

MAY 1982

contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

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How To Freshen Church Publications

By Billy Tabb

So you've been elected . . . or volunteered . . . or you're the only one available.

So you accepted the job of producing your church newsletter, bulletin, or maybe even your state paper. Many intelligent and dedicated people are thrust into such work with little knowledge of methods to best accomplish the task.

It's not as easy as it looks (nor as significant as some might think) . . . yet a few practical guidelines may prove that it's not too hard to achieve some gratifying results for your church as you face the important ministry of publishing the gospel.

Be Thankful

First, you should thank God for the privilege of serving in this important ministry. Then ask for the necessary guidance, wisdom and resources. And keep in mind that "Only the best is good enough for God."

The publishing ministry is vital and its results usually last far longer than the most eloquent spoken message.

In promoting Christian publishing, let's be as creative as the bedridden teenager who, determined to serve her Lord in some way, came upon the idea of dropping gospel tracts from her upstairs window. Some were picked up and souls were saved.

In another instance, a derelict bought some fish and found them wrapped in an old copy of a Christian publication. A message therein brought him to Christ.

And we have been utterly thrilled at times when told that an article we had published had caused persons to seek help from a local pastor, who thereby led them to the Lord.

Be Professional

On the practical side—Forgive us if we prevail on the secular viewpoint, for, after all, those out in the world are the ones we eventually hope to influence, aren't they? One point to consider, then, is to make our product as nice as what the world has to offer.

A Christian publication—above all—should adopt a professional, attention-getting stance. And there are ways of doing this without big expense. For instance, a well-planned, attractive black and white sheet will often command more attention than a gaudy splash of red, just for the sake of color.

And a newsprint paper is actually preferred by many, because they can relate readily to a newspaper. If you do this, though, try to make your paper as "newsy" as possible—including nice headlines, ample pictures, etc.

If you expect your newsletter, brochure or publication to be read to any extent by the secular world, it is advisable that some items not appear to be too religious at first glance. In other words, a snappy title or illustration that is to catch the attention of a sinner is not going to say, "My Faith is in God!"

Rather, you might title it, "Take a Look at My Happiness!" A lead sentence of, "Praise the Lord, bless His Holy Name" is edifying to dedicated saints, but will completely "turn off" a hardened sinner, so that he will read no further.

Be The Editor

Many reports and announcements from reporters may arrive on your desk in most unprofessional form. So if you are to have a compelling publication, it is your privilege and duty to your readers to put them in a more attractive style.

The fact that there is much sickness in a congregation or that Christmas or school opening is nearing are not of prime importance (newswise) in a report that tells of a new church edifice or retirement of a million-dollar indebtedness. So don't let the minor

items occupy the opening lines.

Reports should be constructed the same as a headline news story . . . that is, the most important—most interesting—points should be given first, with succeeding sentences or paragraphs breaking down the details, in order of importance. Often many details should be eliminated. It is usually best to delete such phrases as "a good time was had by all" . . . "everyone received a blessing" . . . "he preached a wonderful sermon" . . . The entire congregation may not always agree with the reporter.

People with good messages on their hearts will often contribute sermon or devotion-type articles to your publication, and we usually receive them with open arms. But we must be careful to make sure they are readable, attention-holding and doctrinally sound.

Many of the most gifted speakers are not necessarily the best writers, so even they must usually be edited for clarity, grammar, length and, sometimes, content.

Be Practical

Now—maybe you have a college degree and are able, by concentrated deliberation, to think up some high-sounding words to use in your publication. Don't do it! You are much better off to spend those moments thinking of how to break down that big word into simple language. The greatest writers and speakers in the Lord's work are those who have the ability to proclaim a clear, concise message that a child can understand.

At the risk of seeming irreverent, let us consider that too many Bible references in an article are distracting. Face it, most readers—even devout Christians—don't want to take time from reading a good article to stop and look up a scripture every few lines. Such references should be limited to the most important points, or a general text for the entire article.

Don't be afraid to repeat. Unless a project or meeting—or whatever you are promoting—has already been given publicity and build-up in other ways, one announcement—or even a big splash—is not going to bring a lot of reaction. This is where many problems fall flat.



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FRESHEN (From page 3)

You must not be ashamed to "hammer away" at something you have to put over. It is well to change the approach slightly—not too much—with each issue . . . but you do have to keep telling them!

Be Thorough

Give the whole story! The fact that you as editor know where Mt. Zion Church is, or that the pastor, Brother Sam's last name is Jones, does not mean that your readers know these details. In compiling a paper or an article, imagine that you are a new reader who knows nothing of the background of your stories, so must have a few details filled in.

A recent Free Will Baptist publication told of good success in the upgrading of some facilities, with no word of where the facilities were, or their purpose.

Once you have prepared your items, if it can possibly be afforded, use the offset method of printing. A few dollars spent on real printing will make your paper much more acceptable.

Set your type on a good, clear typewriter, preferably balancing (justifying) both edges of your columns, then paste them up, with illustrations, just as you want the page to look. Your printer can copy exactly what you have onto a plate and print it for you at modest cost.

For better copy, if you will shop around, you may find a typesetter who will set your columns economically, for you to paste up. This gives so much better appearance . . . but DO shop around, as prices can vary from 30 to 85 cents per column inch, or more.

Obviously, we cannot say everything in one article, but we pray we have helped to some extent, or that we can personally give you further advice in your important ministry of publishing the gospel! ▲

ABOUT THE WRITER: Billy Tabb is editor of the Mississippi FWB Messenger. He is a member of Faith Free Will Baptist Church, Jackson, Mississippi. Mr. Tabb served 10 years (1970-1980) as editor-director of the National Department of Publications for the Congregational Methodist Church. He is presently in the publication business. He has extensive experience both as a curriculum writer and as a staff writer for a daily newspaper.

Thank You For Your Contributions...



COOPERATIVE CHANNEL Free Will Baptist
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... Through the Cooperative Channel

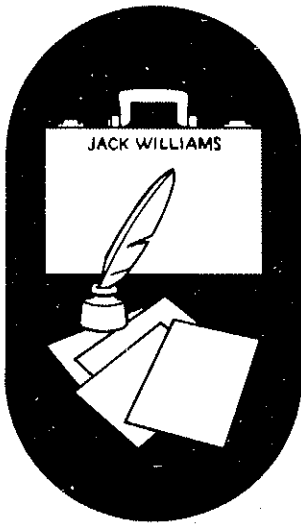
February, 1982

RECEIPTS:

State	Design.	Undesign.	Total	Feb. '81	Yr. to Date
Alabama	\$ 125.00	\$ 225.10	\$ 350.10	\$ 19.00	\$ 2,276.72
Arizona	.00	.00	.00	196.98	.00
Arkansas	.00	3,655.51	3,655.51	4,602.84	7,289.00
California	.00	876.05	876.05	849.88	2,267.38
Florida	.00	1,412.85	1,412.85	741.51	4,951.91
Georgia	554.53	807.60	1,362.13	1,193.32	2,255.17
Idaho	.00	117.67	117.67	97.93	117.67
Illinois	.00	.00	.00	.00	1,351.97
Indiana	.00	.00	.00	50.00	50.00
Kansas	.00	.00	.00	142.29	419.56
Maryland	.00	40.00	40.00	40.00	80.00
Michigan	5,448.59	49.78	5,498.37	654.43	9,181.52
Mississippi	454.93	108.77	563.70	76.80	1,430.67
Missouri	6,248.01	.00	6,248.01	6,382.24	12,875.79
North Carolina	60.50	527.32	587.82	587.50	1,190.18
Ohio	.00	1,409.60	1,409.60	10.00	2,559.20
Oklahoma	39,595.96	15,801.66	55,397.62	6,868.19	55,447.62
South Carolina	.00	25.00	25.00	.00	25.00
Tennessee	37.14	593.67	630.81	1,332.34	1,581.36
Texas	3,956.88	255.06	4,211.94	68.23	5,960.88
Virgin Islands	.00	.00	.00	121.44	.00
Virginia	.00	.00	.00	56.40	135.86
West Virginia	.00	36.59	36.59	9.85	153.06
Totals	\$56,481.54	\$25,942.23	\$82,423.77	\$24,101.17	\$111,600.52

Disbursements:

Executive	1,343.14	9,168.51	10,511.65	9,098.48	21,066.49
Foreign Missions	37,264.98	4,277.29	41,542.27	5,386.71	50,593.27
Bible College	3,540.08	4,277.29	7,817.37	3,614.89	11,901.97
Home Missions	13,423.39	3,187.00	16,610.39	3,180.13	19,539.77
Retirement & Insurance	757.82	3,103.14	3,860.96	1,735.98	5,516.80
Master's Men	101.73	1,677.39	1,779.12	852.02	2,518.04
Comm. on Theological Liberalism	50.40	251.61	302.01	232.96	464.18
Totals	\$56,481.54	\$25,942.23	\$82,423.77	\$24,101.17	\$111,600.52



The Taste Of Sour Grapes

covenant with one another. It is often only at great personal sacrifice that we are able to "keep the unity of the Spirit in the bonds of peace, to be careful of one another's happiness and reputation."

But the price of breaking our covenant unity is higher than any of us can afford to pay.

The second danger concerns the future of Free Will Baptist Bible College. We must not lose sight of how much this fine institution means to the denomination.

College Dean Robert Picirilli, who moderated the heresy forum, reminded listeners that while Professor Forlines was not a heretic and that he had the support and confidence of the college faculty and administration, the heresy allegation involved the institution as well as the teacher.

To accuse a professor at Free Will Baptist Bible College of heresy indicts the college. Both must unquestionably be cleared of such allegations for students to continue their educations and for the denomination to continue financial support.

The third danger involves potential loss of academic freedom in the classroom—the question of muzzling a college faculty member who is not in lock-step with a pressure group determined to uncover non-existent liberalism and who hand out low spiritual grades to dissenters. The integrity of both the professor and the college is on the line.

The fourth danger is allowing an autocratic mind-set to intimidate the denomination—that is, a closed-mindedness that believes that anyone who opposes their beliefs cannot be motivated by anything other than Satanic force or blind prejudice and ignorance.

The autocratic mind-set manifests rigid dogmatism and pronounced intolerance for any position but their own. It nearly always results in a we-don't-

trust-anybody isolationism.

The autocratic mind syndrome redefines standard theological terms to fit their needs, while at the same time refusing others the right to think things through and come to a different conclusion. Diplomacy is viewed as a sellout and tolerance as weakness.

The fifth danger is control, the ultimate end of the autocratic mind. Control of denominational literature, educational, and missions programs.

The real issue is not how to explain the miracle of the wine in John 2. It is denominational control and redirection, a redefining of denominational guidelines.

We cannot allow self-styled guardians, no matter how well intentioned, to force absolute conformity in areas where the denomination has not spoken and may not care to speak.

The final danger is that pre-National Convention rhetoric and strategy sessions could prod uninformed delegates into overhasty decisions this July. Or failing that, at least precipitate a move to censor those who don't heel to.

What has been said here is not pretty, but it strikes at the heart of a control philosophy which, once it dominates a man, blunts his zeal to function within a denomination where give and take is necessary to survive.

I think it's time we stopped the rule or ruin tactics. There is room for difference of opinion. But we must be intolerant of intolerance.

Some things are worth putting your job and reputation on the line, even a no-win situation like this one when to say nothing brackets you with the voiceless silent majority, while to raise a protest is to invite criticism of forgetting your place as a denominational servant or going soft doctrinally.

But as David asked his brothers who trembled before Goliath, "Is there not a cause?" ▲

A Free Will Baptist Bible College professor publicly defended himself against accusations of heresy in an open forum on campus March 9 during the annual Bible Conference.

Fifty-five-year-old theology instructor Leroy Forlines was accused of heresy earlier this spring. Events triggering the heresy allegation began when a pastor approached Forlines in December, 1981 about a statement he made in ethics class regarding Jesus turning water into wine at Cana.

Forlines, who teaches total abstinence, said he believed the wine was fermented. The pastor disagreed and pushed the heresy allegation.

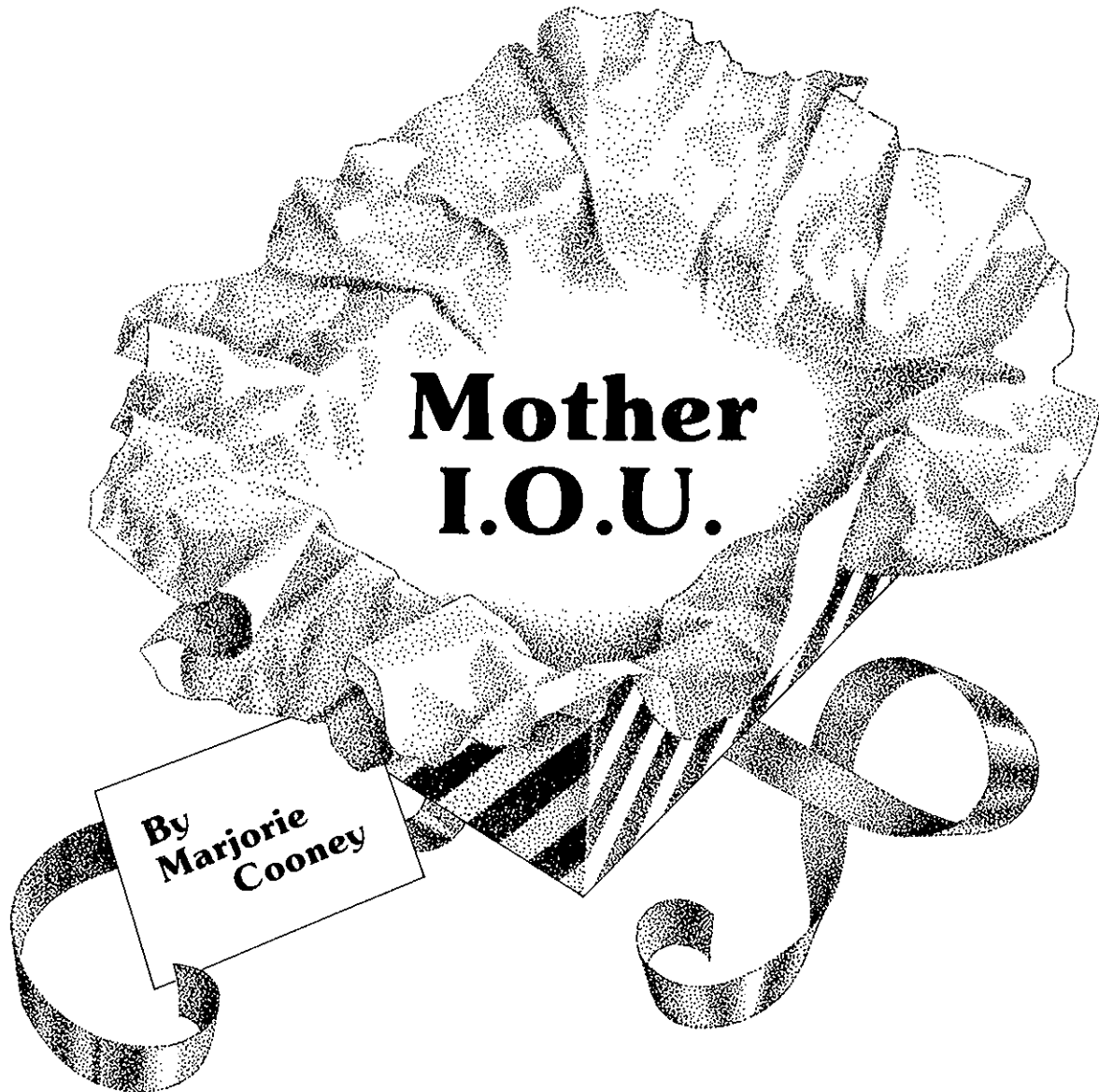
In an effort to clear his name, Forlines, a lifetime teetotaler who has taught 27 years at FWBBC, promptly asked the executive committee of the presbytery in his local association to examine him. They did and pronounced him doctrinally healthy, rejecting the heresy charge.

