

APRIL, 1983

Contact

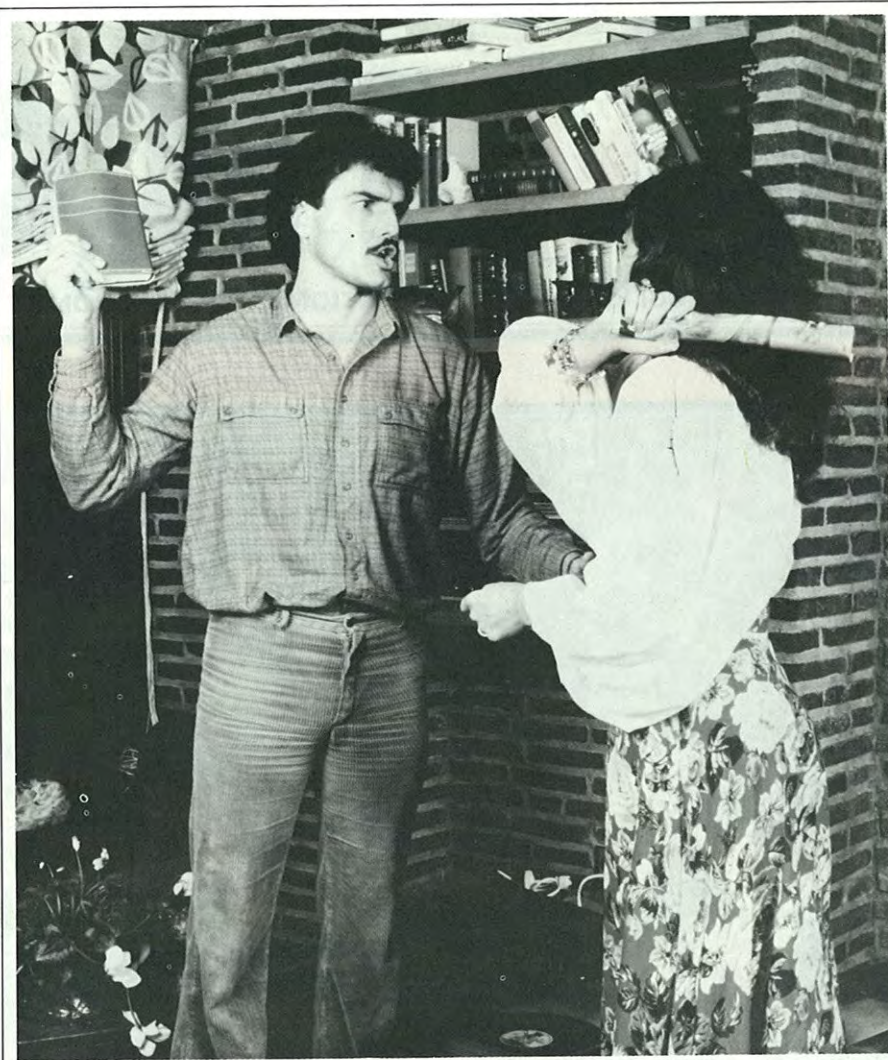
OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

He Lives!



How To Have A

Good Clean Fight



H. Armstrong Roberts

By June R. Critcher

Most of us don't know how to have a good, clean fight. We fight dirty!

We fuss . . . we squirm at name-calling or unjust accusations. We drag skeletons out of closets or crank out threats, even brutality. Each mate's voice roars with a river of words and a trickle of mind, and absolutely nothing constructive flows out of the conflict.

Why we disagree and argue

We argue because we are so different. Different backgrounds. Different personalities. Different temperaments. Different tastes. Different preferences. Different opinions.

And after being married five or six weeks (the post-honeymoon days), we expect our mate to start changing and become like us. It's always the mate who needs to change.

We argue because we feel threatened by a mate who is more personable, more intelligent, more creative or more confident than we are. Saddled with such a poor self-image that every-

thing our mate does—that we disagree with—is threatening, we lash out.

The husband accuses the wife of failing to submit. The wife bursts into tears because her husband doesn't understand her.

We fuss because of unfulfilled needs . . . because we're tired . . . because of demanding schedules. Sometimes lack of fellowship with God is the culprit.

We argue over finances. Who should write the checks? The wife charges too much too often. The husband is an impulsive buyer. There's not enough money to pay the bills.

Many couples fight over sex. How often? One mate's urges occur more frequently or are stronger than the other's. The wife feels "used" because the husband only hugs her when he wants to engage in physical love.

Some couples argue over children—their discipline, their restrictions, their training, their friends.

Others never escape in-law problems, a major conflict source in many marriages.

Newlyweds bring preconceived lists of expectations and rights into marriage. When expectations are not realized nor rights acknowledged, the first volcano erupts in their sweet, little apartment.

Many discussions reach boiling point because a partner has been misunderstood. What he/she said was grossly misinterpreted by the mate.

But the Christian who's living in the Word knows the rules and plays by them. The only fair way to fight is God's way. God designed marriage in the first place . . . and only He knows how to make it work.

Conflict is nothing new to God. He knows that where two or three are gathered together, there will be differences of opinions, disagreements, conflict.

How to constructively resolve conflicts

Things to avoid . . .

Don't drag up past histories. Once an argument is settled, forget it. Declare a "statute of limitations" of 48 hours. After then, don't discuss the subject anymore. It's over.

Many couples fight over the same problems month after month. One fellow has a plaque over his desk that reads: *Remember to Forget*. So remember to forget past histories.

Don't play hit and run. That's a crime on the highway and the coward's way out in marriage. Stay until the discussion is finished and conduct yourself in a mature manner.

Don't exaggerate your mate's weaknesses and faults. During an argument, it's easy to inflate faults and deflate strengths.

Don't say things that you don't mean. While emotionally distraught, you may want to accuse your mate just to prove your rightness. But avoid cutting remarks.

Don't turn off your "hearing aid". Listen to your spouse. Listen with love and understanding. Remember there are two people involved in this argument. Listen without your motor running. Often, one's mind churns for a rebuttal when it should be set on "neutral".

Don't attack your mate. Control your emotions so you can candidly evaluate the problem and intelligently discuss solutions.

Don't resort to name calling. "You're just like your mother!" "You're as pig-headed as your daddy!"

Don't involve a third party. Leave your mother or sister or friend or neighbor out of your fight.

Don't harbor bitterness against your mate. The scriptures warn us not to let a root of bitterness grow up (See Hebrews 12:15). Learn to express your emotions. John Powell observed, "When I repress my emotions my stomach keeps score."

Don't grieve the Holy Spirit as you argue. If your mate is a child of God and you attack him/her, remember you are injuring the Lord (See I Corinthians 3:12; Ephesians 4:30a, 31).

What grieves the Spirit of God are Christians who hurt, tear down, cut others with critical attitudes and sharp words.

You grieve the Holy Spirit when you say unkind, hateful, harsh things to your mate. Besides, this type of bickering only drives you farther apart.

Helps to resolve conflicts

Deal with the conflict as soon as it appears. "Be ye angry and sin not: let not the sun go down upon your wrath" (Ephesians 4:26). Never go to bed with unresolved conflict.

Some couples store irritations which explode days or weeks later. Today is the time to deal with irritations. Don't carry irritations into tomorrow.

Remember common courtesy when you fight. You are arguing with the dearest person on earth. So don't yell (see Proverbs 15:1). The lower your voice, the more your mate hears.

Find out why you are fighting. For example, a wife blows up when her husband is 10 minutes late to dinner. The reason? She feels lonely and wants him to show her that he truly cares for

Contents April, 1983

2 How To Have A Good Clean Fight

June R. Critcher

5 Briefcase: Worm Who Would Be God

Jack Williams

6 The Homosexual Nightmare

Kenneth Walker

8 With The Same Measure

Sally Folger Dye

10 Six Steps To A Sorry Year

Floyd Wolfenbarger

11 Help Me Remember

Paul F. Hall

14 Challenge of Education For The Ministry

Robert Picirilli

19 Free Will Baptist Newsfront

23 Currently

24 On Little Lanes

Donna Mayo

26 The Free Will Baptist Pulpit

Jim Shepherd

27 Top Shelf

Thomas Marberry

28 Green Tree Bible Study

Robert Picirilli

29 My Daughter, A Missionary?

Loretta Fowler

31 He Lives!

Melvin Worthington

Editor-in-chief: Dr. Melvin Worthington

Editor: Jack Williams

Editorial Assistants: Kristi Bryan
Melody Shrewsbury

Circulation: Geneva Trotter

Printed by Randall House Publications

Volume XXX, No. 4

CONTACT (USPS 130-660), published monthly by the National Association of Free Will Baptists. Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$8.50; church family plan \$7.50 per year; church bundle plan, 67 cents per copy. Individual copies 75 cents each. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1983 Member of the Evangelical Press Association.



FIGHT (from page 3)

her. Overblown responses to small irritations are symptomatic of more serious problems.

Stick to one subject at a time. Limit the fight to this one issue. If several issues are bothering you, take one at a time. If your mate brings up a side issue, set it on the back burner until later.

Back up every statement or accusation with fact. Even as you state the facts, always speak the truth in love (See Ephesians 4:15).

Sit where you can face each other. Try sitting at the kitchen table instead of opposite ends of the driveway!

Hold hands while you're fighting. Now, before you laugh at this suggestion, give it a try.

My husband places this technique high on his list. I can perch on my soap box, but the minute he grabs me and squeezes me good, I calm down. There's healing in the touch.

When something is disturbing us, it's more important than ever to be close to each other and touch. Touching reminds us that we are more important than the problem. If we refuse to touch, we're more set on winning the fight than improving our relationship.

Be completely honest with your mate. Say what you really feel without being brutal. Express your present feelings rather than past thoughts or feelings.

Avoid making indirect statements. "Some wives would be angry with their husbands for leaving their dirty work clothes on the bathroom floor night after night." "Other guys expect their wives to have a hot meal ready the minute they get home from work."

We are not speaking the truth when we respond to our mate's "What's wrong, honey?" with "Oh, nothing." What we're saying with our lips is not matching our facial expression or our actions.

Attack the problem, not your mate. Work at solving the problem rather than defeating your spouse. The solution is reached easier once you deal with the problem, and don't use the problem as a means of attacking each other.

Respond, don't react. Don't react to your mate's attitudes or speech or conduct. Instead, respond in love to whatever need he or she has.

Even if your partner attacks you, unjustly criticizes you, or falsely accuses you, recall the sinful reactions spelled out for us in Ephesians 4:31-32. Display the biblical responses: *be kind, tenderhearted and forgiving.*

Learn to laugh—not at your mate but at the silliness of the situation. *A merry heart does good like a medicine* (Proverbs 17:22). Laughter is an excellent healing agent.

Make "I" statements rather than "You" statements. If you accuse your mate with, "You . . .," he or she becomes defensive. Claim the problem as your own. Not "You make me so mad" but "I feel angry when you . . ." Or "I am disappointed that you . . ."

Speak in terms of your perspective, not absolute fact. "This is the way I understand it. This is the way it came to me. I may be wrong. Help me to see your viewpoint. I do want to hear what you are saying."

See the situation from your mate's viewpoint. In conflicts we try to impose our views, our preferences on our mate and get him/her to change and agree with us. But in solving conflict we must listen creatively to our mate's opinions and viewpoints.

Because we can be blind to our own faults, we need to see ourselves from our mate's perspective. We need to hear about ourselves from our mates.

Consider compromise. You're not out to condemn or defeat or tear down each other—but to correct a problem. So come up with a positive solution. Even in the most loving, compatible relationship, compromises are often needed.

Dr. Helene Newman, a New York psychotherapist, suggests, "Compromise is a necessary and healthy way of dealing with the needs of two entirely different people. Of course, it also requires you to tolerate a certain amount of frustration—you don't get everything you want just when you want it. And sometimes you'll give more than you get. Even so, whatever you sacrifice is a small thing compared to what you ultimately gain: a strong, loving relationship."

Be forgiving. Failure to forgive violates God's Word. It leads to resentment and bitterness which in turn causes physical and emotional disturbances.

Forgiving is Christlike. We forgive our mate because we have experi-

enced God's forgiveness—and His forgiveness enables us to forgive others.

"I'm sorry. Will you forgive me?"

"I was wrong. You are right."

*To keep your marriage brimming with love in the loving cup,
Whenever you're wrong, admit it;
When you're right, shut up.*

Work toward reconciliation. This is the goal—always! Your goal is not to establish your own rightness or to change your mate so you won't have to suffer what you've been suffering.

God's design has always been, "They shall be one flesh" (Genesis 2:24c). Oneness. Closeness. Togetherness. Intimacy.

Now, the fight is over. You have new insights into your mate and yourself. During the argument you've touched some deep realities. And you and your mate will enjoy a greater degree of intimacy than you experienced before the conflict arose.

Remember, conflicts don't make you, they reveal what you really are.

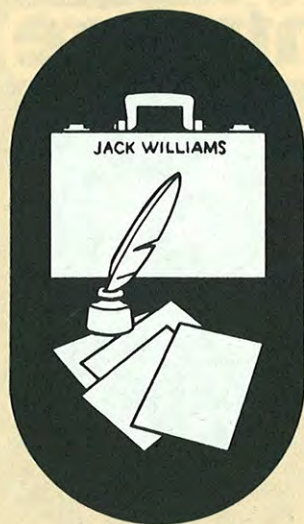
God designed marriage. He has all the tools in His Word needed to make it work. The more of God's Word we act on, the sweeter the marriage relationship will be. This includes commands and principles in resolving conflicts.

C. S. Lovett suggests, "We're like tough meat. It takes pressure to change us. None of us changes unless he has to, and God knows it. So He gave us marriage as the perfect pressure pot for breaking down our stubborn wills and reshaping us in His likeness." ▲



ABOUT THE WRITER: Mrs. June R. Critcher is a frequent contributor to CONTACT Magazine. In addition to conducting Marriage Enrichment Seminars, Harold and June Critcher direct the Singles' Ministries at Donelson Free Will Baptist Church, Nashville, Tennessee. She and her husband are involved in an active counseling ministry in Middle Tennessee.

Briefcase



The Worm Who Would Be God

Mary Lyon said that nine-tenths of our suffering is caused by others not thinking so much of us as we think they ought.

She may be right, but if she is the other tenth is surely caused by us thinking more of ourselves than we ought.

Men tend to polarize ideas of self-esteem and either snivel in the dirt as mere worms or mentally trot among the stars a half pace this side of deity and gaining ground.

