

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

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How To Avoid Embarrassing Others

By Samuel E. Johnson

mbarrassment! The very thought is enough to tie most people in a knot.

Many avoid any situation that is likely to cause embarrassment to themselves in the slightest degree. Because of this fear they lose out on experiences that could be beneficial to themselves and to others.

No one likes to be the object of embarrassment or ridicule. In most instances the embarrassment felt is self-inflicted rather than administered from without.

For some embarrassment is only a . momentary displeasure, but for others an embarrassment may leave an emotional scar.

Embarrassment does not inflict physical harm to an individual, however, it may sometimes cause a person to react in such a way as to precipitate an accident in which bodily harm results.

The pain of embarrassment may be so intense as to be felt as keenly internally as a blow struck to the body. Many persons would rather receive a physical injury than be the central figure of an embarrassing situation.

What can we do to help others cope with embarrassing situations or to avoid them altogether?

For the Christian the role model of Christ is the ever present example. How did Jesus handle situations that could have been embarrassing and driven people away from Him?

When an adulterous woman was brought to Jesus on one occasion, He defused the embarrassing situation by His accepting attitude, not of the sin, but of the person.

At the same time, He challenged her accusers in such a manner that they were convicted of their own shortcomings and slipped away without casting the first stone.

On another occasion Jesus quickly came to the defense of a dear friend who had been criticized for a worthy deed in His behalf. Mary had anointed Jesus' feet with a very costly ointment and Judas attempted to embarrass her by accusing Mary of waste.

Jesus supported her actions and removed any threat of embarrassment to her when He told Judas to let her alone. Jesus went on to explain for what purpose she had anointed Him. Very likely, Mary was unaware of why she had done this deed other than her love for the Master.

Jesus knew God's purpose and gave a brief explanation that drew attention to Himself and removed any pressure that Mary might have felt.

Time and time again the religious leaders attempted to put Jesus in an embarrassing position with His followers and thus put Him on the defense. There was the occasion when Jesus was asked whether the people should pay taxes to Rome or not.

An affirmative answer would put Him in an embarrassing position with the people who despised paying taxes to a foreign government. A negative answer would be in direct opposition to the government.

His practical and accurate answer to "Render to Caesar the things that are Caesar's and to God the things that are God's" quickly disposed of a potentially difficult situation.

We can help others handle embarrassment through our efforts to avoid creating difficult situations. A personal discipline that might help us avoid embarrassing another person is to inventory those things that are embarrassing to us.

It is highly likely that this list of items would be the kinds of things that would be a problem for someone else. The simple formula generally referred to as the "Golden Rule" makes life more pleasant for those around us.

In order to give some degree of pointedness to this article I will bring a few situations into focus. Obviously with a subject so universal as the matter of embarrassment, we can arbitrarily look at only a tiny slice.

Therefore we will center on a few situations that might be familiar to persons engaged in church-related activities.

Those who serve as Sunday School teachers, youth workers or other leadership roles in church should study and learn the characteristics and needs of those with whom they work.

Compliments and praise given to a single individual may be great if you are working with young children or adults, but the same approach at the teen level may accomplish negative results.

Junior high teens are so peer-oriented that anything which tends to single them out creates an embarrassment. The teacher or leader must understand the nature of people at different age levels to know how to handle the variety of potentially embarrassing situations.

Perhaps without intending to do so we place persons in awkward positions.

Someone arrives late to a Sunday School class and the question is raised by class members or teacher, "Why are you late, Bill?"

Well, Bill may have been late for any number of personal reasons and it just might not be any one's business.

Should tardiness be a recurring problem for an individual, then perhaps a teacher in private session might try to be helpful in solving a problem.

How many times have you heard the expression, "Where were you this morning, Tom, we missed our goal by only one?"

Again, it might not be any of your business at the moment. Actually the statement shows more concern for a goal missed than for the person. Contents May, 1981

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HOW TO AVOID (from page 3)

Instead of asking a potentially embarrassing question of where or why, genuine concern properly expressed will create a better climate for ministering to a person's need.

There are dozens of examples that could be described showing how we create embarrassing moments that tend to repel rather than draw others to us. How can we avoid embarrassing others?

Following is a 17-point check list that while far from exhaustive, might help you become more thoughtful and careful. Write down additions of your own to the list.

- * Be sensitive to the feelings of other people.
- * Think about what you are going to say before you open your mouth.
- * Ignore some things which you see and hear.
- * Do not increase the level of a potentially embarrassing situation by your own reactions.
- * Do not join with others to enlarge an embarrassing situation for another person.
- * Recognize that the customs of some people may be quite different from yours. Do not impose your manner of doing things on others.
- * Learn to handle what may be a shocking situation to you in a manner so as to reduce the possibility for embarrassment.
- * Try to put yourself in the other person's place and think of how you wish to be treated.
- * Do not take for granted that your guests know what is expected of them while in your home.
- * Divert the conversation of children to other lines of thought when their comments are creating a potentially embarrassing situation.
- * Avoid asking personal questions that you have been given no invitation to ask.
- * When something happens that is embarrassing, make quick work to take care of it and return things to normal.
- * Use a sense of humor in such a manner as to relieve the pressure of an embarrassing situation.
- * Respect the personal privacy of others and make provision for it.
- * In personal witnessing avoid embarrassing a person through condemnation. Allow the Holy Spirit to convict as you share the truths of God's Word.
- Teachers should have an understanding of age-level needs and know what things may be embarrassing.
- * Practical jokes should be used with great discretion at all times.

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RECEIPTS:

Feb. '81					
State	Соор	Design.	Feb. '80	Yr. to Date	
Alabama	\$ 19.00	\$	\$	\$ 385.97	
Arizona	196.98		229.47	196.98	
Arkansas	4,602.84		5,030.65	296.27, 7	
California	849.88	(37.68)	1,308.85	2,115.66	
Florida	741.51		2,452.45	3,237.85	
Georgia	1,193.32	(224.02)	760.17	1,987.20	
Idaho	97.93		155.44	97.93	
Illinois			68.95	1,057.52	
Indiana	50.00		50.00	50.00	
Iowa			172.70		
Kansas	142.29		176.02	387.34	
Maryland	40.00		113.50	80.00	
Michigan	654.43		78.80	2,235.43	
Mississippi	76.80		96.52	179.92	
Missouri	6,382.24	(6,382.24)	6,054.32	11,716.19	
North Carolina	587.50	(272.00)	513 <i>.</i> 88	963.20	
Ohio	10.00		10.00	554.44	
Oklahoma	6,868.19	(6,852.79)		14,760.30	
Tennessee	1,332.34		1,335.07	1,971.71	
Texas	68.23		60.00	128.23	
Virgin Islands	121.44	(121.44)	150.80	283.44	
Virginia	56.40		24.86	2,272.86	
West Virginia	9.85		32.85	19.70	
Totals	\$24,101.17		\$18,875.30	\$51,978.14	
I Uluio					
Disbursements					
Executive Office	9,098.48	(2,139.62)	5,654.88	18,296.36	
Foreign Missions	5,386.71	(4,557.44)	4,049.75	11,393.09	
Bible College	3,614.89	(2,785.62)	4,037.75	8,137.16	
Home Missions	3,180.13	(2,562.22)	2,910.94	7,358.78	
Retirement & Ins.	1,735.98	(1,134.31)	1,523.19	4,235.02	
Master's Men	852.02	(526.80)	584.16	2,123.49	
Commission on	002.02	(020.00)		_,	
Theological Lib.	232.96	(184.16)	114.63	434.24	
•		(104.10)			
Totals	\$24,101.17		\$18,875.30	\$51,978.14	

To be properly sensitive toward the feelings of others we must have a basic respect for the dignity of each other as human beings. It matters not who a person may be with regard to age, race, nationality or station in life—all have feelings. died and we should respect basic human needs and be appropriately considerate in all of our associations. ▲

ABOUT THE WRITER: Mr. Samuel Johnson is a member of First Free Will Baptist Church, Dickson, Tennessee.

I/CONTACT/May '81

Each person is one for whom Christ

Briefcase



S aturday afternoon I read the book. Saturday evening I called the author and talked half an hour. He thanked me.

Sunday morning I told my Sunday School class of 40 that they should all buy a copy. They smiled. Monday afternoon I briefed an Illinois pastor who happened by the office. He listened quietly.

Tuesday morning at 1:30 the idea for this editorial drove me from the warm snugness of my bed to a note pad to tell you about the book.

What was it about Douglas Simpson's *The Liberated People* (Randall House Publications) that interrupted my weekend? After all, I'm a seasoned bookaholic with hoary volumes hanging from every shelf in my library.

Why would a 113-page paperback arrest an old cynic like me? I like to play hard to get with writers and books.

Perhaps it's because for 15 years quack writers have poisoned the Christian book market with saccharine salvation and snake oil doctrine.

The Liberated People restores dignity to the paperback market as it unfurls the beauty of freedom in Christ and prods Joe Christian toward per-

Grab That Book!

sonal spiritual growth, real growth that makes a difference.

I own bigger books, more intensely theological books and books by more widely praised writers—but I don't have another book that so precisely speaks to Christian needs in a time of mounting pressures, dark suspicions and stifling immaturity.

I was hooked three paragraphs deep in the preface. I'll admit it probably helped to know the author and know that he's clean as a hound's tooth in his personal life.

This is not a book of guilt. To the contrary, it's scripturally irresistible, a pocket-guide to maturity in an adolescent world, reassurance that nice guys don't always finish last, that the spiritual piranhas may chew on you but they can't swallow you!

When I first began reading *The Liberated People*, I smugly saw others described—their shortcomings, their lack of growth, their weaknesses—but that quickly changed and the book riveted my attention, not on them but on me.

Far too many Christian books published since 1970 are apologies instead of pronouncements. They read as if the authors were looking over their shoulders afraid of something.

There is no such fear in *The Liberated People*. The author is neither intimidated nor intimidating. Footsteps approaching from the rear are assumed to be goodness and mercy catching up.

This book is a truth teller. Douglas Simpson's ease with the Word of God permits him to balance the cry for Christian freedom with scriptural caution and biblical restraint.

He manages to dodge the bullet of negativism by skillfully treating serious

problems in our church and personal lives without resorting to the ugly or the negative to do it.

What makes *The Liberated People* sound so good is that it looks like the cure we've needed to counter postconversion relapse. Professor Simpson has mapped the river from confused beginnings and immature personal preferences to spiritual adulthood.

He shows how God allows for, even expects, growth trauma in Christians and at the same time tolerates the intolerable, locked in their unbending mindsets.

When we finally tumble through our cardboard prisons and bell our paper dragons, we're tempted to hoist Simpson's book and shout at the anemic believer, "Take chapter three and call me in a week!" And to the spiritual ward heeler who manipulates the saints, "Read chapter five and heal thyself."

What Dr. Simpson dispenses is in reality nothing but sage Bible principles carefully wrapped in 20th century circumstances and terminology.

The Liberated People should be on every pastor's desk and in every Christian home.

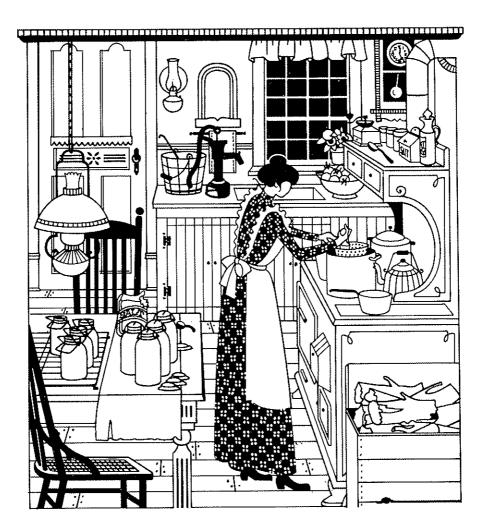
This is not a "preacher book" or even a leader's book. It's a book for believers, for the Christian serious about growth, for the embittered warrior and the weary layman.

