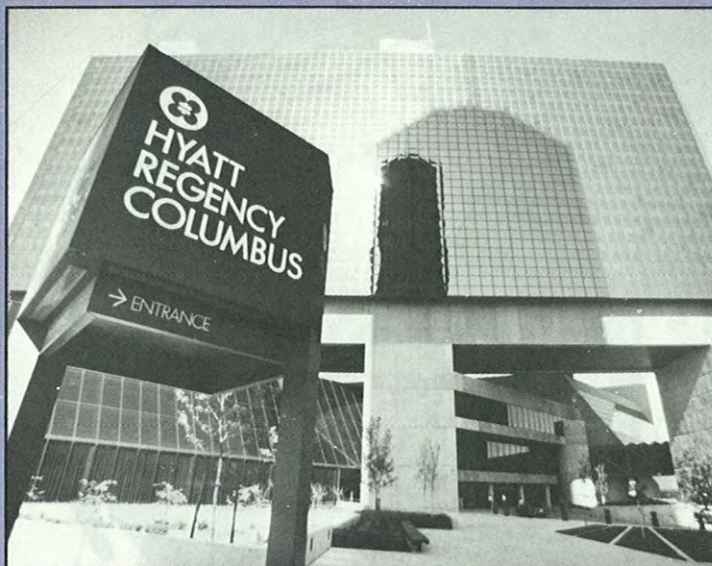


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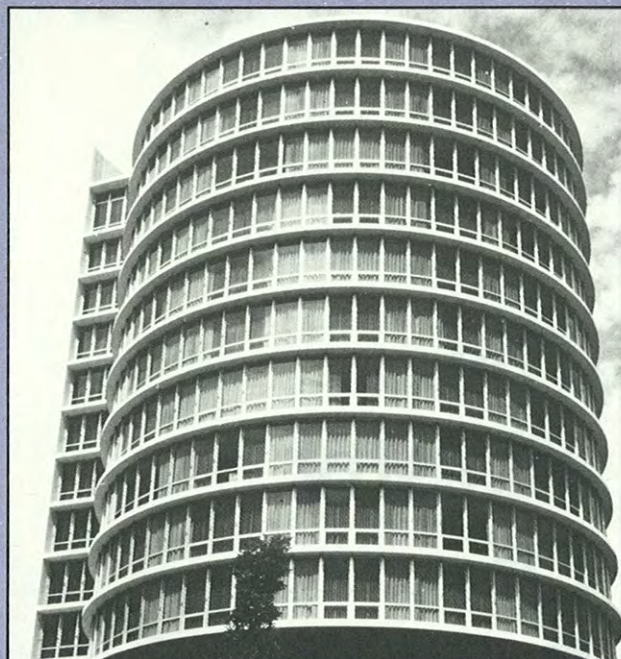
MAY, 1983

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



Headquarters Hotel—Hyatt Regency Columbus

NYC Headquarters Hotel—The Sheraton Columbus



The Christopher Inn

National Convention Preview

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The Ministry Of Encouragement



By Helen McAllister

Our world is a suffering mass of discouraged people. Many are jobless. Others are husbandless. More are fatherless and motherless. How do we encourage those who are so discouraged?

I recently asked a friend if I had ever done anything to encourage her. She replied, "Yes, by just being human."

You see, I had wept with her over

her problems and she knew I cared. And she had wept with me over mine. (Often, ministers try to give the impression that they never have problems in their families.) Sometimes there is nothing we can do but listen—no advice, no reprimanding, just listening.

When I become discouraged, I also become despondent and irritable. The only way I can get relief from this problem is to get it off my chest—I must tell someone.

I don't have to tell every little detail. It isn't necessary to pour your heart out to someone, or have them pour their heart out to you in order to feel their pain. Just tell them you have a real problem and ask them to pray with you. Weeping with them, praying

with them, being a friend are the keys to helping them.

There are several special verses to which I have learned to cling—Philippians 4:13 and 19.

How do you encourage a child whose stepfather beats him? You can't promise him that if he prays it will stop. You just put your arms around him and pray with him and ask Jesus to help him be able to bear it if the beatings continue.

How do you encourage a teenage boy whose folks would rather see him out in sin than in the service of the Lord? You be his friend, you find ways to get him involved in working in the church, you spend time praying with him for his folks.

How do you encourage a girl who is expecting an illegitimate child? You certainly don't sit around gossiping about her. You try to lead her back to Christ. Sometimes she is just a young girl who was simply overcome by temptation. That's Satan's business, you know—to make one of God's children fall. So you love her, you stay kind to her, you pray for her and with her.

How do you encourage a young woman whose husband is filing for divorce? How do you encourage a young man whose wife has deserted him and her children? You love them, you pray for them, and you let them know you care.

Remember the old saying: "Don't judge a man unless you have walked a mile in his shoes." This is especially true in the ministry of encouragement.

It seems that many times I can't sympathize because I have never faced the problem. When someone tells me of the frustrations of raising a teenager—I know what they are talking about. When they tell me about living with a drunk or facing a divorce—I don't know.

However, the one thing I do know is that God has the answer to every problem and He does understand. It is my responsibility to point them to Him.

In Deuteronomy three, Moses viewed the promised land. God was displeased with him and would not allow him to enter. God told him in verse 28 to "... charge Joshua and encourage him and strengthen him: for he shall go over before this people and shall cause them to inherit the land which thou shalt see."

Often our leader (the pastor) has so many problems to handle and so much pressure on him that he needs encouragement. There always seems to be special folks in each pastorate that do little things that no one ever knows about, except the pastor and God.

If you love your pastor and his family, tell them. My, how that encourages! It's so nice to be appreciated.

I have discovered over the years that sometimes a smile, a pat on the back, or a note can do more to encourage than anything else. I am not good with words. I become too emotional. But it isn't too hard to write how I feel. So, recently, I have tried writing notes to let folks know how much I appreciate them.

It really works! I know it works with others because it works with me. Some of you have written me. Thanks, I needed those letters.

A dear lady in our church who had always been healthy became ill several years ago. They discovered she had an inoperable, malignant brain tumor. She was a bubbly, vivacious, fun-loving individual. Her illness not only caused her to be unable to walk, but it also affected her speech. She couldn't talk.

It hurt so bad to visit her because I could sense the helplessness she felt. So I just made her laugh. She knew I loved her, she knew I cared, but I also knew she had too many sad hours for me to just sit there and look forlorn. Every so often, when I hadn't been to see her for a while, she would send word for me to come.

Friends, it is not a sin to make a sick person laugh, unless you make them feel you do not care that they are ill. Laughter is one of the best cures for discouragement.