The one extreme excuses any failure and encourages a cabin-in-the-corner-of-gloryland image while the other arrogantly shoves aside the rest of humanity and speaks of God as if He were a pet chicken with a string tied around His leg.

And strange as it may seem, both ideas often co-exist in the same person. Unless we recognize this duality and deal firmly with both extremes, our deep selves which ought to radiate a healthy Christian balance become breeding grounds for quirky behavior that will in time embarrass us and make our friends beat their heads against a tree to explain our actions.

Since we tend to pendulum between an attitude of semi-divinity and breastbeating unworthiness, we could save ourselves a lot of agony if we'd admit that God was right about the human heart being deceitful and desperately wicked, and that more

often than not we've been bamboozled not by some worldwide satanic trap or even by some religious bunko artist, but by our own heart of darkness.

Most of us don't require any outside assistance to really foul up. It doesn't take personal intervention by Satan for us to hurl insults at each other; all it takes is for our first cup of coffee to be lukewarm or for the left rear tire on the car to go flat during rush hour traffic.

We like to think that only a titanic encounter with the head demon himself could ruffle our day, when the fact is that a glass of spilled orange juice is usually more than enough to do the trick.

Balance is the key in life. It's like walking a foot log over a bog. The object is to maintain equilibrium until the log is behind you. It doesn't matter which side of the log you fall off—both sides will get you muddy.

And it's difficult for me to think any better of myself if one day I fall off the left side and wallow in self-pity like a worm, or if the next day I fall off the right side and think God should ask me for an autograph. In either case, I have lost my sense of balance and everybody knows it.

The other day a friend observed that most great men have some near-heretical extremes about them. And there's something to that. But remember, Martin Luther was not considered great because he thought that the book of James was an "epistle of straw." Nor was C. H. Spurgeon praised and reprinted because he was overweight and smoked cigars. Both men rose to greatness in spite of their imbalances.

While it is unrealistic to demand perfect balance of every man in every area of his life, it will be from those areas of balance that his strength and greatness emerge.

Whatever else the Christian life is supposed to be, whatever else the gospel may do for men, salvation first gives a man life and then seeks to give that new life balance—the ability to fit into the body of Christ.

Balance is a delicate matter, a lifetime process. When it's there you don't notice it. But when it isn't there, great amounts of energy must be expended to regain it or to right the wrongs that imbalance has produced.

The great doctrinal errors in cults arose because of an imbalance in either the cult founder or an imbalance in the churches of that era.

It is as easy to fall into the muck of human despair as it is to float into the haze of human superiority. The struggle comes in fighting for a balance that dignifies human existence and at the same time bows quietly at the feet of God.

Perhaps you are like me in that the older I get the less pleasure I take in the faults of others as I see my own best intentions thwarted. We all learn the hard way, as one writer so aptly put it, "Failure is often the first step to success. Pick up your pride and keep going."

Our friends may expect perfection from us, but God expects obedience and faithfulness. Striving for perfection may push us off balance. Striving for obedience will push us toward God. It is enough that we please God. ▲

The Homosexual Nightmare



By Kenneth W. Walker

The headline screamed, "Pantai: Homosexuals' Ordination O.K." The article said that the Judicial Council of a 9.5 million member denomination had ruled that the denomination's law allows the ordination of homosexuals as ministers. "We find no provision making same-sex orientation a disqualification for ordination," the council said in a unanimous opinion.

Another headline declared, "Gays Gaining Ground in Society—Churches and State Helping Too." The article revealed a softening and compromising attitude by the church on the problem. A valid question is in order. Is "Gay Liberation" symptomatic of a society

given up and over to its own lusts and soon to be abandoned by God?

Anyone who reads a newspaper, listens to the news, or who has his ear to the ground on current attitudes soon realizes the liberal trend in the matter. The press is basically liberal and seeks to war against the conservative right.

Rights of the homosexual are pitted against standards of the conservative community in such a fashion that objections to homosexuality are made to look wrong by the subjectivism and humanism of the press. The homosexual has the freedom in this country to live his non-biblical lifestyle. The problem is that the homosexual is past seeking an attitude of public tolerance. Now the homosexual demands not just tolerance, but acceptance and approval.

When people are bombarded with this emphasis time and again, the effect takes its toll in a softening attitude toward what is called an "alternative lifestyle". A shrug of the shoulders, a curl of the lip, and a comment such as, "It isn't my cup of tea, but to each his own," may come forth.

One might understand an unregenerate society responding thusly, but such an attitude must never come from the church. The church recognizes the Bible as its final rule of faith and practice and refuses to compromise the issue, choosing the only course open to it biblically—denouncing the sin on the one hand while holding forth hope for the sinner on the other hand.

Homosexuals seek to justify their position by implying that they can't help it because they were born gay, claiming that homosexuality results from some physical malady or a genetic factor. But such claims cannot be substantiated.

The truth is that homosexual activity is a misdirection of sexual drives and a developed lifestyle (See Romans 1:18-32). It is an acquired and accepted way of life that is at the same time an abomination before God.

If the Christian community is to maintain a biblical testimony, it must condemn what God condemns. We dare not approve what God says is wrong. We are never going to outtalk this world's rationalizing subjectivity on the homosexual issue. Perhaps we err if we even try. But we can heed the Word of God, hold to its truth, and

harness the power of the Word to change the homosexual through repentance and faith.

The Bible never approves homosexuality as an acceptable alternative lifestyle. Beginning with creation God created male and female with design toward a heterosexual relationship, not two males or two females. They were told to replenish (fill) the earth



"We cannot make legally right what is morally wrong."

with people. A homosexual lifestyle would and does thwart God's plan.

The Bible speaks plainly and forcefully in this matter. The scriptures reveal God's attitude on the subject. Genesis 19:1-11; Leviticus 18:22, 20:13; Deuteronomy 23:17; I Kings 14:24, 15:11-12, 22:45-46; II Kings 23:7; Romans 1:18-32; I Corinthians 6:9; II Peter 2:1-6. Homosexuality is a sin that must be dealt with as other sins, i.e. scripturally.

The Christian and the church, must face the subject with the Bible in mind. We are not governed in our spiritual walk by a civil government that is mostly tuned into humanism and subjectivism. "We cannot make legally right a moral wrong!"

The scriptures objectively meet the problem. But while we can easily define the problem from the Bible, let us not be devoid of compassion. Surely we can show compassion by God's grace apart from compromise.

A fallacy in church discipline seems to be that we see some sins deserving of discipline while others are overlooked. We are (I trust) ready to discipline the drunkard (or drinker) and those guilty of adultery or murder. But the gossip and the glutton are just frowned upon. The church must be consistent in counseling and discipline.

If we are willing to counsel and/or

discipline the thief or the drunkard to help him get back on track with God and the church, should we not also extend as much compassion and desire to help and correct the homosexual? As the church disciplines in this matter, we cannot take the attitude of some parents, who after disciplining a child, apologize for the hurt feelings. The hurt is part of the discipline.

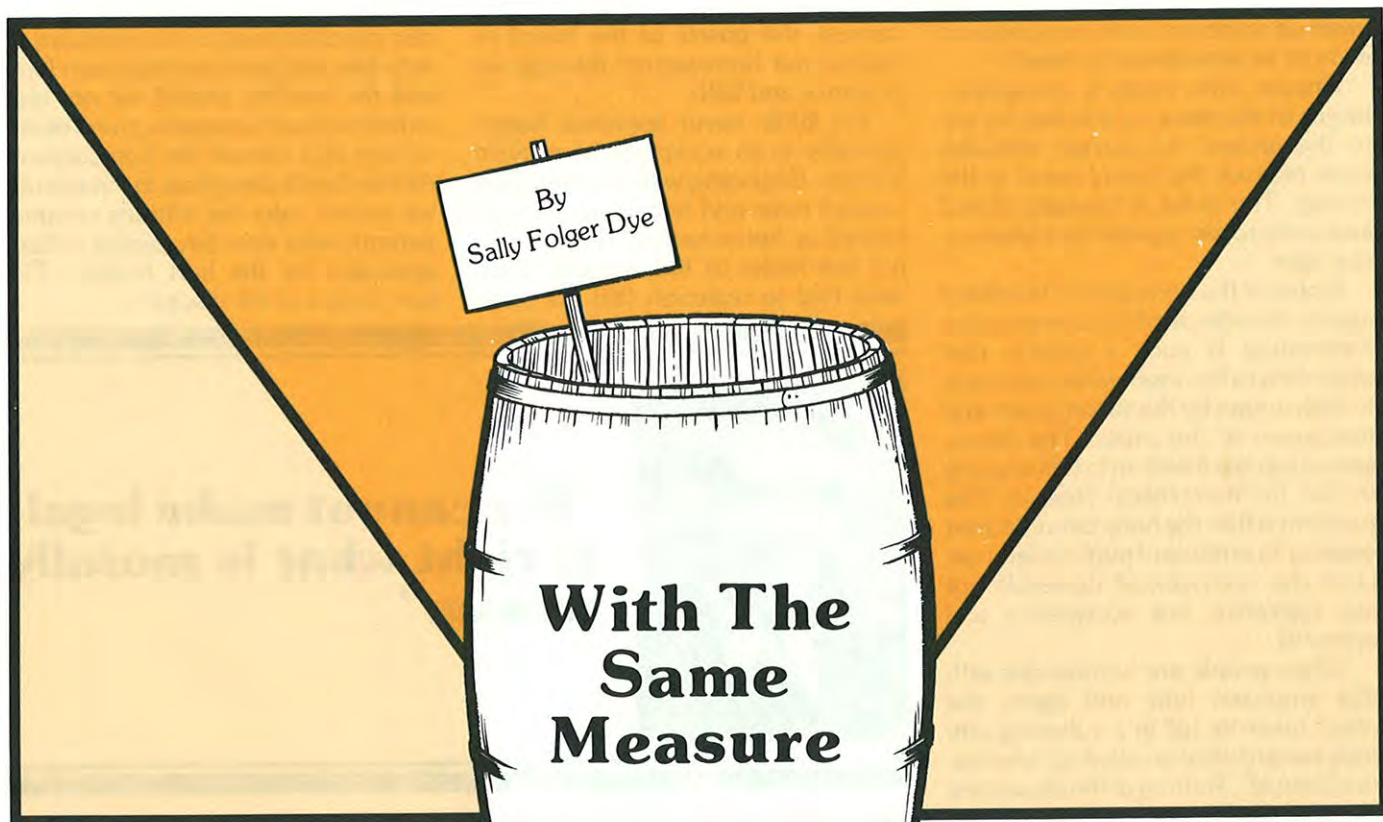
The problem exists. If your church has not been touched with it in the past, you can look for it in the future. We must seek to understand the problem and minister to it effectively. It will not go away if ignored.

The Bible teaches us that the homosexual can be saved. Paul implied this in I Corinthians 6:11. In fact, some in that very church had been saved from such a lifestyle. God is no less willing to save such from (not in) their sins today.

Notice the words that Paul wrote to the church at Corinth: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Let us arm ourselves with the same message of hope for all. Let us not neglect to minister to those held in the bonds of homosexuality. We have the message of deliverance. God can liberate the homosexual! ▲

ABOUT THE WRITER: Reverend Kenneth M. Walker pastors First Free Will Baptist Church, Deerfield Beach, Florida. He is a 1958 graduate of Free Will Baptist Bible College. A former home missionary, Brother Walker labored 15 years in church extension work where he established three new churches: Arlington, Virginia; Tulsa, Oklahoma; and Mobile, Alabama.



How could I face my family and friends knowing I was a failure? It was time for my husband, Wayne, and me to think about going home on furlough.

Could I tell them I was considering giving up Bible translation for the people among whom we'd lived for nearly five years in Papua New Guinea? Or could I just let my friends at home go on thinking I was a super-Christian?

I could amuse everyone with funny incidents or enchant them by describing beautiful scenery and the unique life of our Bahinemo neighbors.

No! I was sick of the deceptive tricks my mind had been playing on me, tempting me to believe I'd become a loving missionary if I thought only good thoughts and avoided the fearful, angry ones that kept barging in.

Many questions twisted through a tangle of emotions. How good did God expect me to be? Was "positional righteousness" enough?

Weren't all the sacrifices we'd made to help the Bahinemo pleasing to God—even though we felt anger and frustration most of the time? Did I have to love the people, too? Why couldn't I be the loving person I'd always wanted to be?

Even though I'd experienced a spiritual renewal several months earlier, and life had taken on new hope and fresh color, the task of loving unlovely people was still there every day, every hour.

If only they'd leave me *alone* a few minutes so I could feel comfortable and get my thoughts together. This life of serving people wasn't as easy and rewarding as I'd thought it would be.

I couldn't hide the truth from myself much longer. More and more often I reacted to people around me with whining self-pity, outbursts of anger or aggressive insistence on my own way.

Fearing the 'Missionary Barrel' Syndrome

We could not put off arranging for travel reservations, visas and passports. I had to face reality. In desperation, I started to talk to God about my fears.

"Dear God, I don't want to go home. We have nothing good to tell people. What will they think of us? And anyway, I don't want to tell them anything while dressed in 'missionary barrel' clothes that nobody else will wear anymore."

There it was! It didn't sound very noble.

I didn't expect the answer that flashed into my thoughts, a verse I'd memorized as a child. "With the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

"No, God, don't do that," my thoughts objected. "I haven't been very generous. But how could I be? You haven't been very generous with me. I don't have much to give."

Another thought undermined my excuse. What about the stuff I'd stored? There wasn't much of value—second-hand clothes that might fit the children someday, duplicate household items, odds and ends we couldn't use right now. But I'd clung very tightly to these things every time Wayne suggested we lend or give any of it to others who needed it.

Those things were given to me. God must have wanted me to have them.

Then I realized I'd been choosing the best of everything for myself more and more frequently. I was developing a deep fear that others would take advantage of me, leaving me with nothing.

I didn't expect God to listen to me after all these admissions, but an impression came immediately, "Give yourself, then!"

"But I don't know how to give myself," I objected. "You'll have to help me."

Giving Myself at Last

In the four months that remained before we were to leave I determined to try forgetting myself. That meant that when people needed my help I'd stop trying to get comfortable amid the many mosquitoes and in the tropical heat.

It also meant making the effort to really listen to each of the Bahinemo people who called me daughter, mother, or sister-in-law.

As I gave myself to the people, specific ways to solve their individual problems seemed to come to mind. Creative ways to explain the scriptures and show them how Christ could meet their needs came more naturally.

