

During the first half year of 1980, Pastor **Gordon Sebastian** of **Peace FWB Church, Wilson, NC**, reports twice as many baptisms as during the entire year of 1979. The congregation averages more than 650 per Sunday.

The **Sherwood Forest FWB Church, El Sobrante, CA**, has launched the **Sherwood Bible Institute**. The Bible institute is a four-year institution approved by the state of California to grant degrees according to Pastor **Milburn Wilson**. The institute offers programs ranging from individualized one-year studies for laymen to a four-year BS degree or pre-seminary program.

**Norwood Gibson**, Promotional Secretary for the South Carolina State Association, resigned his pastorate at **Bible FWB Church, Florence, SC**, in June to assume Promotional Secretary duties full-time. Brother Gibson was elected to the promotional office in February of '79 and mandated to develop the office into a full-time position.

The South Carolina Conference Home Mission Board honored Rev. **Julius Vause** for 20 years of service on the Home Missions Board. Board Chairman **Robert Edwards** presented a plaque to Brother Vause in behalf of the board members. Brother Vause has pastored more than 30 years including five years as superintendent at the Free Will Baptist Children's Home.

**Sand Hill FWB Church, Coward, SC**, began a Christian Academy this August. Pastor **Lamar Smith** said the **Sand Hill Academy** opened with a day care and nursery school under the supervision of Mrs. Lamar Smith. ▲

## HISTORY CORNER

Thanks to the efforts of Mr. Eddie Peterson of Chipley, Florida, the National Historical Collection has a nearly complete set of minutes for the West Florida Liberty Association, from 1910-1969.

This is one of the finest sets the collection has received. Mr. Peterson, clerk of the West Florida Liberty Association, responded to calls from the Historical Commission to help in getting minutes.

Also, thanks to Clerk Thora Grider of Greenfield, Missouri, who brought the set of minutes for Missouri's Central Western Association up to date by sending issues 1971-1979.



## Part IX

By Leroy Forlines

## CHRISTIAN DOCTRINE

**T**he series to this point has focused on the pastor's attitude, concern and authority in his relationship to the people in the church. We now turn to the people's attitude and response to the pastor.

The major passage that deals with this matter is I Thessalonians 5:12-13a: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. And to esteem them very highly in love for their work's sake."

While including other leaders, "Them which labour among you, and are over you" (verse 12), particularly refers to the pastor. The people were "to know them" (verse 12) and "to esteem them very highly in love" (verse 13).

The word translated "know" is the Greek *oida*. Greek authorities are in basic agreement that in this instance *oida* means "to appreciate" or "to respect" (See *Word Meanings in the New Testament*, Vol. 5 by Ralph Earle).

This appreciation leads the people "to esteem them very highly in love" meaning that members should exhibit high esteem and deep love for their pastor.

When the people appreciate, respect, have a deep love for and hold the pastor in very high esteem, certain things follow. The people follow his leadership and adequately provide his financial or material needs within the framework of their ability to do so.

### RESPECT: DESERVED AND EARNED

The proper attitude of the people toward the pastor must be deserved. Of course, a measure of respect should be shown to any pastor by virtue of the office he holds. The pastor should be addressed by some appropriate title such as brother, pastor or preacher. A certain respect comes with the position or office whether the pastor be

young or old. While people are not to blindly follow the pastor regardless of what he says or does, they should be favorably disposed toward following his leadership and afford him the benefit of the doubt.

Paul cautions against carelessly listening to accusations against a pastor. "Against an elder receive not an accusation, but before two or three witnesses" (I Timothy 5:19).

This recognizes the principles established in the Mosaic Law, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deuteronomy 19:15).

This should put us on guard against starting rumors about pastors. If there is a problem it should be dealt with, but proper procedure should be followed.

The respect mentioned above is owed to the office. However, effective leadership requires more

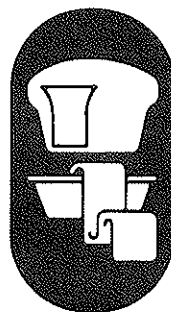
respect. This additional respect must be earned.

It is important to observe that the respect, appreciation and esteem of I Thessalonians 5:12-13 were to "them that labour among you" and "for their work's sake." The pastor's devotion to his work must be taken into account.

The pastor receives appreciation, respect and esteem from the people as he cultivates the image of an elder. Elder is used more than any other New Testament term to describe the pastor. The word points to the dignity of the office. This means that the pastor should conduct himself so as to gain the respect of the people.

