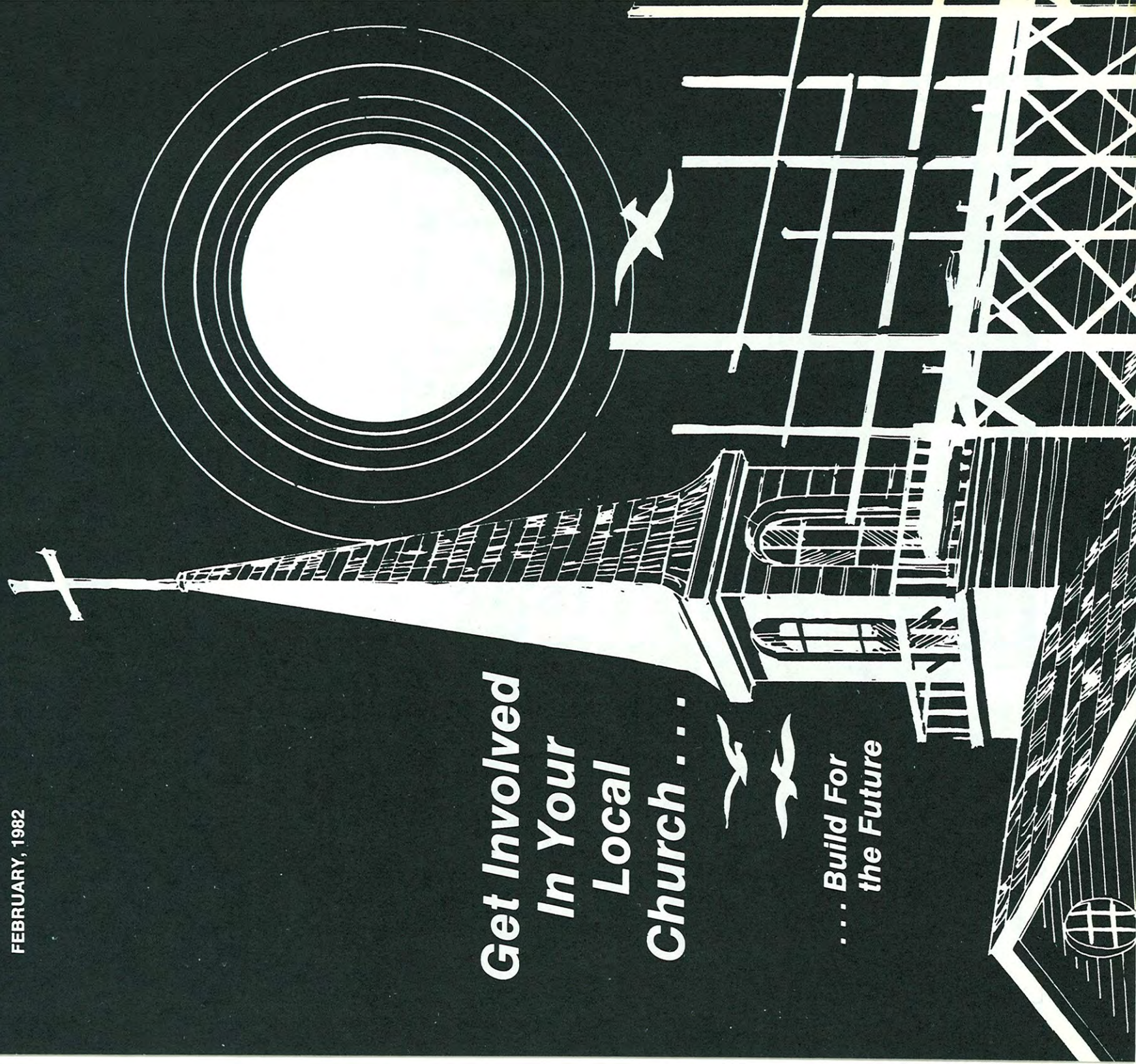




# Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

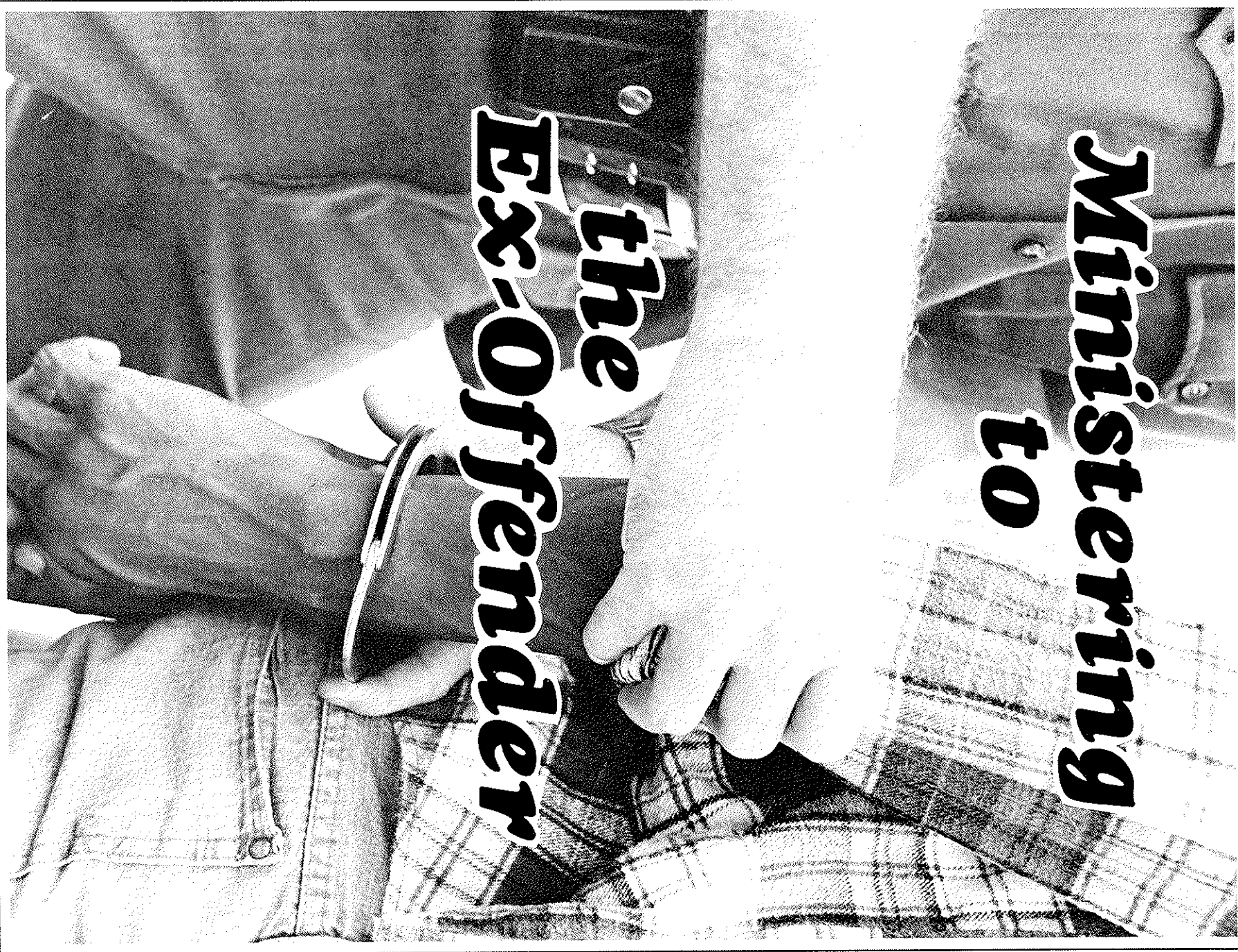
FEBRUARY, 1982



*Get Involved  
In Your  
Local  
Church . . .*

*. . . Build For  
the Future*







By Allen D. Hanson

One of the most difficult tasks confronting the Church today is ministering to an ex-offender. The social, educational and personal experience background of the ex-convict is so different that basic understanding and communications are hard to achieve. Pastors and laymen alike often experience difficulty in relating to ex-convicts without sounding like New Testament Pharisees.

Sometimes the most effective evangelists are the least likely to succeed in reaching this group for Christ. Simple social stigma along with complete lack of understanding and trust are the main reasons that well-meaning Christians fail in this difficult ministry.

Ministering to an ex-offender is much the same as ministering to a recovered alcoholic. In fact, the two are often one and the same person. Many times an offender is caught and prosecuted because his drug or alcohol problem slowed his judgment or reaction time. Maybe he got the nerve to go ahead with a particular crime while under the influence of drugs or alcohol.

Often we are ministering to a combination recovered alcoholic and ex-convict who simply does not need to be reminded of his horrible past life. It is a common mistake to assume that all criminals are repeaters, just like it is an error to assume that alcoholics cannot recover. Statistics reveal that nearly two-thirds of all convicts released from the prison system in the United States never return to jail.

While there is no accurate national population census on ex-convicts, it is reliably estimated that there are over 10 million ex-offenders in America today who are quietly forgetting the past and hoping no one will remember or ever find out.

It is easy to see how over 500,000 men and women in our prisons and local jails can quickly multiply into

millions of ex-offenders when more than half of them finish their sentences and are released back into society each year. And two-thirds of them never go back to jail in the future!

## Time To Forget

The important thing about an ex-convict is that he wants to forget. He firmly believes he has paid his debt to society and he doesn't need to be reminded of his past failure. If we can honestly treat him as forgiven in the eyes of God and as paid-in-full in the eyes of the law, we can conduct a much more successful ministry.

Most ex-convicts never talk about their experience nor advertise their status as such, yet they are in your neighborhood, factory, church or civic group and you simply don't know about it. They seldom discuss their past life with anyone. These ex-offenders present a distinct and different challenge for evangelistic effort.

The average American citizen does not realize the basic problems that most ex-convicts face in everyday life. Normally they cannot make even small credit purchases without help from a co-signer or guarantor. Insurance companies sometimes hesitate to issue any type of liability insurance to them because they feel that an ex-convict does not make a good witness in court in future litigation resulting from the policy coverage.

Quite often the ex-convict faces family and financial problems as a result of his prosecution and incarceration. He knows he may never be able to win a criminal trial again even if he is innocent, because most juries reject him as a credible witness and his testimony in self-defense.

He is forever on his guard against the blunt and outspoken citizen who wants to verbally put him down because of his criminal record, and he tries to avoid these obvious confrontations.

It takes an ex-convict at least one year after he is released to start thinking normally on the outside, and

## Contents

February, 1982

### 2 *Ministering to the Ex-Offender*

Allen Hanson

### 5 *Briefcase: Confessions of a Fat Cat*

Jack Williams

### 6 *What Happened to the 25-Year Challenge?*

H. D. Harrison

### 8 *Get Involved in Your Local Church*

Mal King

### 11 *Pain, Pain, Go Away*

Matilda Nordtvedt

### 14 *The Free Will Baptist Hour*

Larry Hampton

### 16 *How, in the World, Does Jesus Feel About Woman?*

Vernie Hersey

### 19 *How to Plan a State Association*

David Joslin

### 21 *Free Will Baptist Newsfront*

### 26 *Currently*

### 27 *The Free Will Baptist Pulpit*

Garnett Reid

### 28 *Green Tree Bible Study*

Robert Picirilli

### 29 *Top Shelf*

Thomas Marberry

### 30 *Christianity on Camera*

Danny Dwyer

### 31 *Real Revival*

Melvin Worthington

Editor: Jack Williams

Editorial Assistants: Kristi Bryan

Melody Shrewsbury

Circulation: Geneva Trotter

## Volume XXIX, No. 2

CONTACT (USPS 130-660), published monthly by the National Association of Free Will Baptists. Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$7.00; church family plan \$6.00 per year; church bundle plan, 55 cents per copy. Individual copies 65 cents each. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1982 Member of the Evangelical Press Association.



## EX-OFFENDER (From page 3)

some prisoners who have been locked up for several years need three years or more to adjust their thinking to the outside. Prison life requires special defensive thinking and self-preservation or loner attitudes that fit into the inmate culture of a penitentiary. After you have adjusted to life inside the prison walls, it takes time to readjust to society.

By outward appearance the ex-offender is normal. He obeys the law as he sets an acceptable daily schedule for himself, but the inner person is still emotionally tuned to prison life. I am an ex-convict and can personally relate to these problems and needs.

No one can ever adequately explain what it is like to be locked up month after month and year after year! You must try to understand incarceration to minister to the ex-offender.

## World Behind The Wall

There are three distinct areas that affect the attitude of the ex-convict toward your ministry.

First, he lacks *self-respect*. This comes from being locked up in a social system that attaches a certain stigma to imprisonment.

Second, he has a *mistrust for society* that comes from watching a system come down hard on him while missing many others who deserve punishment just as much as he does. He has viewed the many inequities in the justice system over the years and he is afraid it will fail again for him.

Third, he usually *lacks a secondary education* to communicate with you and digest what you have to say. He also may not be able to read the Christian literature that you use in your ministry.

Ex-convicts are well above the national average in basic intelligence, but they are well below average in literacy and grade level. As such they present a good profile as a potential learning group, but they are not easily trainable because of the lack of

self-respect, mistrust for society in general and a basic lack of reading ability.

The odds against us are great as we try to minister to these hard-to-reach people. Therefore, an effective outreach must circumvent these difficulties and deal effectively with the real problems.

A complete grasp and understanding of prison lifestyle and thinking are very important. You face many of the same problems that a foreign missionary has in getting to know your subject.

## If You Really Want To Help . . .

Here are the 10 most important things that you need to do to effectively minister to the ex-offender.

1. Pray for the ex-offender and pray for his family. Don't try this complicated ministry without prayer!
2. Build confidence through compassion, and use a straightforward approach. Be aware that he may regard you as part of the system that went wrong for him.
3. Don't compliment the justice system, because he doesn't completely trust it. Talk about it if you want to, but be objective and open to his side of the story.
4. Avoid discussing his criminal case, because he would like to forget it and you should too. Convicts have a saying in prison—"Get off my case"—which means leave me alone in the legal sense.
5. Give him time to adjust to his new life on the outside. A prison experience can be a terrible thing and each passing month helps him forget about it more and more. He wants and needs to forget.
6. Share your personal testimony about faith in Jesus Christ. Don't be embarrassed. He comes out of a blunt prison society, and he expects you to share your personal faith. Deep down inside, he knows that God is very real from experiences he has had inside the prison.
7. Be satisfied with a good meeting, and don't expect immediate results. Ex-convicts have a decision making time-lag developed in prison by many months of time to form any new opinions.
8. Tell him your church wants him, and really mean it! Go back and prepare your church to receive him. Your biggest problem could be the pharisees in your own congregation.
9. Don't expect him to act completely normal by regular congregational standards. He doesn't have a normal background, so please try to accept him as is and let time heal the emotional injuries caused by incarceration.
10. Forgive and Forget. Former inmates keenly feel that they have done their time and paid their debt to society for their crime. We need to regard it that way also. Our Saviour tells us to forgive—this is a very good place to start.