As I stopped clinging desperately to my husband, expecting him to meet my needs, he was freer to reach out to others.

Amazing! After we'd concentrated on their needs four months, everyone in Wagu village eagerly turned to trust in God. No longer did they fearfully try to placate the many water and bush spirits or appeal for help from ancestral ghosts.

Of course, the five years of practical, though often reluctant, medical help and special training had laid the groundwork for these changes.

The most meaningful help had been keeping their children from dying. During the eight years before we arrived not one baby had lived.

Other things had helped, too, such as apologizing when we offended their very different code of right and wrong.

Our lack of traveling clothes was forgotten until the last hectic week of packing. I was surprised when several co-workers made dresses for our daughters, Edie and Joy, and gave me a suitable one.

But I hadn't yet learned everything the Lord wanted to teach me about giving. Although I was in a different "classroom" during furlough, He was there, too, waiting to teach me more as soon as I was ready.

By the time my husband, Wayne, and I returned to the United States for our first furlough I had a lot to say. God had been a patient teacher those last few months before we left the Bahinemo people, and He'd caused them to respond to the new love He had given us for them.

Facing Myself on Furlough

But back home I was tempted once more to focus on meeting my own needs.

Although I was tired and our family and friends expected to do things for us, I continued to try concentrating on doing things for others rather than myself. And people became more and more generous.

The women at a luncheon in Detroit taught me more of the value of giving. Instead of giving us second-hand clothes, they'd pooled their funds and bought each of us new outfits.

And one woman went a step further. "I didn't go in with the others," she announced. "I'd like to take you shopping."

I hesitated. It wouldn't be that simple. I'd have to get a babysitter and drive an hour from our Ann Arbor home. Was the kind of dress she'd be likely to give me be worth the bother?

I tried to refuse politely, but the inner voice spoke. "Give yourself to her!" I agreed to go.

We entered Hudson's fashionable store near the hosiery department. "I'm buying you two dozen pairs of hose," she said.

"But I don't need that many, and . . . there are other things . . ."

"Oh, don't worry," she insisted, "we'll get all those things."

I stammered something more but sensed I might spoil her joy in giving. I began to forget myself and enter into the joy of receiving like a child.

The everyday shoes she bought me cost twice as much as the dress shoes I'd scraped out the previous week's budget. I did refuse the third dress. Instead we bought things for the four children and my husband.

As we left the store she said, "I was planning to spend \$200. You can use what's left for groceries. It's a love gift in honor of my mother. But don't tell anyone who gave you these things."

That incident became a milestone that eventually helped change my personality and the atmosphere of our home. As Wayne and I discussed it in light of his practical view of life, he decided we'd experiment.

Although we were more and more aware of deep personal weaknesses and needs to be faced before we could return to the field, we determined to try to forget our own problems during our whole furlough. We'd give ourselves totally to others.

Looking back, I'm amazed at the variety of ways God met our needs. We came in contact with noted Christian counselors through seemingly natural circumstances. Each took us a step further in facing our angers and fears and restoring our relationships.

By the time the year was up we were ready to return to Papua New Guinea. We filled seventeen 55-gallon drums and three large crates with things people had given us. Several thousand dollars had come in to pay our fares. The overflow had been given to others. God had given back to us beyond the measure we'd given of ourselves.

Failing Another Test

But that last week a great temptation came to me. Translators Walt and Vonnice Steinkraus, close friends on furlough from the field, stopped for an evening.

As I dressed for the evening, I felt this strong impression: "Give those two good dresses from Hudson's to Vonnice."

Much as I tried, I couldn't shake the suggestion off all evening. Those dresses were special, symbolizing the lesson I thought I'd learned.

Just before the Steinkrauses left I quickly pulled out the yellow double-knit and gave it to Vonnice before the voice spoke too strongly about the green wool. Later I knew I'd failed the test.

A few days later a Mrs. Russell called. She and her sister owned a clothing shop. She'd given each of us a



SAME MEASURE (from page 9)

pair of shoes a week or so earlier, saying, "You can't outgive God."

Now she told me: "I had a dream last night. In it God seemed to call my attention to a particular outfit in my shop and said, 'That ensemble belongs to Sally Dye. Give it to her.' My sister thinks I'm crazy and wants to know if it fits you before we give it to you. Can you come try it on?"

The coat and dress were priced the same as my two dresses together. The dress fit, but the coat was never quite right. The measure I had used.

Two years later in Papua New Guinea a landslide buried Vonnie and her family. As I mourned with their many friends, I little dreamed that the yellow dress would come back to me. But it did, and amazing the cut and material were still in style for my second furlough.

But the dress I'd refused to give was never again appropriate. I held onto it for six more years before finally giving it to the Goodwill.

Wearing Down The Walls

I wish I could say I've been generous ever since then. I can't. Giving to

others still isn't easy for me. It goes against all my cultural programming since childhood. At times I still find myself thinking first of my own comfort, or feeling someone should meet my needs for a change.

When I find a relationship with a friend has gone sour, I usually uncover some selfishness on my part, such as yielding again to the temptation of focusing attention on myself, dominating a conversation, or joining a social "game" for personal "payoff." The giving of myself required to get back on track is often humiliating—but worth it.

And when I do, I'm always glad. Wayne and I are overwhelmed by the growth in love and pleasure that has come as we've each put the other's needs first.

More and more frequently we find the deep needs of others are met as we give ourselves to them in social relationships or at special times of need. Their gratitude makes it worth all we put into it.

Now I'm glad for the failures that led me to experiment with giving. Strangely, it is by giving that I've found myself becoming a more loving wife and mother and a more effective missionary. In giving to others my own wishes are coming true.

My common sense says I can only get what I want by going after it and holding on tightly, but my common sense must be wrong.

I realize now that my natural self-protective reactions had blocked the flow of love that God wanted to channel through me to others. It's as if I'd built a dam to keep all that love for myself.

Giving started a trickle of love that is wearing down the walls I'd piled up. I look to the future when the flow of the Holy Spirit wears away every block in that wall that keeps me from facing myself, my family, and my friends.

My deepest desire is that His love will continually flow, unhindered and unmeasured, through me to others. ▲

ABOUT THE WRITER: Mrs. Sally Folger Dye and her husband work with Wycliffe Bible Translators. The Dyes serve in Papua New Guinea.

Taken from *In Other Words*, copyright, 1980. Used by permission of Wycliffe Bible Translators, Huntington Beach, California.

Six Steps To A Sorry Year

By Floyd Wolfenbarger

Jesus taught about blessedness and how to experience it (e.g. Matthew 5:3-12). He also taught us how to achieve "sorriness" (e.g. Luke 11:37-54). So if you want to be sour and froward, here's how:

Major on the minors (Luke 11:42). Let little things that others do really bug you. Pursue the faults of others so as to magnify your own good qualities.

Always insist on recognition (Luke 11:43). Don't ever do anything anonymously. Be sure to let the deacons know if the preacher failed to shake your hand or call on you to pray.

If the church elects someone else to a position you aspired to, let them know that you will exercise your right to be miffed.

Never admit to being wrong (Luke 11:44). To repent or apologize would weaken the very cornerstone of your most treasured grudges.

If you admit you were wrong, you might lose your right to condemn and belittle others. Who would be left to put them in their place?

Always expect others to do the work (Luke 11:46). Become an expert

at who the preacher should have visited. Expect others to pay the bills, go to prayer room, attend visitation.

You can't do these things and keep up with all the faultfinding and gossip you need to do.

Always talk spiritual (Luke 11:47). Always say "I love our pastor, but . . ." or "All I really want is what's good for the church." These and other pious platitudes will be sufficient so that you will always seem sincere.

Get to those new or weak Christians (Luke 11:52). Be sure every new convert knows that the preacher isn't always right. Let him in on the faults of others.

Don't allow a babe in Christ to wear rose-colored glasses. Disillusion him before he gets too loyal. Soon you'll have a whole congregation of sorry Christians.

But that's not what God wants. He wants us to rejoice and be glad with the compassion, meekness, warmth, understanding and love He taught us in the beatitudes. ▲

ABOUT THE WRITER: Reverend Floyd Wolfenbarger pastors First Free Will Baptist Church, Russellville, Arkansas.



Help Me Remember

By Paul F. Hall

No one in the church but me. No phones ringing, no one bidding for my time for a change. The church so quiet every creak in the building echoes in the stillness. A time of reflection, of personal introspection

Everything was certain back then in the beginning years—those days of first awareness that God had a purpose and a plan for my life. The hot flush of expectation filled my heart and soul. I was ready to climb mountains and fight armies for God.

Life seemed so simple then—my God never failed, my pastor never made mistakes, my heroes (leaders) all had integrity. The clouds were in somebody else's sky. I could foresee

no circumstances that would ever change my simple faith.

Things were so clear then—the future held nothing but bright prospects, fulfilled dreams, and fruitful ministry. I *knew* that God was going to build great churches through me. I *knew* that thousands would be converted at my preaching.

But something happened along the way

The realization that not all churches wanted that kind of ministry, and in fact fought against it, dimmed my dream of great churches and a multitude of conversions.

The realization that Christians, and even preachers, do suffer financial reverses, sickness, disappointments, and, yes, even depressions, took some of the starch out of my eager anticipation for the future.

The realization that not all men, or women, in leadership positions guarded their personal integrity, and often fell into sins that even the most novice church member could avoid, brought decreased respect for all leaders, and suspicion of their motives.

The realization that the ministry, more often than not, was a life of frustration, criticism, and rejection, rather than the anticipated respect and love from those to whom one ministered, brought a hesitancy to reach out in trust to others, and a kind of protective withdrawal, restricting even more the fruitfulness of the ministry.

Somehow, in the rush of reality, I had forgotten

That churches are made up of human beings, all with flaws and imperfections that sometimes clash with God's will for them, and because of those imperfections their dissatisfaction with themselves is often expressed in disapproval of others.

That preachers are human, subject to the same frailties and weaknesses as everyone else, and just as inclined to mistakes as the next fellow, and that although they are examples, they are certainly not unimpeachable examples.



REMEMBER (from page 11)

That any worthwhile work is done as a result of the empowering and presence of God, working through individuals to change, to motivate, to move toward spiritual goals.

That Christianity is more than one individual experience, that it is a family of all believers linked together by the common experience of being new-born in Christ, and that, because we are a family, we are dependent upon one another for support, encouragement, and genuine love, without which there will be many casualties along the way.

Now I must recommit myself . . .

To a constant confession of my own faults and weaknesses to God in order to gain forgiveness and a right spirit within me, and in order to view my brother and sister in Christ with a mind conditioned by Christ's love, a love that precludes prejudice and ill will.

To the purpose God has for me, trusting Him for power to do it, and for endurance to see the difficulties through to a victorious end.

To a personal confidence in my fellow Christian, and in those whom God has called to be leaders, remembering always that they are as subject to mistakes as I am, and therefore as much in need of forgiveness as I am.

To an unwavering confidence in God who cannot fail, and to a constant awareness that all things in my life must be for His glory, and His alone. ▲



ABOUT THE WRITER: Reverend Paul F. Hall
pastors Horton Heights Free Will Baptist
Church, Nashville, Tennessee.

REQUESTS FOR TICKETS TO MEAL FUNCTIONS 1983 National Convention

Number	MEAL	Total
_____	Learner/Adventurer Banquet \$5.00 Monday, July 18/5:00 p.m. Sheraton Columbus Plaza/Pavilion Room	\$ _____
_____	Youth Banquet \$9.00 Monday, July 18/9:00 p.m. Sheraton Columbus Plaza/Emerald-Diamond Room	\$ _____
_____	Music Ministries Fellowship Breakfast \$5.00 Tuesday, July 19/7:00 a.m. Hyatt Regency Columbus/Madison Room	\$ _____
_____	Friends of Hillsdale College Alumni Luncheon \$8.50 Tuesday, July 19/12:00 Noon Hyatt Regency Columbus/Fairfield Room Speaker: Douglas J. Simpson	\$ _____
_____	WNAC Fellowship Dinner \$9.00 Tuesday, July 19/5:00 p.m. Hyatt Regency Columbus/Regency Ballroom Speaker: Dorothy Sample	\$ _____
_____	Master's Men Breakfast \$5.00 Wednesday, July 20/7:00 a.m. Hyatt Regency Columbus/Delaware Room Speaker: Ben Scott	\$ _____
_____	FWBBC Alumni Luncheon \$8.00 Wednesday, July 20/12:00 Noon Hyatt Regency Columbus/Delaware Room Speaker: Charles Thigpen	\$ _____

Total Enclosed \$ _____

PLEASE PRINT:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Mail requests to TICKET SALES, P.O. Box 1088, Nashville, Tennessee 37202.
Please send check or money order. DO NOT send cash. All requests must be received by **June 30, 1983.**

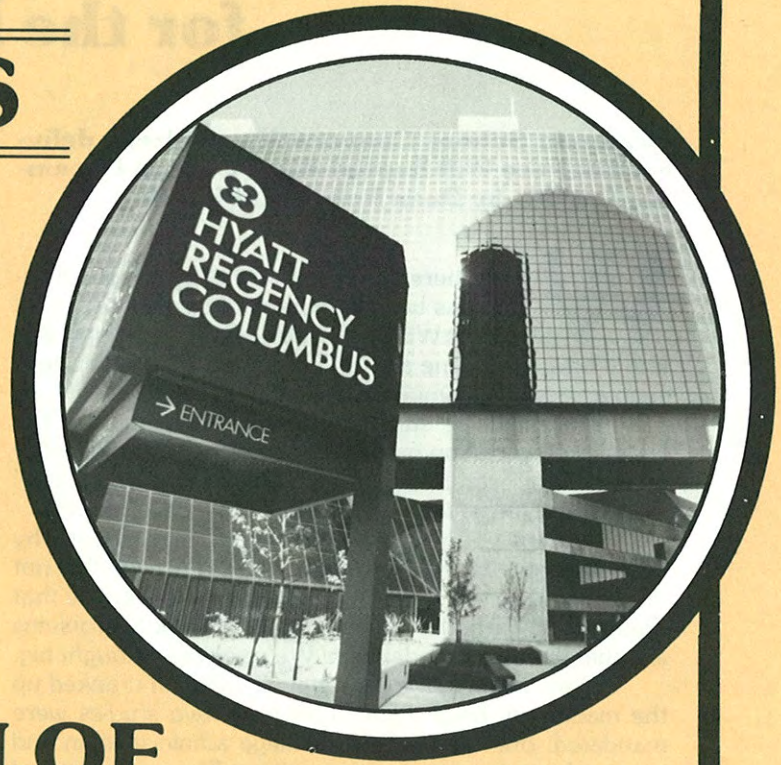
NO TICKET REFUNDS AFTER JUNE 30, 1983

**First call to make your
National Convention hotel
reservations!**

OHIO CENTER/BATTELLE HALL

COLUMBUS

July 17-21, 1983



47th Annual Session

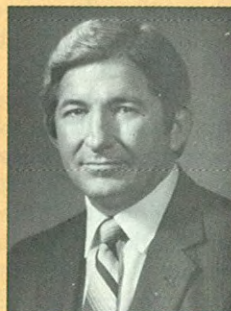
NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Theme:

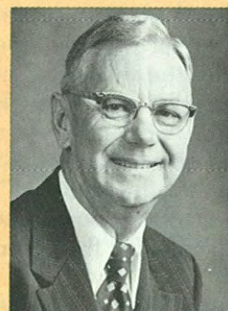
“Considering the Covenant”



Elro Driggers
Pastor
Bethany FWB Church
Timmonsville, SC



David Sutton
Pastor
First FWB Church
Ada, Oklahoma



Harold Pitts
Pastor
First FWB Church
Tuscaloosa, Ala.



