

Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JUNE, 1982

FUNDAMENTALS OF THE FAITH

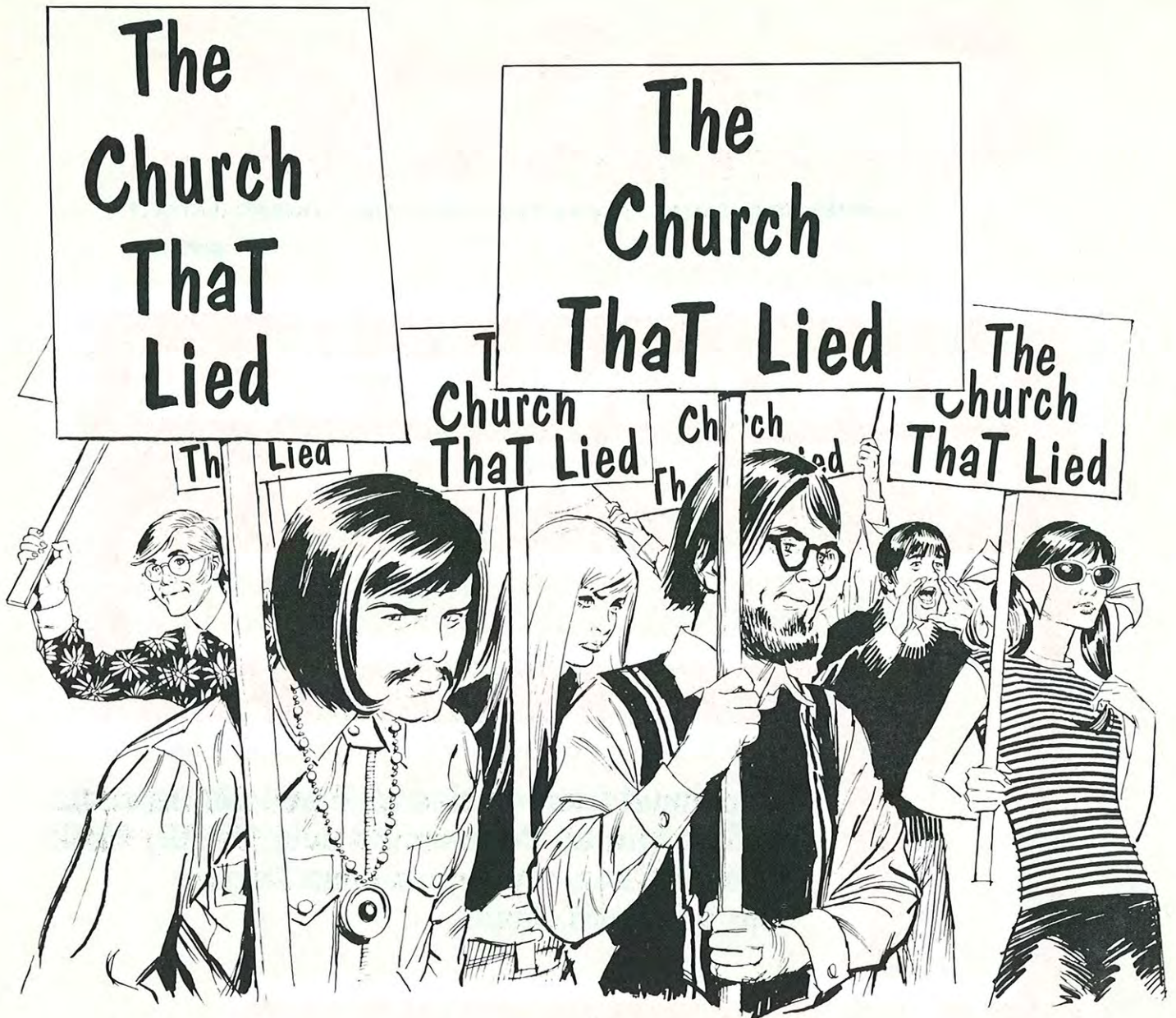
**National Association of Free Will Baptists
46th Annual Convention July 18-22, 1982
Tarrant County Convention Center
Fort Worth, Texas**



SCRIPTURES

SALVATION

STEWARDSHIP



Revelation 3:14-22

By Floyd Wolfenbarger

The local church is people who have given themselves to God by trusting Jesus as Savior, agreeing to make the Bible their final authority, and promising loyalty and responsibility to one another. In short, the church is a local assembly of God's children.

Our voluntary bond in the church is based on integrity and trust. Our relationship to God is only as good as His promises. If God lied to us about forgiveness, mercy, judgment, resurrection or His return, then the Church is a vain thing.

If we lied to God about our repentant sorrow, faith or commitment, then we are hypocrites and our relationship to God a mirage.

Likewise, relationships in the church are only as good as the determination to keep our promises to one another. No one is forced to make promises to God or the church. Our commitment is without coercion. Therefore only our consciences can prod us to fulfill our vows.

Do you have a child? Do you love him? Have you ever stopped loving him even for a single day? But have there been times when you were disappointed in his behavior? Whenever he lied, did you not reprove and discipline him?

God's children also must be re-

proved if they lie. In love, I write this, but also in fear and trembling. I do not want to offend the weak, but I must expound the truth and face it with you.

Promised Obedient Separation

These words are from the Free Will Baptist Church Covenant, "We promise by His grace to love and obey Him in all things, to avoid all appearance of evil, to abstain from sinful amusements and unholy conformity to the world . . ."

More than once I have been embarrassed as I visited homes—not of sinners, but church people—by the clothes that members wore.

We may not have to contend with mini-skirts any more, but what Christians wear in their leisure is often immodest, if not downright immoral. This problem is not limited to girls and women, but extends to men and boys.

I've been frustrated to hear young people talk glibly about dates that lasted into the wee hours, or films they saw which were profane, blasphemous and sensual. They fill their minds with the attitudes of this world and wreck their lives in a losing battle against fornication.

I've been ashamed of magazines I've seen in members' homes and of pictures hanging on walls.

It isn't my place to chaparone dates, raid dance halls, supervise artistic creations or tailor clothes. But we did promise to avoid the appearance of evil and abstain from unholy conformity to the world, so we are responsible to keep our word or be caught in a lie to God.

Promised a Personal Endeavor

I remind us of another promise, "We agree . . . by self-denial, faith, and good works endeavor to grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

We said it—Endeavor. What does it mean? "To exert strenuous effort, to strive." I confess that I see little strenuous effort exhibited in such areas as study of the scriptures, secret prayer, family devotions, and social worship. Can you say that you have a devotional life at all, let alone one which includes strenuous effort?

We exhaust ourselves on frivolity and barely lift a finger to feed our souls. We neglect our health, our families, and our spiritual growth in pursuit of business and pleasure, but take little thought for preparing our spirits to worship God and enjoy Him forever.

We didn't promise God that we would be spiritual giants, but we did vow to deny ourselves. So we had better put some sincere sweat on our commitment or be caught in a lie to God.

Promised Consistent Support

"We will not forsake the assembling

of ourselves together for church conferences (that means business meetings), public worship, and the observance of the ordinances of the gospel, nor fail to pay according to our ability for the support of the church, of its poor, and all its benevolent work."

We promised to attend church. How traumatic would it be if you awoke one morning and discovered that your hands and eyes were missing? Gone! And you didn't know where or why.

Paul referred to the Church as a physical body. Every church member has an important function. If one part of the body is hurt or missing, the whole body suffers. If one lays out of church, the whole church suffers.

Children have waited in classrooms for teachers who weren't coming. Workers have depended upon assistants who didn't arrive. Pastors have come to church not knowing whether they'd have hands, feet, ears or eyes when church assembled.

Teachers—teach! Workers—work! Prayer warriors—pray! And singers—sing! Don't tie the pastor's hands or pluck out his eyes.

This promise we made included money. We promised to give according to our ability. God doesn't expect you to give more than your fair share.

Some decry the economy. Giving is rarely down because of economy. Most of us make more now than ever, and many are giving less. What we really mean is we can't afford to give and have all that our covetousness demands. Our luxuries, conveniences and pleasures testify about our motive for thrift at the offering plate.

We promised to be faithful in attendance and stewardship. I will not kidnap you from golf courses and campgrounds. I will not garnishee your wages nor audit your taxes. But we must keep our vow of consistent support or be caught in a lie to God.

Promised a Cooperative Spirit

Our word pledged us to "accept Christian admonition and reproof with meekness (a pledge we are testing this



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LIED (From page 3)

very moment), and to watch over one another in love, endeavoring (there's that *earnest effort* word again) to 'keep the unity of the Spirit' in the bonds of peace, to be careful of one another's happiness and reputation, and seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able, promote the success of the church and of the Gospel."

What a promise! All the angels are waiting to see if we live up to that one.

We promised to work together for the success of the church. We promised not to backbite, gossip, complain and criticize.

If we gossip about the pastor or Sunday School teacher, we become liars in God's eyes because of that promise. But what if the pastor does something wrong? Then admonish him face to face.

I didn't dream up this covenant; I never held a gun to your head. We voluntarily promised to be cooperative in spirit and deed. We must stop being miffed (unmeek), stop gossiping and start helping, or we'll be caught in a lie before God.

Promised its Best Effort

"We will everywhere hold Christian principle sacred and Christian obligations and enterprises supreme; counting it our chief business in life to extend the influence of Christ in society; constantly praying and toiling that the Kingdom of God may come, and His will be done on earth as it is in Heaven."

God knows our hearts. Surely, He sees that the work of the Lord isn't supreme to us. We come to church if we have no beans to can, no baseball to practice, no boats to ride, no shows to see, no greens to putt on, no relatives to visit and no meals to cook.

One of the most disturbing aspects of the ministry is visitation. I ask folks where they have been or why they missed church. Sometimes they lie. That's right, they tell outright, bold-faced lies. Other times they propose some excuse.

What they ought to say about 75 percent of the time is: "I don't love God like I promised."

The reason so many flit from one

church to the next is because Jesus isn't first in their lives. They still insist that the pastor, teacher or singers do things their way, or they will pack up and go somewhere else.

The real problem is that every church we join has the right to expect us to make the Lord's work first. But we'll go on breaking our vows everywhere we go, unless we finally repent.

God hates lukewarmness. We promised our *best effort*. He will spew out our half-heartedness. God will not tolerate doubleminded indecisiveness. If we're going to be Christians, let's be the best, or else go back out into sin and live for the devil with all we've got. *Hot or cold*—but never, never *lukewarm*.

Promised a Christ-like Compassion

We agreed to "labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sunday schools, and evangelistic efforts for the salvation of the world."

We can't be selfish about our "little flock" while a lost world goes to hell. We promised to help send missionaries to reach them.

Sometimes boys and girls in our children's churches get excited about giving to missions. I've seen children give more to missions than a whole church of adults. They don't sponsor bean suppers, sell raffle tickets, sew quilts, or hawk bake sales. They support missions the biblical way—they give it.

May the fruitfulness of our children survive the poisonous statements their parents make—"Well, I'd go to auxiliary if they didn't give so much money to missions."

That ungrateful attitude has a short memory. More than anything else, our selfishness dries up the showers of blessings. Folks who don't care about the lost on the mission field don't support the local church much either.

We are in trouble today financially. Jesus told that church to "Buy of me gold tried in the fire, that thou mayest be rich." In other words, pay the price for something that will last. Stop wasting God's resources on what will perish.

Spiritually, we are in the same trouble as the Laodiceans. Their testimony was tainted by their public naked-

ness. They thought they were fooling the world, but their shame was apparent. The only way to convince the world that Jesus is first in our lives is for it to be unmistakably true.

Morally, we are as blind as they were. I rarely hear a clamor to raise the standard. Far from it, the cry is often to lower it. Babies and weddings are too close together. We too often dance to the world's music and bow to the world's gods.

"Anoint thine eyes with eye salve, that thou mayest see." Begin despising the world's immorality as He does.

What are we going to do about it? Some will pitch in and help. Some may sign the church cleaning schedule instead of letting two or three do all the work. Some might come to visitation. Some will use their singing and teaching talents for God. Some will work in Vacation Bible School.

Perhaps others will see opportunities to pray for the pastor and the church instead of backbiting and grumbling. Some are going to start giving every week to support the church.

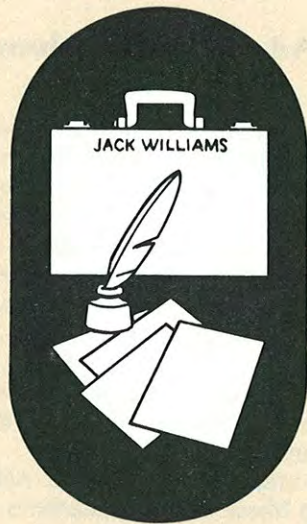
However, there are those who will continue to sulk and pout and wait on the pastor to beg them to obey God. The most foolish thought held by some is that the pastor is hired to beg people to do what they already promised to do.

Others are going to accuse the pastor of bullying them. Still others will do nothing because they never intended to keep their promises to God and the church. They are supremely selfish and careless covenant breakers (See Romans 1:28-32).

Even now we are not left without a word from the Lord in what to do. "As many as I love, I rebuke and chasten: be zealous therefore and repent. Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in His throne. He that hath an ear, let him hear what the spirit sayeth unto the church." ▲

ABOUT THE WRITER: Reverend Floyd Wolfenbarger pastors First Free Will Baptist Church, Russellville, Arkansas. This article is adapted from a sermon which he preached in 1981.



The Plain Truth About Extremists

Three years ago at Kinston, North Carolina, Pastor Jake Creech preached a sermon during the state association in which he warned delegates that error leads to extremism.

He was right. Political error breeds despotism. Agricultural error rapes the land. Architectural error creates deathtraps in emergencies. Religious error enslaves the human spirit.

The problem with extremists is that they are forced to defend positions without enough evidence. So they "discover", have revealed to them, or conveniently manufacture something to substantiate their claims.

Extremism is colorful and exciting and usually dangerous, whether in the streets, the church or the home. It attracts the bored and the disillusioned. It promises absolutes and direct action in areas where many others are insincere or ineffective or both.

Nobody can be more convincing than an extremist. He fires up quickly and stays that way a long time. He's running without the natural barriers and safeguards of normality, and he picks up speed as he plunges nearer and nearer the edge.

The danger is that the extremist can only go so far before he runs off the charts and encounters crosscurrents that plunge him into some sort of warp that galvanizes his error. After defying the establishment and possibly proving his point, he refuses to leave it at that.

Swept along by a sense of destiny and self-importance, he often cannot un-gear and, therefore, dashes headlong into other extremes which he is far less equipped to handle than his first one where he may have had some degree of expertise.

Suspicion and paranoia stride step for step with extremism. The most miserable existence in the world just has to be the feeling that everybody is out to get you and that you can't trust anybody but yourself. The extremist hears footsteps when no one is there. He sees eyes peering through windows that are closed and shuttered.

The extremist must have attention, otherwise his performance is for naught. It's tough knowing you've got what it takes to be a messiah when nobody offers you a kingdom.

The extremist is pushy.

You may be willing to leave him alone, but he's not about to leave you alone. It isn't enough to hope he'll go away. We tried that with the Mormons, the Jehovah's Witnesses, the Moonies, and the Hare Krishnas. Not only did they not go away, they preyed on our good naturedness and trust, and most of all, our ignorance!

Extremists must be confronted by truth. A zealot makes a hard convert prospect because he's already convinced that you're wrong and he's right, divinely right. Extremism is ruthless and those caught in its grip seem to lose the milk of human kindness.

The extremist in doctrine is off a proper spiritual diet. He stays irritated at somebody. He is easily aroused, and his emotions are punched up to such a degree that he cannot be satisfied.

It's no longer enough to isolate them and brand them as extremists. They know no shame. They don't mind dragging you in the muck

for denying them the privilege to pander to you, to hassle you, to impugn your integrity. They'll bite you on the leg and then whimper if you growl at them.

Several things can happen to extremist groups. They can become such a horror that society rises up and demands justice (the Jonestown affair). They can splinter and birth groups more extreme than themselves. A few may, in time, moderate their extremism. Or people can wise up and see through them.

Society generally backs away from extremists because they are so unpredictable. Extremists usually try to win sanction through conventional channels, but failing that, there is no limit to what they will do since they have already stepped beyond "acceptable" behavior.

But you can guard against extremism and extremists by staying well balanced in the Bible. Don't avoid learning about controversial issues or doctrines. Be alert to tell-tale signs in others who are susceptible to extremism—frustration, loneliness, lack of growth, and boredom.

Read widely. Be involved with others' needs. Ask questions. Know not only what you believe but *why* you believe it. Informed people don't get the wool pulled over their eyes.

Accept differences in others without driving them to the open arms of radicals. Face issues squarely.

The unhealthy Christian is a prime target for extremists. Get enough spiritual exercise. Develop your spiritual gifts and use them regularly in the body of believers. Be part of God's people and worldwide outreach.