As Christians we need to understand the emotional trauma of arrest and incarceration, and use compassion and understanding in ministering to the ex-offender.

We need the fruit of the Holy Spirit in our own lives as outlined in Galatians 5:22—love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control to effectively carry out this important ministry.

We need to approach this ministry as outlined in Hebrews 13:13, "Remember the prisoners as though in prison with them." If we mentally put ourselves in prison with them, we will begin to understand their unusual needs.

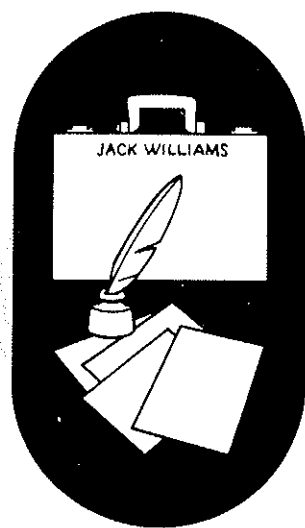
Finally, expect success in your work, but be willing to accept some failure. When you succeed you have accomplished one of the most difficult tasks that any Christian can tackle, ministering to an ex-offender.

Success in this area makes you a real professional, but much more important than that, you have reached a new person in a difficult situation for our Lord and Saviour. His changed lifestyle will benefit society, but much more important is the salvation of another soul.

There is no greater accomplishment. ▲

**ABOUT THE WRITER:** Allen Hanson is the owner of Weber Tire Company in Ottertail, Minnesota. He submitted this article in response to a March, 1981, CONTACT editorial, "The Midnight Writer." Mr. Hanson is a businessman, an ex-convict, a free lance writer—but most of all, he is a Christian!

## Briefcase



**I** confess that I've always been a fat cat at heart. Since childhood I wanted to be part of something alive and creative and bigger than 10 hours on the business end of a hoe handle.

The first time I called somebody a fat cat was on a courthouse square in north Louisiana where teenage country boys gathered on Saturday night to torment the townies. After hoeing cotton or hauling hay 12 hours a day under the boiling Delta sun, we determined that anybody who only worked 40 hours a week in the shade was a degenerate fat cat.

It felt good to put that brand on somebody else, because out on the farm that's what most of us were called. Even though we went to the field at 6:00 a.m. and stayed until 6:00 p.m., there was always somebody who got there earlier and stayed later. But after defining fat cat as a 40-hour-per-week derelict, I felt safe for life.

**You can imagine** my dismay a few years later when I began working 40 hours a week and had answered the call to preach. It didn't take me long to stroke the fur of fat cat in a different direction.

I remember my burning guilt when colleagues who worked the same number of hours I did at the oak flooring mill, told me in no uncertain terms that I was getting a free ride on Sunday. They deeply resented the fact that anyone *paid* to hear me preach.

# Confessions Of A Fat Cat

I discovered that to men who worked in lumber yards or stores, a fat cat was a preacher. To be a preacher meant that you were lazy and probably a thief. It seems that they all knew of at least one preacher who qualified on one or both counts.

What a surprise awaited me after I finished Bible College and began pastoring churches full time. That's when I learned that in Christian service the only job that truly mattered turned out to be the one from which I just resigned.

**A few church members** and numerous people in the community at large let the new preacher know that pastors were considered the community fat cats. Again, it seemed that "everyone knew" that pastors slept past 8:30 every morning and didn't work but three hours a week—you know which three.

They almost made me believe it. Neither I nor other local pastors could preach enough sermons, officiate at enough funerals, conduct enough Bible studies, air enough radio programs, visit in enough homes or knock on enough doors to justify a full time salary in the eyes of many, many people.

Oddly enough, as soon as I became a pastor, any number of people thought that an honorable occupation for me would be 40 hours a week hauling hay or hoeing cotton. What I used to do was honest work, now that I wasn't doing it any more.

**In God's providence,** I moved from pastoring churches to another outreach in His vineyard, the classroom. I became a teacher in a Bible college. I was both pleased and awed at the responsibility. But I may never fully recover from the hurt in some pastor's eyes when they discovered that as a college administrator, all

I did was teach 16 hours a week and direct traffic at the academic dean's desk.

And how could I tell men who worked 40 hours a week in factories and stores as I once worked, that I was only teaching 16 hours? Some got the impression that I literally only worked 16 hours a week and wondered what on earth I did to fill up the rest of my time. I found yet another of the nine definitions for fat cat.

Again, some pastors let me know that if I really wanted to be meaningful in God's program, I'd kick the fat cat image and return to the pastorate.

**Once more in God's** providence, I moved from the classroom to the editor's chair in a denominational office. I thought it was a workhouse. Others didn't share that opinion.

I was amazed to learn that I had landed feet first in the ultimate fat cat position of doing nothing but putting out a 32-page monthly rag, which could certainly be done in a motel room in my spare time as I junketed cross country from meeting to meeting at denominational expense. And once again there came the subtle implication that I was at best a non-essential, and at worst a denominational leech.

But things can only get better from here. I am now convinced that there are no areas of service where a man can work without being somebody's fat cat. And as soon as my tenure of office is completed as editor, I plan to return to being a pastoral fat cat or perhaps a classroom fat cat or maybe a 40-hour-per-week lumber yard fat cat.

But until I spring from my present cushy position, my only response to overgrown tabby accusations is a purrful "Meow!" ▲



**What  
Happened  
to . . .**

# **The 25-Year Challenge?**

By H. D. Harrison

**I**n 1976, Dr. Roger C. Reeds, General Director of the Free Will Baptist Sunday School Department, cast the "25-Year Challenge" before the National Association of Free Will Baptists while in session at Tulsa,

Oklahoma.

The challenge in a nutshell was as follows. Churches in the denomination were asked to increase their Sunday School enrollments from 200,000 to 1 million by the year 2000. The slogan was thus set forth—From 2 to 1 by 2.

The slogan was emblazoned on pins. The department postal meter kicked out letters with "Be one in a million" stamped on the face. Other

buttons and bumper stickers cried out, "I am one in a Million."

Scores of pastors and lay persons made their way to the altar in Tulsa dedicating themselves to go home and increase their Sunday School enrollment.

Some used the *Attack* program as a launching pad to get their program off the ground. In short, the challenge was faced and accepted.



The minutes of the National Association for 1976 show a church membership of 227,434 and a Sunday School enrollment of 189,165. These figures are only as accurate as reporting churches which make them or fail to report at all. Generally speaking, they are quite inaccurate.

A more accurate instrument of measurement regarding enrollment would be Sunday School curriculum materials which are used by the teacher and the student. Such unit sales made through the Sunday School and Church Training Department indicate that enrollment in 1976 approximates 225,678. These unit sales only reflect student and teacher quarterly sales.

Many of those misty-eyed pastors got up off their knees, went home and set to work. By July, 1977, the National minutes reveal a church membership of 229,480 and a Sunday School enrollment of 193,130.

However, the Sunday School teacher and student unit sales for 1977 reveal that 237,635 units were sold. A more accurate reflection, and an increase of nearly 12,000 over the previous year.

Ensuing years brought the oil cartel with spiraling gasoline prices and increased inflation. The bus ministry across the denomination slowed, and by 1981 had reduced itself to a crawl while many churches either parked or sold their buses.

The 1981 National Association minutes indicate a church membership of 216,848 and a Sunday School enrollment of 178,203. The more accurate picture, again, is revealed by the department's unit sales to students and teachers of 233,979.

Please bear in mind that these figures do not include any visitor's lesson leaflets sold, of which there has been an average of 40,902 per year since 1976.

Neither is *TeenMate* counted, which is used as a quarterly by a sizeable number of churches. Nor are Free Will Baptist churches counted who use only part of our literature or none at all. Neither does it account for literature purchased but not used.

The approximate net increase in enrollment based on unit sales used by teachers and students for the six year period is something over 8,000.

That is not a phenomenal increase. *The 25-Year Challenge* suggested that

our enrollment should have reached 400,000 by the end of 1980 and that by 1990 it be doubled to 800,000 and finally to 1,000,000 by the year 2000.

These goals are not impossible dreams. They can be accomplished. *The 25-Year Challenge* alone will not solve them. It is only a vehicle to be used, a suggested guideline, or plan of action.

This is not a fanciful scheme to involve churches in some new program. It is solidly based upon the principle set forth in the Great Commission.

I cannot speak with the authority of the Apostle Paul when he said, under inspiration of the Holy Spirit, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation . . ." and "Now then we are ambassadors for Christ . . ." (II Corinthians 5:18, 20).

Neither can I speak with the authority of our Lord when He said, "All power is given unto me in heaven and in earth. Go ye therefore . . ." (Matthew 28:18, 19).

Now since Jesus commanded it and Paul repeated it, I appeal for us to do it. You see, the denomination is not accountable to me, but to Him.

You are the key to any kind of growth in your church. If you do not set the pace, take the initiative, and put a plan to work, it just won't get done. Increasing Sunday School enrollment is only a means to that end.

Here is an effective plan one church used successfully. It was called Operation FRAN. It was simply a plan to enlist church members to invite their Friends, Relatives, Associates, and Neighbors to Sunday School and church.

Members were given a piece of paper on which they were asked to list several such friends, relatives, associates, and neighbors, and to spend some time praying for the success of their invitations. In addition, a group of volunteers met for 15 minutes before Sunday School each Sunday for a month to pray for the success of the simple plan. It worked!

Many were invited; enrollment increased as some came and several unsaved were saved and many new prospects were gained.

A recent survey by a reputable parachurch organization revealed the

following information on how people came to Christ and joined a local church.

- 6-8%—walked in off the street
- 2-3%—attracted by some church program
- 8-10%—drawn by the pastor himself
- 3-4%—had special needs met by the church in its ministry
- 1-2%—responded through church visitation program
- 3-4%—introduced to church through Sunday School
- .0005%—responded through evangelistic preaching services
- 70-80%—brought into the church through a relative or friend

When we examine our own church growth, it will generally follow this same pattern. It has been around for a long time.

It was true in New Testament times. It is said of Lydia, "she was baptized and her household" (Acts 16:15). To the Philippian jailer it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31-34).

In Acts 18:8 we are told that Crispus "believed on the Lord with all his house." See also Luke 19:9, "this house," I Corinthians 1:16, "the household of Stephanas," Mark 2:14-15 and Luke 8:39.

These avenues of growth are natural ways to grow; they are cost-effective and fruitful. They furnish a backlog of prime prospects for follow-up, they bring a sense of accomplishment and fulfillment to those involved, they can be the means to winning entire families, and they use existing relationships already established.

We are a service agency of the denomination. We stand ready to assist you in any way that we can. The filmstrip, *The 25-Year Challenge*, is available for you to show to your leaders and church. We have a variety of promotional materials available. We can furnish the information and the inspiration; you must furnish the perspiration.

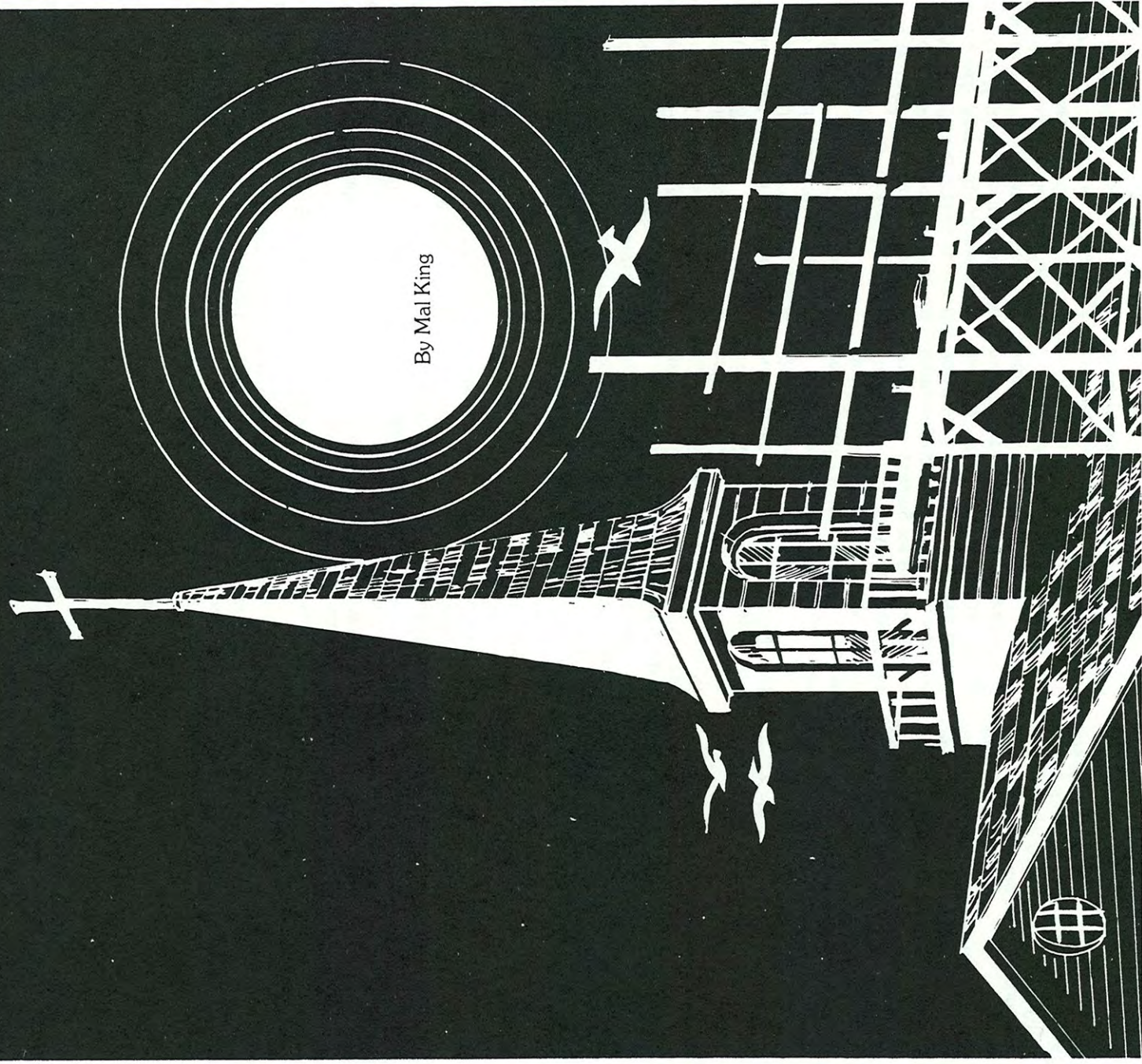
We'll be looking to hear from you. Write us or call us on the toll-free WATS line at 1-800-251-5762. We want to help. ▲

**ABOUT THE WRITER:** Reverend Harrold Harrison is assistant director of the Sunday School and Church Training Department.