While colleagues and friends are up in arms that Forlines has been harassed and labeled a heretic, the issue at hand is symptomatic of far greater problems which go beyond disagreements over oinos, the Greek word for wine.

Without question, the most immediate danger concerns disruption of denominational unity. At best, the fragile flower of unity demands constant vigilance and diplomacy, especially in a denomination as diverse as ours.

We must be careful not to break

A Tribute To Mother



Mother I.O.U.

By
Marjorie
Cooney

6/CONTACT/May '82

I've been thinking, Mother. For a long, long time now, I've carried some I.O.U.'s around with me. In fact, my wallet bulges with them and it's high time I sorted them and paid up. For you taught me to pay my debts promptly.

Mom, I owe you for night watchman services. The nights you

got little sleep because of real or imagined noises around the house, the nights you stayed up feeding the baby, or doctoring us, or just praying for us. For we surely needed it!

The nights you didn't "count sheep," but talked with the Shepherd, the nights you kept vigil by going over all the poetry and scripture verses you knew from memory. What I.O.U. can never be repaid for watchman services.

I.O.U., Mom, for your services as chief cook and bottlewasher. I.O.U. for your success in substituting, making it stretch, and perhaps just a little self-denial when there wasn't quite enough pie to go around.

I.O.U. for making strong healthy adults out of us with leftovers and a limited budget. And I.O.U. for teaching your daughter the basics and economics of good cooking to pass on to our own growing family.

Mother, I.O.U. a huge laundress bill. When I remember the times you uncomplainingly soaped our clothes on a scrub board (because you couldn't afford a washing machine), after you had lugged water from the well and heated it on a wood stove.

After you had hung them up on the line with hands practically freezing, or draped them over chairs near the stove to dry. And at midnight you were *still* ironing with those heavy, old, black irons of yours.

Yes, I cannot forget all this as I use my modern laundry appliances on my permaprest clothes which need a minimum of ironing. And the hours you spent mending—mending and patching and repairing clothes, mending differences, broken hearts, sibling rivalries.

And I.O.U. for all the medical attention and advice. Mostly we were a healthy lot, thank the Lord, but you nursed us through measles and colds and cut fingers and stubbed toes.

"Don't forget to wear your boots," you'd admonish, or "Remember clean underwear," or, "Brush your teeth," you'd remind us every morning.

You were always a healer of broken hearts, too, I remember, and nursed us through all our small crises

in an amazing way. Even through puppy love.

The entertainment I.O.U. is large. The special times you lovingly prepared at Christmas, the togetherness at birthdays, each one being a real occasion. The games or story telling and popcorn on a winter evening, the picnics at the huckleberry plains on a summer afternoon, the times we were housebound because of impassable roads, the joy you taught us for the simple things of everyday living. Yes, we paid little for homemade entertainment, but I.O.U. just the same.

There is a huge I.O.U. here for construction work. You didn't know you were an architect and builder, did you? You worked hard to build our hopes and dreams, our confidence. You exhausted yourself in the hot sun, the rain, and winter blizzards, cementing your family together with the glue of love and fidelity.

You built us a strong foundation upon the Solid Rock, Christ Jesus, to stand firmly in the storms of life. You did what no other builder could do—you molded a temple out of clay—a building fit for the Master's use.

You hammered into us dependability, reliability, and just

every ability it takes in life to get along with others in a wholesome, meaningful way. To say nothing of the bricks of trust, stability, self-discipline, mortared together with biblical moral standards and unchanging values.

My I.O.U. for teaching and tutoring services is well beyond my ability to pay. Most of what I've learned of life I learned at your knee. You taught me to love God, to pray, to love His Word. You told me of Christian virtues as laid down in the Bible, along with all everyday wisdom, the nuances of homemaking that every wife should be expert in, responsibility, discipline . . . the list is endless.

Yes, the payment of all these I.O.U.'s is long overdue. You worked all those years very cheaply, doing without, making do, pinching pennies, denying self. My I.O.U.'s add up to much more than I can repay. My debt to you is awesome.

How can I pay all these I.O.U.'s, Mother? I know that you would say, "No charge for love." But I know that you'd mark the whole bill "paid in full" for a kiss and those four little words which are priceless: "Mother, I love you!" ▲

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

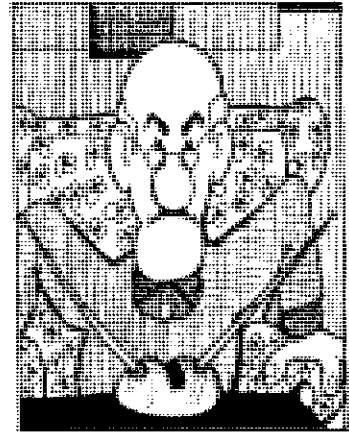
F.W.BAPTIST



"Hello F. W., can you talk to your daddy and try to settle him down? He's getting his blood pressure up watching this program on T.V. that's discussing the canonicity and inspiration of scripture. Why just listen to him!"



"Hey, young fellow, why don't you bring your empty sack of skepticism to my door and ask for a handful of Free Will Baptist Trick or Treatise concerning the Holy Scriptures."



"You say you're in the Lord's Army? Well how long do you think you'll last in a battle when you keep helping the enemy disassemble your canon?"

1982 National Convention Preview

Cowpoke Convention

By Jack Williams

The National Association of Free Will Baptists straps on spurs, dons leather boots and dusts off their ten-gallon hats July 18-22 for the 46th annual session which meets in Cowtown, USA—Fort Worth, Texas. Officials expect more than 5,500 delegates and visitors from 42 states to converge on Tarrant County Convention Center for the five-day hoopla.

For the third time in 43 years, the National Convention will be hosted by the Lone Star State's 6,839 members and 67 churches of the Texas State Association of Free Will Baptists. The National Convention previously met in Texas in 1939 at Bryan, and in 1972 at the Tarrant County Convention Center in Fort Worth.

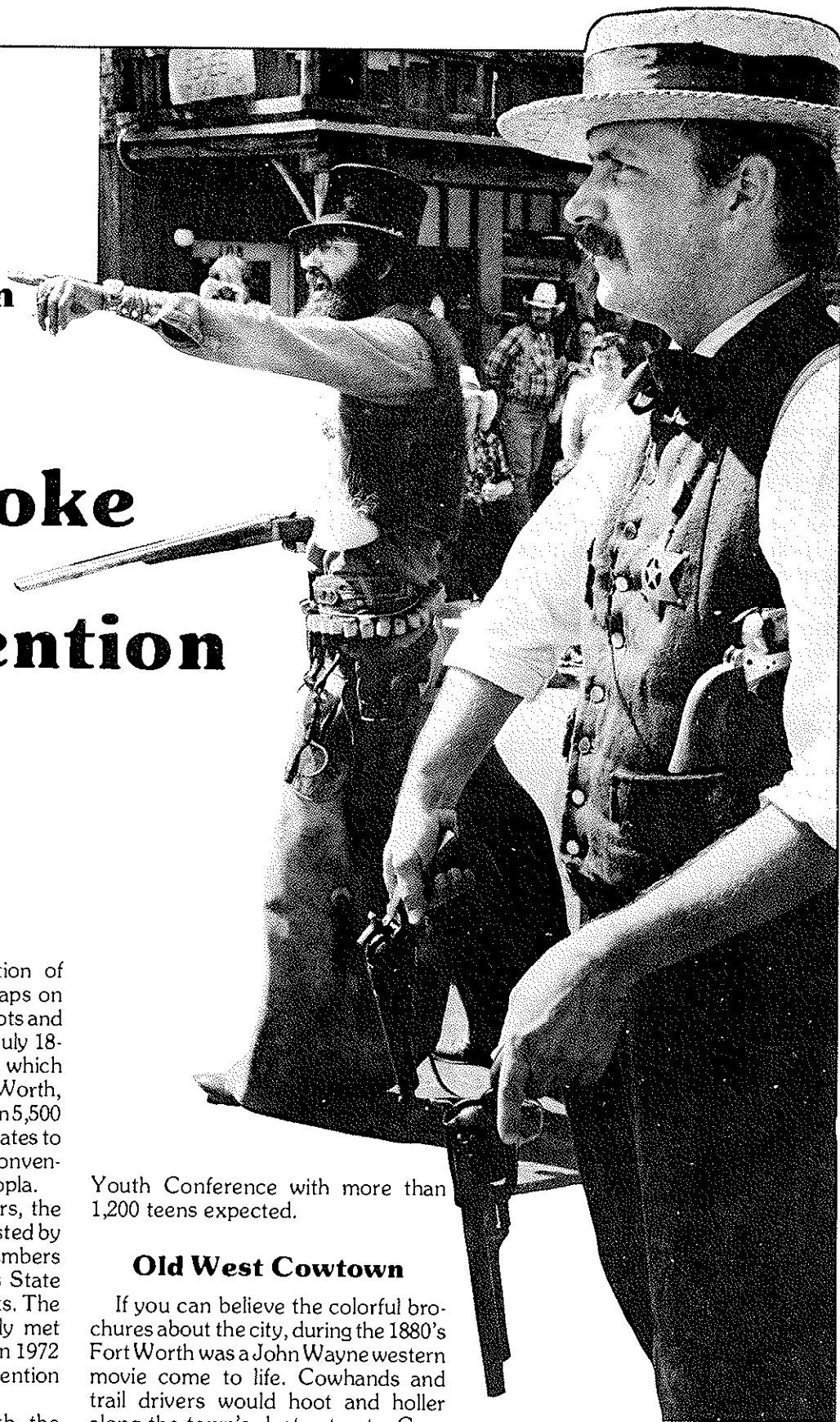
Meeting simultaneously with the National Convention are the Woman's National Auxiliary Convention, which is expected to attract some 1,000 participants, as well as the National

Youth Conference with more than 1,200 teens expected.

Old West Cowtown

If you can believe the colorful brochures about the city, during the 1880's Fort Worth was a John Wayne western movie come to life. Cowhands and trail drivers would hoot and holler along the town's dusty streets. Gunslingers, gamblers and "painted ladies" strolled side by side with shop owners and ranchers. Shoot-outs were not that uncommon.

More than any other Texas city, Fort Worth symbolizes the state's rich western heritage. Real cowboys still walk the covered wooden sidewalks in



the Stockyard. It's no movie set; it's the real thing. Shops with leather tooling experts, saddle makers and hatters—some dating back to the early days—operate daily.

Whether you are hankering for some handmade western footwear or simply some great sightseeing, Fort Worth is the place to be this July.

In 1849 Fort Worth was a U.S. Army fort protecting pioneers against marauding Comanches. As a frontier town along the legendary Chisholm Trail, it was a welcome sight for saddle-worn cowboys.

Around the turn of the century it was the playground for Butch Cassidy and the Sundance Kid.

Fort Worth is centrally located in both Texas and the United States just 25 minutes from one of the world's largest and busiest airports. The Dallas/Fort Worth Regional Airport is operational almost 100 percent of the year, thanks to the hospitable Texas climate. Just south of the airport is Six Flags Over Texas, hub of a giant recreational complex.

Down the trail a piece from Fort Worth sprawls the city of Arlington—where the Texas Rangers play baseball in Arlington Stadium, and America's team, the Dallas Cowboys, smashes NFL opponents in Irving's Texas Stadium.

The Tarrant County Convention Center where the National Convention will hold its plenary sessions comes equipped with 126,000 square feet of exhibit space, meeting rooms, arena and theater. The center was built over the ruins of "Hell's Half Acre," a hangout for Butch and Sundance and Bonnie and Clyde.

A few blocks from the Tarrant County Convention Center stands the futuristic Tandy Center with its indoor ice rink and gallery of shops, restaurants and offices.

But it's not all cowboys and six guns in Fort Worth. Bunched conveniently within walking distance of each other are four museums which have been called "The Acropolis of the Southwest."

They include the Fort Worth Museum of Science and History, The Fort Worth Art Museum housing modern and impressionist work, The Amon Carter Museum of Western Art, as well as the Kimball Art Museum which

contains many world famous masterpieces within its award-winning walls.

"Fundamentals of the Faith" Theme

Delegates to the 1982 National Convention will hear more than a dozen speakers during the Sunday through Thursday Conference. Three speakers are set to keynote the evening services by preaching on the convention theme, "Fundamentals of the Faith."

On Monday, Tuesday and Wednesday evenings, speakers will address the subjects "The Doctrine of the Scriptures," "The Doctrine of Salvation," and "The Doctrine of Stewardship."

Even though the National Convention begins Monday evening, some 2,000 people are expected for Sunday morning services in the Convention Headquarters Hotel, the Hyatt Regency Fort Worth. Sunday School and morning worship services will start at 10:00 a.m.

North Carolina Pastor George C. Lee will teach the Adult Sunday School lesson. He pastors Victory Free Will Baptist Church, Goldsboro. Lee, 51, is a 1954 graduate of Free Will Baptist Bible College. In the last 28 years, he has served six churches in four states. He conducts a daily radio program and a nightly television program in Goldsboro.