Lester Horton
Pastor
Fairwood FWB Church
Fairfax Station, VA

The Challenge of Education for the Ministry

Graduate School Convocation Address delivered at Free Will Baptist Bible College December 7, 1982, by Dean Robert E. Picirilli.

We are here because a new program of education has been launched, the graduate school of Free Will Baptist Bible College. Most of you know how that came about. There had been talk about such a possibility, among us, for a long time.

You might be surprised to know that in 1959 the National Association named a committee "to explore the possibility of establishing a Free Will Baptist Seminary." The committee gave reports in 1960 and 1962, I believe.

Perhaps you will not wonder too much about why nothing came of those discussions when I tell you that not one single Free Will Baptist on the face of the earth, at that time, had an earned doctor's degree. Well, little problems like that never did hinder *talk!* We've always *thought* big.

Then, in 1976, the National Association cranked up the machinery once again. This time, two studies were mandated: one by the Bible College administration and another by an independent committee. The conclusions of both groups were somewhat similar. The outcome was that, in 1977, the college was directed to prepare for the beginning of a program.

And so a graduate school has become a reality. Last year, we anticipated the opening by offering one of the courses each semester for some of our local men who were ready to get started. This fall, we have officially begun, with nine students—the same number, by the way, that enrolled for that original fall semester, 40 years ago, when this college opened its doors for the first time.

There's always a measure of excitement at the birth of something new. Those of us involved with this new program have felt that: the excitement, the challenge, the prospects for the future—and, along with all that, the sense of responsibility for shaping and aiming a program that, like all education, has such potential to be blessing or curse for us, for our denomination, for the cause of Christ.

And so it is about the responsibility that I speak to you now, that challenge to shape and aim this new educational venture. I don't always give messages titles, but this time I will. Call it "Education for the Ministry." As you know, we have begun with just one program, very narrowly defined, a program specifically for the pastoral ministry.

That fact, by the way, demonstrates our committed recognition of the central importance of the pastor's role in the formal ministry. As time goes by, we trust there will be other programs: for missionaries, Christian school administrators, church musicians, and other ministries we might not even dream of now.

But whether for this one program or for whatever others will follow, we will be concerned about the challenge of "Education for the Ministry." That has always been our chief concern, and the inauguration of this graduate program does not change that. It only develops our commitment one more careful step along the path God has been leading us these 40 years.

Education for the ministry, then: what must that be? What burdens does that lay on us? We can only tell that by reminding ourselves just what this ministry we are educating for is. What is Christian ministry?

A Ministry of the Word of God

In the first place, it is a ministry of the Word of God. You remember that's what the apostles called it in Acts 6:4: "We will give ourselves continually to prayer and to the ministry of the Word." Paul's command to Timothy was, "Preach the Word." He said the Thessalonians "received the Word." His own ministry, he said was "to fulfil the Word of God." He told the Philippians that because of his bonds many others had become more bold "to speak the Word."

No need to multiply references; surely these are enough to remind us that the Christian ministry is always a service of and by and for the Word of God. It's important for us to freshen our faith frequently that the Bible we hold so easily in our hands is the very Word of God. He has spoken and He has spoken infallibly and with authority.

Peter tells us in II Peter 1:21 that men spoke as they were moved—borne along by the influence of—the Holy Spirit. The scripture is described in II Timothy 3:16 as God-breathed. The Greek root of *Spirit*, as in Holy Spirit, and of *breath*, as in God-breathed, is the same. Remember Genesis? God breathed in Adam and he became alive. The scripture, the Word of God is the breath of spiritual life. Remember Jesus' quotation to Satan? "Man shall not live by bread alone, but by every Word that proceeds from the mouth of God!"

What an incredible treasure we have then, to hold in our hands the truth, the breath of God, alive and powerful—as Hebrews puts it. And to us it has been given, graciously, to minister, to serve that Word of God.

You don't have to search high and low to find implications for education that lie in that. There are so many, they fairly shout at you—too many to mention on this one occasion. But let's look at a few.

Education in the Word

Obviously, if the ministry is a ministry of this Word of God, then education for the ministry must be education in

the Word of God. The Bible must be the main text, the text that sits in judgment on all the rest. Let it be known that in this graduate school, what we aim at first is to teach these who will minister to know and handle the Bible as the Word of God.

Scholarship in the Word

That means, for one thing, that education for the service of the Word of God demands no holding oneself back from what is demanded in study and scholarship and research and mastery—from whatever it takes to uncover the sure meaning of every word He has spoken.

My friends, I am troubled that there is a new spirit of anti-intellectualism, of anti-scholarship cropping up among us. I have mixed feelings whenever I hear such things. Certainly there is, in the world, an unbelieving pseudo-scholarship that would destroy faith and the Word of God. But it is not possible to have too much of believing scholarship. There is as much danger in ignorance as in the wrong kind of education. We cannot afford either one.

If this graduate school yields an even higher level of humble, believing scholarship devoted to the ministry of God's Word, it will bless us, not curse us. We need have no fear of any thing we ever learn that God's Word really says.

Criterion in the Word

Another implication of all this is that "What saith the Scriptures" must continue to be our criterion in everything. This is our source of truth. No standard is "higher" than the Bible's standards. No goals are more worthy than those the Bible gives us. No methods are more effective than biblical ones.

I am afraid we are witnessing the birth of a "Christian" pragmatism in these days, that is more concerned with "what will work, what will get the job done" than with what the Bible says. The ministry is His, not ours; He has given to us to minister His Word.

Authority in the Word

Here is another implication: in reference to the one program we have now, we mean to train the pastor to teach and preach the Word of God. His people do not need to hear what he thinks, but what God has said. That is where the pastor's true authority is found; when he really communicates what God has said, God's own authority is there, and His Spirit to make it effective.

The people's needs will be met by the Word of God that is alive and "profitable for doctrine, for reproof, for correction, for instruction in righteousness." And need I say that this means: *both*, that in every area of his ministry the pastor ministers the Word; *and*, that the pulpit ministry—as exegesis of the scriptures in the best sense of that term—is the center of a pastor's ministry.

Salvation in the Word

One last implication for this point: the Word of God is, at heart, a word of salvation. What God has said, above

everything else, is that forgiveness of sin and new life are graciously given to man in His Son. Paul says in II Corinthians 5:18 that "God was in Christ, reconciling the world unto himself," and that He "has committed to us *the Word of reconciliation*."

Evangelism may not be more important than some other things in ministering the Word of God, but it certainly comes first. God help us never to "educate" away from that. The ministry of the Word is always reaching out to a lost world with the Word that is the power of salvation to everyone that believes.

A Ministry of the Church

In the second place, Christian ministry is a ministry of the church. Somehow, I keep going back to Colossians 1, where Paul so carefully defined his ministry. Among other things, he spoke of the body of Christ as "the church, whereof I (Paul) am made a minister." We minister in the service of the church, because we are ministers of Christ, and the church is His body.

Identification of the Church

Obviously that first means the whole church, the church universal as the body of Christ. But, derived from that, it also means the local church as a microcosm of the whole, the body of Christ in one particular place.

I don't think any other view will explain the fact that the same word means both. The "ecclesia," the called out assembly, is the whole church of all times and places—but it won't assemble until Jesus comes and descends from heaven with the shout that calls them all to meet Him. Meanwhile, the "ecclesia" assembles on this corner or that in a hundred thousand places, under nearly as many names, week after week, on the Lord's day. Each of these, too, is the body of Christ.

Work of the Church

And to the ministry of this church, then, we are called. Ephesians 4 gives us a good picture of it: some possess the leadership gifts, including the pastor-teacher. Then the ministry of the leaders, named in verse 11, is to equip the saints, in verse 12, so that the saints, in turn, can do a work of ministry—that is, so each can serve effectively in his or her own place. And the objective of all that, in verse 12, is "the edifying—the building—of the body of Christ," the church.

Cooperation of the Church

The picture is finished in verse 16. All the church, as an organism, works together, like all the parts of the human body, in harmony and individuality, to build the body. That includes those whose ministry is to lead, like the pastor-teacher. It also includes the laity, who also minister to one another and to the world, all of them ultimately ministering to the church and ministering the Word, and all of them functioning together in harmony under the headship of Christ whose body the church is.



Life of the Church

Let it be said, then, that the local church is where this functioning goes on in the most visible and structured way. Make no mistake about it: we are not primarily educating ministers for para-church ministries. There may be a place for some of them, but not on center stage.

We are not educating ministers primarily for home Bible study groups, although no doubt there can be a place for those in the life of a local church. We are not educating ministers primarily for denominational ministries, even though a few must work in such places. We are educating ministers for the established church, specifically for local churches. There is the heartbeat of the church of God.

There's something special about the life of a local church that no other kind of relationship can match and replace, and education for the ministry must aim at training those who know how to minister in that framework. There is no higher calling than a pastor/shepherd/bishop/overseer/teacher of a local body of believers, a body that is building itself by reaching out to bring in others and by nurturing those won, a body that is functioning together with all making their distinctive contributions, under the loving guidance of its leaders, with pastor as undershepherd feeding the flock on the Word, all of them together impelled from the true shepherd, the Head, Jesus Christ.

We dedicate this graduate school to the educating of pastors to serve the church, to equip the saints for ministry, to lead them in working together for the building of the church.

A Ministry Unto the Lord

In the third place, the Christian ministry is a ministry unto the Lord. We serve the Word. We serve the church. Yes, but more than anything else we serve the Christ who is Lord of the church and living Word revealed in the written Word.

One more time I return to Paul's discussion of his own ministry in Colossians. In one sense he sums it all up when he seems to see that his ministry to the gospel, and to the Word, and to the church ultimately leads to "Christ in You," and so he says, "Him we preach."

Paul was always conscious that he was a minister of Christ: Romans 1:1, "a servant of *Jesus Christ*"; I Corinthians 1:1, "an apostle of *Jesus Christ*"; II Corinthians 5:20, "ambassadors for *Christ*." And he often expressed his aim as seeing "Christ formed" in those he ministered to.

A great number of things reside in this: the pastor's call, his strength, his answerability, his objectives. But I want to mention briefly three principles I think we need to sound right now.

Excellence

One is excellence. If our ministry is service rendered to Him, then anything short of our best is shoddy goods to offer Him. You remember how Malachi chided the Jews and their priests for offering lame or sick animals in sacrifice. "Try our governor," he said, "and see if he will

accept such a gift." Of course not! And we minister to the King of glory, the Lord of the universe. It is an insult to offer Him a service that is less than our best. Then our education for the ministry must be one that both exemplifies and provokes excellence.

Worship

A second thing, though in one sense the same thing, is worship. Somehow, I fear we have neglected this. That our ministry is of Christ includes this essential that the church exists to worship God. Apparently, the word originally means "worthship." Worship is recognizing God's worth, honoring Him, exalting and extolling Him; speaking His praise, listening and submitting to Him, living in obedient recognition of who He is and His right to rule our lives.

And we must educate ministers to lead the church in worship of the Lord Christ, first setting the example themselves in making their own service a worship. Whenever we offer our best, in anything we do, to God because He deserves it from us, then we are really worshipping Him. And maybe only then.

Glory of God

And this spills right over to one final implication that can be the final point for the whole thing. That ours is a ministry to the Lord means, above everything else, that we minister to the glory of God. As Paul put it in I Corinthians, God has chosen the foolish, the weak, the base—both to be Christian and to minister for Him—that "He that glorieth, let him glory in the Lord."

There's an interesting picture, in Revelation 21, of the church as the Lamb's wife, as the New Jerusalem, descending from heaven, prepared as a bride adorned for her husband, "having the glory of God." See, even ministering to the church involves the glorifying of the Lord of the church, and in one sense the church participates in His glory.

But the glory is His, and Revelation makes that plain over and over: "On his head were many crowns . . . and on his thigh a name written, King of kings, and Lord of lords"; "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever"; "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor, and glory, and blessing."

So, we dedicate the Graduate School of Free Will Baptist Bible College. We dedicate it, as we have long since dedicated the whole institution, to education for the ministry. We dedicate it to the service of the Word of God, to believing scholarship and faithful preaching of the Bible as the Word of salvation and sanctification.

We dedicate it to the service of the church, as the body and bride of Christ, to the building of strong local churches, to the preparation of pastors who equip the saints for ministry. We dedicate it to the service of Jesus Christ who commissions every minister, to excellence for His sake, to true worship in word and work.

We dedicate it, before and during and after everything else, to the glory of God—God the Father, God the Son, and God the Holy Spirit. ▲

PLEASE USE THIS ADDRESSED FORM FOR YOUR HOUSING RESERVATIONS

INSTRUCTIONS:

THE COLUMBUS 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 Housing
Bureau prior to June 24, 1983. Changes after that date may
be made directly with the hotel.

Applications must be postmarked no later than June 24,
1983.