# *Get Involved in Your Local Church*

By Mal King





**“H**e does not believe who does not live according to his belief.”

Thomas Fuller, quoted above, builds his quote on two verses from James:

But wilt thou know, O vain man that faith without works is dead? (James 2:20).

Therefore to him that knoweth to do good, and doeth it not, to him it is sin (James 4:17).

If we know it is good to do the church's work, it is sin if we fail to do so. Put another way, if we really believe in Christ we follow His commission.

Why is it then that only about five percent of all church members involve themselves in the work of the local church? Could it be that they do not really believe?

Imagine this scene: A beautiful, October Saturday at a football game. As you bask in the sunlight, “your team” resplendent in bright new uniforms runs onto the field (you can truthfully call them your team as you attend every rally, fund raising event and game; you encourage the coach and players with letters, gifts, dinners, etc.).

Your team receives the kickoff, runs back 10 yards, then goes into a huddle and stays there until the officials tell them “play, do something or forfeit the game.” The team refuses to leave the huddle, the game is forfeited. You leave in disgust!

Most church members never “leave the huddle!” They attend church (the huddle) but fail to involve themselves in its scripture mandated activities.

I fear that many who consider themselves alive in Christ will hear:

I know thy works, that thou hast a name that thou livest, and art dead (Rev. 3:1).

This article is supposed to answer these two questions, “Why I am involved in my local church and How?”

## Why I Am Involved

Some of the thoughts motivating my involvement in the local church follow:

Christ loved me, served me, saved me: bids me love others, serve them, attempt to get them to accept Him.

Christ loved the church, gave Himself for it. If I love the church, I will spend my life in its work.

1. In a prayer group, a woman did not pray as did others to be free from drinking, swearing, and other fleshly sins, rather she prayed:

Lord, please free me from my easy chair!

The at-ease-in-Zion church has members in every denomination, and Satan couldn't be happier because he knows people will go to hell as a result of our laziness. The redeemed must abandon their easy chairs.

2. W. Ian Thomas writes in *The Mystery of Godliness* some lines that motivate my involvement.

If the way you live your life as a Christian can be explained in terms of you, what have you to offer to the man who lives next door? The way he lives his life can be explained in terms of him, and so far as he is concerned, you happen to be “religious”—but he is not!

“Christianity” may be your hobby, but it's not his, and there is nothing about the way you practice it which strikes him as at all remarkable! There is nothing commendable of which he does not feel himself equally capable without the inconvenience of becoming a Christian!

It is only when your quality of life baffles the neighbors that you are likely to impress them! It has got to become patently obvious to others that the kind of life you are living is not only highly commendable, but that it is beyond all human explanation. That it is beyond the consequences of man's capacity to imitate, and however little they may understand this, clearly the consequence only of God's capacity to reproduce Himself in you.

3. Dr. R. Moody, psychiatrist, interviewed several hundred persons who had been declared clinically dead (all vital signs were absent).

He writes that these individuals reported seeing a light, feeling love and peace beyond capacity of human description (joy unspeakable). This light, described as “God”, “Jesus”, “pure love” asked them a question that burns into my mind.

*What have you done with your life that you want to show me?*

I want to have something to show Him, don't you?

## How I Am Involved

Beyond almost daily visitation, church attendance and soul winning activities, the Lord has motivated me to: (1) teach a Sunday School class (I have taught for 24 years), (2) conduct a Bible study, (3) participate in Bible study for Christian Criminal Justice Officials, (4) participate in the church rest home service ministry, (5) coordinate the Ten Brave Christians Program described below:

The Ten Brave Christians Program includes the following commitments:

1. Meet once each week to pray together.
2. Give two hours time each week to the local church (self-surrender).
3. Give God 1/10 to 2/10 of earnings (self-denial).
4. Spend 5:30-6:00 each morning in prayer and meditation (self-control).
5. Witness to others.

The prayer and meditation schedule follows:

5:30-5:40 Read scripture for the day. Pray and meditate on this scripture. Write out in less than 50 words how this passage of scripture applies to our life.

5:40-5:50 Write out one totally unselfish and unexpected act of kindness or generosity that we will do today. Name the person, then act, during the day, vigorously and with love and compassion.

Keep a written record of (1) the reaction of the person toward whom the kindness is extended and (2) the effect of this act upon us personally.

5:50-6:00 Write out carefully how we would like to build and develop our life. Go into great detail if desired. Take your time. Be thoughtful and prayerful. One well prayed out and thought out sentence per day would be excellent progress.



## GET INVOLVED (From page 9)

As Ten Brave Christians we pray for:

1. A sense of divine direction for our lives.
2. An understanding of the need of total surrender to His will.
3. Great strength of mind for the development of self-discipline.

One man in the Ten Brave Christians Program, who experienced difficulty awakening early prayed "Lord, if you will help me, I will get up at 5:30."

He reported that he immediately received the thought, "If you will get up at 5:30, I'll help you." So it is, do and He will help you.

Remember, "A turtle only makes progress when he sticks his neck out." Stick your neck out, get involved.

Also, remember Benjamin Franklin's wise words:

A man who does things makes many mistakes but he never makes the biggest mistake of all—*doing nothing.*

The time urgency of a Christian with a purpose was captured by Caryle:

The woods are lovely, dark and deep, but I have promises to keep and miles to go before I sleep.

Before you sleep, get involved. Ask yourselves in the morning:

What will I do with my life today that I want to show God?

And at night:

What have I done with my life today that I want to show Him?

If we fail to live our lives for Him and for others, if we fail to get involved in His church, then whatever faith may be to others it is quite meaningless for us. For the faith that counts is the faith that works. It is the faith that develops in us awareness that God is our Co-worker, and when we know that, we know peace. ▲

**ABOUT THE WRITER:** *Mal King is chief investigator for the Ventura County District Attorney's office in California. Mr. King is a member of the Santa Paula Free Will Baptist Church, Santa Paula, California.*



# Thank You For Your Contributions Through the Cooperative Channel...

November, 1981

## RECEIPTS:

State	Design.	Non-design.	Total	Nov. '80	Yr. to date
Alabama	\$ 93.00	\$ 1,570.82	\$ 1,663.82	\$ ...	\$ 5,628.18
Arizona	...	...	...	...	396.30
Arkansas	...	4,392.84	4,392.84	5,580.39	36,698.72
California	...	1,173.54	1,173.54	834.36	12,849.81
Florida	...	3,116.17	3,116.17	2,752.50	14,869.88
Georgia	87.00	1,072.00	1,159.00	1,051.32	11,404.66
Idaho	...	88.53	88.53	72.14	389.18
Illinois	...	1,385.04	1,385.04	1,064.45	11,773.69
Indiana	...	50.00	50.00	50.00	200.00
Kansas	...	...	...	210.55	1,916.55
Kentucky	270.00	...	270.00	...	370.00
Maryland	...	70.00	70.00	40.00	440.00
Michigan	3,963.25	218.76	4,182.01	76.35	33,422.22
Mississippi	384.66	108.95	493.61	...	5,137.86
Missouri	6,326.36	...	6,326.36	33,528.04	64,598.34
New Mexico	...	...	...	...	225.24
North Carolina	201.00	472.69	673.69	386.00	6,619.34
Ohio	...	1,016.40	1,016.40	1,599.60	11,636.58
Oklahoma	18,020.09	9,087.30	27,107.39	6,882.57	156,969.60
Tennessee	444.73	344.57	789.30	718.14	9,972.04
Texas	2,487.87	177.19	2,665.06	226.89	23,242.31
Virgin Islands	...	...	...	242.80	1,058.42
Virginia	...	46.78	46.78	40.41	7,010.90
West Virginia	...	11.50	11.50	7.54	110.20
<b>Totals</b>	<u>\$32,277.96</u>	<u>\$24,403.08</u>	<u>\$56,681.04</u>	<u>\$55,364.05</u>	<u>\$416,940.02</u>

## Disbursements:

Executive	\$ 1,385.12	\$ 7,437.03	\$ 8,822.15	\$ 8,424.64	\$100,317.51
Foreign Missions	21,347.02	4,326.33	25,673.35	19,928.95	163,132.91
Bible College	2,792.18	4,326.33	7,118.51	4,425.23	54,127.14
Home Missions	6,173.07	3,223.56	9,396.63	18,107.24	59,623.96
Ret. & Ins.	462.42	3,138.72	3,601.14	2,747.29	25,055.69
Master's Men	68.99	1,696.62	1,765.61	1,471.43	12,335.97
Comm. on Theo.	...	...	...	...	...
Liberalism	49.16	254.49	303.65	259.27	2,346.84
<b>Totals</b>	<u>\$32,277.96</u>	<u>\$24,403.08</u>	<u>\$56,681.04</u>	<u>\$55,364.05</u>	<u>\$416,940.02</u>



# Pain, Pain, Go Away



By Matilda Nordtvedt

**R**emember the nursery rhyme? "Rain, rain, go away, come again some other day."

As we grow older we do not want to wish the rain away. We realize that without it our lawns, gardens and fields would wither and die. We need rain.

We also need pain.

Sometimes our pain is physical—the steady ache of arthritic limbs, the sharp hurt that follows an operation, the throbbing toothache or headache.

Sometimes our pain is mental or emotional—distress over a wayward child, anguish over the loss of loved ones, deeply wounded feelings, a stark loneliness.

Sometimes our circumstances give us pain—we lose a job, are unable to pay bills; we are forced to work with uncongenial people; we are tried by numerous irritations and interruptions in the home.

It is human to shrink from pain. Yet pain is necessary, a part of our schooling for eternity.

What an awesome thought that God takes infinite care with each one of us because He loves us so much. When Job grew a bit cocky, the Lord challenged him with: "Look on every one that is proud, and bring him low" (Job 40:12).

Imagine the magnitude of this task alone. God must have a time keeping His children humble! He has to prescribe pain, permit failures and disappointments, and allow criticism.

Sometimes He uses the painful waywardness of our own children to bring us down to where we belong. Elihu, one of Job's friends, said of the Lord, "Who teacheth like him?" (Job 36:22).

We have many things to learn. We pray for patience, then complain when God thrusts us into a position where this grace must be exercised.

We pray to be more Christlike, then recoil in surprise at the pain that comes to us. Even Christ learned obedience by the things He suffered.

## When We Weep . . .

We ask to be used of God to help those in need. God sends us pain to make us able to help them.





## PAIN, PAIN (From page 11)

Mary Verghese, a young medical doctor of India, was severely crippled in a car accident. She suffered through one operation after another with almost unbearable pain. At first she gritted her teeth and endured the pain.

Gradually, however, she came to the conclusion that she could do better than that. With God's help she could use the pain to make her a better doctor. From her wheelchair Mary Verghese operated on hands crippled by leprosy.

Now she had a deeper understanding of her patients. She had not only learned to endure pain, she had also learned to use it for the benefit of fellow sufferers and the glory of God.

I did not understand depressed people when I was busy, happy and enjoying life. Not until I walked through a dark valley of depression myself was I able to understand people and lend them a sympathetic ear and hand.

Paul talks about this in his second letter to the Corinthians: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

The poet said it this way:

Measure thy life by loss instead of gain;  
Not by the wine drunk, but by the wine  
poured forth;  
For love's strength standeth in love's  
sacrifice;  
And whoso suffers most has most to  
give.

## More Than Tangled Threads

God uses pain to make us usable in other ways, too. He had a great plan for Joseph—ruling all of Egypt and saving thousands from famine. Joseph reached his throne by way of the slave chain, Potiphar's kitchen, and prison! Instead of rebelling against these painful experiences, he used them as stepping-stones and opportunities.

Who knows what God is preparing us in eternity? Will we rebel against the painful training He is subjecting us to now, or will we use every adversity?

We often quote Romans 8:28 and skip over the verse following it, but to be rightly understood they must be taken together: "We know that all things work together for good to them that love God . . . for whom he did foreknow, he also did predestinate to be conformed to the image of his Son."

Yes, even the pain is part of the process. Everything that God permits to touch the life of His child, even that which seems all bad, works *together* for his good. And what is our highest good? To be conformed to the image of Jesus Christ.

Pain can draw us to God. In the 17th century Madame Guyon said that she had learned to love the darkness of sorrow because there she could see the brightness of His face.

Solomon said, "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better" (Ecclesiastes 7:3).

A godly bishop visited a town in England immediately after a terrible mine disaster. Speaking to relatives of the entombed men, the bishop told of an embroidered bookmark he had at home. One side of the bookmark was a mass of tangled threads that looked like a mistake, but the other side contained a beautiful pattern with the words "God is Love."

So it is with us. The pain that comes to us seems senseless, like a bad mistake, but that is because we are looking at it from the wrong side. In eternity we will see the other side and realize that even when permitting pain, God is indeed love.

Until that day of clear, unclouded vision, we accept by faith the fact that God knows what He is doing in our lives. Of course we will not look for pain, but when it comes, we need not panic and run, nor rebel and grow bitter. We can use it in the way God intended.

"All things are yours," cried the apostle Paul, "whether . . . the world, or life, or death, or things present, or things to come; all are yours" (I Corinthians 3:21, 22).