Clarence Burton

Missouri Promotional Secretary Clarence H. Burton will preach Sunday morning at 11:00 in the Hyatt Regency Grand Crystal Ballroom during the convention's first service.

Rev. Burton has pastored Free Will Baptist churches since 1953—Oak Grove FWB Church, Charlotte, TN (1953-55), Ballews Chapel FWB Church, Grubbs, AR (1955-60), First FWB Church, Fredericktown, MO (1960-63), and First FWB Church, Berkley, MO (1963-75). Since 1975 Brother Burton has been the Missouri State Promotional Secretary.

Prior to 1975, he served on the Arkansas and Missouri State Home Mission Boards as well as on the Missouri State Youth Camp Board. He served as Missouri's assistant state moderator (1967-70) and state moderator from 1970-73.

Burton is an alumnus of Texas A&M University, Arkansas State University, George Peabody College, and Free Will Baptist Bible College.

Don Pegram

Monday evening at 7:00 in Tarrant County Convention Center, Tennessee Evangelist Don Pegram preaches the first of three sermons explaining the "Fundamentals of the Faith." Pegram will speak on the "Doctrine of the Scriptures."



LOCAL CHURCH DELEGATE'S CREDENTIALS

THIS CERTIFIES THAT _____

is a duly authorized delegate to the National Association of Free Will Baptists from _____

(Name of church)

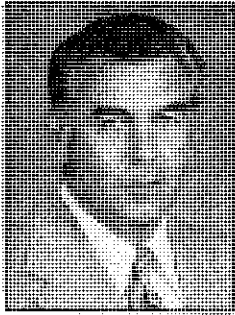
_____ of _____, _____

(District Association) (City) (State)

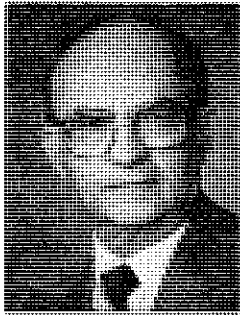
_____ Pastor _____ Clerk or Secretary

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

Theme: "Fundamentals of the Faith"



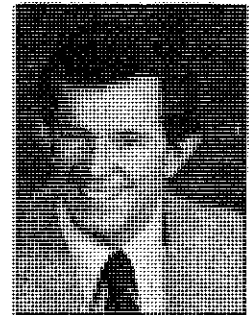
Bill Fulcher



Ben Scott



Clarence Burton



Don Pegram

CONVENTION (From page 9)

In late March, 1982, Pegram left the National Home Missions Department where he had served a year as Director of the Division of Church Growth and Evangelism. He has now formed the Don Pegram Evangelistic Association based in Nashville.

Pegram, 45, formerly pastored several fast-growing Free Will Baptist churches during which time he conducted a coast-to-coast ministry of revivals, Bible conferences and church growth seminars.

He founded Peninsula Christian Schools, Inc., one of the largest Christian schools in Free Will Baptist circles. He has held several district and state offices as well as authored a number of booklets and prepared numerous tapes for distribution.

He and his wife Genelle have three children: Randy, who pastors in Star City, Arkansas; Fred, associate pastor at First Church in Batesville, Arkansas; and 15-year-old Len.

Bill Fulcher

The Wednesday evening missionary service spotlights the preaching of former foreign missionary and now home missionary, Bill Fulcher. Fulcher will address the convention on the "Doctrine of Stewardship."

Bill was born 49 years ago in Bridgeton, North Carolina, as William McKinley Fulcher, Jr. He graduated from Free Will Baptist Bible College in 1959 and served as a foreign missionary to Uruguay, South America (1962-69) and to Panama, Central America (1971-79).

After returning from the mission field in 1979, Fulcher pastored Bethel FWB Church, South Roxana, Illinois until March, 1981. He is a member of the National Foreign Missions Board. His present position with the Home Missions Department is Missionary to Spanish Americans.

Bill and Glenda Fulcher have five children: Billy (22), John (19), Tim (17), Susan (13), and Michael (11).

Rev. Fulcher served in the Korean conflict (1953-55) with the United States Army, Second Infantry Division.

Gather Morning Manna

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

Hyatt Regency Fort Worth—Convention Headquarters Hotel

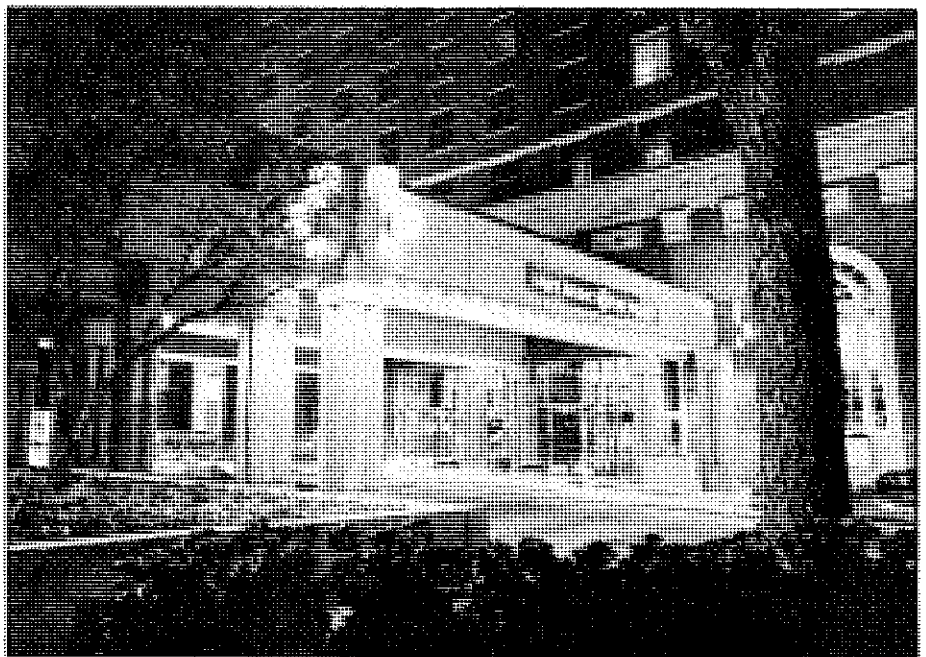
Ben Scott

On Tuesday evening, July 20, Rev. Ben Scott, pastor of First Free Will Baptist Church, North Little Rock, Arkansas, will explain to 5,500 conferees the "Doctrine of Salvation."

The 58-year-old Missouri native was ordained to the ministry in 1945. Ben Scott has pastored Free Will Baptist churches for the past 33 years.

Since 1972 Rev. Scott has been pastor at First FWB Church in North Little Rock. During his ministry he has pastored Free Will Baptist churches in Jonesboro and Pocahontas, Arkansas; Fredericktown and St. Louis, Missouri; and Oilton, Oklahoma.

He served 12 years, 1966-78, on the Free Will Baptist Bible College Board of Trustees. Brother Scott has been highly influential in district and state associations where he has pastored.



This year's Morning Manna speaker, W. Irvin Hyman, of Colquitt, Georgia, pastors Colquitt FWB Church, where he has served since 1979.

Hyman, 52, is an alumnus of Free Will Baptist Bible College and Luther Rice Seminary. He was ordained to the gospel ministry in 1951 at First FWB Church, Darlington, South Carolina.

Irvin Hyman has pastored seven churches in 31 years in four states—South Carolina, Florida, North Carolina and Georgia.

Convention-goers are encouraged to gather each morning in the Tarrant County Convention Center for a half-hour Bible study before the day's business sessions.

Bible Conference Again!

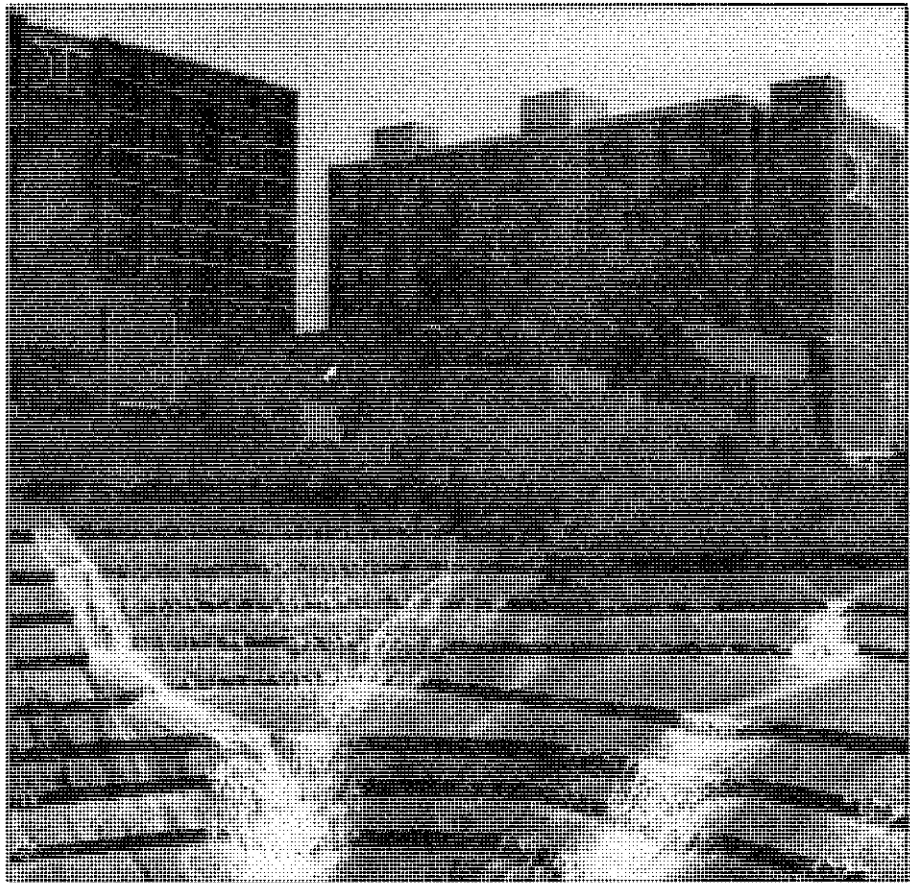
The second annual National Convention Bible Conference is set Tuesday, July 20 in the Grand Crystal Ballroom of Hyatt Regency Fort Worth. The all-day Bible Conference begins at 9:00 a.m., breaks for the WNAC Missionary Service, reconvenes after lunch and concludes at 3:30 p.m. Seating for 1,800 is available.

Bible Conference speakers include John Edwards, (AL), Tom Lilly, (NC), Bailey Thompson, (OK), and Richard Kennedy, (CA).

John Edwards, 56, pastor of East-side FWB Church, Dothan, Alabama opens the 1982 Bible Conference. Edwards is moderator of the Alabama State Association and is Alabama's General Board member. He has served five years on the National Executive Committee. Brother Edwards has been pastoring Free Will Baptist churches for 26 years in Tennessee, Arizona and Alabama. He is an alumnus of Free Will Baptist Bible College.

Teamed with Rev. Edwards during the morning session of the Bible Conference is North Carolina Minister-at-Large Thomas L. Lilly. The 47-year-old West Virginia native resigned his pastorate at Five Points FWB Church, Washington, North Carolina in 1981 to assume his present position as the state's promotional officer. For the past 14 years he has pastored in North Carolina. Prior to that time he pastored eight years in Pontiac, Michigan.

Oklahoma Pastor Bailey Thompson kicks off the afternoon session of the Bible Conference. Thompson, 50, be-



Fort Worth Hilton—WNAC Headquarters Hotel

gan pastoring Free Will Baptist churches at the age of 19. With the exception of four years spent in Texas and Arizona pastorates, he has invested 32 years of his ministry in the state of Oklahoma.

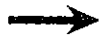
Brother Thompson has served as moderator of the Texas and Arizona State Associations, and seven years as moderator of the Oklahoma State Association. For 10 years he was on the Hillsdale Free Will Baptist College Board of Trustees and has been widely used in revival meetings and in organizing Free Will Baptist churches.

The youngest of the four men who

will speak during the Bible Conference is California Home Missionary Richard Kennedy. For the past two years, Kennedy, 32, has pastored Northside FWB Church, Stockton, California. He is an alumnus of California Christian College and the Golden Gate Baptist Theological Seminary. Rev. Kennedy is moderator of the California State Association.

Convention Business

This July the voting delegation will demand accountability from National



Hyman



Staten



Loveless



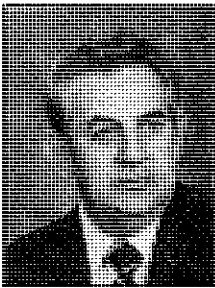
Lee

CONVENTION (From page 11)

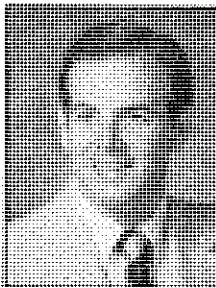
Departments concerning the \$8.4 million budgets endorsed by the convention at its 1981 session in Louisville, Kentucky.

Delegates will examine reports from each department and set budgets for 1982-83. The total dollar figure is expected to approach the \$9 million mark.

Bible Conference Speakers



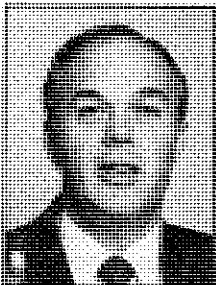
Edwards



Kennedy



Lilly



Thompson

Moderator Bobby Jackson gavels the 46th annual session to order Wednesday at 9:00 a.m. Adjournment is projected for noon Thursday.

Twenty-five National Board and Commission vacancies are to be filled in Fort Worth. The General Board replaces 11 members and three Executive Committee Members. Scheduled to receive three board members each are the Free Will Baptist Bible College Board of Trustees, the Foreign Missions Board and the Sunday School Board.

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

Officials expect motions to be introduced to incorporate the National Association of Free Will Baptists.

This will be the first year that the National Convention operates under the revised *Treatise* guidelines concerning representation fees of \$10 per church.

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

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

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

Bacon 'n' Spuds

Tie on a big Texas appetite and plan to take in the five catered meal functions that are always a welcome change from the hectic convention business format. The catered meals are scheduled on Tuesday and Wednesday. They include two breakfasts, one luncheon and two dinners.

Breakfast Texas-style starts Tuesday morning at 7:00 in the Fort Worth Hilton with the Free Will Baptist Music Ministries Breakfast. FWBBC Music Faculty member Rodney Whaley will speak to the gathered musicians and vocalists.