It's been a long time since I've reviewed a volume with such widespread appeal-potential.

I've been searching for a book I could give my friends that biblically faced life's issues regarding Christian growth. I found it for \$3.95.

The Liberated People is my official gift book. I recommend that it become the gift book to the nation.

Mother of Twelve!



By Violet Cox

other raised us children in the days when the nearest obstetrician or pediatrician was found in a collegiate dictionary. She was the kind of woman who stayed close to home even to have her babies.

She never owned a thermometer, yet didn't need one. A kind touch

from her calloused hand seemed more diagnostic to a fevered forehead than the most accurate thermometer. She firmly believed that poultices and prayer would make anything better.

Mother baked the world's best lemon pies and chocolate cakes. But none of her daughters can duplicate them. Why? Because she never measured anything, and there is no mathematical equivalent for a pinch and a dash.

She went to town on Saturday mornings to grocery shop, but she mostly bought staple items. She shunned the produce counter. Her summer produce came from the garden out back. In the winter it came from the pantry. She had carefully prepared and put it there during the summer months. Our meat came from the smokehouse or the chicken pen. No modern-day market can boast of fresher poultry than the kind my mother snatched from the yard and put into the pot.

We could count on two special meals each week. Saturday night meant fried fish and pork and beans. And Sunday morning came with a side order of steak, gravy, rice and cheese biscuits.

Mother had nine boys, and her reputation for Sunday breakfasts spread quickly among their friends. When she came to the back room and announced that breakfast was ready, she never knew how many strange bodies would show up for her weekly treat.

But it really didn't matter—there was always enough!

Her wood stoves never developed a taste for the plentiful supply of green wood. They consistently smoked up the kitchen before they heated themselves. Who would believe such perfect, delicious biscuits could be pulled from an oven devoid of a thermostat.

Mother got her first automatic washer when she turned 65. A big black iron pot held the soiled clothes of her 12 children.

She gradually progressed from that black pot to a wringer-type washer with rinse tubs scattered around. Her dryer was the good Lord's warm sunshine beating down on lines and lines of clothes. Only the Lord in heaven knows the layers of



knuckle skin she lost on her old scrub board.

On rainy days, every available chair was pushed near the heater and draped with articles of wet clothing that had to be dried right away.

Mother shopped for our clothes once a year—in the fall when the tobacco was sold.

She supplemented the boys' jeans with shirts she made from feedsacks. Her three girls wore slips fashioned from plain feedsacks and dresses made from the flowered ones. She covered our beds with hand-pieced quilts and sheets made from bleached muslin.

My mother was a great pianist who in her youth could play all the hits of her day, including "Old Johnny" and "Dark Town Strutters Ball." But as the years wore on, she preferred to play the hymns of faith which had sustained her through the years.

After she lost her companion, she insisted on keeping her family together. The quickest way to insult her was to mention going on welfare. She could manage a dollar better than the best Wall Street executive.

She was not an intruder. She let her children manage their own lives, and she supported them with her faithful prayers. She never locked the door or went to sleep at night until the last boy was home.

Mother never felt restricted by the responsibilities of caring for a dozen children. She felt that to be needed was a sweeter and better lot than to be liberated.

Abraham Lincoln once said, "All that I am or ever hope to be I owe to my angel mother."

I don't expect to be wealthy or famous. The world will not rock on its axis because of any great thing I think or do. But this one thing I know—I am a better and richer person because of my wonderful mother. ▲

ABOUT THE WRITER: Mrs. Violet Cox is completing her 12th year teaching the second grade in Hazel Park, Michigan. She is a member of Central Free Will Baptist Church, Royal Oak. Mrs. Cox is a graduate of FWBBC.

DIRECTORY UPDATE

CALIFORNIA

Clinton Wood to Hanford Church, Hanford Bob Welch to Orange Cove Church,

Orange Cove

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Millard Sasser to Trinity Church, Bridgeton from Grant Avenue Church, Springfield

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OKLAHOMA

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Orville Romine to Allen Church, Sapulpa from Hectorville Church, Mounds

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Why Not Laugh About

It?

By Lewis Campbell

t is 11:00 p.m. Thursday. I am exhausted. I have 30 hours to prepare for a 100-mile drive where I will visit and preach and then rush back Sunday night to register for college first thing Monday morning.

Now is not the time to write an article on joy or laughter. Yet on my trusty yellow pad lies a partial list of the laughter that occurred in our household since supper.

The antics of a four-year-old charmer rough-housing in the back yard with an 11-year-old all-American boy, the excitement and anticipation of a vivacious teenager, the warm heartlifting communication of a godly companion.

I cannot look at the list without being reminded that laughter even (especially) after a tiring day can have a healing affect.

Laughter stands in direct opposition to sorrow. Psalm 126 states "When the Lord turned again the captivity of Zion . . . our mouth filled with laughter and our tongue with singing." Psalm 30:5 says "Weeping may endure for a night, but joy cometh in the morning.'

Laughter and joy then stand in direct opposition to weeping and sorrow. The two emotions are completely contradictory.

odern psychology gives a powerful illustration of this contrast in what they call incompatible response. This is treating depression by introducing activity or a thought pattern that so completely contradicts self-pity that it is impossible for a person to be depressed and engaged in the therapeutic activity at the same time.

Laughter encourages an optimistic outlook on life. When we are down or discouraged, we often resent laughter because laughter drives away self-pity. At the same time laughter makes it easier to see the bright side of life.

Sometime ago I talked to a friend who was having severe problems with depression. A chance comment was made that struck both of us funny. After a belly laugh, my friend commented, "This is the first time in a long time that I laughed, and it sure felt good." Laughter had broken the grip of depression.

Laughter can lighten a heavy load. One of the few positive outcomes of the slavery era in our country was the rich heritage of the Negro spiritual. That happy song not only

verbalized the slave's hope for a better life, but it gave him joy to rise to spiritual freedom even in a life style where circumstances, if not law, bound him physically.

Many a pastor, ladened with the cares and burdens of his flock, has gone to visit an aged saint of God in a nursing home or a solitary bedroom in a humble house, his intentions to minister but he comes away having been ministered to by a joy that raises the heart of the shut-in far above the confines of an afflicted body.

aughter is a natural response to blessing, peace or tranguility. In Genesis 21 Isaac was born and Sarah said that God had made her to laugh. Many scholars believe the use of the word "laughter" indicates her astonishment at what God did and her pleasure at God's blessing, rather than her unbelief.

We can all identify with feelings that are so pleasant, laughter is the only logical and natural response.

That joy and laughter are natural emotions can be seen by observing a

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small child. Infants have been noted to smile as early as one month and to chuckle by the end of the second month.

At one time it was thought that this was simply a reflex action. However more recent child studies indicate that the infant is capable at this early age of showing a genuine emotion of joy.

When one observes the silly superficiality of our age, the question would arise whether laughter is appropriate for people who are over and over admonished to think soberly. The answer from God's word resounds emphatically, yes!

We are told in Psalm 100 to serve the Lord with gladness, come before His presence with singing. We are told in Ezra 6 that after the temple was dedicated they observed the feast of unleavened bread seven days with joy for the Lord had made them joyful.

It seems obvious from these and other scriptures that God meant for His worship to be a celebration of joy as opposed to the painful, sordid experience which characterizes much heathen worship.

Not only is joy and laughter the order of the day in worship, it is to be a mark of home life. In Ecclesiastes we are told that "a feast is made for laughter."

Repeated studies have shown that the attitude at the meal table affects not only the disposition but the digestion of the family members. It has been proven that meal time is not the time for harsh disciplinary discussions or nagging or quarrelling.

It might be a revelation to some readers to spend a couple of minutes before meals planning pleasant, even light-hearted subjects for discussion with the family.

aughter is presented in conspicuous ways in the Bible and in lives so that we may be safe in assuming it serves a useful purpose.

In II Samuel 6 King David is overwhelmed with joy when the ark is brought to Jerusalem. His joy was so great that it demanded physical expression. In David's case the Bible simply says he danced before the Lord.

To deny that we are emotional

beings is to deny reality. We see emotion at ball games, at patriotic and political rallies, at weddings and in dozens of other daily situations. This emotion must by its nature and our nature express itself.

The most common expression of a positive emotion is laughter. To stifle these positive emotions is to create a model for human life that is both impossible to achieve and apparently out of harmony with what the Creator intended.

Carrying the idea of release a step further, Proverbs 17:22 says "A merry heart doeth good like a medicine."

One of the most interesting books I have read is *None of These Diseases* by Dr. S. I. McMillan. In it he lists over 50 diseases which can be caused or aggravated by negative emotions, fear, anger, bitterness, depression, hostility, etc.

Realizing that the Bible says Solomon was the wisest man who ever lived, it is small wonder that Solomon saw the value of a merry heart to the physical body.

James 5:13 begins, "Is any among you afflicted? let him pray." But it ends with "... Is any merry? let him sing psalms."

In light of what we know about the relationship to emotional well being in physical health, the placing of that statement in this healing passage is more than mere accident. Truly "a merry heart doeth good like medicine."

aughter can break the monotony. Quite often in traveling groups, especially late at night, things may become hilarious simply because there is nothing else to do. Boredom sets in and we become mentally and emotionally lethargic. However laughter restores our alertness.

It is a proven fact that in the case of truck drivers, comical radio programs or perhaps a Jerry Clower tape becomes an absolute safety feature. The truck driver is much more alert under these circumstances than if he listens to a Glen Miller album or classical music or gospel music, because the humor keeps him mentally alert.

Successful speakers are aware of this phenomenon and make use of it for their own purpose. While sermons are not the place for unrestrained comedy, the discrete insertion of humor will stir a congregation and get them reinvolved in the sermon.

Students who cram for tests by studying late at night have found that the five-minute jam session at the coke machine, instead of becoming the pause that refreshes becomes the distraction that refreshes.

A somewhat different value of laughter can be seen in I Corinthians 12 where Paul draws a verbal cartoon of godly members arguing among themselves as to which members are the greatest.

One can wonder what the reactions of the carnal Corinthian believers were when they saw in cartoon form how ridiculous their behavior was in light of the Holy Spirit's purpose in bringing the Body of Christ together.

Sarcasm or irony can help us realize the error in our own behavior. Humor can take the edge off what is an otherwise painful moment. At times it even magnifies the problem. The irony and sarcasm in Job's discourses help us see more pointedly the weakness in the humanistic viewpoints of his comforters.

aughter can help an individual salvage an embarrassing situation and perhaps turn it from a liability into an asset. Many professionally comedians have gotten their start by learning to laugh with others at themselves. This often takes the form of a defense mechanism in laughing at what cannot be changed.

At other times this is purely a situational factor. A circumstance can arise that is completely out of an individual's control. However, he has options available for dealing with that circumstance. He can be irritated by it. He can allow it to sour him, or he can find a nugget of humor in the situation to regain control.

Years ago my father was preaching in the pine swamps of eastern North Carolina. There was no air conditioning and no screens on the doors. As Dad preached a frog hopped up the back step, hopped in, croaked his way down

LAUGHTER (From page 9)

front, jumped on the altar and sat there staring at the preacher, much to the amazement and amusement of the congregation!

Sensing that something had to be done, Dad stopped just long enough to say that he was commanded to preach the gospel to every creature and this was the night that creature was going to hear the gospel. He was thus able to regain control of the congregation long enough for some men to evict the noisy visitor.