Even the nasty letter, the unkind remark, the crushing disappointment, the unbearable trial. Because you are God's, there is treasure in the trouble, a song in the sob, a purpose even in the pain! ▲

**ABOUT THE WRITER:** Mrs. Matilda Nordtvedt is a free lance writer who resides in Grand Forks, North Dakota.

# National Youth Conference Update

Theme: "Triumph in Christ"  
In Summer Quarter Issue of  
Triumph Magazine

order from: Randall House Publications  
Box 17306  
Nashville, TN 37217

95¢ per copy

## DIRECTORY UPDATE

### ALABAMA

Eugene Hales to Jasper Church, Jasper from West Duplin Church, Warsaw, NC

Walter Jagers to First Church, Decatur from Belk Church, Belk

### ARKANSAS

Mike Cordell to Eastvale Church, Blytheville

James Sisco to White Oak Church, Huntsville

Boyce Williams to Arbor Grove Church, Hoxie from First Church, Cave City

Lawnie Coffman to Yorktown Church, Star City from Mt. Pleasant Church, Hamburg

### CALIFORNIA

Jim Scott to Faith Church, Rodeo

### ILLINOIS

Cliff Donoho to Blue Point Church, Cisne from Immanuel Church, Joliet

Clifford Hicks to Oak Valley Church, Geff

Jimmy Hicks to Oak Grove Church, Scheller

Mike Russell to Mascoutah Church, Mascoutah

### MICHIGAN

Robert Trimble to Friendship Church, Flint from First Church, Grand Rapids

Steve Ashby to First Church, Grand Rapids

### MISSOURI

Wayne H. Hale to Sikeston Church, Sikeston from Lee's Chapel, Waynesboro, MS

### TENNESSEE

Joe Hurst to Calvary Church, Nashville

Ken Smith to Harris Memorial Church, Greeneville

Tommy Maines to West Green Church, Mosheim from First Church, Johnson City

J. D. Wilson to Unicoi Church, Unicoi

Steve Lawing to Roan Street Church, Elizabethton

Gene Deaton to First Church, Johnson City from First Church, Marion, NC

### WEST VIRGINIA

William Smith to First Church, Charleston from First Church, Quincy, FL

### OTHER PERSONNEL

Dallas Henderson to Victory Church, Jackson, TN as director of Christian education and evangelism



## OUR READERS COMMENT

### Retain Our Equilibrium

The article by Dr. William Davidson in December CONTACT reveals a truth that few of us Free Will Baptists knew existed.

If we are to retain our equilibrium as a denomination, one sentence needs to be reiterated constantly: "The danger of majoring on the minor always exists."

Many people think of our denomination as the denomination which emphasizes the essentials of the Faith without wrangling over the nonessentials.

Bobby Glenn Smith, Pastor  
College Lakes Free Will Baptist Church  
Fayetteville, North Carolina

### "Tongue" Control Appreciated

I appreciated Delilah Scott's article in November CONTACT entitled, "Tying The Loose End."

The article shows the importance of all the members of the body being in control. As Christians, we need to realize that if our total person is not under control, our witness for Christ is greatly hampered.

Tom Bush  
Oxnard, California

### Identify The Correct Enemy

I think one of the problems facing a lot of our pastors is that we become so involved in attacking each other over little things that we have lost sight of who the real enemy is—Satan!

I think it's time we started fighting the enemy instead of one another. We need to work together for the Lord.

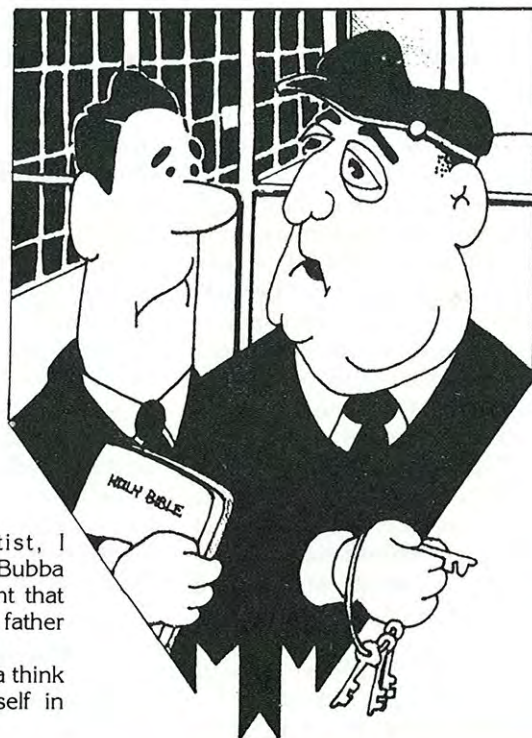
Reverend Wayne H. Hale, Pastor  
Sikeston Free Will Baptist Church  
Sikeston, Missouri

### Best Religious Publication!

I look forward to CONTACT each month. It is by far the best religious publication I receive.

Reverend Tommy Street, Pastor  
Friendship Free Will Baptist Church  
Ashland City, Tennessee

### F.W.BAPTIST

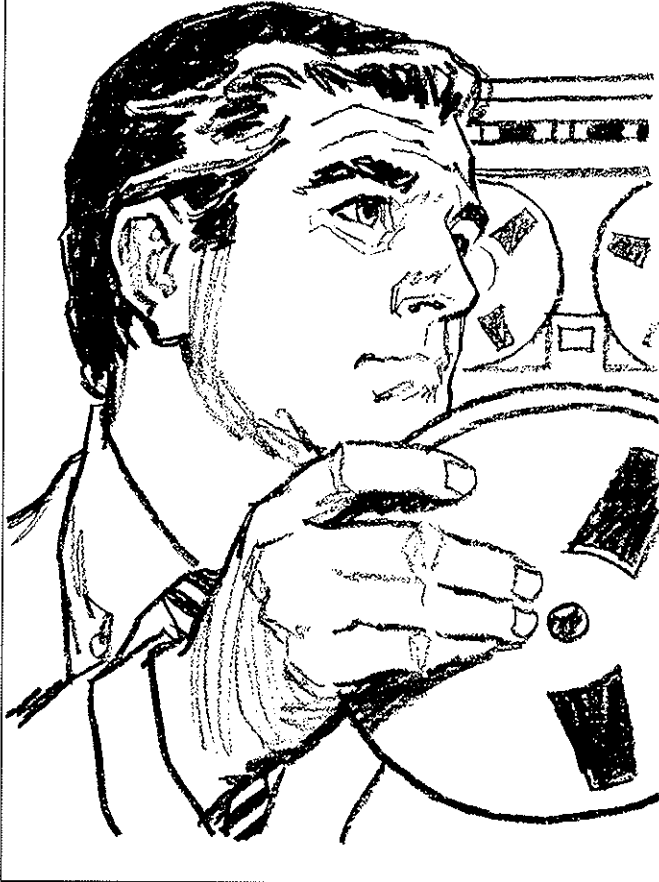


"Well Mr. Baptist, I wouldn't exactly take Bubba the bruiser's comment that you remind him of his father as a compliment.

After all, who do ya think he shot to get himself in here?"



Part two of a three part series about the Church and the media.



# The Free Will Baptist Hour

By Larry Hampton

**S**it down. Relax. Close your eyes. Now imagine a well-equipped radio studio.

The technicians are college students, broadcasting majors in the communications program at Free Will Baptist Bible College in Nashville, Tennessee. Each one is busily engaged in some aspect of preparing tapes for the *Free Will Baptist Hour* to be shipped to stations across the nation.

Dr. Robert E. Picirilli records the *Free Will Baptist Hour* in Studio A of radio station WFWB, a 100,000 watt operation located on the campus of Free Will Baptist Bible College. Tapes of Dr. Picirilli's messages are shipped to commercial stations around the nation.

The Bible College Music Department provides musical selections for the 30-minute weekly program. Outstanding guest soloists frequently appear on the program.

In addition to preparing tapes for the *Free Will Baptist Hour*, WFWB beams Christian programming to the city of Nashville. Each year the college graduates a dozen or more young people who are thoroughly trained to serve in the mushrooming field of Christian radio.

The *Free Will Baptist Hour* is heard in all 50 states and carried on over 200 stations. Each month thousands of pieces of literature printed by Randall House Publications are sent free upon request to radio listeners.

The Bible College also offers a series of video tapes to churches or associations sponsoring Bible institutes. This series features master teachers presenting study courses in their fields of expertise.

## Back To Reality

You can open your eyes now. If you don't see any young people busily working in a modern radio facility, that's because there are no broadcast-

ing majors at Free Will Baptist Bible College.

Radio station WFWB doesn't exist. Nor does a radio program called the *Free Will Baptist Hour*. (The Radio and Television Board did sponsor a series of broadcasts in 1954 with Rev. Homer E. Willis as the speaker.) No free literature is sent out to listeners. There are no video tapes available for use in Bible institutes.

Though none of these ambitious programs exist, they all could and should. It's high time Free Will Baptists took advantage of the media as a means of spreading the gospel. It's high time the denomination produced a regular radio or television broadcast—preferably both!

That's not to say Free Will Baptists aren't involved in the media at all. A survey of *Contact Magazine* for 1981 yielded the following information.

Jim Walker, pastor of Woodbine FWB Church in Nashville, TN has a 30-minute Saturday morning program on radio station WKDA.

Calvin Evans of Pedro, Ohio has an extensive television ministry.

HuntsvilleFWB Church of Huntsville, AR sponsors a weekly radio program entitled "The Gospel Call" on station KURM. Lonny Burks is the pastor.

Pastor George Lee of Victory FWB Church in Goldsboro, NC has a daily radio program at 6:35 a.m. Brother Lee also has a five minute TV program each evening (M-F) at 6:35 p.m.

Every Sunday afternoon from 3:00 to 4:00, retired FWB minister Ralph A. Dean conducts a 60-minute radio program on WEMM-FM in Huntington, WV.

Dann Patrick of Faith FWB Church in Goldsboro, NC conducts an hour-long TV program each Monday evening on channel 13.

Guy F. Owens has a 15 minute daily broadcast over KSUD in West Memphis, AR. The program which is aired at 9:30 a.m., blankets sections of Arkansas, Tennessee, and Mississippi.

Contact listed numerous other individuals who have had the opportunity to be guests on a radio or television program and explain their ministry or present a devotional message.

## What If . . .

Why should Free Will Baptists launch a radio broadcast? The answer's simple. We have the truth. If we don't proclaim it, who will? We have no right to decry the heresy filling the airwaves if we are unwilling to broadcast the truth.

Why should Free Will Baptists sponsor a radio broadcast? Surveys reveal 99.9 percent of all American homes have a radio. Most families have two or more radios. Many cars are equipped with a radio. Worldwide, there is one radio for every four people.

How can this dream become a reality? The first step might well be the creation of a Radio-Television Commission. This commission would be elected by delegates to the National Convention. At each annual session, the commission would report to the national body as do all other boards.

This group would have the responsibility to select target cities to which the broadcast would be beamed. It would then be possible to ascertain the cost of radio time in each market.

To begin, the program might be carried in areas where there are strong

Free Will Baptist churches. One or more of these churches could pay for the air time in their locality. The program could be followed by a "trailer" such as this.

You have been listening to the *Free Will Baptist Hour* from Nashville, TN. Join us again next week when the First FWB Church of Anytown, USA brings you the *Free Will Baptist Hour*. The First FWB Church is located at 123 Main Street in Anytown. Worship with us this Sunday. Sunday school begins at 9:45; morning worship at 11.

(In case you have wondered why I suggested calling the program the *Free Will Baptist Hour*, there are basically two reasons. First, it immediately identifies the sponsoring organization. Second, it gives an indication of our theological position.)

In time the broadcast could be carried in regions where FWB's are starting works. Some day the program might be exported to other English speaking countries around the world.

The Radio and Television Commission would be responsible for securing a speaker for the broadcast. While Dr. Robert E. Picirilli would certainly be an excellent choice, he isn't lobbying for the job. I simply chose him as one example of a potential speaker for such a program.

In a unique sense, the speaker on this broadcast would be the unofficial voice of Free Will Baptists. It would be best to have a single speaker, since this would enhance the listener's ability to recognize the program and identify with the speaker.

While Free Will Baptist Bible College isn't the only possible broadcast site, it is a logical one. A modern, well-equipped station on campus could do double duty as a training facility for those interested in a life of service in this ministry.

The Music Department of Free Will Baptist Bible College could provide a wide range of musical offerings. In addition to a choir, quartets, trios, and soloists the college also has a brass ensemble. Of course there are numerous gifted musicians throughout the denomination who could participate in this outreach.

## The Best Encouragement

Whether or not a denominational

broadcast is ever recorded in radio studios on the campus of FWBBC, the Bible College should be encouraged to introduce a communications major. *The best encouragement* I know of is the money to underwrite such a program.

Randall House Publications is well-equipped to print materials for widespread distribution. As the denominational publishing house, its resources are readily available to be pressed into service.

Perhaps the most easily realized aspect of this dream is the production of video tapes of master teachers. Imagine a chain of Bible institutes across the country offering Pauline Writings taught by Robert Picirilli and Systematic Theology taught by Leroy Forlines.

The cost? For under \$5000 the Bible College could purchase the additional necessary equipment to film class sessions in color and transfer them to one-half inch video tape. To use these tapes a Bible institute would need a TV and a video recorder.

Many people already have video recorders. If individuals can afford such a purchase (video recorders start at \$600) for entertainment purposes, surely an entire congregation could and would underwrite the purchase of one to provide a top notch training program.

George Bernard Shaw said "You see things; and you say why? but I dream of things that never were and I say why not." May FWB's dream of things that never were and bring them to fruition for God's glory. ▲

*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.*

**Coming  
Next Month . . .  
Teenagers  
Speak Out!**



By Vernie H. Hersey

**“W**here have you come from and where are you going?” the Angel of the Lord asked a frightened Egyptian maid named Hagar. He found her near a spring in the desert where she fled to escape Sarai and Abram (Genesis 16).

A servant of Abram’s household, Hagar was personal maid to his wife, Sarai. Abram and Sarai were old and without children. The son God promised them had not been born. Doubting God, Sarai gave Hagar to Abram as his wife to bear a son.

Consequently, Hagar, pregnant with Abram’s child, hated Sarai. Sarai in turn mistreated her. Finally, used by Abram and abused by Sarai, Hagar ran away.