The WNAC Fellowship Dinner has settled into its new time slot on Tuesday at 5:00 p.m. Speaking to the WNAC banqueters will be Mrs. Norma Gabler, a recognized authority in the field of textbook analysis. Mrs. Gabler resides in Longview, Texas.

Bounce out of bed Wednesday morning and breakfast with 350 of the Master's Men. Ohio Executive Secretary Alton Loveless will address the Master's Men Breakfast.

Loveless has served as Ohio's Executive Secretary for seven years. He also edits Ohio's state paper, THE AMBASSADOR, and has full responsi-

bility for the denomination's largest religious bookstore, Ambassador Bookstore, in Columbus. In addition, Loveless is director of the Ohio Bible Institute.

Rev. Loveless has been in the ministry 27 years. The 44-year-old Greenbrier, Arkansas native is married with two children, Randall (20) and Stephen (17).

The Wednesday noon Free Will Baptist Bible College Alumni Luncheon features College President Charles Thigpen as keynote speaker. The luncheon will meet in the Fort Worth Hilton.

The annual Pastor's Dinner is set for Wednesday at 5:00 p.m. in the Hyatt Regency Fort Worth. Former National Moderator Ralph Staten will address the expected 350 Pastor's Dinner banqueters. Staten, 71, is a retired pastor, teacher and evangelist. He was ordained as a Free Will Baptist preacher 49 years ago in Pocahontas, Arkansas.

For 35 years, Brother Staten has served as editor of the CONGREGATIONAL CRUSADER. He has authored numerous booklets and publications, including a 1975 publication,

NYC Staff



Fry



Lewis

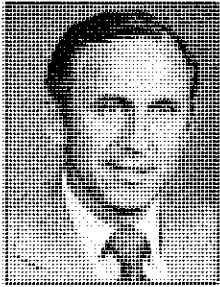


Ange

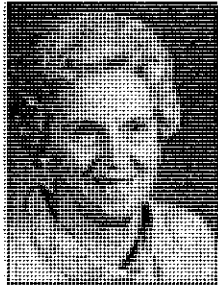


Warren

WNAC Speakers



Hughes



Willey



Scott



Gabler

Perseverance and Preservation. In addition to serving in numerous local state and national offices, Staten has pastored in eight states.

NYC Preview

National Youth Conference officials expect 1,200 teens, pre-teens and their sponsors when NYC '82 gets underway with its keynote service Sunday evening in Tarrant County Convention Center.

This year's theme, "Triumph in Christ" is taken from II Corinthians 2:14.

The keynote speaker is 26-year-old Nate Ange. Ange serves as youth pastor at Gateway FWB Church, Virginia Beach, Virginia. He was saved at an early age and answered the call to preach at age 18. Since that time, Rev. Ange has worked in youth ministries and evangelism. He is a graduate of Free Will Baptist Bible College.

All NYC '82 activities, except the keynote and evening services, will be conducted at the Americana Hotel, eight blocks from the Tarrant County Convention Center. After-service activities are provided for both Junior Adventurers and for Youth and Young Adults.

Free Will Baptist youth are invited to sing in the NYC '82 Mass Youth Choir. Music is free and available upon request for practice in local churches. Final rehearsal is set for 4:00 p.m. Sunday, July 18 at the Tarrant County Convention Center. For further information regarding NYC and its music program write: NYC Office, P.O. Box 17306, Nashville, Tennessee 37217.

In a change from previous years, all competitive finals in Bible Bowl, Bible Sword Drill, and Bible Tic Tac Toe will be conducted on Wednesday morning of the NYC Convention beginning at

8:00 a.m. in the Americana Hotel. The various preliminary competitions will be conducted Monday and Tuesday of NYC '82. Look for further details in the June issue of CONTACT when the entire National Youth Conference program will be printed.

The volunteer Mass Youth Choir will sing during Sunday night's keynote service under the direction of Charles Hampton, NYC Music Coordinator.

Clarence Lewis returns as NYC Coordinator, assisting NYC Director Malcolm C. Fry. Mr. Lewis served his freshman year at the NYC helm in Louisville last year.

Mrs. Janita Warren will serve as NYC Registration Coordinator. Janita works in the bookkeeping division of Randall House Publications and part-

time in the NYC office. She will direct behind-the-scenes work prior to the opening of registration on Sunday afternoon, July 18.

While in Fort Worth, she will assist Mr. Lewis and Dr. Fry in coordinating the Bible Competition and Music and Arts Festival. Janita Warren has been employed by Randall House Publications for almost three years.

Other key personnel will be Curt and Becky Gwartney as Junior Adventurer Coordinators, Nate and Becky Ange as Youth Coordinators, and Jonathan Thigpen as photographer.

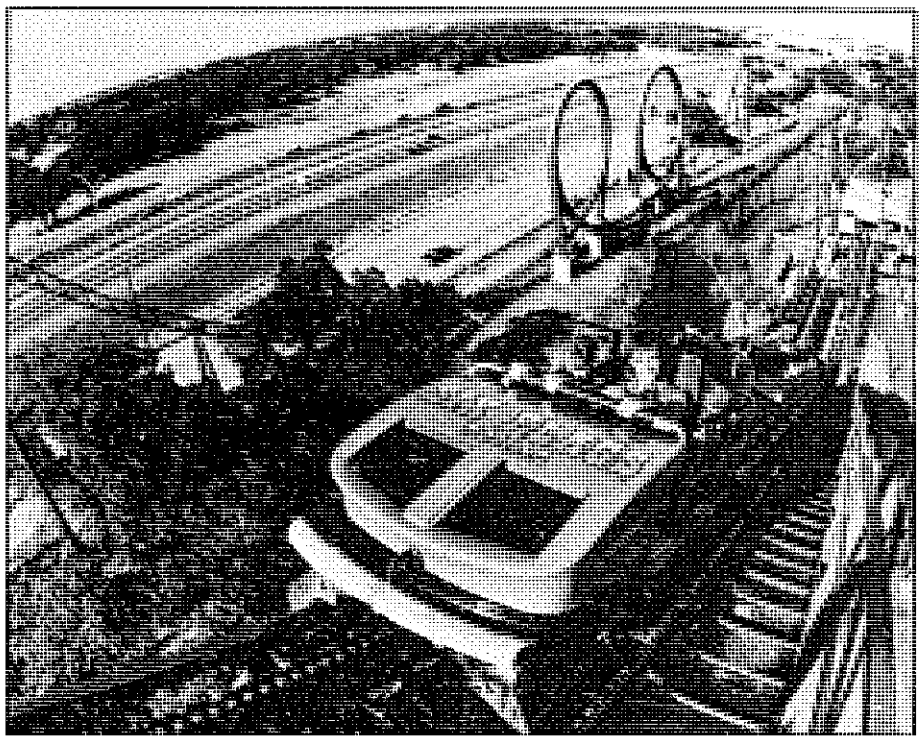
WNAC Convention

The Woman's National Auxiliary Convention opens its one-day session Tuesday, July 20 at 9:00 a.m. in Tarrant County Convention Center. WNAC President Genelle Scott will gavel 1,000 women through a full day of business, committee reports, resolutions, budgets and worship.

The morning session will include the announcement of Creative Writing Contest awards as well as the annual



World's biggest double loop roller coaster at SIX FLAGS



CONVENTION (From page 13)

report of WNAC Executive Secretary/Treasurer Cleo Pursell.

The WNAC Missionary Service speaker at 11:00 a.m. is Tommy Hughes, missionary to Brazil.

Veteran Free Will Baptist Missionary to Cuba and Panama, Mrs. Mabel

Willey, will deliver a major address Tuesday afternoon at 1:30 to the WNAC visitors and delegates. Mrs. Willey is a widely respected missionary voice in Free Will Baptist circles.

More than 600 are expected for supper at WNAC's Fellowship Dinner immediately following the day's business session. Mrs. Norma Gabler,

internationally-known textbook consultant and analyst will speak in the Fort Worth Hilton Heritage Ballroom at 5:00 p.m.

Mrs. Gabler and her husband Mel have been recognized authorities in the field of textbook content for more than 20 years. They have received requests for information from throughout the nation and from more than 25 foreign countries. They both have spoken to audiences coast to coast and appeared before various governmental bodies.

Norma Gabler has been featured on the CBS *60 Minutes* television program and on the ABC *World News Tonight* television broadcast. Mrs. Gabler has made two appearances on the *Phil Donahue Show* and other appearances on ABC's *Good Morning America*, ABC's *Nightline*, NBC's *Today* program and *The Freeman Report*, Cable News Network.

She was the subject of *Textbooks on Trial*, a hardback book portraying the work of the Gablers now in its fourth printing. Numerous news articles from the *Chicago Tribune*, *Newsweek*, *Time*, *U.S. News and World Report*, *Parade Magazine*, *People Magazine*, etc., have focused on Norma and Mel Gabler.

One major change in WNAC program from previous years is that on Monday afternoon, July 19, from 1:30 until 3:00, WNAC is sponsoring a Leadership Seminar in the Heritage Ballroom of Fort Worth Hilton. All ladies are invited to attend.

**Head 'em Up!
Move 'em West!**

This is the time to make your hotel reservations to attend the 1982 Free Will Baptist National Convention.

We urge you to join the thousands of other Free Will Baptists who will be driving and flying to Fort Worth, Texas, July 18-22.

It takes a great deal of energy to attend a National Convention. You have to get up early and stay up late. And it always seems that no matter which route you choose to walk somewhere, it's the longest one available.

But we're all going to be there, and we're looking forward to seeing you.

And remember, the Eyes of Texas will be upon all of us! ▲

**REQUESTS FOR TICKETS TO MEAL FUNCTIONS
1982 National Convention**

Number	MEAL	Total
_____	Music Ministries Breakfast \$5.00 each Tuesday, July 20; 7:00 a.m. Fort Worth Hilton/Times Square East Speaker: Rodney Whaley	\$ _____
_____	WNAC Fellowship Dinner \$8.50 each Tuesday, July 20; 5:00 p.m. Fort Worth Hilton/Heritage Ballroom Speaker: Norma Gabler	\$ _____
_____	NYC Junior Adventurer Banquet \$5.00 each Tuesday, July 20; 5:00 p.m. Americana Hotel/Trinity Room	\$ _____
_____	NYC Youth Banquet \$9.50 each Tuesday, July 20; 9:00 p.m. Americana Hotel/Americana Ballroom	\$ _____
_____	Master's Men Breakfast \$5.00 each Wednesday, July 21; 7:00 a.m. Fort Worth Hilton/Heritage Ballroom Speaker: Alton Loveless	\$ _____
_____	FWBBC Alumni Luncheon \$6.50 each Wednesday, July 21; 12:00 noon Fort Worth Hilton/Heritage Ballroom Speaker: Charles Thigpen	\$ _____
_____	Pastor's Dinner \$9.00 each Wednesday, July 21; 5:00 p.m. Hyatt Regency/Grand Crystal Ballroom Speaker: Ralph Staten	\$ _____
	Total Enclosed \$ _____	

PLEASE PRINT:

NAME _____
 ADDRESS _____
 CITY _____ STATE _____ ZIP _____

Mail requests to TICKET SALES, P.O. Box 1088, Nashville, TN 37202. Please send check or money order. DO NOT send cash. All requests must be received by **June 30, 1982.**

NO TICKET REFUNDS AFTER JUNE 30, 1982

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

FORT WORTH, TEXAS

JULY 18-22, 1982

PLEASE USE THIS ADDRESSED FORM FOR YOUR HOUSING RESERVATIONS

INSTRUCTIONS:

THE FORT WORTH HOUSING BUREAU WILL HANDLE ALL HOUSING APPLICATIONS.

Applications must be submitted in writing on this official form.

No reservations will be taken over the telephone.

Confirmations will be mailed directly from the hotel to only one person. Please allow at least three weeks for confirmation.

CHANGES OR CANCELLATIONS: All changes and cancellations must be made directly with the hotels.

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

Applications must be postmarked no later than June 20, 1982.

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

HOTEL LOCATION	(1 person 1 bed)	(2 persons 1 bed)	2 Beds for 2 Persons	2 Beds for 3 Persons	2 Beds for 4 Persons	PARKING
1. HYATT REGENCY (350 Rooms) Headquarters 814 Commerce Children under 18 stay free with parents in existing beds	\$46.00	\$55.00	\$55.00	\$60.00	\$64.00	\$4.00
4. FORT WORTH HILTON (250 Rooms) WNAC Headquarters 1701 Commerce Children stay free with parents	\$47.00	\$59.00	\$59.00	\$63.00	\$68.00	Free
6. AMERICANA HOTEL (350 Rooms) NYC Headquarters 200 Main Children under 18 stay free with parents	\$50.00	\$60.00	\$60.00	\$60.00	\$60.00	\$3.50
2. METRO CENTER INN (100 Rooms) 600 Commerce Children under 12 stay free with parents	\$40.00	\$44.00	\$49.00	\$54.00	\$59.00	Free
3. PARK CENTRAL INN (100 Rooms) 1010 Houston St. Children under 12 stay free with parents	\$30.00	\$38.00	\$38.00	\$44.00	\$50.00	Free

HOTEL PREFERENCE: (From above list or specify other choice.)

1. _____ 2. _____
3. _____ 4. _____

ACCOMMODATIONS DESIRED:

- Room(s) for one person (one full size bed) _____ Room(s) for () three or () four persons (two double beds)
 Room(s) for two persons (one full size bed) _____ Room(s) with twin beds for two persons
 Room(s) for two persons (two double beds) _____ Suite-Parlor and () one bedroom () two bedrooms

I will arrive July _____, 1982 at _____ (A.M./P.M.) and will depart July _____, 1982.