The only place you can never become an extremist is in your service to God. Jesus said, "For when you have done all say, we are unprofitable servants" (Luke 17:10). ▲

By Ralph Staten

Is your church experiencing a crisis? Did it arise due to the resignation of the pastor? Has your church become a victim of the "annual call?"

If this is your situation, it is my desire to be of assistance to you. Some pastoral calling procedures have pitfalls which should be guarded against. A few careful steps in calling a new pastor should be followed to maintain the spiritual health of the congregation during the interim period. A church can make havoc of itself by not following orderly procedures (I Corinthians 14:40).

Some situations call for much prayer and fasting (Acts 13:1-5). Although the process of candidating is a trying time for both the candidate and the church, it is, nevertheless, a necessity.

A church may extend a call to a minister, but this does not mean that the minister has been called of God. Cliques, sentimentalism, and impatience may gain the upper hand in the deliberations.

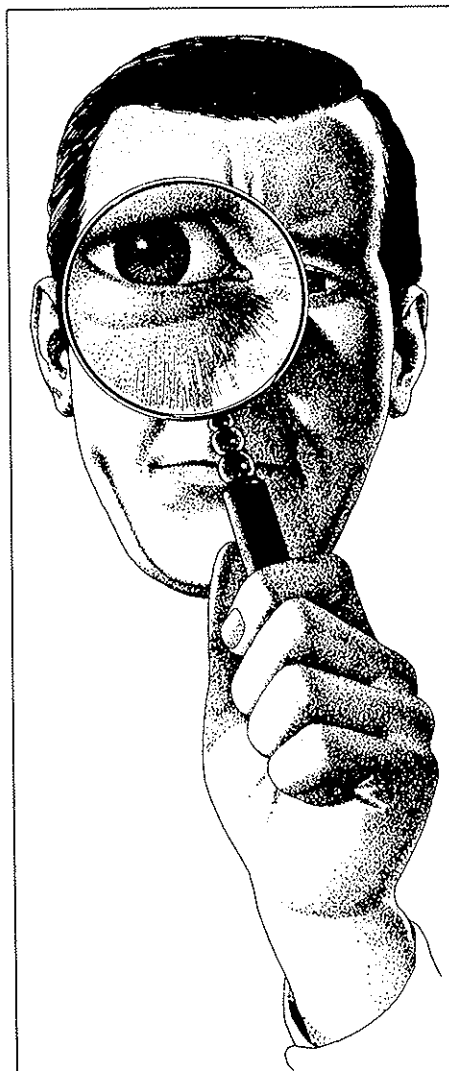
Adopt A Procedure For The Call

If the church has a constitution and by-laws, the procedure may already be outlined for the transition. If not, some guidelines should be established for electing a prospective pastoral candidate.

The calling of a new pastor is not so easy every time. Some have tried to make it easy.

Many churches have a pulpit committee which consists of the board of deacons or a lay committee representing all age groups and learning levels of the church.

After the church has chosen the pulpit committee, regulations and responsibilities of the committee should be well defined. This pulpit committee is needful and practical especially since with an indefinite call, only 30 or 60 days notice by either party can terminate a pastoral contract.



How To Call A Pastor

Advertise Problem Of Church

Let it be known that you are soon to be without a pastor when the one you have has tendered his resignation and the resignation has been accepted. Let the church family know who are the members of the pulpit committee.

Let the district, state and national promotional directors know you are looking and praying for leadership in selecting prospective candidates. You desire their assistance as to who may be available.

Contact the state and national Home Mission Board directors, Bible College administration, state and national publications requesting their assistance. When a minister is available for pastoral ministry, he usually notifies these agencies.

Advantage of A Pulpit Committee

The pulpit committee has the authority to discover available candidates. This procedure is likely to have less politics and sentimentalism than just nominating from the business floor because of the prior screening of nominees' qualifications.

The pulpit committee usually has a resume' of each prospective name given to them and this information should be disclosed to the congregation. The book, *Who's Who Among Free Will Baptists*, would be a helpful source in evaluating the possibilities received. When such is done, membership can vote more intelligently. Nominating from the floor most usually would not have such information at hand.

Nominations at church business meetings without first contacting the person nominated have become somewhat outmoded. Even though the pulpit committee has made its recommendation to the church in writing, members can also nominate from the floor, if someone knows a person available. Some churches will only consider one name at a time.

Advice To Pulpit Committee

Yours is not a small task, particular-

ly when serving a large congregation. What you do may not please all members, but make sure your decisions as a committee are unanimous. This can carry much weight in the church conference.

A file should be kept of information received relative to all prospects. The prospects should provide a resume' which would include education, former pastorates held, family history in brief, etc.

Set deadlines for receiving names, then summarize the information and adopt a system of elimination if there are several names to consider. Reduce the list to two or three names and agree whose name should be recommended first to the church. Then give official notice to the candidate to be considered first.

Each candidate should be provided with a current budget, constitution and by-laws of the church. A committee, apart from the pulpit committee, could attend a service the candidate is conducting and given a consensus as to his abilities in leading.

Investigate the minister fully as a candidate. Check thoroughly into his birthplace, age and size of family. What are the major interests of his wife and condition of health? Has either one of them had more than one marriage?

A preacher's wife can make or break him. A committee of ladies could meet with her prior to the final meeting of the pulpit committee. Her attitude as to change and her new role could be a large factor.

Look into the candidate's date of ordination, by whom, in what denomination, positions held in district, state and national associations or conferences. What is his present membership in church conference or association? If he has had more than two pastorates, how long was his tenure at each place?

Learn whether he has been a member of some other denomination, his position on the Charismatic movement, cooperating with liberals, modernists and churches identified with the National and World Council of Churches—the ecumenical movement, his attitude toward the church, district, state and national Cooperative Plan.

Ask about his plans or goals for changes in the church. Does he have a

copy of the *Treatise of the Faith and Practices of the Original Free Will Baptists*? Does he receive CONTACT, the National Publication?

Secure copies of associational minutes where he has held membership to check information given in annual reports relative to his labors.

Before the trial sermon, the pulpit committee should meet in conference with the candidate. A man's record will not lie, but one sermon might create an unfavorable impression which could well destroy the minister's chance.

After the trial sermon, the pulpit committee should arrange for a special meeting of the church while the impressions of the sermon are clear. The candidate deserves a prompt decision.

For each consideration, a letter of information should be sent to the voting membership of the church disclosing the name and date of the conference to consider the candidate.

Set a limitation as to the percentage of votes needed to extend a call. If the candidate receives the necessary percentage, the committee should contact him and relate the church's decision. The candidate may not want less than an 85 percent vote.

A time should then be set for when a response is expected. If he accepts the extended invitation, then he should be informed as to the arrangements for his arrival. Even though he has received the necessary percentage of votes to be extended the call, it would be a good gesture for the vote to be made unanimous. The church clerk should then send a letter of confirmation to the candidate.

Any changes in annual budget, order of services, constitution and by-laws, should be made known without proceeding further. During the transition period, adjustments may be made to affect the salary, pastoral responsibilities, improvements and redecoration of parsonage and church office, added benefits and moving expenses. All changes should be given as information to the pulpit committee.

Adjustment To Pastor's Coming

Certain arrangements should be made prior to the new pastor's arrival. A brief sketch or resume' of family history and his ministerial training should be carried, along with the family

picture, in local and daily newspapers the week preceding his arrival.

A rousing welcome should be given as a gesture to build up the morale for a successful ministry with the church. The first Sunday should be one of warm greeting with a formal introduction to the church family. The evening service may be marked by an appropriate reception following the worship hour.

A special committee may plan a housewarming for the first Sunday afternoon at the parsonage with members visiting and leaving a special gift.

In the following weeks, the chief usher may arrange to have an usher and wife or a deacon and wife to stand in the vestibule after the benediction and call each member's name as they pass the pastor after dismissal. The quicker the acquaintance of both the pastor's family and the church family, the sooner church responsibilities can be discharged.

A church directory with an updated list of all member's names, addresses and telephone numbers should be provided. Its availability can expedite matters in communication. A city or county map should also be made available.

Naturally, the size of the church will help determine how soon the pastor and church can be adjusted in the new situation. The sooner the pastor has become acquainted with individuals in the church, the sooner he can be in a position to help them cope with life. Both the pastor and the church should share their problems and burdens confidentially one with another.

Ad Hoc Pastoral Professional Calling

The pastoral ministry is not only a calling but it is also the greatest of professions. The pastor is not to be a jack-of-all-trades.

It is for a specific purpose, "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4). "Make full proof of thy ministry" (II Timothy 4:5). "This one thing I do" (Philippians 3:13). "I magnify mine office" (Romans 11:13). "That I might finish my course with joy, and the ministry" (Acts 20:24).



PASTOR (From page 7)

When a pastor is called to a church, he is often expected to have super-human, almost supernatural qualifications. He must be a good speaker, a deep Bible student, a spiritual evangelist, a compassionate pastor, a good businessman, a pleasing personality

and have the wisdom of Solomon. His wife must be compatible with all the members of the church.

Don't expect your pastor to be perfect or to excel in every area of the ministry. Don't be shocked when you discover that he does not have all of the above virtues. By each lay member and officer staying in his place,

performing his or her duty, the pastor can give himself continually to prayer and the ministry of the Word.

Conclusion

When you call a pastor, call him enthusiastically. Let there be no reservation or doubt concerning your call. Have confidence in the thoroughness of the work done by the pulpit committee. Believe in the leadership of the Holy Spirit.

Call him without comparison. No two ministers are alike. God did not intend them to be. Each has gifts and strengths unique to his personality. Each has a ministry that is suited for a proper time and place.

An awareness of difference is inevitable. Each person is supposed to be unique—different. Therefore, let us appreciate God's guidance in the past as well as in the present.

Call him without prejudice. A new minister will be different. This is as it should be. Let us then encourage innovation, discovery, the search for new possibilities. Leadership should be given an opportunity to lead, not merely preside over the status quo.

Don't expect too much too soon. A minister is also a human being, subject to the same weaknesses and discouragements as others. He will make mistakes as do others. That is, he will if he is trying to do anything.

He will be seeking to obtain an openness and sensitivity to the desires, needs and burdens of a host of people. An effective ministry is built on relationships, and relationships take time to build.

Give him your loyal support. Tell him he can count on you. Be available to take a leadership position, to visit, to fill a vacancy, to do the job that is needed.

Cooperate with your full support and loyalty. Make him the best pastor around and let him make the best church around. Do not ask him to do what you should do. Honest, earnest, humble prayer for him will help to make a successful ministry for both. ▲

ABOUT THE WRITER: Reverend Ralph Staten is a member of the Wooddale Free Will Baptist Church, Knoxville, TN. He has served as a Free Will Baptist leader in local churches, state and national offices for almost 50 years.

**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 \$ _____

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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

THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

46th Annual Session/July 18-22, 1982
Tarrant County Convention Center
Fort Worth, Texas

Theme: "Fundamentals of the Faith"



Bill Fulcher
 Spanish Americans
 Nashville, Tennessee



Ben Scott
 Pastor
 First FWB Church
 North Little Rock,
 Arkansas



Clarence Burton
 Promotional Secretary
 Missouri State Association
 Lebanon, Missouri



Don Pegram
 Evangelist and
 Conference Speaker
 Nashville, Tennessee

THEME: "Fundamentals of the Faith"

MODERATOR: Bobby Jackson

MUSIC COORDINATOR: Blaine Hughes

PIANIST: Richard McDonald

CONVENTION OFFICE: Tarrant County Convention Center
 Press Office

HEADQUARTERS HOTEL: Hyatt Regency Fort Worth

REGISTRATION COORDINATOR: Yvonne Wolfenbarger

10:45 Intermission

11:00 **MORNING WORSHIP** Hyatt Regency
 Grand Crystal
 Ballroom

Presiding: Billy Hanna
 Song Service: Blaine Hughes
 Special Music: Hillsdale Music Department
 Offertory: Piano/Organ duet

MORNING MESSAGE: Clarence Burton

SUNDAY MORNING/July 18

10:00-10:45 **SUNDAY SCHOOL** Hyatt Regency

Presiding: Fred Lockwood
 Special Music: Hillsdale Music Department

Primaries: Myrtle Reeds Texas Ballroom
 Sections A & B

Juniors: Curt Gwartney Texas Ballroom
 Sections C & D

Teens: Jonathan Thigpen Grand Crystal
 Ballroom
 Sections A & B

Adults: George Lee Grand Crystal
 Ballroom
 Sections C & D

SUNDAY AFTERNOON/July 18

3:00 **REGISTRATION** for National Convention, National Youth Conference, and Woman's National Auxiliary Convention Convention Center Main Entrance

4:00 **Mass Youth Choir Rehearsal** Convention Center Arena



PROGRAM (From page 9)

SUNDAY EVENING/July 18

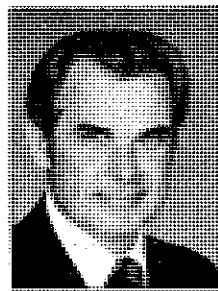
7:00	NATIONAL YOUTH CONFERENCE Keynote Service Speaker: Nate Ange	Convention Center Arena
8:30	Worship Service Concludes	
8:30	Mass Adult Choir Practice	Convention Center Arena
8:30	Youth after-service activities (See National Youth Program)	Americana Hotel
8:30-10:00	Registration Continues	Convention Center Main Entrance

MONDAY MORNING/July 19

7:00	NYC Breakfast (Staff, Judges and Officials)	Americana Hotel Live Oak Room
8:00	Registration Continues	Convention Center Main Entrance
8:00-8:45	WNAC Executive Committee Breakfast	Fort Worth Hilton Orleans Room
8:20-8:50	MORNING MANNA Song Service: James Dunbar Special Music: Watchmen Quartet Speaker: Irvin Hyman	Convention Center Arena
8:45	Youth Competition and Music/Arts Assembly (See National Youth Program)	Americana Hotel
9:00	GENERAL BOARD CONVENES	Hyatt Regency Grand Crystal Ballroom Sections C & D
9:00-10:30	WNAC Nominating Committee	Fort Worth Hilton Columbus Circle
9:00-11:45	WNAC Executive Committee Meeting	Fort Worth Hilton Royal Place

MONDAY AFTERNOON/July 19

12:00-12:45	WNAC Executive Committee Luncheon	Fort Worth Hilton Orleans Room
12:00-1:15	General Board Luncheon	Hyatt Regency Continental Room
1:00	Youth Competition and Music/Arts (See National Youth Program)	Americana Hotel
1:30-3:00	WNAC Leadership Seminar	Fort Worth Hilton Heritage Ballroom



Melvin Worthington
Exec. Secretary
Nat'l. Assoc.



Irvin Hyman
Speaker:
Morning Manna



Bobby Jackson
Moderator
Nat'l. Assoc.