Hagar’s desperation and confusion is understandable. Escape into the desert meant death. Return to Abram’s household appeared equally hopeless. Her status and role there was, to say the least, uncertain.

Shifted from servant to wife at the whim of Sarai and Abram, Hagar must have doubted her self worth. She must have wondered who she was and what was expected of her.

Today’s woman easily identifies with Hagar. For she like Hagar faces an uncertain status and role, her self image shattered as the Sarais and Abrams lightly play a game with her life.

On one hand radical feminists pressure, even propel, woman into questionable roles she was never meant to fill; roles she may not be equipped to fill; and, in most cases has no desire to fill.

On the other hand radical religionists consider her of little value other than to be used by man. Some question her ability to fill any responsible or individual role intelligently.

One would liberate; the other would belittle. Both would force her into a mold after their own image. Neither serves the good of womanhood. Both are self-serving and conflict with scripture.

And, unfortunately, as the two causes vie to “put woman in her proper place,” the destructive fallout sows mental, emotional and spiritual

anguish among women. Some suffer physical abuse as well.

But, women need not despair. God did not leave Hagar without direction. The Angel of the Lord appeared to her personally. He revealed her identity, her value, her status and role.

God has done the same for today’s woman. His Son, Jesus, came personally and lived in the world. As He interacted with women, He displayed attitudes and principles upon which woman can base her identity and value. His teachings clarify what God expects of her.

How, in the world, did Jesus feel about woman? How does He feel about her today?

**First, Jesus recognizes** the personhood of woman. In His contacts with women, He considers each a separate being with distinct qualities: personal identity, personality, personal worth and rationality.





# in the World, s Jesus Feel out Woman?

Jesus illustrated this in a startling way to the Samaritan woman who came to draw water at Jacob's well in Sychar where He sat and rested (John 4:1-42).

Much to the woman's astonishment, and later the disciples', He vaulted cultural, racial and sexual customs and spoke to her. He addressed her as an intelligent individual able to enter His complex discussion of God and true worship.

After confronting the woman with her sinful lifestyle, He revealed His messiahship to her, acknowledging her free will to choose her own destiny.

**Jesus requires individual** responsibility and accountability from woman. He demonstrated this during an episode the religious leaders staged to entrap Him (John 8:1-11).

On the pretext of carrying out Moses' law of stoning an adulteress and adulterer, they brought to Him a woman caught in adultery.

Jesus hurled the religious leaders a stinging challenge to cast the first stone.

Then, as the men slipped away and only He and the woman were left, He instructed her to "go now and leave your life of sin."

Clearly, He held her personally responsible for her morality and obedience to God—no more but no less accountable than her accusers and missing partner in adultery.

**Jesus expects spiritual discernment** from woman. He clarified this during a domestic spat between two sisters, Mary and Martha of Bethany (Luke 10:38-42).

On this particular occasion Martha received Jesus, and most likely some of the disciples, into her home where she busily served them. In fact, she busied herself with "much serving", doing what she thought was expected of her. Meanwhile Mary sat at Jesus' feet and listened to His teachings.

Finally, burdened with the task of excessive serving, Martha insisted that Jesus instruct Mary to help her. Martha was telling Jesus to "put Mary in her proper place."

Jesus lovingly corrected Martha, pointing out that He expected something in addition to her homemaking skills. And that "something", to discern and share spiritual truths, was the more important of her responsibilities. He insisted that good part would not be taken away from Mary.

Further study of Jesus' life reveals that He expected woman to understand other principles such as

stewardship, prayer, faith and discipleship.

**Jesus accepts woman,** her ministry and worship. Shortly before His crucifixion, He dined at the house of Simon the leper. A woman of Bethany, who most think was Mary, the sister of Martha, came to Jesus.

Bringing an alabaster box of costly spikenard, she broke it and poured it over Jesus' head. Some of the disciples rebuked her harshly and questioned her judgment.

But Jesus defended her judgment and accepted her ministry saying, "She hath wrought a good work." Then to reaffirm His acceptance He declared, "Whosoever the gospel is preached throughout the world, what she has done will also be told in memory of her" (Mark 14:3-9).

**Jesus accepts woman** in a vital and intimate part of His ministry. Mary Magdalene, Joanna, Susanna and many other unnamed women traveled from city to village with Him and the disciples, providing for them out of their own means (Luke 8:1-3).

Mary, the Mother of James and Joses; Mary, the Mother of Zebedee's children; Salome, Mary Magdalene and many other women followed Jesus throughout Galilee and ministered to Him (Matthew 27:55-56; Mark 15:40-41).

As Jesus was led to the cross, many women followed along behind Him, mourning and lamenting Him. He acknowledged their presence and devotion, even turning to speak to them in His agony (Luke 23:26-31).

At His public crucifixion Jesus approved of woman's presence and ministry of waiting. For He spoke to His Mother and arranged for her care (John 19:25-27).

**Jesus not only** accepts woman, He respects her womanhood. In choosing the twelve apostles and other public carriers of the Gospel, He made a distinction. He chose men. In no way did He indicate that He was "putting woman in her place."

The distinction appears more as a natural division for the work of the





## **WOMAN** (From page 17)

ministry based on the providential qualities and characteristics of womanhood, which of necessity placed a great part of her ministry in mothering and homemaking (Luke 6:13-16).

Interestingly enough, it was the same characteristics that qualified Mary, representative of womanhood, for the ministry of bringing Jesus into the world.

**Jesus approves and authorizes** woman as an aggressive carrier of the Gospel.

After revealing His messiahship for the first time publicly to the woman at the well in Sychar, He placed no restraint on her as she rushed away to share the news with her friends. In fact, at their insistence Jesus stayed over in Samaria and many believed in Him because of the woman's testimony (John 4:39).

Jesus verified His acceptance of woman as a trustworthy and valued disciple with a role in witnessing and revealing truth. After His resurrection, He appeared first to Mary Magdalene and commissioned her to go to the disciples as the first carrier of the message that ratified the good news of salvation—His resurrection (John 20:11-18).

**Finally, Jesus loves woman.** As His life in the world climaxed with His death, resurrection and ascension to the Father, He bought for woman—and all believers—identity and status.

Today's woman, knowing Jesus as Savior, knows who she is. She knows she is, who God says she is, not who the Abrams and Sarais say she is.

She can rest secure in that identity and status: a new person destined to be conformed to the


image of Christ: a sacred temple housing the Holy Spirit with full membership in Christ's body and God's household; a joint-heir with Christ, a holy priesthood with citizenship in heaven; a daughter of God, child of the King, with all rights and privileges; a called-out, needed and wanted disciple, commissioned to minister.

And, as she walks through the pages of Jesus' life in the world, she discovers His warm acceptance.

Like Hagar, after she came face to face with the Angel of the Lord, she declares, "I have seen the One who sees me!" ▲

*ABOUT THE WRITER: Mrs. Vernie H. Hersey is a member of Fellowship Free Will Baptist Church, Antioch, Tennessee. She is a free lance writer and is employed in the Retirement and Insurance Department.*

# Don't Miss it!

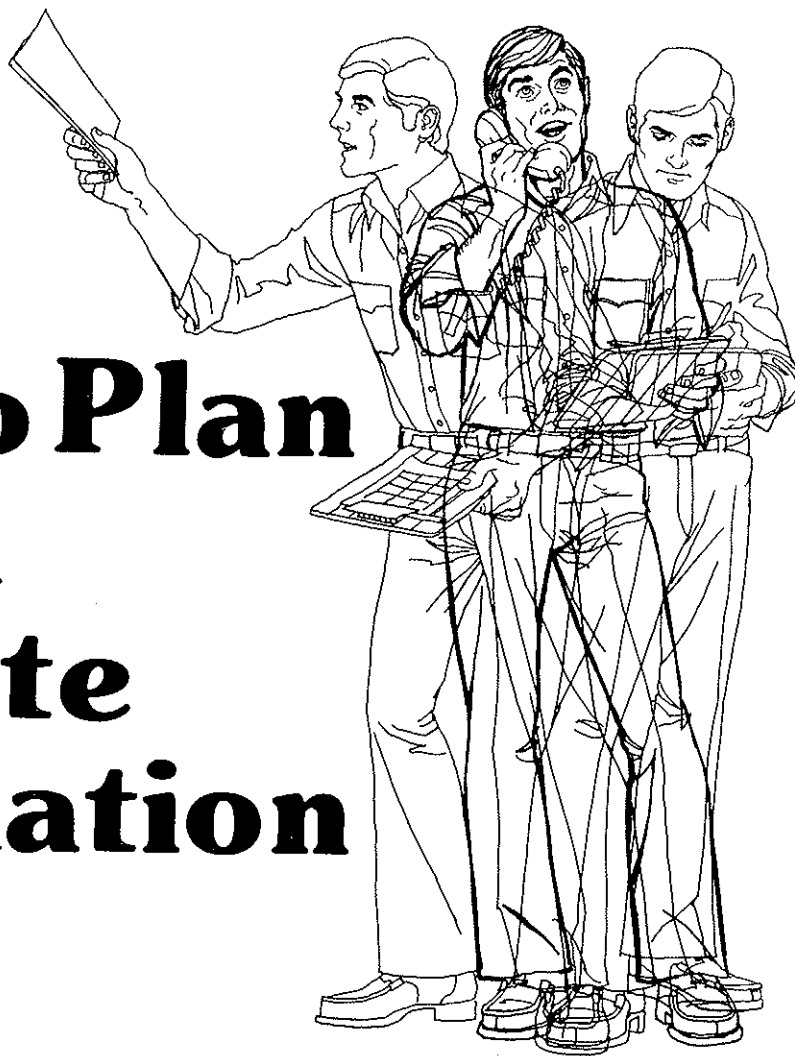


## 46th National Convention

### Fort Worth, Texas

### July 18-22, 1982

# How to Plan A State Association



By David Joslin

**A**s Promotional Director for Arkansas, it falls my responsibility to be the last one to leave the auditorium long after everyone else has departed the annual state convention site.

After checking to see that nothing of importance has been left behind by the hastily departed conventioners, and that all display tables are emptied of merchandise and literature from denominational agencies, I pause at the altar for prayer to end one associational year.

There at the altar another year is immediately begun, by evaluating that which has transpired only hours earlier.

It will be another 12 months before the next convention, but time passes fast, so preliminary planning begins

early. Let me tell you how we plan the Arkansas State Association.

First, we use a four-step plan called POLE—Plan, Organize, Lead, and Evaluate. Any state association will fit into this framework.

The meeting must be prayerfully planned. Organization must be followed by action. When the meeting is over, the entire associational year must be evaluated to see where improvements could be made. This makes for better planning in future sessions.

## Six Months Out

A committee, whether elected, appointed or delegated, should be responsible for the program. In Arkansas, the moderator, assistant moderator, clerk, and the promotional director are delegated this task by the association's constitution.

The promotional director is responsible to implement the plans. The session to plan the program is usually held six months prior to the state meeting.

Speakers are selected on the basis of theme, age (both younger and older ministers are considered), geographical location within the state, and the ability of the speaker to develop the subject matter.

Our executive committee usually selects the keynote speaker from outside the state. This acquaints our people with the various phases and personnel of our denominational work.





## STATE (From page 19)

Musicians are also selected, but the moderator is allowed complete freedom and flexibility when changes need to be made. Immediate confirmation of all participants (speakers and musicians) is made by phone at the time of selection and then reconfirmed by letter within one week.

### Four Months Out

Actual program organization is left to the promotional director's discretion. Previous programs are consulted and the various elements pieced together. Publicity is handled through the state publication, beginning with brief announcements four months prior to the convention date.

Changes in the program are often necessary, so finalization of the program is not made until six weeks before convention time. Then programs are printed.

One month prior to the convention, a full program is either mailed to all the pastors and churches, or the program is published in the state paper together with pictures of the speakers.

Motel accommodations are confirmed four months prior to the annual convention. Rates are reconfirmed one month in advance. Restaurants and

cafes are listed also for conventioners who are unfamiliar with the area.

In some instances, meals may be prepared and furnished free of charge to conferees. Sleeping accommodations are made available when our sessions are conducted at our own Camp Beaverfork.

Coordination and cooperation are the key words which are necessary when subordinate organizations such as state Woman's Auxiliary and the state Master's Men conduct their annual meetings during the time of the associational meeting.

Speakers are sometimes shared by the various in-state organizations if the program committee can arrange workable schedules. In Arkansas, the Woman's Auxiliary meets during the day prior to the association's beginning on Tuesday night. The Master's Men meets for a banquet on Wednesday afternoon prior to the night preaching session of the state association.

### Party Time!

Many questions arise during a state meeting, therefore key convention personnel must be available to assist during this time. An information booth or the registration committee can be responsible to disseminate pertinent information.

Enough personnel should be available for the convenience of the conventioners whether the session be in a local church, convention center, or an associational building.

Ushers, information desks, and registration desks should be well-planned and staffed in advance. Display tables or booths should be available for denominational agencies who choose to represent at the state meeting.

Directions to the place of the associational meeting should be printed, in

addition to a map of the immediate vicinity. While most who plan to attend may be somewhat familiar with the area, there are always those who are in attendance for the first time.

Knowledgeable delegates usually respond more favorably to positive action; therefore, it is recommended that a "digest of reports" be printed and distributed to the convention delegates. All state boards should be included with a full report of their activities, income and expenditures, as well as the proposed budget for the coming year.

The agencies of our National Association should be included in the digest, but their reports should mainly reflect the activity of that one particular state association to which they are reporting.

### In Conclusion:

Convention personnel should be given proper recognition for those tasks well done. It is one thing to attend a convention as a conventioner with absolutely no responsibility. But it is quite something else to have the success or failure of the entire conference placed upon your shoulders.

For those in places of leadership, the convention is not a three-day meeting, rather it is a year-long process with tremendous responsibility.

See you at the next state meeting!

▲



ABOUT THE WRITER: Reverend David Joslin is promotional director for the Arkansas State Association of Free Will Baptists.

## Fourth Annual National Master's Men Conference

April 1-3, 1982, Camp Linden, Linden, TN  
Conference Theme "Lay Evangelism"

Men—Plan to come and bring your pastor!

Hear lay speakers and workshop leaders from across the denomination.



FREE WILL BAPTIST

## newsfront

### TRUSTEES VIEW FUTURE NEEDS OF BIBLE COLLEGE

NASHVILLE, TN—The Free Will Baptist Bible College board of trustees checked several pieces of property, including a large tract of land, as they considered long-range plans for the institution during the semi-annual board meeting held in Nashville, December 1-2.