There was a time in my life when I became so discouraged that I wished I could die. My husband was experiencing severe persecution. An elderly Christian was making our life nearly unbearable. One night during communion services when that man stood and testified how much he loved everyone, I got so upset that I had to leave the service.

I went outside and started walking down the street. I heard footsteps and soon felt someone touch my arm and there was a friend to walk with me and to cry with me. She didn't really say anything, she was just there, sharing my pain. That is encouragement.

One Saturday afternoon we received a call that one of the men in our church had been rushed to the hospital in another town some 50 miles away. My husband got ready to go to the hospital and I felt compelled to go with him (something I rarely do). I found someone to stay with the kids and went with him.

When I walked into that hospital room the man's wife ran to me, threw her arms around me and said, "Oh, Helen, I just knew you would come." I was so glad I had gone. I didn't do a thing to help. She just knew I was there to lean on.

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ENCOURAGEMENT (From page 3)

In II Chronicles 35 and 36, Josiah became king. He turned things around in Jerusalem even though he was just a boy. He turned the people back to worshiping God, rather than idols. He set priests over them to encourage them in the service of the Lord.

Christians become discouraged in their service to the Lord. It is difficult to understand why some folks work themselves nearly to death, while others play the role of spectators. Workers sometimes become discouraged and quit.

Our business is to watch for signs of discontent and encourage them in their service. Sometimes taking a break for a short while revitalizes our spirits and we come back with new enthusiasm. Tell them how much you appreciate the work they are doing and how much it helps you.

Isaiah 41:10-13 are my special verses—"God is with me." That brings encouragement to me more than any other thing. Regardless of what happens, He is with me. When I am afraid, He is with me. When I am sick, He is with me. When I am hurting, He is with me. When I am discouraged, He is with me. He never fails me and He will never fail you.

If you will let Him, He will lead you into the ministry of encouragement. ▲



ABOUT THE WRITER: Mrs. Helen McAllister is married to Reverend Jim McAllister who pastors Farmington Free Will Baptist Church, Farmington, Missouri. The McAllisters have four children. Helen is president of the Missouri State Woman's Auxiliary. She directs the Junior Church in Farmington.

Thank You For Your Contributions...



... Through the Cooperative Channel

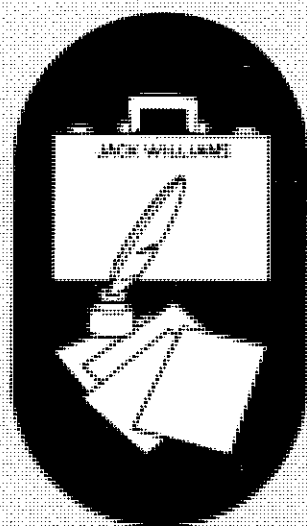
February, 1983

Receipts:

State	Design.	Undesign.	Total	Feb. '82	Yr. to Date
Alabama	\$ 168.00	\$.00	\$ 168.00	\$ 350.10	\$ 1,364.05
Arizona	.00	.00	.00	.00	119.23
Arkansas	.00	3,735.65	3,735.65	3,655.51	6,689.59
California	.00	1,133.54	1,133.54	876.05	2,020.87
Florida	.00	3,560.15	3,560.15	1,412.85	5,096.62
Georgia	3,264.18	622.20	3,886.38	1,362.13	8,094.98
Idaho	.00	80.37	80.37	117.67	80.37
Illinois	9,547.05	50.00	9,597.05	.00	9,597.05
Indiana	.00	.00	.00	.00	77.37
Kansas	.00	.00	.00	.00	500.58
Kentucky	.00	441.00	441.00	.00	441.00
Maryland	.00	90.00	90.00	40.00	90.00
Michigan	3,568.07	50.00	3,618.07	5,498.37	7,834.94
Mississippi	.00	745.63	745.63	563.70	1,899.31
Missouri	8,396.01	.00	8,396.01	6,248.01	8,396.01
North Carolina	50.00	510.00	560.00	587.82	1,195.00
Ohio	230.00	875.00	1,105.00	1,409.60	3,420.00
Oklahoma	26,988.73	9,972.80	36,961.53	55,397.62	57,262.68
South Carolina	.00	.00	.00	25.00	.00
Tennessee	213.11	1,454.40	1,667.51	630.81	2,638.23
Texas	3,155.75	402.17	3,557.92	4,211.94	3,557.92
Virginia	.00	181.32	181.32	.00	181.32
West Virginia	489.30	51.22	540.52	36.59	1,153.53
Totals	\$56,070.20	\$23,955.45	\$80,025.65	\$82,423.77	\$121,710.65

Disbursements:

Executive	\$ 1,250.99	\$ 9,840.50	\$11,091.49	\$10,511.65	\$ 22,865.22
Foreign Missions	38,370.50	3,246.45	41,616.95	41,542.27	58,969.02
Bible College	6,456.89	3,246.45	9,703.34	7,817.37	12,795.37
Home Missions	9,326.13	2,540.66	11,866.79	16,610.39	17,830.34
Retirement & Insurance	567.63	2,117.27	2,684.90	3,860.96	4,012.09
Master's Men	49.18	1,834.94	1,884.12	1,779.12	3,031.40
Commission on Theological					
Liberalism	67.41	141.15	208.56	302.01	303.41
FWB Foundation	(15.63)	846.88	831.25	.00	1,506.14
Historical Commission	(2.90)	141.15	138.25	.00	233.10
FWB Children's Home	.00	.00	.00	.00	164.56
Totals	\$56,070.20	\$23,955.45	\$80,025.65	\$82,423.77	\$121,710.65



Pray, You Rascal!

When was the last time you kicked a congressman about prayer in public schools, or perhaps I should say lack of prayer in public schools?

I get as riled as the next guy that since 1962 something as beautiful as prayer has been strangled by government regulations. But the reason for my irritation may surprise you. Let me explain.

I graduated from a rural public high school in 1960. And while it may come as a shock to some who prefer to remember how it never was, we didn't do a lot of praying in school prior to that 1962 ruling. So it is difficult for me to evaluate the effect of legislation on something that we didn't practice in the first place.

Neither students nor teachers seemed interested in keeping records on who did or didn't pray. We were too preoccupied with *Chaucer* and *Ingersoll*.

Come to think of it, I never met any students who rode the bus to school to do their praying anyhow. Mind you, like many students I sent up my share of prayers before science tests and basketball games. But I went to school to learn algebra (I was better at praying).

The one time that I did "officially" pray in school was at graduation. Word circulated that I was a minister, so I was asked to step to the microphone from the line of eager seniors and pronounce the prayer. As I did someone mistook me for the valedictorian (which I most assuredly was not) and popped a flash bulb in my face.