### RELATIONSHIPS: VERTICAL AND HORIZONTAL

Experience and scripture tell us that a person cannot be a successful leader unless he is respected by



# The Pastor and His People

## DOCTRINE (From page 27)

those who would follow him. It would be helpful at this point to discuss the meaning of horizontal and vertical relationships.

Vertical relationship emphasizes looking up to and respecting another. Horizontal relationship emphasizes accessibility and what one has in common with another.

The pastor must cultivate both vertical and horizontal relationships with his people. He needs the vertical so his people will respect him. He needs the horizontal so his

people will feel he is approachable when they need him.

If his relationship is too strong on the vertical side, members will view him as unapproachable. If his relationship is too strong on the horizontal side, members will conclude that while he is approachable, he does not have much to offer.

Tension exists between the vertical and the horizontal, but both must be maintained. There can be no stable and effective leadership without the vertical relationship. There can be no real ministry to the needs of the people without the approachable horizontal relationship.

Certain factors contribute to a healthy vertical relationship. One is addressing the pastor as brother, pastor or preacher. Addressing the pastor by his first name without the use of a title represents a lower level of respect.

When one considers the serious needs of the people and the serious responsibilities of the pastor, it should be obvious that the pastor needs the highest level of respect.

## HOW TO MAKE IT WORK

The vertical relationship is enhanced by a pastor's conservative dress when he is performing pastoral duties including pastoral visits. Since a pastor is on duty officially or unofficially most of the time, he will gain more respect if he wears a coat and tie unless the nature of the occasion calls for a different kind of dress.

I highly recommend that pastors read the book *Dress for Success* by John Molloy. It was written for business men, but most of what he says is appropriate for the pastor. The price of clothing suggested would be out of the pastor's range, but the color combinations can be observed with less expensive clothes and still accomplish the purpose.

The high calling of a pastor means that pastors should not be exceeded in dignity by any other group of men who are operating within the framework of their culture. This matter of dress may not be absolutely necessary for success as a pastor, but pastoral success will definitely be enhanced by it.

While the pastor needs good fellowship with his people, a buddy-buddy or "palsy-walsy" approach is detrimental to developing the respect he needs. This does not prohibit him entering into social or recreational relationships with his people, but it does mean that even in these relationships the vertical relationship must never be erased.

Respect for the pastor increases when he knows what he is talking about. This does not mean he should come across as a know-it-all. But it does mean that he is prepared and speaks and acts with poise and confidence. We read of Stephen, "And they were not able to resist the wisdom . . . by which he spake" (Acts 6:10).

People respect the pastor when he is a man of high character and deep convictions. It is important for the pastor to guard not only his character, but also his reputation. He must be concerned about what other people think and say about what he does. He must be concerned about the way things appear.

The pastor must cultivate a horizontal relationship which makes people feel free to bring him their problems. This can be done by a spirit of friendliness, by communicating his love and concern from the pulpit and in other contacts. When the pastor proves by actual experience that he cares, those who know will communicate this to others.

The pastor's image as elder will be enhanced by a long pastorate. No pastor can fully gain the appreciation, respect and esteem of people if he changes pastorates frequently. Respect for a person is a growing experience.

A short-term pastor cannot expect to reach his full leadership role until the people have a developing respect and believe that he is going to be with them for a while. It is then that he can have his most effective ministry.

When these things become true of a pastor, it is then the people's responsibility to appreciate and respect him and to hold him in every high esteem and to have a deep love for him.▲

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OUR WOMEN SPEAK



# Equality Is NOT A Dirty Word!

By Tina Teacher

**E**qual rights! Equal pay for equal work! Equality, Equality, EQUALITY!

We hear the cries every day. Those cries are now coming from teachers in Free Will Baptist Christian day schools regarding equal pay for women. That may surprise some people. Nevertheless, it is a very real problem.

We acknowledge that Free Will Baptist women are *not* supporters of the ERA movement (The Equal Pay Law was passed in 1963; it is not a new idea with ERA.).

At the same time it is disturbing when a woman does the same job a man does, but the man draws higher salary simply because he is male. Do qualifications, years of experience and job efficiency only count when the teacher is a man?

Many Christian schools established their "pay according to need" salary policy years ago in a noble effort to get started. It was quite understandable that churches beginning schools had limited funds available for teacher salaries.

Most administrators and teachers agreed that under the "need policy" a married man should receive more money than a single woman or a married woman whose husband supported her. Has the time come to take a new look at an old tradition?

Today's economy forces most wives to work outside the home. Married men on the faculty of a school—almost any school—may no longer be the sole family supporters. Is it fair, then, that the woman who has to help her family financially be discriminated against because of her sex?