1:30	GENERAL BOARD Reconvenes	Hyatt Regency Grand Crystal Ballroom Sections C & D
4:00	Mass Adult Choir Practice	Convention Center Arena
5:00	EXHIBIT AREA OPEN	Convention Center Arena

MONDAY EVENING/July 19

7:00	WORSHIP SERVICE	Convention Center Arena
	Presiding: Raymond Lee Song Service: Blaine Hughes Special Music: FWBBC Ensemble Mass Adult Choir	
	Session Called to Order and Moderator Introduced: Waldo Young, Clerk	
	Report of Committee on Committees: Bobby Jackson, Moderator	
	Welcome to Fort Worth, Texas Mayor of Fort Worth The Honorable Bob Bolen	
	Roll Call of States: Raymond Lee	
	Offertory: Rodney Whaley, Trumpet	
	Special Music: Mike Jones	
	MESSAGE: "Doctrine of Scriptures" Don Pegram	
8:30	Session Recessed (Exhibit Area Open)	
8:30	Men's Chorale Practice	Convention Center Arena
8:30-10:00	Registration Continues	Convention Center Main Entrance
9:00	Youth after-service activities (See National Youth Program)	Americana Hotel
10:00	Exhibit Area Closed	

TUESDAY MORNING/July 20

7:00	Free Will Baptist Music Ministries Breakfast Speaker: Rodney Whaley	Fort Worth Hilton Times Square East
7:00-8:15	Home Missions Board Breakfast	Hyatt Regency Citizens Room Section A
8:00	Registration Continues	Convention Center Main Entrance
8:00	Exhibit Area Open	Convention Center Arena
8:20-8:50	MORNING MANNA Song Service: Randy Sawyer Special Music: Jerry Pilgrim Speaker: Irvin Hyman	Convention Center Arena

12:15-1:15	State Leaders Luncheon	Hyatt Regency Continental Room
1:00	Youth Competition and Music/Arts (See National Youth Program)	Americana Hotel
1:30	WNAC Reconvenes Speaker: Mabel Willey	Convention Center Arena
1:30-3:30	BIBLE CONFERENCE Reconvenes Presiding: Norwood Gibson 1:30 Song Service: Mike Foster Special Music: FWBBC Ensemble Speaker: Bailey Thompson 2:30 Special Music: Hillsdale Music Department Speaker: Richard Kennedy	Hyatt Regency Grand Crystal Ballroom

Convention Bible Conference Speakers



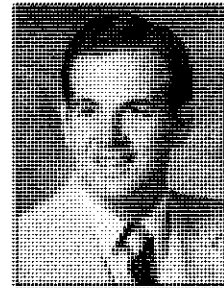
Edwards



Lilly



Thompson



Kennedy

8:30	Youth Competition and Music/Arts (See National Youth Program)	Americana Hotel
9:00	WOMAN'S NATIONAL AUXILIARY CONVENTION Presiding: Genelle Scott, President	Convention Center Arena
9:00-11:00	BIBLE CONFERENCE Presiding: Paul Thompson 9:00 Song Service: Randy Sawyer Special Music: Hillsdale Music Department Speaker: John Edwards 10:00 Special Music: Fred Hall Speaker: Tom Lilly	Hyatt Regency Grand Crystal Ballroom
11:10	WNAC Missionary Service Message: Tommy Hughes	Convention Center Arena

4:00	Mass Adult Choir Practice	Convention Center Arena
5:00-6:45	WNAC FELLOWSHIP DINNER Speaker: Norma Gabler	Fort Worth Hilton Heritage Ballroom
5:00	Learner/Adventurer Banquet	Americana Hotel

TUESDAY EVENING/July 20

7:00	WORSHIP SERVICE Presiding: Charles Cooper Song Service: David Thomas Special Music: Mass Adult Choir Hillsdale Music Department Offertory: Ed Pack, Trombone Special Music: Vicki Whaley MESSAGE: "Doctrine of Salvation" Ben Scott	Convention Center Arena
8:30	Session Recessed (Exhibit Area Open)	
8:30	Men's Chorale Practice	Convention Center Arena

TUESDAY AFTERNOON/July 20

12:00-1:15	Retirement and Insurance Luncheon	Hyatt Regency Citizens Room Section A
12:00-1:15	Alumni Sponsored Friends of Hillsdale Luncheon Speaker: Robert Morgan	Hyatt Regency Texas Ballroom



PROGRAM (From page 11)

8:30-10:00	Registration Continues	Convention Center Main Entrance
9:00	Learner/Adventurer after-service activities (See National Youth Program)	Americana Hotel
9:00	Youth Banquet (See National Youth Program)	Americana Hotel
10:00	Exhibit Area Closed	

WEDNESDAY MORNING/July 21

7:00	Master's Men Breakfast Speaker: Alton Loveless	Fort Worth Hilton Heritage Ballroom
8:00	Youth Competitive Finals (See National Youth Program)	Americana Hotel
8:00	Exhibit Area Open	Convention Center Arena
8:00	Registration Continues	Convention Center Main Entrance
8:20-8:50	MORNING MANNA Song Service: Mike Foster Special Music: Hillsdale Music Department Speaker: Irvin Hyman	Convention Center Arena
9:00-11:45	CONVENTION BUSINESS SESSION Moderator's Message: Bobby Jackson Report of Credentials Committee and Seating of Delegates Partial Report of General Board Partial Report of Nominating Committee REPORTS OF NATIONAL DEPARTMENTS (Board members are elected at conclusion of each report.) Executive Office: Melvin Worthington Master's Men: Loyd Olsan Retirement and Insurance: Herman Hersey Home Missions: Roy Thomas Commission on Theological Liberalism: Leroy Forlines	Convention Center Arena
9:30	NYC Recognition Assembly	Americana Hotel

WEDNESDAY AFTERNOON/July 21

12:00	REGISTRATION CLOSES	
12:00	FWBBC Alumni Luncheon Speaker: Charles Thigpen Special Music: FWBBC Ensemble	Fort Worth Hilton Heritage Ballroom
1:30	NYC Recognition Assembly	Americana Hotel
1:30	CONVENTION BUSINESS REASSEMBLES Scripture Reading and Prayer Assistant Moderator: Ralph Hampton	Convention Center Arena
1:35	REPORTS OF NATIONAL DEPARTMENTS (continued) Sunday School and Church Training: Roger Reeds Foreign Missions: Rolla Smith Free Will Baptist Bible College: Charles Thigpen	

2:15	General Board Final Report Partial Report of Nominating Committee Election of General Board Members	
4:00	Business Session Recessed	
4:00	Men's Chorale Practice (or immediately following business session)	Convention Center Arena
5:00	PASTOR'S DINNER Presiding: Wallace Malone Special Music: FWBBC Ensemble Speaker: Ralph Staten	Hyatt Regency Grand Crystal Ballroom Sections C & D

WEDNESDAY EVENING/July 21

7:00	WORSHIP SERVICE Presiding: Bill Jones Song Service: Rodney Whaley Special Music: Men's Chorale Introduction of Missionaries Offertory: James Dunbar, Trumpet Special Music: Bill Gardner MESSAGE: "Doctrine of Stewardship" Bill Fulcher Missions Offering: Bill Jones Special Music: Watchmen Quartet	Convention Center Arena
8:30	Session Recessed (Exhibit Area Open)	
9:00	Youth after-service activities (See National Youth Program)	Americana Hotel
10:00	Exhibit Area Closed	

THURSDAY MORNING/July 22

8:00	Exhibit Area Open	Convention Center Arena
8:20-8:50	MORNING MANNA Song Service: Bobby Sebastian Special Music: FWBBC Ensemble Speaker: Irvin Hyman	Convention Center Arena
9:00	CONCLUDING BUSINESS SESSION WNAC Report: Cleo Pursell Historical Commission Report: Alton Loveless Report of Committees: —Registration —Budget —Resolutions Nominating Committee's Final Report Election of General Officers	Convention Center Arena
11:45	Adjournment	
12:15	Exhibits Closed (or 30 minutes after convention adjournment) ▲	

NATIONAL YOUTH CONFERENCE

15th Annual Conference/July 18-22, 1982

Americana Hotel/Fort Worth, Texas



Fry

Lewis



Ange

Warren

THEME: "Triumph in Christ"—II Corinthians 2:14
NYC DIRECTOR: Malcolm Fry
NYC COORDINATOR: Clarence Lewis
REGISTRATION COORDINATOR: Janita Warren
NYC OFFICE COORDINATOR: Jean Lewis
MUSIC COORDINATOR: Charles Hampton
PIANIST: Richard McDonald

NOTE: All conference activities are in the Americana Hotel with the exception of the evening services.

SUNDAY AFTERNOON/July 18

3:00	NYC Registration	Convention Center Main Entrance
4:00	Mass Youth Choir Rehearsal	Convention Center Arena

SUNDAY EVENING/July 18

7:00-8:30	NYC KEYNOTE SERVICE	Convention Center Arena
8:30	Learner-Adventurer after-service activities	Trinity East Americana Hotel
	Youth after-service activities (Heralds, Crusaders, Ambassadors)	Atlantic/Gulf Room Americana Hotel

MONDAY MORNING/July 19

7:00	NYC Breakfast (staff, judges, and officials)	Live Oak Room Americana Hotel
8:00	Bible Tic Tac Toe Assembly ALL teams and coaches	Pacific Room
	Bible Bowl Assembly ALL teams and coaches	Great Lakes Room
	Music & Arts Assembly ALL contestants and coaches	Atlantic/Gulf Room
8:30	Bible Tic Tac Toe	Pacific Room
	Bible Bowl	Great Lakes Room
	Music & Arts Section 1	Atlantic/Gulf Room
	Bible Sword Drill	Trinity West/Central
	Music & Arts Section 4	Trinity East

MONDAY AFTERNOON/July 19

1:00	Bible Tic Tac Toe	Pacific Room
	Bible Bowl	Great Lakes Room
	Music & Arts Section 3	Trinity West/Central
	Music & Arts Section 5	Trinity East
	Music & Arts Section 8	Atlantic/Gulf Room



PROGRAM (From page 13)

MONDAY EVENING/July 19

7:00	MAIN CONVENTION SERVICE	Convention Center Arena
9:00	Learner/Adventurer after-service activities	Trinity East Americana Hotel
	Youth after-service activities	Atlantic/Gulf Room

TUESDAY MORNING/July 20

8:00	Bible Tic Tac Toe	Pacific Room
	Bible Bowl	Great Lakes Room
	Music & Arts Section 2	Atlantic/Gulf Room
	Music & Arts Section 6	Trinity West/Central
	Music & Arts Section 9	Trinity East

TUESDAY AFTERNOON/July 20

1:00	Bible Tic Tac Toe	Pacific Room
	Bible Bowl	Great Lakes Room
	Bible Memorization	Trinity West/Central
	Music & Arts Section 7	Atlantic/Gulf Room
5:00	Learner/Adventurer Banquet	Trinity East

TUESDAY EVENING/July 20

7:00	MAIN CONVENTION SERVICE	Convention Center Arena
9:00	Learner/Adventurer Activities	Trinity East
	Youth Banquet	Americana Ballroom

WEDNESDAY MORNING/July 21

8:00	Competitive Finals—Bible Sword Drill, Bible Tic Tac Toe, and Bible Bowl	Americana Ballroom
9:30	NYC Recognition Assembly	Americana Ballroom

WEDNESDAY EVENING/July 21

7:00	MAIN CONVENTION SERVICE	Convention Center Arena
9:00	Learner/Adventurer after-service activities	Trinity East
	Youth after-service activities ▲	Americana Ballroom

WNAC Officers



Purcell



Scott



Miley

THEME: Give Yourself Away
SCRIPTURE: "... they ... first gave their own selves to the Lord, and unto us by the will of God" (II Corinthians 8:5b)
PRESIDENT: Genelle Scott
SONG: "Give of Your Best to the Master"
SONG DIRECTOR: Carole Carner
ORGANIST: Emma Ellis
PIANIST: Mitzi Burks
WNAC HEADQUARTERS HOTEL: Fort Worth Hilton
REGISTRATION CHAIRMAN: Ava Hellard

SUNDAY AFTERNOON/July 18

1:30	Registration Committee Orientation	Convention Center Main Entrance
3:00	Registration	Convention Center Main Entrance

MONDAY MORNING/July 19

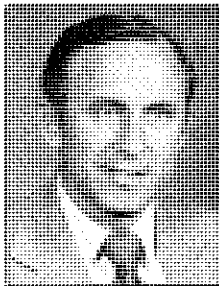
8:00-8:45	WNAC Executive Committee Breakfast	Fort Worth Hilton Orleans Room
9:00-10:30	WNAC Nominating Committee	Fort Worth Hilton Columbus Circle
9:00-11:45	WNAC Executive Committee Meeting	Fort Worth Hilton Royal Place

**Attention Parents:
 Nursery services
 will NOT be
 available during
 the 1982
 Convention.**

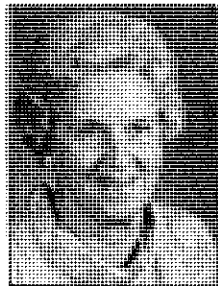
WOMAN'S NATIONAL AUXILIARY CONVENTION

47th Annual Session/July 19-20, 1982
Tarrant County Convention Center
Fort Worth, Texas

Theme: "GIVE YOURSELF AWAY"



Hughes



Willey



Gabler



Wisehart



Thomas

MONDAY AFTERNOON/July 19

12:00-12:45 WNAC Executive Committee Luncheon Fort Worth Hilton Orleans Room

1:30-3:00 WNAC Leadership Seminar "Improve Your Serve" Fort Worth Hilton Heritage Ballroom

Appreciation Committee Report
 Executive Secretary-Treasurer's Report: Cleo Pursell

11:10 WNAC MISSIONARY SERVICE
 Song Service: Carole Carner
 Offertory
 Special Music: Lucy Lima

MESSAGE: Tom Hughes
 Brazil

12:00 Recess for Lunch

TUESDAY MORNING/July 20

9:00 WNAC ANNUAL MEETING Convention Center Arena
 Presiding: Genelle Scott
 Song Service: Carole Carner

9:15 Devotion: Pat Thomas

9:30 Welcome: Geneva Walker
 Creative Writing Contest Awards: Lorene Miley
 Seating of Delegates
 Resolutions Committee Report

TUESDAY AFTERNOON/July 20

1:30 Song Service: Carole Carner
 Offertory
 Special Music: Oklahoma Trio
 Speaker: Mabel Willey
 Registration Committee Report

3:00 Adjournment

5:00 WNAC FELLOWSHIP DINNER Fort Worth Hilton Heritage Ballroom ▲
 Speaker: Norma Gabler

DIRECTORY UPDATE

ARKANSAS

Elba Steele to Booneville Church,
Booneville

CALIFORNIA

Charles Roam to Selma Church,
Selma

Fred Humphreys to Elmwood Church,
Stockton

OHIO

Newton Smith to Faith Church, West
Logan

SOUTH CAROLINA

J. B. Rice to FWB Children's Home
as Superintendent, Turbeville from First
Church, Greer

Liston Williams to Sweet Home
Church, Charleston

Clyde Nations, Jr. to North Spartan-
burg Church, Spartanburg

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COOPERATIVE Free Will Baptist
CHANNEL Plan

... Through the Cooperative Channel

March, 1982

RECEIPTS:

State	Design.	Undesign.	Total	March '81	Yr. to Date
Alabama	\$ 202.00	\$ 1,054.48	\$ 1,256.48	\$.00	\$ 3,533.20
Arizona	.00	111.31	111.31	.00	111.31
Arkansas	.00	3,270.73	3,270.73	2,798.62	10,559.73
California	.00	1,283.93	1,283.93	1,021.73	3,551.31
Florida	.00	.00	.00	980.31	4,951.91
Georgia	81.44	916.17	997.61	838.03	3,252.78
Idaho	.00	.00	.00	.00	117.67
Illinois	.00	.00	.00	.00	1,351.97
Indiana	.00	.00	.00	.00	50.00
Kansas	.00	92.14	92.14	.00	511.70
Kentucky	40.00	117.00	157.00	.00	157.00
Maryland	.00	40.00	40.00	40.00	120.00
Michigan	2,602.34	598.69	3,201.03	3,659.55	12,382.55
Mississippi	340.14	572.14	912.28	102.32	2,342.95
Missouri	4,220.25	.00	4,220.25	4,769.95	17,096.04
North Carolina	296.65	525.13	821.78	250.72	2,011.96
Ohio	187.00	1,401.20	1,588.20	2,043.20	4,147.40
Oklahoma	16,601.39	9,710.30	26,311.69	7,964.18	81,759.31
South Carolina	.00	.00	.00	.00	25.00
Tennessee	.00	732.39	732.39	569.45	2,313.75
Texas	3,333.89	238.37	3,572.26	11.77	9,533.14
Virgin Islands	.00	.00	.00	172.98	.00
Virginia	.00	99.17	99.17	168.60	235.03
West Virginia	.00	14.63	14.63	10.82	167.69
Totals	\$27,905.10	\$20,777.78	\$48,682.88	\$25,402.23	\$160,283.40

DISBURSEMENTS:

Executive	\$ 1,128.10	\$ 9,512.11	\$10,640.21	\$ 9,318.34	\$ 31,706.70
Foreign Missions	19,546.75	2,872.74	22,419.49	8,344.24	73,012.76
Bible College	2,331.07	2,872.74	5,203.81	2,969.01	17,105.78
Home Missions	4,518.66	2,140.47	6,659.13	2,726.40	26,198.90
Retirement & Insurance	306.10	2,084.16	2,390.26	1,287.45	7,907.06
Master's Men	40.65	1,126.56	1,167.21	624.86	3,685.25
Commission on Theological Liberalism	33.77	169.00	202.77	131.93	666.95
Totals	\$27,905.10	\$20,777.78	\$48,682.88	\$25,402.23	\$160,283.40



Happenings

HAPPENINGS is dedicated to sharing what is being done by and for Free Will Baptist retired persons and the total ministry of the Board of Retirement.

Vol. 6, No. 1

June, 1982



“Mom” Willey, senior missionary, continues in the foreign missions program she and “Pop” helped to pioneer in 1937 (page 2).



Ministering Solo

By
Vernie H. Hersey

What do you do when half your team is gone? You are Mabel Willey, affectionately known as "Mom" Willey. Your missionary husband, pioneer and legend, "Pop", has just gone to be with the Lord.

Where do you go? For more than 30 years your home has been the mission field.

How do you minister solo? You and Pop were a missionary duo for three decades. You shared a ministry so intricately entwined that nothing short of death could wrench it apart.

How does healing come? The tearing apart of your hearts and lives has left you bruised and aching.

Thirteen years ago at age 63 Mom Willey faced these questions. She lived the answers. Has she found God sufficient? Yes. Has there been victory? Yes. Has it been easy? No.

The weeks following Pop's death were difficult. "My reaction to my husband's homegoing was out of character for me—not my way of

doing things," she recalls. "I sank into a deep depression. Normally, I am not a depressed person. I felt the Lord had made a mistake; He should have taken me, not my husband! Without my husband's help and guidance, I felt I could not face life. Without him there was nothing more I could do in life."