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

HOTEL LOCATION	1 person 1 bed	2 persons 1 bed	2 beds for 3 persons	2 beds for 4 persons	Other	Parking
1. HYATT REGENCY COLUMBUS Headquarters 350 N. High St. Children under 16 free in existing beds. Rollaway - \$10 Parking in North Lot only	\$44	\$48	\$52	\$56	\$52 (King bed & sofa-bed)	\$2 (self parking) \$7 (valet parking)
2. SHERATON COLUMBUS PLAZA NYC Headquarters 50 N. Third St. Children under 18 free in existing beds. Rollaway - \$11	\$44	\$48	\$48	\$48		\$2
3. THE CHRISTOPHER INN 300 E. Broad St. Children under 12 free in existing beds.	\$38	\$48			\$48 (Twin)	Free
4. HOLIDAY INN CITY CENTRE 175 E. Town St. Children under 18 free in existing beds. Rollaway - \$5	\$41	\$47	\$52	\$57		Free

*Room Guarantee required for after 6:00 PM arrival at all hotels.

*9% current tax on all rooms.

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 two persons (one full size bed)
____ Room(s) for two persons (two double beds)

- ____ Room(s) for () three or () four persons (two double
beds)
____ Room(s) with twin beds for two persons
____ Suite-Parlor and () one bedroom () two bedrooms

I will arrive July _____, 1983 at _____ (A.M./P.M.) and will depart July _____, 1983.

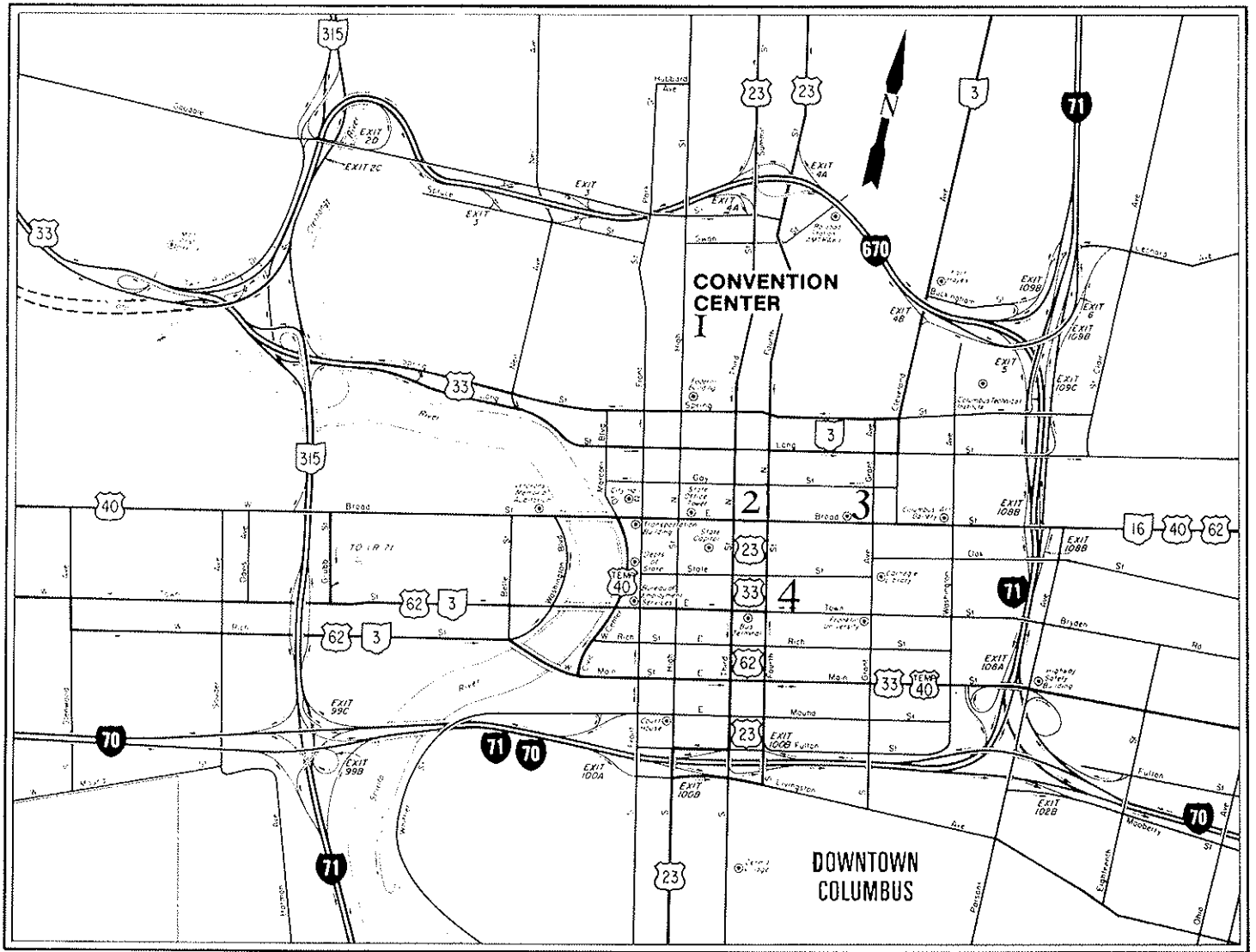
Name _____ Mailing Address _____

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
HOUSING BUREAU
50 WEST BROAD STREET, SUITE 2540
COLUMBUS, OHIO 43215**

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



FREE WILL BAPTIST

newsfront

EVANGELIST REPORTS 4,000 SAVED IN REVIVAL MEETING

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

The crusade was conducted in the rural areas surrounding Montego Bay, Jamaica in the West Indies. A team of 20 evangelists from six states conducted 134 services in 19 churches and 12 schools, January 23-28 at the invitation of the Jamaica Baptist Union of Churches.

The six-day crusade attracted more than 29,000 people with 4,003 persons making public professions of faith. Most Jamaicans walked several miles to attend the meetings.

Approximately 1,500 free Bibles were distributed to students and new converts. Many of the Bibles were contributed by supporters of Evans' Evangelistic Outreach TV Ministry.

Seven Free Will Baptist evangelists were numbered in the 38-member evangelistic party. These included Homer Willis (Tennessee); Loy Counts, Paul Payne and L. D. Payne (Arkansas); Calvin Evans, Calvin Ray Evans, and Keith Perkins (Ohio).

Evangelist Evans has launched an extensive follow-up program for the new converts which includes a Jamaica nation-wide weekly radio broadcast, and free Bible Correspondence Courses. A branch office is being established by Evangelistic Outreach in Montego Bay to co-ordinate all phases of the follow-up program.



(L.) Wallace Hayes, Julian King, Sam McVay, Colonel Cecil Hill, Mrs. Hill, Don Walker

ASSOCIATION RECEIVES \$500,000 GROUND CAMPS

NASHVILLE, TN—Retired Army Colonel Cecil Hill and his associates gave the Cumberland Association (Tennessee) of Free Will Baptists a 330-acre youth camp complete with buildings and a 50-acre lake for the price of \$1 on January 25.

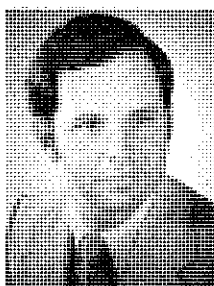
The property, located in Montgomery County 10 miles west of Clarksville on Highway 79, includes a girls dormitory, five cabins for boys, a lodge, two bath houses, and new dining facilities. Officials estimate the camp's

value at a half million dollars.

Colonel Hill and his associates made the decision to give the facility to the Cumberland Association after meeting with Cumberland Youth Camp Board members on December 16, 1982.

Free Will Baptists in Middle Tennessee have used the camp since 1975. Board members said tentative plans call for the development of a year-round camping and conference center to be used by Free Will Baptists and other groups.

MISSOURI PASTOR NAMED HILLSDALE VICE-PRESIDENT



MOORE, OK—Reverend Jim Shepherd, 30-year-old pastor at First Free Will Baptist Church in Joplin, Missouri, has been named Vice-President of student affairs at Hillsdale FWB College, according to President Edwin Wade. Shepherd assumed responsibilities at the college February 1.

Hillsdale Public Relations Director N. R. Smith said the new vice-president role is a multi-purpose position which includes conference planning, student counseling, directing the pastoral internship program, and scheduling chapel and Christian service activities, in addition to limited classroom instruction.

Shepherd, an Oklahoma native, will also supervise the offices of the dean of men and dean of women, although he will not be directly involved in day-to-day policy enforcement regarding student discipline.

Reverend Shepherd, ordained in 1973, has pastored 10 years in Texas, Oklahoma, and Missouri. He earned the bachelor of theology degree at Hillsdale College (1975) and the master of divinity degree at Southwestern Baptist Theological Seminary (1978).

Brother Shepherd said he plans to pursue a doctor of ministries degree in the future. "I am vitally interested in the training of ministers and I'm looking forward to having a part in helping our students catch a vision of just what the Free Will Baptist denomination could be by God's grace."



(continued)

PRESS ASSOCIATION AWARDS SCHOLARSHIP TO GEORGIA PASTOR



NASHVILLE, TN—Reverend Steven R. Hasty, pastor of First Free Will Baptist Church in Albany, Georgia, was awarded a \$250 Journalism Scholarship by

the FWB Press Association in February.

Pastor Hasty (33) who has published articles in *Happenings* and *Contact*, was selected as the 1983 scholarship honoree after his name was submitted to the Press Association and his journalism interest and skills were evaluated.

Brother Hasty was ordained in 1975 and has pastored in Michigan, Tennessee, and Georgia. He is an alumnus of Free Will Baptist Bible College and Grand Rapids Bible College. He has done extensive research in FWB history and is featured regularly as a writer in denominational publications.

The FWB Press Association encouraged Pastor Hasty to further develop his journalistic skills by pursuing professional training with the scholarship funds.

The FWB Press Association Journalism Scholarship is awarded annually to a Free Will Baptist writer to stimulate excellence in the field of journalism.

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

The group plans to sponsor a Young Writers' Contest this fall to encourage FWB high school students to write. Details of the contest will be published in *CONTACT* this summer.

ARKANSAS MISSION BOARD LAUNCHES NEW CONCEPT IN CHURCH PLANTING

SILOAM SPRINGS, AR—The Arkansas State Home Missions Board completed step one in its new approach to establishing churches when the Eastgate Free Will Baptist Church in Siloam Springs began conducting services on December 19, 1982, according to Missions Board Chairman Terry Forrest.

The new concept involves establishing an immediate sense of permanence in a local community by purchasing land and erecting a building for the home missionary. The Board hopes to retire the \$60,000 indebtedness on the

property in five years and at the same time encourage the local congregation to move rapidly toward self-support.

Pastor Fred Warner said 39 attended the first service. The group meets in a 6400 square foot building (40 x 160) located on seven acres just 500 feet off Highway 68 east of Siloam Springs.

The building is complete on the outside and more than half complete on the inside. The completed section seats 100 at present, but will accommodate 300 when all work is finished.

OHIO TEAM WINS BIBLE COLLEGE'S BASKETBALL MEET

NASHVILLE, TN—The Heritage Temple Christian Academy Hawks, from Heritage Temple FWB Church, Columbus, Ohio, won Free Will Baptist Bible College's fourth annual basketball tournament for teams from Free Will Baptist Christian high schools. The three-day tournament was held on campus January 6-8.

The six teams who participated this year finished as follows in the round robin competition:

- 1st—Heritage Temple Academy Hawks, Columbus, OH
- 2nd—Florence Christian Academy Saints, Florence, AL
- 3rd—Van Buren Christian Academy Miracles, Van Buren, AR
- 4th—Woodbine Christian Academy Eagles, Nashville, TN
- 5th—Farmington Christian Academy Warriors, Farmington, MO
- 6th—Randall Christian Academy Raiders, Memphis, TN

Judges selected Robert Dorroh, a six-foot senior from Florence Chris-

tian Academy, as the Most Valuable Player. Five others joined him on the all-tournament team:

- Randy Capps—Florence Christian Academy
- Dale Kopp—Heritage Temple Christian Academy
- Alan Foe—Heritage Temple Christian Academy
- Danny Ross—Van Buren Christian Academy
- Chris Koon—Woodbine Christian Academy

The team from Randall Christian Academy was awarded a plaque for displaying an outstanding Christian testimony.

FWBBC Athletic Director Byron Deel says he is pleased with all those who participated. "Not only was the competition outstanding," he said, "but the enthusiasm and Christian conduct on the part of players, coaches, and supporters of each team."

Next year's tournament is scheduled for January 5-7, 1984.



SPONTANEOUS PRAYER MEETING HIGHLIGHTS PASTORS AND PRINCIPALS CONFERENCE

NASHVILLE, TN—The eleventh annual Pastors and Principals Conference sponsored by the Fellowship of Free Will Baptist Christian Day Schools unexpectedly turned into a marathon prayer meeting following a Tuesday evening message by Home Missions Associate Director Trymon Messer.

Representatives and visitors from 28 schools prayed for almost three hours after Messer's stirring sermon, "How Are You Doing in Your Mission Field?" Scheduled workshop and business sessions were cancelled as pastors and principals prayed for each other and the work of God in their schools.

The annual conference met January 24-26 in the Hyatt Regency Nashville.

Guest speakers for the three-day conference included the president and the executive director of the Tennessee Association of Christian Schools, Dr. Bob Kelly and Dr. Charles Walker respectively.

Dr. Kelly spoke to the conferees on "Discipleship" Monday evening, but a family emergency prevented him from delivering his last two messages. He was replaced on the program by Evangelist Joe Ange and Mr. Messer.

Dr. Walker addressed the subject of the Christian school and its finances. Nashville Pastor Jim Walker delivered the concluding message.

The Fellowship elected the following officers: President—Guy Owens (Pastor, Randall Memorial FWB Church, Memphis, TN); Vice-President—Jim Walker (Pastor, Woodbine FWB Church, Nashville, TN); Secretary-Treasurer—Rick Jagers (Principal, Inman Christian Academy, Inman, SC).

The Fellowship of FWB Christian Day Schools includes a combined student enrollment of 4,000. The group plans to exhibit at the FWB National Convention this July.

Their 1984 conference is scheduled January 23-25 at the Hyatt Regency Nashville.

FWBBC ENROLLS 569 FOR '82-'83

NASHVILLE, TN—Free Will Baptist Bible College added 48 new students to the student body in January and boosted 1982-83 enrollment to 569 students from 32 states and seven foreign countries, according to Registrar Charles Hampton. A total of 460 enrolled for the spring semester.

This year's enrollment is 79 below last year's record 648, but only 12 below the 581 who enrolled in 1980-81. President Charles Thigpen sees two reasons for the drop. "The economy is definitely a factor," he says.

Financial Aid Director Tom Sass says that one-third of the students attending FWBBC have had to secure loans through his office to continue in school. Thigpen also cites recent tensions within the denomination as a factor in the enrollment decline.