Some praying in public schools can never be outlawed. You know the kind. Fleeing with a higher power that the biology professor won't send you to the front of the lab to demonstrate how to extricate a frog from a jar of formaldehyde. Or praying that you miraculously select the right answers on multiple-choice exams when you spent your study time the previous week shooting hoops.

And for what it's worth, praying in public schools has never been all that it was advertised to be. For that matter, praying before classes in Bible colleges impresses campus visitors more than it does the students. Like it or not class prayer can get humdrum and perfunctory. Sorry about that.

Perhaps that's why I can't work up a rage over whether or not public school prayer is legal. Even if praying were demanded in public schools, it would do about as much good and mean about as much as playing the national anthem before football games—which is nothing.

Can you imagine the flap it would stir if a Baptist preacher's 14-

year-old son were required to bow reverently while his teacher asked Buddha to bless American History class? That would meet with about the same hearty response that Nebuchadnezzar got when he required Daniel to bow before the golden statue in the plain of Dura.

The kind of praying that's always in order is praying in secret, praying at home, and praying in church. If a fellow does all these on a regular basis, just how significant can it be whether he is ever called on to utter an official prayer in public school?

Jesus said that men ought always to pray and not to faint. It has been my experience that those who ought to pray do, and that those who would rather faint or do something else usually manage to do that too. Listen friends, it's hard enough getting people to pray in church; much less trying to coax it out of them during geometry class.

I suggest that we allow the folks to pray who want to pray, and let those who do not wish to pray learn something from the stability of those who do.

It seems to me that one of the least productive things that could happen is for people who do not pray at home with their families and who do not attend proper meetings in their local churches to demand prayer in public schools by teachers who may not be sure God exists and by kids who never hear Mom or Dad pray at their bed-side. **A**

The Philippian

Ethic



By Jerry Dudley

Rome. The prison. Chained to a guard. Confined in a cell. Paul—apostle, missionary, defender of the faith, and preacher par-excellent—was told by the Holy Spirit to write to the Christians in Philippi and share with them the ethic of a committed and dedicated life.

This great man of God made a complete turnaround from renouncing and persecuting the church to a blazing New Testament evangelist. Having had his faith tried in the fires of temptation, privation, persecution, physical abuse, and dangers almost beyond belief, he

now faces a trial which could (and did) bring about his execution.

His faith erupts from a heart impelled by love and concern for the Philippian Christians who had sent provisions to him by Epaphroditus.

Those were terrible days! Persecuted and hounded by his Jewish brethren, imprisoned because of his fearless declaration of the gospel, viewed with animosity and jealousy by some within the church, and now after two years of debilitating imprisonment Paul unfolds this epistle of joy, Christian love and spiritual counsel.

Of paramount interest to us is Paul's insistence on the graces, above all others, of Christian joy, then unity, and (as conducive to unity) unselfishness and humility. He urges upon his readers the duty of mutual forbearance, thankfulness, constant prayer and contentment.

He warns against murmurings and disputings, calling upon them to be blameless and harmless, the sons of God. He charges two members who are at variance with one another,

Euodias and Syntyche, to be reconciled for the well being of the church. The church's union with Christ must not be disturbed by disunion among its members.

The Philippian Syndrome

From 2,000 years distant, we cannot know exactly what bits and dissension were troubling them. But one thing we do know, Paul implores them in the most affectionate language to be on guard against strife and vainglory and for each to esteem the other better than himself. Precept alone was not enough it seems; there was need for a high constraining example.

Do the Philippian problems sound familiar? They should. Most local churches, district, state and national associations are gripped with the same malady. People just being people find themselves in disagreement as a natural facet of living.

Simple disagreement is not the problem we fear, however. It is our method of dealing with disagreement

and the attitude with which we face those who disagree with us that should concern us.

It is when factions assume a superior attitude and see only themselves as right; when the few attempt to force their views upon the many; when disobedience to Christian precept and ethic is declared righteous outrage and is justified by pious palaver that we know for sure we have a problem in our midst.

Church members who are saved, growing toward maturity, and following Christ always find that there is a Spirit-led way out of every confrontation. That there has always been, is now, and always will be confrontations and contentions need not be argued.

Satan will tempt and test every soul committed to Christ. Yet, in contending with the devil, even Michael the archangel did not bring against him a railing accusation, but said, "The Lord rebuke thee" (Jude 9). The same writer commanded us to "contend for the faith," but nowhere can we find a justifiable reason to disobey the Lord with a proud or contentious spirit which we so often display.

The Church Today

As surely as Paul lived and served in terrible days, so do we. Apostasy abounds; churches are doing almost everything except what the Lord intended. Humanism strangles our institutions. Men seek to drown their troubles with mind-altering drugs, even valid medicine is abused by thrill seekers.

The gospel is diluted by ear-pleasing preachers. Profession has supplanted confession. Repentance has been replaced by gift-seeking. Salvation and edification have given way to the numbers syndrome.

Instead of letting the Word of God interpret experience, experience interprets the Word. The list of problems within and confronting the church is much longer.

Our Perils

There is a mighty battle raging for the souls of men and every loyal soldier of Jesus Christ is desperately needed. There is no more a place now in the service of our Lord for fighting within the ranks than when Paul addressed the Philippian church.

It is one thing to denounce sin and

stand for Christ, but quite another to deliberately destroy a brother. It is one thing to contend for biblical and doctrinal purity, but quite another to hang name tags on a brother unjustly. There is a better way!

Ours is a day of name giving and titles. The air is filled with liberal/conservative, evangelical/neo-evangelical, fundamentalist/neo-fundamentalist, bus riders/drive-in-crowd, right wingers/left wingers, and on it goes. Just when we think we have ourselves pegged, someone moves the stakes to fit his definition. Whatever happened to terminology like: brother, saints, sons of God, beloved, fellow-sufferer? Why is it always *that bunch or their crowd*?

Is it not time that we let the Apostle teach us again? Philippians was not written to establish the dogma of a theological treatise, but rather a communication arising from love and concern. If followed, what a warm, loving, caring fellowship would result. How hungry our world is for just such a haven of rest.

Dr. Ernest Gordon wrote, "In the wild seas of violence that characterize our times, we are in deepest need of islands of sanity, or harbors of humanity, in which the art of being human can be learned."

Our Crises

This seems to describe a major function of the church at its best. All about us we can see dramatic examples of people who are hurt and estranged, searching for a place to feel wanted and accepted. Far too long they have been used by the world and then cast on the heap of broken hearts and unfulfilled lives. They fear being used again.