But she discovered God had already charted her course. He worked through family, friends and even people she had never met to provide help and direction. He provided not only healing but a ministry for her.

The first of many steps for Mom was a trip to the mission field where her son, Tom, and daughter-in-law, Ruth, were pioneering a work in Panama.

What better place to begin again? It was in Panama she and Pop pioneered their first missions work in 1937. From Panama they moved to Cuba to establish a mission station and churches that survived the Bartista reign of terror and the Castro revolution. Forced out of Cuba in 1961 they fled to Miami, Florida, where they ministered to Cuban refugees until Pop's death in 1968.

It was at Tom and Ruth's insistence Mom revisited Panama. "They asked me to go with them," she says. "Actually, they did not ask me—they said I was going!"

"Still, I felt lost. Ruth suggested that perhaps the Lord would have a ministry for me among the missionaries if I could get some training in counseling. But, where would I go for something like that? I had no idea!"

However, God knew the way Mom Willey would take, the way He would lead her. Back in Miami she picked up a magazine and read an advertisement for the Naramore Seminars at Rosemead, California. Thinking it would be a



Mom Willey, right, greets Mrs. Rachel Torrijos, wife of former military leader of Panama, at a Christian Business Woman's Luncheon she helped to organize.

good place to go she called then Director of Foreign Missions, Reford Wilson.

"He was thrilled with the idea," she recalls, "and assured me his widowed sister living in Rosemead would be happy for me to stay with her. Very rapidly the Lord 'opened the door' and I was on my way to a Naramore seminar."

It proved to be just what she needed. "I was able to share my experience with 30 ministers and missionaries who had similar experiences and ministries. As wise counselors ministered to me I found great healing. Of course, it was just that they made the Lord and His Word clear to me."

It was the turning point for her, she says. "Though alone, I knew with God's grace and help I could face the future. Life took new meaning—God was not finished with me yet!"

Praying about where to serve, Mom Willey resumed deputation work with the Board of Foreign Missions. In 1970 she returned to Panama as a missionary. And why not? Her commitment to missions was for all her life. Born in Huntsville, Alabama, to Christian parents, she was dedicated at birth to be a missionary.

Step by step, day by day, her ministry unfolded. She explains, "I arrived in Panama on Friday and started to work on Saturday. Someone phoned and asked me to counsel with a British actress who had fallen into deep depression.

"Calls came for me to minister with American women in Bible study, to speak at their various group functions and counsel with them individually. I divided my time between them and the Panamanian church where I taught a Bible class for women."

As time went on Mom Willey's ministry to American women demanded more and more of her time. Yet the Panamanian church was weak and Panama as a whole was closed to the gospel. Feeling a greater burden for the women of Panama, she shifted the major part of her ministry to them.

"During a Bible study class," she relates, "I said to my American friends, 'You have everything here. There is no need for me to teach Bible or speak at your programs. You have women who can do that.'

"And what are you doing for the Panamanian women?" I asked. They made all kinds of excuses—mainly they could not speak the language. And, of course, most of them couldn't; but a few spoke both English and Spanish plus several other languages.

"I asked five of those women, all of them dedicated and prominent in the Christian community, to meet with me for prayer. One of them, the wife of the comptroller of the Canal Zone, invited us into her home. We met several times and prayed for God to 'open doors' to women of Panama City.

"Finally, we decided on a place for the Bible study and sent out invitations. Ten to fifteen women attended those first meetings. In three years the group grew so large we divided into several smaller ones and met in different areas of the city."

The Bible study groups continued to grow

(cont. on page 4)

and divide, spreading across Panama City. Mom Willey taught among the groups but explains, "As soon as one of the women was qualified to teach a class, I turned it over to her."

From the start changes in the lives of the women were apparent. "The Lord worked in a very real way in their hearts," she says. "We could see a difference in their homes and families. Many began to attend church."

Mom recalls the conversion of one woman and the change in her life. "One morning as I taught a class I felt burdened to give an invitation to accept Christ. I rarely gave an invitation; but that morning I felt there was someone ready to give her heart to the Lord.

"At the invitation, a black woman got up, knelt at her chair, making it an altar, and was born into the Kingdom of God. Eight years have passed and she is still a faithful member of our church. She is one of my prayer partners—a woman who knows how to pray."

Mom extended her outreach in the community and the church. She assisted in organizing a Christian Business Woman's Luncheon in Panama City. During her last few years in Panama she had an unusual ministry with the Panamanian government personnel, seeing many come to the Lord. One she fondly recalls is an ambassador's wife.

In her church she organized and taught a Bible class for 25 university students. "What a joy that class was to me!" she exclaims. "Teaching them forced me to search deeper into the Word of God for truths they needed. Several, when they graduated, gave their personal testimony as their written dissertation."

In 1980 Mom Willey returned to Miami. Although experiencing some physical problems she travels for the Board of Foreign Missions. She shares her experiences, challenges churches to support missions and strengthens young people in their commitment to serve.

When asked about the future she says, "I don't know where or how God will lead. I still have the strong desire to go back to Panama or some Latin American country. But if it is here God wants to use me, I'm willing to serve. Above all I want to manifest the love of Christ to the world!"

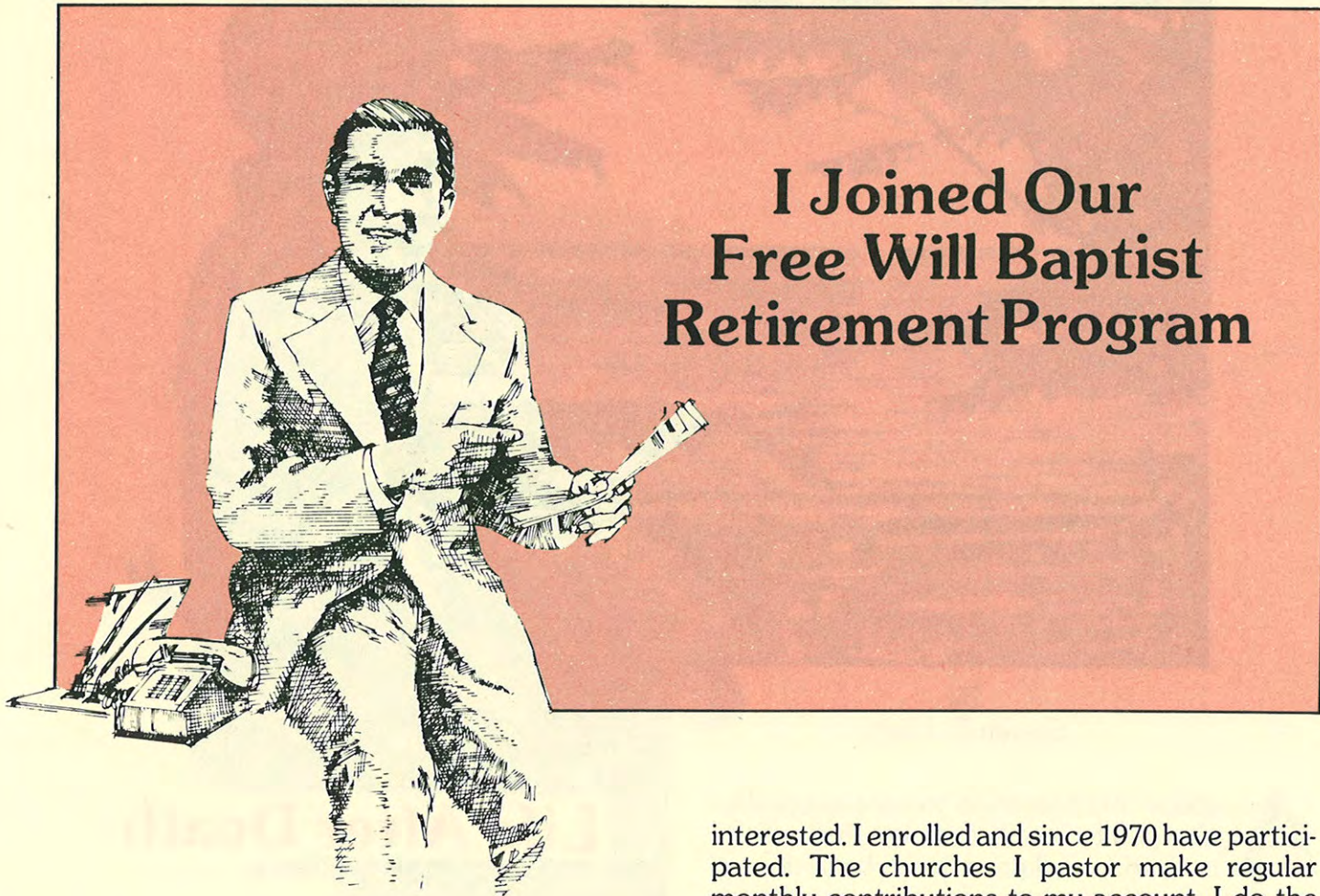
Gift From Japan

A gift of 10,000 yen (approximately \$45.00) was given to the Memorial Endowment Fund of the Board of Retirement, November, 1981 by the Bihoro FWB Church, Hokkaido, Japan. The gift was presented to Director Herman L. Hersey during a visit with his brother, Missionary Fred Hersey, who organized the church in 1961.

**Keep working for the Lord.
The pay isn't much,
but the retirement plan
is out of this world.**

Mom Willey, as a team with Pop or ministering solo, is an inspiration—a legend in her own right. □

*Mr. and Mrs. Willey were the first Free Will Baptist missionaries to Latin America. For an exciting account of their missionary adventures read *Never Say Can't*, by Jerry Ballard. It is available from Randall House Publications, P.O. Box 17306, Nashville, TN 37217 for \$3.95 plus tax and \$1.00 shipping and handling.*



I Joined Our Free Will Baptist Retirement Program

By
George C. Lee

I grew up in a pastor's home. My father was a Free Will Baptist minister for 60 years. The last years of his life he was totally dependent on social security for his livelihood. He had no pension income. Fortunately he owned a home and by careful management he and my mother were able to live.

Early in my ministry I realized circumstances had changed. With inflation and an unpredictable economy the future was more uncertain. I determined to get into some type of savings program to help meet my needs in advanced years. I tried to purchase adequate insurance coverage, save a little money and invest in some church bonds. However, I felt I needed a more definite plan. I needed to place my funds where I could not get my hands on them until retirement.

When the Free Will Baptist Board of Retirement and Insurance presented its program, I was

interested. I enrolled and since 1970 have participated. The churches I pastor make regular monthly contributions to my account. I do the same. The churches have been faithful and I have tried to be just as faithful. I have not missed a monthly contribution in the last seven years. When we started out the contributions were small but have grown larger as the years have passed.

I recommend this plan to the pastors and churches of our denomination. The Free Will Baptist Pension Plan does not present an answer to all the pastor's financial problems. But, it helps. There is no excuse in today's economy for a church or pastor to fail in making proper preparation for his retirement income.

Pastors, plan ahead. Don't wait until retirement to make plans. With the help of the Lord, the cooperation of your church and self-discipline, you can prepare for your retirement needs. I challenge you to move in that direction. You will probably be glad you did. □

ABOUT THE WRITER: George C. Lee is pastor of Victory Free Will Baptist Church, Goldsboro, North Carolina.



By
Steven R. Hasty

A widow ministered to me the other day! Can you believe it? Unexpected and unnoticed, she slipped in the back door of the parsonage with a steaming and scrumptious array of dishes. My wife, just home from the hospital, was overwhelmed with gratitude.

But, wait a minute. Isn't that backwards? After all, I'm the minister—aren't I? Widows are the ones with needs—aren't they? Of course, the answer is obvious. No less obvious is the fact that most of our churches have no organized ministry to the widowed. Why?

Remember Don Quixote, that laughable and misguided equestrian knight? Like him, we charge at full speed on our steed without regard for direction. At other times our methods resemble the game of Russian roulette. Just one bullet is inserted in the chamber; then we spin it and pull the trigger. The fool's game is often just a waste of time. But occasionally someone is helped.

The Biblical Example

The early church wasn't slow in organizing a ministry to the widowed; it was their first recorded item of business. A seven-man team was

Life After Death

formed to oversee the care of widows (Acts 6). All of this was prior to the home missions efforts of Phillip, the deacon turned evangelist in Acts 8, and Paul's foreign missionary journeys. Nor was it a ministry only in the church at Jerusalem. From prison Paul wrote to Timothy at Ephesus naming widows who were worthy of assistance (1 Timothy 5).

Circumstances existing then made such a ministry necessary. First, many Christians died as martyrs, leaving spouses and children. Secondly, there was no social security or service program to provide financial assistance for the widowed. The church was their only refuge.

Interestingly enough, it was the synod of Laodecia that abolished an organization of widows in 364 (see *Tenney, Zondervan's Pictorial Bible Dictionary*, p. 894). Some luke-warm Laodecian churches still seem oblivious to the needs of widows. Why is it we strain at gnats and swallow camels (Matthew 23:24)? Is there a mission field within our churches we are neglecting or overlooking?

The Scope of The Dilemma

America is not getting younger anymore—just older. Declining birth rates and increasing life expectancy are factors. Twelve-and-a-half million widowed people live in America, according to the 1970 census. Over one million more are widowed annually. Fifty-six is the average age at which a spouse is widowed.

After a person retires and lives out his/her life expectancy, 50,000 hours will have lapsed. The problem faced by the widowed is not one of time but discovery of new purpose and meaning for living.

Generally, most of our attention is paid to the dying, while token sympathy is given to the spouse and family at the funeral. Pastors and deacons comfort and pray with families, offering their support as burial plans are made and funeral services conducted. Women provide meals and other services for the family.

However, the ministry to the surviving spouse usually extends no farther than the eulogy beside the casket. That should be only the beginning. Struck by the trauma of their partner's death, many of these "walking wounded" wonder if life can go on.

Following the death of a spouse, the widow(er) may experience (1) a double-edged grief including both sorrow for the one just deceased and a personal sorrow for being left alone, (2) feelings of deliberate desertion (Why did he die now? How could he?), (3) guilt (I haven't been the kind of husband/wife I meant to be, and now it's too late!), (4) anger—usually arising from fear (Why did God allow this to happen to me?), (5) loneliness.

All of these needs are in addition to the already existing needs common to an older adult: (1) the need for fellowship; (2) involvement in the lives of people; (3) activity or productivity; (4) someone to listen; (5) someone to help celebrate the past.

When these needs are not met, the result is depression. Some of the tell-tale signs are oversleeping, insomnia, complete loss of appetite, periods of sobbing, as well as violent mood changes (see *Your Retirement Psychology Guide*, p. 38, 40).

The Church Involved

What can the church do to help the widow(er) continue a meaningful life after the death of a spouse?

In addition to the pastor's ministry, a deacon caring ministry is essential as a first step toward ministering to widows in particular and the church in general. By dividing the families of the church between themselves, deacons can maintain a close contact with the widowed. By making personal visits and phoning members regularly, they can minister personally to the widowed and alert the church to their needs.

The church should offer a training program to teach deacons how to help the widowed deal with such difficulties as fear, loneliness, worry and bereavement. Many booklets and helps are available to aid the deacon in his ministry as well as the widowed in coping with their situation.

Ministering to the widowed should not be left solely to the pastor and deacons. Why not establish a church ministry to the widowed and older adults? Within such a framework the entire membership can be involved. A committee of service minded Christians can help with lawn care and minor house repairs. Others can be enlisted to assist with household chores and transportation for the disabled or homebound. Telephone committees can be organized to perform a listening ministry and keep a daily check on those living alone.

An organized senior adult group can be a great help to the older widow(er). Loneliness and isolation are two of the major problems for the older person. Sharing times of fellowship and Bible study can give them the emotional, social and spiritual support they need.

The Widow Involved

And, why not involve the widow? Sixty percent of widowed persons are women. They can help each other in a widow-to-widow program. One widow can honestly say to another, "I know what you are going through."