Going a step further, humor helps us accept ourselves as we are. For instance, I am notorious for illegible penmanship. At one time this was a source of great embarrassment, until I learned to laugh with others at that which I could not change. Now it almost becomes distinguishing to be the only Free Will Baptist preacher who writes in an unknown tongue.

here is a neurotic laughter in which one can engage. This is not only repulsive but selfdefeating and may produce disastrous results.

Solomon in Ecclesiastes 7:6 likens laughter of a fool to the crackling of thorns under a pot and then says "this also is vanity." In Proverbs he says that fools "make a mock of sin."

In Philippians 3:19 Paul describes the enemies of the cross as those whose "glory is in their shame." In other words they laugh about things of which they should be ashamed.

This type of sick humor is all too prevalent in our generation. It might be the dirty jokes at work, the risque comedian on television or the person who uses cruel, harsh wit to cut a neighbor, family member or brother in the church. This kind of humor has no place in a Christian life.

If there is a danger in neurotic laughter, the greater danger is to reject laughter altogether. Christianity is a joyful religion. The Christian life is a happy life.

One of the ironies of our Lord's ministry is that in those last sad hours in the upper room, when His heart was heavy, He four times promised joy to His disciples. Joy has always been and must always be a hallmark of the Christian family, not only in worship but everyday life.

Christianity that provides serenity in time of sadness and peace in the time of problems is always in demand on main street. The early Christians were famous for their love and joy, even though they were an oppressed minority. They were a minority whose spirit could not be broken.

In spite of the hardships and discomforts of the early church, there was an exuberance that all the magicians in Pharaoh's household could not imitate. This created much stir among the world of their day.

How different this is from the sometimes painful, often neurotic gloom that hangs over so many Christians in our generation, who are overwhelmed by circumstances. It is almost as if they wear a sign saying "ain't nothing going to work out right."

Laughter has value. It has value to lighten the load, to add color and to put sparkle in what may be a drab existence.

In communication it has power to enliven, excite and make more vivid our communications.

In the Christian witness, laughter is attractive. It testifies to a peace so deep-seated that it is not affected by the uncertainties of this life. \blacktriangle

ABOUT THE WRITER: Rev. Lewis Campbell pastors Booneville Free Will Baptist Church, Booneville, Arkansas.

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This book is different! It impacts with the reader head-on. It answers questions Christians are asking.

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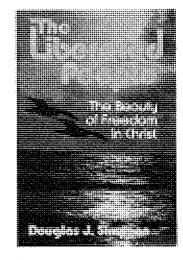
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10/CONTACT/May '81

A Short Essay for Teens

This I Believe!

By Becky Williams

ince the beginning of time, man has had a problem with deception.

The first sin to enter the world was committed by Satan deceiving Eve. From that moment, the human race has practiced and, in some instances, perfected the unholy art of lying.

However, it *must* be conceded that before evil was introduced, good existed. Because God tolerates no sin, He obviously would not have created it.

Since man was made in God's image, humanity at one time had to have been good.

So what happened? The Creator in His infinite love gifted man, His finest creation, with the ability to make choices. He gave man both the inclination and the free will to make his own decisions.

But repeated cases occur in history where descendants of Adam and Eve misused God's gift of free will and deceived many thousands.

For example, what of the now infamous Jim Jones of People's Temple Church, who in 1978 drove hundreds to commit suicide in the jungles of Guyana because his followers convinced *themselves*, with his help, that Jones was God!

One generation ago Adolf Hitler deceived himself and an entire nation by telling the German people they were a super race. Millions of innocent Jews were murdered because of Hitler's lie.

In all such cases, people—even good people—were misled.

Ironically, Jewish teenager Anne Frank captured the essence of this essay in one of the last entries of her diary, before the Nazis shipped her to the Belsen Death Camp.

She said that she still believed people were basically good at heart, but too often they were misled.

This, I believe! 🛦

ABOUT THE WRITER: Sixteen-year-old Becky Williams is completing her junior year at Antioch High School, Antioch, Tennessee. This essay was written for her Antioch High School Honors English Class. Becky is a member of Fellowship Free Will Baptist Church, Nashville Tennessee. She plans to enroll at Free Will Baptist Bible College after graduation from high school in 1982. Where

Are The

Missionaries?

By Thomas L. Marberry

issions is *the* task of the Christian Church. Nothing is more important in the life of the Church than obeying Jesus' instructions given in Matthew 28:19-20 to make disciples of all nations.

Missions is not the task of a few with a special burden. It belongs to the entire Church. All should be involved in one way or another.

Of course, the Church has many ministries. Some individuals will be more directly involved in missions than others, but all should have as their ultimate goal to disciple the nations.

Mission groups in the United States are organized along two distinct lines.

Some missions are not associated with a specific church or denomination. They are supported by individuals from many churches who take special interest in missions.

Other mission groups (like Free Will Baptists) support and maintain missionaries through the denomination. A portion of every dollar given through our Cooperative Plan goes to support missions. I must confess my preference for this latter method of support.

I am thankful for anything done to advance the cause of missions, but I am especially grateful for churches which support missionaries and for

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individuals who support missionaries through their churches.

I believe that missions is the task of the *whole* church.

What are churches doing to disciple all nations? According to the Evangelical Missions Information Service in 1977, the world's population was approximately 4.1 billion.

About 28 percent of those were Christians, and that percentage was decreasing slowly. They estimated that the Christian population of the world was approximately 1.15 billion.

This figure included 370 million Protestants, 690 million Roman Catholics and 90 million Eastern Orthodox.

In 1977 there were approximately 55,000 protestant missionaries serving in the world. Of these, 35,000 came from North America, 8,000 from the United Kingdom, 5,500 from Europe, 3,500 from the Third World, and 3,000 from all other areas combined.

The Evangelical Missions Information Service noted that all mainline denominations in the United States except Southern Baptists were rapidly retrenching their missionary forces.

Who Really Cares?

The following chart reports on some denominations which are involved in missionary work. Some are large denominations. Others are approximately the same size as the National Association of Free Will Baptists.

The membership statistics were taken from *The World Almanac and Book of Facts 1980*. These figures are from 1979. The statistics on number of missionaries were taken from *Mission Handbook*, 11th edition. Those figures are from 1975. The final column on the right is the number of members per missionary.

The chart reveals some interesting facts. First, there is great variety in levels of missionary interest as reflected by the number of members per missionary.

Denominations with a low number of members per missionary reflect high missionary interest in that denomination. A high number of members per missionary reflects low missionary interest.

Second, this chart indicates that smaller denominations reflect a higher level of missionary interest than larger ones. The Christian and Missionary Alliance is the smallest denomination listed, but they support more missionaries than do denominations many times their size.

Of the large denominations listed, Southern Baptists have by far the greatest missionary interest.

Third, the chart reveals that conservative denominations are much more missionary minded than liberal denominations.

The Free Will Baptists with 2,521 members per missionary are roughly equal to other denominations our size. We still have much work to do, however, to equal the missionary zeal of the Christian and Missionary Alliance or the Church of the Nazarene.

Many denominations are seriously concerned about missions. Our denomination is one of them. "Are we

Organization	No. of Churches	Members	Missionaries	Members Per Missionary
American Baptists	5,876	1,304.088	214	6,094
Free Will Baptists	2,436	216,831	86	2,521
Southern Baptists	35,255	13,083,199	2,667	4,905
Church of the Nazarene	4,719	462,724	462	1,001
Church of God (Anderson)	2,264	173,753	72	2,413
Lutheran Church in Am.	5,737	2,956,674	158*	18,713
Lutheran Church (MO)	5,704	2,632,408	206	12,778
United Methodists	38,736	9,785,534	788	12,418
Christian & Missionary		5,700,001	700	12,410
Alliance	1,290	167,267	790	211
Baptist Missionary Assoc.	-,	107,207	750	211
of America	1,500	218,361	21*	10,398
Church of the Brethren	1,059	178,157	84	2,120
Churches of Christ	17,000	2,500,000	1,296	1,929
Wisconsin Evang.	27,000	2,000,000	1,290	1,929
Lutheran Synod	1,123	402,676	31*	12,989

*These organizations do not count spouses of missionaries in their totals. Most organizations count both the husband and wife.

doing enough?" is the question we must ask ourselves. It is clear that we are not.

In the light of ever increasing populations, slow progress of evangelization, and increasing opposition to Christian missionaries in many countries, we must ask ourselves, "Where are the missionaries?"

Missionary, Where are You?

Some missionaries are at home. They are here when they should be serving in other countries.

Perhaps they are here because no one has taken them the Good News of Jesus Christ. They are still lost in sin.

Perhaps the missionaries are here at home sitting on church pews because no one preached and taught about the need to carry the Gospel to the ends of the earth.

Perhaps they are here because of an unwillingness to surrender their all to Christ and heed His call in their lives.

Perhaps they are here because Christians in America are not willing to pray and support financially so they can go serve.

One thing is certain—the missionaries are here at home. What a tragedy!

Perhaps the missionaries are on the road. Perhaps they spend their time driving from church to church encouraging us to pray and give so they can return to the work where God has called them.

When missionaries have to do that, they challenge us to do what we should already be doing. Where that is the case, missionaries take time they desperately need to rest, visit their families and prepare themselves for the next term of service.

This is not the missionary's fault. It is not the fault of the Missions Department. It is our fault, our lack of vision.

Perhaps the missionaries are occupied with too many tasks which should be done by others.

Perhaps their time is consumed with housework, office work, construction work or matters which could be done as well or better by others.

Why should a missionary wife spend hours doing by hand household chores 81

MISSIONARIES (From page 13)

which would be done by appliances here in this country?

Would it not be better for her to hire someone to help with those chores? Then she could devote more time to the kind of ministries she is called and trained to do.

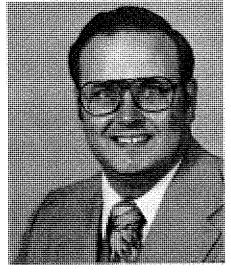
This would produce great dividends for the Kingdom of God. We should do everything we can to provide support services for missionaries which will enable them to spend their time in the work of teaching, preaching, witnessing, studying, praying and doing the kinds of things which most directly benefit the making of disciples.

God has blessed Free Will Baptists with missionaries who are dedicated, spiritual and competent. As a denomination we have the responsibility to support them so that they can do the most effective job possible.

We also have a sacred responsibility to provide the kind of atmosphere in our home churches which produces missionaries for the future. Missions must be taught in our classrooms and preached from our pulpits.

Missions must become part of our prayer life and part of our program of financial support. Then and only then can we answer the question "Where are the missionaries?" as it should be answered.

They will be on the field doing the work of God. \blacktriangle



ABOUT THE WRITER: Rev. Thomas L. Marberry is Director of External Studies at Hillsdale Free Will Baptist College, Moore, Oklahoma. He pastors Prairie Bell Free Will Baptist Church near Putnam. Mr. Marberry is a Ph.D. candidate at Baylor University.

privileges.

