

JANUARY, 1982

Contact



OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



A group of 16 Canadian churches petitioned the National Association of Free Will Baptists for membership during the 45th annual session which met July 19-23, 1981 in Louisville, Kentucky. This is their story.

INTRODUCING

The Atlantic Canada Association of Free Will Baptists



Moderator Bobby Jackson (R) welcomes Canadian pastors Otis Derrah (L), Harold Bubar, and Fred Hanson.

By Fred D. Hanson

We regret that a concise and detailed history of our denomination is not available. Unfortunately, records were not kept to accurately provide information

regarding the inception and growth of our group.

Some history has been written, but much is unwritten. Some history that is written disturbs us, and we long to have it rewritten! But our attention must now be drawn to the future, toward history yet to be written.

There are three natural divisions to be treated here.

Our Past Heritage

According to information which has been handed down, we are given to understand that a man named Asa

MacCrea came to the Lord in one of Benjamin Randall's early meetings in New England. As revival fires burned throughout New England, MacCrea's life was set aglow and would touch the lives of many, even yet unborn.

In response to great conviction this young man served the Lord in establishing churches in Nova Scotia. He was instrumental in the early organization and ministry of several Free Christian Baptist Churches.

Musty history books and faded volumes of church records hold the past in their grip, reminding us of our heritage. As the work grew, churches were established in New Brunswick.

A young man by the name of George W. Orser, a member of one of the first families of Hartland, became a minister with the Free Christian Baptists and was ordained in 1843.

During the years of his ministry, he was hard pressed to adhere to some of the new methods and beliefs of this group. He strongly resented their practices of salaried ministers; he promoted a "free Gospel and free access to it!" Other later considerations in organizing a separate group came from convictions regarding music, Sunday School, church offerings, and the like.

Brother Orser and several faithful brethren tried to reorganize and regroup their forces to continue the ministry they believed the Lord had given them. When it became clear that there was no possible future in remaining with the Free Christian Baptists, they at once began working as Free Will Baptists. Of course, the immediate reaction was their dismissal from the Free Christian Baptists.

In November, 1874, Rev. Orser went to Carlisle, New Brunswick and conducted a revival meeting resulting in seven baptisms. The first church of this new fellowship organized, known as the Free Baptist Church.

Lower Wakefield next received the Lord's blessings, and in the first two months of 1875 revival saw over one hundred members received into the fellowship of the church.

These believers were called "Orserites," and not in a kind and complimentary way. The first Free Baptist General Conference of New Brunswick convened at Florenceville in July, 1875. Rev. George W. Orser died in March, 1885, not seeing the reality of what he had envisioned in spirit. By 1890, forty-

eight churches were in fellowship.

Due to some controversy regarding the name *Free Baptist*, a petition was made to the Provincial Legislature of New Brunswick for an Act of Incorporation in 1898.

After some consultation, representatives in the legal departments of the Government met with church leaders, and the result was an act of incorporation recognizing this group of churches as The Primitive Baptist Denomination of New Brunswick, Maine, and Nova Scotia.

It is also noteworthy that the founders of the Primitive Baptist Denomination rejected some particular elements in the worship and practice of the Free Christian Baptists. But they faithfully maintained the foundational truths and and doctrines which stood solidly on the Word of God.

We believe that in essence, the standards, convictions, and doctrines of the Free Will Baptists (as represented by the original Free Will Baptists and the Randall movement in New England) have been faithfully held by the Primitive Baptists and that we are in complete and total agreement and sympathy with the National Association of Free Will Baptists.

Our Present Fellowship

In recent years attendance has waned and some churches have closed. A shortage of pastors has developed and our adversary, the devil, has administered large doses of discouragement.

Largely through the efforts of Dr. Archibald Hatfield, contact was made with the Free Will Baptists, resulting in visits and services. Evangelist Bobby Jackson has conducted numerous revivals in our churches. In the early 1960's, I was saved in one of Brother Jackson's revivals.

Our loss of churches, people, and pastors has caused us to fall upon our faces before God. For nearly two years now we have been corresponding with, visiting, and talking with representatives of the National Association as to fellowship and affiliation.

This resulted in our acceptance into the Free Will Baptist Denomination at



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CANADA (From page 3)

the National Association in Louisville, Kentucky in July, 1981.

We have 16 churches located in Central and Northern New Brunswick. These are mostly small country churches, with several in or near towns. Some pastors have part-time secular employment, while others labor full time in their churches.

We operate a summer Bible camp facility and ministry, as well as Bible Conferences.

Our Prospect For Tomorrow

The Evangelical community in Canada is growing and we wish to be part of that growth. There are numerous churches looking for fellowship and affiliation, seeking good teaching materials such as we are privileged to enjoy from Randall House.

We praise the Lord that the Free Will Baptists heard our "Macedonian" call and extended to us fellowship and the opportunity to labor together for our Lord.

Our conviction is that although many adjustments and modifications are made by the demands of a modern society and we change our methods, the message of Christ remains the same!

This history is brief and general in nature, but to the best of our knowledge it is correct. If information comes to light showing any discrepancy or error in what we believe to be our history, we will gladly make the necessary corrections.

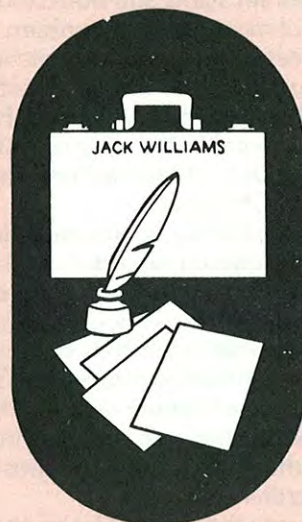
The fact of our common roots of origin, sweeping similarities in our constitutions, doctrinal compatibility, etc., make conducive our fellowship, association and mutual ministry.

I am confident that our past common bonds and present relationship can be bonded into an effective means of communicating the gospel in Canada to the glory of God. ▲

ABOUT THE WRITER: Rev. Fred Hanson is the moderator of the Atlantic Canada Association. He pastors Upper Brighton Free Will Baptist Church, Hartland, New Brunswick, Canada. Brother Hanson also edits the Association's bi-monthly publication, *THE GOSPEL STANDARD*, and serves as the Atlantic Canada General Board member.

Dear Charismatic Friend . . .

Briefcase



Do you remember Frank? He's been a Free Will Baptist preacher more than 20 years. I spoke to him by phone not long ago. Something happened to him, and I think you know why.

There was a time when he had no doubts what the Bible taught about tongues. But Frank is caught by the undertow of the tongues tidal wave that washed through the 1970's. Because of so much media bombardment from Charismatic television and radio personalities, he is drifting from sure truth toward doubt.

He says he does not advocate speaking in tongues, but neither is he denouncing it. He had adopted a lie-and-let-live philosophy and told me he was still *studying the issue*.

I don't blame you for Frank's waffling on the tongues question. I think his confusion reflects more his lack of study than it does the strength of your arguments.

Jim and Sandi were converted in a Free Will Baptist church a year ago. They were squeaky clean from their sins, washed in the blood of Christ. Then about six months ago dark thunderheads of doubt appeared in their lives.

Somebody got to Jim and Sandi and convinced them that Jesus wasn't

enough. Somebody told them that they needed more than the Son of God to find fulfillment. Now that couple, once bouncy and vibrant in conversion, have gone into spiritual eclipse.

And I blame you for that. You took advantage of their immaturity. You told them something that was not true. I would not want to be in your place, standing before God having told young converts that Jesus isn't enough.

You say your new-found, subjective experience called "speaking in tongues" unifies believers and that you don't want to cause friction. Well I'm here to tell you, it is causing friction. What's more—it's creating confusion and promoting division.

I read the same Bible you do, so I know the Holy Spirit brings unity to believers. But you're kidding yourself if you think the tongues doctrine unifies believers. To the contrary, it splits, alienates and splinters. This cannot be of God.

You don't come right out and tell the new convert or the confused believer that he must publicly speak in tongues. You are more subtle than that. You sometimes begin by suggesting a special "prayer language."

You know how gullible and trusting new converts are. You know how easily swayed those not well schooled

in scripture can be. The very hint of a special prayer language that other believers in the local church do not use borders on gnosticism—knowledge that no one else has. Gnosticism is an old heresy. Dressing it in a three-piece suit and strutting it around on television won't make it any more legitimate today than it was at Colosse.

Now friend, I'm not saying there is no place for the Charismatic movement. After all, this is America, the land of the free. You can worship any way you see fit. There may be a place for Charismatic display and tongues speaking—but it is certainly not in a Free Will Baptist church.

And I would thank you to quit trying to establish beachheads in our congregations by those innocent appearing community Bible studies, which are nothing more than sales pitches for encouraging and sometimes even instructing the uninitiated in how to speak in tongues.

Nor do I buy your phenomenal success as reason to conclude that it all must be of God. I acknowledge that Charismatic speakers dominate radio and television today. Personally, I am at a loss to explain it, but then I don't have to.

Putting error into print does not make it truth. Yes, I've seen the shelves in Christian bookstores bursting with colorful paperbacks praising the Charismatic position. You'd be surprised to know how many of them I have read. By the way, you'd also be surprised to discover how many books are written refuting your position.

But while searching through books and pamphlets refuting the idea that speaking in tongues is the initial evidence of receiving the Holy Spirit, I discovered something else. You don't read much that disagrees with your position. You brush non-Charismatic books aside as not being Spirit-anointed. You *don't* see because you *won't* see.

You ignore the fact that great church leaders have not practiced, do not teach and will not tolerate speaking in tongues. There must be a reason for that. And, friend, I categorically reject the idea that no matter how successful men like Billy Sunday and D. L. Moody were, they would have been better if they had spoken in tongues.

You prey on the scripturally

unstable. You have this in common with the cults. They, too, are quick to spot individuals who cannot handle the Bible and confuse/convince them with fuzzy talk and a fast shuffle with obscure Bible verses.

You prey on the emotionally starved. I blame us for that, for we have stagnated our members emotionally.

You prey on the emotionally wounded and scarred because they are looking for someone to accept them. And I salute you there, because you do accept them.

You proselyte the spiritually immature. I find that inexcusable. You have taken advantage of a generation that was raised on Dr. Spock instead of Dr. Luke.

You reject anyone or anything that disagrees with you by a sweep of the hand and the cotton candy response, "If you only experienced what I experienced." But I refuse to elevate emotional/psychological experiences of fallen man to the same level of authority as the holy, inspired, written record of God on any subject, especially this one.

There is a dichotomy of hollowness and warmth, of shallowness and genuineness about the Charismatic movement. But there are also grievous errors, fundamental of which is the gigantic wrong that Jesus isn't enough when the Bible insists that He is and that we are complete in Him.

This one element in your movement forces you to align yourself with some wild theological systems. How in the name of common sense can you theologically hop into bed with Mormons and Roman Catholics based on the allegation that you have all spoken in tongues? If anything, instead of verifying God's presence, this yoke verifies collective error.

I charge that you have exploited the weak, that you have promoted spiritual snobbery among the saints. I charge that you have sown discord among the brethren.

But let me hasten to add, I do not think the answer for our denomination is to request that you back off and leave us alone. Our movement has for 255 years declared tongues speaking an erroneous doctrine to be rejected.

I have not meant to sound bitter in this, because I'm not bitter. And I've not meant to sound angry, because I'm not angry—though there was a

time when I was both.

But if I sounded weary, it's only because I am. Wearing with our own people for not knowing better. And wearing with you for playing this child's game when it is time to put away childish things.

To My Free Will Baptist Colleagues—

I do not think the answer is for the Charismatics to leave us alone, nor do I think they will. But here are five steps we can take to help ourselves.

First, pastors must systematically and thoroughly teach our people what the Bible says on this subject. Informed people are not afraid to confront issues, nor can they be intimidated by shuffling proof texts and sanctifying it all with a sheen of personal experience.

Second, tell Free Will Baptist parents who zealously push the "off" button to avoid *Dallas* and *Three's Company*, that the *Clean Up TV* campaign ought to extend to the ever-present Charismatic programs. If you don't want *Dynasty* to pollute your morals, why allow the *700 Club* to pollute your theology!

Third, if we really want to slam the door on destructive undermining by Charismatics, we must return to having warm, open, loving relationships with God and with each other. In many areas we have drifted into deadly complacency and coolness toward one another. That's what created the vacuum and opened the door in the first place.

Fourth, we must retrieve the name *Holy Spirit* from the fantasy realm and return that precious name to its rightful biblical position and to our vocabulary. The Charismatics think they rediscovered the Holy Spirit on Azusa Street at the turn of this century, but we have known His unbroken power since Pentecost.

Fifth, we must learn not to be afraid of our own emotions. The Charismatics may have done us a big favor here, by teaching us again that which we already knew—we are emotional beings. We must not prostitute our emotions, but rather come to terms with them. ▲

They Don't All Come Back

By William S. Deal



All Christians are aware that sometimes persons backslide from God and go back into the world and sin.

Generally when such persons have been totally committed, Spirit-filled Christians, they find themselves so miserable, unhappy and undone and out of place in the world that they come back to God before it is forever too late. But not always.

Jesus faced this problem squarely when He said, "If a man abide not in me, he is cast forth, and is withered;

and men gather them and cast them into the fire, and they are burned" (John 15:6).

This means exactly what it says, that if a person having been in Christ backslides from Him and goes into sin, and dies in that state, he will be cast forth as a dead branch, and finally cast into eternal hell.

It is not the purpose of this article to prove biblically the soundness of the biblical position that the believer, in John Wesley's words, "may so fall from grace as to everlastingly

perish." The purpose here is rather to warn the believer of that danger and to comfort those who have loved ones who have been away from Christ.

Many such persons do return to God. Ezekiel cried to ancient Israel as backsliders, "Turn ye, turn ye, from your evil ways, for why will ye die?" (Ezekiel 33:11). David sinned a grievous sin, but he repented and returned.

Jonah ran away from God, but he returned to Him. Even Moses sinned

against the Lord in smiting the rock instead of speaking to it, but he repented and returned to God.

But there were others who sinned and did not return; they never came back.

Such was the case of Achan who stole the golden wedge and the babylonish garments and was punished by sudden destruction from the presence of the Lord. Saul, Israel's first and glorious king, must have felt the frightening pall of that awful hour of death when on Mount Gilboa's lonely side that day the Philistian javelin thrust him through and he died.