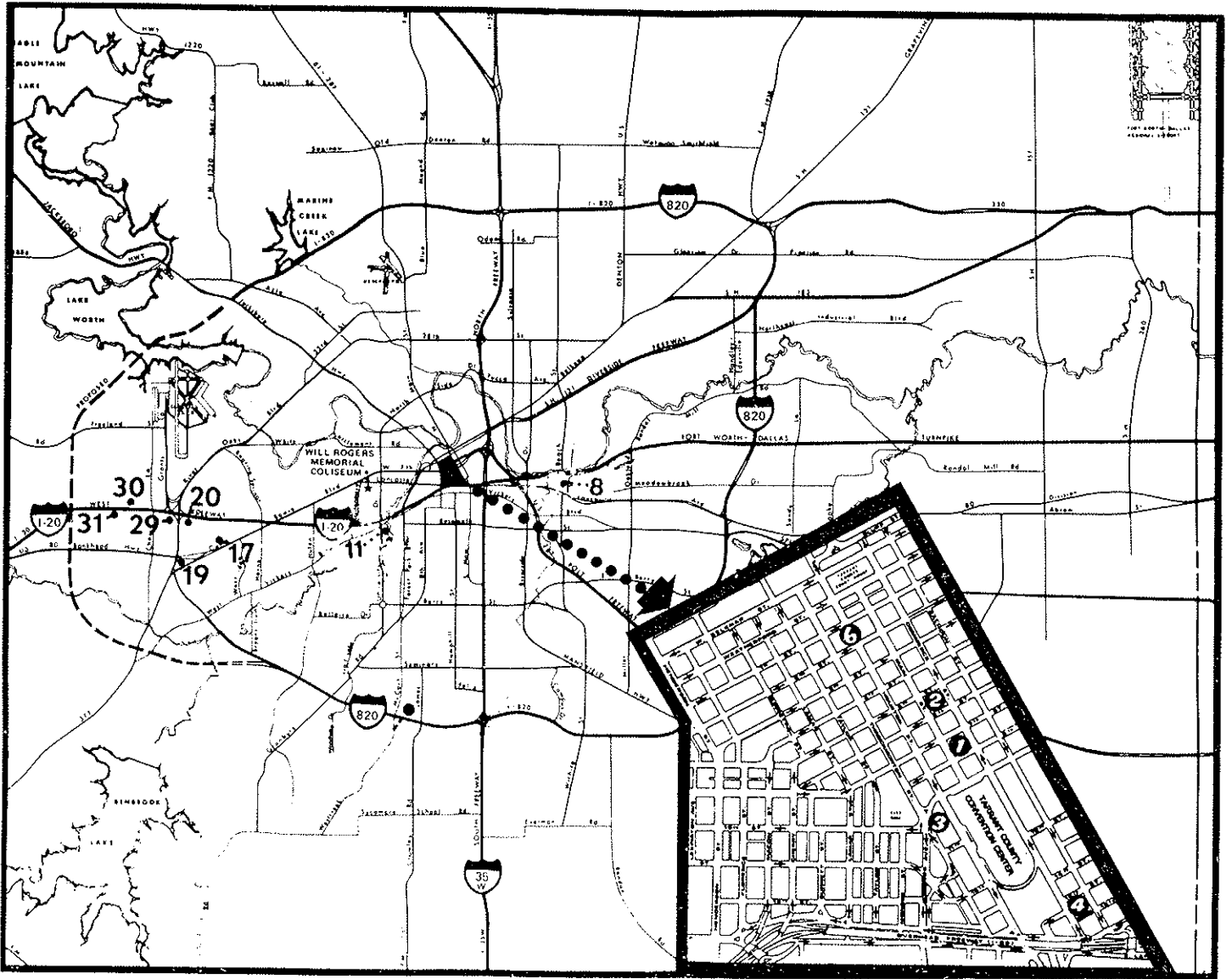
Name _____ Mailing Address _____

City _____ State _____ Zip _____

Area Code _____ Telephone Number _____ This will be used only in case your form is not clear, in which case we will call collect.

Please list names of all additional persons included in this reservation. We cannot confirm unless rooms requested balance with number of persons listed. Please bracket names of those staying in same room.

1. _____ 2. _____
3. _____ 4. _____



FROM:

PLACE
STAMP
HERE

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
CENTRAL HOUSING COMMITTEE
700 THROCKMORTON ST.
FORT WORTH, TEXAS 76102

NO ENVELOPE NECESSARY FOLD THIS FLAP LAST FOLD-TAPE-MAIL

By Branson Woodard

Now that Free Will Baptist Sunday Schools, day schools and colleges are winding down another year of teaching, thousands of Christian students have realized once again that, as the German writer Goethe said, "To think is hard."

One of the highest callings in Christian service is that of teaching believers to think and make decisions—based upon biblical principles and commands of course. Only God has all the answers in this important task. And though we as teachers have His Word to guide our efforts, one recurring difficulty seems to pervade Christian classrooms.

The problem is summed up in Will Rogers' piercing remark, "There is nothing so stupid as an educated man, if you get off (talk about something other than) the thing that he was educated in."

Many of our students know numerous people, places and events in the Bible, but the students show an ignorance of the Bible's most important function—to guide their (and our) conduct.

Because teachers have allowed students to think of Christian living as a kind of academic subject, a topic for intellectual consideration, we have mistakenly assumed that Christian youth will mature spiritually if they receive enough education about the Bible and biblical ethics.

Such an assumption is both fallacious and dangerous.

Before I explain why, be assured of my wholehearted support of Christian education, both grade school and collegiate. Having spent 21 of my 31 years as a student in both secular and Christian schools, I love learning—that is, the kind that helps a person to perceive, analyze, evaluate and then act in a God-fearing Christ-honoring way.

Now on with my explanation. The success of Christian education depends on two factors, the presence of the Holy Spirit and the student's willingness to *obey*—not just memorize or give intellectual assent to—biblical doctrines and passages of scripture.

Christian education must shape the student's will, not just expand his

The New Pharisees



intellect. For example, our students know well the account of Daniel and the lions' den; but the crucial meaning of the account is that God expects Christians to obey Him, even if they die in the process.

To teach this is to teach commitment and sacrifice, two attitudes es

sential to Christian growth. Believers lacking these attitudes inevitably become carnal and apathetic.

The difficulty of our task is that we are charged by God to influence our students' attitudes, not just their





By Wendell Leckbee

Iwant you!
Many will remember seeing the sign on military recruiting posters showing Uncle Sam pointing his finger at you with the bold words: I want you!

Today, the Master's Men want and need you. We need your help to continue to expand and grow. We need your influence. We need your involvement and commitment.

I won't attempt to extol all the values of Master's Men membership, but I would like to highlight some items. Involvement in local church meetings, district meetings, state meetings, national conference, and the National Association have been important to me.

One of the things that makes me enthusiastic is growth. When we talk about growth it is often about the number of Master's Men Chapters or the size of a Chapter. We have proved in all areas of the church that a better

PHARISEES (From page 17)

thoughts. Whereas a person's thoughts last only for a few moments and may influence his behavior, his attitudes are more or less permanent and virtually always direct his conduct.

We can teach our students the Bible, but it remains only a collection of "good thoughts" until the students use it to examine and, if necessary, alter their values and attitudes.

My present concern derives from a fear that among many Christian youth the Bible is merely a collection of

"good thoughts" to be heard and memorized—to be studied and recited as an academic volume. Recitation and memorization are indeed valid and necessary steps in the learning process; but they are the lower steps.

The higher ones are as follows: (1) *comprehension*—the ability to state a biblical doctrine or passage in your own words; (2) *application*—the ability to identify the doctrine or passage which solves a problem in Christian living; (3) *analysis*—the ability to divide a problem or difficulty into several parts and find a biblical answer for

each part; and (4) *evaluation*—the ability to judge the value of an idea according to its relationship with scripture.

Helping students reach these higher stages of learning is far from easy; and I must confess some past inattention to these challenging but necessary steps in learning. I wish to raise two questions, however. Are we teachers consciously leading our students into these higher levels, or are we content with memorization and recitation?

The crucial point is this. Memorization and recitation do not require the

and bigger job can be done if people work together. It is usually also true that they have a much more enjoyable time.

In such areas as a project or visitation, it is obvious that the larger the number of workers the better the results. Much can be done if we band together in the local church, district, state and national areas of Master's Men.

The biggest area of growth (at least in my opinion) has been in personal growth of individuals. Master's Men offers many opportunities for personal growth. The meetings offer an environment where people share ideas and experiences. Some who blessed my life the most were those who had great difficulty in presenting a program, but their life, their example and their testimony would not have been heard if not for Master's Men.

Some will never preach or teach, but they often bless the lives of others through Master's Men. It is good when this experience of presenting programs, working on projects, serving on committees, etc., lead men to greater service. Let's keep in mind that if we can promote the inner growth of a person, we have indeed earned the words "well done."

Many men are not outgoing. They attend church without really knowing the Christians who serve with them in the local church, let alone around their state. Men will become more involved with other men through a Master's Men Chapter.

Another key area is the projects that benefit others. Oklahoma men raised \$10,000 through their Master's Men and presented it to Hillsdale Free

Will Baptist College. Many local Chapters have done similar work in their church and in the community.

The Arkansas Master's Men have done paving, well installation, and work on the buildings at the state youth camp near Conway at Camp Beaverfork. Men working together, doing work that needs to be done and growing as individuals in the Master's Service—that's the Master's Men way.

Why then does Master's Men not grow faster than it has over the last 25 years? First, let us realize that there has been great growth. Much of this has been accomplished because of the leadership of Master's Men Director Loyd Olsan. It has been such a joy for me to see the work promoted and the efforts of people promoted without any of the self promotion that seems evident in many cases in the world, even in Christian work.

There are two reasons why Master's Men has not grown more. The first seems to be the simple fact that many Free Will Baptists simply do not know anything about Master's Men.

We could try to establish some fault or blame, but that does not accomplish anything and is almost always counter-productive.

What we can do is try to see the WHY and correct it. The first priority is to see that every pastor knows about Master's Men. We can do a better job in this area by personal contact, articles in state papers and more information in other publications.

This is not going to happen unless concerned men do it. We cannot expect men to do unless they know to do. Those who need more information

or an idea on how to explain Master's Men and their program should contact their Master's Men State Senator or the National Office (Loyd Olsan, P.O. Box 17306, Nashville, TN 37217).

The second area is to get each pastor to see the need to have a Master's Men Chapter. Once a pastor knows about the program, he needs to be able to see that he can use this program to help the men of his church grow.

If a pastor does not want a Chapter, the fault may not be with him, but with those who set an improper example or simply did not inform the pastor properly.

We can grow and expand with the help of the pastor in the local church, but can expect nothing but failure without his support. Men must become familiar with the programs and projects of Master's Men. Men must learn how to answer the fears of a pastor who for some reason seems to see Master's Men as an enemy or a competitor. We must be willing to go and tell the Master's Men story.

Master's Men you must support all the programs of the local church. How much more effective it is to get people to support Master's Men when they know you support the complete Free Will Baptist program from the local church to the National Association.

Master's Men is worthwhile! Won't you join with us to help the men in your Church grow? ▲

ABOUT THE WRITER: Wendell M. Leckbee is a member and deacon at First Free Will Baptist Church, North Little Rock, Arkansas. He is the Arkansas' Master's Men State Senator, Clerk of the Arkansas State Association, and assistant moderator of the Central Association.

student to examine himself according to the commands and principles of scripture. The higher stages of learning, however, require self-examination, which incidentally was constantly avoided by the Pharisees. Their hypocrisy prompted Jesus' stinging rebuke (Matthew 23).

Unless our students engage in self-examination, we are producing "the new Pharisees"—a group who knows all the correct answers to orthodox, fundamental theology but who cannot use the Bible to make their decisions and solve their problems.

The terminology is taken from Scannell and Tracy's *Testing and Measurement in the Classroom* (Boston: Houghton Mifflin, 1975), although I apply this terminology to Christian education.

They are "Ever learning, and never able to come to the knowledge of the truth" (II Timothy 3:7). And because teachers must face a stricter judgment than students (James 3:1), I am concerned.

We teachers—and God expects parents to be teachers too, I might remark (Deuteronomy 6:7, Ephesians

6:4)—must do whatever is necessary to lead our students beyond mere scripture memorization into the higher levels of learning. It is a demanding, tedious task and one that will fail without God's help.

But our students' earthly and eternal well-being is at stake; so, if we want to produce mature Christians—instead of "the new Pharisees"—we have no other alternative. ▲

ABOUT THE WRITER: Branson Woodard is a member of Woodbine Free Will Baptist Church, Nashville, Tennessee.



FREE WILL BAPTIST

newsfront

SOUTH CAROLINA VOTES IN NEW ASSOCIATION

SPARTANBURG, SC—The Bible Belt Conference, a group of 10 churches which has been under the watchcare of the state association for a year, was voted into fellowship by delegates at the 40th annual South Carolina State Association.

Calling the February 18-19 session "the smoothest meeting I've been in," State Clerk Harry Cooper said delegates changed the South Carolina Children's Home Board so that the institution now operates with seven members, one member from each conference in the state and two from the South Carolina Conference.

One hundred twenty-nine registered for the two-day conference, including 71 ministers, 37 delegates, and 21 visitors. Peace FWB Church, Spartanburg, hosted the meeting.

The State Association passed two resolutions relative to Christian education. One resolution resolved support for Christian schools, while the second resolution instructed the clerk to write a letter to South Carolina Senators voicing opposition to the "Church Regulation Bill."

Two seminars and three sermons keyed the meeting. FWBBC Dean Robert Picirilli addressed conferees on "Practical Help in Family Devotions," while Master's Men Director Loyd Olsan outlined "Practical Helps for Master's Men Chapters."

South Carolina Pastors Ronnie Floyd (First Church, Charleston) and Joe Cagle (New Prospect Church, Pamplico) joined Picirilli and Olsan on the preaching program.



Benton Harbor FWB Church—Photo Courtesy of Herald-Palladium, St. Joseph

FIRE DESTROYS MICHIGAN CHURCH

BENTON HARBOR, MI—The building which served the congregation of First FWB Church, Benton Harbor, for 20 years was completely destroyed by fire on Thursday afternoon, January 14, according to Pastor Phil Mutchler.

The church searched for temporary meeting quarters immediately after the fire and began conducting Sunday morning services in a school house. Pastor Mutchler had been with the church one year when fire gutted the building.

He said that during the winter fire,

the roof collapsed into the newly remodeled sanctuary and that "all we were able to save were a few folding chairs."

During his 12 months at First Church, Mutchler witnessed 35 conversions and baptized 31 converts. He said that because of the severely depressed economy in the Michigan area (with Benton Harbor being the hardest hit city in the state) the church is in critical need of financial assistance as members attempt to relocate and rebuild.

JAMAICAN CRUSADE REPORTS 3,446 CONVERTS

PEDRO, OH—Free Will Baptist Evangelist Calvin Evans called it "the biggest crusade our team has ever conducted." The results of the January 24-February 6 campaign in Jamaica astounded the Ohio-based evangelist.

Evans and 56 others, including nine Free Will Baptist ministers, conducted 177 services in the two week spiritual blitz. Total attendance peaked at 31,240 with 3,446 public professions of faith.