REQUESTS FOR TICKETS TO MEAL FUNCTIONS 1981 NATIONAL CONVENTION

Number	MEAL	Tota
	Music Ministries Breakfast	\$
	\$5.00 each	
	Tuesday, July 21; 7:00 a.m.	
	Hyatt Regency/Regency South B	
	Speaker: Charles Hampton	
	_ WNAC Fellowship Dinner	\$
	\$8.50 each	
	Tuesday, July 21; 5:00 p.m. Hyatt Regency/Regency Ballroom	
	Speaker: Verla Pettit	
	_ Master's Men Breakfast	\$
	\$5.00 each	
	Wednesday, July 22; 7:00 a.m.	
	Hyatt Regency/Regency Ballroom	
	Speaker: Jack Williams	
	_ FWBBC Alumni Luncheon	\$
	\$6.25 each	
	Wednesday, July 22; 12:00 noon	
	Galt House/Cochran and Addition	
	Speaker: Charles Thigpen	ç
	Pastor's Dinner \$9.00 each	
	Wednesday, July 22; 5:00 p.m.	
	Commonwealth Convention Center/Rooms 207-211	
	Speaker: Damon Dodd	날 문화 같은 것을 물었다.
		Total Enclosed \$
PLEASE F	'RINT:	
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ADDRESS		
CITY	STATE	ZIP
		27000 Dlance cond at and
Mail reques	ts to TICKET SALES, P.O. Box 1088, Nashville, TN 3 r. DO NOT send cash. All requests must be received	57202. Please senu check

NO TICKET REFUNDS AFTER JUNE 30, 1981

LOCAL CHURCH DELEGATE'S CREDENTIALS

THIS CERTIFIES THAT		
is a duly authorized delegate to the Na	tional Associatio	n of Free Will
Baptists from	(Name of church)	
(District Association) Of	(City)	(State)
Pastor	Clerk or Secreta	ary
IMPORTANT: This form properly signed registration fee entitles a local church	ed and accompar delegate to regis	nied by a \$10 ter for voting

1981 National Convention Preview

Take Me Back To Louisville!

By Jack Williams

hen the National Association of Free Will Baptists steams up the Ohio River to Louisville this July 19-23, it marks the second time in 40 years that the National Convention has mustered in the heritage-rich Bluegrass State.

The National Association caucused for its fourth annual session in Paintsville, Kentucky more than a generation ago in 1940. That pre-World War II gathering which met in a local church attracted 82 ministers, 48 delegates and a covey of visitors.

But things promise to be different in July when the Kentucky State Association hosts the 45th annual national session.

Officials expect more than 5,000 Free Will Baptists from 42 states and 10 foreign countries to register at Louisville's Commonwealth Convention Center in the heart of Kentucky's queen city. Louisville—home of the Louisville Slugger, world-famous Churchill Downs and the rollicking Kentucky Derby—has a mailbox at the intersection of I-64, I-65 and I-71. Ninety million Americans sleep within one day's drive of this metropolitan adolescent.

The city was foaled in 1778 when George Rogers Clark led a band of soldiers and English, Scotch and Irish families to establish the first settlement. As a tribute to the French for aid during the Revolution, Clark named the frisky city Louisville, honoring King Louis XVI.

The Kentucky State Association shoulders major responsibility in hosting the 1981 convention, drawing from its 10 associations, 140 churches and 15,162 members. Six state leaders act as a local Steering Committee to assist national personnel in planning and expediting the convention.

Eight major airlines service Louisville's Standiford Field—American, Delta, Eastern, TWA, Piedmont, Ozark, US Air and Air Kentucky. More than two million passengers landed or departed from Standiford Field in 1979. Come early and ride down the Ohio River on the Belle of Louisville. The big paddle-powered sternwheeler tunes up her calliope to stir you with riverboat melodies.

But Louisville is more than rowdy horse races and riverboats. She is a classy river lady with a taste for the arts and culture, as evidenced by Shakespeare in Central Park, the Louisville Bach Society, the Kentucky Opera Association and the J. B. Speed Art Museum.

Reclining under the shade trees of a down-town mall just two blocks from major hotels, the Commonwealth Convention Center with its 100,000-squarefeet, column-free exhibit hall waits to court our three simultaneous national meetings—the National Convention, National Youth Conference and Woman's National Auxiliary Convention.

Something New!

For the first time in ten years, no convention seminars and workshops

LOUISVILLE (From page 15)

are scheduled on Monday and Tuesday.

An all-day Bible Conference is set Tuesday, July 21 for conferees not involved in WNAC or NYC activities. The Bible Conference begins at 9:00 a.m., breaks for the WNAC Missionary Service, reconvenes after lunch and concludes at 3:30 p.m.

This clears Monday for the General Board meeting, NYC activities and WNAC committees.

The Bible Conference meets in rooms 207-211 of the Commonwealth Convention Center. Seating for 1000 is available. First come, first seated!

Bible Conference speakers include Pastors Richard Adams (Tennessee), Keith Burden (California), Billy Samms (West Virginia) and FWBBC Dean Robert Picirilli.

Richard Adams, 41, pastors East Side Free Will Baptist Church, Elizabethton, Tennessee. He is the Tennessee State Association moderator. Adams was ordained to the ministry in 1965.

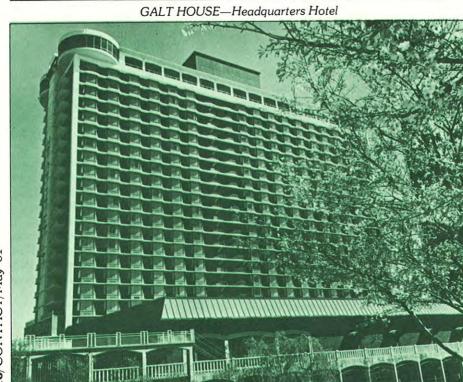
Teamed with Reverend Adams on the Bible Conference platform is Hillsdale Free Will Baptist College graduate Keith Burden. The 27-year-old Poteau, Oklahoma native moved to Fresno, California in 1980 where he pastors Harmony Free Will Baptist Church. He was named Hillsdale College's Most Outstanding Student in 1976.

West Virginia Promotional Director Billy Samms will address the morning session of the Bible Conference. Reverend Samms, 63, pastors McCorkle Free Will Baptist Church, McCorkle. Brother Samms has pastored 30 years in West Virginia, 10 of those years at McCorkle Church. Samms is West Virginia's national General Board member.

Well-known educator and Bible expositer Dr. Robert Picirilli anchors the speaker slate. Picirilli gained denomination-wide respect when he moderated the National Convention from 1965-1971. He was FWBBC registrar from 1960 until 1980; he is now Dean. Dr. Picirilli is noted for scriptural analysis, clarity in writing and his deep personal commitment to the Free Will Baptist denomination.

"God's Man Today" Theme

Delegates and visitors who cluster to worship during the five-day convention will hear four speakers probe the 1981 theme, "God's Man in Today's World."





The topic was selected for its relevance and each speaker prayerfully considered. The preachers will develop the "God's Man in Today's World" theme in four areas: "His Conversion," "His Character," "His Conflicts" and "His Commission."

Arkansas State Moderator Carl Cheshier kicks off the 1981 session Sunday morning in the ballroom of the headquarters hotel, the Galt House.

Reverend Cheshier has led Cavanaugh Free Will Baptist Church, Fort Smith, Arkansas since 1969. The 43year-old minister was ordained in 1956. He attended the University of Arkansas. He is a member of the Sunday School and Church Training Board.

Carl and Barbara Cheshier have two children, Becki (24) and Phillip (23). His pastoral experience since 1957 spans six churches in four states— Oklahoma, California, Texas, Arkansas.

Monday evening at 7:00 p.m. in Commonwealth Convention Center, Virginia spokesman Gene Parisher takes up the convention theme intro-

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duced by Carl Cheshier.

Parisher pastors Bethel Free Will Baptist Church, Hampton, Virginia. Like Cheshier, Parisher also serves on the Sunday School and Church Training Board. The 42-year-old Columbia, North Carolina native holds a bachelor's degree from Bob Jones University.

The Parishers have five children— Davia (22), Gregory (21), Rene (17), Crystal (8), and Mrs. William (Concetta Faye) Gardner.

Parisher was ordained in 1963 and called to the Bethel Church in 1970. Prior to that time he pastored three North Carolina churches.

Reverend Jerry Dudley, pastor of Choctaw Free Will Baptist Church, Choctaw, Oklahoma, addresses the Tuesday night worship service. Dudley (53) hauls a wide range of experience to the convention pulpit.

He has served on two college board of trustees—California Christian College and Hillsdale Free Will Baptist College. In his 30-year ministry, Jerry Dudley pastored seven churches in California and Oklahoma. He moderated California's State Association (1963-1966), was assistant clerk of the National Association (1970-72) and served on the national Executive Committee (1970-71). He is clerk of the Oklahoma State Association.

Reverend Dudley edited California's state paper (VOICE) from 1958-60. He co-authored the booklet "Lest we Forget." In the 1940's, he served in both the United States Maritime Service and the United States Army. Three of his four daughters are married to Free Will Baptist preachers.

Dudley is an alumnus of four colleges—Free Will Baptist Bible College, San Jose Bible College, College of Sequoias, University of California.

Wednesday's pivotal missionary service belongs to Free Will Baptist missionary to Brazil, Bobby Aycock. The North Carolina native just completed 20 years service in South America.

Aycock established three churches in Brazil and was president of the Bible Institute. His outreach included 11 years broadcasting a radio program in Brazil, four years weekly and seven years daily.

Before going to the mission field in 1960, Reverend Aycock pastored two churches in North Carolina. He graduated from Free Will Baptist Bible College in 1956 with a B.A. degree. Aycock was born the year the National Association was organized, 1935. He was converted at age 15 and ordained to preach at 18.

Share Morning Manna

One of the pace-setting moments at the annual convention is the 30-minute, early-bird Morning Manna sessions set Monday through Thursday from 8:20-8:50.

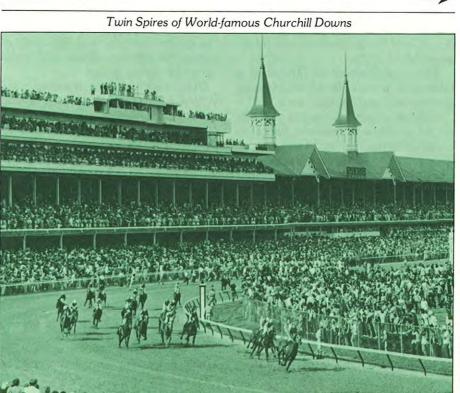
This year's Morning Manna speaker, Sam Truett of Smithfield, North Carolina, pastors West Calvary Free Will Baptist Church where he has served since 1975.

Truett (35) is an alumnus of the University of South Carolina, Bob Jones University and the Bob Jones University Graduate School of Religion. He was ordained to the ministry in 1968.

Convention-goers are encouraged to gather each morning in Commonwealth Convention Center for a halfhour Bible study before the day's business sessions.

Convention Business

This July the voting delegation will demand accountability from national



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National Theme: "God's Man In Today's World"





Jerry Dudley



Gene Parisher

Bobby Aycock

LOUISVILLE (From page 17)

departments on how wisely they spent their \$7.3 million dollar budgets endorsed by the convention at its 1980 session in Anaheim.

Delegates will examine reports from each department and set budgets for 1981-82. The total dollar figure is expected to approach the \$8 million mark.

Moderator Bobby Jackson gavels the 45th annual session to order Wednesday morning at 9:00. Adjournment is projected for noon Thursday.

Thirty national board and commission vacancies are to be filled in Louisville. The General Board replaces 16 members and three Executive Committee members. Scheduled to receive three board members each are the Home Missions Board, Master's Men Board, and the Retirement and Insurance Board.

The Commission on Theological Liberalism and the Historical Commission replace one member each.

Officials expect motions to be introduced which will generate funds to underwrite the National Convention. Rising costs have outpaced current resources, leaving the convention fund depleted.

Every Free Will Baptist Church has the right—and should exercise that right—to send one lay delegate along with its pastor to vote in business sessions at Louisville.

Registration for the National Convention, NYC and WNAC is set to begin Sunday afternoon at 3:00 p.m. All registration activity takes place in the Commonwealth Convention Center Main lobby.