What sorrow and despair must have filled Judas' heart that sad day when he went to the brow of the hill near Jerusalem and hanged himself, plunging to his death on the rocks below when the flimsy rope he used gave away.

Yes, sadly, sadly, they don't all come back.

Years ago when I held a district superintendent position in the Pacific Northwest, a fine younger pastor lived there. He was so dead in earnest and seeming committed for life to the Lord and His cause.

But he moved back east and took a church near a college. The 18-year-old daughter of his best friend stayed with him and his wife over weekends and he always took her back to school Sunday nights, usually without his wife.

As the months passed the girl became very discourteous to his wife and the pastor seemed to cool off in his zeal. Then one night he preached a fiery sermon on the fearful consequences of sin, evidently fighting the last battle against the sin of his heart.

That night he took the girl and left for school as usual. When he did not return, the wife checked a bit in the house and found his clothes gone. Then she spied a note to her with his credentials, telling her to mail these to his superintendent and that he and _____ had gone and would not be back.

They disappeared into the Far West where they lived together for years before marrying. He never came back. The broken hearted wife wept over and prayed for him for years, but without avail.

Years ago two brothers backslid and left the church over a hassle with the church board about the new Sunday School rooms the church was building. Years passed and they are both dead. But to my knowledge they never came back.

A sweet young girl once a female of fire, tried the "pleasures of sin for a season," broke her health and wrecked her mind as a deep dyed sinner, but she never came back.

A pastor counseled

with a divorcee who was often dispirited and depressed. After many months of this, one day in the counseling session, while on their knees in prayerful attitude, he pulled her over and kissed her long and passionately.

Then he told her he would see her that evening at home, where she lived all alone. He arrived at 8:00 o'clock. When he dressed and left the home at 10:30, he left it a broken hearted man. Going home to his wife he told her that the lady was in deep distress and needed his help.

Three weeks later, he resigned his church, mailed in his credentials and moved his wife and family into a small home he had purchased for them. He left her with a good sum of money in the bank. She thought he was going into town to buy a new car to open an insurance business.

But that night he left town with the divorcee for parts unknown. He never came back. Years later someone mailed her a clipping from a paper far away which told the gruesome story of how he had died in a pool of his own blood on a bar room floor. His last words were, sadly, *"I never intended to die like this!"*

Oh, pastor, do not try to counsel emotionally troubled women unless you have the proper training and know how to possess yourself emotionally at all time and under all circumstances. Many a minister has started his way to perdition in his office or a counseling room.

Stick more to preaching, visiting, fasting and praying, and leave the counseling more rarely to those who by training are qualified to do so. I have done counseling for many years and I know the perils of it. I am doing

less counseling and more preaching and writing these days.

Many years ago on a beautiful West Indies island, the church folk dealt with a lady out of victory, begging her to come to church and to come to God. But she knew that I was to start a crusade in the church the following week on Wednesday night, so she said, "When the American evangelist comes to the church, I will come."

But on Monday morning before the meetings were to start that Wednesday night, she sickened and was soon dead. She never came back to that church.

The son of one of the most godly ministers I ever knew missed his way in the ministry. He eventually repented, was restored and pastored again for awhile. But again, for some reason, he lost his way and strayed away from God.

After years of this life he was in a Sunday night service and when the invitation was given, he wept bitterly, crying his heart out. He seemed to long to go forward, but some strange power held him there. He went out into the night in that state of mind.

The next morning about mid-morning as he sat in his truck, he died of a sudden heart attack. His poor father has mourned him ever since, sometime since saying, "It hurts me more and more as time passes." But that dear boy never came back.

I am constantly

aware of Paul's testimony on this point and keep it ever before my mind that I may likewise follow his example. He said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:27).

The Greek here suggests rigorous self-control, never allowing the body for a moment to dictate the actions of one's life. Total self-control is the climactic virtue of the Christian religion. Practice it always and you will never lose your way.

Now a word to the sorrowing over those who have not come back. First, it is never too late until death



DON'T COME BACK (From page 7)

for them to return. Keep praying and trusting.

Second, for those whose loved ones have perished without coming back, remember that we do not know their thoughts and actions as they came near this final hour. God deals with all men to the last possible point. It is possible that they may have found the place of mercy and forgiveness before their end.

Remember the words of Abraham to God just before He destroyed Sodom and Gomorrah, "Shall not the Judge of all the earth do right?" (Genesis 18:25).

Yes, He most certainly will; and it may be that your greatest joyous surprise in that glad morning of resurrection will be to discover that your wandering loved one was saved in the last moment of time. Leave him or her in the hands of a merciful and just God.

God loves all men, despite their sin, and will do His best to bring them back to Him before it is eternally too late. ▲

ABOUT THE WRITER: Dr. William S. Deal, a marriage counselor and evangelist, resides in El Monte, California.



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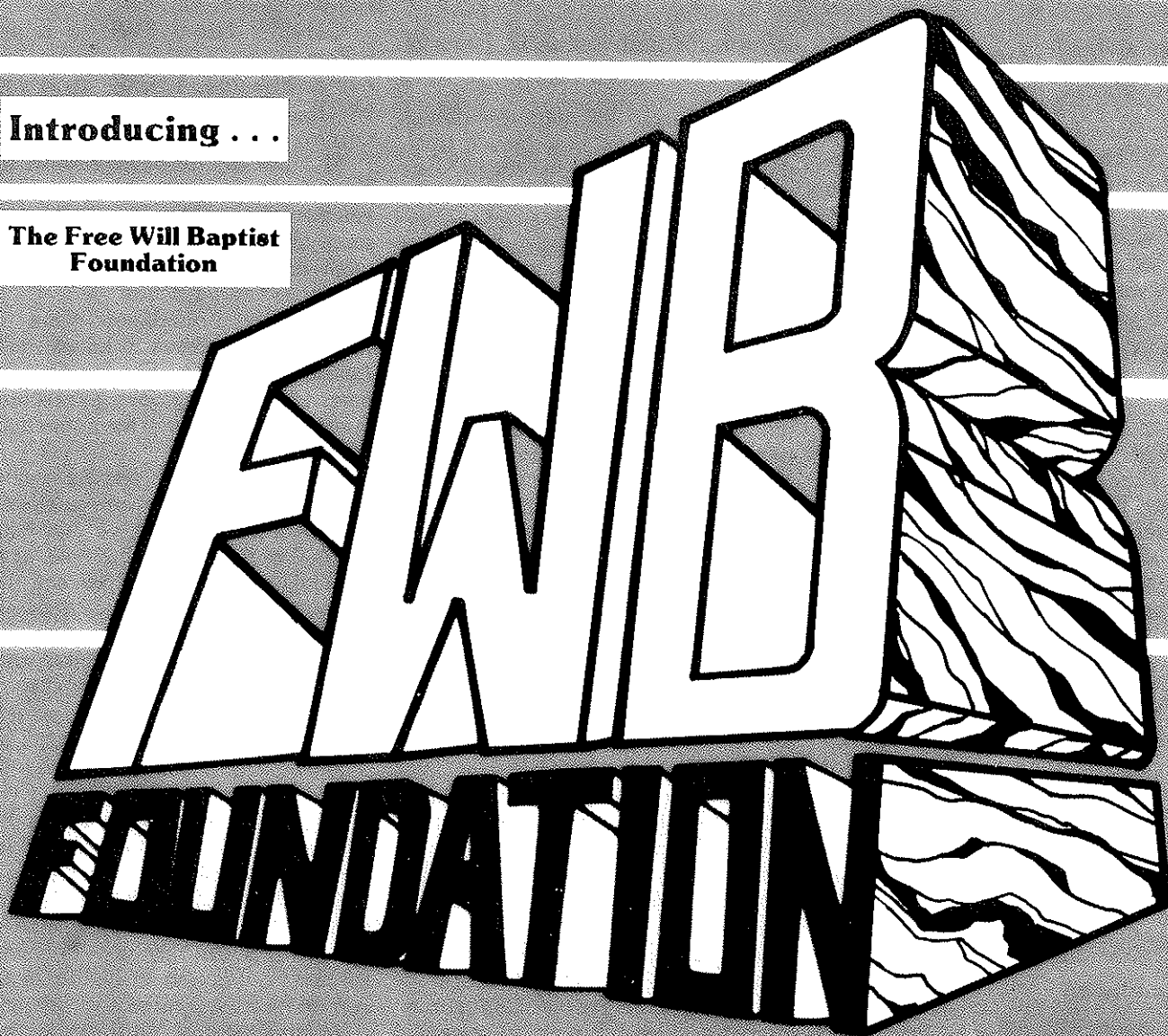
State	COOP Oct. '81		Total	Oct. '80	Yr. to Date
	Design.	Non-design.			
Alabama	\$ 232.00	\$ 378.12	\$ 610.12	\$ 82.75	\$ 3,964.36
Arizona	...	...	...	...	396.30
Arkansas	...	3,173.64	3,173.64	2,622.02	32,305.88
California	...	1,228.93	1,228.93	1,135.11	11,676.27
Florida	...	33.34	33.34	20.87	11,753.71
Georgia	138.00	869.45	1,007.45	854.60	10,245.66
Idaho	...	...	...	...	300.65
Illinois	100.00	1,135.87	1,235.87	1,887.54	10,388.65
Indiana	...	...	...	...	150.00
Kansas	...	65.98	65.98	230.58	1,916.55
Kentucky	...	75.00	75.00	...	100.00
Maryland	...	40.00	40.00	40.00	370.00
Michigan	2,353.59	493.55	2,847.14	...	29,240.21
Mississippi	337.50	113.37	450.87	222.68	4,644.25
Missouri	5,444.33	51.53	5,495.86	5,705.16	58,271.98
New Mexico	...	...	...	...	225.24
North Carolina	...	576.80	576.80	394.18	5,945.65
Ohio	...	904.40	904.40	...	10,620.18
Oklahoma	37,142.70	16,535.01	53,677.71	12,515.53	129,862.21
Tennessee	169.91	1,328.93	1,498.84	990.27	9,182.74
Texas	3,955.73	291.74	4,247.47	269.18	20,577.25
Virgin Islands	...	...	...	232.48	1,058.42
Virginia	...	51.15	51.15	109.84	6,964.12
West Virginia	...	11.50	11.50	7.18	98.70
Totals	\$49,873.76	\$27,358.31	\$77,232.07	\$27,319.97	\$360,258.98

Disbursements:

Executive Office	\$ 1,602.18	\$ 7,485.36	\$ 9,087.54	\$ 8,143.70	\$ 91,495.36
Foreign Missions	36,039.73	5,067.61	41,107.34	6,663.76	137,459.56
Bible College	2,627.26	5,067.61	7,694.87	4,160.99	47,008.63
Home Missions	9,093.96	3,775.84	12,869.80	4,276.65	50,227.33
Retirement & Ins.	361.19	3,676.46	4,037.65	2,475.43	21,454.55
Master's Men	104.17	1,987.30	2,091.47	1,352.34	10,570.36
Commission on Theological Liberalism	45.27	298.13	343.40	247.10	2,043.19
Totals	\$49,873.76	\$27,358.31	\$77,232.07	\$27,319.97	\$360,258.98

Introducing . . .

The Free Will Baptist
Foundation



Compiled by the Foundation Staff

Two years ago at its annual meeting in Anaheim, California, the National Association of Free Will Baptists voted to establish a foundation.

It was a watershed decision with far-reaching consequences for the denomination.

The foundation is new ground for Free Will Baptists. But, the foundation concept is not new. It dates back to ancient Egypt and Greece.

With good faith that the concept would work for our denomination, the

Board of Retirement initiated plans to organize a foundation and prepared a charter and bylaws for presentation to the national body. Delegates, sharing the vision, voted their resounding consent.

So join us in taking a long look at the newest denominational ministry, its purpose, goals and benefits for you.

What is the FWB Foundation?

The Free Will Baptist Foundation is a nonprofit corporation or trust through which Free Will Baptists can place funds or establish endowments during their lifetime and/or after death

for the mutual benefit of their families and church ministries.

Why Was The Foundation Created?

The Foundation was created with the promise that every Christian is charged by God with the responsibility to be a faithful steward of his/her worldly goods—that this responsibility goes beyond a single lifetime or a particular generation—and that good stewardship includes a sound plan for distributing one's assets after death,



FOUNDATION (From page 9)

providing for the care of one's family and the ministry of the church.

What Is The Purpose Of The Foundation?

The Foundation has a twofold purpose: 1) To enable Free Will Baptists to better fulfill their stewardship obligation. 2) To accomplish together as a denomination what we cannot individually for a continuing support of the Lord's work.

Who Administers The Foundation?

A 12-member board oversees the Foundation: Board of Retirement Trustees Francis Boyle, Billy Samms, Lawnie Coffman, Lincoln Varney, Robert Picirilli, Harold Critcher, Gene Outland and William Atkinson; Free Will Baptist Bible College President Charles Thigpen; Foreign Missions Board Director Rolla Smith; and Home Missions Board Director Roy Thomas.

As Executive Secretary-Treasurer, Herman Hersey manages and directs the Foundation. He also serves as director of the Board of Retirement.

The Foundation's Director of Planned Giving, William W. Evans, works directly with families and individuals in estate planning, with local

churches in will clinics and stewardship emphasis, and with denominational agencies in planned giving programs.

Which Ministries Will Benefit From The Foundation?

Any church and denominational ministry or agency may benefit from the Foundation: local churches, Christian day schools, Bible institutes, youth camps, children's homes, retirement villages, colleges, national departments, and the like.

How Can The Foundation Help You and Your Family?

Any Free Will Baptist may place funds or other assets with the Foundation during his/her lifetime or after death. The Foundation acts as trustee managing, investing, and/or distributing the assets as directed.

Let's try some examples. Suppose that Joe Free Will Baptist stipulates in his will that at his death \$10,000 is to be placed with the Foundation and distributed as he instructs. In a trust agreement he lists the ministries and the amount he wishes to give each. The Foundation carries out his instructions.

Advantages for Joe FWB are: *Convenience and Efficiency.* Through one gift he can give to as many ministries as he wishes with a minimum of transactions and expenses both for the administrator of his estate and the recipients.