A veteran widow—one who has been widowed for at least two years and made a satisfactory adjustment—becomes a confidant, listener,

(cont. on page 8)

"Words Worth Quoting"



"How do I feel about the future of our denomination's missions program? I feel encouraged! Very encouraged! We have some fine young men and women who are preparing their lives for service and seeking to know God's will for their lives. We who are older must realize our responsibility to make it possible for them to get out there and get the job done. The harvest is ripe. Now is the time!"—Mabel Willey, Missionary

Life After Death (From page 7)

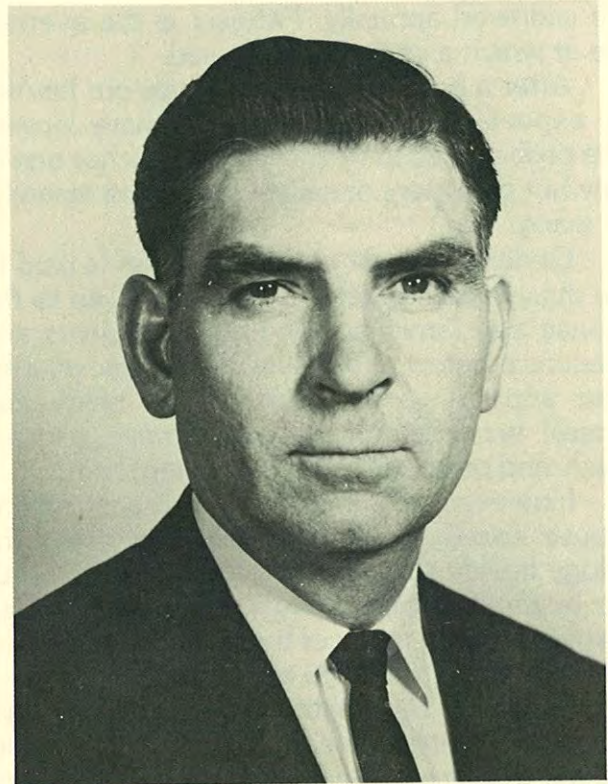
comforter and friend of the newly widowed. She helps the new widow adjust to the loss of close communication with her spouse by listening as she talks through problems that require decisions. She offers encouragement and understanding as the new widow copes with personal and family adjustments. She becomes a prayer partner, giving the new widow the spiritual support she needs.

Finally, the important thing for the church to remember is to not let the widowed give up on life. As a wise old sage once said, "You don't have to finish a job but you're not allowed to stop trying."

Can there be a meaningful "life after death" for the spouse left behind? The answer is, yes! If the church gets involved—and get involved it must! □

ABOUT THE WRITER: Steven R. Hasty is pastor of Heads Free Will Baptist Church, Cedar Hill, Tennessee.

Regional Representative Named



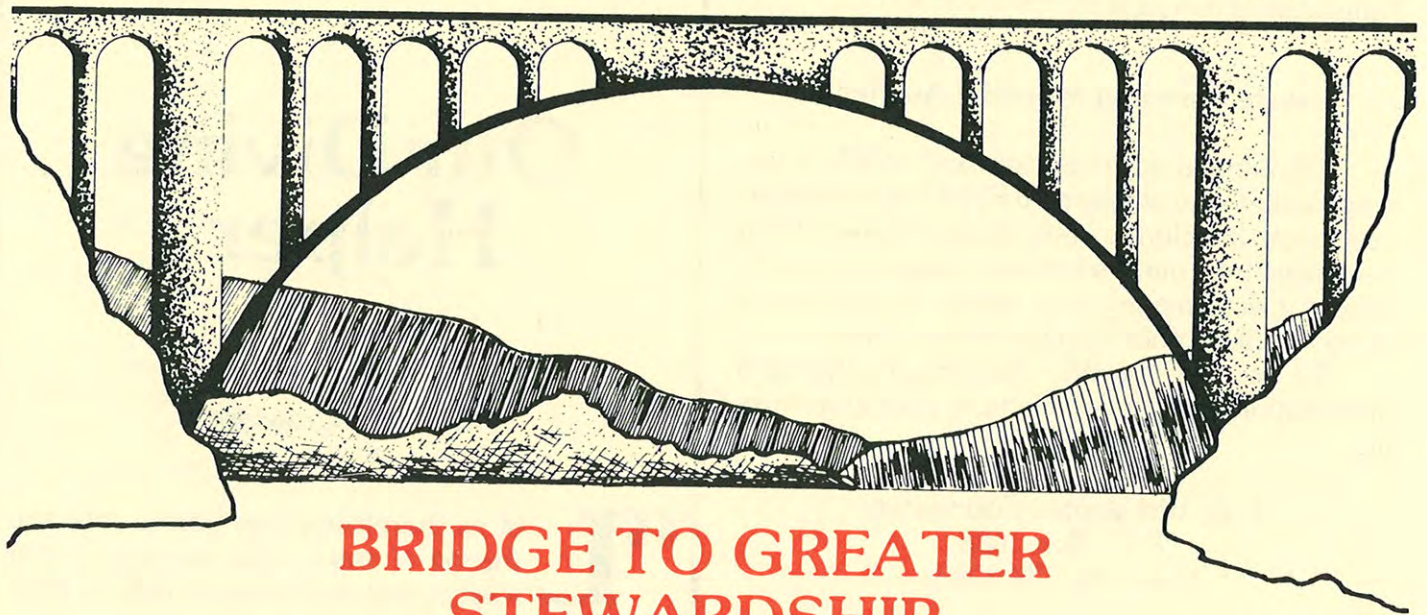
Rev. Ernest Harrison, Sr. has been named regional representative for the National Board of Retirement and Insurance.

Mr. Harrison, a former trustee of the National Board for 12 years, will promote the retirement ministries part time at district and associational meetings in Oklahoma, Texas, Kansas and Arkansas.

He now pastors First FWB Church at Henryetta, Oklahoma. Ordained in 1940, he has pastored eight churches in Oklahoma during his 42 years in the ministry. He has filled most positions on boards of local associations and served as Oklahoma State Assistant Moderator, State Sunday School Board Member and College Board Vice Chairman of Hillsdale College.

He is married to the former Stella Jane Radford. They have two daughters, Mrs. Jane Gray and Mrs. Joan Ross of Oklahoma, and a son, Ernest, Jr., pastor of First FWB Church, Dalton, Georgia.

FREE WILL BAPTIST FOUNDATION



BRIDGE TO GREATER STEWARDSHIP

First Endowment Fund Established

The Carterville Free Will Baptist Church of Carl Junction, Missouri, established a permanent endowment fund with the Free Will Baptist Foundation. The church sold property and gave the mortgage note of \$10,000 plus interest at 10 percent to the Foundation to fund the endowment. The earnings from the endowment will be divided equally between the Board of Foreign Missions of the National Association; the Free Will Baptist Home For Children, Greeneville, Tennessee; and Hillsdale Free Will Baptist College, Moore, Oklahoma.

First Operating Gifts Received

The FWB Foundation recently received its first gifts for operating expenses. Emmanuel FWB Church, Lakeland, Florida, is the first church to send a gift; the state of Georgia is first to designate gifts through the Cooperative Plan of Support; and three people from Georgia and Tennessee are first to send individual gifts.

Families Using Foundation Services

Families and individuals are using the services offered by the Foundation. Some have named the Foundation as executor or alternate

executor in their wills. Others have provided in their wills for gifts to be distributed through the Foundation to a local church, college and/or national department.

One couple included in their will an endowment with the Foundation. The earnings will be distributed equally to seven different state and national institutions and agencies.

Another couple has added a codocil to their will providing for the Foundation to manage a trust for a child should they predecease him before he reaches 30.

Our people—many for the first time—are giving serious thought to their stewardship obligations at death and the necessity of making a will. Most importantly, many are accepting their responsibility, seeing an attorney and making a will.

Will Clinics Available

Representatives of the FWB Foundation are available to conduct will clinics. The purpose is (1) to alert people to their stewardship obligation to make proper arrangements for the dispersal of their estate at death, (2) to instruct and help them in estate planning, (3) to inform them how the Foundation can assist them in meeting their goals.

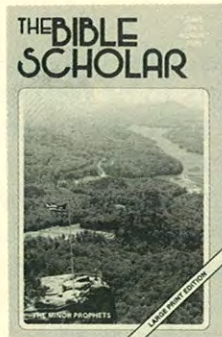
(cont. on page 10)

Estate Planning Material Available

Thinking about making a will? A Will Planning Packet is available from FWB Foundation to assist you. It includes a fact sheet for assembling necessary information for your attorney, a worksheet for determining your net worth, a glossary of terms, plus other valuable information.

To receive the Will Planning Packet and information about a Will Clinic in your area write to:

Free Will Baptist Foundation
P.O. Box 1088
Nashville, TN 37202



New Large Print Quarterly

Large Print Bible Scholar Available

Winter quarter, 1981 marked the first issue of the large print *Bible Scholar*, adult Sunday school quarterly published by Randall House Publications, Department of Free Will Baptist Sunday School and Church Training Service.

The new edition has been well received by both senior adults and persons with impaired vision. It contains the same material as the regular *Bible Scholar* with the exception of the artwork on the first page of each lesson. To accommodate the larger print the number of pages has been increased.

The large print *Bible Scholar* may be ordered for \$1.00 per copy plus postage and handling charges from Randall House Publications, Box 17306, Nashville, TN 37217. Ask your secretary to order yours along with the regular curriculum materials.

Our Divine Helper

By
Robert B. Crawford

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Read: Hebrews 4:12-16; Psalms 73:24-28

Two fathers met. Without speaking they clasped hands and smiled at each other with tears in their eyes. Both had lost a son when the air craft carrier, *Dorchester*, was sunk. Each understood the heart of the other.

Our most helpful friends in times of trouble are those who have gone through similar experiences.

No matter what we experience, Jesus can fully identify with us. The fact that He was flesh and blood, yet divine, qualifies Him as Friend as well as Savior. Since He endured all the difficulties and temptations that are a part of human existence, He understands.

God's children should not hesitate to go to Jesus with their burdens. We should believe and heed the words of Hebrews 4:12-16 and go boldly into God's presence through His Word and prayer, telling Him what is on our hearts and minds.

Our Divine Helper understands. He supplies grace for every need. We can know that "God is our God for ever and ever; he will be our guide even unto death" (Psalms 48:14).

ABOUT THE WRITER: Robert B. Crawford is a retired pastor living in Ashland City, Tennessee. He works part time in public relations with Free Will Baptist Bible College, Nashville, Tennessee.

Book Of Remembrance

Living Memorials

In Memory of . . .
From . . .

Lee Chrisman
Mrs. Lee Chrisman
Novinger, MO

Jack Day
Central FWB Woman's Aux.
Huntington, WV

Rosie Frank
Mrs. James J. Gambs
LaVerne, CA

Veral Jones
Herbert Turner
Pocahontas, AR

Wilma Lipscomb
Central FWB Woman's Aux.
Huntington, WV

Mr. Roy Matlock
Mrs. Roy Matlock
Columbia, TN

Mary Matthews
Mr. & Mrs. James Whitehurst
Newton, AL

Zena Mays
Central FWB Woman's Aux.
Huntington, WV

Bert H. McFaddin
Mrs. Bert H. McFaddin
Paintsville, KY

Leora Phillips
Russell Phillips
Plain City, OH

Rev. Walter Raines
Frank Fitzpatrick
Kermit, WV

Mr. Frank Robinson
Thomas Roy Gilley, Jr.
Lebanon, TN

Mr. & Mrs. Clifford Rogers
Central FWB Woman's Aux.
Huntington, WV

Mrs. Leola Strother
Mrs. Grace King
Santa Paula, CA

Donnie E. Wallace, Jr.
Atlas Jasper Horne
Kannapolis, NC

Fred Wynn
Mr. & Mrs. Carl Cravens
Pomona, CA

James C. Whitehurst
Mr. & Mrs. James Whitehurst
Newton, AL

Artie Wilfong
Mrs. Artie Wilfong
Flora, IL

Leo Young
Russell Phillips
Plain City, OH

Living Remembrances

In Honor of . . .
From . . .

Brother Orban Doss
Mrs. Vada Roberts
Modesto, CA

Free Will Baptist Laymen
Travis Ray Carter
Tuscaloosa, AL

Rev. Jake Gage
Theda Travis
Locust Grove, OK

Fred & Marge Gillon
Charles Mullenix, Sr.
Brilliant, AL

Vernie Hersey
Rev. Lawnie Coffman
Star City, AR

Brother H. L. Knighton
Mrs. Lucille Wiard
Albany, GA

Rev. & Mrs. George Lee
David A. Thomas
Goldsboro, NC

Rev. Jim Nason
North Carolina State
Woman's Aux.

Mrs. Willa Mae Sanders
Richmond FWB Ladies
Adult Bible Class
Allen, OK

Rev. Ralph L. Staten
Mrs. Viola Jenkins
Knoxville, TN

Rev. John L. Welch
Mr. & Mrs. John T. Wren
Nashville, TN

Rev. Carson Wittaker
George C. Cooper, Jr.
Glasgow, KY



Herman L. Hersey

The Great Commission of our Lord is an inescapable command to every Christian, church and denominational agency. Our reason for existence is to spread the gospel and to edify and disciple every believer. Every ministry should either directly or indirectly contribute to this end result.

Providing for the needs of pastors, evangelists, teachers and missionaries meets the above criterion. As Steve Hasty ably points out in his article in this issue, the first recorded business decision of the early church was to provide for widows.

The investment policies of our Board of Retirement are consistent with the principles of evangelism, good stewardship and sound business practice. Our \$2.3 million pension fund is invested in the building and expansion programs of our Free Will Baptist churches to help spread the gospel.

Our investment policies are consistent with another biblical principle. Paul wrote in 1 Corinthians 10:31 that "whatsoever ye do, do all to the

Let Your Dollars Go Soul Winning, Too!

glory of God." The "whatsoever ye do" includes everything—even investing our money.

Now there are many places our pension funds could be invested. There is nothing intrinsically evil about investing in the business world. But let me remind you that some funds of IRAs (Individual Retirement Accounts), CDs (Certificates of Deposit) and money market certificates are invested in gambling, liquor and entertainment or pornographic related stocks. Investing in the world does not help spread the gospel nor does it bring glory to the Lord.

We see new churches established simply because we are willing to loan the pension funds to mission boards for mission churches. In fact, today our investments with mission churches exceed \$601,000. There is a waiting list of churches needing funds to expand and mission boards requesting loans.

Isn't it a paradox? Some cry about the needs of lost souls and their great burden for missions—but when they have funds to invest they are not quite sure they want to invest in evangelistic causes.

Biblical principles work. Just as the Lord makes nine-tenths percent of the tither's salary go further than he can make 100 percent go without tithing, so the earnings from investments in the Lord's work go further than earnings from investments in worldly enterprises.

Yes, I believe the Great Commission ought to be the guiding principle for investments. To do less is to put evangelism on the back burner. □

BOARD OF RETIREMENT

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
P. O. Box 1088 Nashville, TN 37202

Board Members: Francis Boyle, Chairman;
Lincoln Varney, Vice-Chairman; Robert E.
Picirilli, Secretary; Lawnie Coffman, Harold
Critchler, William E. Atkinson, Gene Outland,
Billy Samms, Earl Hendricks.

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Editor: Vernie H. Hersey
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Circulation: Carolyn Crittenden
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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.

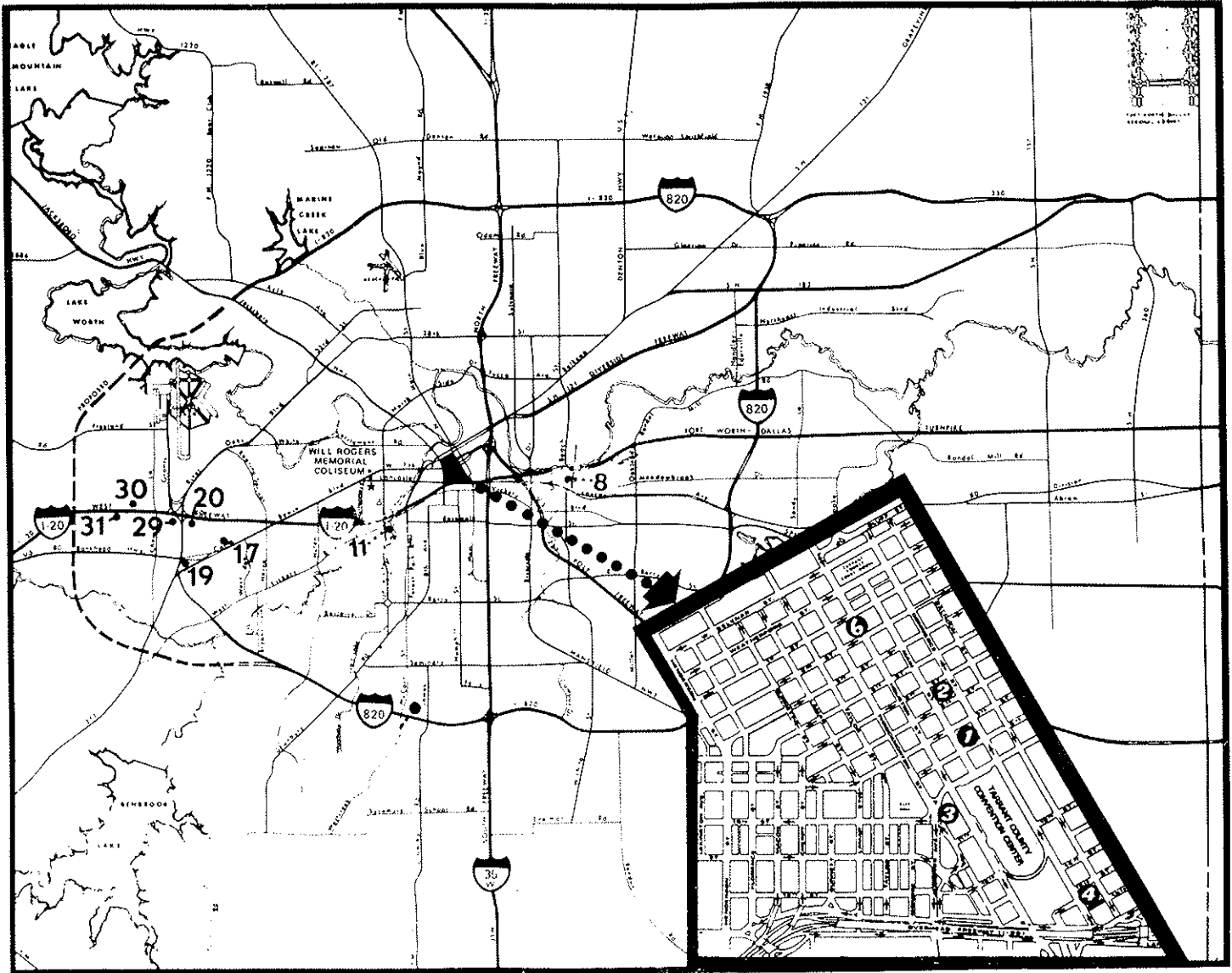
Name _____ Mailing Address _____

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

When You Care Enough...