And what about the single teacher—whether male or female—with but one salary to meet financial obligations? A single woman is just as much head of her household as a married man is the head of his. She must pay bills out of her one and only salary, while a married man can be helped by his wife's salary.

One question always surfaces in a discussion of this type, "Is it biblical to pay a married man more money because he is the head of a family?" The answer is not always clear since the man is held responsible to support his family. But again, a single person or married woman has responsibilities too.

The Bible says a laborer is worthy of his hire (See Luke 10:7). The word "laborer" does not distinguish between male or female, married or single. Is a woman not as worthy of her "hire" as a married man?

Serving the Lord in a teaching ministry requires a certain amount of sacrifice. Christian day school teachers rarely complain that they do not have equipment public school teachers have or that facilities are less than ideal. It is in these areas, along with salaries, that sac-

rifices are made.

Even though Christian teachers exhibit willingness to live with the inconvenient, there should also be willingness by Christian school administrators to pay teachers fairly and equitably.

Salary amount is not the issue: it is the fact that by and large Christian schools pay men more for their labor than they pay women for the same labor.

No one argues the fact that Christian schools lack men on the faculty. Perhaps low salary is part of the reason. But is the answer really found in offering men a larger salary than that which is paid to women?

Not many men want their wives to work under the same conditions their female co-workers have. Most men want their wives to be paid for doing a job, with no penalties imposed because she is a woman.

Free Will Baptist schools need dedicated, qualified, experienced teachers. Teachers in Christian schools want to stay there, but will they or rather *can* they, unless changes are made?

Pastor, principal, school board member—hiring and keeping skilled teachers guarantees a strong school. A change in pay tradition today could mean a better Christian education for your child tomorrow. ▲

*ABOUT THE WRITER: Tina Teacher is a Free Will Baptist lady who teaches in a Free Will Baptist day school.*





## NEWS OF THE RELIGIOUS COMMUNITY

### CHURCH MEMBERSHIP HOLDS STEADY IN NORTH AMERICA

NEW YORK (EP)—Membership losses in many Protestant churches have stayed under one percent, while evangelical churches gained enough new members to keep total church membership in the United States relatively stable, according to the latest Yearbook of American and Canadian Churches. The yearbook is published annually for the National Council of Churches by Abingdon Press in Nashville, Tennessee. The statistics, reported by the denominations themselves, reflect membership and financial giving levels from the end of 1978.

Total American church membership increased 0.7 percent in 1978 to 133,748,776, a rate of growth which just about parallels the 0.8 percent rise in the U.S. population. Recent Gallup polls say that roughly two of every three Americans claim a church affiliation.

The yearbook also reports that total per capita financial giving among all church members outpaced the nine percent inflation rate for the year. An average member of the 42 denominations furnishing statistics in 1978 gave \$176.37 that year, compared to \$159.33 average sum for the 45 denominations reporting in 1977. Measured in 1967 dollars, the increase was from \$87.43 to \$90.31, or three percent.

### BIBLE SOCIETY REPORTS A MODEST 1979 DECLINE

NEW YORK (EP)—Scripture distribution in the United States by the American Bible Society (ABS) declined by 18.6 million in 1979, to a total of 108.8 million complete Bibles, New Testaments, Scripture Portions, and Scriptures Selections. Despite the drop, the Society noted that the total represented nearly one Scripture for every two persons in the nation.

The ABS distribution figure represents 22 percent of the worldwide Scripture distribution program of the United Bible Societies. The world total for 1979 was nearly 495 million, a slight decrease from the 1978 figure of 500 million.

### BIBLE CALLED 'ADULT' BOOK

WHITEVILLE, NC (EP)—Children whose library cards are restricted because their parents don't want them bringing home "adult" books will no longer be permitted to check out the Bible from the Columbus County Library.

The Bible is included on the library's shelf of "adult" books—not because it is considered too racy, but because it is felt to be too difficult for children to read easily, librarian Amanda Bible said.

"We didn't change the classification of the Bible," Miss Bible said. "The trustees simply voted to begin a restriction policy which those who were against adult books had demanded."

The policy was adopted after one resident of this rural county of 50,000 people in the southeastern part of the state complained in April because her 12-year-old daughter had checked out the novel "Wifey" by Judy Blume.

### RELIGIOUS LIBERTY UNDER ATTACK LAW PROFESSOR SAYS

NASHVILLE, TN (EP)—Religious liberty is now under more sophisticated and organized attack than at any other time in America's history, a law professor told Southern Baptist educators attending a legal workshop here.