Joe, his family or administrator is relieved of keeping detailed records of personnel and addresses of the various agencies. The Foundation, already working with all the agencies, can quickly and efficiently distribute the gift.

Should Joe's bequest include stocks, real estate, bonds or mutual funds, qualified Foundation personnel can handle these business matters through the one central office.

Confidentiality. A will when probated is a public document available for anyone to read at the courthouse where it is filed. Joe makes one bequest in his will. In a letter of instruction to the Foundation, he lists the ministries and what each is to receive. How the gift is divided and to which ministries remain a private matter.

Peace of Mind. Knowing that a 12-member board represents our consti-

tency and our overall ministries, Joe can be assured that his wishes will be carried out in the best interest of everyone involved.

Consider Laura FWB, a retired widow, with a modest retirement income. She has \$25,000 in savings which she feels she must not use for current living expenses.

She places the \$25,000 with the Foundation in a revocable trust with a retained life income. In a trust agreement she stipulates to whom and in what amounts the funds are to be distributed at her death.

Using the Foundation offers the following advantages to Laura FWB: *Less Responsibility.* She is relieved of investing her savings for a good return. A competent staff with the Foundation invests it for her.

Personal Income. Using the retained life income plan, she receives a yearly income from the trust, yet her initial \$25,000 remains. For example, at an earnings rate of nine percent, her yearly income increases \$2,250. She receives the earnings on a regular schedule at her option—monthly, quarterly, semi-annually or yearly.

Availability of Funds. Laura can withdraw any or all of the initial \$25,000 at any time for any reason. Or she can add to the trust at any time.

Personal Satisfaction. Laura has the satisfaction of knowing that her savings is immediately invested with Free Will Baptist churches and institutions for building and expansion. And, at death she can rely with confidence on the Foundation to distribute the remaining trust fund as she instructs.

Meet Tom and Mary FWB. They are retired with a good income, and their children are out of school with responsible employment. Tom and Mary have tithed over the years and given generously to denominational causes. They want to continue this support after death.

Among other assets they have a paid-up life insurance policy on Tom for \$30,000. They have already provided for what they feel is a good inheritance for the children.

They name the FWB Foundation as beneficiary of Tom's policy and prepare instructions for an endowment trust to be set up at his death. The earnings income from the trust is to be divided equally among the national ministries from that date forward.

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Besides the conveniency and efficiency of a sound plan for deferred giving, Tom and Mary enjoy other benefits:

Satisfaction and Fulfillment. Should the fund earn nine percent for 10 years after Tom's decease, Tom and Mary will give \$27,000 to the ministries named, yet the original \$30,000 remain intact to continue to earn and give year after year.

Tom and Mary have the satisfaction of knowing that recipients of their gift will be able to plan with more liberty for the future knowing such endowments are there with continuing support.

Peace of Mind. Naming the Foundation and not an individual assures Tom and Mary that their personal wishes will be carried out for all time. Individuals pass off the scene or die—but organizations are apt to endure.

Then there is John FWB and his wife, Jane. They have taken care of John's mother, supplementing her income for 10 years since John's father died.

John and Jane have a modest estate. They own their home plus a small investment in stocks and bonds. They have no children. After their death they would like to leave their estate to the college where they graduated.

However, they feel a responsibility to leave some provision for John's mother should they predecease her.

In their will they provide for a trust to be set up with the Foundation, the earnings income to be used for the support of John's mother. After her death the Foundation distributes the remaining funds to the college as an outright gift for immediate use.

John and Jane, like the others, enjoy the following advantages: Convenience, Confidentiality, Efficiency, Satisfaction, Fulfillment and Peace of Mind.

Variations of any of the plans used as examples may be implemented through the Foundation to meet the particular needs of an individual or family.

Write to Free Will Baptist Foundation, P.O. Box 1088, Nashville, TN 37202 or call (615) 361-1010 for further information. ▲

DIRECTORY UPDATE

ARKANSAS

David Riker to Wilson Church, Belleville, from Smith Springs Church, Morrilton

Bob Alexander to Morrilton Church, Morrilton

Stephen Hearell to Slaty Crossing Church, Dardanelle, from Clarksville Church, Clarksville

Denver Robinson to Union Grove Church, Atkins, from Slaty Crossing Church, Clarksville

Curtis Billins to First Church, West Helena

Earl Fuller to Daisy Church, Daisy, from Arbor Grove Church, Hoxie

Bob McDaniel to Cedar Heights Church, Quitman, from Hixon Church, Pioneer, LA

Fred Eden to Midway Church, Mena
Carl High to New Covenant Church, Walnut Ridge

Lowell Graham to Cave City Church, Cave City, from New Covenant Church, Walnut Ridge

W. H. Bostic to Charleston Church, Charleston, from Cedar Heights Church, Quitman

CALIFORNIA

Jim Isaak to Greenfield Church, Greenfield, from Vallejo Mission, Vallejo

John Harris to Pleasant Hill Church, Pleasant Hill, from San Jose Church, San Jose

Winston Lawless to Madera Church, Madera

Johnny Scott to Valley Church, Lake Elsinore, from Alpha Church, Santa Ana

Cecil Thurman to Manteca Church, Manteca

Larry David to Olivehurst Church, Olivehurst

ILLINOIS

David Shores to Ina Church, Ina

Jerry Presley to Hazel Dell Church, Sesser, from North Memphis Church, Memphis, TN

Cory Adams to Rock Springs Church, Thebes

KANSAS

Vernon Arthur to Bethel Church, Kansas City

Elwin Clifton to Kaw Valley Church, Kansas City, from Bethel Church, Kansas City

MISSOURI

Gary Fry to First Church, Mountain Grove

NORTH CAROLINA

Harvey Dupree to Canton Church, Canton, from Hope Church, Scotland Neck

Nathan Eason to Five Points Church, Pinetown, from Tippet's Chapel Church, Clayton

Rex Edwards to Tippet's Chapel Church, Clayton, from Maccriline Church, Macclesfield

Wayne Lee to Fellowship Church, Micro

A. B. Brown to Shady Grove Church, Durham

OKLAHOMA

Clarence Shepherd to Antioch Church, from Clinton Church, Clinton

Paul Smith to Clinton Church, Clinton, from Webb Church, Camargo

Allen Mabra to Webb Church, Camargo

SOUTH CAROLINA

Lester Cahoon to First Church, Kingstree, from McGregor Chapel Church, Pontotoc, MS

TENNESSEE

Gene Outland to Cofer's Chapel Church, Nashville, from Shady Grove Church, Durham, NC

Let Me Not Fall

Into The Hand Of Man

By Wade Jernigan

David had Joab to number the troops (II Samuel 24:1-2). This, of course, was contrary to God's command (Deuteronomy 1:11).

In time, God sent Gad the prophet with this message: "I offer thee three things; choose thee one of them, that I may do it unto thee . . . Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land?"

David answered Gad and said, "I am in a great strait: let me now fall into the hand of the Lord; for His mercies

are great: and *let me not fall into the hand of man.*"

Why did David not want to fall into the hand of man? The answer to the question may not be found in this life, for who knew the mind of David but God? I cannot speak with certainty, since any venture on my part in regard to the "why" would be speculation.

Could it have been that he feared the same swift judgment for which he was known when it involved others? A case in point: the judgment he passed upon the man in the parable Nathan gave when God sent the prophet to rebuke David for adultery and murder (II Samuel 12:1-6).

It is true that Nathan was a trusted preacher, but David passed judgment

upon the man that had taken the ewe lamb on one man's word without any investigation whatsoever. Would judgment upon him be just as swift if he fell into man's hand, could have very well been his thought when he said, "Let me not fall into the hand of man."

It may have been that he was calling to mind the various men who had served with him. The top man was Joab. But had Joab not taken the life of two men better than himself (Abner and Amasa), as well as the life of Absalom? The thought of falling into his hands was most unpleasant.

Which man among all those who followed David would be absolutely trustworthy in the hour of a man's judgment? Pondering this thought may

have caused the man after God's own heart to cry, "Let me not fall into the hand of man."

Since I cannot say for sure why David feared the hands of man, maybe I should deal with why I would fear man's hands.

Man may forget that he is the offspring of God (Acts 17:28).

God will never forget that He is God. Man, when given the opportunity to judge might forget all about his kinship to God, but God will never forget His kinship to man. God's attributes are absolute, therefore, man can always count on God acting as God and never like man.

When man takes proper note of his kinship with God, he will do unto others as he would have others to do unto him. My fear stems from the fact that my kinship sometimes has been practically ignored meting out judgment unto some men.

Man may not remember his own frailty as I have at times failed to remember mine.

That we are frail can be seen in the cry of David, "Remember I am dust" (Psalm 103:14). There is a sense in which this can be used in self-justification, but it also can be used to bring ourselves into proper focus.

When I am not willing to recall my own frailty, it just might be I will not see and try to understand the frailty in another. Also, if those in whose hands I fall forget the frailty on the part of us both, then like Cain, I must cry, "My judgment is more than I can bear" (Genesis 4:13).

Man may fail to understand me as I have failed to understand others.

Misunderstanding breeds all kinds of wrongs and woes. Possibly, there is more misjudgment in misunderstanding than any other one thing.

To understand is not necessarily to sanction, but at least condemnation and even judgment can come better out of a clear knowledge resting squarely upon understanding (Psalm 139:2).

Man may treat me as I have treated others.

Oh! The thought of it haunts me! Some may never know the tempering that is mine out of experience, but maybe the thought of "for with what judgment you judge, ye shall be judged" will help me from here on in (Matthew 7:1-2).

Surely, I will never forget to treat men right from now on; but how, just how will they treat me? To be treated in every respect as I have in times past treated some would call for a definite "way of escape" (I Corinthians 10:13).

Man may judge me as I have judged others.

Sometimes that judgment has been meted out as though I were God. Knowing full well at the time that the scripture pointed out, "with what judgment I judge, I would be judged."

In the midst of the years, hot tears have flowed down my cheeks because my judgment had been passed without any mercy.

God most definitely had mercy for me, but my mercy was a scarce item (Romans 12:1).

Man seems to justify self while allowing no excuse on the part of others.

The clear teaching of the scriptures is, "Confess your faults one to another," (James 5:16a) not confess one another's faults.

We make great use of the scripture, "Happy is he that condemneth not himself in that thing which he alloweth" (Romans 14:22b). Our emphasis on this statement comes when we are interpreting scripture for self-justification, certainly not when we think of others. How tragic!

Man quite often brings judgment and passes sentences before he has all the facts.

Few men in such circumstances have all the facts as did Nathan when he said, "Thou art the man" (II Samuel 12:7). He had Divine revelation on the whole event, but such is not the case with men in this day. When the finger of guilt was pointed, it was not merely

man pointing at man, but rather God through man pointing on the basis of known facts.

With the best research team striving with all honesty, without self-interest, man is never quite able to accumulate every fact; but he should have always sufficient unimpeachable evidence before passing sentence.

The sentence passed by man is sometimes greater than the wrong committed.

Carbolic acid is a known cure for a sore, but who wants the scar after the application? Remedies prescribed have often been worse than the disease contacted.

Man, if repentant, can always count on God's mercy being mingled with His judgment here in life, but this is not usually the case with man. Clamoring for the letter of the law when meting out judgment for the other fellow is regular procedure (John 8:11).

With God, even when man is impenitent, judgment matches the wrong—never exceeds it.

Man's judgment is sometimes (mostly) meted without mercy.

Holy writ instructs man, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1).

Again, it admonishes man, "If any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19-20).

When all beams are removed from one's eye that he may see clearly how to remove the mote from his brother's eye (Matthew 7:3), the operation should be performed mercifully, for the one affecting the surgery never knows when he too shall need an operation. How sad that some enjoy inflicting pain.

Man does not generally recognize a change of heart.

Our Lord gave us a parable we would do well to study. He told of a



LET ME NOT (From page 13)

man who had two sons (Matthew 21:28-30). To the first son he said, "Go work today in my vineyard." The son answered him, "I will not," but then went (he repented—had a change of heart).

The second son was told to go work in the vineyard and he answered, "I go sir," but went not. Christ asked the audience which one did the will of his father. Of course, the answer is the first.

Had the "stoners" been standing by when the first son said he would not go, they would have had him stoned before he had his change of heart. God

always invites the change of heart and recognizes it when it comes, but man rather follows through with his law that has become bigger than himself.

Man's record is incomplete.

Man's diary written ever so minutely will never contain all the facts. Job spoke of his record being in heaven and his witness being on high (Job 16:19).

Though used too often by many, in order that they may evade the facts, there is a scriptural statement that speaks to the truth of that which is under consideration—"Man looketh on the outward appearance, but the Lord looketh on the heart" (I Samuel 16:7).

How many cases have been thrown out because the judge determined the evidence to be insufficient or inconclusive? On the other hand, how many men have been judged and sentenced on circumstantial evidence? God only knows.

And that's the point; God alone knows. Man should always practice caution whenever there is a reasonable doubt about the testimony.

Man takes no note of the sparrow's fall—God does! (Matthew 10:29).

David on one occasion spoke of himself as a pelican (a big bird), as an owl (a wise bird), but then as a sparrow (a despised bird), (Psalm 102:6-7).

It is interesting to note the downward graduation in the Psalmist's think-

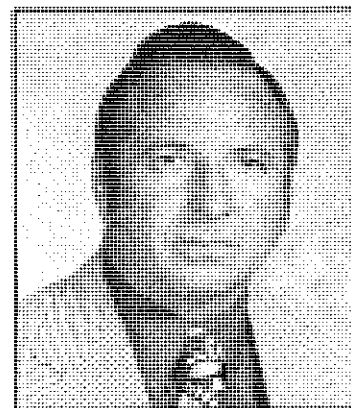
ing. Had David so been inspired by the Lord that he knew in time one of his seed would say, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" (Luke 12:6).

Christ also stated that the Father took note of the sparrow's fall. With such thoughts crowding his mind, David cried out, "no man cared for my soul" (Psalm 142:4).

Overwhelmed by the waters (people), he sang, "Lead me to the rock that is higher than I" (Psalm 61:2). We all joy in David's statement, "He restoreth my soul" (Psalm 23:3).

David fell into the hand of God and received his just recompense; but how would the story have read had he fallen into man's hand, rather than God's?