More than 1,000 free Bibles were distributed and hundreds of new converts were enrolled in follow-up Bible

Correspondence School. During the meetings, Evangelist Evans preached on the Jamaican Baptist National Radio program originating in Kingston.

Free Will Baptist ministers who shared in the Jamaican revival included Johnny Williams (TX), Fred Hanson (Canada), Homer Willis and Doyle Pruett (TN), Orville Syner (WV), Arnold Pollard, Charles Wiltshire, Calvin and Calvin Ray Evans (OH).

Two FWB laymen, Mike Fisher (OH) and Hollis Boyd (TN), served the crusade team as mini-bus drivers.

WRITERS' CONFERENCE TO MEET IN NASHVILLE

NASHVILLE, TN—The second annual Free Will Baptist Writers' Conference will be conducted at Free Will Baptist Bible College, May 14-15, 1982, under the auspices of Randall House Publications.

The conference is designed for beginning and established writers and editors, as well as for others who are interested in Christian writing.

In addition to three General Sessions, registrants will have opportunity to attend eight of nine workshops, as workshops will be repeated. Experienced editors and writers will serve as instructors. Areas of concentration include: Rewriting and Editing, the Art of Interviewing, Research, Writing for the Media, Poetry, Layout and Design, Photography, Publishing an Article, and Good Writing Principles.

Mr. Jerry B. Jenkins, Director of Moody Press, former editor of *Moody Monthly*, and author of 25 books, will keynote the General Sessions including the Friday night banquet.

A descriptive conference brochure may be obtained by writing: Free Will Baptist Writers' Conference, Dr. Malcolm C. Fry, Conference Director, P.O. Box 17306, Nashville, Tennessee 37217.

High school and full-time college students may attend free, but *must* register.

BIBLE COLLEGE ANNOUNCES SUMMER SCHOOL COURSES

NASHVILLE, TN—Free Will Baptist Bible College's 1982 Summer School begins May 18 and will include two-, three-, and five-week sessions.

The following courses are scheduled: Bible Doctrines, Advanced Greek, World Literature, Understanding and Helping People, History and Philosophy of Education, the Book of Acts, and The Book of Romans.

For detailed information on scheduling and costs, write or call: Free Will Baptist Bible College, 3606 West End Avenue, Nashville, Tennessee 37205, phone (615) 383-1340.



Gwen J. Riddle receives scholarship from FWB Press Association

FWB PRESS ASSOCIATION AWARDS FIRST JOURNALISM SCHOLARSHIP

NASHVILLE, TN—Gwen Jean Riddle, 19-year-old sophomore at Free Will Baptist Bible College, was awarded the first \$250 Journalism Scholarship given by the Free Will Baptist Press Association. The award ceremony took place at a meeting of the Press Association March 23 at FWBCC.

Miss Riddle was selected as scholarship honoree after recommendation by the Press Association's scholarship committee. During three semesters at FWBCC, the Memphis, Tennessee native has maintained a 3.9 grade point average out of a possible 4.0.

Gwen, an English major is editor of the *Lumen*, the college yearbook, and also sings in the college choir. Miss Riddle is active in student government.

She is a graduate of Randall Christian Academy, Memphis, and a member of Randall Memorial FWB Church.

While a high school student, she was voted Miss RCA, Best All-Around, and Most Likely to Succeed. She was editor of her high school yearbook.

The FWB Press Association began meeting informally in February, 1978 as the "Publications Committee," and organized as the FWB Press Association in May, 1981. The group consists of 21 staff personnel from FWB national publications and literature-related areas.

The purpose of the FWB Press Association is to exchange mutual-help ideas, critique denominational publications, stimulate excellence in the field of journalism, promote cooperation among the national publications, and encourage professional development of staff personnel as well as Free Will Baptist writers throughout the denomination.

COME AND SING IN FORT WORTH!

Free Will Baptist musicians are needed to sing in the Mass Adult Choir and the Men's Chorale July 18-22 at the National Convention in Fort Worth, Texas.

Convention Music Coordinator Blaine Hughes has announced that Free Will Baptist composer and arranger Doug Little will direct the 1982 Mass Adult Choir.

Choir selections will be chosen from the book *Crusade Choir, Volume I*,

compiled by Jack Price, published by the Benson Company.

The Men's Chorale will perform under the direction of Dr. Vernon Whaley who is on the music faculty at Free Will Baptist Bible College.

Purchase your own Mass Adult Choir music or order it from: CONVENTION MUSIC, P.O. Box 1088, Nashville, Tennessee 37202. The price is \$3.50 per book (includes postage).

newsfront

(continued)



PREACHING AND SINGING KEY FWBBC CONFERENCE

NASHVILLE, TN—Free Will Baptists demonstrated once again that they love good preaching, as they gathered for Free Will Baptist Bible College's 1982 Bible Conference, March 7-11. Crowds of well over 1,000 heard four outstanding preachers and enjoyed samples of the talent in the college's Music Department.

Dr. Alfred Martin, who is on the Dallas (TX) Bible College faculty, preached five times from both the Old and New Testaments.

Rev. Dennis Wiggs, pastor of the First FWB Church of Beaufort, NC, spoke four times from the book of Jonah.

Rev. Joseph Jones, who teaches in FWBBC's English-Speech Department, centered his three messages around "In Christ." Jones noted that "in Christ" or an equivalent appears some 164 times in the New Testament.

Dr. Kenneth Riggs, chairman of the College Education Department, brought three messages from Colos-

sians on the superiority of Jesus Christ.

In addition to special music provided by the College Choir, Mixed Chorus and a variety of trios, quartets, soloists, and instrumentalists, the conference featured the talents of several guest performers. These included Mrs. Ann Thigpen Maines and a quartet comprised of Doug Henderson, Blaine Hughes, Bill Gardner and Joe Creech.

The dates for the 1983 Bible Conference are March 6-10.

GRADUATE SCHOOL RECEIVING APPLICATIONS

NASHVILLE, TN—The Free Will Baptist Graduate School, scheduled to open in August, 1982, invites those who wish to apply to contact the school.

Detailed information may be obtained by writing Dr. Robert Picirilli, c/o Free Will Baptist Bible College, 3606 West End Avenue, Nashville, TN 37205.

DIRECTORY UPDATE

CALIFORNIA

Dennis Cariker to Mountain View Church, Mountain View

ILLINOIS

Kenneth Doggett to Johnston City Church, Johnston City from Oak Park Church, Pine Bluff, AR

MISSISSIPPI

Milton Fields to First Church, Columbus

NORTH CAROLINA

Jim Markham to White Oak Hill Church, Bailey

Joseph Rawls to Faith Church, Washington from First Church, Hamlet

Ray Connor to Friendship Church, Wilmington

Members of **West Tulsa FWB Church, Tulsa, OK**, went all out in January to celebrate **Connie Cariker's** 20th anniversary as their pastor. With the temperature below zero more than 1100 people came for morning services. But the biggest surprise came during the 3 p.m. service when members presented the keys to a new Oldsmobile to Brother Cariker.

Pastor **Ed Hutchinson** of **Route 60 FWB Church, Kenova, WV**, said it was almost 10:30 at night before members left the church after an emotion packed communion and feet washing service in which 52 women and 50 men participated. Hutchinson said, "It was such a good service that after they all came back to the auditorium, it seemed that no one wanted to leave after being dismissed with the last song."

By January 22 Pastor **Howard Gwartzney** reported 10 new members had joined the **Central FWB Church, Grandview, MO**.

Demaree FWB Church, Visalia, CA, ended the year on a high note with funds provided to erect a new steeple on the church auditorium. The church enjoyed a Pastor Appreciation Day for Pastor **L. A. Yandell**. But the best news concerned a revival with Evangelist **Ken Frisbie** of **Akron, OH**, which resulted in 14 saved.

CONTACT welcomes the **FELLOWSHIP FAMILY**, publication of **Fellowship FWB Church, Antioch, TN**. **Larry Ciyatt** pastors. The first edition of the FELLOWSHIP FAMILY included information that more than 100 children are enrolled in the church's Mother's Day Out Program—a community outreach that provides a service for working mothers as well as an evangelistic tool for the church.

Church visitation is big business at **Farmington FWB Church, Farmington, MO**. Pastor **Jim McAllister** reports more than 70 adults attending the Thursday night program. In addition, an-

other 25 teenagers shared in a special visitation time to reach other teens in the community.

Trinity Bible Institute has been selected as the name for a Bible Institute being conducted in the Central Area Quarterly Meeting of **Oklahoma's First Mission Association**. Pastor **Norman Richmond** of **Lake Area FWB Church, Cleveland, OK**, serves as president of TBI.

A new church has been organized in **Allen, OK**. It is the **Bethel FWB Church**. The group called **Tom Keylon** as first pastor. The church organized with 37 charter members.

CONTACT welcomes **THE STANDARD**, publication of **First FWB Church, Inman, SC**. **Earl Hendrix** pastors. **THE STANDARD** also carries a column concerning Inman Christian Academy written by Assistant Pastor **Rick Jagers**.

Here's an interesting turn of events. The youth group at **Mt. Elon FWB Church, Pamplico, SC**, honored the adults of the church with an Appreciation Banquet in February. They took the group on an imaginary trip to Venice, Italy, where they were treated to the finest of Italian cuisine, all prepared by the youth from scratch. The youth group then emphasized their appreciation for the adult's spiritual vision, their wisdom, love and continual support for the youth program. Pastor **Larry Monday** said, "This youth sponsored program was a giant step in an attempt to bridge the gap that often exists between the adult and the youth programs of our church. It was well received."

Pilgrims In Faith FWB Church, Kellyville, OK, was organized in August, 1981, with 26 charter members. The group now has two acres fronting on Highway 66 and plans to begin construction of a 4,000 square foot first phase building by early summer. **Larry Tuttle** pastors.

Some 30 teenagers shared in the Winter Retreat at **Holmesville FWB Church, New Brunswick, Canada**. **Otis Derrah, Jr.** pastors.

Plaster Rock FWB Church, New Brunswick, Canada, conducts a regular ladies and men's prayer breakfast as well as maintaining a missionary group according to Pastor **Philip McAskill**.

Harrison FWB Church, Harrison, AR, purchased an acre of land on which to construct a new building according to Pastor **David Todd**.

Midway FWB Church, Bentonville, AR, celebrated paying off the mortgage burning ceremony in February. Pastor **Luther Jones** said the mortgage burning

ceremony was conducted in connection with annual homecoming services.

Pastor **Glen Faulkner** reports 17 conversions and 14 baptisms at **New Sulphur FWB Church, Prairie Grove, AR**.

Phillip's Chapel FWB Church, Springdale, AR, reported 91 conversions in 1981. The group also reported 18 conversions in the past three months according to Pastor **Loy Counts**. ▲

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MAGAZINES HAVE A MINISTRY . . .





Green Tree Bible Study



Robert E. Picirilli

I Thessalonians 4:13-18

The Second Coming And The Dead In Christ

Apparently, what happened is this: Paul had strongly preached the truth that Jesus was soon to return. Paul associated “waiting for God’s Son from heaven” (see 1:9, 10) with the very meaning of Christian conversion. The Thessalonian believers really were expecting Him back at any time!

Then Paul had to leave Thessalonica without giving detailed teaching on the subject (compare 2:17 and 3:10). A few months passed and Jesus still had not returned.

Worse, some of the believers who were waiting for the Lord died: what would become of them? Unprepared for such events, the Thessalonian Christians were uncertain and anxious. In this passage, Paul puts their minds at ease.

The reassuring knowledge that the dead in Christ will return with Him is the point in verses 13, 14. Notice, first, what the subject is: “them which are asleep” (vs. 13); specifically, “them which sleep in Jesus” (v. 14). This has nothing to do, by the way, with the strange idea of some who teach “soul sleep.” No, sleep is a common euphemism for

death, as in John 11:11-14, for example.

Even so, there’s an interesting possibility in the expression “sleep in Jesus.” Actually, the “in” is the word that normally means “through” or “by.” Perhaps the point is that only those who are dead in Christ have the peace that can truly be compared to sleep. The wicked dead are certainly not at rest.

Notice, too, what Paul desires for his readers: that they be knowledgeable (“not ignorant”), encouraged (“sorrow not”), hopeful (unlike those without hope), and believing (rather than doubtful or anxious). All of that—their knowledge, comfort, hope, and faith, will be accomplished by hearing the two facts Paul stresses in verse 14.

First is the fact that Jesus died, arose and is coming again. This is the heart of the gospel. Paul had preached it powerfully at Thessalonica. The converts there had anchored their faith in that gospel, just like those in any place Paul went—at Corinth, for example (I Corinthians 15:1-4). The Thessalonians were already assured about that much.

Well then, Paul is saying, the second fact is just as sure: when Jesus returns, God will bring the dead in Christ with Him. That lets us know that the future of the believing dead is with the Lord, and is founded on His own death and resurrection. One who believes that God raised Jesus from the dead has

no trouble with anxiety over the possibilities for dead believers.

The manner of the saints’ resurrection is the subject of verses 15-17. Several points are made. The first is that the dead saints will suffer no disadvantage in comparison to living believers (v. 15). “Not prevent” actually means “not get ahead of:” those living when Jesus returns will not be at any special advantage over those sleeping.

The second point is that the saints’ resurrection will be connected with the Lord’s return. Notice that three things are said to accompany Jesus’ coming: a shout, an archangel’s voice, God’s trumpet. Some think these three all mean the very same thing, but that is not positive.

With the archangel’s voice compare Revelation 10:1-6; with the trumpet compare Revelation 10:7 and I Corinthians 15:52.

I think the “shout” is the Lord’s own, the shout of command to the dead to arise. No doubt about it, Jesus has the power to call the dead to life—just as He did with “Lazarus, come forth!” (John 11:43).

Third, the saints’ resurrection includes the catching up of living believers (v. 17). I say it this way on purpose, to emphasize that the living are as “resurrected” as the dead. This Paul clarifies in I Corinthians 15:52: “We

shall all be changed.”

The word “caught up” is a forceful, almost violent one: we will be snatched away, seized. The Lord’s power is the prominent thing, and we are His plunder, His booty, rescued from the death and destiny of those who are not His.

Notice the location: “the clouds,” “in the air.” The scripture often associates His coming with the clouds, which are also often made a vehicle on which the majestic God rides, and from where He judges the earth. We will be with Him in that “place,” no longer a part of this earth’s scene.