By the way, some are being used by unscrupulous churches eager for numbers at all costs. Most of us are familiar with those who have all the right phrases and spout biblical quotations but are void of heart-empathy. There is nothing wrong with numbers, except when they become the object of our service.

God is not impressed with our numbers, but He is by faithful obedience to His precepts and callings. We all long for additions to the church. Numbers may be evidence of this, or they may be the sum of all our efforts.

When the bottom line alone is our goal, then there is small wonder that we see Barnum and Bailey tactics practiced in some churches. Let us hear the cry of newborn souls, the shout of the victor over the sin which had dominated him, the testimony of changed lives, families reunited.

We join the angels in heaven rejoicing over these. This kind of rejoicing doesn't happen because "Happy Hobo" was on visitation or Santa Claus was driving a bus route. Visitation is essential and bus routes are a most valuable tool in evangelism when they are implemented by loving, caring, feeding churches who practice what is in the Book and do not just adore the Book as an object of worship.

Our Realities

Is the church you attend filled with warm, caring, ministering people or does it repeat a weekly routine and send members scurrying out at the last amen, described by one writer as "high noon on Sunday and the church at Second and Main giving up its dead."

Does your pastor break the Bread of Life and feed hungry souls or does he feed you his pet peeves and cover the same trite issues, most of which you can now repeat with the same voice inflections?

Now, *honestly*, answer this: Is your church really that way or is it your attitudes? How warm, caring, and loving are you? If your church reflects your personality and your attitude, what impression are you leaving on that needy soul who came today to find that "island of sanity" in the midst of their "wild seas of violence" and turmoil?

Whatever happened to the doctrine of forgiveness? Has it become such a divine concept that only spiritual giants can approach it? Did Jesus really say, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:15)?

This doctrine of loving our enemies, blessing our cursers, praying for our persecutors, the other cheek and the second mile—where is it being practiced? What place is there in our midst for pressure tactics and power politics?



PHILIPPIAN ETHIC (From page 7)

Where is the practice of a simple, God-fearing, Christ-loving, brother-preferred Christian ethic which seeks the glory of God, the exaltation of Christ, the salvation of souls, and crucifixion of self?

Why are we so concerned that everyone must hear my side of the issue? Is it possible that we have become so issue-oriented that the Word of God is prostituted to mere embellishment of our position-structured presentations? Has our conflict mentality convinced us that we can preach Christ and simultaneously spit venom at those who disagree with us?

The Possibilities of Today

As the Apostle reminded the Philippian Christian that "some indeed preach Christ even of envy and strife; and some also of good will" (Philippians 1:15), so must we examine our motivations. Perhaps those envious and jealous souls who longed for Paul's apostolic authority and position of power among the brethren could give us a valid reason for their attitude and chaffing.

Obviously they were convinced of their rightness. Yet from unadulterated love, the heart of the Apostle responds, "Notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Philippians 1:18).

His instruction to this somewhat factional church surely must apply to us also. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Philippians 1:27).

Our adversaries are real. We are pitted against "principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places."

How successful that wiley old dragon has been in convincing some of us that we as a people have gone the way of the liberal apostate and that we are our own enemy. He has maneuvered us into accusing each other and while we are occupied with our inadequacies, he walks away with the souls of men.

We each have our own areas of weakness, our blind acceptance of what we perceive to be truth and we too "come short of the glory of God."

We have great need of listening to the admonition of God when He says through Paul, "The law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5:14-15).

James declares "where envying and strife is, there is confusion and every evil work" (James 3:16). To the Corinthians Paul shouts, "God is not the author of confusion, but of peace, as in all churches of the saints" (I Corinthians 14:33).

There is no question as to the origin of strife, nor should we be confused as to what purpose it serves. It comes from Satan and is to the detriment of the Kingdom of God.

Unabased ambition, my way or none, rule or ruin, devious conduct justified by flawed thinking are always signs of trouble. Once again let us hear the message and conceive the Spirit which called the Philippian church to Christian joy, unity, unselfishness, humility, mutual forbearance, thankfulness, constant prayer and contentment.

Why should we not labor for the fruits of the Spirit to become such a bounteous harvest that the hungry, tired, sin sick, broken and needy will find in our church that "island of sanity" and "harbor of humanity" that

will result in a haven of rest to all who walk through our open doors?

The Philippian epistle does not thunder the dogmatics of theology as some of Paul's great writings, but rather seeks the very core of Christian ethics and in the most affectionate language pleads with the church to find the unity and peace of God which is in the Lord Jesus Christ.

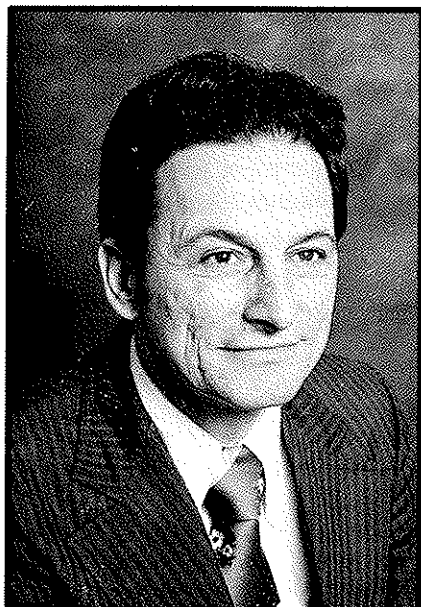
The summation should ring loud and clear to all who have ears to hear: "Brethren, whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, if there be any praise, think on these things" (Philippians 4:8).

The Philippian ethic needs to be resurrected and applied to us today! ▲



ABOUT THE WRITER: Reverend Jerry Dudley pastors Choctaw Free Will Baptist Church, Choctaw, Oklahoma.





A College Is Born

Interview with Randy Cox, President, Southeastern Free Will Baptist College

Why do we need Southeastern Free Will Baptist College?

Many of our churches are experiencing accelerated growth which creates the need for us to expand our educational horizons. The need for workers is greater than the number being prepared at our schools.

Also, one of the nation's rapid growth areas, both in population and industry, is the Southeast. Further, the fact that we now have in hand (February 4, 1983) the names and addresses of 250 prospective students is evidence of that need.

What distinctives will mark Southeastern College as different from the other Free Will Baptist colleges?

Since I am not familiar enough with two of our three other Free Will Baptist colleges to say how our distinctives differ from theirs, let me simply give you our philosophy as adopted at the organizational meeting, April 30, 1982.