Stone-throwers should always make sure that they have on the breastplate of full innocency when they start hurling. ▲



ABOUT THE WRITER: Wade Jernigan pastors Way of the Cross Free Will Baptist Church, Sallisaw, Oklahoma. He is a member of the Commission on Theological Liberalism.

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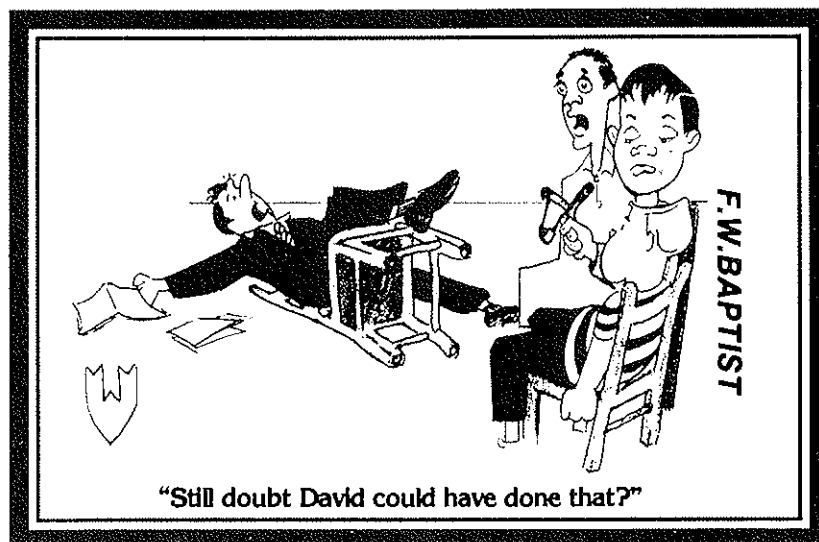
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Part one of a three part series about the church and the media.



By Larry Hampton

Invitation to the 20th Century

Met Bill Jenkins. Like his father and grandfather before him, Bill is a farmer. A little more than a century ago when Thomas Jenkins moved to this region, 44 percent of all Americans lived on the farm.

Today's farmers, a scant 3.9 percent of the total population, grow far more than their predecessors with far less effort. With a good team of horses and non-stop effort, Bill's grandfather could sow a two acre field in a day.

In the same amount of time, Bill can sow 40 acres in air conditioned comfort while listening to the local FM radio station!

When Thomas Jenkins moved from back east to central Illinois, he traveled by covered wagon. His 500 mile trek lasted six weeks. Bill covers the same distance in 10 hours or two hours, depending on whether he drives the family pick-up or pilots his own airplane.

Bill's grandfather attended a one-room school for two years. He hiked five miles roundtrip in all kinds of weather. Bill, who has a degree in agriculture, rode the bus to the consolidated school in a neighboring town.

Thomas Jenkins depended on the weekly newspaper for the news which was often hopelessly outdated by the time it arrived on the frontier. His grandson listens to the news each morning on the radio. He watches the local and network television news each evening. He also subscribes to a daily newspaper.

Then Pony Express carried mail from St. Louis to San Francisco in 10 days. Now Federal Express boasts overnight delivery of parcels to major cities all over the country.

Bill's grandfather belonged to the Grange, farmers who banded together to improve their lot in life. Through the Grange they were able to prevail upon the government to make some needed changes. Bill is part of a powerful farmers' coalition

which maintains a staff in Washington and monitors legislation that will effect the farm industry. Highly paid lobbyists work continuously on behalf of the agricultural community.

In hopes of having a bumper crop, Bill's grandfather sowed his fields according to directions found in the Farmer's Almanac. Bill buys the best hybrids and uses the latest fertilizers and insecticides in an attempt to garner a bountiful harvest.

Thomas Jenkins' family ate the bulk of the crops raised on the old homestead. In good years, there was extra produce to sell in the nearby town. Today, Bill's wife cans or freezes enough food to last the family till the next harvest.

The rest of the crop, well over 95 percent of the annual yield, is transported to merchants in faraway cities by refrigerated trucks.

Bill's grandfather maintained a ledger which listed all his business transac-



INVITATION (From page 15)

tions—seed purchases, produce sales, etc. Bill employs an accountant who regularly furnishes him with a computer printout which gives him a clear picture of his financial standing.

The coal oil lamps were extinguished early in the Thomas Jenkins' home. Baths were a weekly occurrence. The path to the little house out back was well worn. There was running water only if the person who "fetched" it ran with it. Only one room of the clapboard house was heated. Still, it was a time consuming chore to chop enough wood for the hungry flames of the fireplace and the cookstove.

Bill's house is a four-bedroom, two and one-half bath, total-electric model. Bill's wife often cooks dinner in her microwave oven. Each family member stays warm on even the coldest nights by snuggling under electric blankets.

Back then a circuit riding minister stopped by once a month for services in the local school house. Now Bill and his family worship each Sunday in a brick church valued at \$250,000. The pastor, who lives in a parsonage next to the church, is paid \$200 a week instead of in farm produce. Hand held fans have been replaced with central air conditioning.

The circumstances of Bill Jenkins' life scarcely resemble those of his grandfather's. Still, they share a common bond. Both men are farmers. While modern developments have made the toil lighter, successful farming still requires the same basic steps. Plowing, sowing, cultivating, and harvesting are the common lot of farmers in every age.

The work of the Church is a lot like farming. Christians must also prepare the soil of men's hearts for the seed of God's Word. As with farming, it is God who gives the harvest.

While farmers have continued to perform the same tasks, they have changed the means of doing this work. They have adopted the latest technology to increase their production. So should the Church.

Change is unsettling. That's why people resist change. God's people are often more resistant to change than society as a whole. This hesitancy

to change is both good and bad. In the area of doctrine it is vital. In the realm of methodology it can lead to inefficiency or stagnation.

Some things can never be changed. The Free Will Baptist position squares with biblical teaching. All scripture is inspired of God. God's verbally inspired, inerrant Word is the only rule of faith and practice recognized by our denomination. May it ever be so.

The Bible clearly teaches that God spoke the world into existence. He made man in His image and likeness. From Adam's rib God formed Eve. Death passed upon all men when the first couple disobeyed God and ate the forbidden fruit.

Jesus Christ was born of the Virgin Mary. He lived a sinless life. His death at Calvary was for sinful man. "Christ also suffered for us . . . who his own self bare our sins in his own body on the tree. Having died for our sins, Christ was buried. On the third day He arose!

One day He shall return for His Church. Until that time believers, at His command, are to engage in the evangelism of the lost. This is critical "for there is none other name under heaven given among men, whereby we must be saved." Unbelievers will spend eternity in hell.

These truths are not debatable. If any man deny these cardinal doctrines, "let him be accursed."

An ever present danger is that we will elevate tradition to the same level as scripture. Francis A. Schaeffer has rightly said "to make nonabsolutes absolute guarantees both isolation and the death of the institutional, organized church."

The 20th century is a dynamic period in which to minister. While the message cannot be tampered with, a change of methodology to improve the Church's performance is essential. We have a timeless message that must be presented in a timely fashion.

Times change. Although God's unchanging truth is timeless, it must be communicated in relevant terms to each new generation. Change in methods becomes necessary. This calls for churches "geared to the times but anchored to the Rock."

Cassettes, radio, and television cannot be ignored simply because believers of another era did not employ these media. J. Harold Ellens observed,

"Since the church's main business is communication, the profound potentials of contemporary media must be employed with maximum efficiency and effect."

Cassette recordings of messages allow the Word to be heard far and wide at a modest cost. Why not record your pastor's messages on cassettes and start a lending library? Copies of these tapes could be shared with shut-ins.

Keep in touch with servicemen and college students from your congregation. Send them tapes of helpful sermons.

A radio program produced in Ohio can be the instrument to bring a man in New Mexico to God. Why couldn't Free Will Baptists sponsor a national weekly radio broadcast?

Television allows the viewer to both see and hear the one sharing the gospel message. Why couldn't Free Will Baptists air a national program four times a year, once a quarter? Why couldn't Free Will Baptists put together Christmas and Easter specials to be telecast in major markets across the nation?

Radio and television time are expensive, but so are tractors. Farmers can still buy a plow and a good team of horses far more cheaply. But they will accomplish far less.

Free Will Baptists can continue to make limited use of the media. It will cost less, but we will also reach fewer people with the gospel. ▲



ABOUT THE WRITER: Reverend Larry Hampton is manager of the editorial division at the Sunday School and Church Training Department. He is a graduate of Free Will Baptist Bible College, Covenant Theological Seminary, and Wheaton Graduate School.



The Tragedy Of Divorce

By Leroy Forlines

"What therefore God hath joined together let not man put asunder" (Matthew 19:3-9).

Divorce is a tormenting experience to the husband and wife. When that which has been welded together by love is torn apart, the pain is almost unbearable. Usually the pain is stronger for one than the other. The mate who leaves may fare better emotionally at the time, but everybody gets hurt.

At least one party in every divorce feels rejected—rejection by human beings in general, but rejection by family members in particular. Rejection is the deepest emotional hurt a person goes through.

If a divorced person remains single, he encounters problems. He no longer fits into the married social pattern. Married couples tend to visit other

married couples. When anybody passes the age of 25 or 30, it's a married world.

The single person may experience difficulty, but if a person is single by reason of divorce, that really complicates life. Not many married couples think to invite single people into their homes.

The divorced tend to become social misfits. The hurt of divorce is magnified by the hurt of no longer fitting as well into the society around them.

The pattern of interdependence developed in marriage must be changed to independence. To some extent, men depend upon their wives and wives depend on their husbands. In divorce, the person who has developed that pattern of depending has to become independent.

One other thing—divorced women must contend with men who think they are available for immoral purposes. They must learn to take care of

themselves, to defend themselves.

If the divorced decides to remarry, new problems arise. Is remarriage right? That's a difficult question for people to settle to their own satisfaction. Most people who are not involved in divorce don't come to terms with the question. But if you face divorce, the question demands an answer.

Suppose a divorced fellow decides to remarry. He may study the scripture or ignore them, but in any case he decides to remarry. In the church world, a decision to remarry immediately strikes opposition.

In some instances, people will tell the divorced person that if he marries he will go to hell. To say the least, it is not a good circumstance to marry and be told that you're going to hell because of it.

Others teach that remarriage after divorce places the person in such



DIVORCE (From page 17)

jeopardy that the only way to get saved is to divorce the second spouse and return to the first one, if possible. These things are part of the new world facing the divorced.

Getting married presents enough difficulty without having to face all that.

To remarry means to experience criticism and rejection by many. People begin to imagine that others are giving them the cold shoulder, even when it's not so.

There are high risk factors—fear and distrust—in the new marriage.

There is the fear that a second marriage, after having failed the first time, simply will not work. That very fear contributes to making it unworkable. So, divorced persons have difficulties if they don't remarry and if they do. It is a tragic situation regardless of what is right or wrong about it.

CHILDREN OF DIVORCE

Divorce has devastating results on children leaving them marked for life. There is no ideal time to divorce and no age in a child's development that's a good age for parents to divorce.

Some parents mistakenly think that if their child is a baby there will be no problems. But eventually the baby grows up to discover that Mom and Dad divorced.

Daddy Didn't Love Me

If father leaves, one day it dawns on son or daughter that daddy not only didn't love mommy enough to stay with her, but he didn't love me enough. The child may not know enough at the time to feel rejected, but once his mind grasps the idea of divorce, he will feel a sense of rejection.

If your parents would divorce right now, even though you're grown, it would hurt. You'd have to put yourself back together again. Even if your parents were dead and you heard some bad information about them, it would hurt you. Likewise divorce is painful to children and marks their lives.

Parents are to be a source of love and security to children. Divorce raises serious doubts about parents' love. How much does my mother love me if

she is the one who is basically responsible for the divorce? How much does my father love me if he is basically responsible?

A child in a bassinet understands two things—love and hate. A child held in a mother's arms or a father's arms is having assurance built for them. When there is yelling and fussing, even a baby can tell the difference.

It will produce fear, and that fear can be ingrained. The feelings of fear and security begin at birth.

Security Gone

Divorce cuts deep into a child's security. Children need the best possible picture of the people who brought them into the world. The parent-child relationship is an exceedingly important relationship.

Parents are important to the children; children are important to parents. Divorce runs a high risk of damaging the child's opinion of either or both parents.

Parents involved in divorce frequently try to turn the child against the other parent. This devastates a child. This type thing goes on every day of the world, and children don't like it—it hurts.

I'm not suggesting that people lie about what happened, but negative information about the other parents should be given only as information. You cannot prevent children from forming some negative opinions, but you can keep from dwelling on it excessively.

It would be better if the mother said good things about the father—any thing good about the person would be helpful to the child. Living with one parent and visiting with the other can be shattering to the child's personality and emotional state.

When divorce and remarriage are involved, the child should be kept in touch with both parents. It is frustrating to shuttle a child from one parent to the other. The only thing worse is isolating the child from one parent.

My Kids, Your Kids, Our Kids

The problem of remarriage is made worse for children when there are two sets of children involved—when the husband and the wife have children by a former marriage.

The stepparent relationship is necessary, sometimes simply because of death, and that's the best possible thing that can be done after a death.

The problem of stepparents is particularly difficult when the child holds the stepparent responsible for breaking up his natural home.

Just think about going to visit your mother living with a man who broke up your mother and father. That's what some children are having to do. They have to visit one of their parents in the home of the person who helped destroy their father and mother's marriage.

It's My Fault

Children frequently blame themselves for their parents' divorce. "If I had just done so and so, maybe my parents would not have divorced." They think back to things they did wrong and think maybe that's why. Some live with feelings of blame the rest of their lives.

If they don't blame themselves for something they did do, they might blame themselves for something they didn't do. "If I could've just known what to do, maybe my parents would not have divorced."

Problems caused by divorce continue beyond childhood. Personality damage may manifest itself in a number of ways. Perhaps the most tragic manifestation is by making the child a high risk for divorce. The product of a divorced home is a high risk.

Some people think that children of divorce should have learned better than to divorce, but distrust, fear and insecurity have been produced in them. You can't communicate with someone without believing what they say.

It is hard to communicate when you believe a person is a liar. You don't know what to believe and what not to believe. Distrust becomes part of a person's life.