The use of these words for **encouragement** is taught in verse 18. “These words” means this whole passage: this teaching is to be used to encourage believers.

Indeed: we are encouraged over the destiny of loved ones who died in the faith; even more, we are encouraged over the destiny of all of us who are part of His church. He will return to claim His own for Himself. From then on, we will be with Him. His destiny and eternity will be ours.

The one thing you can’t escape in all this is Paul’s eager expectancy for the

Lord’s coming. Note the “we which are alive and remain unto the coming of the Lord” (v. 15). Obviously, that’s what Paul both expected and taught his converts to expect.

We are too sophisticated: we know Paul’s expectancy didn’t take place, so we think we shouldn’t “expect” something that very well may not happen to us.

That’s wrong: God intends believers of any age to live in this eschatological expectancy, “waiting for His Son from heaven” (1:10). There’s something less than Christian in any other attitude. ▲

Top Shelf



Thomas Marberry



Criswell's Guidebook for Pastors, by W. A. Criswell (Broadman Press, 1980, 385 pp., hard cover, \$9.95).

This is a book about pastors. It is more, however, than a list of things a pastor should and should not do. It details who the pastor is and the role he fills in God's work.

Dr. Criswell, well-known pastor of First Baptist Church in Dallas, says that since the beginning of the Christian era God-called men have proclaimed the truth of heaven in the midst of this world. He notes that the preacher is God's gift not only to the Church but to the world as well.

Criswell agrees that since the preacher is sent on a heavenly mission, he must declare God's message to the world. Since this task is so important,

the pastor-preacher needs to fulfill his responsibility in the most effective manner possible. Foremost among the pastor's duties, as Criswell views things, is the responsibility to preach. The author devotes three effective chapters to sermon preparation and delivery. His suggestions would be helpful to any pastor.

Second, Criswell devotes five chapters to the subject of church organization. He writes with special insight concerning several important subjects including the pastor and his staff, the organization of a new church, church structure, church financing, and the construction of new buildings. He makes some striking comments on the role of women in the church and the ministry of the deacon.

Third, the author speaks to the different ministries of a modern church. He discusses the Sunday School, mission outreach, the music ministry, the church library, the Christian day school, the ordinances, ordination services, invitations, and other aspects of the life and worship of the church.

Fourth, Dr. Criswell examines the pastor's relationship with people. He discusses the pastor's concern for children, his ministry as a counselor, and his service in weddings and funerals. In the final section of his work, Criswell discusses the minister's personal life. In particular, he looks at how the pastor can deal with discouragement and failure in the ministry.

This volume should prove useful to many Free Will Baptists. Criswell's insights would be of great value to pastors of any denomination. We must, however, sound one caution. There are differences in both doctrine and practice between Free Will Baptists and Southern Baptists. Our pastors should keep this in mind when reading Criswell's book.

Also, what works in the First Baptist Church of Dallas may not work everywhere else. If pastors remember this, they can benefit from the book. This volume could prove very helpful to deacons and other church officers by giving them a better idea of the organization and operation of a church. ▲



Free Will Baptist Polity In The 19th Century

By William F. Davidson

Because the denomination traces its beginnings to New England and North Carolina, attempts to draw general conclusions in any area become almost impossible. The noted difference was found in local church relationships.

The northern group settled early in an associational structure consisting of quarterly and yearly meetings while the group to the south developed local conferences. In the area of local church policy, however, 19th century Free Will Baptists were pretty much alike wherever you found them.

Monthly Meetings

Most churches held regular meetings, but time between meetings differed. In New England, meetings were held once a month. All members were expected to be present and to give public testimony of their Christian walk for the previous month.

In North Carolina, meetings were held quarterly and there seems to be evidence that mere attendance proved faithfulness to the Lord's work. Though testimonies may have been encouraged, there is no evidence that everyone was required to speak.

These meetings were generally designed and limited to worship—exhortation, confession, prayer and praise. "Church meetings" were introduced to take care of parish business.

In both north and south, attendance was monitored carefully, but the North Carolina churches soon gave way to a pragmatic retreat. The minutes for the Pantego-Concord Church Conference (business meeting), March 12, 1853, record the congregation's recognition that a mandatory church attendance did not make faithful Christians.

"And the absent Brethren and Sisters heretofore was not taken up as it was thought it would doe no good as wee can't compel no person to be a Christian against their will."

Ruling Elders

Ruling elders were first introduced as a practical response to local church needs. An introduction to the General Conference minutes in New England suggested that:

... in the early days of the denomination, when the number of ministers was small, and they (the pastors) absent much of the time on missionary tours, it became necessary to have some one in the church to look after its interest and lead the meetings.

The same kind of situation existed in the south. In 1851, the church of Pantego-Concord, North Carolina, wrote to the General Conference:

Ower meetings is quarterly comensing on Satterday Befor the 3 Lord's day february, maye, and august and November. Ower monthley metings we have nun. The Reson is Ower pastur lives so far of that he can't attend us onley quartley.

Ruling elders were elected to meet such needs. Their duty was to see that meetings were faithfully attended, discipline administered, and the church kept in order.

In some cases, ruling elders were allowed to administer church ordinances, but since the scripture was not clear on the issue, they were instructed to accept this responsibility only when a teaching elder (pastor) was not available.

Though the office itself disappeared somewhat earlier, some state conferences did not delete the position from their book of discipline until 1948.

Discipline

Nineteenth century discipline was strict and carefully executed, but the churches saw it as rehabilitative rather

than punitive. Matthew 18 seems to have been the standard on which discipline was based.

An offending member was first visited by the grieved brother, then by one or two others before he was brought before the church. In rare cases, skillful arbitrators were brought in from the conference to deal with the difficulty and, in the south, on a few occasions, a consistory was elected to arbitrate between the offender and the congregation.

Exoneration meant full forgiveness. In 1852, a church in North Carolina found an accused member innocent and immediately proceeded to elect him as an elder. The trial and the election are recorded in the same set of church minutes.

The concern for rehabilitation was balanced by a stern determination to

protect the congregation from corruption by an unrepenting member. Failure to repent after a second admonition insured excommunication.

Even here, however, care was taken to protect a member until proven guilty. The burden of proof rested on the accuser, and false testimony given intentionally to hurt another member was considered grounds for excommunication for the one bringing the charges.

Conclusion

For one living and working within the confines of the denomination in 1982, much history of the movement seems alien and unbelievable. However, while most of our churches now have full-time pastors and weekly worship, the monthly meeting structure is

still observed in some states and counties.

The introduction of ruling elders came as a response to expediency and probably agreed with most of the other contemporary denominations.

For the south, at least, it is interesting to note that their use of elders did not come from their General Baptist background. "Elder" and "Pastor" seem to be synonymous among the General Baptists in England. Expediency and local relationships with other groups seem to have been the forces of influence.

While we sometimes feel uncomfortable with the past because it is strange and unfamiliar, it is exciting to see how the Lord has worked with His people and how He has moved the denomination toward spiritual and organizational maturity. ▲

STATION MANAGER READY

I read with great interest the article "The Free Will Baptist Hour" printed in the February issue. Being the General Manager of a radio station and a loyal Free Will Baptist, I realize the need of such a program.

The Lutheran Church has the "Lutheran Hour," a program that is similar that we air every Sunday morning. For years I have wondered why we have no organized radio outreach from Nashville. I am ready and willing to offer my assistance and expertise to anyone seriously wanting to begin such an outreach.

It is strangely coincidental that the name "The Free Will Baptist Hour," and the call letters WFWB are two terms I have used for years in referring to this pressing need.

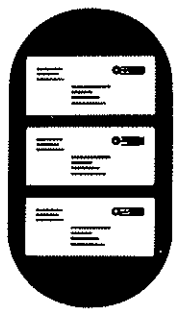
Rev. Larry Hampton's idea of getting the local church or churches to sponsor the program is also excellent. In fact, you would find that the local station would help you sell the program to the local church simply for the income. I know this for a fact, because in more than one market in which I have worked, this has been true.

I do have some other suggestions that also would make the program more attractive:

1. Use a variety of formats designed to suit the stations' various formats.
2. Make the program of various length . . . i.e. 25 minutes, 30 minutes, 60 minutes . . . this would help local programmers.
3. Mention a toll free 800 number for immediate response from listeners, then give the address of these listeners to local churches for follow-up. That way the local church would feel they are really getting a return on their invested dollars.

I just thought you and Rev. Hampton and other interested parties would want to know how someone in the business views such a program.

Ronald E. Ball, General Manager
Radio Station KEOR
Atoka, Oklahoma



OUR READERS COMMENT

WANTS MORE FAIR EDITORIALS

Your editorial "Dear Charismatic Friend" (January, 1982) left me with mixed feelings. You lump all Charismatics together and stereotype them as either shallow, confused or hollow.

Believe it or not, speaking in tongues is not really an issue among Charismatics. True, there are extremists among them who fit your description, but the majority are simply Christians who are concerned about their walk with the Lord.

They have discovered they can grow more in the Lord outside of denominations than within groups that are deadened by rigid rules that affect the external life but are left cold in their relationship to Christ.

The major issue among Charismatics is this: the Holy Spirit is working today as in the first century. He can't be shoved into dispensational boxes created by men.

Yours for a more fair representation of people who are not Baptists.

Larry Clark
Santa Ana, California

RECOGNIZES NEED OF COOPERATION

Two articles in the March issue, "Go Forth And Broadcast" and "The Preacher And His People," caused me and many other Free Will Baptists to recognize the need to possess a spirit of cooperation, to cooperate with others in fulfilling the Great Commission.

The world would be a much poorer place if there were not many things we could do together, such as pray, worship, work and rejoice. As we each are involved in an ongoing dialogue in which we are constantly affirming and confirming experiences in God's work, we can help the other to walk his or her path with greater confidence as we march forward together.

Reverend Arnold Woodlief
Marianna, Florida

**Coming
Next Month . . .
Convention
Programs**

A Song of Glory
or

How To Survive A
Sunday School
Enlargement
Campaign

By Jack M. Speer

We had a lot going on at our church. Our new building was under construction, and we were putting on a big push in our youth department for more involvement from them. Our pastor decided that now would be a good time to start an enlargement campaign.

His goal—300 in attendance to climax a month of door knocking, telephoning, letter writing, and any other ways we could think of to contact new prospects for church membership.

I answered the phone the next evening in my home. The voice on the other end of the line announced, "Jack, this is your pastor, Brother Keith. I've got an idea for our enlargement campaign. I'd like to divide the men into one group and the women into another, and have a contest to see which group could have the most people present for worship service that final Sunday. What do you think about the idea?"

"Hey! That sounds like a great idea to me."

"Good, I need a team captain for each group, and you're my first choice for the men. Will you accept?" he asked.

"Well, er, uh, that is, it's not that I don't want to," I replied, searching my mind for excuses. "It's just that someone else could probably do a lot better job."

"Nonsense," he countered, "I don't know anyone who could come close to you. Besides, what have you got to lose? It's all for the glory of the Lord anyway."

"You're sure right about that," I mumbled.

"Good, then it's all settled," he said with a tone of finality in his voice. "I'm sure you can come up with some terrific promotional ideas."

"Well, I guess I could think about it. By the way, who will captain the women's team?" I quizzed.

"Marguerite Kern," he boomed. "In fact, she's the one who suggested

you for the men's team. Well, I've got some other calls to make, so I'll be running along. Thanks a lot, bye," he said as the receiver clicked in my ear, before I could offer any more objections.

I sat down in my easy chair pondering the situation and whined to myself, "What have I let that preacher talk me into now? Why, Marguerite Kern is one of the most loved and respected persons in the community. She's lived her entire life right here in this area. She has always been available to anyone in need and is a tireless church worker, besides being a very talented singer. About all I've ever done is participate in some running events, and who cares about that?"



Then it hit me. "Nobody can do everything well, not even Marguerite," I said aloud.

"Did you say something to me?" my wife asked.

"No, I was just thinking out loud," I answered.

"Thinking about what?"

"I'll let you know Sunday morning."

The following Sunday, I publicly issued my challenge: If the men failed



to have more in attendance than the women on that particular Sunday, that I, as their representative would sing a solo. I made special mention that I had never done this before, outside the privacy of my own shower.

But, should we win over the women, Marguerite, as their representative would run a mile right through Locust Grove, so everyone could watch. She readily accepted the challenge, and the contest was officially underway.

The following three weeks were exciting. We were each given equal time in the services for our promotional activities, such as skits and chalk talks. There seemed to be an increasing fervor among the congregation. Some folks started coming to church who hadn't been in a long time. I thought it was because they wanted to see Marguerite run.

A friend asked if I knew any songs to sing in case I lost. That prompted me to take a song book home and start trying to learn a song titled "I'll Live in Glory." The more I practiced the worse I sounded. I thought, "I can't lose, there's just no way I could ever face a crowd and sing by myself."

The campaign grew more intense each week. One Sunday I entered the church building, and there was a huge poster with a cartoon of a man attempting to sing painted on it. Above the cartoon were the words, "gloom, misery, and despair." I broke out in a cold sweat.

I said, "OK, Marguerite, you've had it now." Later that day I presented her with a pair of worn out tennis shoes to wear when she ran

the mile. My teammates thought we had won a decisive victory in that exchange of insults.

The men worked hard, and our attendance increased considerably each week. Many more promised to be there the final day of the campaign. Some were saying they didn't want to miss seeing Marguerite run, while others felt they might hear me sing. Of course all the men knew that the idea of the women beating us was preposterous.

Or was it?

I awoke at 4:00 a.m. This was the big day. The day the enlargement campaign was to end. I wanted very much for us to reach our goal of 300 people. Until now there had never been over 230 people in that building for any service.

As I lay there unable to go back to sleep, I reviewed the activities of the past month and how rewarding it had been visiting with people and sharing my Christian faith.

It was only then, the possibility of losing the contest became a reality. I began to tense and feel some real anxieties. I had faced crowds before, but never like this. I tried to visualize in my mind just how I would stand, and what I would do with my hands. I had heard that putting hands in pockets wasn't proper. Just exactly what would I do?

I finally gave up trying to sleep. I got out of bed, put on my warm-ups and running shoes and took off jogging. After about a mile I became more relaxed and was able to



practice my song. I ran to the high school and back home, a distance of four miles. Then I took a cool bath and had breakfast. I felt like I could face about anything.

During Sunday School, I kept my mind off the possibility of having to sing by taking part in class discussion. Later we were dismissed and took our places in the sanctuary.