Shelton Hand, associate professor at the law school of Mississippi College, explained that "people who don't practice a Christian ethic are now using the First Amendment to 'pigeonhole' those who do." He cited such examples as groups which protest the display at Christmas of nativity scenes on public property. "Separation of church and state does not necessarily mean 'state without God,'" he countered.

### READER'S DIGEST IS CHIDED FOR PUBLISHING MORMON ADS

PASADENA, CA (EP)—Eight professors at the School of World Mission of Fuller Theological Seminary here have protested to Reader's Digest magazine about its accepting of advertising from the Church of Jesus Christ of Latterday Saints (Mormon). Since 1978, the Mormons have sponsored pamphlet inserts in the Digest. They have focused on such topics as family life, prophecy and genealogy, and have attempted to demonstrate that Mormon doctrine is consistent with the Bible.

Acknowledging that the Mormon ads are "a major source of revenue," the professors at the independent evangelical seminary told the Digest that "your advertising policy has usually not been influenced by the pursuit of the lucrative. You are known to hold higher values, as demonstrated by your rejection of tobacco and liquor advertising. We wince when we see that reputable Reader's Digest has been manipulated as an instrument for the proselytizing strategy of the LDS (Latterday Saints)." ▲



### The Secretary Speaks

Successful, prosperous and great are words used to describe men, churches and works. Seminars and conferences across the land focus on principles which will insure prosperity and greatness for anyone who follows them.

Daniel 6 relates the drama of Daniel in the lions' den. The curtain drops with, "So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian."

"Prospered" means to push forward or advance and includes success and thriving. Daniel was declared prosperous and successful from a Divine standpoint. We would be wise to learn the principles which contributed to his remarkable life.

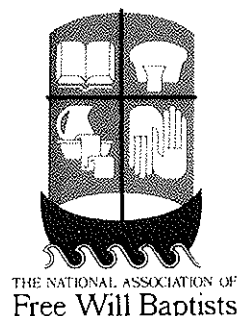
### DISCERN GOD'S WILL

The first principle was Daniel's discernment of the will of God for his life. He recognized that he lived in Babylon by the will of God not by chance. His ministry in the Babylonian court glowed with the conviction of this truth.

This was the secret to his steadfastness and stability. Daniel's spirit was free, and it was of little consequence to him where his body was.



# Principles for Prosperity



Those who are spiritually minded think nothing of local body captivity.

## DISPOSITION FOR GOD'S WORK

Daniel's disposition in the work of God magnified his ministry for a prolonged period in Babylon. He was preferred above other court leaders because of his excellent spirit (Daniel 6:3). Daniel was a man of divine genius, and when he spoke there was wisdom in his speech. He outshone all others.

The spirit which characterized Daniel was genial, tender, sympathetic, seeing something good in the worst of men. An excellent spirit raises men to supremacy and other men are glad when they are raised for they know the more wealth they have, the more the poor will have and the wiser they are, the better directed will be the whole nation.

## DISCREET IN WALK

Another pillar in Daniel's life was discreetness in his walk for God (Daniel 6:4-5). Those who would enjoy permanent prosperity must walk so as to be above reproach. Daniel's purpose and policy were tested at every point, yet no character blemish could be found because he was faithful.

The humblest, simplest man demonstrates his Christianity by industry, punctuality, faithfulness,

obedience, reliableness in all circumstances and his ability to bear the test of analysis and pressure.

## DISCIPLINED IN WORSHIP

Daniel was disciplined in his worship of God (Daniel 6:10). Because he was preferred above the other presidents and princes, they despised him. They plotted his death by flattering the king into establishing a decree that no one could worship any god but the god of Darius for 30 days. When Daniel heard the decree had been signed, he went to his home and prayed three times a day as he had been doing.

His response to the king's decree was prayer. This is what our response should be. Rather than fussing and feuding we should give ourselves to prayer.

Christianity is a divine gift and not under human decrees, royal patronage or imperial direction. It belongs to the internal man, therefore every man must be persuaded in his own mind.

Daniel, convinced of his duty, performed it. Persecution served as an occasion to prove once again the genuineness of his faith. His practice equaled his profession.

## DEPENDENCE ON GOD'S WORD

Dependence on the Word of God contributed to his prosperity (Daniel

6:23). Disobedience to the king's decree resulted in Daniel sleeping with the lions. The day following his den experience the king came looking for Daniel, visibly concerned about his welfare.

When the king learned that the lions had not hurt Daniel, he ordered him released. The king realized that Daniel had been protected by his God. Daniel believed God. The Word of God is our authority and anchor in all circumstances. Reliance upon the Word of God results in prosperity.