You can't build a good relationship on fear—always afraid that something is going to happen. Those hardest to help are the people filled with distrust, because they aren't in the habit of trusting people. And they can't get any help if they don't trust someone.

Stolen Influence

Divorce can rob a person of his ministry and influence. This can hap-

pen regardless of guilt or innocence. If my wife were to divorce me, I'd be done, at least on the level I am now. No matter how innocent I might be, that would have nothing to do with it.

A person in Christian work should think a long time before considering a divorce. "Am I ready to ruin that person's ministry?" It's better to ask somebody for help than do that.

TURNING IT AROUND

Renewal of Commitment

We need a renewal to the commitment of seriousness in marriage vows—for better or for worse. I'm sure that you have talked to enough people to realize that you didn't know how worse worse could be. There are some terrible situations.

Some people are quick to break marriage vows imagining that the bad aspect of marriage is worse than it really is. They could survive it even though they wouldn't enjoy it. If two people are really committed to their vows, I believe we can help them find some answers, not just keep them together but find some answers.

I believe that commitment is what keeps 90 percent of the homes together that do stay together. If you could think about trading wives or husbands as easily as you trade automobiles, there aren't many people who wouldn't have thought about trading.

But you have a commitment in marriage. You don't even entertain the idea. You just try to improve the situation.

I think strength of character has more to do with keeping a home together than love does. The strength of commitment to the vows. We need to keep people informed that no matter how a spouse treats them, there is no excuse for becoming involved in immorality.

Reject Immorality

Whatever a person may say about divorce, we stand agreed that regardless of what the situation may be, immorality is never an option. Some people have apparently allowed themselves to consider immorality their right because of mistreatment or neglect.

We know better than that and didn't even think it necessary to remind

people of this until very recent years. Now we know that we have to confront the church about it.

Divorce used to be a problem only with non-church people, and certainly not a problem for the minister. Now it seems that no areas of life, no professions are exempt.

Ounce Of Prevention

You don't settle the divorce issue simply by trying to get people to have convictions against it. That helps—that's very important. But you can't settle it simply by telling them the tragedy of it.

We need to deal with things to improve marriage without even discussing the divorce question. Anytime you do something that helps improve a marriage, you might be saving a couple from divorce and they may not even know it. They might not have been close to it at the time, but they have been moving towards it.

You can't know what you prevent in life unless somebody's right on the verge of doing it and you catch them at it. If you see a fellow lean over a bridge and you grab him by the heels and pull him up, you can know you prevented him from committing suicide.

But you don't know how many people you helped prevent from committing suicide because you ministered to their needs. They might not know either. If our needs had not been ministered to at some time, we might have ended up on that bridge.

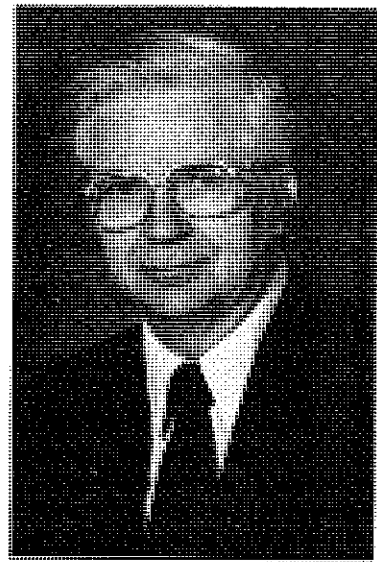
Befriend The Victims

We must not isolate ourselves from those who are already victims of divorce. Here's where I think we are at fault. As a people, as a denomination, we tend to avoid divorced persons considering them bad risks.

For that matter I'm even saying if they go so far as to marry again, we still can't isolate them. We ought to be willing to minister the grace of God to a person regardless of what he has done if he permits us to minister to him.

It's a more sensitive issue if you knew the person before his divorce than if you knock on a stranger's door and discover a divorce situation.

We have to work hard to build a good reputation as men of God, be-



ABOUT THE WRITER: Rev. Leroy Forlines teaches theology at Free Will Baptist Bible College, Nashville, Tennessee. He also chairs the Commission on Theological Liberalism.

cause in some of your rescue-work, your reputation will be important. If you can establish a reputation for being an honest and upright person, a man of God, without blemish and without spot in your character—if something needs to be done, you can do it.

That's why some things can only be done by those of us who have been around longer. A fellow who has just started out could be hurt if he were involved in some type of situations.

I'm not hunting opportunities to get involved in sensitive situations, but I made up my mind a long time ago if anybody asks for my help, I'm going to run the risk necessary to give it.

I'm not going to walk my way into some situations. I'm not going to try to get involved in some situations that are very risky. But I'm not going to turn the person away if he asks me for help.

I don't recommend anybody to try this unless he feels prepared to do it. I believe that you could build a church out of divorced people, if you were willing to minister to them and their needs.

I believe that I could minister to divorced people and at the same time work hard to prevent divorce. I also believe that I could have those people backing me up in trying to prevent divorce. ▲

Introducing . . .

Top Shelf: A book review column by Thomas L. Marberry. Reverend Marberry teaches at Hillsdale Free Will Baptist College in Oklahoma. He will pull a book from the Top Shelf each month and analyze it for our readers.

If you would like to make suggestions to Reverend Marberry regarding future reviews, you may contact him at: P.O. Box 7208, Moore, Oklahoma 73153-1208.

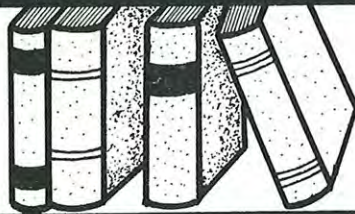
The Free Will Baptist Pulpit: Just what it sounds like—sermon outlines! Each month a Free Will Baptist preacher will share one of his favorite sermons with our readers.

The sermon outlines will vary monthly from topical, to textual, to expository. This will afford variety of styles and at the same time present sermons typical of preaching in Free Will Baptist pulpits today.

Green Tree Bible Studies: This practical, analytical column will help mature and ground believers in the Word of God. The book by book study begins with I Thessalonians.

Dr. Robert E. Picirilli, dean of Free Will Baptist Bible College and respected Bible expositor, will write the monthly studies.

Top Shelf



Thomas Marberry



This month begins a series of articles which will review recent books in the field of religion. It is my hope that this column will benefit the ministers and laymen of our denomination.

Many books are published each year in the field of religion. Some are good; some are bad; some are in the middle. In this column, we will seek to present books which Free Will Baptists will find useful in the Lord's work.

Obviously, we cannot review every new book. There are just too many of them. We must be selective.

I do not expect every Free Will Baptist to agree with my analysis of these volumes. A book may prove useful to me, while someone else might not like it at all. On the other hand, a book which does not appeal to me, may be very helpful to another Free Will Baptist.

If this column stimulates CONTACT readers to read and study and think for themselves, it has accomplished its purpose.

Books will be selected from a variety of interests within the Christian com-

munity. We will review books on biblical studies, church history, preaching and pastoral ministry, spiritual growth, missions, Christian education, family relationships, and other areas.

Your suggestions will be welcomed. If you would like to see a particular book reviewed, please let me know.

The Words and Works of Jesus Christ, by J. Dwight Pentecost (Zondervan, 1981, 629 pp., hard cover, \$16.95).

This is the first comprehensive survey of the life of Christ to be published in many years. It is a most welcome addition to the field. The author is a well known writer and a long-time professor at Dallas Theological Seminary.

The central focus of this volume is the Messiahship of Jesus. Pentecost argues that by His words and actions, Jesus presented Himself to the nation of Israel as its Messiah from the very beginning of His ministry. Yet, the nation was not willing to receive His Messiahship.

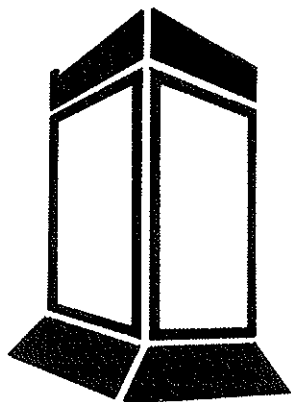
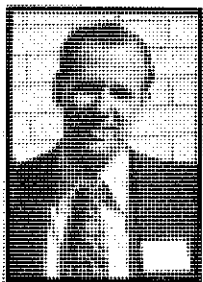
The author discusses the major

events of the life of Christ in chronological order. He realizes, however, that determining the precise order of events is often difficult because the biblical writers frequently arranged material topically rather than geographically or chronologically.

This volume includes a great deal of valuable information about the social customs, religious beliefs, and attitudes of the people. It deals fairly with areas of controversy such as the day of Christ's death (Wednesday, Thursday, or Friday).

There are, to be sure, some areas where many Free Will Baptists will disagree with him. Few will agree that the sin of blasphemy against the Holy Spirit could be committed only while Christ was on earth. Our people will certainly not agree with his defense of eternal security doctrine.

Amillennialists will not agree with his dispensational premillennialist interpretation of Matthew 24. In spite of these areas of disagreement, this is an outstanding study of the life of Christ which many Free Will Baptists should use. I recommend it. ▲



The Free Will Baptist Pulpit

Jack Rollins, Pastor

Forestdale Free Will Baptist Church, Birmingham, Alabama

Back To Bethel!

Scriptures—Genesis 31:13; Genesis 35:1; Genesis 28:12-19

Introduction

There are times when going backward means going forward, when going up means coming down. Jacob is one of the strangest characters in the Bible. At times, he was one of the best men in the Bible. But at other times, he could appear at his worst.

After cheating his brother out of his birthright and deceiving his father, he fled from home and spent the first night under the stars where he had a heavenly vision. That night he made vows to God. It appears that Jacob forgot those vows, but the Lord never forgot.

Now, He calls upon Jacob to renew his vows and go back to Bethel. Jacob had gone forward many ways since that night of the vision of the angels ascending and descending to Heaven.

I. Financially—Jacob had gone forward.

- A. Then, he was a vagabond without a penny to his name. Now, he was rich and prosperous, owner of flocks and herds. Having cattle and sheep in Jacob's day was better currency than money.
- B. Jacob had worked hard. Laban was about as crafty as Jacob. In 10 years, Laban changed Jacob's wages seven times, yet God blessed Jacob and he got the better of the deal each time.
- C. Jacob made the mistake that many have done in the past and are doing at the present time—his goal was to get rich. Often, men lose out spiritually because they set their heart on material things.
- D. To be prosperous is no sign of being spiritual. Some today preach that if you are pleasing the Lord, He will bless you with material gain. Nothing is farther from the truth.

II. Socially—Jacob had gone forward.

- A. Then, he was a solitary figure, fleeing across trackless hills seeking a place to hide from his brother. Now, he is

married (two wives) with a large family as well as numerous servants. He calls his caravan "Two Bands."

- B. He had worked hard for Laban. He worked seven years for Rachel and then was tricked by Laban into marrying Leah. He then worked seven more years for Rachel. He had certainly gone forward socially.
- C. Because of Jacob's wealth and possessions, it is only natural to assume that he was accepted socially and looked up to as a man of success. After all, he had come there penniless and now look at him!

III. Spiritually—Jacob had gone backward.

- A. Was he a better man than he had been? Was his character keeping pace with his career? No! It could not be said that he had gone forward spiritually. Now he must go back, back to Bethel, back to the anointed pillar and his solemn vows.
- B. God called him back (Genesis 31:13; Genesis 35:4).
- C. There were some false gods to be buried if he went back (Genesis 35:4).
- D. Many of us have gone forward financially and socially but the question that we need to ask ourselves is, have we gone forward spiritually?
- E. Many of our churches are attended by people who are well off financially and socially, but I am afraid that we are guilty of being failures spiritually.

Conclusion

Perhaps today we need God to call us back to a Bethel. Perhaps we need to stop on the way back and bury some strange gods that have taken first place in our lives.

Perhaps we need to be reconciled to our brother, like Jacob. Perhaps we need a Heavenly Visitor to wrestle with us about our decision.

Then we can be like Jacob with vows renewed, limping perhaps, but with the glory and power of God on our lives! ▲



Green Tree Bible Study

Robert E. Picirilli

I Thessalonians 1:1-10

The Church the Lord Commends

There's a story behind I Thessalonians. Paul, with Silas and Timothy helping, brought the gospel to Thessalonica in the year 50. But their ministry was cut untimely short (Acts 17:1-9) and they left the city with some uncertainty about the future of the young church there (I Thessalonians 3:5).

Moving on to other places, Paul carried with him the dissatisfaction and burden of an unfinished task (3:10), and he made plans on at least two occasions to return—plans that were thwarted by the fine hand of Satan (2:17, 18).

Finally, from Athens, Paul sent Timothy to Thessalonica (3:1, 2), and now Timothy has returned. What joy and relief: the Thessalonian believers are standing firm (3:6-9).

Paul received Timothy's welcome report in Corinth, probably within six months or so after founding the Thessalonian church. He wrote immediately: to express his joy, to review his ministry there, to deal with the needs Timothy had discerned.

The letter opens (v. 1) in the way most personal letters opened in Paul's day, with three items. First, the writer: Paul, with Silvanus (Silas) and Timothy. Next, the addressee: the church of Thessalonica. Third, a greeting—in this case a distinctly Christian one:

Grace and peace to you, from God the Father and the Lord Jesus.

Verses 2-5 can be called *Prayerful Thanksgiving for the Thessalonians*. Underlying this is the obvious fact that Paul and his companions had a regular prayer life ("our prayers . . . without ceasing"), and that they faithfully prayed for all those they ministered to.

You see that in all Paul's letters: he wasn't content to win people and leave them. Any truly successful ministry will be one bathed in prayer.

So, in his prayers, Paul thanked God ("Remembering . . . in the sight of—before—God") for the spiritual work at Thessalonica.

First, he was thankful for the evidence of their Christian character, expressed in three packed but powerful phrases (v. 3): their work of faith, and labor of love, and patience of hope.

Faith, love, and hope are three Christian graces that Paul often associated together (see 5:8; also I Corinthians 13:13; Colossians 1:4, 5 etc.) as the essence of Christian experience.

Here in verse 3, the work is what faith produces, the labor is what love produces, and the patience (perseverance, endurance) is what hope produces. And all three—faith, love, and hope—have "our Lord Jesus Christ" as their object.