Our distinctives are as follows: (1) a strong local church emphasis giving biblical regard to pastoral authority; (2) a soul-winning and revival emphasis; (3) a strong church day school ministry emphasis; (4) we will maintain a fundamentalist, separatist position (personal and ecclesiastical); (5) high academic standards will be maintained with the accent on the practical; (6) we will emphasize both home and foreign missions.

Will Southeastern restrict activities to a regional outreach or is a national outreach planned?

Our greatest appeal will be regional, as is true regarding two of our other colleges. However, anyone will be welcome to attend. We do plan to promote Southeastern and the programs offered so that Free Will Baptist people everywhere will know what is available and be able to enroll if they desire.

Will Southeastern seek regional or professional accreditation?

Knowing the men on our Board, I believe I can say that we will not seek state accreditation. As far as regional or professional accreditation is concerned, I would be presumptuous to say since our Board has not discussed the matter.

Some have voiced fears that Southeastern College will be hostile toward our national school, Free Will Baptist Bible College. As president, what is your response to such allegations?

Southeastern is not being started out of hostility toward our national school. Our purpose for establishing the school is a positive one as can be seen by my answer to your second question.



SOUTHEASTERN (From page 9)

Since Southeastern College is being presented as a Free Will Baptist school, will the college support denominational agencies and programs?

I think the record speaks for itself. Many of the churches and pastors involved in starting Southeastern have proven themselves over the years as strong supporting churches.

Are gifts to Southeastern College tax deductible?

Yes.

How does the college's 17-member Board of Directors function with nine permanent and eight rotating members?

It functions as any other college governing Board. The Board controls the college and is answerable to the Cooperating Board. Each board member has one vote.

Who are the nine permanent Board members?

I think the word *indefinite* best defines the status of the nine members to whom you refer. The longevity involved is like that of our National Association's Executive Secretary who has received an indefinite call.

The nine members are:

Richard Cordell, Alabama
Randy Cox, North Carolina
Van Dale Hudson, North Carolina
Dann Patrick, North Carolina
Earl Hendrix, South Carolina
Willie Justice, South Carolina
Danny Dwyer, Tennessee
Dale Burden, Virginia
Gene Parisher, Virginia

Who selected the nine permanent Board members?

The nine men having indefinite terms on our Board of Directors were selected at the organizational meeting on April 30, 1982 at Cramerton, North Carolina. Over 100 laymen and pastors representing some 40 churches were present and voting.

What is the Cooperating Board and how is it selected?

The Cooperating Board is composed of one representative from each supporting church. That will usually be the pastor. However, a pastor, evangelist or missionary who evidences his commitment to the philosophy of the college by signing the statement of cooperation can be a part of the Board. It is the choice of the church and/or individual.

Can laymen serve on both Board of Directors and the Cooperating Board?

Not as it stands now.

However, changes are now in the planning stage so that laymen can serve on both the Board of Directors and the Cooperating Board. These plans will probably be implemented by the time this interview is published.

Why is Southeastern promoted as a liberal arts college?

Because it will be a Christian liberal arts college. We believe all truth is God's truth. Our basic emphasis will be on preparation for the preaching ministry, teacher education and missions with the accent on "... he that winneth souls is wise" (Proverbs 11:30).

"Other areas of study will be included as the need arises and resources are available" (Brochure "Introducing Southeastern Free Will Baptist College").

What will it cost a student to attend Southeastern College?

The average cost for a dormitory student taking 15 hours will be \$1,500 per semester. This does not include books or fees for special courses such as piano, voice, etc.

How many full-time and part-time administrative, faculty, and staff members will the college have when it opens for classes this fall? Who are they?

We plan to have two full-time and four part-time faculty members in addition to Dean Lorenza Stox and Director of Public Relations Joe Haas Sr., who will be full time and do some teaching. There will be three staff members.

Both Dolly (Mrs. Lorenza) Stox and Barbara (Mrs. Joe) Haas will be working with us. Several people will wear more than one hat.

What will be your role as president of the new college?

The president will give direction to the school through the dean. My basic ministry is pastoring my church. As pastor-president, I will stay in touch with the grass roots concerns and needs of our local churches.

When on campus, I will be able to tell what God is doing from the vantage point of one who is on the field doing the job. This will help keep a freshness in the school family. My heartbeat will be that of the local church pastor, which will enable me to understand his concerns.

Since you will serve in a part-time capacity, who will have administrative responsibility in your absence?

The Dean.

Why are Southeastern supporters required to sign an annual loyalty statement?

We believe the only way an institution can accomplish its purposes is for those responsible for perpetuating the institution and its programs to be in agreement with the stated purposes and philosophies of the institution; otherwise, the effort is self-defeating.

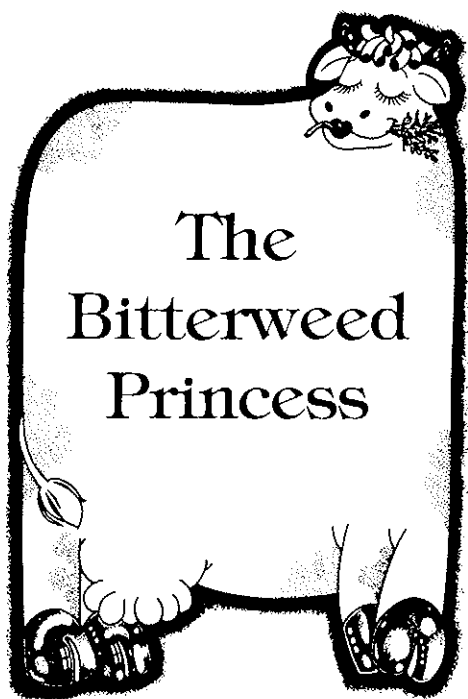
Will Southeastern publish public financial statements as do the other Free Will Baptist schools?
Yes.

Where will the college be located and what are the future plans for location?

The college will open in the facilities of Gateway Free Will Baptist Church in Virginia Beach, Virginia. The address is:

Southeastern Free Will Baptist College
P.O. Box 62500
Virginia Beach, Virginia 23462
Phone: 804/497-6604

We are grateful to the Gateway Church and Pastor Dale Burden for the temporary use of their facilities. We are looking in three states for a permanent location. ▲



By Brenda Evans

Woman, as it turns out, is sometimes a bitterweed. When I was a child, I dreaded one thing about spring—small yellow flowers that pushed up between clover blossoms and spoiled our pastures like fly specks on a ceiling. Bitterweeds, they were. Obnoxious things.

But our cattle ate them. And in spite of all the burping and chewing and numerous stomach

compartments, old Jersey never could quite strain out the hateful weed. The taste always came through and sullied our breakfast milk.

Are working women bitterweeds waving in the wind? Armed with a declaration of rights, we suddenly have license to push right up through sweet clover.