...To Do The Very Least

The Ministry of Tiny Kindness



“I remember one night when I was feeling especially lonely (trying to hide it—I wonder if I ever succeeded?) and as I came into my room I could smell flowers. There they were and I knew you had left them. Somehow, it was much easier to face the days that followed.”

My friend's words in a yearbook. Somehow, it was much easier to face the day that followed . . . Funny how it made such a difference. I had not left a bouquet of red long-stemmers. Just picked some wildflowers during a walk, stuck them in a Dr. Pepper bottle, and set them on her dresser. Wildflowers. Botanists classify them as wild weeds—but who cared? My friend had needed something and I knew it. That night in the dorm her loneliness inhaled that gentle fragrance of wild *whatever*, and discovered the intoxicating knowledge that someone had thought of her.

Weeks passed between my thought and her note. But she remembered. Quite honestly, I had not. Inconsequential to me. Monumental to her. I now believe the tiny, unexpected kindness is treasure enough for any need.

Never will I forget her genuine gratitude, contrasting with today's emphasis on materialism that would have us

believe the quality of love dictates the monetary value of the gift. Squelching our need to reach out and give are clichés that reinforce this emphasis. We are urged to care enough to send the very best (synonymous with the most expensive). We are told that only a diamond is forever. Etched into our billfolds is the philosophy “we get what we pay for—and it serves us right!”

Even the Church seems to awkwardly amen this idea when putting before us the glorious truth that God gave His best—can we do otherwise? Indeed, no. But—sometimes our very least is our very best.

Humility and effort give birth to simple kindness. No one argues that expensive gifts are not a joy. Yet, if we had to depend upon these to get us from Monday to Friday, few would make it. It is the little things that keep folks going. Trial by trial, helpless to hopeful. I have been on the receiving end of tiny kindness and cried out, “Oh, for more of them, Lord!” I have also peeked around the corner to watch someone else blossom when I have humbled myself to carry out a kind thought. Equal are the blessings.



LEAST (From page 19)

Abundant, earth-shattering, stand-up-and-take-notice gifts—God gives them. Sparingly, usually, so we will appreciate them. But He opens Heaven's window to scatter simple favors through our daily living. With more graciousness than Emily Post could ever imagine, Christ gave and received tiny kindness. A cup of cool water at a well, feet bathed in tears, the loaning of an upper room for that all-important supper, a small child on His knee. When done in His name, for His glory, they took on an air of astounding importance. They made history.

A close look confirms that He preferred the simple, thoughtful gifts—the inconsequential kindness—to the lavish offerings of the Pharisees who lived the truth that it is easier to opaque real caring and love with one stroke of overt generosity. Humble themselves by giving themselves they would not. They bargained, instead, to give the valuable. Christ said, "No deal."

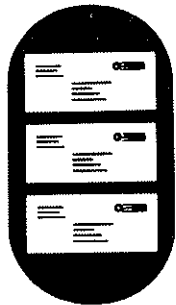
The scope of simple kindness is different from the principle outlined in Mark 12 concerning the widow's mite. She was giving all she had, the very most, very best. The task of giving the very least has merit as well, even though the giver may be capable of giving more. Expressed affection that never allows embarrassment or indebtedness to enter into the exchange is the merit. It is the card

you send (OK, it can be a Hallmark!), the bucket of chicken you drop off at the pastor's house, the \$5 you slip into a letter, the kiss given to a dear friend. It is sensing when your brother has need, and humbling yourself to let the small thing help.

It is sad to let the thought of kindness form and not follow through. I know a lady with a knack for buying cards, yet she confesses they are rarely mailed. She truly regrets her failure to send them. I wonder how many solitary hours could have been erased, how many smiles would have emerged, if those greetings had been delivered. But only bad news and bills arrived.

It takes a conscious shift in attitude to be a minister of tiny kindness. And it is a ministry. Christ said, "Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given" (Mark 4:24). When applied to the ministry of tiny kindness, we discover that scripture urges us to listen with ears atuned to the simple needs of people we know. Simple needs crying out for the very least we have—that's all. The least we can do becomes the "much" they need. And, when done in His name, for His glory, they take on an air of importance. They change history. ▲

ABOUT THE WRITER: Connie D. Bomar is a member of Clovis Free Will Baptist Church, Clovis, California. She is an alumnus of California Christian College.



OUR READERS COMMENT

LONG-TIME SUBSCRIBER WRITES

I have been a subscriber for many years and enjoy it very much.

I appreciate the information about our work as well as writings from our outstanding servants of God.

Lura Gebhart
Tulsa, Oklahoma

UPSET BY 'CAMERA' ARTICLE

I didn't mail this when I wrote it because I prayed about it for a long time. I wanted to be in the right spirit before mailing it.

The article in the February issue entitled "Christianity on Camera" really upset me. It upset me because it hurt a lot of my Christian friends. Some of these friends were saved through some of the programs that were mentioned. They cannot understand why a minister would attack another Christian that way. It hurt some who are shut-ins and their only worship is through the T.V. ministries.

I feel it was unwise to print this article and similar ones that have appeared in CONTACT this past year because it only causes confusion and God is not the author of confusion. You will not change anyone's mind about this and you only cause other people to get stirred up and draw lines for argument. This is sad.

As born again Christians, we should be concerned with winning the lost and edifying the Christians. This article did neither. We are all God's family and we are all on our way to the same Heaven.

I feel as editor of CONTACT you should have returned this article to the writer and asked him to contact these ministries personally if they offended him, not air his personal opinions in our magazine. We need to learn to love the brethren as Christ did. He loved without condemnation. Shouldn't we also?

CONSIDERS 'PARABLE' SACRILEGIOUS

The article entitled "What if Jesus Came to High School" in the March issue was repulsive. After reading it, I wondered why it was even considered worthy of publication. It lacked literary quality, as well as spiritual value.

To even think that Jesus Christ our Savior is deserving of such a comparison as described by the character traits of that 16-year-old in the "modern parable" is sacrilegious.

Please do not waste time, energy, and paper to print such sacrilege in the future.

Lloyd V. Donica, Principal
Bethel Christian School
Hampton, Virginia

READER SEES CLARION CALL

"Let's Unstack the Boards" in April CONTACT sounds a clarion call to forsake the well-defined system of the former Executive Secretary: you control a denomination by restructuring the boards through a persistent and quiet system that accomplishes its goals without causing waves. He and other leaders delineated this philosophy to me when I decried theological compromise by a few within our ranks in 1970.

These leaders assured me that they also wanted a denomination diametrically opposed to New Evangelism. They, however, felt that my forthright attack on New Evangelicalism could end in a schism, whereas their quiet manipulation behind the scenes would eventually place their ideology in the forefront without detection.

Why not admit the truth? Most informed voters at the National Association meticulously attempt to stack the boards with persons who will maintain the status quo or change present policy to coincide with their lives.

Rev. Bobby G. Smith
Fayetteville, North Carolina

Barbara Otwell
Santa Paula, California

WHY I BELIEVE THAT DRINKING ALCOHOLIC BEVERAGE IS SINFUL

TO THE READERS:

Many rumors have been spread about what I taught in my Biblical Ethics course on November 9 and 20, 1981. One rumor is that I said if I were pastoring today I would not preach against social drinking. Another is that I would use wine in the communion rather than grape juice. I cannot believe that anyone who was present in the class got such an impression, nor can I believe that anyone who has listened to a tape of the classes got that impression.

I am well aware of the fact that rumors have a way of departing from the true facts

of a case. I think most people are aware of this and, therefore, should not consider rumor to be a reliable source of information. However, once a rumor is out it does sometimes require that the record be set straight.

To set the record straight, I am opposed to using wine rather than grape juice in the communion service. I am unalterably opposed to social drinking. I am so opposed to it that I would rather die than to be a party to contributing to social drinking.

The "Statement of Explanation" given below is given to correct any misunder-

standing that might have arisen and to dispel any rumors that may be out.

If anyone has an interest in receiving a copy of the tape of the classes with a few words of introduction and explanation added, such may be obtained by sending a check for \$3.00 to Free Will Baptist Bible College, 3606 West End Ave., Nashville, TN 37205. Ask for the November 9 and 20, 1981 Biblical Ethics tape.

Leroy Forlines
Free Will Baptist Bible College
Nashville, Tennessee

A Statement Of Explanation

By Leroy Forlines

Because of my deep concern to change any misunderstanding that may exist among us and because of my concern for peace and fellowship in the body of Christ, I submit the following:

The use of the word *wine* in scripture has sometimes been troublesome to those of us who are fully committed to total abstinence. Alcohol is one of the greatest curses of society. On the highway, alcohol rates high as the cause of accidents, many of which are fatal and others which result in serious injury to innocent people.

In the home a drunken father or mother brings misery, shame, and sometimes poverty to the other members of the family. Parents suffer an-

guish and sleepless nights fearing what may happen to their sons and daughters under the influence of alcohol.

The drunkard or the alcoholic is made both miserable and dangerous by alcohol's enslaving power. More and more people are needing deliverance from alcohol. The church in our day will be derelict in its duty if it does not cry out against the sin of alcohol, and if we do not learn better how to deal with those in need of deliverance from its power, especially those who ask for our help.

It is important for those who believe that wine in biblical days was fermented that certain observations be made. A considerable difference exists between the wine of biblical days and the wine of today. The wine of today probably has two to three times the strength of that referred to in the Bible.

There are also two other important

differences that must be made. (1) The wine in the New Testament days was frequently mixed with water which made it much weaker and greatly reduced its danger of intoxication.

(2) Mixed wine in scripture had other things added to the juice of the grape to increase the alcoholic content. Mixed wine was forbidden in scripture (Proverbs 23:29-30). It is doubtful that even the mixed wine referred to in Proverbs was as strong as the wine sold in our day.

It is clear that drinks with high alcoholic content such as wine, brandy, rum, and whiskey are forbidden as sin on the basis of the principle that applied to mixed wine.

One might ask: what about diluting an alcoholic beverage to a low level of alcohol and drinking it? New Testament principles would now prohibit



EXPLANATION (From page 21)

even that, regardless of what might have existed in biblical times. One might ask why?

(1) Because it would be impossible for us to have a testimony if we did. Even sinners who try to justify what they do will discredit a Christian if he does the same. It would be sinful for us to have such little concern for our testimony among those who desperately need salvation. While it is the gospel that saves, one of the most powerful influences on sinners to bring them to Christ is an unquestionably clear testimony.

(2) Drinking alcoholic beverage under even the strictest control, re-

gardless of the low level of alcoholic content, would most certainly cause some to stumble into sin and become an alcoholic. This is especially true when we consider the high alcoholic content of drinks today.

It should be observed that the distilling of intoxicating beverages did not begin until the 13th century. This increased the alcoholic content considerably. Brandied wine, which is made through the distilling process, is essentially the same strength as whiskey. It would be sinful to take an action that would cause another human being to stumble into sin and become an alcoholic (Note the principle in I Corinthians 8:9-13).

The respectable person who drinks in moderation will cause more people

to stumble and become an alcoholic than the example of an alcoholic. Nobody decides to become an alcoholic because he observes the behavior of drunks and desires to do likewise. Many do choose to follow the example of the moderate drinker and find themselves in bondage to alcohol.

Regardless of what we may think about the wine Jesus either made or drank, it was not like that produced by the liquor industry of our day.

Therefore, it is my conviction based on what I have said above that the Bible teaches drinking of alcoholic beverage is sinful. ▲

ABOUT THE WRITER: Reverend Leroy Forlines teaches theology at Free Will Baptist Bible College, Nashville, Tennessee.

Turn Your Radio On!

Four months ago we asked CONTACT readers to assist us in a Free Will Baptist Radio/TV survey. Responses have come from 31 programs in 13 states.

We are well aware that this total does not represent all the Free Will Baptist radio and television programs. However, we will restrict our list to those who responded on the survey form.

Since only two television programs were among the respondents, we'll mention them here and list a radio log only below.

Pastor George Lee of Goldsboro, North Carolina, conducts a five minute television program five days a week at 10:30 p.m. on GVG—TV Cable TV. Oklahoma Pastor Odie Nunley brings

his 30-minute "Good News Guymon" to residents of Guymon Sundays at 5:00 p.m. on KGNG—Channel 8. Pastor Lee's program began in May, 1981. Pastor Nunley's program started in April, 1976.

And there is one radio program that won't be listed because it just went off the air after 34 years. We salute Reverend Archie Cooper of Kirksville, Missouri, who preached six days a week on Station KIRX from November, 1947 to December 31, 1981. Brother Cooper delivered more than 10,600 radio sermons before he retired six months ago. He now pastors two Missouri FWB churches.

But back to our radio log. Eighteen of 29 radio programs air once a week on Sunday. The longest program is Pastor Fred Taylor's two-hour "Sunday Meeting Time With the Country Parson" in Toledo, Ohio. Thirteen programs are 15 minutes in length,

while 10 programs are 30 minutes in length.

The oldest program is "The Free Will Baptist Hour" sponsored by Loyal Chapel FWB Church in Columbia, Tennessee—it began in 1943. The newest program is "Voice of Victory" which began January 10, 1982, and is sponsored by Urbana FWB Church, Urbana, Ohio.

Some program titles are more snappy than others. But the most picturesque seems to be "Sunrise Bible Study" in Jackson, Mississippi. Kentucky Pastor Billy Hanna gets everybody up in the morning with his 5:55 a.m. program. North Carolina Pastor George Lee puts them all to bed at 10:30 p.m.

It's obvious that if you want to hear Free Will Baptist radio preachers, you'd better not be a late sleeper. Of the 29 radio programs, 24 air before 10:00 a.m.