Second, Paul was thankful for their election (v. 4). Every believer acknowledges that he or she is an object of

God's gracious choice (compare John 15:16). And note that election is rooted in God's love ("beloved . . . of God").

Third, Paul was thankful for the powerful work of the Holy Spirit demonstrated during his ministry at Thessalonica (v. 5). That work produced assurance. Don't overlook the connection between this and "what manner of men we were among you"—God works, but through the kind of people He can use.

Verses 6-10 contain *Commendation for the Thessalonian Church*. If you care what kind of church the Lord commends, study this.

Notice, first, the example they set (vv. 6, 7): they were examples to all the believers in that area (Macedonia and Achaia were the two provinces of Greece). How? In setting themselves to follow in the pattern ("followers" means "imitators") of the apostles and the Lord Jesus—and that in spite of the affliction they experienced.

The Greek work for affliction literally means pressure, the pressure of resistance and opposition. The Thessalonians had certainly experienced that (see Acts 17:5-9). People who take a stand to live Jesus' way always find themselves under the pressure of going against the current. But that's only part of the story: with the affliction there is also joy. Above all, don't forget the joy.

Second, take note of their spreading testimony (v. 8)—their witness, if you please. Here is the place of their

witness: not only at home but abroad. Here is the *result* of their witness: Paul and his co-workers didn't have to tell their story.

Most important, here is the *content* of their witness, seen in two things they spread abroad: (1) "the word of the Lord"—that is, word about the Lord Jesus; and (2) their experience of "faith to God-ward."

Come to think about it, you'd be hard pressed to find a better brief summary of what witnessing ought to be than in this one verse.

Look, third, at their evident conversion (vv. 9, 10)—and I think this is as good a picture of conversion as you'll find anywhere. All the essentials are here, all built around the key word, "turned."

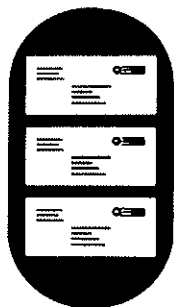
Negatively, they turned from the idols; positively, to the living and true God. Genuine conversion is always an about face, renouncing whatever one has worshipped (whatever one puts first; and don't forget, self can be the cruelest idol of them all) and submitting to the God of Jesus Christ.

The positive side is developed farther. They turned to God to do two things: (1) to serve Him, and (2) to wait for His Son. Both these verbs are in continuing action; this is the way of life of a converted person. The word for serving is the one they used for a slave's service: a Christian lives in obedient submission to God's revealed will.

And isn't it interesting how Paul ties verse 10 in so closely that the very meaning of being a Christian includes waiting—living in expectancy—for the return of Jesus. One wonders if we haven't lost sight of that; if we have, something essential to Christianity is missing.

By the way, the verb "delivered" isn't limited to past time. Yes, Jesus provided for our deliverance on Calvary. But we experience it in first measure when we are converted. Yet we will not be delivered in full measure until He returns and delivers us from the final outpouring of God's wrath on the wicked at the end of the age (compare II Thessalonians 1:7-10).

Jesus is our past, present, and future Deliverer from the wrath to come. That is the meaning of our salvation. ▲



OUR READERS COMMENT

IT'S LATE, BUT 'THANKS'

I am grateful for the coverage CONTACT gave in the September issue to Christian schools. I also thought "Briefcase" was worded wisely.

I have just reread my letter to you of June 20, 1979 in which I appealed to you to actively encourage Christian schools. Because I made that plea, I felt obligated to say "Thanks" when you did it!

Dale Edwards
Hookerton, North Carolina

MAGAZINE CONFRONTS ISSUES

I am very happy to renew my subscription to CONTACT. Once was a time when I subscribed only for the "Currently" column, as the rest was so dull with nothing new to say.

Now I look forward every month to CONTACT arriving. CONTACT has become a magazine that makes me think and consider new ideas. The articles are educational and challenging.

You no longer print only the sweet and shallow, but are now willing to confront the issues. You go beyond the easy answers of the past and offer fresh new approaches, and that I appreciate.

Good journalism requires that you lead your readers, not muddle along in the middle with them.

Ronald E. Ball
Ada, Oklahoma

MINISTER ENDORSES 'NURSING HOME' ARTICLE

The article in October CONTACT by Trula Cronk emphasizing if we should send our parents to a nursing home ought to have given us all some approach to ministering to the problem of human sufferings.

Jesus wants to draw His disciples into this service. Instead of Free Will Baptists musing about why there is suffering in the world, we must work while we can, to relieve it.

When we come face to face with suffering and misery, we are put to the test of seeing if we have enough sacrificial love, patience, compassion, and kindness. Looking after people in distress in true worship of God.

Rev. Arnold Woodlief
Marianna, Florida

APPRECIATES CHRISTIAN SCHOOL DATA

Thank you for the recent articles about Christian schools. The articles by Dennis Wiggs, Richard Cordell and the Briefcase were very good and thought provoking.

We who have Christian schools sometimes are over-zealous about this ministry because we see the need in our ministry. Often in our zeal we make statements that may sound harsh toward those who do not have the same direction for their ministry. Therefore, I think many issues raised in CONTACT were helpful to those who do and do not have a Christian school ministry.

Also, just for information, First Free Will Baptist Church has a Christian school which has been in operation for eight years. We are at present using ABeka and Accelerated Christian Education Curriculum from Kindergarten 4-12th grade. Mr. Rick Jagers is the Principal.

Rev. Earl Hendrix, Pastor
First Free Will Baptist Church
Inman, South Carolina

Layman of the Year

ATTENTION PASTORS



In a few days you will be receiving details of the annual "Layman of the Year" Award sponsored by the Master's Men Department.

We encourage you to take advantage of this opportunity to recognize one of your outstanding laymen.

A reminder that you DO NOT have to be a member of Master's Men in order to participate.



FREE WILL BAPTIST

newsfront

TENNESSEE SUSPENDS PROMOTIONAL OFFICE

OAK RIDGE, TN—Citing financial instability as the culprit, delegates to Tennessee's State Association followed the lead of their Executive Committee and voted that the state promotional office be restudied to determine whether to continue it on a part-time basis or whether the Executive Committee should appoint a successor to outgoing Executive Secretary Wallace Hayes.

The state Executive Committee left the November 9-11 meeting at First FWB Church in Oak Ridge, charged with the responsibility to resolve the question when they meet in January, 1982.

Reverend Hayes, 40, served Tennessee as Executive Secretary since November, 1978.

Deficit finances forced him to cut his promotional duties to part time during July, 1981, as per instructions of the state Executive Committee. He will continue to edit ECHO, the state paper, through January, 1982.

Meeting under the theme "Free Will Baptists—Fitly Joined Together," the 222 registered conferees heard five sermons, two by FWBBC Dean Robert Picirilli in a Monday Bible conference, and one each by Evangelist Carl Nelson, Pastor Glenn Poston, and Executive Secretary Melvin Worthington.

Nashville layman Bill Ezell addressed the Tuesday Master's Men Breakfast, while Foreign Missionary Lynette Morgan spoke to the State Woman's Auxiliary Convention.

The 1982 Tennessee State Association meets November 8-10 at Cookeville FWB Church, Cookeville.



NC CHURCH ERECTS \$295,000 ADDITION

RALEIGH, NC—First Free Will Baptist Church, Raleigh, completed a 10,716 square foot addition to its facilities in October, 1981, according to Pastor Randy Cox.

The \$295,736 addition was built to accommodate expanding Sunday School and Day School outreaches.

Twenty-eight workers, including three associate pastors, are employed by First Church in its multi-ministry outreach. In addition to regular church

services, other ministries at the church are children's churches, day care, bus ministry, and a day school (K-3 through grade 7).

One grade is added each year to the day school. The entire church program is housed in facilities covering 36,672 square feet.

"We continually rejoice as God blesses us with personnel and provisions to do His work," says Pastor Cox.

OKIES EXTEND INDEFINITE CALL TO EX. SEC.

TULSA, OK—Delegates to the 73rd annual session of Oklahoma's State Association removed any doubts how they viewed the value of the state's promotional office when they voted to place the Executive Secretary on an indefinite call.

Incumbent Lonnie DaVoult will continue to serve in the state's highest elected office, but he will no longer be up for re-election every two years.

The well-attended session attracted nearly 1,000 delegates, ministers and visitors to the four-day gathering in Tulsa's Civic Center, October 12-15. Conferees endorsed a 1982 state budget exceeding \$1.3 million, the bulk of which (\$712,200) was designated for Hillsdale FWB College.

Sixty-two percent of Oklahoma's projected \$240,000 cooperative receipts was allocated to state ministries, while the remaining 38 percent will be channeled through the national Cooperative Program.

Delegates gave consideration to relocating the state office from Oklahoma City to the Hillsdale College campus, but rescinded action which would have mandated such a move in the next fiscal year.

The assembly gave reaffirmation to the Clean Up TV campaign. Delegates passed resolutions voicing opposition to both the Equal Rights Amendment

and abortion on demand.

Executive Secretary Lonnie DaVoult called it "the best preaching we've had in several years," while evaluating development of the "Contending for the Faith" state program theme. Oklahoma ministers David Sutton, Jack Richey, J. C. Morgan and Clarence Shepherd preached the sermons.

Moderator James Murray and Clerk Jerry Dudley were re-elected. The 1982 session will meet October 11-14. Day sessions are slated at Capitol Hill FWB Church, Oklahoma City, with evening sessions scheduled at Hillsdale College in Moore.

Oklahoma Master's Men met October 12 and heard William R. Paulk, State Labor Commissioner, speak. Commissioner Paulk is a member of Southern Oaks FWB Church, Oklahoma City.

Mrs. Anne Worthington, wife of FWB Executive Secretary Melvin Worthington, addressed the one-day State Auxiliary Convention on October 13.

The fall meeting of the Minister's Conference met concurrently with the State Auxiliary Convention. Four sessions explaining "Ministry in the Larger Church" greeted the estimated 250 Oklahoma ministers in attendance.

WRITERS CONTEST DEADLINE MARCH 15

NASHVILLE, TN—The fifth annual Writers Contest, sponsored by the Free Will Baptist Sunday School and Church Training Department, will accept entries until March 15, 1982, according to Roger C. Reeds, general director.

The contest includes seven categories. The two-fold purpose of the contest is: 1) to give opportunity for expression and recognition of creative writing skills, and 2) to develop and/or discover latent and/or new talent within the denomination.

Entries and a \$10 registration fee per entry should be sent to: Dr. Malcolm C. Fry, Writers Contest Director, P.O. Box 17306, Nashville, Tennessee 37217.

An important new concept is being added to the 1982 contest. Entries will be judged by leaders in the second annual Randall House Writers Conference scheduled for May 14-15, 1982 on the campus of Free Will Baptist Bible College.

Contestants in the Writers Contest may attend the Writers Conference free of charge, except for meals and lodging. Also, time will be set aside for a critique of each manuscript submitted if the contestant so desires and informs Dr. Fry accordingly.

RULES OF ENTRY

1. Any member of a church in the National Association of Free Will Baptists may enter.
2. Each entry must be religious in nature and the original, unpublished work of the contestant.
3. Entries must be typewritten; otherwise, they will not be considered. Each typewritten page should have 25 double-spaced lines of type. Each line should be approximately 70 spaces in length. The writer's name, address, and category of entry (Short Story, Poetry, etc.), as well as the approximate total number of words in the entry, are to be placed in the upper right-hand corner of the first page. Please adhere to the requirements listed under "CATEGORIES" as to the length of each entry in the seven categories.
4. Entries must be postmarked no later than March 15, 1982. Those postmarked after March 15, 1982, will not be considered.
5. A contestant may submit one entry each in no more than two categories (the \$10 entry fee is required for each entry); however, he/she is eligible for first place in only one category. (Please do not send more than one entry in any one category and no more than two entries total.) All entries become the property of the Free Will Baptist Sunday School and Church Training Department (doing business as Randall House Publications.)
6. Winners will be announced in press releases to editors of Free Will Baptist state papers, where applicable, and in *Contact Magazine* and *Scope*.
7. Winner entries may be published in *Scope Magazine*, space, time, and priorities permitting.

CATEGORIES

1. *Exegesis/Sermon*. Each exegesis should develop a brief passage of scripture, not to exceed 15 verses in length. Each entry should be at least 10 pages in length but not

- more than 14 pages. Sermon text and subject are left to the discretion of the writer. Outlining is suggested, but not mandatory.
2. *Short Story*. A short story should not exceed 14 pages in length.
3. *Poetry*. Poetry entries should consist of rhymed or unrhymed verses of not more than 100 lines which develop a central theme or image.
4. *Tract*. Gospel tracts on special spiritual subjects are acceptable. These should be short enough to be published in the usual tract format; not more than six pages.
5. *Play/Skits*. Not to exceed 14 pages in length, plays or skits should contain plot, theme, dialogue, characterization, setting, suggested set design, and stage directions.
6. *Book*. A book entry may be of any nature as long as it serves a religious purpose. Suggestions include devotional guides, novels, commentaries, guides to practical Christian living, etc. Length should not exceed 50,000 words.
7. *Art/Visuals*. In this category, any one of the following would be acceptable: a photo, painting, drawing, poster, or slides adhering to the main principles of element and design. Each entry must be a minimum of 8" X 10".

CRITERIA

Entries will be judged on creativity, composition techniques, originality, expertise of the literary or art form selected, impact, and theme content.

AWARDS

In each of the seven categories the awards are:

- First place—\$35
- Second place—\$25
- Third place—\$15
- Fourth place—\$10

ALABAMA APPOINTS FINANCE STUDY COMMITTEE

DOTHAN, AL—Pastor Richard Cordell of Guin, AL was named to chair a five-man committee to study financial giving among Alabama churches for one year, and report to the 1982 state association with recommendations to undergird all denominational outreaches, including state and national programs.

The financial study committee was appointed at the 62nd annual session of the Alabama State Association which met November 5-7 at First FWB Church in Dothan.

In other business, Moderator John Edwards and delegates charged the state executive committee with making a year-long, in-depth study regarding the future of the Alabama Children's Home in Eldridge. Their recommendations will go before the voting delegation in 1982.

More than 300 delegates and visitors attended the three-day gathering which included a day-long Ministers and Deacons meeting, a Master's Men Breakfast, and a Woman's Auxiliary Banquet.