An added dimension to each convention is the exhibit area. This year some 50 exhibitors ranging from church furniture to guartets will display their wares and services for delegates. Each of the Free Will Baptist National Departments will exhibit its particular ministry and offer assistance to conferees.

Pass The Biscuits!

Bring your fork and dig in at five catered meal functions in two days that punctuate the convention agenda Tuesday and Wednesday. The catered meals include two breakfasts, one luncheon and two dinners.

The convention cuisine starts Tuesday morning at 7:00 in the Hyatt Regency Hotel with the Music Ministries Breakfast. Music Ministries President Charles Hampton will speak to the denomination's musicians and vocalists concerning issues and open doors facing the group.

And tossing aside tradition, the WNAC Fellowship Dinner breaks from its usual Monday slot to Tuèsday at 5:00 p.m. Speaking to the WNAC Banqueters will be Mrs. Verla Pettit, director of the Memphis Union Mission and founder of the Memphis Christian Servicemen's Center.

Wake up Wednesday morning and breakfast with the Master's Men. These traditional early risers plan a rousing 7:00 a.m. eye-opener and expect to host 400 men in the Hyatt Regency Ballroom. CONTACT editor Jack Williams will address the breakfasters.

Wednesday noon gourmets focus on the headquarters hotel, Galt House, where FWBBC's annual Alumni Luncheon meets. College President Dr. Charles Thigpen has been tapped to keynote the group.

Here's a new time for an old face---

the Pastor's Dinner shifts from its customary Tuesday dinner call to Wednesday at 5:00 p.m. The 1981 Pastor's Dinner meets in Commonwealth Convention Center. GeorgiaPastor Damon Dodd picks up the after dinner microphone to address the more than 500 expected bangueters.

Conventioneers are urged to doublecheck their schedules and verify time changes with both the WNAC Fellowship Dinner and Pastor's Dinner.

NYC Preview

National Youth Conference officials expect 1500 teens, pre-teens and their sponsors when NYC '81 gets under way with its keynote service Sunday evening in Commonwealth Convention Center.

This year's theme, "Conformed to His Image," comes from Romans 8:29.

The keynote speaker is 28-year-old Oklahoman Jim Shepherd, pastor of First Free Will Baptist Church, Mc-Alester. Shepherd holds the Th.B. degree from Hillsdale Free Will Baptist College and the M. Div. degree from Southwestern Baptist Theological Seminary.

All NYC '81 activities, except the keynote and evening services, will be conducted at the Galt House, 4th and River, two blocks from the Commonwealth Convention Center. After-service activities are provided for both Junior Adventurers and for Youth and Young Adults.

Free Will Baptist Youth are invited to sing in the NYC '81 Mass Youth Choir. Music is available upon request for practice in local churches. Final rehearsal is set for 4:00 p.m. Sunday afternoon, July 19 at Commonwealth Convention Center.

The volunteer Mass Youth Choir will sing during Sunday night's keynote service under the direction of Dr. Charles Hampton, NYC Music Coordinator. For further information write the NYC Office, P.O. Box 17306, Tuesday afternoon's session promises a drama by The Master's Players, under the direction of Dr. Mary R. Wisehart.

More than 700 are expected for supper at WNAC's Fellowship Dinner immediately following the business session. Mrs. Verla Pettit, Bible teacher and director of the Memphis Union Mission, will speak in the Hyatt Regency Ballroom at 5:00 p.m.

Mrs. Pettit has served with the Memphis Union Mission since 1946. Victory Valley Bible Conference and Retreat Grounds with year-round youth conferences is another of Verla Pettit's projects.

Convention Bible Conference Speakers



Richard Adams



Robert Picirilli



Billy Samms



Keith Burden

Nashville, Tennessee 37217.

The Wednesday special event is a cruise aboard the Belle of Louisville a triple-decked, whistle-blowing steamboat. Purchase tickets from the NYC '81 Registration Booth, NYC Convention Office in the Galt House or in advance with pre-registration.

This event takes place Wednesday morning from 8:00 to 11:30. Ticket price includes a buffet style continental breakfast. Space is limited so it would be wise to obtain tickets early.

WNAC Convention

The Woman's National Auxiliary Convention opens its one-day session Tuesday, July 21 at 9:00 a.m. in Commonwealth Convention Center.

WNAC President Genelle Scott will gavel 1000 women through a full day of business, committee reports, resolutions, budgets and worship.

The morning session will also include announcements of WNAC's Creative Writing Contest Awards and the annual report of Executive Secretary-Treasurer Cleo Pursell.

WNAC Missionary Service speakers at 11:00 a.m. are Patrick and Susan Dickens, missionaries to Ivory Coast.



Bobby Jackson Damon Dodd Moderator Speaker: Nat.'l Assoc. Pastors' Dinner



Jim Shepherd Speaker: NYC



rd Verla Pettit Speaker: WNAC Banquet

Ya'll Come!

We hope you and your family will join us in Louisville this July.

For thousands of Free Will Baptists, July 19-23 will be the five most important days of the year—the annual National Convention.

It's homecoming; it's revival; it's vacation time; it's denominational business at its best; it's Bible competition and good singing; it's late, late evenings and 7:00 a.m. breakfasts—it's convention fever!

If you've never heard 5,000 Free Will Baptists sing Amazing Grace, that alone will be worth your drive to Louisville! ▲



NATIONAL ASSOCIATION OF FREE WILL BAPTISTS APPLICATION FOR HOUSING RESERVATIONS

Louisville, Kentucky

July 19-23, 1981

Please fill out form completely and mail to

Louisville Convention Bureau P.O. Box 1258 Louisville, KY 40201

INSTRUCTIONS:

THE LOUISVILLE HOUSING BUREAU WILL HANDLE ALL HOUSING APPLICATIONS.

Applications must be submitted in writing on this official form.

No reservations will be taken over the telephone

Confirmations will be mailed directly from the hotel to only one person. Please allow at least three weeks for confirmation. CHANGES OR CANCELLATIONS: All changes and cancellations must be made directly with the hotels.

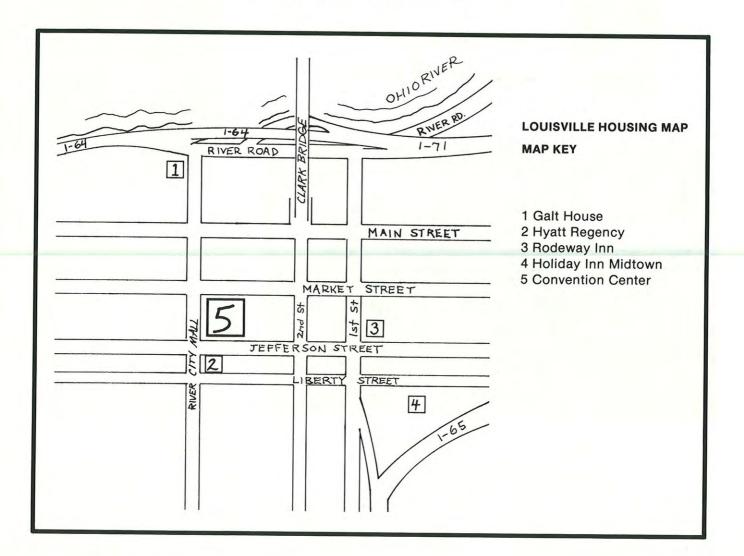
If you share a room with others, please send in only one housing application listing the names of occupants.

Applications must be postmarked no later than June 18, 1981.

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

Room(s) for one person (one full size bed) Room(s) for two persons (one full size bed)		beds Room(s)	Room(s) with twin beds for two persons Suite-Parlor and () one bedroom () two bedrooms 2nd choice			
		3rd c				
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CONFIRMATION	Address					
TO:	City		State	Zip		
	PHONE ()				

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS July 19-23, 1981 / Commonwealth Convention Center Louisville, Kentucky



Hotels & Motels

	SINGLE	DOUBLE	TRIPLE	QUAD	
(1) Galt House* (620) rooms) Headquarters Hotel	\$38	\$44	\$48	\$52	
(2) Hyatt Regency** (350 rooms)	\$42	\$50	\$52	\$56	-
(3) Rodeway Inn*** (110 rooms)	\$30	\$37/39	\$45	\$51	ay '81
(4) Holiday Inn Midtown*** (125 rooms)	\$26	\$31	\$36	\$39	T/May
					()

* Children 11 and under stay free in room with parents

** Children 16 and under stay free in room with parents *** Children 17 and under stay free in room with parents 21/CONTACT/N



FREE WILL BAPTIST

newsfront



Calvin Evans speaks at Montego Bay High School

EVANS TEAM COMPLETES SUCCESSFUL JAMAICA CAMPAIGN

PEDRO, OH—The Calvin Evans Evangelistic Outreach Association based at Pedro, Ohio, has completed the most successful evangelistic campaign in its history, according to President and Director Calvin Evans.

The crusade, conducted in rural areas surrounding Montego Bay, Jamaica in the West Indies, included a team of 14 evangelists and two singing groups from five states, which conducted 71 services in 15 churches and schools February 9-15 at the invitation of the Jamaica Baptist Union of Churches. Rev. Wesley Green, local pastor of a circuit of Baptist Churches served as coordinator.

The seven-day crusade attracted total attendance surpassing 18,000 with 1,720 persons making public professions of faith.

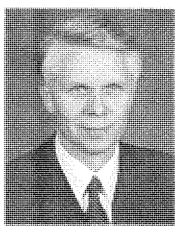
Some 1,000 free Bibles were distributed to students and new converts. Many of these Bibles were contributed by supporters of the Calvin Evans Evangelistic Outreach TV Ministry.

Most Jamaicans walked five and six miles to attend the crusade. Very few can afford to buy automobiles or \$4.65 per gallon of gasoline to operate them.

Six Free Will Baptist Evangelists were numbered in the 37-member Evans evangelistic party. These included Homer Willis, Arnold Pollard, Charles Wiltshire, Lifes VanHoose, Calvin Evans, and Calvin Ray Evans.

Free Will Baptists assisting with the music included the Brashear Family from Arkansas, David Chamberlin from Georgia, and the Evans family from Ohio.

An extensive follow-up program was launched by Evangelistic Outreach to enroll new converts in Bible Correspondence and Christian guidance courses.



WADDELL NAMED FOREIGN MISSIONS ASSOCIATE DIRECTOR

NASHVILLE, TN—Tennessee Pastor R. Eugene Waddell has been named associate director of the Foreign Missions Department in a departmental reorganization move, following the resignation of former Director of Deputation Henry Van Kluyve, according to Director Rolla Smith.

Waddell, 49, expects to assume his new duties by June 1. He resigned Cofer's Chapel Free Will Baptist Church, Nashville, in March, after more than 16 years as pastor. Mr. Waddell will direct deputational schedules for foreign missionaries in addition to promotional and administrative responsibilities.

The North Carolina native and assistant moderator of the National Association, reflected, "I feel sadness about leaving the pastorate after 27 years, and I need much prayer as I reorient to a new ministry role."

"I hope God can do for me at 49 what he did for Abraham at 75, and totally redirect my life," Waddell said. "Since the first of the year, I had felt a renewed burden to disciple the nations. But I never thought it would turn out this way."

Rev. Waddell holds the B.A. degree from FWBBC and the M.A. degree in missions from Columbia Graduate School, Columbia, South Carolina. He has served as both a member and officer on the Foreign Missions Board.

Prior to his Cofer's Chapel tenure beginning 1964, Waddell had pastored Bay Branch FWB Church, Timmonsville, South Carolina (1954-1956); First FWB Church, Portsmouth, Virginia (1956-1960); Garner FWB Church, Garner, North Carolina (1960-1964).