We can "do and be anything" we want to do and be. Pre-empt any territory. Root out any duty. Taint any holy ground. We cosign "needs" and "rights" priority over responsibility. Never mind that there will never be statutory immunity from the burden of love.

We top achievers among working women have been called the go-getters and pacesetters of our generation. We are ingenuous women, we're told, ambitious, self-confident, aggressive. But those who label us as top-of-the-class also accuse us of giving up love.

We are the highly motivated, goal-oriented managers and leaders, but 25 percent of us are separated or divorced. We are independent, intelligent, and competitive. Yet two-thirds of us declare our career is as important as love of home, children, and husband.

Where has our love gone?

Love disclaims rights. Is it adversely true that rights disclaim love? Is the giving of love and the exercising of rights an either/or

situation? Are the two mutually exclusive? I hope not.

I am aware that Paul was on the side of love and warned about abuse of liberty. Peter, too. John was adamant: love is the mark of a Christian—first, last, always. Jesus spoke of love dozens of times, but only occasionally of freedom, liberty, or rights.

Tomorrow, will there be someone to love my children? Will someone notice that a man is hungry and offer bread, that he is thirsty and give cool water? Will someone care that a wife is beaten, a child abused, or that a drunken driver is turning murderer?

Will someone be awed at the birth of an infant or cry at the disintegration of the aged? Who will be there to give love?

If not woman, who? ▲



ABOUT THE WRITER: Mrs. Brenda Evans is a free lance writer who resides in Ashland, Kentucky. The former English teacher has been a pastor's wife for 20 years.

Give A Testimony? Me?

By Edith A. Flack

"Share my testimony?" I screamed at the new assistant pastor in charge of next week's church services. "You must be kidding!" I shrieked as perspiration beaded on my brow and trickled down my reddened face. "Me? You want me to share my testimony publicly? Aw, you're joking, aren't you? Come on, say you're joking," I nervously pleaded.

But, he hadn't been joking. His tone was completely serious when he responded, "Just let me know what you decide later," and then walked away.

"He's new," I rationalized as I watched him from my backrow seat in the sanctuary. "I've been a member of this church all of my life and nobody has ever suggested that I take such an active role in a church service.

"I am just a Christian young person. What could I do? I couldn't stand before a group of strangers and share my entire life story with them, could I? No, it was ridiculous to even consider the idea. What could I say that would interest a church body, anyway?

"I guess I could tell them that I accepted Christ as my Savior in this church when I was 5 years old and was later baptized by our pastor. But should I really bring up that issue? It happened almost 18 years ago!

"I could probably tell them that I went to youth camp year after year and that I rarely missed a summer of Vacation Bible School.

"It was at Youth Camp and Bible School that the Lord showed me how to cooperate with people and to establish meaningful relationships with others even though it seemed obvious

that the friendships would only be temporary. Today, I make friends easily.

"Or, I could mention my Sunday School perfect attendance pins or my collection of C.T.S. competition certificates, medals, and trophies.

"On the other hand, maybe I shouldn't mention those awards. Someone might feel that I was bragging about representing the church on the local, district, state, and national levels.

"But now that I think about it, it was through C.T.S. involvement that I learned to compete in love. Today, I have a healthy attitude about competition in regards to sports, the job market, and other areas of my daily life.

"The congregation might enjoy hearing about how my church friends and I visited a local nursing home for two years and eventually saw an elderly gentleman led to the Lord as a result of our consistent visitation. Then again, maybe it would be best not to mention that story. The church young people organized and sponsored that visitation program and it may make the older adults feel uncomfortable; they don't have a visitation program.

"Today, I feel as though I could handle a leadership position as a result of that nursing home visitation experience. I have become actively concerned about individuals who are confined to a nursing home environment.

"Maybe the congregation would enjoy it if I shared some valuable insights that the Lord showed me while attending a Free Will Baptist Bible College. I am more aware of how I budget my time and money after having been to school. I have learned to be thankful for what I have because there is always

someone else who is not quite as fortunate as I am.

"I'm not sure about the idea of sharing my testimony before the congregation, though. As I consider it now, I guess it would be to my advantage if I didn't share my testimony. I'd be scared to death! Plus, next week I might be asked to do something more in church, and I'm not prepared to take an active part in church affairs.

"Worse yet, if I share my testimony now, the pastor might take notice of me and pay a special visit to my home. And I'm not even sick!

"No, I'll definitely not share my life with the church body. That new assistant pastor just doesn't know how things are done around here; that's why he asked a young person to take part in the services.

"He doesn't realize that church young people haven't been properly motivated or prepared to assume active roles in church. To do so would require years of motivation, preparation, and participation.

"Maybe if church leaders want Christians to serve the local church, they should train the Christian in the way he should go—preferably training him from the time of his youth when the opportunity is obvious.

"Maybe if church leaders want Christians to perform various functions within the local church, they should request reasonable responsibility from Christian young people at an early age.

"Christian youth could close a service with prayer, act as ushers, assist in teaching Sunday School or C.T.S. classes, and serve in other meaningful areas of the church.

"There is work for everyone in the local church if we are all to be about our Father's business.

"No, I can't share my testimony with the church body. Giving my testimony publicly is simply too great a request of me now.

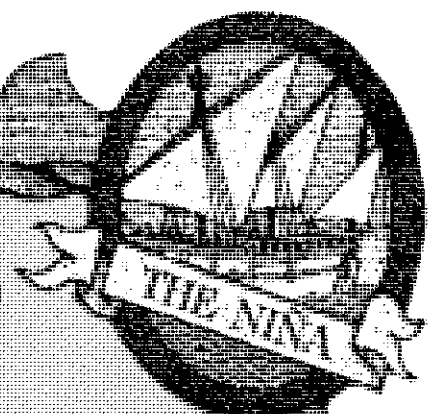
"I'll just continue to sit in my back seat of the church, and maybe no one else will notice that I am here."▲

ABOUT THE WRITER: Edith A. Flack is a member of First Free Will Baptist Church, Palm Bay, Florida, a church she worked in from the time it began as a mission work to its organization in 1983. Prior to 1982, Edith held membership in First Free Will Baptist Church, Melbourne, for 18 years.

Edith attended Salem Bible College in Salem, Florida, for one semester. She is a graduate of Evangel College in Springfield, Missouri.



1983
National Convention
Preview



Let's Discover Columbus!

By Kristi Bryan, Staff Writer

Set your sails for the 1983 National Convention because this year Free Will Baptists discover Columbus! Officials expect more than 5,000 delegates and visitors from 42 states to stream into Ohio Center for its 47th annual session.