Executive Secretary Melvin Worthington, Home Missions Director Roy Thomas, and Foreign Missionary Dave Franks preached the Ministers and Deacons meeting theme, "God's Grace for the 20th Century Man." Forestdale layman Steve Johnson addressed the Master's Men Breakfast, while Home Missionary Rodney Outlaw spoke at the Auxiliary Banquet.

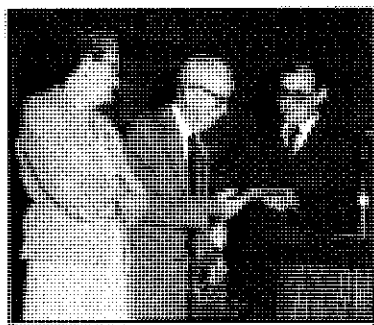
Arthur Renfro preached the state association keynote address. He shared preaching duties with Rodney Outlaw and David Kemper.

Alabama Pastor John Edwards said, "It was the best spirit we've ever had at a state meeting."

The 1982 state association meets November 11-13 at Forestdale Church in Birmingham.

newsfront

(continued)



Deacon awarded
50-year plaque.

DEACON, 92, COMPLETES 50 YEARS SERVICE

HUNTINGTON, WV—During annual homecoming services in September at Thomas Memorial Free Will Baptist Church, Huntington, Deacon Ernest B. Legg was presented a plaque honoring him for 50 years' faithful service. Deacon Legg, 92, along with his wife of 67 years, Lula, received the plaque from Pastor Michael Kidd before a large crowd that included eight of his nine children and a total of 35 relatives.

On Independence Day, July 4, 1931, Ernest Legg stood for examination before the ordaining council of West Virginia's Brotherhood Quarterly Conference at Sousannah Free Will Baptist Church.

Rev. John Henson, who was present the day Deacon Legg was ordained, was also present for this special day honoring his 50 years in service. As a long time friend and co-worker in the Brotherhood Conference and the Thomas Memorial Church, Rev. Henson gave testimony of their friendship and fellowship in the Lord.

Deacon Legg spoke momentarily to the crowd emphasizing the fact that "he could not have accomplished it without the Lord's help." The Thomas Memorial choir sang for him his favorite song, "Just A Rose Will Do." His fellow deacons were recognized and the service concluded with an appreciation statement from his pastor.

Deacon Legg, a native of Huntington, lives on Main Street in Guyandotte and is faithful to the church and his office as deacon.

GEORGIA NAMES HERBERT WAID EXECUTIVE SECRETARY

IRON CITY, GA—Reverend Herbert Waid, pastor of First FWB Church in Valdosta, was ratified by delegates to Georgia's 45th annual state association as Executive Secretary, replacing Rev. C. B. Dowdney who resigned in October, 1981.

Georgia's Executive Board had tapped Waid for the position in October, but the state association endorsement confirmed their choice. Mr. Waid, 49, previously served 17 years in Japan as a missionary, and pastored four churches in North Carolina and Georgia.

The Georgia State Association met November 12-14, 1981, at Corinth FWB Church, Iron City. Five pastors preached the association theme, "Go Tell The World"—Luther Burns (Swainsboro Church), William Evans (Bellview Church), Irvin Murphy (Macedonia Church), Ronald Wallace

(Northside Church), Irvin Hyman (First Church, Colquitt).

Officials reported that 196 registered for the association, including 58 ministers, 29 deacons, and 38 elected delegates. The voting delegation created a state Christian Education Board, after dividing the duties of C.E. and Camping Board. Delegates also dissolved the state Retirement and Insurance Board, instructing the new Executive Secretary to promote information relative to that area.

Statesboro Pastor William "Buddy" Morris was elected moderator. The 1982 Georgia State Association will meet November 18-20 at White Oaks Church in Macon.

Alabama layman Travis Ray Carter addressed the 1981 Georgia Master's Men meeting, while Missionary Arilla Wode spoke to the state Woman's Auxiliary.

WORTHINGTON KEYS FLORIDA STATE MEETING

MELBOURNE, FL—Executive Secretary Melvin Worthington delivered three major addresses to the 200 delegates and visitors at Florida's 37th annual state association which met October 28-30, 1981, in First Free Will Baptist Church, Melbourne.

Dr. Worthington spoke twice on the conference theme, "Building Christian Homes," telling the Wednesday night assembly of the "Importance of Christian Homes," and instructing the Thursday night congregation in ways of "Ministering to the Christian Home."

Thursday morning Dr. Worthington preached at length on the relationship and operation of Free Will Baptist churches, detailing how the denomina-

tional structure works to benefit all the churches and maintain a world-wide outreach.

Moderator Gene Helton called for delegates to give a special offering to help bring a Cuban Free Will Baptist pastor and his family to the United States. More than \$3,500 was received. Another Cuban pastor, recently released from a Cuban prison, spoke and gave his testimony.

Delegates adopted a \$60,000 Co-operative Plan budget for the state and national work. Moderator Helton was reelected. The 1982 state association will meet October 27-29 at Ocala Free Will Baptist Church.

BIBLE CONFERENCE BOOSTS MISSISSIPPI MEETING

JACKSON, MS—Before the 1981 Mississippi State Association was gavelled to order by Moderator Luther Gibson, the nearly 200 delegates and visitors had already heard four sermons in a kick-off Bible Conference which began at 9:30 a.m. on October 30 and concluded at 2:10 p.m.

The combination State Association, Woman's Auxiliary Convention, and Bible Conference met October 30-31 in Faith Free Will Baptist Church, Jackson.

Martin Hill FWB Church Pastor Johnny Sexton preached twice to conferees in the Bible Conference. Foreign

Missions Department Associate Director Eugene Waddell spoke to the Friday evening State Association gathering. Home Missionary to Gulfport, Mississippi, Ralph Hester, spoke Saturday morning. Barbara Haas, missionary to France, keynoted the auxiliary banquet and two devotional sessions.

"We had a wonderful state meeting," reflected Moderator Luther Gibson, "and made progress in many areas."

Gibson was reelected as moderator. The 1982 session will meet with the First FWB Church in Iuka.

Truth FWB Church, New Oxford, PA, has purchased a split level 10-room parsonage adjacent to the church for \$48,000. The five-year-old home is on a one and one-half acre lot. Pastor **Edd Green** said Truth Church also began the **Cross Keys Bible Institute** opening classes to both the public and church members. The first class attracted 13 students.

It was Pastor Appreciation Sunday at **Arnold View FWB Church, Creal Springs, IL**. After testimonials and a dinner in honor of the pastor, the congregation presented Pastor **Ivan Ryan** with a new microwave oven, other assorted gifts, and a substantial raise in salary!

Radio Station KVEE in **Conway, AR**, has donated free time for a radio program to the Arkansas Free Will Baptists. The program, "Manna In The Morning," airs on Sunday mornings at 7:30. Program speaker is Arkansas Promotional Director **David Joslin**.

Congratulations to **Rick Schultz**—layman of the year at **First FWB Church, Moore, OK**. Brother Schultz serves on the church general board, as CTS director, youth group leader, and is active in the visitation program. **Dan Farmer** pastors.

CONTACT welcomes the **DONELSON DISPATCH**, publication of **Donelson FWB Church, Nashville, TN**. **Robert Morgan** pastors.

And here is an interesting turn of events. Last September 13, the congregation at **First FWB Church, Fayetteville, AR**, declared a Pastor Appreciation Sunday for Pastor **Daniel Phillips**. The next Sunday, Pastor Phillips declared as "Congregation Appreciation Sunday." Prior to the morning message, he and his wife Wanda presented each church family with a jar of homemade jelly and a personal thank you card as an expression of their appreciation.

Pastor **Loy Counts** of **Phillips Chapel FWB Church, Springdale, AR**, was elected as the new radio pastor for the Old Mount Zion Association, replacing former speaker **Bobby Shepherd**.

Due to recurring health problems, Rev. **John E. Wood** has retired from pastoring after 31 years in the ministry. Brother Wood was ordained at the age of 28 in

October, 1950, in the **North Florida Association**. Since that time, he has served as pastor for churches in Florida and Georgia. He and his wife retired to their home in **Blackshear, GA**, but Rev. Wood hopes to do supply preaching as his health permits.

The **Beaver Creek Bible Institute** sponsored by the **Beaver Creek Association** in **SC**, began the new year with an increased enrollment. Classes at two branches in Chester and Spartanburg, SC, registered some 90 students. **James B. Rice, Jr.**, chairs the Beaver Creek Bible Institute.

Pastor **Jerry Norris** of **Calvary Fellowship FWB Church, Fenton, MO**, says he has his "10 Most Wanted" list. The list includes people he most wants to see get right with God. He was delighted to remove the names of **Earl Clements** and **Steve Bowlin** from the list after they were converted in a recent Sunday service.

The **Zondervan Family Bookstore** in **Nashville, TN**, declared November 2, 1981, as FWB Foreign Missions Day, according to Manager **Wayne Spruill**. On that day the Zondervan Corporation set aside 10 percent of all sales in the Nashville Zondervan Store and donated them to the FWB Foreign Missions Department earmarked for the **Allen Crowson** Account.

Wellington FWB Church, Wellington, KS, reports more than 100 in attendance at their Vacation Bible School under the direction of **Brenda Lane**. **Troy Dobbs** pastors.

Pastor **Mike Rhodes** of **First FWB Church, Emporia, KS**, started a drive against pornography in his city. Among other things, he has stood in front of the theater which was showing X-rated movies and handed out tracts and witnessed to those going in. He also circulated a petition to get 1,000 signatures of people to boycott stores that sell pornographic literature.

Deacon **Larry B. Key** was selected as layman of the year at **New Hope FWB Church, Joelton, TN**, according to Pastor **Vernon Barker**. Congratulations to Deacon Key.

A new Master's Men chapter was organized at **Concord FWB Church, Concord, CA**, with eight charter members. **Bill Hershman** was elected president. **Ron Wood** pastors.

Pastor **Robert Riddle** of **Baldwin Park FWB Church, Baldwin Park, CA**, reports a successful lay revival con-

ducted by laymen of the church. Laymen spoke on five consecutive nights and the results were five people saved and two rededications.

More **California** FWB churches are responding to the need to provide Christian education for their churches and communities. According to published reports in the **California VOICE**, six churches in the state sponsor Christian schools with a total enrollment of 420. In addition, two churches sponsor Bible Institutes with a combined enrollment of 76.

Pastor **W. B. Hughes** said, "This is the nicest thing that ever happened to us." He had reference to Pastor Appreciation Sunday at **Bethany FWB Church, Norfolk, VA**. When the special day ended, members had appreciated Pastor Hughes with three sets of commentaries, a stereo record player, a cassette player recorder and other items.

Word has it that FWB preachers are becoming more adventurous. It seems that one of our pastors, **Randy Scott**, climbed a persimmon tree one Friday morning and shot a four-point buck with a bow and arrow. He pastors **First FWB Church, Star City, AR**.

CONTACT welcomes the **FAITH MESSENGER**, publication of **Faith FWB Church, Goldsboro, NC**. **Dann Patrick** pastors.

And finally, did you hear about the ecumenical car thief in Detroit? A fellow walked into **Central FWB Church, Royal Oak, MI**, and asked an usher for 20¢ to make a telephone call because of a disabled car. A few minutes later, the usher saw the same fellow running across the church parking lot with an armload of coats. He then leaped into Pastor **Milton Worthington's** car, managed to get it started and started driving across Detroit with police in hot pursuit. After gunfire was exchanged, the chase ended in a Roman Catholic Church parking lot when the thief smashed Pastor Worthington's vehicle into a parked car and totaled it. According to ushers, Pastor Worthington, who was preaching at the time, didn't miss a point while all the activity was scurrying around the church. ▲



Benjamin Laker— *Influence Behind The Scenes*

By William F. Davidson

In one of the History Corner's first articles, Paul Palmer was introduced as the founding father of the Free Will Baptist denomination and he was depicted as a man of mystery.

Little is known of his birth, the larger part of his ministry, or of his death. It is known that he was in eastern North Carolina by 1720 and that he established the first General Baptist church in that state in 1727.

It was from this General Baptist church that the present Free Will Baptist movement would emerge. Though other Free Will Baptists would surface in New England (1780), in the middle west (outreach of the New England group), and in western North Carolina (1829), Palmer's church in Chowan County, North Carolina, seems to have been the first church

that can be directly linked to the present denomination.

Searching for Clues

Earlier Speculation

Since so little is known of Palmer's early years, a great deal of speculation has developed concerning his background before his sudden appearance on the North Carolina scene.

While most historians have suggested that Palmer came directly from the General Baptists in England, their dating of his arrival would indicate that their sources are unreliable. Their records contend that Palmer came to Virginia from England in 1725 to replace Robert Norden who had recently passed away.

However, this theory ignores or simply overlooks the fact that court records for colonial North Carolina place Palmer in that state as early as 1720.

Recent Discoveries

Quaker church minutes for the period show that a Paul Palmor (sic) asked for a letter of dismissal from that denomination. While this Palmer cannot be absolutely identified, eastern North Carolina had only a few resi-

dents, and it is especially unlikely that there were two Paul Palmers in the tiny country where the General Baptist Palmer settled. These early church records offer an exciting new alternative to earlier theories.

If the new theory is correct, then there must have been some major influence that drew the young preacher from his Quaker background to the new faith.

Benjamin Laker and His Family

Introducing Benjamin Laker

Though the *Colonial Records* for North Carolina have preserved a wealth of material on the political, social, and religious history of the period prior to 1727, there have been few records that have been concerned with the Baptists. Recently, however, a few items of interest and importance have come to light.

Benjamin Laker, formerly known only because he was Paul Palmer's father-in-law, probably was a General Baptist before 1700. Laker was a resident of Precinct, North Carolina, as early as 1685.

Precinct records indicate that his daughter, Elizabeth, died there in that

year. Other records show that he continued to live in that precinct for the rest of his life.

Palmer and the Lakers

On May 17, 1696, Laker re-married and his new bride, Juliana Tailor, brought with her a daughter who would establish the link between Paul Palmer and the Laker family. Sometime before 1720, Palmer married Johanna Peterson, the daughter of Juliana Laker and the widow of Thomas Peterson.