REV. WILLIAM AMBURGEY, 57, WITH THE LORD

MARTIN, KY-Elder William Harrison Amburgey, Jr., died Tuesday, January 6, 1981, at Our Lady of the Way Hospital in Martin.

Rev. Amburgey was ordained to the ministry on September 25, 1954, at Cliff, Kentucky. He was pastor of Katy Friend Free Will Baptist Church, Prestonsburg, at the time of his death.

During his 27-year ministry, Brother Amburgey pastored six churches in Kentucky; Martin Free Will Baptist Church, Martin; Wheelright Free Will Baptist Church, Wheelright; Highland

Avenue Free Will Baptist Church. Prestonsburg; Betsy Layne Free Will Baptist Church, Betsy Layne; and Katy Friend Church.

He served in numerous local, district and state capacities in Free Will Baptist work. Rev. Amburgey preached over 1500 funerals and performed 200 weddings in his ministry.

William H. Amburgey is survived by his wife, Danese; one son, William H. Amburgey III; one daughter, Glenda Blackburn, all of Allen, Kentucky; two brothers, Hetzel Amburgey of Colum-

bus, Ohio, Joe B. Amburgey of South Shore, Kentucky; two sisters, Anna Ratliff of St. Paul, Kentucky, Margaret Evans of South Portsmouth, Kentucky, and a host of friends and relatives.

Elder Amburgey, born July 23, 1923 at Blackey, Kentucky, was buried Saturday, January 10, 1981 in Richmond Memorial Cemetery, Prestonsburg. Funeral services were conducted at Katy Friend Free Will Baptist Church. Rev. Bill Campbell officiated. He was assisted by other Free Will Baptist ministers.

PASTOR GIVES STOPOVER TESTIMONY

TOKYO, JAPAN-Reverend Gordon Sebastian, pastor of Peace Free Will Baptist Church, Wilson, North Carolina, stirred believers at Iriso Church in Japan when he shared his unusual testimony of how God had found, changed and saved him.

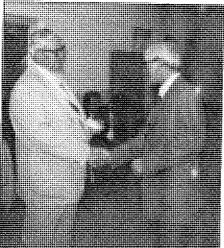
Missionary Fred Hersey said, "We had three sweet days of fellowship with Gordon and Hilda Sebastian this February 3-6. Gordon's testimony was a blessing to our people."

The Sebastians were enroute to the island of Guam to conduct a revival when they arranged the three-day stopover in Japan. Reverend Sebastian is in his 15th year as pastor of Peace Church in North Carolina.



(L) Gordon and Hilda Sebastian, Evelyn and Fred Hersey

Rev. Wilburn Beasley (L) receives \$1,000 check.



CHURCH HONORS RETIRING PASTOR WITH \$1,000 TURBEVILLE, SC-After 32 years in the ministry, the last 14 as pastor of Horse Branch Free Will Baptist Church, Turbeville, Rev. Wilburn Beasley formally retired on December 28, 1980.

Members of Horse Branch Church conducted all-day farewell appreciation activities for their retiring pastor, including a drop-in reception which concluded with the presentation of a \$1,000 check to Brother Beasley.

He had resigned in August, 1980, but continued to fill the pulpit at Horse Branch until newly elected pastor Talmedge Brown arrived from Tennessee on January 1.

Reverend Beasley, ordained in 1949, attended Free Will Baptist Bible Col-

lege and subsequently pastored churches in Alabama, Tennessee, Mississippi, Georgia and South Carolina. He served 10 years as director of South Carolina's Superannuation Board. He currently chairs the boards of the Free Will Baptist Children's Home and the South Carolina Conference Home Mission Board.

Brother Beasley will continue to perform pulpit supply as needed. Concerning Beasley's retirement, one friend remarked, "If this dear brother does as most retired preachers do, it will not be retirement but more like retreading for continuous service."



newsfront

(continued)

OHIO RETREAT TOPS 128

BIG PRAIRIE, OH—The sixth annual Ohio Ministers/Layman Retreat attracted 128 participants from 48 Ohio churches, Retreat President Floyd Wolfenbarger, pastor of Newark Free Will Baptist Church, Newark, reported.

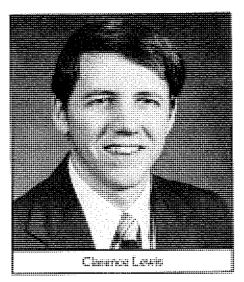
The group which met February 3-5 at Big Prairie Conference Grounds included 36 pastors and 92 laymen.

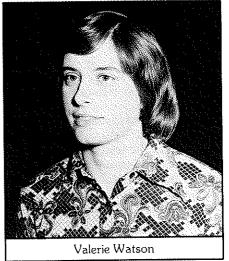
Conference speakers Rue Dell Smith (Muldrow, Oklahoma) and Dr. J. D. O'Donnell (Paintsville, Kentucky) addressed the men four times each.

Smith, pastor of East Side Free Will Baptist Church, Muldrow, spoke on stewardship. O'Donnell, president of Bethel Bible Institute, Paintsville, preached on the role of ministers and deacons.

In six years, attendance at the Ohio Conference has increased from 33 to 128.

Ohio Executive Secretary Alton Loveless evaluated, "The retreat has been a catalyst bringing ministers and laymen to a fuller appreciation of each other. It also provides a deeper motivation for the preaching experience."





LEWIS, WATSON TO COORDINATE NYC '81

NASHVILLE, TN-Clarence Lewis will coordinate the 1981 National Youth Conference activities July 19-23 in Louisville, Kentucky, according to NYC Director Malcolm C. Fry.

Mr. Lewis has been actively involved in youth competitive activities as guizmaster, leader and judge and was highly involved as a staff member of the 1980 National Youth Conference.

He graduated from Free Will Baptist Bible College in 1976; served one year on staff at Randall Christian Academy, Memphis, Tennessee; has been with the Sunday School and Church Training Department since 1977, and is now Business Manager.

Mr. Lewis has served as CTS Director in his local church and is presently a high teen Sunday School teacher. He also fills in as a P.E. coach for Woodbine Christian Academy, Nashville, Tennessee.

Mrs. Valerie Watson returns as NYC Registration Coordinator. She will direct behind-the-scenes work prior to the opening of registration on Sunday afternoon, July 19.

While in Louisville, she will assist Mr. Lewis and Dr. Fry in coordinating the Bible Competition and Music and Arts Festival. Valerie Watson has been employed by the Sunday School and Church Training Department for five years.

WANTED: CHRISTIAN SCHOOL INFORMATION

Later this year, CONTACT will publish an article dealing with "The Case for Christian Day Schools" written by Pastor Richard Cordell of Guin, Alabama, and we need your help to complete the project.

We are attempting to compile a list of every Free Will Baptist Christian school to include along with the article. Therefore, we are asking each Free Will Baptist pastor and/or each principal involved with a Christian school to cooperate in this project.

Your school will be included in the CONTACT list if we hear from you by July 1, 1981.

How many Free Will Baptist Churches have Christian schools? No one knows for sure, but with your assistance we can have an accurate count.

The specific information we need is

the school name, sponsoring agency (usually a local church or churches), city and state, principal's name and number of students currently enrolled. For example:

Liberty Christian School Liberty Free Will Baptist Church Durham, North Carolina Principal: Neil Hearn Students: 210

FREE WILL BAPTIST CHRISTIAN SCHOOL

.....

School Name Sponsoring Agency _____ Location (City, State) Principal __ Number Students

> Please send to: CONTACT, P.O. Box 1088 Nashville, Tennessee 37202

CONTACT/Mav 24/

81

MOONEYHAM SPARKS HILLSDALE CONFERENCE

MOORE, OK—World Vision International President W. Stanley Mooneyham delivered five major addresses February 2-4 at Hillsdale Free Will Baptist College's annual Bible Conference. Dr. Mooneyham, completing 11 years as chief executive for World Vision, is a former executive secretary for the National Association of Free Will Baptists (1953-1959) and the first editor of CONTACT magazine.

Hillsdale students firmly praised Mooneyham's pulpit magnetism and his burden for people. Freshman Michele Pedigo evaluated, "What affected me most was the love and compassion he showed for others, especially overseas."

Another freshman, Frank Gregory, lauded the speaker's charisma in attracting and holding student attention.

During a small-group discussion, Dr. Mooneyham called for a "wreckless love and deeper faith when serving in God's work." He made the observation after relating an episode concerning his attitude during a service in which thousands attended, hundreds came to Christ, and he realized he had been programmed for a negative crowd reaction.

SC RESOLVES AGAINST LOTTERY

PAMPLICO, SC—In a move designed to voice opposition to pending legislation in the South Carolina House and Senate which would introduce a State Lottery System, the 39th annual South Carolina State Association of Free Will Baptists passed a resolution denouncing any form of gambling at its February 12-13 gathering at New Prospect Free Will Baptist Church, Pamplico.

Delegates instructed State Clerk Harry Cooper to write the South Carolina House and Senate Moderators expressing their opposition. Pastors and members were encouraged to write lottery opposition letters to their respective Senators and Representatives.

Another resolution commended the Christian school movement and urged parents to enroll their children in Christian schools.

Moderator Carroll Alexander guided the business session. Some 300 were present for evening worship services. Two seminars—"Expository Preaching" by Executive Secretary Melvin Worthington and "Evangelistic Preaching" by North Carolina Minister-at-Large Guy Owens—drew praise from conferees.

The state session received extensive media coverage by newspapers in Columbia, Spartanburg, Lancaster, Darlington and Florence, South Carolina, and also by television stations in Florence.

Pastors Billy Buchannon of Lockhart FWB Church, Lockhart and Henry King of Bright Light FWB Church, Lexington, North Carolina, preached keynote messages on Thursday and Friday mornings.

RANDALL LAUNCHES CDCL CONFERENCES

NASHVILLE, TN—Citing the need for specific church growth aids in leadership training, Randall House Publications announced its CDCL program—Conference for Developing Christian Leadership.

The two-day mini-conferences are designed for pastors, associate pastors, teachers, leaders, sponsors and other workers who serve in the local church educational program.

A typical CDCL program opens on a Friday night with a worship service followed by a workshop period. On Saturday, workshops are held along with a worship service and an opportunity to visit a literature display. The session concludes with an open forum of a question and answer period. As many as three workshops will be conducted simultaneously.

An attractive certificate of achievement will be awarded each participant who attends the entire session.

The CDCL faculty includes Sunday School and Church Training Department Director Roger Reeds and Associate Directors H. D. Harrison, Jim Lauthern and Malcolm Fry.

Subject matter is varied and can be tailored for exact local church needs. Pastors or state Sunday School and/or Church Training Boards interested in hosting a CDCL may simply write:

Conference for Developing Christian Leadership Randall House Publications Post Office Box 17306 Nashville, Tennessee 37217 Phone (615) 361-1221

MM BREAKFAST HOSTS 62

ANTIOCH, TN—Master's Men chapters from eight Metropolitan Nashville, Tennessee, churches gathered for a city-wide eat-all-you-want breakfast Saturday morning, March 7, according to planner Tommy Kingsmill.

The 62 men met at Fellowship Free Will Baptist Church, Antioch, for the early morning food and mutual interchange. Layman Bill Ezell (Cofer's Chapel FWB Church, Nashville) stumped for attendance at the National Men's Retreat which was slated April 2-4 in White Bluff, Tennessee.

The Living Hope Men's Quartet

from FWBBC teamed with local musicians Jonathan Forlines (Donelson) and

Clifford Watkins (Fellowship) to provide music for the men's group.