President Charles A. Thigpen says that the college already has conditional contracts to buy two buildings near the campus. He is waiting for a ruling by the zoning board as to whether these buildings may be used as dormitories. Both buildings are on the south side of Richland Avenue, just past the Activities Building.

The College Administration was authorized to determine what sites with acreage are available in the general area of Nashville, should the college eventually outgrow its present location. Dr. Thigpen stressed that there are no plans for moving the college anytime in the near future.

Two factors—an anticipated enrollment growth and the opening of the new graduate school in August—have spurred trustees to look into opportunities to eventually enlarge or move the campus. Dr. Thigpen said, "The board is committed to meeting whatever needs the college has, and is considering long-range plans for the institution."

In other business, the trustees noted that income to the college is holding up well, especially following on the heels of a gift deficit for 1980-81. General fund gifts are \$42,000 higher through November than for the same period last year.



Martin



Riggs



Wiggs



Jones

### AUTHOR/TEACHER TO KEYNOTE FWBBC BIBLE CONFERENCE

NASHVILLE, TN—Dr. Alfred Martin, well-known author and Bible teacher, will anchor the 1982 Bible Conference at Free Will Baptist Bible College, March 7-11.

Speaking from the conference platform with Dr. Martin will be North Carolina Pastor Dennis Wiggs and FWBBC faculty members Joe Jones and Ken Riggs.

Dr. Alfred Martin filled faculty and administrative roles at Moody Bible Institute from 1949 to 1980, and is presently on the faculty of Dallas Bible College, Dallas, Texas.

Dr. Martin has written two books which were published by Moody Press, and has written eight courses used by Moody Bible Institute in their correspondence school. He has co-authored three books and a Bible study series with his wife, Dorothy.

Professionally, Dr. Martin served 10 years on the Executive Committee

of the American Association of Bible Colleges as a member, vice president, and president. He is a member of the Advisory Board of the Christian Bible Society.

Reverend Dennis Wiggs, the other non-faculty conference speaker, has pastored Free Will Baptist churches for 20 years in North and South Carolina. He has pastored First FWB Church, Beaufort, North Carolina, since 1971.

The 44-year-old North Carolina native is a graduate of Bob Jones University and Columbia Bible College. He served six years on the Foreign Missions Board.

FWBBC faculty members Joe Jones and Ken Riggs complete the 1982 speaker team. Jones teaches speech and drama at the college. Dr. Riggs is director of student teaching. He joined the college faculty in 1971.

### KANSAS CHURCH TO LAUNCH CLASS FOR THE BLIND

MERRIAM, KS—New Hope FWB Church, Merriam, already has a teacher, students and the space for a Sunday School class for the blind, according to Pastor Virgil Nolen.

New Hope Church plans to use 17-year-old Becky Lay, a junior at the Kansas School for the Blind, to conduct the class for six other of her classmates.

Becky Lay, winner of eight medals in international competition at Mexico City, is active in the mission work in Merriam. Versatile Becky won three medals in swimming, four in track, and one in goalball.

Pastor Nolen says, "I've been so

impressed with this young lady's abilities that I've asked her to teach a Sunday School class for the blind here in our mission work."

However, Nolen concludes that his search for a braille Bible may be a long one since there are long waiting lists for free copies.

Meanwhile, Becky Lay continues her daily training program which includes weight lifting and running. Last year she ran 12 miles a day getting ready for the 10-kilometer run before the Macy's Marathon. Becky has been a student at the Kansas School for the Blind since the age of five.



# newsfront

(continued)



Cecil and Jewell Campbell

## MISSOURI PASTOR CELEBRATES 50 YEARS IN MINISTRY

STELLA, MO—Friends, relatives, and colleagues gathered in Jones Chapel FWB Church, Stella, on September 4, 1981 to celebrate 50 years in the ministry for Reverend Cecil H. Campbell.

The "This is Your Life" format was directed by his wife, Jewell Campbell, and included letters, tapes and cards, as well as the participation and cooperation of many friends from surrounding states.

Reverend Campbell was licensed to preach in the Jones Chapel Church on September 4, 1931. He has pastored 15 churches in Missouri and North Carolina. He currently pastors Oskaloosa FWB Church in Liberal, Missouri.

The highlight of the 50-year celebration came when Rev. Campbell's son and daughter gave their tributes to the man they knew as both "Pastor" and "Daddy." The moving tributes were presented by Reverend Lewis Campbell (Conway, AR) and Judy Campbell Bird (Washington, D.C.).

The occasion included appearances by Reverend Campbell's 94-year-old mother; by Loyd and Bertha Johnson, the first couple he married in 1933; and by Elbert and Lucille Mallard who brought taped greetings from Sherwood Forest FWB Church in New Bern, NC.

## ENLARGEMENT CAMPAIGN SPARKS GROWTH

NASHVILLE, TN—The annual fall enlargement campaign promoted by Free Will Baptist Sunday School and Church Training Department sparked substantial growth, with churches reporting increase surges averaging 38.41 percent.

The "Count On Me, Lord" theme was put into practice by participating congregations from 22 different states.

Special award recognitions go to the following first and second place winners:

DIVISION	CHURCH	SPRING AVG.	CAMP. AVG.	INCREASE
A	1st First, Farmington, MO	603	776	28.69 %
	2nd West Tulsa, Tulsa, OK	568	661.25	16.42 %
B	1st Faith, Goldsboro, NC	470	530	12.77 %
	2nd Eastside, Elizabethton, TN	407	455	11.79 %
C	1st Mt. Calvary, Hookerton, NC	369	390.75	.0589%
	2nd Woodbine, Nashville, TN	340	342	.0059%
D	1st Bethany, Timmons ville, SC	222.42	348	56.46 %
	2nd Horse Branch, Turbeville, SC	216	306.5	41.90 %
E	1st Calvary Fellowship, Fenton, MO	158	232.25	46.99 %
	2nd Yorkshire, Manassas, VA	156	216	38.46 %
F	1st Jenks, Jenks, OK	101	149.75	48.27 %
	2nd Mt. Calvary, Perryman, MD	112	156	39.29 %
G	1st First, Salem, OR	91	195.25	114.56 %
	2nd New Home, Mt. Pleasant, AR	62	109.5	76.61 %
H	1st First, Boise, ID	10	31	210 %
	2nd Laurel, Charlotte, NC	13	33.25	155.77 %
I	1st Early, Brownwood, TX	10	21.7	117 %
	2nd Crossroads, Effingham, IL	12	19	58.33 %

## FWBBC LOGS ATTENDANCE RECORD AT "WELCOME DAYS"

NASHVILLE, TN—A record 255 prospective students and their sponsors attended Free Will Baptist Bible College's fall recruitment event December 3-5, according to Registrar Charles Hampton.

Visitors came from 68 Free Will Baptist churches in 13 states. Girls numbered 110; boys 77; and sponsors, 68.

The Welcome Days guests were treated to programs with a holiday flair. The instrumental ensemble played Christmas carols in the student lounge and gave a concert that included a medley of Christmas songs. The Christmas play, "The Other Wise Man," was presented by drama students.

By states, the visitors numbered:

Alabama	30
Colorado	1
Georgia	33
Illinois	4
Indiana	8
Kentucky	14
Michigan	5
Missouri	11
North Carolina	90
Ohio	2
South Carolina	21
Tennessee	32
Texas	4

The next Welcome Days is scheduled for April 8-10, 1982. Requests for information and reservations may be sent to Dr. Hampton, in care of the college.

## REV. BEN PIXLEY, 91, WITH THE LORD

FORT SMITH, AR—Reverend Benjamin Pixley, retired Free Will Baptist minister, died November 6, 1981 at Fort Smith, Arkansas at the age of 91.

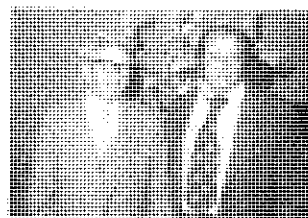
Brother Pixley's ministry spanned 62 years; he was ordained May 25, 1919. During his active ministry, he pastored 12 churches, preached more than 8,000 sermons, organized 10 churches, preached 500 funerals, and enjoyed an extensive evangelistic outreach.

The Rudy, Arkansas native pastored his first church at the age of 29 when the 88 FWB Church near Rudy

called him as pastor. He served there 17 years. The last 16 years of his ministry he pastored Non FWB Church, Calvin, Oklahoma, before retiring at the age of 69.

Reverend Pixley married Mary Lou Baxter on December 10, 1911. The couple had six children: Eulima, Belva, Rupert, Gilbert, Leah, and Emma May.

Funeral services for Reverend Pixley were conducted November 9, 1981 at First FWB Church, Fort Smith, where his son Rupert pastors. The Reverends Leonard Crowder, E. E. Morris, and H. D. Shipley officiated.



Rev. Ralph Hampton, Sr., and son, Jim.

## COLLEAGUES HONOR RALPH HAMPTON, SR.

SHAWNEE, OK—Friends and relatives from across the United States gathered at Westgate Free Will Baptist Church in Shawnee, Oklahoma, November 29, 1981 to honor Reverend Ralph C. Hampton, Sr.

Ralph Hampton, 66, was ordained October 29, 1938 at Iron Chapel Free Will Baptist Church near Blanchard, Oklahoma. He has pastored 14 churches in Oklahoma, Texas and California during his more than 40 years in the ministry. He organized the North Modesto Church (CA).

Hampton served as moderator of the California State Association for five years during the 1950's. He was also California's Promotional Secretary for five years. In addition, he has held numerous posts in various district associations where he has pastored.

Reverend Hampton, who married Lucille Jackson on December 3, 1933, is the father of four sons. Three of them are Free Will Baptist preachers, as is his oldest grandson.

## RENOVATED RANDALL HOUSE REDEDICATED

NASHVILLE, TN—Following extensive external renovation, the Randall House Publications building was dedicated anew during special open house services held December 10, 1981.

Director Roger C. Reeds presided over the event. Members of the Sunday School and Church Training Board were present since a regularly scheduled board meeting was in progress.

After special music by John Gibbs, board member Dale Burden of Virginia

Beach, Virginia was presented a special plaque to honor him for 15 years of writing the *Bible Scholar*. Reverend Burden then brought the dedicatory message.

The prayer of dedication for the building and department personnel was led by the Board Chairman Milton Worthington of Royal Oak, Michigan.

Many friends, national office personnel, business associates, and well-wishers shared the occasion.

## WANTED: RADIO/TV INFORMATION

Later this year, CONTACT plans to publish a list of all Free Will Baptist radio and television programs. We need your help to compile the list of programs.

We are asking every Free Will Baptist pastor, church or individual involved in radio and television outreach to cooperate in this project.

Your program(s) will be included in the CONTACT list only if we hear from you by April 5, 1982.

How many Free Will Baptist churches sponsor radio or television programs? No one knows for sure, but with your assistance we can have an accurate count.

### FREE WILL BAPTIST RADIO/TV SURVEY

Program Name \_\_\_\_\_

Sponsored by \_\_\_\_\_  
(Church/individual) (City) (State)

Speaker \_\_\_\_\_ Program Frequency: ☐ Monthly ☐ Weekly ☐ Daily

Day(s) of Week: ☐ Mon. ☐ Tues. ☐ Wed. ☐ Thurs. ☐ Fri. ☐ Sat. ☐ Sun.

Time of Day Aired \_\_\_\_\_ Program Length \_\_\_\_\_

Cost of Program \_\_\_\_\_ How is cost underwritten? \_\_\_\_\_

Type Program: ☐ Radio ☐ TV ☐ Both

Heard/Seen Over Station(s): \_\_\_\_\_  
(Call Letters) (City, State)

When did program(s) begin? \_\_\_\_\_

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



## MATURITY, UNITY MARK LEADERSHIP CONFERENCE

NASHVILLE, TN—Fifty-eight Free Will Baptist leaders from 18 states met for the 1981 Leadership Conference December 9-11, at Nashville's Executive Inn.

The 1981 theme, "Denominational Business is Our Business," revealed a marked maturity among the leaders toward unity, understanding, and denomination-wide financing, according to Executive Secretary Melvin Worthington. The agenda included 12 plenary sessions focusing on topics which ranged from a study of Free Will Baptist leadership to a call for denominational unselfishness.

State moderators and promotional officers were joined by National Office personnel in the three-day business/leadership probe. Four sessions focused on financing state and national projects, while one session dealt with ministers and taxes.

The conference featured a Thursday evening leadership banquet where FWBBC Dean Robert Picirilli addressed 50 conferees on "Denominational Usefulness." In a move to answer questions concerning denominational hospitalization insurance, the Department of Retirement sponsored a Friday morning breakfast for all the conferees, followed by a 45-minute interchange.

Seminar leader Milton Worthington (MI) pled with the leaders not to

"sacrifice the essential on the altar of the immediate." Department of Retirement Director Herman Hersey urged the men "to develop a system of stewardship that will move us from financial management by crisis."

Other speakers in the 12-session conference included: Missouri Promotional Secretary Clarence Burton, Sunday School and Church Training Director Roger Reeds, Tennessee State University Professor Douglas Simpson, FWBBC Professor Leroy Forlines, Arkansas Promotional Director David Joslin, Sunday School and Church Training Assistant Director Malcolm Fry, and FWB Executive Secretary Melvin Worthington.

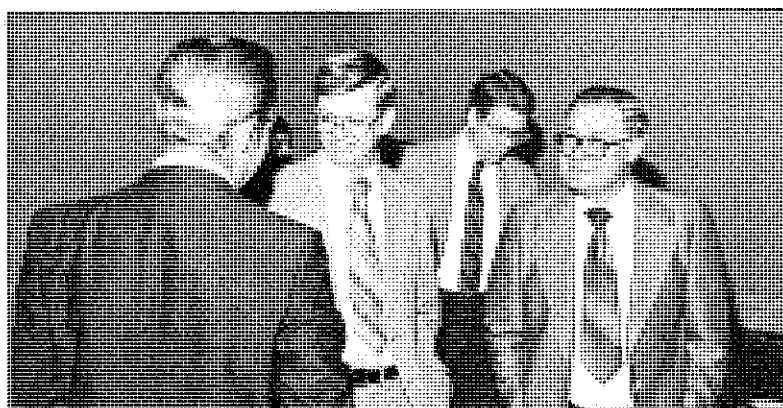
The men traveled to 114 Bush Road in Nashville Thursday afternoon and shared in the open house and dedication of Randall House's refurbished property.