City/State	Station	Program Name	Day	Time	Speaker	Program Length	Sponsor	Cost	Program Began
ARKANSAS									
Conway	KVEE	Manna In The Morning	Sunday	9:45 a.m.	David Joslin	15 minutes	Arkansas FWB's	...	1981
Pocahontas	KPOC	Flames of Freedom	Sunday	8:45 a.m.	Ron Parker	15 minutes	First FWB Church	\$14 week	...
Springdale	KBRS	Old Mt. Zion FWB Program	Sunday	8:30 a.m.	Loy Counts	30 minutes	Churches of Mt. Zion Church	\$55 week	1950
FLORIDA									
Tallahassee	WCVC	Joy In The Morning	Sunday	9:00 a.m.	J. D. Norris	15 minutes	Lake Jackson FWB Church	\$27.50 wk	1977
GEORGIA									
Hazlehurst	WVOH	Word of Life	Saturday	9:45 a.m.	William Travis	15 minutes	Satilla FWB Church	\$13.20 wk	1979
KENTUCKY									
Bowling Green	WKCT	A Thought From Trinity	Mon-Fri	5:55 a.m.	Billy Hanna	5 minutes	Trinity FWB Church	\$160 month	1978
Pikeville	WDHR	Crusade For Christ	Sunday	8:00 a.m.	Leo Worley	30 minutes	Southgate FWB Church Southgate, Michigan	...	1981
MISSOURI									
Desoto	KHAD	...	Sunday	30 minutes	First FWB Church
MISSISSIPPI									
Jackson	WJXN	Sunrise Bible Study	Mon-Fri	6:30 a.m.	J. L. Gore	10 minutes	First FWB Church, Pearl Faith FWB Church, Jackson	\$50.00 wk	1979
Pontotoc	WSEL	The Word of Light	Sunday	9:00 a.m.	Wayne Yarbrough	30 minutes	Wayne Yarbrough	\$15.00 wk	1962
Waynesboro	WABO	Looking Above	Sunday	9:15 a.m.	Dwight Fietcher	15 minutes	Fellowship FWB Church, Richton	\$12.00 wk	1977
NORTH CAROLINA									
Beaufort	WBMA	Ambassador Hour	Sunday	8:30 a.m.	Dennis Wiggs	30 minutes	First FWB Church	\$19.20 wk	1960
Clinton	WRRZ	The Voice of Hope	Mon-Fri	9:15 a.m.	L. D. Creech	15 minutes	L. D. Creech	\$26.25 wk	1968
Goldsboro	WGBR	Five Minutes with George C. Lee	Mon-Fri	6:35 a.m.	George Lee	5 minutes	Victory FWB Church	\$39.25 wk	1973
Jacksonville	WJK	Manna In The Morning	Mon-Fri	7:40 a.m.	Buford Pierce	5 minutes	First FWB Church	\$50.00 wk	1981
Kannapolis	WRKB	Faith For Today	Mon-Fri	9:45 a.m.	James Pauley	15 minutes	Faith FWB Church	\$45.00 wk	1980
Marion	WBRM	Bethel FWB Church Program	Sunday	8:30 a.m.	R. J. Reynolds	15 minutes	Bethel FWB Church	\$25.00 wk	1975
Marshall	WMMH	Crusade For Christ	Sunday & Wednesday	12:30 p.m. 4:30 p.m.	Leo Worley	30 minutes	Southgate FWB Church Southgate, Michigan
Selma	WBZB	Christ Is The Answer	Saturday	9:00 a.m.	Larry Stevens	15 minutes	Unity FWB Church, Smithfield	\$17.00 wk	1981
OHIO									
Toledo	WIOT	Sunday Meeting Time with the Country Parson	Sunday	6:00 a.m.	Fred T. Taylor	Two hours	First FWB Church	\$150 week	1975
Urbana	WCOM	Voice of Victory	Sunday	9:30 a.m.	Roger Childers	15 minutes	Urbana FWB Church	\$20.00 wk	1982
OKLAHOMA									
Poteau	KLUP	Free Will Baptist Hour	Saturday	8:15 a.m.	Gene Thomas	15 minutes	Christian Grove, Pocola Pleasant Valley, Pocola	\$25.00 wk	1971
SOUTH CAROLINA									
Darlington	WDAR	Faith In Action	Saturday	11:15 a.m.	Ernest Barnes	15 minutes	Hartsville Pawn Shop, Hartsville	\$25.00 wk	...
TENNESSEE									
Columbia	WKRM	The Free Will Baptist Hour	Sunday	8:00 a.m.	Harvey Henderson	30 minutes	Loyal Chapel FWB Church	\$25.00 wk	1943
Cookeville	WPTN	Faith For Today	Mon-Fri	12:15 p.m.	A. J. Looper	15 minutes	Cookeville FWB Church	\$45.00 wk	1969
Erwin	WEMB	Christ Above All	Sunday	9:30 a.m.	Millard Johnson	30 minutes	Trinity FWB Church	\$22.00 wk	1979
Erwin	WEMB	The Mature In Christ Bible Class	Sunday	7:00 a.m.	Millard Johnson	60 minutes	Friends of Christ	\$33.00 wk	1981
VIRGINIA									
Warrenton	WKCW	Light of Life	Sunday	8:30 a.m.	Lester Horton	30 minutes	Fairwood FWB Church, Fairfax Station	\$40.00 wk	1959
WEST VIRGINIA									
Huntington	WEMM	Moments of Prayer and Praise	Sunday	3:00 p.m.	Ralph Dean	30 minutes	Christian Friends	...	1980



FREE WILL BAPTIST

newsfront

CHURCH POSTS GUARDS DURING SERVICES

GRANDVIEW, MO—Central FWB Church, Grandview, has been forced to station guards during worship services because of an unprecedented rash of burglaries, according to Pastor Howard Gwartney.

Seven times in the past year burglars have destroyed property and carted off equipment from Central Church, this in spite of the fact that burglar alarms have been installed. One burglary occurred during a Wednesday prayer meeting when thieves walked off with a typewriter and tape recorder.

More than \$5,000 damage in smashed doors and broken windows has blunted the congregation's efforts to move on to new projects. Strangers have been encountered wandering around the church during services. Two young women gave false addresses when asked to fill out visitors' cards.

According to a story by staff writer Waveney Ann Moore in the *Kansas City Star*, the Grandview police have made no arrests.

Pastor Gwartney says that the church is undaunted in its efforts to reach the community with the gospel, and continues to welcome visitors and strangers to worship services.

RESOLUTION OF SUPPORT

WHEREAS Free Will Baptist Bible College has played a vital role in the lives of all alumni, and

WHEREAS the administration, faculty, and staff have dedicated their lives to God in the ministry of training Christian workers for our denomination, some giving many years of faithful and sacrificial service, and

WHEREAS the future ministry of this school rests in wise and competent leadership, therefore

BE IT RESOLVED that we, the Alumni Association of Free Will Baptist Bible College, extend a vote of appreciation to and confidence in our present administration, faculty and staff, and pledge ourselves to pray for the college, to financially support it, and to encourage prospective students to attend it.

**FWBBC Alumni Association
March 9, 1982**

FWBBC PRESIDENT SENDS MOST IMPORTANT LETTER

NASHVILLE, TN—Answering criticism from "a few, that would discredit the college and its influence," Free Will Baptist Bible College President Charles A. Thigpen wrote a letter which he described as his "most important." The letter, sent to some 2,600 Free Will Baptist pastors, reaffirmed the college's commitment to the same standards and ideals that have characterized the school for 40 years.

While expressing his conviction that most Free Will Baptists believe in and appreciate the college, he charged that unjustified criticism has been leveled at the college by a few people during the last few years. "This criticism has taken many forms and has touched almost every person and program here at the college," he said. He

called on pastors to help "combat and overcome" views that might hinder the college.

After thanking the pastors for their support, Dr. Thigpen reaffirmed the college's commitment to the inerrancy and infallibility of the Bible, world evangelism, biblical standards of appearance and behavior, and total abstinence from alcoholic beverages. "We not only believe that drunkenness is wrong," he wrote, "we believe that drinking in moderation and social drinking are wrong."

The President closed by appealing for pastors to pray for the college. "A letter assuring us of your loyalty and support would be a great encouragement to us at this time," he said.



TENNESSEE NAMES RIGGS TO PROMOTIONAL POST

Riggs replaces Reverend Wallace Hayes in the promotional post. Hayes served three years (1978-1981) before leaving the office in November, 1981.

In a two-page prospectus submitted to the Tennessee Executive Committee, Riggs pointed out 10 areas of responsibility and emphasis. He cited "State Side Evangelism" as his main work in the promotional office—that is, conducting revival meetings in Tennessee churches as well as promoting all the state association programs.

Brother Riggs said that he expected to continue routine duties associated with the office: editing the state paper, ECHO; arranging for the annual state association; initiating a state digest of reports; keeping district clerks and moderators informed on matters of

state and national importance; and similar functions.

Riggs, who has been preaching 45 years, brings a wide range of experience in denominational work to the promotional post. He founded Central FWB Church in Royal Oak, Michigan, and pastored it 25 years. He served 27 years on the Foreign Missions Board, including three years as chairman. He was director of the Foreign Missions Department seven years (1953-1960). He founded Bethany Christian School during a pastorate at Bethany FWB Church, Norfolk, Virginia.

Reverend Riggs and his wife Winona have six children, four sons and two daughters. Three sons are Free Will Baptist preachers.

NASHVILLE, TN—Sixty-six-year-old pastor/evangelist Raymond Riggs has been named Tennessee's third executive secretary. Reverend Riggs resigned his pastorate at Good Springs FWB Church (Pleasant View, TN) on March 10 and began transition activities which will be complete August 15.

FREE WILL BAPTIST BOOKDEALERS MEET

NASHVILLE, TN—The Free Will Baptist Bookdealers Association convened for its annual session in Nashville, March 10-11.

Bookstore personnel from six states gathered for the meeting which included presentations by Randall House Publications, Broadman Press, and Thomas Nelson, Inc.

The meeting was highlighted by a tour of the new \$3 million Thomas Nelson facility where audio and audiovisual presentations were previewed concerning advertising and marketing concepts.

An informative film depicting the translation of the King James Version of the Bible and the forthcoming New King James Version was viewed.

Officers elected were: President, Ray Martin, manager of Oklahoma Book and Bible Supplies, Oklahoma City, OK; Vice President, Harrold D. Harrison, assistant director, Randall House Publications; Secretary-Treasurer, Mrs. Gertie Whitehurst, owner-manager, Anchor Book Shop, Norton, VA.

BIBLE INSTITUTE REGISTERS 96

PLEASANT VIEW, TN—The Cumberland Bible Institute (CBI) enrolled 96 students for its first 12-week session this spring, according to Tennessee Executive Secretary Raymond Riggs.

CBI classes meet Monday evenings at 7:00. Each class period is 45 minutes in length. Two courses are being offered this spring—Understanding Sunday School and New Testament Survey. Instructors for the courses are Free Will Baptist Bible College professor Ken Riggs and Nashville pastor Garnett Reid of Cross Timbers FWB Church.

The institute is sponsored by the 25

churches of the Cumberland Association's Northern Quarterly Meeting here in Middle Tennessee. Classes are conducted at Pleasant View Christian School.

According to one institute official, attendance averages 80-85 each Monday. Students pay \$10 per course plus the cost of textbooks. Classes began February 22.

Promotional literature for Cumberland Bible Institute cite the need for refresher courses and sharpening teaching skills as the reasons calling CBI into existence.

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.

20-YEAR FOREIGN MISSIONARY RESIGNS TO ASSUME FWBBC POST

NASHVILLE, TN—Bobby Aycock, 47, veteran missionary to Brazil, submitted his resignation to the Brazil field council and has accepted a teaching post at Free Will Baptist Bible College in Nashville.

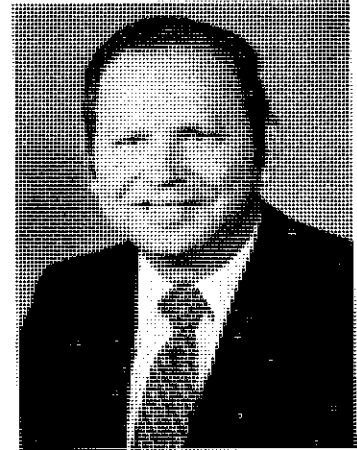
President Charles Thigpen states: "We are honored to have Brother Aycock join the college staff as a teacher in the missions department. We feel he can make a significant contribution toward preparing young people for missions service. The college has always had a great interest in world evangelism and we feel Bobby's experience will enhance that vision and interest."

Reverend Aycock and his family served four full terms in Brazil and were in their fifth at the time of resigna-

tion. The Aycocks entered Brazil in 1960 and have been instrumental in starting three churches. Bobby taught in the Brazil Bible Institute for two years and has maintained a radio ministry over the years.

During his last two terms, Aycock has worked in the city of Barbacena where a church has been established, and current attendance averages 100 people. A church building has also been erected near the center of town.

Aycock, a North Carolina native, will be the principal missions instructor at the college and will assume his faculty position beginning with the fall semester, 1982. He plans to do graduate work this summer at Trinity Evangelical Divinity School in Deerfield, Illinois.



Reverend Aycock is a 1957 graduate of FWBBC. He is married to the former Sue White of Warren, Arkansas. They have three children.

ILLINOIS HONORS MINISTERS OVER 65

EWING, IL—Twelve Illinois ministers, all over the age of 65, were awarded certificates of appreciation for their years of service during a Friday evening banquet at the State Association which met at Camp Hope near Ewing.

The certificates of appreciation highlighted beginning day activities at the 23rd annual session of the Illinois State Association on March 26-27. Pastor Wallace Malone of First FWB Church, Decatur, moderated the 1982 meeting.

Delegates voted to merge the state Foreign Missions and Home Missions

Boards and create a new board, the Board of Missions.

Promotional Secretary David Shores estimated that 175 people attended the two-day state meeting. Four Illinois ministers, all over 65, preached during the conference: Wallace Malone, Clyde Gulley, C. J. Ketteman, and Floyd Hartley. The theme verse for the entire session was Jeremiah 6:16.

Pastor Loyd Crain of Bakerville FWB Church, Mt. Vernon, was elected as the new moderator.

RANDALL SPONSORS NATIONAL TOURNAMENT

NASHVILLE, TN—The Second Annual Randall House Invitational Softball Tournament is set for August 20, 21 in Nashville.

Twenty-four teams from across the denomination will take part in the Friday and Saturday slow-pitch competition. All games will be played at Two Rivers Park.

For complete information regarding fees, rules and accommodations write:

Randall House Publications
Softball Tournament
P.O. Box 17306
Nashville, Tennessee 37217

MASTER'S MEN CONFERENCE ATTRACTS 156 MEN FROM 15 STATES

LINDEN, TN—The fourth annual Master's Men Conference which met April 1-3 at Camp Linden registered 156 men from 15 states, according to General Director Loyd Olsan.

The 1982 theme, "Lay Evangelism," featured 10 workshops and four devotionals. Each workshop was repeated three times. Workshop subjects ranged from "Building a Better Visitation Program" and "Witnessing as a Lifestyle" to "Winning Your Own" and "Evangelism Through Group Bible Study."

Devotional sessions were conducted by four laymen: Jerry Lewis (AR), Butler Hall (NC), Gene Pitzer (AL) and Charles Denman (TX). Fitu Tafaoa

from Hawaii delivered a major address Friday evening. Two other laymen gave major addresses on Saturday morning—Johnny Molina and Travis Ray Carter of Alabama.

During the Friday evening session, two Master's Men chapters made presentations to General Director Loyd Olsan. The Tennessee Master's Men gave Mr. Olsan \$1,205.00 for the general fund debt, sparking a promise from the Alabama delegation that they would match the Tennessee gift. Then the Statesboro, Georgia Chapter gave Mr. Olsan a set of *Barnes' Notes*.

The conference began on Thursday in Nashville with a tour of the Free Will

Baptist National Offices. Conference Director Bill Ezell singled out two men for special recognition—Steve Johnson and Ernie Winchester of Forestdale FWB Church, Birmingham, AL, who five years ago blueprinted the idea for what has become the national conference for Master's Men.

The Friday evening testimony service began shortly after 8:30 p.m. and continued until almost 2:00 a.m.

Conference Registrar Gary Sutton (MO) said the record 156 attendance included 17 pastors.

The 1983 conference is set for April 7-9 at Camp Linden.

First FWB Church, Desoto, MO conducted an all-night prayer meeting on April 3 to open the church's month-long celebration of the Lord's faithfulness. **Charles Miller** pastors.

CONTACT welcomes the ALABAMA FREE WILL BAPTIST DIGEST, a publication printed by the Alabama Missions Board. **Dennis Kizzire** edits the attractive publication.

History buffs met May 14-15 at **Mt. Zion FWB Church, Gower, MO** for what was called a two-day Historical Conference. The meeting was set for Free Will Baptists who had been associated with the Missouri work for a number of years.

CONTACT welcomes the TERRILL ROAD TORCH, publication of **Terrill Road FWB Church, Moberly, MO**. **David Kirby** pastors.

Twelve people were saved on the day that **First FWB Church, Sulphur, OK**, celebrated their 61st anniversary in February. **Meryle Erickson** pastors.

CONTACT offers congratulations to **Mrs. Wilma Mills**, member of **First FWB Church, Drumright, OK**. Mrs. Mills was named citizen-of-the-year by the Drumright Chamber of Commerce. Mrs. Mills has served as pianist at First FWB Church for 30 years and has taught a Sunday School class for 20 years. **Henry Braisher** pastors.

A new addition has been completed at **Garden Heights FWB Church, Sand-springs, OK**. Pastor **Doyle Baker** said the addition included 13 new classrooms.

Grace FWB Church, Oklahoma City, OK, dedicated their new sanctuary in March according to Pastor **Charles Wilson**.

Pastor **John King** of **Madison FWB Church, Lucasville, OH**, has some

nice things to say about one of his members, **Lester Shonkwiler**. It seems that Brother Shonkwiler has attended Sunday School for 12 years without missing. We commend such faithfulness.

Pastor **Clarence Workman** said the congregation has built six new Sunday School rooms at **New Hope FWB Church, Chillicothe, OH**.

First FWB Church, Toledo, OH, voted to increase outside giving 100 percent in 1982. **Fred Taylor** pastors.

First FWB Church, Joplin, MO, scheduled a missions revival March 21-24 with foreign missionary **Clint Morgan**. The meeting included 10 sessions where missionary Morgan led the congregation in "missions discoveries" workshops. **Jim Shepherd** pastors.

South Carolina promotional director **Norwood Gibson** returned home on a cold January day with the temperature about 10 degrees to discover a yard full of firewood. Young married couples from **White Savannah FWB Church, Conway, SC**, had cut several cords of wood and trucked it over as a special gift to Gibson.

The annual Pastor's and Worker's Conference was conducted May 17-19 at **Sophia FWB Church, Sophia, WV**. The three-day program included workshops and addresses by 10 speakers. Key-noting the conference were Sunday School and Church Training Director **Roger Reeds** and Foreign Missions Director **Rolla Smith**.