Peterson had owned a plantation of 500 acres and except for a 100-acre plot reserved for the founding of the town of Edenton, he had left the property to his wife. After their marriage, Palmer and his wife moved to Johanna's property in Perquimans Precinct where Palmer was to become an important landowner in his own right. By 1729, the estate had been increased to 964 acres.

Marriage into the Laker family and his subsequent establishment as a landowner allowed Palmer to make a significant impact in the political arena a number of years before he founded his first church in 1727. By 1725, probably because of his growing influence as a landowner, he had gained a seat on the grand jury of the precinct.

The first half of the decade had been an important period of preparation. Palmer's marriage into the influential Laker family and his increasing influence as a landowner and political leader had set the stage for his debut as a successful General Baptist church planter.

The new prestige would become extremely important as Palmer sought credentials and approval to minister as a dissenting preacher. Baptists, Quakers and other dissenting groups were not overly welcome in the young colony which had recently established the Church of England as the official state church.

Palmer's political influence, gained to some large degree through his ties with the Laker family, would stand him in good stead when he launched his new ministry in 1727.

Benjamin Laker and the General Baptists

Though Benjamin Laker's social and political contributions were important,

his influence in the things of the faith would serve a far greater purpose in the future ministry of his son-in-law.

It would seem, contrary to past popular opinion, that Paul Palmer did not begin his General Baptist work in North Carolina in a vacuum, and that much of his Baptist influence came through Laker. This source of influence becomes especially important if Palmer did indeed come from a Quaker background.

Two basic sources point to the probability of a General Baptist background for Laker and, probably, for his family.

The Will of Benjamin Laker

Though the *Colonial Records* failed to include any information on Laker's religious background, his will did give some insight into his Christian character and his religious persuasion.

The type of books that Laker left behind indicates that he was a serious student of the scriptures, and the fact that he listed the books as separate items at the very first of his will seemed to infer that he considered the books among his most valued possessions.

The bequest included two books, *An Exposition on the Five Books of Moses and Church Principles*. The latter text was written by Thomas Grantham, a General Baptist leader in England.

An Early General Baptist Plea for Help

Though there has been speculation that Benjamin Laker organized a General Baptist church in North Carolina before 1700, available evidence has not indicated that the General Baptists had come to that level of organization at that early date. The new evidence concerning Laker's background has, however, given a new picture of the period before organization of the first General Baptist church by Paul Palmer in 1727.

Baptist historians have agreed that the Baptists had come to North Carolina at least as early as 1695, but they have failed to identify the type of Baptists that made their home in the early settlements of old Albermarle.

The will of Benjamin Laker has provided the first evidence that the

earliest Baptists in North Carolina included those of a General persuasion.

One other early source has indicated that the first Baptists in North Carolina were part of the General camp and that they worshipped as a congregation even though they might not have reached a level of organization.

In 1702, twenty-five years before the first church was organized, the General Baptists in Carolina wrote to the General Baptists in England asking for help.

They desperately needed a minister, but also asked for books if the more important need could not be met. The Association recorded their response to the letter in their minutes for June, 1702:

... Whereas our Brethren of the Baptist persuasion (sic) and of the General Faith who have their aboad in Caralina have desiered us to Supply them with a Ministry or with books, we being not able at present to doe the former have collected ye Sum of Seven pounds twelve Shillings wch wth wt can be farther obtain'd we have put into the hands of our Bror S Keeling to Supply ym wth ye latter. & yt ye sd Bror Keeling doe wright a letter to them in the name of this Assembly.

The plea for help arrived in England less than a year after Benjamin Laker's will was probated in North Carolina. The death of a man of Laker's caliber—a layman of influence in both government and society—very well could have left the struggling group of worshippers in panic and could have given occasion to the desperate cry for help.

Since the two Carolinas had not been divided in 1702, there has been some controversy as to the source of the plea for help. It is well known that there also was a community of Baptists in the Charleston area before 1700.

Since these two settlements—the Charleston area to the south and the Albemarle region to the north—were the only settlements in Carolina at that early date, the letter had to originate in one of them.

One author has concluded that the Baptists in Charleston naturally looked to the home country for Elders to guide their church. He further argued that the English General Association resolution of 1702 was adopted to



meet the needs of the Charleston community.

The argument obviously was in error for two important reasons: (1) William Screven had been pastor of the Charleston church at least since 1699, and possibly since 1683, and (2) the church of Charleston was decidedly Calvinistic in doctrine.

It does not follow that a church with a settled pastor and a Calvinistic majority would send to the General Baptists in England for help. The only logical conclusion must be that the 1702 plea came from the Albemarle region of North Carolina where the small, unorganized group of worshippers struggled without leadership.

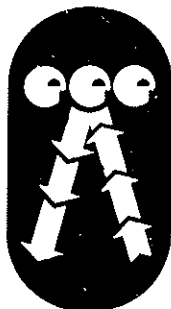
These two factors—the General Baptist background of Benjamin Laker and the plea for help from the North Carolina General Baptists—would indicate that Paul Palmer came to his new field to find that it already had been prepared to some small degree and that it was ready for cultivation.

Conclusion

History reminds us that those who work behind the scenes often play an important role in the success or failure of the movements that have impact on the times. These men and women are seldom recognized and always live, even in the recording of history, in the shadow of the heroes that they support. Their contribution, however, is not lessened by their lack of recognition.

If Paul Palmer actually came from a Quaker background, as the records seem to indicate and as this article has suggested, then the value of Benjamin Laker's example and instruction to his son-in-law cannot be overstated. The denomination owes a special debt of gratitude to this man who lived in the shadow of the founding father of the Free Will Baptist movement.

This study leaves the reader with one final word of encouragement. God does not endow us all with the role of the hero, but He does give us all the opportunity to live the life of faith and to model the Christ that we serve. There is no way to overestimate the value or the impact of such a life on the work of God in the building of His kingdom. ▲



O'HAIR DEALT DOUBLE DEFEAT AS HIGH COURT OPENS TERM

WASHINGTON (EP)—Atheist Madalyn Murray O'Hair sustained two separate losses as the U.S. Supreme Court refused to disturb lower court rulings upholding the legality of invocations at city council meetings and of Christian and Jewish holiday displays in the rotunda of a state capitol. The rulings were among the first handed down by the court as it began its 1981-82 term on the first Monday of October.

O'Hair challenged the custom of opening each meeting of the Austin, Texas, city council with prayer and the practice of displaying a nativity scene and a Jewish menorah in the Texas state capitol, also in Austin. She and her younger son, Jon, brought suit against the city of Austin and state of Texas in the two actions. She lost her cases in the federal district court and appeals to the Fifth Circuit Court of Appeals in New Orleans.

At the nation's high court, all justices agreed to deny the appeals, except for senior member William J. Brennan Jr., who indicated he voted to hear the challenge to nativity scenes and menorahs at the capitol.

TEACHER CHARGES SOME PARENTS RUSH CHILDREN TO CONVERSION

GLORIETA, NM (EP)—Confusion about the doctrine of accountability is causing some Southern Baptist parents to rush their children into making professions of faith before they are ready, a seminary professor says.

Robert B. Sloan, instructor of theology at Southwestern Baptist Theological Seminary in Fort Worth, Texas, told 150 participants in the Child Life Conference, "We are defining the biblical doctrine as the age of moral accountability when it should be the age of gospel accountability."

This age is not when your child begins to know right from wrong. It is when your child understands the gospel and knows that Jesus died for our sins. The biblical doctrine is one of a nurturing, a developmental model, not a moral guilt model."

As evidence of his contention that some parents are pushing children into professions of faith, Sloan cited increasing numbers of children who make decisions and later in life realize they did not understand the meaning of their action. Sloan, however, acknowledged many children do have legitimate conversion experiences.

Sloan said to effectively teach children about God, "We must not change the basic truth of one Lord, one faith and one baptism, but we must package it differently."

NEWS OF THE RELIGIOUS COMMUNITY

CHINESE STUDENTS TO GET BIBLE AS TEXT BOOK

LITTLE ROCK, AR (EWNS)—Students at the Ningxia (NEENG-shia) Medical College in China will use the Bible as a text book when classes convene in 1982.

Dr. Wesley K. C. May, a Christian doctor and professor at Ningxia, requested the books during a recent visit with fellow alumni of Johns Hopkins School of Medicine.

The Bible will be a good starter for students who want to learn English," May says.

Enlarged Literature Ministry, a division of the Baptist Publishing House here, has agreed to supply the Bibles.

TURNBULL WARNS AMERICANS TO "SHAPE UP" CONCERNING HALLOWEEN

VIRGINIA BEACH, VA (EP)—"Far from being a harmless, fun-filled, spooky night, Hallowe'en is one of the most evil nights of the year," states Dr. Bob Turnbull. Turnbull is the exercise specialist for the national syndicated early-morning "U.S.a.m." TV show, and conducts Shape Up America Seminars across the nation.

"A dozen years ago very few took spiritualism seriously," states Turnbull. "Ouija boards and fortune telling were supposedly harmless amusements that could be introduced along with other parlor games for an evening of fun. Satanism, astrological charts, black magic and communication with the dead were regarded as absurd superstitions long banished from the belief system of scientifically enlightened people. Only a few dabbled with the occult."

"Now suddenly and unexpectedly this has changed. An alarming rise in the occult has taken place in our country. The reality of the evil world is no longer disputed. You have everything from human sacrifice to Satan to Dungeons and Dragons on college campuses. Perhaps the last area still regarded as innocent fun and games is Hallowe'en. The time has come when we need to tear off the mask under which it has masqueraded."

"The growing fascination with old and new forms of supernaturalism is undeniable today. After two thousand years of Christian influence in the world we find people everywhere playing with fire when they should be calling down fire from heaven to consume and cast out the devil. Witches still ride today—not on broomsticks, but on so-called "modern enlightened consciousness". Their activity is not limited to one night of the year, but on Hallowe'en they bow at the feet of their god—Satan—to worship him. It is the high point in their year."

Turnbull, who has a doctorate in psychology, feels "the modern observation of Hallowe'en still dabbles in the occult and can lead to possible dangerous involvements, which even includes the worthless, sugary junk food that is heaped upon the small children going door-to-door with their trick or treating. Wise parents will both understand and explain to their children what this night truly represents and will keep them home and have nothing to do with this evil, idiotic night!"



THE SECRETARY SPEAKS

By Melvin Worthington

Renew Your Resolutions!



We closed another chapter of service for God at midnight on December 31. Now let us put it behind us and press toward a new mark, God's high calling in Christ Jesus.

This time each year should be a season to reflect, remember and resolve for Christians. Have you thought to renew your resolutions?

What about your resolution to study the scriptures (II Timothy 2:15)? Is it your goal to read the Bible through at least once this year? Don't neglect this Bible resolution. Read God's Word regularly, reverently and reflectively.

Here are four simple guidelines to make your Bible resolution easier to keep: 1) A special place, 2) A set period, 3) A systematic plan, and 4) Simple prayer. This will work!

The good derived from regularly reading God's Word cannot be over-emphasized. According to Bishop J. C. Ryle, "Simple, regular reading of our Bible is the grand secret of establishment in the faith. Ignorance of the scriptures is the root of all error."

Let's move to your resolution to share the Savior. Christians are visual witnesses of and for the Savior by living lives that honor Jesus. Christians are also verbal witnesses of God's saving grace when they assume responsibility to speak out and share the

gospel with men everywhere.

Christians are vital witnesses because God chose to use human beings to proclaim the gospel. Acts 1:8 furnishes Christians with the power, the authorized personnel and the assigned place for proclaiming the gospel. Prayerful and persistent sharing of the Savior with the world is paramount to God's people everywhere.

Now comes your resolution to support the servants. A renewed emphasis should be given to preaching, practicing and promoting scriptural stewardship. God's plan for supporting His servants has always been sufficient.

Many plans may be devised which produce temporary funds to finance the Free Will Baptist fellowship, but nothing will be as effective and efficient as God's program of tithes and offerings. Our founding fathers believed that God's plan of tithes and offerings would finance His program.

Let us resolve to give systematically, scripturally and sacrificially this year, that all the needs of the Free Will Baptist family might be met both in the local churches, local associations, state associations, and the National Association.

Biblical giving radiates adoration, appreciation, affection and acknowledgement of God's blessings in one's life.

Paul declared that the Macedonians had experienced grace in giving (II Corinthians 8:1), that the Corinthians were to enlarge their giving (II Corin-

thians 8:7), and that God's grace would enable the Corinthians to abound in giving (II Corinthians 9:8).

Don't forget your resolution to stand for scriptural separation. Christians are still in the world but not of the world. Scriptural separation is difficult to consistently achieve. Three elements are essential in maintaining scriptural separation.

First is the proper motive. We seek to be like Jesus in our disposition, deeds and desires. A second element is growth. As we mature in grace, we more fully discern and demonstrate Bible precepts and practices.

A third vital element is guidelines. The basis for scriptural separation is the Bible, and nothing else. Our responsibility is to obey the commands of Christ. If we come short here, we displease God. If we add to God's commands, we invite His wrath.

Finally, honor your resolution to make supplication in the spirit. Regular prayer time is as essential as breathing. Pray for your church, your companion, your children, your community, your country, your Christian colleagues.

Set high and noble resolution goals. It's better to miss "high and noble" by a fraction, than to hit dead center on "I can't change and who cares anyway!"

The Secretary's Schedule

- Jan. 5-9** Convention Planning Trip, Fort Worth, TX
- Jan. 17** a.m. Jasper FWB Church, Jasper, AL
p.m. First FWB Church, Vernon, AL
- Jan. 27** Liberty FWB Church, Vernon, AL

CONTACT

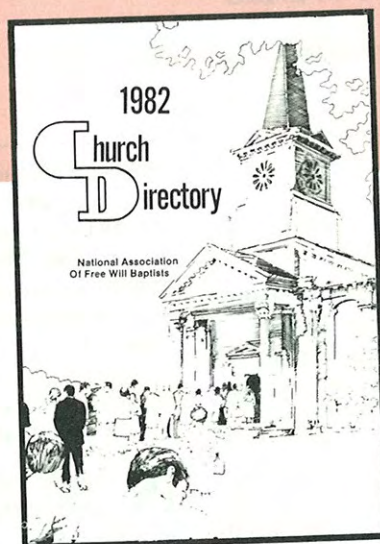
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