(L) Wallace Hayes (TN), Keith Kenemer (GA)



(L) Billy Walker (TX), Millard Sasser (MO)



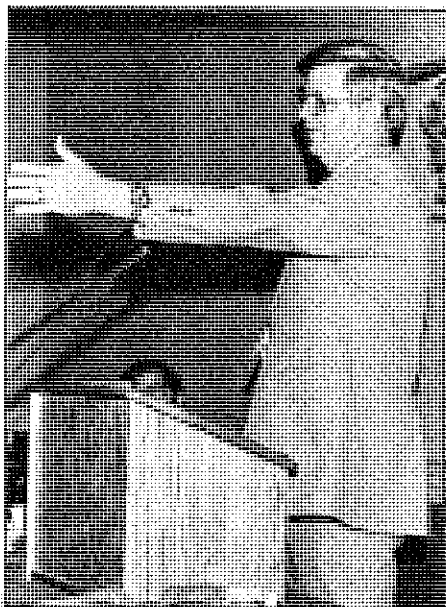
(L) Melvin Worthington, Robert Picirilli, Frank Breeden (TN), Lonnie DeVault (OK)



(L) Herbert Waid (GA), Gene Norris (IL)



(L) Larry Hughes (TN), Archie Ratliff (IN), Tim Hackett (IN)



FWBBC Dean Robert Picirilli speaks at Leadership Banquet



(L) Floyd Wolfenbarger (OH), Clarence Workman (OH), Paul Kennedy (CA)



(L) Charles Cooper (MI), J. B. Varney (MI), Billy Samms (WV)

### 1981 Leadership Conference Tapes

1-4 tapes	\$3.00 each
5-8 tapes	\$2.50 each
9 or more	\$2.25 each
Complete set	\$25.00

#### Quantity

\_\_\_ Denominational Unity  
Clarence Burton

\_\_\_ Present Denominational Financing  
Herman Hersey

\_\_\_ Denominational Leadership Since  
1935  
Roger Reeds

\_\_\_ The Minister and His Time  
Milton Worthington

\_\_\_ Denominational Understanding  
Douglas Simpson

\_\_\_ The Minister and His Taxes  
Clarence Lewis

\_\_\_ Denominational Usefulness  
Robert Picirilli

\_\_\_ Denominational Loyalty  
Leroy Forlines

\_\_\_ Projected Denominational Financing  
Melvin Worthington

\_\_\_ Potential Denominational Financing  
Melvin Worthington

\_\_\_ Putting the Cooperative Plan into  
Practice  
David Joslin

\_\_\_ Denominational Unselfishness  
Malcolm Fry

Postage/handling—1-2 tapes, add .50  
3 or more, add \$1.00

*Make checks payable to  
Sandy Goodfellow.*

For mail orders mail to:  
Sandy Goodfellow  
3606 West End Avenue  
Nashville, TN 37205

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



## Currently . . .

After spending 17 days in hospitals recovering from a heart attack, **TX** Executive Secretary **Allen Moore** called to express thanks to all the **CONTACT** readers and other Free Will Baptists across the United States who prayed for him during his time of hospitalization. Brother Moore is now operating on a limited schedule.

They call it the "Hallelujah Hour" at **Donelson FWB Church**. As it turns out the "Hallelujah Hour" is the newly adopted name for the Sunday evening service. Members declare that the name is appropriate. **Robert Morgan** pastors the **Nashville, TN** congregation.

# CONTACT SUBSCRIBER SERVICE

Attach your mailing label to all correspondence.

Mail coupon to:  
CONTACT Magazine  
P. O. Box 1088  
Nashville, Tn. 37202

Please check below:

- ( ) Change of address. Affix current mailing label; enter new address below. Please allow 4 to 6 weeks.
- ( ) New Subscription. Fill in coupon below.
- ( ) Renewal. Affix current mailing label; check coupon below.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

- ( ) Please send a one year subscription of **CONTACT** — \$7.00.
- ( ) Payment enclosed. ( ) Bill me.

**CONTACT** welcomes the newsletter of **Bay Branch FWB Church, Timmonsville, SC.** **Kenneth Upright** pastors.

In an effort to systematically minister to many people who request assistance in some form, members of **Calvary Fellowship FWB Church, Fenton, MO**, began a provision closet. Each week members bring non-perishable food items and stockpile them for distribution as needs arise. **Jerry Norris** pastors.

The **Pilgrim's In Faith FWB Church, Kellyville, OK**, was organized December 4, 1981, according to Pastor **Larry Tuttle**. The group has purchased two prime acres on Highway 66 and is the only church located in a 75-mile stretch on the highway. Their goal is to have the \$10,000 land purchase completely paid by Easter.

With Home Missionary **Bill Fulcher** coordinating the effort, **Woodbine FWB Church, Nashville, TN**, conducted its first Spanish-speaking Sunday School class in November. The new students numbered five—one from Mexico, one from Bolivia, and three from Cuba. **Jim Walker** pastors.

**CONTACT** welcomes **THE MESSENGER**, publication from the **TX Mission District Association**.

**Juan of the Cross**, a Cuban FWB pastor and his family, spoke at **Hollywood FWB Church, Hollywood, FL**, in November. Juan gave his testimony which was translated by **Tom Willey**. Juan and his family soon left to begin a mission among the spanish-speaking people in **CA**. **Larry Montgomery** pastors.

**Ricky Smith** volunteered to mow, water and trim the church yard at **Rocky Mount FWB Church, Rocky Mount, NC**, during the summer. He said that he felt it was a service he could do for the Lord. He did such an outstanding job that the congregation presented him with a framed certificate of appreciation. **Glenn Hill** pastors.

**Farmington FWB Church, Farmington, MO**, conducts a weekly radio program on station **KREI** Sundays at 7:30 a.m. During this time, Pastor **James McAllister** preaches and plays tapes of songs from the worship service.

When Pastor Appreciation Sunday concluded at **United FWB Church, Bryan, TX**, Pastor **Dale Smith** and his wife had \$150 gift certificates each and their two sons had baseball gloves.

**First FWB Church of Early, TX**, was organized in October and called **Roy Dale Smith** as pastor.

**Pleasant Acres FWB Church, New Bern, NC**, celebrated its silver anniversary in November according to Pastor **Dean Dobbs**. Former Pastors **T. O. Terry**, **Gene Outland**, and **Larry Stevens**, were present for the occasion. The church broke Sunday School attendance records with a high of 325 and topped it off with 400 in the preaching hour. The building fund was launched with a \$7,380 offering.

Here's another item from **Farmington FWB Church in Farmington, MO**. It seems that on October 25, 1981, when 1,093 attended on Sunday morning, 86 people made a decision for Christ that day. Pastor **James McAllister** said the group established a new record Sunday School attendance during October with an 852 average. Congratulations.

Pastor **Tommy Street** of **Friendship FWB Church, Ashland City, TN**, is all smiles. The smiles resulted from Pastor Appreciation Day which included a pastoral pay raise, a food pounding and a love offering of \$300.

**Mt. Calvary FWB Church, Hookerton, NC**, voted to give a 54 passenger bus to a new mission getting started in **Charlotte, NC**. **Johnny Pike** works with the mission and **Jack Cox** pastors the generous **Mt. Calvary Church**.

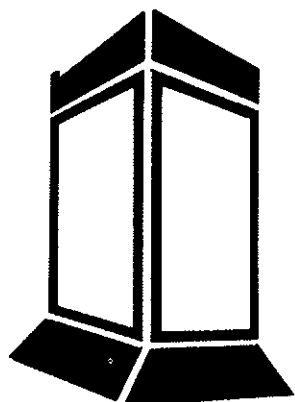
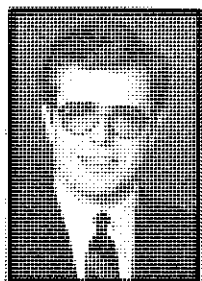
**CONTACT** welcomes **THE CHURCH BULLETIN**, a 12-page monthly newsletter published by the **Route 60 FWB Church, Kenova, WV**. **Ed Hutchinson** pastors.

Ground breaking ceremonies for a \$250,000 dining hall were observed November 14 at **Camp Caleb in KY**. Guest speaker for the occasion was Nashville based evangelist **Homer Willis**.

We regret to report that the **Davisport FWB Church** burned on November 2. Pastor **John Runyon** said the fire caused a total loss of building and furnishings.

**CONTACT** welcomes **THE MESSENGER**, publication of **First FWB Church, New Castle, DE**. **Richard Atwood** pastors.

And finally on the lighter side. You remember reading in the January **Currently** column about the **AR** preacher who climbed the persimmon tree and shot a four-point buck with a bow and arrow? Would you believe that when Pastor **Randy Scott** returned to **First FWB Church in Star City, AR**, he and member **Danny Case** had to do some fancy stepping in order to kill a snake that slithered into the front door during Bible study! ▲



# The Free Will Baptist Pulpit

Garnett Reid, Pastor

Cross Timbers Free Will Baptist Church, Nashville, Tennessee

## When Poverty Brings Wealth

Scripture—II Corinthians 8:9

### Introduction

The letters of Paul abound with beautiful, concise word pictures of redemption. None of these passages is any lovelier than this simple 30-word verse, "volumes in a line," describing the wonder of salvation.

Set in the context of Christian giving, these words convey the infinite price God paid to save man. We dare not spurn such a gracious offer! We must receive Christ and His redemption by faith; through His poverty, we are made rich.

Theme: The Son of God left heaven to die on the cross for sinners so that those sinners might receive the riches of salvation.

We note three truths that comprise this redemption:

### I. Redemption's Person: A Gracious Savior

"For ye know the grace of our Lord Jesus Christ . . ."

#### A. The fact of His deity—He is God

1. Seen in His titles (Mt. 16:16; Jn. 20:30-31, 1:1, 20:28)
2. Seen in His attributes (Heb. 13:8, 9:26; Gal. 2:20b)
3. Seen in His works (Col. 1:16; Mark 2:5-12; Jn. 5:22)

#### B. The fact of His humanity—He is man

1. Seen in His names (Mt. 1:23; Lk. 1:31, 19:10; I Tim. 2:5)
2. Seen in His characteristics (Lk. 2:6-7, 2:40, 52; Heb. 2:14, 4:15; Jn. 4:6, 11:35; Mt. 4:2)

### II. Redemption's Price: A Great Sacrifice

" . . . that, though he was rich, yet for your sakes he became poor . . ."

#### A. A place of exaltation

1. Present with the Father (Jn. 1:1)
2. Preeminent with the Father (Col. 1:17-19)
3. Glorified with the Father (Jn. 17:5)

#### B. The act of incarnation

1. The nature of the incarnation (Jn. 1:14; Phil. 2:5-11)
2. The purpose of the incarnation (Heb. 9:26b)

#### C. A posture of humiliation

1. His servanthood (Mark 10:45; Phil. 2:7)
2. His substitution (II Corinthians 5:21)
3. His satisfaction (Rom. 3:23-26)

### III. Redemption's Provision: A Glorious Salvation

" . . . that ye through his poverty might be rich."

#### A. This salvation deals with our condemnation.

1. The reason for condemnation (Rom. 3:10, 19, 23)
2. The severity of condemnation (Jn. 3:36; Rom. 5:12; Rev. 20:15)

#### B. This salvation provides our justification.

1. The meaning of justification (II Cor. 5:21)
2. The provision of justification (Rom. 3:24)
3. The condition of justification (Gal. 2:16)
4. The result of justification (Rom. 5:1-5)

#### C. This salvation supplies our sanctification.

1. The definition of sanctification (Rom. 12:1-2)
2. The development of sanctification (I Cor. 6:11; Rom. 6:12-14; I Jn. 3:2)
3. The design of sanctification (Rom. 8:29)

### Conclusion

A beggar known as "Eddie the Monkey Man" died recently. He was a part-time panhandler, apparently a pauper, who lived in a flophouse in Washington, D.C. Yet upon his death, authorities learned that Eddie left an estate valued at nearly \$700,000. To everyone's amazement, the supposed beggar actually possessed a bonanza!

God has provided a far more valuable prize, an eternal treasure, for poor, undeserving sinners. That price is ours through His Son, Jesus Christ. In Him we become heirs of the Father, "having nothing, yet possessing all things" (II Cor. 6:10b). ▲





## Green Tree Bible Study



Robert E. Picirilli

I Thessalonians 2:1-16

# The Ministry The Lord Blesses

Sometimes we think the success of a man like Paul lies in something he had that others (ourselves?) can't have. Before you decide, study this passage, where Paul reviews his successful (v. 1: "not in vain") ministry at Thessalonica.

Verses 1-12 describe *The Character of Paul's Ministry*. At least eight characteristics stand out.

**Boldness** (v. 2)—and it wasn't easy boldness either: there was such suffering and shameful treatment at Philippi as would discourage any man (see Acts 16:12-40). The publishing of the gospel is always with "contention" (conflict).

**Honesty** (v. 3), defined by three negatives. "Not of deceit" refers to the source: Paul was not in error.

"Not of uncleanness" refers to motives: Paul did not harbor impure purposes.

"Not in guile" refers to Paul's methods: he was not deceitful or tricky. To preach the truth is worthy of upright heart and straight-forward dealing.

**Responsibility** to God (v. 4). Paul did not aim at pleasing men, but God, and for two reasons.

For one thing, God gave him the responsibility. "Allowed" means tested and approved—in this case, approved by God to be entrusted with the gospel.

The other reason follows: God is also the one Paul would be answerable to. "Allowed" and "tried" are the same Greek root: Paul was God's tested and trusted man; yet he would stand before Him and be tested again. So will we all.

**Unselfishness** (vv. 5, 6), manifested in more than one way. Paul did not use flattering words; people who do are really self-seeking. Neither did Paul wear a "cloak of covetousness": he was not coveting money or power, hiding it under some pretext. Nor was he seeking "glory" from them: Paul wasn't out to win people's praise.

"Burdensome" is, literally, "in weight." Some think Paul means the weight/burden of financial support that he refrained from putting on them (compare v. 9). Others think he means the weight/bearing of apostolic authority: He didn't "throw his weight around." Either way, his unselfishness is the point.