For the second time in nine years, the National Convention will be hosted in the Buckeye State by the 38,495 members and 134 churches of the Ohio State Association of Free Will Baptists. The National Convention previously met in Ohio in 1975 at Dayton.

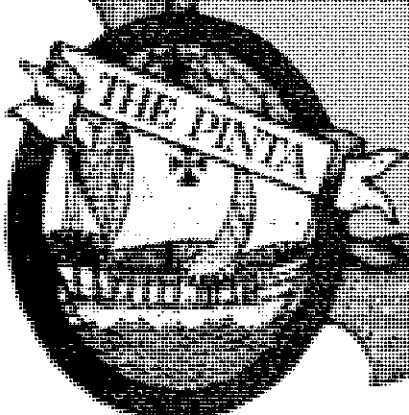
Meeting simultaneously with the National Convention are the Women's National Auxiliary Convention, which is expected to attract some 1,000 participants, as well as the National Youth Conference with more than 1,200 teens expected.

Land Ho!

Even though the city of Columbus was not discovered by the famous explorer whose name it proudly wears, early settlers did take residence in the area in 1797.

These midwesterners represent a variety of backgrounds, technologies, interests and occupations. Their population totals 590,000 with the median age being 28.3. Columbus people are very diverse since their population is a cross-section of the population of the United States. Columbus is 550 miles from two-thirds of the nation's population.

The Port Columbus International Airport serves as the city's front door with more than 150 flights, served by nine major airlines, departing daily.



Theme: "Considering The Covenant"



Elro Driggers



David Sutton



Harold Pitts



Lester Horton

CONVENTION (From page 13)

More than two million passengers flew out of Port Columbus in 1980.

The nation's largest university, Ohio State, sprawls across suburban Columbus and features the best of Big Ten football. Clipper Stadium proffers professional baseball.

If you're a flower buff, motor to the 3900 block of North High Street and tour the Park of Roses which displays 450 varieties of blooms on 35,000 plants.

The Columbus Zoo, located northwest of Columbus, is renowned for its Children's Zoo—as well as "Colo" the world's first captive bred gorilla.

Step into yesterday in Ohio Village. These pre-Civil war buildings display costumed craftsmen exhibiting trades of that period.

For something different try COSI—Columbus' Center of Science and Industry—a place full of things you can't discover anywhere else. Spark your curiosity and find out about yourself.

Nuzzling up to the Convention Headquarters Hotel, the Hyatt Regency Columbus, the spectacular Ohio Center houses multiple floors of meeting and exhibit space. Ohio Center's Fashion Mall sprinkles more than 50 diversified shops on the main concourse, including gift shops, men's and women's apparel, pharmacy and other services. More than 500 enclosed and 2,000 open-air parking spaces are available.

'Considering The Covenant' Theme

Delegates and visitors to the 1983 National Convention will hear three speakers set forth the theme, "Considering The Covenant."

On Monday, Tuesday and Wednesday evenings, preachers will address the theme in three areas: "Our Sacred Promise to God Personally," "Our Sincere Pledge to God's People," and "Our Sacrificial Promotion of God's Program."

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

Free Will Baptist Bible College Professor W. Stanley Outlaw will teach the Adult Sunday School lesson. Dr. Outlaw is a 1962 graduate of Free Will Baptist Bible College and has been on the College faculty since 1966.

South Carolina Pastor Elro Driggers will preach Sunday morning at 11:00 in the Hyatt Regency Columbus' Regency Ballroom during the convention's first service.

Driggers, a 1954 graduate of Free Will Baptist Bible College, was ordained in 1952 and has pastored in Arkansas, Florida, Missouri, Tennessee and South Carolina. He now pastors Bethany FWB Church in Timmonsville, South Carolina.

David Sutton

Monday evening at 7:00 in Ohio Center's Battelle Hall, Oklahoma State Moderator David Sutton will launch the 1983 Convention theme "Considering The Covenant." Sutton will speak on paragraphs one and two of the Church Covenant.

Sutton, 43, was ordained to the ministry in 1967 at First FWB Church, Ada, where he now pastors. He graduated from Oklahoma Bible College (now Hillsdale) in 1969 and has pastored at Jenks (as a Home Missions

LOCAL CHURCH DELEGATE'S CREDENTIALS

THIS CERTIFIES THAT _____
is a duly authorized delegate to the National Association of Free Will
Baptists from _____
(Name of church)
_____ of _____, _____
(District Association) (City) (State)

Pastor Clerk or Secretary

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

joint project), and Northeast FWB Church, Shawnee.

For nine years, David served in the 45th Division of the Oklahoma National Guard and served as a full-time administrative staff technician before entering the ministry.

He and his wife, Kathleen, have two children, Faron Kyle (13) and Chere' Daleen (9).

Harold Pitts

Reverend Harold Abney Pitts, pastor of First FWB Church, Tuscaloosa, Alabama, addresses the Tuesday night worship service. The 70-year-old Mississippi native will develop paragraphs three, four and five of the Church Covenant.

Brother Pitts was ordained to the ministry in 1938 and has pastored for more than 40 years in Alabama, North Carolina, and Tennessee.

Reverend Pitts served as assistant moderator of the National Association for two years (1956-1957) and has been the moderator of the Alabama State Association. He has also served as moderator of the Jasper and Progressive Associations in Alabama and the Blue Ridge Association in North Carolina.