By classes, this year's enrollment is 204 freshmen, 148 sophomores, 98 juniors, 79 seniors, and 40 special students. The college's enrollment has included 126 ministerial students and 81 missions students.

NC PASTOR NEW DEAN AT SOUTHEASTERN COLLEGE



FLORENCE, SC—Reverend Lorenza Stox, pastor of Ruth's Chapel Free Will Baptist Church in New Bern, North Carolina, moved to Norfolk, Virginia to

assume duties as dean of Southeastern FWB College on April 1, according to President Randy Cox.

Stox will have general oversight and administrative responsibilities at the college on a daily basis in addition to a limited teaching load.

The North Carolina native brings with him 14 years' experience as a classroom teacher, principal, and superintendent at Faith Christian Academy in Goldsboro. He pastored churches six years in Tennessee and North Carolina.

Dean Stox has a bachelor's degree from Free Will Baptist Bible College and a master's degree from Middle Tennessee State University.

He was ordained in 1963. Lorenza and Dolly Stox have two children.

The new dean set projected opening enrollment for the fall semester at 75, but said he felt that the school may exceed that figure.

MID-SOUTH CONFERENCE ATTRACTS 500 PARTICIPANTS

DOTHAN, AL—The 1983 Mid-South Pastors' and Workers' Conference which featured five key speakers in 22 major worship and workshop sessions attracted more than 500 Free Will Baptists, according to Conference Chairman Richard Cordell.

The three-day conference met February 7-9 at First FWB Church in Dothan. Chairman Cordell said, "We were very pleased with all our speakers and the balanced program they presented." He estimated that approximately 100 ministers attended the sessions.

Guest speakers included National Moderator Bobby Jackson, Missouri Pastor Jim McAllister, Home Missions Associate Director Trymon Messer, Home Missions Director of Development John Gibbs, and Kentucky Pastor Bob Shockey.

Two question and answer forums prompted Chairman Cordell to project that the 1983 conference would program sessions to address the needs of Christian workers' families.

Eight exhibitors displayed materials for conferees with data ranging from national department ministries to bookstores and Christian schools. There was no charge for exhibitors to display materials.

Officials set 1983 conference costs between \$3,500-\$4,000.

The 1984 conference will meet February 6-8 in Jasper, Alabama.

A complete set of tapes from the 1983 conference may be purchased for \$27.50, including postage. Order from:

Tape Ministry
Guin FWB Church
P.O. Box 727
Guin, AL 35563

22/CONTACT/April '83

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

The **Alexander FWB Church, Olive Branch, IL**, was destroyed by fire on January 13. The **Rock Springs FWB Church, Thebes, IL**, sustained damage to their auditorium the same day. The Rock Springs fire did not ignite, sparing the building. The pastors are **Henry Potter** and **Corey Adams** respectively.

Ground breaking for a new sanctuary was observed at **Pleasant Mound FWB Church, Bellvue, TX**, in December according to Pastor **Larry Cox**. The church averages 150 in attendance.

Pastor **Wesley Bigelow** started a new church in College Station, TX. Attendance has already climbed into the 40's at the **Faith FWB Church**.

Here's a church that's really on the move—it's the **Alto FWB Church, Alto, TX**. According to Pastor **Charles Jackson**, the church moved from Alto to the city of **Wells, TX**.

First FWB Church, McAllen, TX, broke ground for a 32 x 100 expansion which will cost approximately \$100,000 according to Pastor **Larry Powell**. The expansion program began the last of February.

First FWB Church, Conway, AR, remodeled their building at a cost of \$18,500 and paid the amount in full, according to Pastor **Zane Kirkland**. The remodeling project included a new roof which was raised six feet higher than the old one, a baptistry, a new church sign on the front lawn, and a new air conditioning system. The church also managed to present Missionary to Brazil, Earnie Deeds, with a check for \$1,000.

First FWB Church, New Castle, DE, reports 17 baptisms in 1982. The group also broke attendance records twice during the year with a high of 205. **Richard Atwood** pastors.

Hillsdale Free Will Baptist College, Moore, OK, enrolled 160 students for the spring semester. That number is eight students more than the spring enrollment for 1982.

The **Seffner Christian Academy, Seffner, FL**, is in need of Christian teachers according to **Roger Duncan**, principal. Seffner Christian Academy uses the A Beka curriculum and teaches kindergarten through grade 9. Teachers looking for positions should write the Academy at: P.O. Box 699, Seffner, FL 33584. The Academy is a ministry of First FWB Church, Seffner, FL.

The **First FWB Church, Salinas, CA**, added 22 members to the church since July according to Pastor **Billy McCarty**.

The choir members at **Harmony FWB Church, Fresno, CA**, took matters into their own hands in order to secure funds for a new sound system for the church. Under the direction of **Bruce Wood**, 13 choir members took to the highways on bicycles riding 390 miles in a fund raising effort. The choir accumulated over \$3,200 for their pains. **Keith Burden** pastors.

The **Emmanuel FWB Church, Wabash, IN**, reports 47 conversions in 1982, 29 baptisms, and 35 new members. Average church attendance for the year was 215. Pastor **Brian Atwood** says the group also began the Emmanuel Christian School during the year.

The **Rains FWB Church, Rains, SC**, obtained a new pastor in January 1982 by the name of **Robert Hagler**. By October Brother Hagler and the church managed to purchase a large house trailer for use as a parsonage and placed it on the lot adjacent to the church building.

The Charleston, South Carolina area obtained a fourth FWB church last year when the **New Hope FWB Church** began in August with 15 members. By early spring 1983, attendance was averaging 30, according to Pastor **Leroy Grant**.

Missionary **Carlisle Hanna** received \$3,675 from the Free Will Baptist churches in Lake City, SC, following a special service in November. In December the Hannas received \$4,100 from 11 churches in three conferences—the Eastern, Central, and South Carolina Conferences.

While tithes and offerings for 1982 topped \$82,000 at **First FWB Church, Russellville, AR**, outside giving from the church was in excess of \$15,000. **Floyd Wolfenbarger** pastors.

Victory FWB Church, Goldsboro, NC, purchased a 15-passenger van for church use, according to Pastor **George C. Lee**.

Pastor **Jerry Norris** of **Calvary Fellowship FWB Church, Fenton, MO**, shared 12 goals for 1983 with the congregation. Among the goals were commitments to average 190 in Sunday School, receive 50 new members, baptize 50 converts, and increase income by 15 per cent.

Pastor **Gary Terrell** baptized 10 converts at **First FWB Church, Billings, MT**. The church averaged 30 in attendance, losing several families who moved to other states.

CONTACT welcomes **The Michigan Menorah**, publication of the Michigan State Association of Free Will Baptists. Editor **Charles Cooper** mailed the first edition in January 1983. The eight-page bimonthly publication is a well-edited account of activities in the state of Michigan.

Members at **First FWB Church, Hobbs, NM**, paid off all church indebtedness in 1982 according to Pastor **Homer Tumbleson**. The mortgage burning ceremony was observed as a memorial to the late **Wallace Fowler** who died in January 1982. Brother Fowler was in the process of paying off the church indebtedness himself when he became seriously ill. After his death Mrs. Fowler paid off the church debt in his memory.

Pastor **Leo Potete** of **Peoples FWB Church, Justice, IL**, conducts a weekly radio program Saturdays on Station WTAQ which covers the Chicago and outlying areas. The church has purchased a third bus for use in the Sunday School ministry.

First FWB Church, Savannah, GA, committed itself to more than \$10,000 in faith pledges to Foreign Missions, according to Pastor **Bill Robinson**. That total does not include a cash offering of \$1,600 raised during the annual missionary conference.

First FWB Church, Moore, OK, approved a \$103,000 budget for 1983, according to Pastor **Dan Farmer**. ▲

DIRECTORY UPDATE

GEORGIA

Jimmy Brown to Macedonia Church, Colquitt from First Church, Myrtle Beach, SC

MISSISSIPPI

J. M. Creech to Tupelo Church, Tupelo from Prospect Church, Dunn, NC
Bill Van Winkle to Fulton Church, Fulton

MISSOURI

Cody Freeman to Harmony Church, Parkville

SOUTH CAROLINA

Terry Bailey to First Church, Myrtle Beach

Terry Motte to Camp Branch Church, Scranton from West Columbia Church, West Columbia

TEXAS

DeWayne Crosby to Christ's Church, Corpus Christi
Gary Tune to Cornerstone Church, College Station
Billy Walker to First Church, Grand Prairie from Eastside Church, Houston
Jeff McWilliams to New Salem Church, Decatur

OTHER PERSONNEL

Larry D. Williams to Liberty Church, Gainesville, GA as associate minister



ON LITTLE LANES

BY DONNA MAYO

The Trouble With Sin

"I know two twins with a birthday coming up," announced Mr. Lane one chilly November Saturday.

"Oh, I don't think you have to remind them," smiled Mrs. Lane. "They've been hinting for a computer game for weeks."

Marty and Megan grinned at each other. "And only two more shopping days until the big day," chimed Marty. "I'm aware of that, young man," said Mr. Lane. "Your mom and I plan to shop this morning."

"We'll take Jeff with us since he needs new shoes," reflected Mrs. Lane. "And while we're gone—"

"And while you're gone, Megan interrupted, "Marty and I'll catch tadpoles in the creek."

"Yeah!" agreed Marty. "After all that rain the creek will really be flowing."

"That's just it," answered Mrs. Lane. "After all that rain I don't want you two outside. You've both just gotten over colds, and besides, it looks like we'll have more rain today."

"Oh, Mom, come on," the twins argued.

"You heard your mother," said Mr. Lane. "You stay inside while we're gone. Got it?"

"Yes, sir," they frowned.

Mr. and Mrs. Lane had been gone about half an hour when Megan went to Marty's room and said, "It's no fun

in here. There's nothing to do."

"I know," answered Marty. "Why don't we go outside?"

"Marty, you know what Mom said," chided Megan. "We'd really get it." But as she looked out the window, Megan's face brightened. "It's not raining now, though."

"They'll never know. Come on. I bet that creek is full of tadpoles."

"Oh, all right," agreed Megan. "Maybe they won't find out."

The twins made their way to the creek that flowed through Mrs. Douglas' farm. Marty was right—the creek was full of tadpoles, and the twins had great fun catching them in their nets. Before long Marty said, "I guess we better be going. I sure don't want Mom and Dad to beat us home."

"Just a minute," said Megan who was on her knees stretching her arms and net across the creek. "I see a school of tiny fish right over by that roooock . . ." SPLASH!

Megan stretched too far, lost her balance, and fell head first into the freezing creek. "Help! Marty, get me out!" Marty reached for Megan's hand, and just as she was about to step up on the bank, Marty slid on a slippery rock landing them both in the creek. Slipping, sliding, and giggling the twins finally made it ashore.

"Just look at us," moaned Megan. "What are Mom and Dad going to say?"

"I'm not worried about what they're going to say," said Marty. "It's what they're going to do that scares me. Let's go!"

The twins raced home and changed clothes. They put their wet clothes in the dryer, dried their hair, and cleaned

up their muddy footprints. Then they heard the family car turn into the driveway.

"Megan, go get the clothes," Marty yelled, "and come to my room." Megan stopped the dryer, scooped up the clothes, and ran to Marty's room to find him setting up the checker board. She was stuffing the clothes under the bed when they heard the kitchen door open and Mrs. Lane call, "We're home."

Mrs. Lane went to her bedroom to put away their packages, and Mr. Lane went to Marty's room to say hello to the twins. "This isn't a very warm welcome. I expected you to meet us at the door full of questions about what we bought."

"We knew it was supposed to be a surprise," Megan answered quickly.

"Well, what have you been doing this morning? Did you have a good time?"

"Oh," said Marty, "we've just been goofing off."

The rest of the day dragged by for Marty and Megan. When they played outside they felt so guilty about going to the creek they couldn't enjoy themselves. They were just as miserable inside because they could not stand to face their parents. The twins felt like their guilt showed on their faces, but their parents said nothing.

Finally, it was bedtime. Neither one had ever been so glad to see a day end. But when the twins went to bed, neither one could sleep. Marty and Megan tossed and turned all night.

The next morning at breakfast Marty and Megan were both sneezing again. "I thought you were over those colds," Mrs. Lane said with concern. "I

hope you don't give them to anyone at church this morning."

After church the twins felt worse than ever about disobeying their parents. In his sermon the pastor had repeatedly warned the congregation, "Be sure your sins will find you out."

Marty and Megan could not take it any longer. Their consciences bothered them so much they decided to tell their parents what they had done. Mrs. Lane was cooking lunch and Mr. Lane was sitting at the table reading the paper. "Mom, Dad," Megan began, "we've got something to tell you. Yesterday while you were gone—well it was so pretty out—well . . ."

"What Megan is trying to say," interrupted Marty, "is that we went out even though you told us not to."

"We're real sorry," said Megan hurriedly. "We won't do it again."

"We tried to hide it from you," continued Marty, "but we started feeling so bad we had to tell you."

"As a matter of fact, Son, we already knew," said Mr. Lane.

"What?" the twins gaped in surprise.

"At church this morning Mrs. Douglas asked how you two were," said Mrs. Lane. When we asked what she was talking about, she said she heard your screams yesterday and then saw two very wet children running across the field toward home."

"You knew and didn't say anything?" asked Megan. "Why not?"

"We were waiting for you to tell us," answered Mrs. Lane. "We thought you would."

"Are you going to spank us?" questioned Marty a little scared.

"No," answered Mr. Lane. "I think carrying all the guilt around was punishment enough."

"You're right, Dad," said Megan in relief. "We learned our lesson."

"We had fun while we were at the creek," added Marty, "but the rest of the day was awful. It wasn't worth it."

"That's the trouble with sin," Mr. Lane said. "It may look good, but it is never worth it."

"And what was it the pastor said this morning?" asked Mrs. Lane as she smiled at the twins.

Marty and Megan quoted it together, "Be sure your sins will find you out."

Just then Marty let out a huge sneeze, and the Lanes all had a good laugh. ▲

Thank You For Your Contributions...