Currently . . .

The Home Missions Department sponsored a three-day evangelism conference March 16-18 at **West Tulsa FWB Church, Tulsa, OK. Connie Cariker** pastors. North Carolina Pastor **Gordon Sebastian** keynoted the conference. Four officials with the Home Missions Department joined Sebastian to share pulpit chores—Roy Thomas, Trymon Messer, John Gibbs and Don Pegram.

It was Wednesday night, February 25, at **First FWB Church, Holdenville**, **OK**, when someone placed a mysterious envelope on the pulpit. Pastor **Bill Pitts** opened the envelope and was greeted by these words, "Please use this for the basement fund or anywhere else that it is needed." As it turned out, the envelope contained \$500.

When Victory FWB Church, Mc-Minnville, TN, celebrated their second anniversary in March, Pastor Kenneth Kirby reminded the congregation of a pledge they had made in 1980 to double attendance in one year. Enrollment leaped from 29 to 55 over the 12-month period. The group established a record high 82 in Sunday School and more for morning worship.

CONTACT welcomes the VICTORY VISION, publication of Victory FWB Church, Kansas City, MO. Tim Eaton pastors.

And CONTACT also welcomes THE VOICE, publication of **First FWB Church, Flat River, MO.** Pastor **Jimmie Tolbert**, recent transplant from Michigan began this publication.

First FWB Church, Sulphur, OK, celebrated its 60th anniversary in February. The church was organized in 1921 with 14 charter members. Since that time, 16 pastors have served the congregation. Four are still living. **Meryl Erickson** is the current pastor.

Nearly three years ago the **Macedonia FWB Church, New Edinburg, AR**, secured a 10-year loan for expansion which included a kitchen, fellowship hall with capacity for 150, three Sunday School rooms, air conditioning and central heating. It was agreed that a special offering would be taken each third Sunday until the indebtedness was retired. Pastor **Cecil Sanders** said the congregation shortcircuited the 10-year payback plan by averaging a payment each week instead of a payment each month. A \$1,265 special offering completed the loan repayment with seven year's interest saved. That is smart business!

Free Will Baptist Evangelist **Homer Willis** returned from his annual joint revival effort in Jamaica to report meetings conducted in 13 churches and three schools with 1,742 decisions. Brother Willis knows how to draw the net.

The 8th annual World Missions Revival at **First FWB Church, Winter Haven, FL**, concluded on March 1, according to Pastor **Robert Owen.** Since the church had just given \$1,600 to the Dennis Owen account, they faith-promised a \$7,500 goal for 1981.

This has got to be the biggest preacher story that's ever been printed in CONTACT Magazine. Pastor **Glenn Poston**, of **Liberty FWB Church**, **Millington**, **TN**, says he had a preacher 7'8" tall in his pulpit on March 20. His name—Max Palmer. And just in case you wondered, Max weighs 385 pounds and wears a size 21 sneaker. He is reputed to be the second tallest living man in America. He was converted at age 35 from a life of alcoholism and now spends 48 weeks a year traveling the country preaching the Word of God.

Readers will be saddened to learn that Mt. Olive FWB Church, Reynolds, GA, burned on February 1. Pastor Bobby Whittaker said only a small amount of church furniture was salvaged after fire erupted just hours following the Sunday morning services.

He may not have enough copies for everyone, but several pastors and churches might benefit by writing Pastor **Earl Hendrix** of **First FWB Church**, **Inman**, **SC**. Brother Hendrix and his officers have put together a 15-year financial and progress report. The spiral-bound booklet spans 1965 to 1981 and includes a brief history of the church. Our hats are off to you gentlemen. Well done.

Sunday School attendance in January at **First FWB Church**, **Topeka**, **KS**, was up from 55 to 60 over a year ago, so Pastor **Gary Elder** informed his congregation.

The Wesconnett Christian Academy is on the march. Enrollment for 1981-82 is expected to increase and demand additional space. Pastor **Howard Bass** challenged members for \$15,000 in order to refurbish a building to house three additional classrooms. WCA is a ministry of **Wesconnett FWB Church, Jacksonville, FL**. And our congratulations go to Pastor **Richard Cordell** of **Guin FWB Church, Guin, AL**, and the entire staff and student body at Liberty Christian Academy. The academy operates out of Guin church and was recognized by the Accelerated Christian Education officials as a model school for the third consecutive year. The ACE recognition letter stated, "Leadership is the foundation for success, and your spirit of leadership is reflected in your staff and students and in your spiritual and academic standards."

Gateway FWB Church, Virginia Beach, VA, has contracted for six primetime television specials during this year. Pastor **Dale Burden** says the project will cost \$15,000. The group reported a new illuminated sign marking Gateway Church and school installed and paid for at a cost of nearly \$3,000.

Here's a pastor who took the time to thank his congregation for a world outreach. Members of **East Side FWB Church, Elizabethton, TN,** received a message from Pastor **Richard Adams** informing them that they had given \$14,247 to outside causes during the previous year. They also paid almost \$25,000 on their church indebtedness out of a total income of just over \$104,000. The group added one full-time youth and music staff member, **Phil Poston,** during the year.

We salute the determination of **First FWB Church, Hazel Park, MI.** Pastor **Johnnie E. Floyd, Jr.**, and his congregation were burglarized and burned out of their church on May 21, 1980. Nine months and \$120,000 in repairs later, the group returned to the main sanctuary to worship.

CONTACT welcomes the FREE WILL ECHO, publication of **Bethany FWB Church, Norfolk, VA. W. B. Hughes** pastors.

In case you wonder how effective a preacher National Moderator Evangelist **Bobby Jackson** is, try asking the congregation at **College Lakes FWB Church**, **Fayetteville**, **NC**. They have scheduled Evangelist Jackson at their church one Sunday each year through 1990. **Bobby Glenn Smith** pastors.

And finally, it is not too early to start planning for **Grandparents Day**, scheduled September 13, 1981. The National Council for the observance of Grandparents Day can supply anyone who is interested with materials concerning this newest holiday. Churches or individuals interested in following up on this idea, can write: P.O. Box 490022, Atlanta, GA 30349. ▲

I'm Not Strong Enough!



By Theresa Hensley



e a missionary? Who, me Lord? Sorry, I'm not strong enough.

When I felt God tugging at my heart for missionary service, my first reaction was, "Why me?" I thought maybe God called my name by mistake.

He couldn't mean me. Why, He knows I can't speak in front of people. And be a missionary? That's the last thing in the world He would want me to do! I clung to my first answer, "Sorry Lord, but I'm not strong enough."

Isn't it amazing that when God calls for special service, He never lets the thought leave our minds? Oh, we can resist, but it's always there washing through our minds and hearts.

Some of our potentially greatest missionaries never made it to the field, but they never forgot the call either.

After meeting my usual resistance to any change, God finally showed me that He was my strength. "Okay, Lord. Yes, I am willing to do whatever it is You want me to do, but it's not going to be easy."

God rarely calls people to easy jobs. They're already filled. He issues calls to the hard tasks, those that remain unfinished because they're difficult.

After I said yes to God, closed doors began to open. The door to Bible college swung wide. Summer missionary work in France was held ajar. God even opened a door to serve in the Foreign Mission Department's home office.

And to think, all I did was say yes! It hasn't been easy, but the rewards have been great. I never thought the Lord would bring me this way or this far. And where have I found my strength? In Him.

In Christian service, we often think we must be strong enough on our own to follow through with the service God calls us to do. This is only true in the sense that strength comes by overcoming weakness through Him.

Some Christians, influenced by biographies of successful missionaries or some of the great Bible heroes, seem to think they all tapped some secret success potion that is unavailable today.

God always seems to choose the weak to do His Work. Moses did not surrender to God's call at first. God had to help Moses overcome his fear (Exodus 3:11 and 4:1).

Jeremiah, great prophet that he was, did not feel qualified to speak to God's people (Jeremiah 1:6).

God's Word is filled with examples

of men and women who were used in His plan. Many overcame weaknesses in order to gain the strength needed to perform their tasks (Hebrews 11:34). God works through weakness, and turns it into spiritual vitality.

If you have said no or questioned the service God placed on your mind because you thought you were not strong enough, then take heart!

That very fear, that very weakness may be the means whereby God will discipline you and harness your inability until impossible becomes possible, until can't becomes can, until no shouts "yes!" A

ABOUT THE WRITER: Miss Theresa Hensley is a member of Bethel Free Will Baptist Church, Marion, North Carolina. She is employed by the Foreign Missions Department in Nashville, Tennessee, as assistant editor of Heartbeat Magazine. Miss Hensley graduated from Free Will Baptist Bible College in 1980.

Back From The Brink!

By William F. Davidson

n 1807, you might hear General Baptists in eastern North Carolina referred to as "Free Will Baptists," but the new name was used mostly by opponents of the group. The former name still wore more comfortably.

While the 1812 statements of faith suggested that either name was acceptable, it probably was 1828 before the new name was adopted officially. But, as mentioned in April, 1981 *History Corner*, the small group faced a new era. They critically needed a new name and a new identity if new growth was to come.

The 18th century had been long and difficult for North Carolina General Baptists. Less than 50 years after their birth, Calvinistic Baptists had come down from Philadelphia and led most of these Arminian Baptists to a Calvinistic position.

By the time the Regular (Calvinistic) Baptist onslaught ran its course, most General Baptist pastors and churches had left their original theology. In 1772, only four churches and their pastors could be clearly identified as General Baptist—William Parker at Meherrin, Joseph Parker at Little Contentnea (Little Creek); William Fulsher at Matchipungo (Pungo); and John Winfield at Bear-River.

In a letter dated May 29, 1827, Jesse Heath, a new addition to the movement, indicated that when he became a minister, the picture had not changed. ... Twenty years ago, when I first came to the ministry, there was but three ministers and five small churches, but bless the Lord, latterly we have been highly favored, and the work at this moment is gloriously reviving amongst us

The revival continued. By 1825, the movement included 800 members and 12 churches. In 1829, records revealed 33 ministers and 26 churches in 11 counties.

In another year, the small but growing group included 1892 members, an increase of over 1000 in just a few years.

R. K. Hearn, mid-19th century Free Will Baptist historian, confirmed that the denomination had organized a conference—Bethel—before the end of the previous century.

By 1812, the conference was fully developed with scheduled meetings, rules of decorum and a statement of faith.

By 1825, formal minutes, adequate representation for member churches and a new system for determining denominational statistics had been added to the older program of organization.

In 1827, Jesse Heath wrote to the *Morning Star*, a Free-will Baptist periodical in New England:

... Our annual conference is composed of two delegates from every church, and all the preachers both ordained and licensed, and the general treasurer. The conference meets annually, and returns are made from all the churches so that once a year we know the state of the whole connexion. Our minutes are taken and printed and distributed among our members The 1830 minutes indicate that new growth demanded new conferences that would allow better service to churches in the growing denomination.

In that year, Shiloh conference was established to embrace all churches east of a line that passed through central Pitt County. Shiloh included New Bern, Spring Creek, Little Swift Creek, BayRiver, Brice's Creek, Goose Creek, and Piney Neck, Craven County; Pungo, Concord, North Creek, and Beaver Dam, Beaufort County; Welche's Creek, Martin County; and Clay Root, Pitt County.

In the same year, 1830, a small group of United Baptists in the mountains of North Carolina officially moved into the Free Will Baptist camp.

They formed a new association that included churches at Caney River, Middle Fork, Liberty, White Oak Creek, Union, Tow River and New Found. By 1834, the association reported 12 churches.

In just a few short years the denomination had grown from five churches and three ministers to three conferences with more than 40 churches. Their ministry reached into South Carolina as early as 1817.