Then the pastor, foregoing his usual announcements, said excitedly, "There's good news to report. We

have 315 people in service this morning." We had accomplished our goal!

"But, wait," Brother Keith said, "that's not all. Marguerite's team has 158 and Jack's has 157. Without any further delay I'll turn the service over to him."

My blood froze!

As I walked to the front of the auditorium and faced the overflow crowd, the palms of my hands were icy cold and I could feel my knees grow weak. My throat became so dry I could hardly swallow. I wasn't scared this much the day I almost fell from a 1250 feet high tower I was working on some years ago in Michigan.

Then I remembered that someone had told me to look over the heads of the crowd and not right at them and it would help. I focused my eyes on a light fixture at the other end of the room and began my introduction.



I said, "The name of my song is, 'I'll Live in Glory' which, by the way, is where I wish I was right now." The crowd's warm reception gave me a feeling of confidence and I relaxed. I started to sing and my mouth felt moist again and I wasn't nervous anymore.

At the conclusion of my song I returned to my seat, followed by several "amens" and "well dones." I felt good about the whole matter. I must have had some divine help at just the right time for me to do what I had never done before nor attempted since.

Just in case you're wondering—No, I haven't been asked to sing anymore solos, nor have I volunteered. If I were asked, I'm not sure I'd try it again.

But, come to think about it, if that would bring 315 more people to church, it would be worth it. ▲

ABOUT THE WRITER: Jack M. Speer is a member of Jenks Free Will Baptist Church, Jenks, Oklahoma. The events in this article took place in 1978 during a spring enlargement campaign at Locust Grove Free Will Baptist Church, Locust Grove, Oklahoma, when Keith Burden was pastor.



NEWS OF THE RELIGIOUS COMMUNITY

900 KOREAN AIRMEN ACCEPTED CHRIST IN 1981

TAEJON, Korea (EP)—At least 900 members of the Republic of Korea air force made decisions for Christ in 1981 as a result of Baptist evangelistic efforts, according to Southern Baptist missionary Rolla Bradley. Bradley oversees four military evangelism centers operated by Korean Baptists, including the Eagle House, located on an air force training base in Taejon, where 424 men received Christ during the year. Taejon Baptist pastors baptized 124; air force chaplains baptized an additional 300.

BAPTIST PASTOR LEADS HAITIANS TO CHRIST IN REFUGEE CAMP

MIAMI (EP)—In the wake of disturbances among Haitian refugees held at Miami's Khrome Avenue detention facility, a Sunday evening worship service led by Southern Baptist pastor Jacques Dumeroy yielded 200 professions of faith. Dumeroy, pastor of the Haitian mission of First Baptist Church, Pompano Beach, FL, and members of his congregation have held regular services for the more than 500 refugees at the Immigration and Naturalization Service camp.

The "Haitian problem," as it's called in Miami, has escalated in recent months. Haitian refugees, entering the country illegally in small boats, have begun protesting their internment in detention camps with hunger strikes and demonstrations. In December, 200 protesters from the Haitian community stormed Camp Khrome fences and set Everglades grasses ablaze, enabling 101 refugees inside the camp to escape.

Part of the Haitians' frustrations are caused by not being able to communicate with camp guards. "They don't speak English and the guards don't speak French or Creole," he explained. The U.S. government's position on Haitian refugees has been criticized by leaders such as Jesse Jackson and Jerard Jean-Juste, head of Miami's Haitian refugee center. Because Haitians are recognized as economic rather than political refugees, few are eligible for asylum in America.

Among Miami's seven Haitian Baptist churches, however, members are struggling to meet refugees' needs. The Southern Baptist refugee center in Miami run by Haitian pastor Renaud Balzora, is helping many Haitians already settled in the area who need food, clothes and English lessons.

NAZARENE CHURCH LEADER SUPPORTS PROCTER AND GAMBLE DENIAL OF "SATANISM" LINK

KANSAS CITY, MO (EP)—In a letter to the Public Affairs Division of the Procter and Gamble Co., Dr. B. Edgar Johnson, General Secretary of the Church of the Nazarene here, expressed "deep regret that Procter and Gamble has become the victim of unfounded rumor concerning its trademark."

The letter was written in response to a communique from Procter and Gamble repudiating several rumors originating on the West Coast that the Moon and Stars trademark of P & G signified some connection with satanism or devil worship. Other rumors have linked the company with the Moonies. In the letter addressed to Dr. Johnson, Kathy Gilbert of the Public Affairs Division of Procter and Gamble wrote: "Our moon and stars symbol represents only P & G and has no other connection."

The Moon and Stars symbol was originally used (beginning 1851) to identify crates of Star Candles, an early Procter and Gamble product, as they were shipped down the Ohio River. The symbol evolved into a cluster of 13 stars, representing the 13 original states, and a man-in-the-moon profile, a popular fancy of the time. The trademark was registered with the U.S. Patent Office in 1882.

"It is most unfortunate," Dr. Johnson wrote, "that any churches anywhere become the purveyors of gossip or evil surmises that are injurious to good name or reputation."

DUNN LAMENTS FUNDAMENTALIST SUPPORT OF ISRAEL PROPHECY

FORT WORTH (EP)—A Baptist expert on church-state separation warns against "a marriage of convenience between ardent Israelis and Christian fundamentalists," saying such Jews are in danger of becoming "pawns of prophecy or prospects for proselytizing." Speaking at a Baptist-Jewish dialogue, James M. Dunn said such a marriage "looks like a marriage between sadists and masochists."

"A good many Christians who bear the label 'Baptists' see Jews in the nation of Israel as little more than pawns of prophecy, less than persons to be loved and valued for themselves," said Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington. Many Zionists don't understand that such Christians believe Jews are predestined by God to be converted at the end of the world and that Jews are prospects to be checked off when converted to Christianity, Dunn said.

"The inerrancy interpreters of the Bible who take the geographic predictions literally and see the establishment of Israel as a fulfillment of Biblical prophecy are the same literalists who expect the conversion of all Jews to Christianity and a literal return of the Messiah to Jerusalem," Dunn said. "You can't have one without the other," he warned. "It is a package deal."

BOOKS OF THE BIBLE IN 1,739 LANGUAGES

NEW YORK (EP)—Books of the Bible have been published in 1,739 different languages and dialects, according to the latest Scripture language report of the United Bible Societies. This is an increase of 29 languages over the previous year's figure.

The whole Bible has been produced in 277 languages and the New Testament in a further 518. Another 944 languages have single Biblical books. Last year the Bible was reported to have been published in two languages for the first time ever. These Bibles were in the Mбай: Moissala language which is spoken in Chad, and in the Somali language of Somalia.

CHINESE PARTY MEMBERS TRADE IN COMMUNISM FOR CHRISTIANITY

LOS ANGELES (EP)—There is a wave of change, what might be called a ripple of dissension among some Chinese Communist Party members.

The number involved is still an infinitesimal minority, but it is causing concern for the party, according to an analysis by East/West News Service.

During the past six months at least 20 Communist Party members in the Fujian Province have openly renounced the Maoist doctrine and embraced Christianity. Likewise, in the Shaanxi, Shanxi and Shantou Provinces there have been defections to Christianity. This trend has been answered in the party press—it could be called retaliation by propaganda in the traditional Marxist mode.

In October, 1981, the Shaanxi Daily reported the ostracization of a party leader. United Press International (October 10, 1981) says that this former leader was stripped of membership because he continued to attend church services and to believe in God. When Christianity is claimed, besides losing party membership, certain extra benefits are also forfeited. This includes an additional ration of rice.

"These new Christians are willing to give up all extra benefits," Dr. Silas Hong, executive director of United Evangelism to the Chinese says. "This is becoming quite alarming to the party."

The Shanxi Daily article delineated what is called the appropriate response to the religious conversions of communist comrades. A party member involved in any religious activity should, according to the paper, be reeducated. If after reeducation and severe criticism the individual does not return to communism, then he must be ousted. Why would a communist party member forgo membership in the government-sanctioned body? Hong says that individuals who have become Christians found a void in the Marxist doctrine. "Christ fills this void," Hong explains.



THE SECRETARY SPEAKS

By Melvin Worthington

The Wise Woman



Woman is perhaps the most wonderful of God's creations, as evidenced by the special emphasis placed on woman in Genesis 2.

In a day when some movements rush to make men and women just alike and other movements seek to make women inferior to men, it is important to understand the biblical teaching regarding women.

Following a general account of man's creation in Genesis 1:26-31, the Bible gives a detailed account of the creation of woman in Genesis 2:18-25. Wise and happy are those women who understand where they originated, why they were created and what a wonderful contribution they make to God's plan.

Wise women understand the facts surrounding their creation. The need for woman makes her a unique creature. God said it was not good for man to be alone. Man needed someone to converse and commune with, a companion and one to comfort him. Woman was God's answer to Adam's loneliness.

Albert Barnes caught a glimpse of the wonder of woman when he wrote, "God did not create man an unsocial being. He, knowing better than man the social nature of man, voices it in a word spoken for man's guidance. In every way the normal thing for man is to go through life in fellowship with a wife. Man needs her."

The creation of woman was not an afterthought with God but was vital in His divine plan for man's good. She

was created to meet man's need. She was needed, is needed and will continue to be needed by man. Eve met Adam's need for a lover. She met his need for a listener.

No other creation in God's universe could do for Adam what Eve could do. She loved. She listened. She comforted. She understood. She was the perfect answer to a perfect man's dreams.

Wise women find that this truth provides them with the needed dignity, delight and dedication to fill the role God designed for them. A woman clothed in the dignity of knowing who she is walks in incredible strength. She is unexplainably satisfied with her position in life.

The nature of woman makes her a unique person. It is as bad for woman to be alone as for man. Woman is as incomplete without man as man is without woman.

Matthew Poole says that woman was "... one to be at hand and near to him, to stand continually before him, familiarly to converse with him, to be always ready to succour, serve, and comfort him."

Since Eve was taken from Adam's side, this suggests that woman is neither superior to nor inferior to man. She is on the same level with him in the plan and providence of God.

The name of woman makes her a unique person. When God brought Eve to Adam, he declared, "This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

Eve provided Adam with a help and wife, totally unlike the brute creatures. She was near at hand and a part of his

own body and shared his same nature.

Wise women read the account of woman's creation with a sense of appreciation, awe and adoration.

Joseph Parker wrote well when he penned, "Perseverance for womanhood will save any civilization from decay. Beautiful and tender is this notion of throwing man into a deep sleep to take a rib from him as the starting point of a blessed companionship. A good wife is from the Lord. . . . He who made the lock will also make the key. . . . This cometh from the Lord of Hosts, which is wonderful in counsel and excellent in working. . . . O woman, love thy maker! Thou art the most wonderful instrument he made in the earth; see to it that the music of thy life be all given to his holy praise."

Wise women are thankful for their unique place in creation. Woman is a wonderful creature, God's gift to man. Woman is not to be a mistress. Not to usurp authority over man, not to be his slave, to be abused, despised or trampled under his feet.

Woman must be kindly treated and honored as a companion. Woman is worthy of man's highest respect and deepest affection.

Truly a virtuous woman is more valuable than rubies and he who finds a wife finds a good thing! ▲

The Secretary's Schedule

- May 3-5** Oklahoma City, Site inspection for National Convention
- May 10-11** EPA Convention Grand Rapids, MI
- May 12-16** Rose Hill FWB Church Monticello, AR
- May 23-28** Wonderland Community Church Gahanna, OH

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A Call To Arms?

By Steven R. Hasty



What the Church needs is a revolution. Spiritually, this is the time to stir slumbering Samson to leave Delilah's lap and rout the Philistines. Unless Christians show more signs of life, the circling buzzards will pick our bones clean.

It's time to put this nation back on the Rock upon which it was founded. We bugle that Christian patriots settled this country. Now it's time some Christian patriots tried to save it. Forget the fanfare. What's needed is action. Isn't there someone willing to unsheathe the Sword of the Lord?

God calls for dedicated laity to occupy our nation's influential positions, men and women to call our nation back from the brink of oblivion, who love the land and live for liberty.

We have a high and holy calling, one which has been largely overlooked by this and previous generations. Where are the mission-minded patriots of this generation who aspire to infiltrate the ranks of professionals and replace the liberals?

Atheists and agnostics have placed America on the auction block. Never mind the crazed cries of "Who cares?" or "It's too late." I believe there are a lot of us who care. We don't believe it's too late.

Christ commanded, "Occupy till I come." And He didn't mean the locker room! We've fumbled the ball, brawled among ourselves, and done everything except occupy the trenches where Hell's worst and Heaven's best are locked in mortal combat.

This total commitment cannot be left to a few preachers, deacons, trustees, teachers, and music ministers, as fine as they are. Nor can we dump it on

the doorsteps of our educational institutions. We must mobilize every Christian, every talent, every interest.

We beat the drum (and rightly so) for preachers, teachers, missionaries and Christian schools. Why not use the same energy to plead for Christian men and women who yearn to become journalists, lawmakers, news reporters, policemen, political officials, executives, diplomats, lawyers, judges, doctors, TV and radio script writers and producers, artists, musicians, song writers, historians—and the list could go on.

However, we must train before we occupy. We have discredited education for so long that we have not qualified ourselves for many influential positions. There is a price to be paid in preparation that we have refused to acknowledge. We have haggled over the investment to such an extreme that we have bled today dry and mortgaged our future.

Jesus said, "Look on the fields (plural); for they are white already to

harvest" (John 4:35). In our short-sightedness, we see only one field—our own narrow one. We must look beyond the field and factory, beyond even the local church and community.

Many fill roles in their local churches while ignoring their responsibilities as stewards in the wider arena of national and worldwide influence.

Like Daniel, many have purposed in their hearts not to defile themselves with the things of this world (Daniel 1:8). That's good, but, it's not enough. Like David, we must go out and fight with Goliath.

Don't wait to be a Daniel. Judah was captured and enslaved before Daniel entered the biblical picture. As a Hebrew slave, he was not free to act, but only to refuse.

David acted as only a free man can. He opposed lions, skeptics, and giants. Did you know that skepticism and pessimism are cousins? They are often associated with age and even defeat. On the other hand, optimism, (also known as faith) is the spirit of youth.

Yes, I hear you, Moses. Shout it a little louder—then, maybe, they'll hear. "Who is on the Lord's side?" (Exodus 32:26). Who will fill one of these empty slots? Who will occupy till He comes?

▲ **ABOUT THE WRITER:** Reverend Steven R. Hasty pastors Heads Free Will Baptist Church, Cedar Hill, Tennessee.