... Through the Cooperative Channel

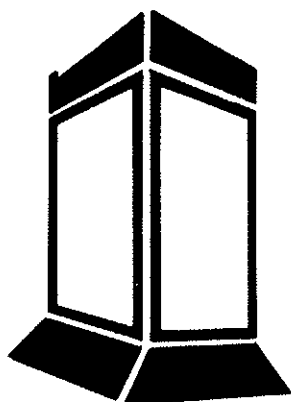
January, 1983

RECEIPTS:

State	Design.	Undesign.	Total	Jan. '82	Year to date
Alabama	\$ 199.11	\$ 996.94	\$ 1,196.05	\$ 1,926.62	\$ 1,196.05
Arizona	.00	119.23	119.23	.00	119.23
Arkansas	.00	2,953.94	2,953.94	3,633.49	2,953.94
California	.00	887.33	887.33	1,391.33	887.33
Florida	39.48	1,496.99	1,536.47	3,539.06	1,536.47
Georgia	2,911.33	1,297.27	4,208.60	893.04	4,208.60
Illinois	.00	.00	.00	1,351.97	.00
Indiana	.00	77.37	77.37	50.00	77.37
Kansas	.00	500.58	500.58	419.56	500.58
Maryland	.00	.00	.00	40.00	.00
Michigan	3,539.87	677.00	4,216.87	3,683.15	4,216.87
Mississippi	281.56	872.12	1,153.68	866.97	1,153.68
Missouri	.00	.00	.00	6,627.78	.00
North Carolina	235.00	400.00	635.00	602.36	635.00
Ohio	115.00	2,200.00	2,315.00	1,149.60	2,315.00
Oklahoma	13,157.77	7,143.38	20,301.15	50.00	20,301.15
Tennessee	170.67	800.05	970.72	950.55	970.72
Texas	.00	.00	.00	1,748.94	.00
Virginia	.00	.00	.00	135.86	.00
West Virginia	596.46	16.55	613.01	116.47	613.01
Totals	<u>\$21,246.25</u>	<u>\$20,438.75</u>	<u>\$41,685.00</u>	<u>\$29,176.75</u>	<u>\$41,685.00</u>

DISBURSEMENTS:

Executive	\$ 83.24	\$11,690.49	\$11,773.73	\$10,554.84	\$11,773.73
Foreign Missions	15,339.98	2,012.09	17,352.07	9,051.00	17,352.07
Bible College	1,079.94	2,012.09	3,092.03	4,084.60	3,092.03
Home Missions	4,388.85	1,574.70	5,963.55	2,929.38	5,963.55
Retirement & Insurance	14.92	1,312.27	1,327.19	1,655.84	1,327.19
Master's Men	10.00	1,137.28	1,147.28	738.92	1,147.28
Commission on Theological					
Liberalism	7.38	87.47	94.85	162.17	94.85
FWB Foundation	150.00	524.89	674.89	.00	674.89
Historical Commission	7.38	87.47	94.85	.00	94.85
Children's Home	164.56	.00	164.56	.00	164.56
Totals	<u>\$21,246.25</u>	<u>\$20,438.75</u>	<u>\$41,685.00</u>	<u>\$29,176.75</u>	<u>\$41,685.00</u>



The Free Will Baptist Pulpit

Jim Shepherd, Vice-President of Student Affairs

Hillsdale Free Will Baptist College, Moore, Oklahoma

The Children of God

I John 2:29—3:3

INTRODUCTION:

- A. Much in the Bible is foreign to human understanding. Perhaps that concept of "the children of God" is the most difficult to conceive.
 - 1. In view of our unworthiness, how could God want us as children?
 - 2. In view of our humanity, how could we please our heavenly Father?
 - B. In the text:
 - 1. The reality of God's children is presented.
 - 2. The characteristics and promises pertaining to God's children are elaborated.
 - C. Since the worldly mind cannot understand the fact of God's children (v. 1), we must abandon human understanding in favor of divine revelation.
 - D. By God's grace, not human worth, He has made His heavenly family a reality.
- I. Their Origin
 - A. Meaning of the New Birth
 - 1. "Born of Him" (I John 2:29)
 - 2. The currently popular term "born again" was initiated by Christ (John 3:3).
 - 3. In Christ we are made new creatures (II Corinthians 5:17).
 - 4. To be born again means to have a radical change effected by the heavenly Father.
 - 5. The new birth is a present reality (I John 3:2 "Now . . .").
 - B. Method of the New Birth
 - 1. Regeneration is solely the work of God.
 - 2. We are born of the Spirit (John 3:5).
 - 3. We are quickened by the Spirit (I Peter 3:18).

- 4. Man approaches God in faith. God the Spirit indwells man. Where God is, there is life.
- 5. It must be a reciprocal abiding (John 15:4).
- C. Mandate for the New Birth
 - 1. Apart from Christ, man is dead.
 - 2. It is imperative for eternal life (John 3:3).
 - 3. Christ is man's only hope (John 14:6).
- II. Their Opportunities
 - A. Possession
 - 1. Romans 8:16-17. According to the principles of inheritance, possessions of the father pass to his children.
 - 2. These possessions are ours, not to seize greedily, but to share and enjoy.
 - 3. We are the possessors of God's love and Kingdom.
 - 4. A child of God cannot say truthfully "I am destitute."
 - B. Position
 - 1. "Now the children of God" (I John 3:2)
 - a. In the Old Testament covenant, God's relationship with man was one of paternity.
 - b. In the New Testament, God's relationship with man is one of intimacy—"Children."
 - 2. Man has a need to belong, to have a sense of permanence and love.
 - 3. God has adopted those who seek Him in faith (Galatians 4:4-5).
 - 4. We have the opportunities of the King's children.
 - C. Promise
 - 1. "It doth not yet appear" (I John 3:2b)
 - 2. Though yet imperfect, we are now God's children. What we shall become in Christ is beyond our imagination.
 - 3. Our future rests with the limitless potential of our Father.

4. We are challenged to explore God's limits as provider for His children.
- D. Positive purpose
1. Christians need not live in fear of loss.
 2. We can live with experience because of faith in God.

III. Their Obligations

A. Love

1. Compare John 3:16 with Matthew 22:37.
2. Tragedy of unreturned love.
3. Love should increase in proportion to knowledge of the beloved.
4. Love is a fervent affection, not a passive respect.

B. Loyalty

1. Obedience (John 14:15)
2. Service (Luke 14:27)
3. Our uniqueness (I John 3:1b) may cause discomfort which may lead to compromise.
4. Consider the judgment of treason (Hebrews 10:26).
5. Loyalty means that we are at God's disposal to do nothing more and nothing less than His will.

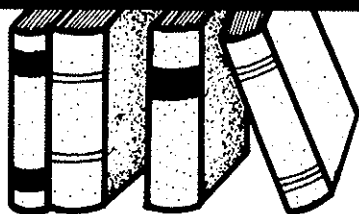
C. Likeness

1. The purification of hope (I John 3:3).
2. Righteousness is an identifying mark of the Christian (I John 2:29).
3. Purity that is negatively motivated is powerless.
4. Purity that is positively motivated is powerful because it has as its desire to be like Christ now and to be with Him in eternity.

CONCLUSION:

- A. The good news is that God is creating a family that is different from earthly families.
 1. Earthly families are often marked by disappointment, heartache, and alienation.
 2. God's family offers hope to all. None are worthy to be His children, but by grace God offers salvation to all who come to Christ in faith (Romans 10:13).
- B. Admit your sinfulness to Christ, accept Christ as your Savior, and enjoy the opportunities and obligations of the children of God. ▲

Top Shelf



Thomas Marberry



D. A. Carson, ed. *From Sabbath to Lord's Day* (Grand Rapids: Zondervan Publishing House, 1982, 444 pp., paperback, \$10.95).

This book is the result of nine years of biblical and historical research by seven scholars. The articles contained in this volume reflect a strongly evangelical approach. The writers take seriously the message of scripture and seek to help Christians understand the subject more accurately.

The first articles examine what the Old Testament teaches about the sabbath and how the Jews understood and observed the sabbath. The sabbath was not intended to be a burden on the people, but to be a day of rest. It was to be a perpetual reminder of God's activity in creation.

Over the years, the Jewish teachers and rabbis developed many long and tedious regulations designed to pre-

vent secular activity on the sabbath. One article is devoted to this process of development. The author also does an excellent analysis of how the Jews of Jesus' day understood the sabbath.

Two articles deal with the attitude toward the sabbath as presented in the synoptic gospels. In these writings, Jesus does not challenge the practice of observing the sabbath, but He does challenge the legalistic regulations of the Pharisees at several points.

In my view, the last section of the book is the most valuable. It deals with how the early Christians developed the practice of worshipping God on the first day of the week rather than the seventh. The authors analyze materials in Acts, the Pauline epistles, and several early Christian writings outside the New Testament.

These materials clearly indicate that during the first century the Christians developed the practice of worshipping on the first day of the week in order to

commemorate the resurrection of Christ. It seems that this practice was universally accepted by the beginning of the second century.

There was, however, one point of contention among the early Christians. The Jewish sabbath included rest from secular labor as well as worship. There was no general agreement among the early Christian writers at this point. Some taught that Christians should rest from secular labor of Sunday; others taught that this was not necessary.

This book is the kind of quality research and writing which many Bible-believing Christian writers are doing today. We need more of it.

It is, however, a difficult book to read. It is written for the reader with a good understanding of the New Testament and early Christian history. If the reader is to fully comprehend the book, some knowledge of Greek would be helpful. ▲



Green Tree Bible Study



Robert E. Picirilli

II Peter 1:1-4

Foundation For Spiritual Growth

Peter's epistles don't always get the same attention as Paul's. More's the pity: II Peter is certainly for our age. There never was a time when Peter's "false teachers" (2:1) were more prevalent than now.

The theme of II Peter is well expressed in 3:18: Grow in grace. And the reason this is so urgent is in chapter 2: there will be false teachers (v. 1) who will attempt to lure astray the immature (v. 18). Spiritual growth is the sure way to avoid apostasy (1:8-10).

The first two verses contain the usual letter opening of Peter's day: (1) the writer (v. 1a), (2) the persons addressed (v. 1b), and (3) the greeting (v. 2). He identifies himself as both Christ's servant and Christ's apostle.

From Peter's first epistle we learn that the persons written were Christians in several provinces of the area now called Asia Minor or Turkey. There they were seen as "strangers"; all believers are, in this world.

Here they are seen as having obtained a standing in the faith, by the righteous work of "our God and Savior, Jesus Christ" (as the correct translation is). All believers have that, too. Our "standing" is not in this world's system but in the community of faith.

God's Provision as a Foundation for Spiritual Life (1:3a). Before exhorting about growth, Peter reassures us that God has provided everything necessary for us to prosper spiritually. The picture is two-sided: we see it from God's perspective (v. 3a) and from our own (vv. 3b, 4).

On God's side we see His *grace*. The word translated "given" (Greek, *doreomai*) literally means "freely granted." God's provision is a gift of grace. The same word is used in Mark 15:45. Pilate "freely granted" Jesus' body to Joseph. No compulsion or obligation is involved.

We also see God's *power*: "His divine power" apparently refers to Christ as possessing the power of God. Our spiritual lives are not dependent on our own resources or

strength.

We see, finally, *the breadth of His provision*: "all things that pertain to (i.e., that relate to, that are needed for) life and godliness." The "life" is spiritual life, the new birth. "Godliness" is reverence for God and the kind of life that reflects that consciousness. God has provided powerfully, graciously, *everything* needed for spiritual development.

God's New Creation as the Beginning of Spiritual Life (1:3b, 4). This shows us the believer's side, the regenerating change that both makes possible and initiates spiritual growth.

The believer has come to know God (v. 3b). He has become a "partaker of the divine nature" (v. 4a): compare Hebrews 3:14, 6:4. He has "escaped the corruption that is the world through lust" (v. 4b).

There is no excuse, then, for any of us to fail to heed the exhortation of the next verses. All that is needed for our spiritual development stands ready to hand. ▲

My Daughter, A Missionary?

By Loretta Fowler

My family has always made great sport of me and my rose garden, teasing me about the loving care I give my five rose bushes. In sly ways they often let me know that they think I give those stubborn bushes better care than I do them. I even heard one of them infer "Mom thinks we live in the White House."

I grew up on a farm and learned at an early age to appreciate and enjoy the things of nature. The busyness of being a wife and mother coupled with working outside the home full time has kept me from enjoying that great outdoors like I did as a child.

Perhaps this is part of the reason for my obsession with the miniature flower garden outside my bedroom, protected from the harsh elements where I could admire it from the window or glance at it each day as I went to and from my job.

At any rate, undaunted by their jibes, each spring I have patiently fertilized, pruned, watered, and expectantly awaited the first blooms from my beauties and in the fall, again have pruned, mulched and protected my five delicate friends.

The winter of 1979 was particularly rough on both my little family and my little rose garden. When spring came I had lost two rose bushes, but God had given a 37-year-old mother of a 16-year-old daughter a baby son to love and raise.

The winter months prior to his birth were difficult with many days spent lying in bed at home and in a hospital trying to save the tiny life that God had entrusted to us.

Mother's Day just before the birth of my son had been very special as I anticipated new motherhood again. We had not wanted to raise our daughter alone but had been denied the joy of another child, so the intervening years had been spent in loving my one child and the children of other mothers through my work in the Sunday School and Children's Church Departments of our church.

Each day and week I lovingly, patiently fertilized, watered, and pruned my stubborn little daughter and the

children of the church as they grew in the Lord.

That special mother's day my daughter, who often smirked at my efforts to beautify our corner of the world with the five rose bushes, replaced my two lost lovelies and even did the normal spring maintenance.

Those days of waiting for the life system of the fragile miracle growing inside me to reach maturity were spent in praying, "God, you must have a purpose in giving us this child after all these years, please don't take it away now. Give me strength for each day. Show me your will for our lives."

Joyfully, I gave birth to a healthy boy one June morning and the next day a fragrant bouquet from my rose garden adorned our room. That summer my bushes just outdid themselves, producing prize winning blooms all summer long.

The winter months brought an upheaval to my well-planned home and family. Our only daughter had been wrestling with the question of serving on a foreign mission field. Through my years of teaching children I had often placed an emphasis on missions and mission service—"to other mothers' children, but, Lord, not my own!"

As it became evident that her mind was made up and that God was going to provide the financial means for the 17-year-old girl, my only child for 16 years, to serve as a summer missionary in Bolivia, South America, I began to murmur, "Lord, did you give me the one so you could take the other away?"

My heavy heart cried, "Lord, it's not fair. Other mothers have many children. I have only the two. What if the plane should crash? What if the government falls while she is there and there is a political upheaval? What if she never comes home? Lord, not now, give me more time with my little family!"

Spring brought a flurry of plans and activity as I too was caught up in preparations for that trip much dreaded in my heart. The finances had miraculously come in; the problem with the passport was resolved; the yellow fever shots and malaria tablets were behind us; the filter for the missionary's short wave radio was securely rolled in a pair of jeans.