Christ's FWB Church, Corpus Christi, TX, has begun conducting two Sunday morning worship services according to Pastor **Mike Wade**.

An effective jail ministry is taking shape at **Glory FWB Mission, San Antonio, TX**. **Kenneth Parker** pastors.

First FWB Church, Odessa, TX, reports the loss of their children's educational building. The structure was damaged by a \$30,000 fire.

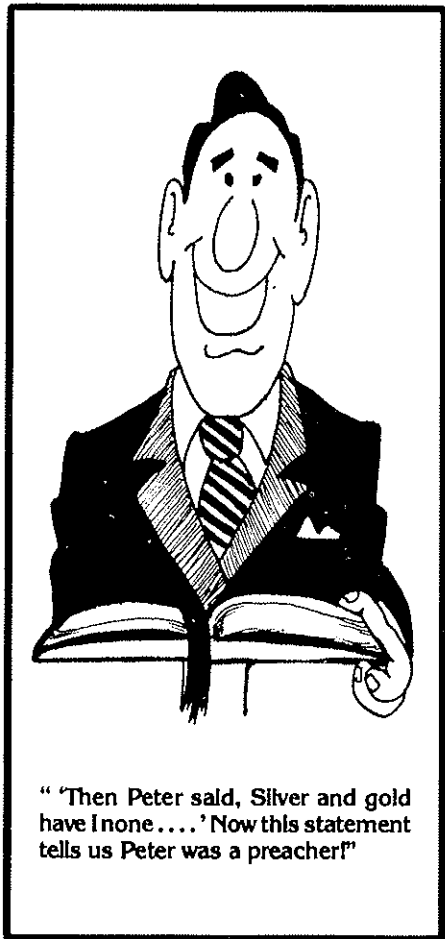
A new Master's Men chapter has been organized at **Friendship FWB Church, Fort Worth, TX**. The chapter was organized with 14 members. **Jack Bankhead** pastors.

Boniface and **Hannah Azaide** are from **Nigeria, Africa**. They were stu-

dents at the University of Central Arkansas in Conway when missionary **Susan Dickens** contacted them. Through a follow-up program, the Azaides were converted and have become regular attenders at **Mt. Calvary FWB Church, Conway, AR**. **Mike Mutchler** now pastors the couple who hope to return to Nigeria after their education is complete.

The spring 1982 edition of LOG HOME GUIDE FOR BUILDERS AND BUYERS carried a write-up on page 28 about the new FWB Church completed in **Wescalo, TX**. The church is made of logs and was completed at a cost of \$29,300. **James Munsey** pastors. ▲

F.W.BAPTIST



MAGAZINES HAVE A MINISTRY . . .





Green Tree Bible Study



Robert E. Picirilli

I Thessalonians 5:1-11

Watching for the Lord's Return

These eleven verses continue with the theme of the last six verses in the previous chapter: namely, the Second Coming. Only the lesson changes somewhat: there, Paul's point was to encourage those whose loved ones had died; here the point is that all Christians should be carefully watching for Jesus' return. We can summarize Paul's approach to this subject with three closely related truths.

First, we cannot know the time of Christ's coming (vss. 1-3). Verse 2 explains verse 1: there was no need to write about times (periods of times) and seasons (points in time, occasions) because they already knew that the day of the Lord (Jesus) would come like "a thief in the night."

That is, Jesus will come unannounced, without warning. No doubt Paul knew, and had passed on to his converts at Thessalonica, the teaching of Jesus Himself on this point, in Matthew 24:42-44. (Peter also knew and used the same comparison—I Peter 3:10.)

The key word in verse 3 backs this up: "sudden." The indication is that many will think themselves quite secure, when destruction suddenly comes on them and leaves them no escape. This refers, no doubt, to the false security of the wicked who really do not believe in Christ's return or in judgment.

Like an expectant mother, they have had plenty of warning, plenty of reason to know the inevitability of His return. But they have totally disregarded such things and will be as caught off guard when He actually appears as any mother-to-be ever was by the precise time of the onset of labor—and only those who have been parents know at what unexpected and inconvenient times that can occur!

Beware of any who on any grounds set dates for Jesus' coming. Beware even more of the attitude of indifference.

Second, we can be ready whenever He comes (vss. 4-8). As uncertain as the time may be, we can certainly be ready. Note carefully verse 4, and set it over against verse 2. Yes, He will come like a thief in the night; no, His coming need *not* be like a thief to us.

Actually, there are two possible ways one might avoid being caught

unprepared by a thief. He might, some way, learn the thief's plans (do policemen really get "tipoffs" from "stool pigeons" or is that just on TV?), and be waiting and ready. Or, he might set a round-the-clock watch that could never be caught off guard.

Surely, this second way is what Paul means. If we are always watching and ready, we will not be taken by surprise whenever He comes. That seems the clear emphasis of verses 6-8, where two attitudes are shown in contrast.

On the one hand, there are those who are characterized as of the night, of darkness, who are asleep. These are the lost who are spiritually blind and indifferent.

On the other hand, there are those who are children of light and day, and watching (awake). These are Christians who have been aroused from spiritual stupor and ignorance. They have been enlightened and informed; they are alert.

That is why they need not be caught off guard by the unannounced return of Jesus Christ.

How, specifically, may we be fully ready when He comes? Verse 8 answers the question: in soberness, and in being armed with faith, love, and hope.

Soberness, here, is more than abstinence from alcoholic drink, as impor-

tant as that is; it is *spiritual* sobriety: serious-mindedness, self-control, and clear-headed alertness to spiritual dangers.

Faith is confidence, trust in God. Love is a bond of commitment, both to God and to others. Hope, here, is the confident expectation of final salvation that sustains us. Such Christian graces, like the armor of a soldier, equip us for the Christian warfare and keep us always ready.

Third, we have assurance and encouragement while we wait (vss. 9-11). We do not have

to have an uncertainty of heart that matches the uncertainty of the time. Jesus may come soon. Or He may delay. Meanwhile, things may go smoothly. Or they may not. Indeed, loved ones may die. Trials may come. There may be wars and rumors of wars. We ourselves may "sleep."

So what? Just this: we know God's purpose for us: that we should obtain salvation, not wrath (v. 9); that we should live together with Him forever (v. 10). Come what may, then, we rest assured in His purpose and are not perturbed.

Yes, Jesus may delay His coming, as suggested in places like Matthew 24:48 or 25:5. And during that delay we may encounter difficult, threatening times. Such a time will test our faithfulness.

Some people's experience seems to say they would be ready if Jesus came right away; but they are not equally ready for a delay. We can and ought to be ready both ways.

As Paul puts it, then: we may wake or we may sleep, but Jesus will come and God's promised salvation will be ours. We can encourage our own hearts, and one another, with this truth. ▲

Top Shelf



Thomas Marberry



Testaments of Love, by Leon Morris
(Grand Rapids: William B. Eerdmans,
1981, 298 pp., hard cover, \$12.95).

Love is important to every generation. This book by Leon Morris presents the biblical understanding of love. The author examines the key terms and concepts in both the Old and New Testaments which are used to describe love.

Morris points out that any analysis of love in the Bible must begin with God's love, not human love. In the Old Testament, God loved his people with an everlasting love. Even when they strayed from God and lived in rebellion, He loved them with a love which was active and unmerited.

God's Old Testament love is not a result of human obedience or devotion. God loves because it is His nature to love. This love draws a response from man; he is expected to love God and to love others.

Morris emphasizes that in every

section of the Old Testament God's people are to live in a relationship of love. This is illustrated by examples drawn from the Pentateuch, the historical books, the prophets, and the poetical books.

Morris points out that one of the most important terms used in the Hebrew Old Testament to describe love is *hesedh*. This term has no precise equivalent in English. It expresses the English idea of love, but it also includes the related ideas of loyalty, devotion, fidelity, etc. In Old Testament thought all of these ideas go together; they cannot be separated.

The author then turns his attention to Greek words which are used to describe love. He examines terms used in classical Greek, in the Greek translation of the Old Testament (the Septuagint), and in the New Testa-

ment. He also devotes considerable attention to the love which is presented in the teachings of Jesus and in the remainder of the New Testament. God loves the world with a love which it has never before experienced, a love which is sacrificing and unselfish.

Morris argues that the love of God must be understood in the light of the Cross. This Cross-kind of love is then reproduced in the lives of those who are the followers of Jesus. This type of love is best described in I Corinthians 13. Dr. Morris gives a most helpful exposition of this beautiful chapter.

This is a volume which I highly recommend. Everyone will not agree with Morris at every point. Many (including this writer) will feel that he has overdrawn the distinction between *agapao* and *phileo* in the New Testament. This is, however, a valuable work which is much needed today. ▲

IN CHARGE (From page 32)

about this entire passage (Ephesians 5:15-33) must be considered.

First, notice the religious nature of a wife's submission to her husband, "as unto the Lord." The ground for the husband's headship is Christ's position as "the head of the church." In fact, Paul develops an analogy between the church and a married couple.

The church submits to Christ "in every thing," right? So, that's the pattern for the extent to which a wife should go in being submissive. But don't forget Christ "loved the church and gave himself for it." Therefore, following the analogy, men "ought to love their wives as their own bodies."

Paul adds that to love your wife is to love yourself. Ordinarily, men take care of their bodies ("nourisheth and cherisheth"). Do that for your wife. In other words, follow Christ's example. Be humbly unselfish—in fact—self-giving.

Fragile—Handle With Care

Peter gives a further word of advice to life mates. "Likewise, ye husbands, dwell with your wives according to knowledge" (1 Peter 3:7).

Peter lists three "because" in the context. Remember, she is the "weaker vessel." That is, physically the wife is weaker. The second bit of knowledge to retain is that as Christians you are "heirs together of the grace of life." You are both heading for the same destination. You have the same Father.

Peter's third point is a very practical consideration. Failure to dwell with your wife according to knowledge leads to hindered prayers. To be right with God you have to be right with your wife. Ouch!

In commenting on this passage, Harold L. Fickett wrote "Peter recognized a reciprocal relationship in marriage. It is not one-sided. Marriage is a union of two and each is important."

Submission Check-Up

There are several ways a wife's lack of submission may express itself. Wives, give yourself this submission check-up prepared by Dr. Ronald Winkle.

1. Do I demonstrate a resistance to my husband's will?
2. Do I lack confidence in my husband's decisions?
3. Do I harbor a spirit of unforgiveness of my husband's past failures?
4. Do I have an ungrateful spirit? Do I feel my husband is never able to do enough?
5. Do I fail to build loyalty in the children for their father?
6. Do I take sides with the children against their father during discipline?

A Love Inventory

Dr. Winkle also posed the following questions which help a husband determine whether or not he is truly loving. Husbands, use this self-examination to take stock of your "love" habits.

1. Is my wife aware that she does not have first place under God in my life?
2. Do I fail to recognize her attempts to please me?
3. Do I make unfavorable comparisons of her with other women?
4. Do I assume spiritual leadership in our home?
5. Do I reject her opinions as unimportant?
6. Do I lack inner discipline? (This is demonstrated by pride, a poor control of anger, a tendency to immorality, etc.)
7. Do I side with the children against her in their discipline?
8. Do I attempt to correct her (put her down) in public through cutting remarks or jokes at her expense?

Paying The Price

The Christian home can be a bit of heaven on earth. Is yours? Is your marriage composed of a loving husband and a submissive wife? It should be. It can be!

Bruce Larson gives the prescription. "Anyone can discover a Christian marriage who will sincerely pray the prayer, *Lord, change this marriage beginning with me.*" ▲

ABOUT THE WRITER: Larry Hampton is manager of the editorial division at the Sunday School and Church Training Department. He is a frequent contributor to CONTACT Magazine.



THE SECRETARY SPEAKS

By Melvin Worthington

One necessary ingredient for a stable family is a faithful father who understands and undertakes his role in the home as dictated by the Word of God.

The moral breakdown in American society is due, in large measure, to the failure of men to assume their God-ordained roles.

There is no adequate substitute in the home for a strong and spiritual father. The father ought to do for his human family what our Heavenly Father does for His family.

Perceives His Duties

The faithful father is aware that he has a duty to his Creator. The greatest commandment for a father is that he loves God with all of his being.

The faithful father fulfills his duty toward his companion. His first priority is to his Creator, the second to his companion. He loves his wife with an unselfish and understanding love. His leadership is godly, gracious and gentle. Under God's decree, he provides all that is necessary for the well being of his companion. He lives with her with a spirit of consideration and concern.

The faithful father carries out his duty to his children. The responsibility of training children rests with the father. The home is a place of instruction,

The Faithful Father



interaction, interdependence, a place of instilling values, and a place of intimacy.

The father is a verbal teacher. That is, he instructs or speaks the truth to his children as he gives the precepts and principles of God's Word to them. He is a visual teacher. What he teaches verbally he puts into practice. By his daily life he becomes a model and pattern for his children to imitate.

Faithful fathers teach their children with consistency, competency and constancy. Not to be overlooked is the fact that effective teaching must be coupled with compassion for the children and a comprehension of the children's needs. One day fathers will give an account to God for the training and teaching of their children.

Avoids Common Dangers

Selfishness is a danger which the faithful father faces. Quite often fathers push their children into vocations or life styles which they want rather than freeing the child to do the will of God. Selfish fathers seek to live their lives through their children.

A similar danger is *slackness*. Eli's house was judged because he refused to restrain his sons from wickedness (I Samuel 3:13). In today's permissive society it is too easy to allow one's children to run with the crowd. Fathers must never be guilty of ignoring the life style of their children. Every father must give biblical direction to his children. A child left to himself brings the

parent to shame.

Slothfulness plagues the human race. Many fathers are just too lazy to fulfill their scriptural duty. They neglect responsibility until one day it is too late. The father who is too lazy to get involved with his children while they are young often lives to regret this fatal mistake.

Severity is another danger which fathers face. Colossians 3:21 declares, "Fathers, provoke not your children to anger, lest they be discouraged." Ephesians 6:4 warns, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

It seems clear from these passages that it is possible for a father to so impose regulations and restrictions on his children that they find it impossible to live up to his expectations. Caution ought to be exercised lest fathers lose sensitivity for their children as they seek to make sure they live right and do right.

Stinginess grabs at every father. Fathers need to be generous in providing for their children. If children are to learn the principle of generosity, fathers must set the example. Stinginess on the part of fathers, whether it be in the demonstration of love or the giving of money, will not go unnoticed by children.

Sinfulness stalks the best of fathers. Fathers must never justify or condone sin in their lives while condemning it in the lives of their children. Personal discipline is valued by fathers who

would effectively lead. A father must control his tongue, tastes and temper.

Enjoys Special Dividends

The faithful father is *contented*. Faithfulness produces this spirit of contentment.

Another dividend the faithful father enjoys is *commendation*. The father who by God's grace effectively leads his family in the ways of the Lord will be commended by the Sovereign, the Saints and the Society in which he resides. Godly families are a standing tribute to the faithful father.

A final dividend of the faithful father is *compensation*. Money cannot buy what the faithful father enjoys as he views the godly life style of his wife and children. His is the altogether satisfying compensation of a job well done.

The motto of the faithful father is Joshua 24:15, "... as for me and my house, we will serve the Lord." ▲

The Secretary's Schedule

- June 7-8** NC State Association
Meadowbrook FWB Church
Black Mountain, NC
- June 8-10** MO State Association
Grace FWB Church
Arnold, MO
- June 11-12** WV State Association
Sophia FWB Church
Sophia, WV
- June 17-19** CA State Association
Sherwood Forest FWB Church
El Sobrante, CA
- June 25-26** OH State Association
Heritage Temple FWB Church
Columbus, OH

Who's In Charge Here?



By Larry Hampton

Charles and Linda were just finishing their evening meal when Charles spoke. "I've decided to buy a new car. The money you are making from your part-time job will cover the payments."

"Forget it buster!" Linda exploded. "We're not spending my money on another car."

Charles sat in stunned silence. "Your money? Look," he shouted, "what I say goes! It is my God-given responsibility to make decisions and

your obligation to accept them submissively."

The Christian home has been called a bit of heaven on earth. It can be. Surely, the Christian home is the "Christian church in miniature." Unfortunately, families, like the church, experience crises of leadership.

These thoughts are presented to aid Christian men and women who are trying to fulfill their roles in God's grandest creation—the family.

You've Got To Be Kidding!

Scripture does teach that a woman is to be submissive to her husband (Ephesians 5:22), but how does that

apply to today's liberated woman?

Ephesians 5:23 makes it clear that "the husband is the head of the wife." There are three things which this verse does not mean.

First, this is not the biblical basis for a dictatorship. Next, although God has given man this headship position, the woman's respect is not guaranteed. Finally, it doesn't mean a husband should make all the decisions.

Sorry, Charlie. So what does it mean?

Actually, Paul taught a mutual submission motivated by "the fear of God" (v. 21). Several important facts

(Continued on page 30)