In all his actions Daniel displayed the wisdom of God. Those who lack wisdom are admonished to ask for it (James 1). Daniel's entire life pivoted on divine wisdom. Being a Christian does not give one the right to act foolishly. ▲

## THE SECRETARY'S SCHEDULE (September 1980)

- Sept. 3-5** Louisville, Kentucky — Planning session for 1981 National Convention.
- Sept. 8-10** Tennessee State Ministers Retreat, Central Youth Camp, Greeneville, Tennessee.
- Sept. 15-19** Special Services Woodstock Free Will Baptist Church, Woodstock, Ohio.
- Sept. 21** East Dayton Free Will Baptist Church, Fairborn, Ohio

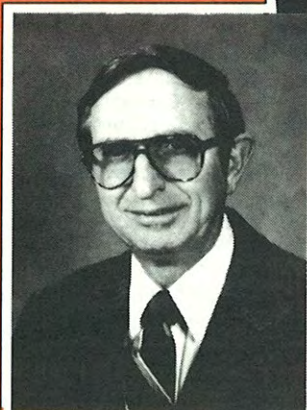
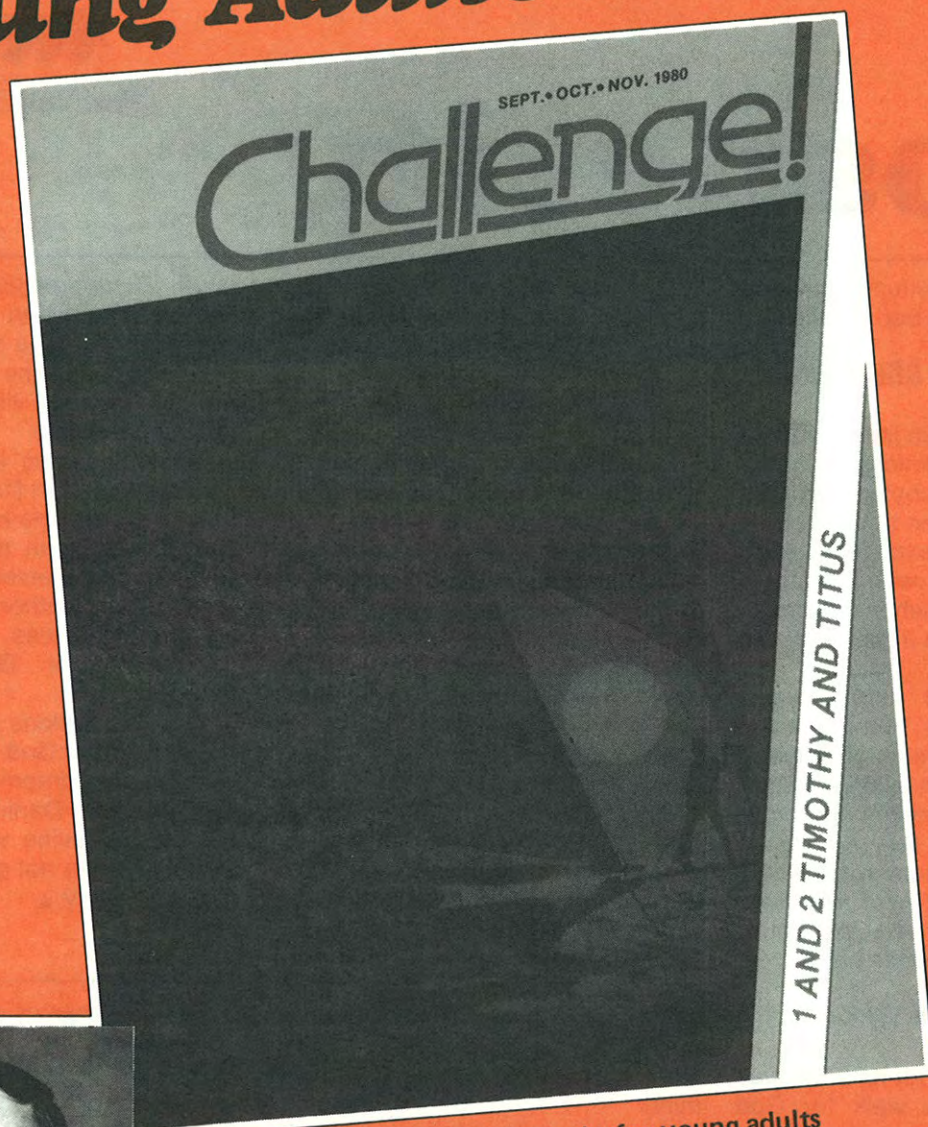
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