The pair of white leather soccer

shoes for the missionary son (size 11½ triple A) were filled with cosmetics and creams for the missionary mother; the yards of delicate pink fabric and lace trim for the missionary daughter's graduation dress were neatly rolled in one corner.

Knee socks for the younger girl were filled with a plastic container of freshly made strawberry jam, garden seeds from a faithful Illinois supporter, lots of bubble gum and Jello brand cheese cake mixes; and the morning much anticipated with joy by my daughter and foreboding by her mother finally arrived.

My thorny friends must have felt my anxieties that spring as they, for some reason, refused to begin their normal blooming season. I waited and watched for just one tiny bud to appear among the bushes. Each day I checked their progress to no avail and in the last few days before our daughter was to leave, gave up on having my "friends" to grace our home.

Many friends, neighbors and family came by the morning we were to take our daughter to the airport in St. Louis for that long flight via Miami to Santa Cruz, Bolivia; such a long trip for a little girl (in her mother's eye) who had never before flown! The atmosphere was almost circus-like as laughter and tears mingled in a loving farewell.

Just before we left, I noticed one lonely, very immature rosebud in a vase on the kitchen table. This topped my pent up frustrations of releasing those last chords on my child, my only child for 16 years, and I angrily exploded, "Susan, why did you pick that bud now? It's too immature! It's not ready to be picked! You've ruined it now! It will never open up! You might as well throw it out!"

Later, as I watched that lovely dark-haired girl, with her treasures for the mission family she was to visit tucked in her luggage, her well-worn Bible and trusted journal held tightly under her arm, turn and go down that last long corridor where we could not go, to the sleek silver plane waiting outside, I once again thought of that little rosebud, plucked too soon, too immature to face the big world ahead.



MISSIONARY (from page 29)

The 90-mile ride back home was quiet and thoughtful, even baby brother settled into a quiet sleep. "Where is she now Lord. Why, she'll almost be to Miami by the time we get home. How will she make it through that big airport? Will she be able to sleep tonight? Will the missionary family be able to meet her in the morning? Will she be able to get through customs without any trouble?"

Question after question tumbled through my mind during that long ride. I dreaded going into the house that

had been so filled with busyness, anticipation, and fun—yes, fun for some—during these last days. I knew it would be dark and empty.

Slowly I made my way inside and found my way to my daughter's room, knowing all the while that the emptiness would be more acute here. However, there where my daughter had moved it, I found that lonely, immature little rosebud that she had picked what seemed so long ago that morning.

What I found was a lovely, healthy, full-grown blossom shining in the last evening rays of sunlight coming

through the window. The bud that had seemed so young and vulnerable looking this morning had matured into a prized beauty.

I dropped my head and heart in shame and the tears flowed, "Thank you, Lord, for giving me this rare lesson in yielding to your love and guidance. Just as you love and care for my roses, I know how much more you will love and care for my precious daughter, my only child for 16 years!"

ABOUT THE WRITER: Mrs. Loretta M. Fowler is a member of Ina Free Will Baptist Church, Ina, Illinois.



OUR READERS COMMENT

PASTOR SEES TOO MUCH DENOMINATIONAL LOYALTY

I have come to a point now not to be alarmed by some of the articles that appear in *CONTACT*. After reading the article by Leroy Forlines, "All Together for Denominational Loyalty," I wonder if some Free Will Baptists become so blind by denominational loyalty that they lose sight of their loyalty to God.

Galatians 6:14 states, "But God forbid that I should glory save in the cross of our Lord Jesus Christ." God forbid the time when Free Will Baptists glory in their denomination more than the cross of our Savior.

Mr. Forlines mentions Independent Baptists, and I must say that I disagree with them on some things. However, I do like the fact that they do not have a loyalty to a denomination that requires them to do certain things, but are motivated only by their loyalty to God.

Also they do not have a denominational editor that calls them "gloom 'n' doom prophets" for trying to be loyal to the Word of God.

Reverend Melvin Haas, Pastor
Carroll Free Will Baptist Church
Twin Mountain, New Hampshire

PASTOR SAYS 'DON'T REVIEW STANDARDS'

A great man once said, "Don't ever bring up for review long-held convictions." I've thought about that statement many times. I have tried to practice it in my own life. I have tried to instill it into the hearts of my own children and the folks in the churches I have pastored.

I believe there is great wisdom in that statement. After I got saved, I started going to a Free Will Baptist Church. My pastor instilled into my heart that long hair on boys and short hair on girls was wrong. That going mixed swimming, going to ungodly hollywood movies, watching soap operas, playing cards, dancing, listening to rock and roll and country and western music, immodest or masculine slacks and shorts on women, telling our kids there was a Santa Claus, trading in places where they sell alcoholic beverages and dirty books, and a whole lot of other stuff was wrong and ungodly, and as Christians we ought to refrain from them. One could not hold a position in our church and practice these things.

These became my convictions. I am convinced these things are wrong. That was 17 years ago. I now pastor a church and I still hold to and preach these things. Looking back over my ministry I've not done as well as I would like to have done, but I haven't done too badly holding to these convictions.

I thought our whole denomination had these same convictions. But now I find out that these are not moral issues at all but rather personal

preferences and anyone who holds strictly to these things is a legalist and is a judge of everybody else, at least that is the idea I get from Gene Getz' article, "Accept One Another" in the November (1982) issue of *CONTACT*.

I have had several preachers tell me, "I don't preach like I use to. I quit beating my people over the head." I really didn't know that trying to get Christians to live right and have some standards and convictions was beating them over the head.

I love Free Will Baptists and I'm not about to leave, but I'm saying I believe we are drifting and need to wake up and get back to hating sin, get back to those long-held convictions.

I for one am going to keep on preaching the convictions that are instilled in me because I believe them to be based on the Word of God. I'm going to keep on having rules for the choir, and Sunday School teachers, deacons, and other leaders in the church whether I'm called a legalist or not.

I do not mind being called "an old fashioned preacher". I believe those "World War II" standards were good standards and I for one am going to stick with them.

Rev. Earl Hanna, Pastor
Trinity Free Will Baptist Church
LaGrange, North Carolina

Coming
Next Month . . .
Ministry of
Encouragement

WE ARE SORRY TO REPORT THAT MISS HOWLER WILL BE UNABLE TO SING HER PLANNED SOLO THIS MORNING. INSTEAD WE WILL ALL STAND AND JOIN IN SINGING THE CHORUS, "THANK YOU LORD".

Lloyd
Layman



- T. SEAY '82 -



He Lives!

THE SECRETARY SPEAKS

By Melvin Worthington



The resurrection of Jesus Christ is the center and circumference of the gospel. Easter faith is founded on Easter fact.

The resurrection of Jesus Christ is indispensable if there is any validity and value to Christianity. Consequently, opponents of Christianity concentrate their attacks against the resurrection of Christ while Christians center their defense upon this essential foundational truth.

Joseph Parker declares, "With Paul it was not enough that Christ lived and died and was buried; in all that, Paul would have found no gospel; if the story had ended there, it would have had no interest for a mind like Paul's; he would justly have said, all this may have justly taken place, but it all ended in a melancholy failure. Paul would not have Christianity until it was crowned with the resurrection of its founder."

The Prediction

Christ predicted that He would rise from the dead (Matthew 12:38-40; 16:21; 17:9, 23; 20:19; 27:63; Mark 8:31; 9:9, 31; Luke 9:22; 18:23; John 2:19-21). The gospels focus on the resurrection as the completion of the picture of Jesus Christ.

Christ anticipated His resurrection. Had He not risen from the dead, He would have been a deceiver and a liar.

The Proofs

The theories proposed by unbelievers to explain the empty tomb

suggest that Jesus did not die but swooned and later revived. Others suggest that Christ did not rise bodily from the grave but in spirit.

The *truth* that Christ died, was buried, and on the third day rose from the grave is the topsoil of the New Testament. The scriptures assert, attest and authenticate the truth of Christ's resurrection.

Consider the *appearances recorded* following His resurrection (Matthew 28; Mark 16; Luke 24; John 20, 21; Acts 1). Each passage records a post-resurrection appearance by Christ.

Consider the *apostolic reminders* (Acts 2:22-36; 3:12-18; I Corinthians 15:1-34; Ephesians 1:20-23; Romans 1:1-5). The theme of apostolic preaching was the resurrection of Christ. They were conscious, convinced, consumed and controlled by the truth of the resurrection.

Consider the *Almighty's revelation*. God's Word declares that Jesus Christ rose from the grave. The only proper explanation of Christianity is the resurrection of Christ.

Thomas Arnold of Ruby, no mean judge of historical evidence, said that the resurrection of Christ was the "best attested fact in human history." Christianity welcomes all possible sifting and testing by those who honestly desire to arrive at the truth.

If they will give proper attention to all the facts and factors involved, we believe they will come to the conclusion expressed years ago by the Archbishop of Armagh, that the resurrection is the rock from which all the hammers of criticism have never chipped a single fragment. The eternal

truth—God's Word; the empty tomb—God's witness; and the effective testimony—God's work, declare that Jesus Christ was raised from the dead.

Without the resurrection of Christ, Christianity is reduced to the level of just another religion.

The Provisions

The resurrection of Christ attests His deity (Romans 1:4) and confirms that He was the pre-existent Word (John 1:1-5).

The resurrection of Christ authenticates the atoning character of His death and His divine exaltation (Romans 1:4). The gospel includes a testimony to the resurrection as one of its characteristic features, thereby providing to the heavens the assurance of divine redemption (Romans 4:25; I Corinthians 15:1-4).

The Pledge

Christ's resurrection assures us that we will be resurrected (I Corinthians 15; II Corinthians 5). The consummation of our redemption will be our glorious resurrection body.

The eternal truth from the empty tomb is that our Lord lives. One day we shall behold Him and be like Him.

The Secretary's Schedule

- April 3-9** East Tulsa FWB Church
Tulsa, OK
- April 15-16** New Mexico State Association
Faith FWB Church
Carlsbad, NM
- April 18-24** Urbana FWB Church
Urbana, OH

CONTACT

P. O. Box 1088

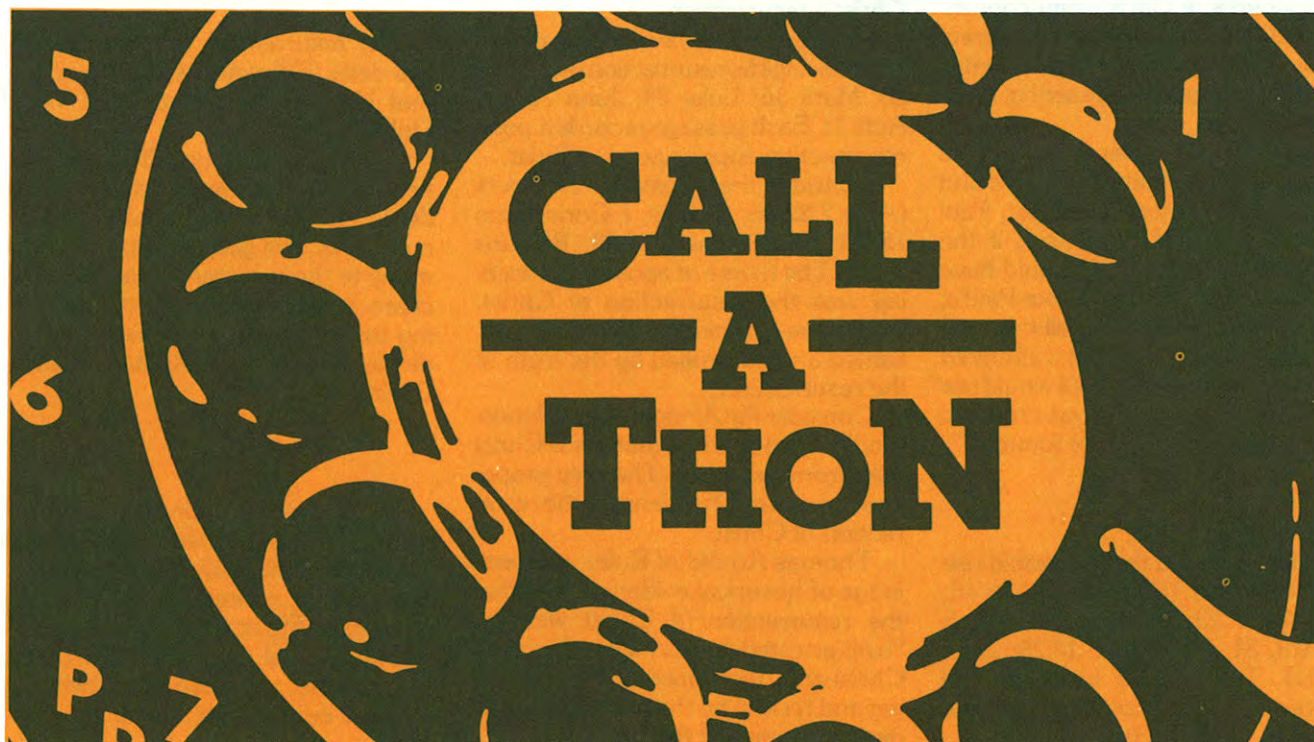
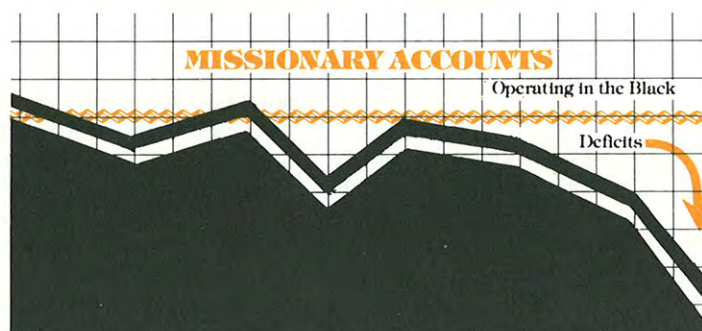
Nashville, Tennessee 37202

Second class postage paid at Nashville, Tennessee

WILL THE DEFICIT HOLE GET BIGGER AND DEEPER?

APRIL is FOREIGN
MISSIONS MONTH ...

Take the WHOLE month to fill the
deficit HOLE! Then, report your
results on Call-a-thon Sunday.



SUNDAY: APRIL 24, 1983



CALL (615) 361-1010

Phones will be attended from 10:00 a.m. to 6:00 p.m. CDT

Send your gifts to:

CALL-A-THON • P.O. Box 1088 • Nashville, TN 37202