The third decade of the 19th century found the Free Will Baptists with a new name firmly accepted, a growing membership and a rapidly spreading witness.

The new growth had been encouraging. A new spirit was evident and the future was to be faced with new excitement.

The Free Will Baptists were here to stay. ▲



OUR READERS COMMENT

PROBLEMS WITHOUT PRAISE!

The article concerning the Christian's use of the Lord's Day (August 1980) was anemic! Respect for the Lord of the Day decreases as activity on the Lord's Day increases. That has always been and always will be the case.

The picture on page eight in the November issue is distressing. I am wearied of having to combat worldliness not only from without but frequently from within.

If a picture is worth a thousand words, then there was more damage done by the picture than good done by the article.

Silence is often a strategy used to cast doubts on the validity of a person or group of people. Some of our strongest churches are involved in the Christian school movement; others need to be.

Ignoring this vital movement may not hurt the pastors and churches already involved, but it will keep the movement from spreading. We who are committed to the Christian school movement, implore you to investigate the facts and give regular and repeated coverage to this vital area.

God's Word mandates Christian Education! I love Contact! Open rebuke is better than secret love.

> Rev. Howard Bass, Pastor Wesconnett Free Will Baptist Church Jacksonville, Florida

"AMEN" TO KJV ARTICLE

I say "Amen" to the article by A. B. Brown titled "King James Fever" (March, 1981). It is one of the best and most needed articles ever printed in CONTACT. Free Will Baptists need it.

The King James Version is not inspired, nor for that matter correct. We need to wake up to the fact that all translations are copies of or attempted copies of the original with some margin of error. However, we know that whatever that translation, the Holy Spirit is able to press God's message home to the heart of man about God, sin, self and salvation.

One of the greatest problems we have as Free Will Baptists is the mistaken idea that Westernization is Christianity, including our Bible versions. We need to Christianize instead of Westernize.

> Bob L. Jones, Pastor Faith Free Will Baptist Church Dothan, Alabama

LEAVE THE PASTOR ALONE

In reference to Chuck Snow's article (February, 1981) "Should a Layman ever ask a pastor to resign," some observations need to be made.

First of all it is not the "good in faith-ers," the "non-vendetta-ers," or the "bonafide believeers" who usually desire the removal of a pastor.

But it is the "we don't do things that way here-ers" and the "we do not agree with thaters" and the "you are a dictator-ers" and the "I don't have to tithe-ers" and the "I can live as I please-ers" and the "absent with excuses on prayer meeting night-ers" and the "we are big enough-ers" and the "who does the pastor think he is any-way-ers" that usually want a pastor to leave.

It's strange that this question usually comes up when a pastor has been in a church long enough to find out that those who fed him steak during his honeymoon months are the same ones who do nothing but hold position of rank and care little about the real work of God.

These are now the ones who by "divine revelation" feel that it would be for the good of the church and the pastor if he moved on.

As a rule when this question arises there is almost always no real scriptural reasons which can be given to the pastor for this request. It usually boils down to a power struggle rather than sound biblical reasons.

When a people who are sincere and truly believe there is a change needed in the pulpit, will privately plead their cause before God, who gives men charge of flocks (Acts 20:28), right things will happen.

An undedicated pastor will not remain long with a dedicated flock. You see, the flock's dedication will be like a mirror always revealing to him his lack of dedication. A man will either consecrate himself (and this is what should be desired) or move without being asked.

The greatest motivation to any pastor is his people and vice-versa. Therefore, in most cases, if a pastor wishes to change his people, then he must change himself, and if the people wish to change the pastor, they should change themselves.

There are pastors who are not all that they ought to be. But it is forgotten that this whole business is God's, and most of the time God is not really consulted and waited upon to make the changes needed.

If churches would really let God send them His man and then back him with dedicated lives, His work would not be hindered by such things as pastor removals.

> Rev. Johnny E. Pike, Pastor Tabernacle Free Will Baptist Church Kinston, North Carolina

JUST THE GREATEST

I have taken the CONTACT for many years. I appreciate it so very much.

The recent articles have been the greatest in some time.

Keep the good work going.

Lura Gebhart Tulsa, Oklahoma

MIDNIGHT WRITER WRITES

I read with avid interest your article, "The Midnight Writer," in my March CONTACT.

It jogged me into doing what I had planned to do but had half forgotten.

Thanks for encouraging Free Will Baptist writers. What about more ideas on what to do with what we've written?

Dale Edwards Hookerton, North Carolina

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Mother's ~

OFF

By Marjorie Cooney

et's think about it a bit. Most husbands and fathers have two days off a week, and now we are trying for a four-day week.

Children have weekends, Easter, Christmas and summer vacations, and teachers have professional development days.

But Mother? Instead of a day off, she's likely to work harder on everyone else's day off to keep things running smoothly. For we all know that with a family around the house, there is naturally going to be more work for Mother.

The Bible has said that all of us need a day a week of rest. All of us? Does that include Mother?

A farmer's wife had become mentally unbalanced. As they carried her out of the house in a straitjacket, the farmer said, "I sure don't know what got into her. She ain't been out of the kitchen in 25 years!"

With a little thought this farmer would have understood that Mother needed a change occasionally. She could have worked better on the other six days a week if she'd had a day of rest.

For Mother does get tired. Tired of never-ending demands on her time, her energies. Tired of the constant pressures on her talents, her imagination, her patience.

Tired of the constant criticism: "Supper is cold," "How come I don't have any clean shirts?" "When did you last wash the kitchen floor?"

Mother's job is one of the hardest in the world.

When was the last time you told Mother that you loved her? Mom is willing to work her heart out for us. But her load lightens immensely when she is assured of our love—not only by our words, but by our actions and gestures.

A day off will make Mother feel twice as good on the other six days. Training children in a leisurely manner (while she is on duty) means they can take over with confidence on Mom's day off.

In looking back over my years on the motherhood job, I can think of several day-off occasions that were written down in my diary—and my memory—as perfect days.

When the children were small, I had very few complete days off. But now that they are able to be partially on their own, life is getting better in the days-off department.

For example, I was invited to a church-wide retreat. I had looked forward to this for weeks and marked the date on my calendar. The children and Dad were all encouraging me to go.

Of course a little extra planning had to be done for the family's needs while I was away. A big, hearty pot of chili was made the day before to be popped into the oven and timed to be piping hot for supper. And some baking was done ahead.

A big boost to my peace of mind was assurance that I would be doing

something which my husband and family approved.

At six o'clock that perfect morning, I was leisurely getting ready. I even had a little extra time to give to my appearance, instead of rushing out the door feeling "flung together" as I usually do.

Such a wonderful peace wrapped itself round me as, with others, I boarded the bus and we sped away. Knowing I was headed for a day of inspiration, Christian fellowship and getting reacquainted with friends assured me that things would take care of themselves at home.

The weather was dreary that day but who noticed? The joy on that bus and at the church was something to be long cherished.

Needless to say, I returned relaxed, free, refreshed and ready to tackle the next week's routine with renewed strength.

My husband and family also approved my taking a few days off to attend a Christian Writing seminar in Toronto.

This was another time of encouragement and warm interaction with others of like interests, and long to be remembered.

Then at Christmas, with everyone home for holidays, it was suggested and seconded that Mom have a shopping spree, on her own, downtown.

Shopping along Yonge Street was something I'd forfeited the last 10 years. Another feeling of peace and freedom enveloped me as I rode on the subway.

In spite of the jostling, wall-to-wall bargain-hunters, I was relieved to be away from the mother-job for a few precious hours.

And I have made sure to remember to express my appreciation before and after each day off.

I wonder what this year will bring in the days-off department. I don't know, for they usually come as pleasant surprises.

Maybe some repeat performance of last year, or something altogether different. Who knows?

But whatever days off I have, I will be content with the knowledge that this is just one more expression of my family's appreciation and love. ▲

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



Feeding the Flock



THE SECRETARY SPEAKS By Melvin Worthington

he dangers of spiritual immaturity cannot be ignored as a threat to progress in God's Work.

Paul described the Corinthians as "babes" in Christ. They were incapable of digesting any nourishment other than that suited for children. They had not developed in grace and humility but were "proud" of their gifts.

The Corinthian Church had lost its strong spirit of unity and become filled with discord and dissension. Their disharmony resulted in toleration of immense evils in their group.

Whereas their salvation was not questioned, their sanctification was certainly not progressing properly. Envy, strife and division never characterize mature Christians.

Spiritual immaturity hinders progress in any group. The impulsiveness, impatience, intolerance and insinuations often manifested in our own meetings indicate spiritual immaturity. Such attitudes always result in strife and schisms.

The diet of scriptural instruction is prescribed for spiritual maturity. At conversion Christians are infants in a new world. They see new objects and, though they have joy and great self-confidence, they are weak in themselves and in need of constant teaching.

All believers are to desire the milk of the Word that they might grow (IPeter 2:2). Hebrews 5:11-14 indicates that believers should develop in their Christian experience so they might feast on the meat of the Word. Both milk and meat are nourishing food. Paul's use of milk and meat suggests two sets of truth, one for the less mature (milk) and the other for the more mature (meat).

Bible reading should be done on a regular basis, not haphazardly. No Christian can reach maturity without being nourished by the Word. There is no adequate substitute.

We need renewed emphasis on the diet God prescribed for proper spiritual development.

To get the most from Bible reading, a believer must have proper disposition, desire and diligence.

Whenever spiritual immaturity lingers over a prolonged period, it can usually be traced to neglect of the scriptures.

The duty of shepherds includes feeding the flock. The pastor has a solemn duty to *teach* the flock.

The ideal pastor is one who engages in a didactic ministry, feeding the saints on expository preaching giving them the rich food of the Word, thereby prompting the Church's internal development which leads to numerical growth as well.

Christ exercises a special care for His Church by appointing pastors and teachers who teach the flock.

One qualification for a bishop (pastor) is that he be apt to teach (I Timothy 3:2). He is not simply to try his hand at teaching, but he must be able and skillful at it.

Skill in teaching is the special office of the minister who has the duty of instructing believers and disputing the gainsayers. Pastors not only need the ability to teach but the willingness as well.

The pastor has the solemn duty to *tend* the flock (John 21:16; I Peter 5:2). In these instances the word "feed" means to govern, care for, guide or

protect. The pastor has the duty of faithfully guarding, governing and guiding his flock. He must make provisions for their growth and protect them from dangers.

The pastor also has the solemn duty to *train* his flock. Having taught his flock and in the process of tending his flock, the pastor must train them as well.

Careful attention to training will help believers to have a clear, comprehensive and correct view of their duty to Christ, family, church and community.

The pastor who faithfully and fervently engages in the work of feeding the flock God has given him to shepherd will reap eternal dividends.

Labor which proceeds from love of Jesus pleases the Master.

On this matter Joseph Parker wrote, "We need the love if we have to do the work; we cannot keep up the process of feeding, or succour, or education, or consolation, unless the love is in excess of the service. A man cannot go beyond this inspiration. He may attempt to do so, he may appear to do so, but by his tongue, his reluctance, his half-heartedness, we should know that the life has gone out of him and all that is left is the fluttering of an expiring pulse."

We need a renewed love for Christ which will result in practical, perceptive and prayerful preaching of the Word in Free Will Baptist pulpits. ▲

THE SECRETARY'S SCHEDULE

May 11-13	EPA Meeting, Colorado Springs,
May 15-16	Ministers and Laymen's Confer- ence, Paintsville, KY
May 18-24	Special Services, Cardinal Village FWB Church, Jacksonville, NC
May 29-31	Special Services, Pearce Chapel FWB Church, Smithville, MS

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