**Love** (vv. 7, 8), and it was a very tender (v. 7) and deep (v. 8) love. In verse 7, the "nurse" is a nursing mother, with her babe at her breast. Paul was that gentle with the Thessalonians.

And he would have given his life if need be: "souls" is used here in the sense of "selves." The gospel ministry requires that one give himself to it and to the people he ministers to.

**Hard work** (v. 9). The words "labor and travail" are sometimes translated "toil and moil" (they rhyme in Greek, too!), suggesting weariness and pain. Paul worked "night and day" to avoid burdening this mission church with his financial support. Did any success ever come without unsparing work?

**Blameless behavior** (v. 10). "Holily"



means conscious of and respecting God; "justly" can be Godward (righteously) or manward (rightly); "unblameably" probably means that which men could find no fault in. How often the gospel is undermined by careless conduct. The witness must give the hearer reason to respect the message.

*Careful instruction* (vv. 11, 12). Verse 11 shows the nature of this instruction: exhorting (urging), comforting (encouraging), and charging (testifying)—all compared to a father's instruction. So Paul was both mother (v. 7) and father (v. 11) to his people.

Verse 12 shows the object of Paul's instruction: His converts "walk."

The gospel doesn't quit when people get saved; it puts demands on their lives as children of God and citizens of His kingdom.

Verses 13-16 reveal *The Manner of the Thessalonians' Response*. First, they received Paul's message as God's word (v. 13). The gospel is God's truth, but its effectiveness is conditioned on man's faith.

Second, they received the gospel in spite of persecution (vv. 14-16). The Thessalonians' suffering at the hands of their countrymen followed in a pattern already set (1) by the churches in Judaea, (2) by the Lord Jesus and the prophets and (3) by Paul himself.

Verse 16 shows what Paul saw in store for unbelieving Jews on that score.

We see, then, that Paul's success was not dependent on apostolic power, but on characteristics of ministry any of us can have. Certainly he might still have been unsuccessful if the people had not responded favorably. (No doubt, many at Thessalonica did *not* so respond.)

Still, when God's servants minister in the pattern displayed here, people will be more likely to receive the message as God's true word. ▲

## Top Shelf



Thomas Marberry



**Biblical Preaching: The Development and Delivery of Expository Messages**, by Haddon W. Robinson (Baker Book House, 1980, 230 pp., hard cover, \$9.95)

This is a book for all the Free Will Baptist preachers who have expressed a great deal of interest in expository preaching, yet who are not exactly sure just what expository preaching is and how it should be done.

Dr. Robinson gives a clear and understandable definition of expository preaching and also presents considerable insight into the mechanics of doing it and doing it well.

He scores the fact that expository preaching is "more a philosophy than a method." It does not require any particular type of sermon organization

and development. It is flexible. It is a method which can be varied to suit the needs of the particular situation and the gifts and abilities of the individual preacher.

The main difference between expository sermons and other types of sermons lies in the role of scripture in the sermon. In the expository sermon, the preacher seeks out the main idea of his text and then endeavors to present that main idea in clear and understandable form to his congregation.

He not only presents it, he drives it home. He applies it to his own life and to the lives of those who hear him. In topical sermons, on the other hand, the main idea is the preacher's, and scripture is used to support the idea of the preacher.

Robinson points out that an expository sermon is more than just a running commentary on a passage of

scripture. It has a plan. It has organization. It has a specific objective which the preacher seeks to accomplish in the hearts and minds of his hearers.

The author discusses a number of ideas which are basic to any type sermon. He presents much useful information about illustrations, introductions and conclusions. He even mentions the importance of the preacher's appearance in the pulpit.

Most important, however, he deals with the proper use of scripture in preaching. He emphasizes that the preacher must use sound methods of interpretation if he is to accurately present God's truth to his people.

This is a good book. It is written for preachers who love the Lord by a preacher who loves the Lord. ▲



# Christianity On Camera

By Danny Dwyer

**R**ecently I spent Sunday at home due to illness, while my family attended church. It is rare for me to miss preaching on Sunday because of sickness (thanks to the Lord's grace), but when you are sick, you can't do much else than be sick.

As my wife and children left for Sunday School, I got my Bible and hymnbook and spent some time alone worshipping the Lord. I then decided to watch some of the religious programs, as this would afford me an opportunity to evaluate and comment about them.

Let me first express words of appreciation. While there is little to commend the electronic church, there were two things that merit compliments.

Some fundamental churches have broadcasts now. Most of these are from church sanctuaries where some hymns are sung and the scriptures are read and preached. This lends an atmosphere of realness rather than the staged programs from studios using elaborate lighting, sets and special effects.

That's about all I found to compliment.

To say the least, I felt cheated and even frustrated over the programs of the more popular Sunday morning preachers. Here are five observations regarding these broadcasts.

First, the programs were designed to produce a psychological high rather than to get folks to see their need of

salvation and right living. Now people need to feel good about themselves in the right way, and that means being born again and living a consistent Christian life.

I do not remember hearing the words "sin" or "saved" or "repentance" used a single time. Indeed, if such programs are to reach people, there must be more scriptural content than used that Lord's Day.

Oral Roberts used to preach holy living and the new birth, but now declares a blanket "something good is going to happen to you." I do not think he got this message from Noah who preached judgment, or the New Testament that commands "all men everywhere to repent." Hananiah may be more his style (Jeremiah 28:1-17).

Second, the greatest amount of time on each broadcast was given over to promotion and asking for money. Rex Humbard used his *entire* show to lament his financial problems and beg for help.

Oral Roberts wants to build his City of Faith but seems to be using every means except faith to do it (Hebrews 11:1). Even Jerry Falwell is constantly enlisting folks in "clubs".

I know it takes money to purchase air time, and some promotion is necessary, but not to the degree it is done! Is God's work powered only in proportion to the budget?

Quite frankly, I think we would be better off without the World(Iy) Action Singers and their dancing, sermonettes that are born in psychology books with a few attached scriptures, and all this promotion, promotion, promotion.

Third, there was little preaching

and teaching of the Word of God. James Robison was about the only one I saw who did any Bible preaching. Even then it was under the pressure of FCC regulations.

Fourth, there was hardly any mention of the local church at all. Of course, supporting a local church would undercut support of the television program.

In fact, here is the major problem with church on television—many substitute this for the real thing and end up with a substitute for real Christianity. I believe this is one of the great sins of modern religious programming.

Fifth, the programs present a false picture of life. It is foolish to preach that God wants everyone to drive a Mercedes, own a \$100,000 home, and never be sick (prosperity teaching). Can you imagine such a "gospel" being preached in Russia, Panama or Ivory Coast?

Charismatics such as Kenneth Copeland should wake up both to reality and what the scriptures teach about materialism (Try Matthew 6:24-34).

And for the life of me, I do not know how some can be so naive over the doctrine and deception of Earnest Angley, the PTL Club, and the 700 Club.

In closing, let me add that I know some may criticize me for having written this, especially for mentioning names. But before you criticize me for mentioning names, read Romans 16:17-19, I Timothy 1:19-20, and II Timothy 1:15.

I can honestly say that there are some who deserve commendation for their programs. I appreciate their ministries. I believe that, by and large, Jerry Falwell has an effective ministry, as well as Jack Van Impe and James Robison, along with a few others. This is not blanket approval, just appreciation.

Let me encourage you to be careful and discerning about both radio and television broadcasts. Do not substitute the unreal world of Christianity on Camera for your own walk with Christ.

**ABOUT THE WRITER:** Reverend Danny Dwyer pastors Sylvan Park Free Will Baptist Church, Nashville, Tennessee. Reprinted by permission from *THE WATCHMAN* (November, 1981).





# Real Revival



## THE SECRETARY SPEAKS

By Melvin Worthington

**W**hy disturb the status quo? Do we need revival? Millions belong to churches across America. Publishing houses fill the market place with Christian books and magazines. Religious activities make front page news. The media is clogged with religious programming. What more could we need?

We need revival. God's people have become forgetful and formal. Carnality, carelessness and compromise have stolen the testimonies of many churches and Christians in this confused and corrupt world.

Our greatest need is not more men, money or methods. The greatest need is for spiritual revival, a divine infusion of life into the church which declares itself through an outflowing, an inflowing and an overflowing of the Holy Ghost. This troubled society with its tired saints must have revival.

The very word *revival* suggests restoration, renewal and return. The process that leads to revival always begins with man's rebellion, continues with his remorse and climaxes with his repentance and restoration.

Revival comes from heaven. It cannot be worked up. It must be prayed down. It is not man's doing but God's miracle. Methods, organizations and publicity are not revival and do not

produce revival. Only revival that comes from the bosom of God can awaken, arouse and activate God's people.

### Revival Misconceptions

Emotionalism and enthusiasm are not revival, although emotions are certainly involved when God moves among His people.

Evangelism, simply sharing the gospel, is not revival. Genuine revival which results in a love for lost men everywhere always manifests itself in evangelism, but evangelism alone is not revival.

Education is not revival. Learning how to get the job done by mental discipline and moral principles is a poor substitute for heaven-sent revival.

### Revival Mandates

Revival commences with *brokenness*. Believers get alone with God. He speaks and they tremble at His Word. There is conviction, confession and cleansing.

Revival continues with *beseeking*. Prayer is a vital element in the channel of revival. When we pray we commune with God. No work of God is of lasting value without prayer.

Revival continues with a *burden*. After being confronted with our sin, after beseeching our Heavenly Father for cleansing, we are then burdened for the will of God. We want more than anything else to find, follow and finish

God's will for our lives.

Revival continues in *behavior*. Saints turn from stubborn, slack and sinful ways to obedience. When saints obey, then Jesus is exalted in our hearts, our heads and our habits. Revival that does not affect our beliefs and our behavior is man-made, not heaven-sent.

### Revival Manifestations

Some undeniable traits of revival are a humble spirit, hatred of sin, hunger for the scriptures, holiness in saints, honesty among servants and a harvest of souls.

We are rightly concerned about church growth, evangelism, youth conflicts, Christian schools, family life, and discipleship training. Let us add one more concern—the biblical teaching on revival.

John Wesley may have handed us the revival key when he said, "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen. They alone will shake the gates of Hell and set the kingdom of Heaven upon the earth."▲

### The Secretary's Schedule

- Feb. 2-4** RCMA Convention, Nashville, TN
- Feb. 7-12** Urbana FWB Church, Urbana, OH
- Feb. 15-17** Bible Conference, Hillsdale FWB College, Moore, OK
- Feb. 18-19** SC State Association, Peace FWB Church, Spartanburg, SC
- Feb. 22-28** First FWB Church, Winter Haven, FL



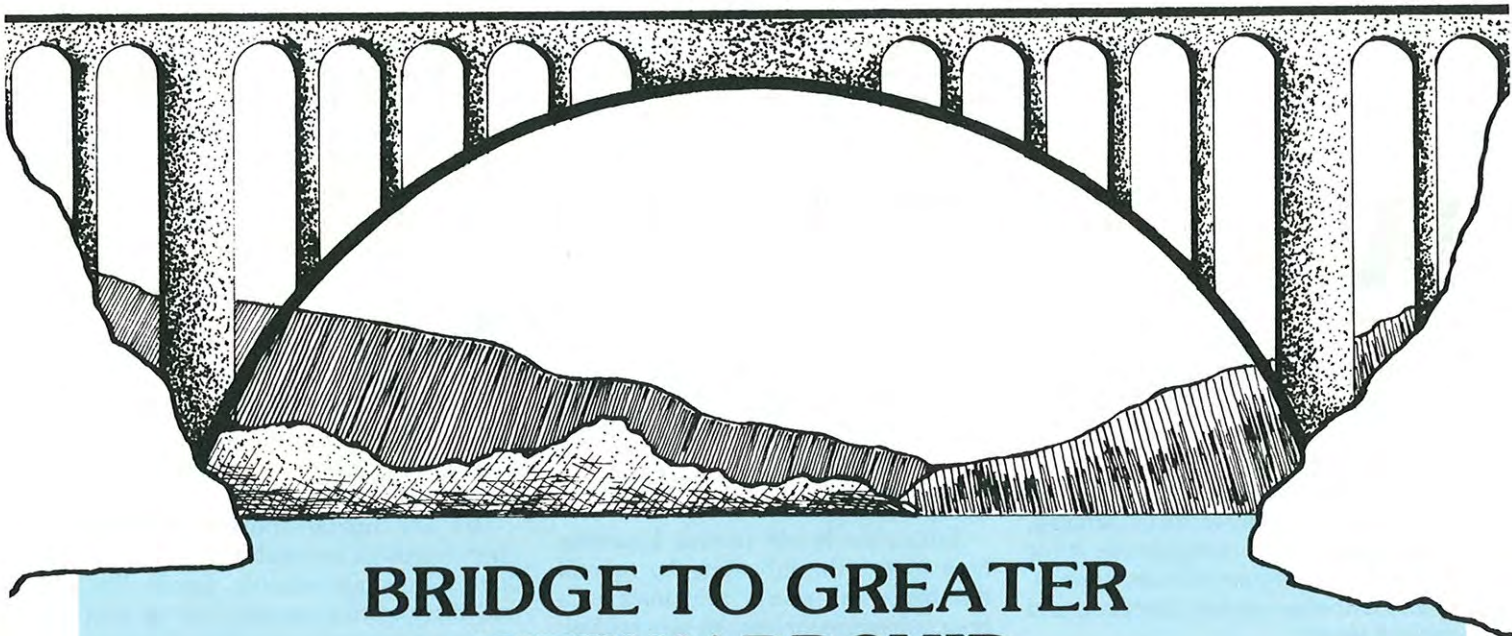
**CONTACT**

**P. O. Box 1088**

**Nashville, Tennessee 37202**

Second class postage paid at Nashville, Tennessee

# **FREE WILL BAPTIST FOUNDATION**



## **BRIDGE TO GREATER STEWARDSHIP**

—Founded upon the premise that every Christian is charged by God with the responsibility of being 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 the distribution of one's assets after death, providing for the care of one's family and the ministry of the church.

—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 fo a continuing support of the Lord's work.

Providing: Will Clinics  
Estate Planning  
Charitable Remainder Trusts  
Endowment Plans

For further information write: Free Will Baptist Foundation, P.O. Box 1088, Nashville, TN 37202