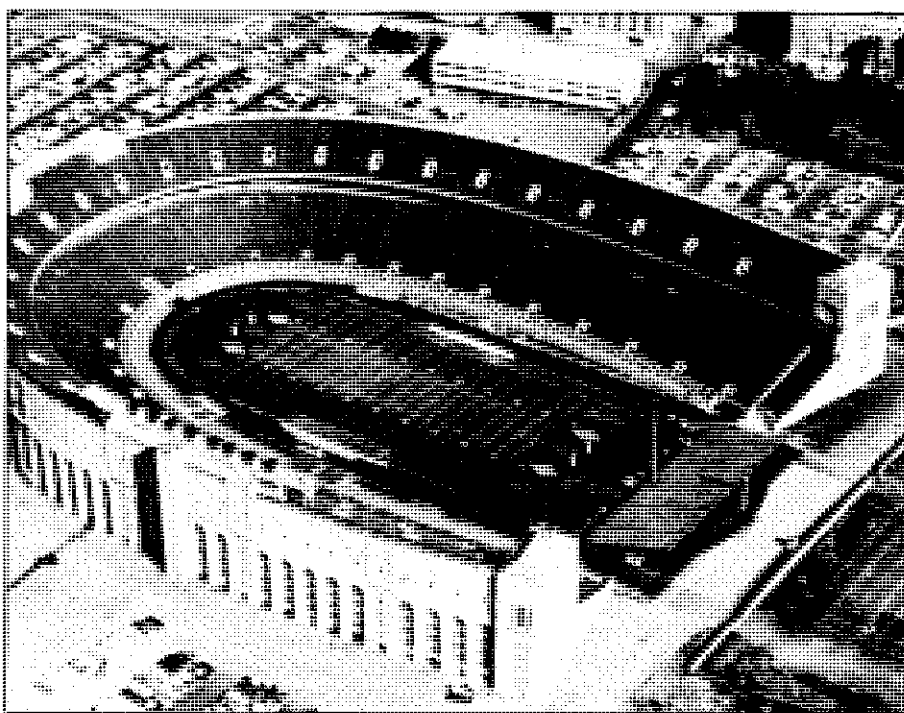
Lester Horton

The Wednesday evening missionary service centers on the preaching of veteran minister Lester Horton. He will focus on paragraphs six and seven of the Church Covenant. Brother Horton is completing his 25th year as pastor of Fairwood FWB Church, Fairfax Station, Virginia.

The 53-year-old Tennessee native has been widely used in denominational activities, currently serving on the General Board of the National Association, as chairman of the Maryland State Home Missions Board, and member of the Board of Directors for Southeastern FWB College.

Horton has preached revivals in more than 20 states. For 24 years, he has conducted the Sunday morning broadcast of the "Light of Life" radio program on station WCKW in Warrenton, Virginia. He has helped organize 22 Free Will Baptist churches.

Brother Horton's other activities include 20 years on the ordaining council of the Northern Virginia Quar-



Clipper Stadium—Home of Ohio State Buckeyes

terly Conference, several terms as state and district moderator, and a four-time Holy Land tour guide. He authored the booklet, "A Product of Grace."

1983 Bible Conference

The third annual National Convention Bible Conference is set Tuesday, July 19 in the Ohio Center's Battelle Hall. The all-day Bible Conference begins at 9:00 a.m., breaks for the WNAC Missionary service, reconvenes after lunch and concludes at 3:30 p.m.

Bible Conference speakers include Lynn Wood (CA), Don Sexton (TN), Loyd Locklear (MI), and Fred Hanson (Canada).

California Pastor Lynn Wood (51) opens the 1983 Bible Conference.

Wood, pastor of Garden Grove FWB Church, has served as moderator of the Arizona and Oklahoma State Associations and is on the California State Mission Board.

A U.S. Army veteran, Lynn currently serves as Police Chaplain for the Garden Grove Police Department. Brother Wood has pastored churches 28 years in Arizona, Missouri, Oklahoma and California.

Teamed with Rev. Wood during the morning session of the Bible Conference is missionary representative Don Sexton of Elizabethton, Tennessee. After completing their second term of service in France, the 52-year-old Kentucky native and his wife, Billie, joined the Foreign Missions Department to



Outlaw



Simpson



Scott



Jackson

CONVENTION (From page 15)

spearhead deputational work. Don has served on the National Executive Committee and was Tennessee's first State Home Missionary in 1963.

Michigan Pastor Loyd Locklear kicks off the afternoon session of the Bible Conference. Locklear, 47, has been pastoring for 29 years; 17 years in Woodhaven FWB Church, Woodhaven, Michigan, where he now pastors. He and his wife, Marie, have five children—Rick (23), Mike (20), Bruce (19), Lona (14), and Towonica (12). Locklear was moderator of Michigan's Liberty Association for 13 years.

One of the newest faces among denominational preachers will be speaking at the Bible Conference. He is Canadian pastor Fred Hanson. Fred pastors two churches—Brighton and Wakefield FWB Churches of Hartland and Wakefield, respectively. He conducts one daily and two weekly radio programs. Hanson has also pastored in Maine and Florida.

Bible Conference Speakers



Hanson



Sexton



Locklear



Wood

Convention Business

This July the voting delegation will demand accountability from National Departments concerning the \$9.5 million budgets endorsed by the convention at its 1982 session in Fort Worth, Texas.

Delegates will examine reports from each department and set budgets for 1983-84. The total dollar figure is expected to top the \$10 million mark.

Moderator Bobby Jackson gavels the 47th annual session to order Wednesday at 9:00 a.m. Adjournment is projected for noon Thursday.

Thirty-two National Board and Commission vacancies are to be filled in Columbus. The General Board replaces 18 members and three Executive Committee members. Scheduled to receive three board members each are the Home Missions Board, the Master's Men Board and the Retirement and Insurance Board.

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

After a year's work following their appointment in 1982, a five-man study commission will report their findings regarding the feasibility of the National Association sponsoring a radio/television outreach.

This will be the first year that the National Association has set aside the Monday preceding the National Convention as a day of prayer and fasting. Money which would be spent on food will be given during the Wednesday evening missionary offering.

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

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

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



The Avenue of Flags displays fl

Reach, Eat, and Help Yourself!

Whet your appetites for the five catered meal functions scheduled on the convention agenda for Tuesday and Wednesday. They include two breakfasts, two luncheons, and one dinner.

Rise and shine Tuesday morning at 7:00 a.m. for the Free Will Baptist Music Ministries Breakfast. The breakfast will meet in the Madison Room of Hyatt Regency Columbus.

For its second appearance, the Friends of Hillsdale College Alumni Luncheon is scheduled Tuesday at 12:00 noon. Tennessee State University Professor and FWBBC board

WNAC



Cousineau



Sample



s from every state in the union.

member Douglas J. Simpson is the featured speaker.

Next on the agenda is the WNAC Fellowship Dinner meeting Tuesday at 5:00 p.m. Speaking to the Banqueteers will be Dr. Dorothy Sample, president of the Southern Baptist Convention's Woman's Missionary Union. Mrs. Sample resides in Flint, Michigan.

Rub the sleep out of your eyes Wednesday morning at 7:00 to attend the Master's Men Breakfast at the Hyatt Regency Columbus. Ben Scott, pastor of First FWB Church, will address the breakfasters.

Scott, 59, has pastored FWB churches for the past 34 years. He served 12 years, 1966-78, on the Free Will Baptist Bible College Board of

Trustees. Brother Scott has been highly influential in district and state associations where he has pastored.

The annual Free Will Baptist Bible College Alumni Luncheon rounds out the meal functions on Wednesday at 12:00 noon. The keynote speaker is President Charles Thigpen.

NYC Preview

National Youth Conference officials expect 1,200 teens, pre-teens and their sponsors when NYC '83 gets underway with its keynote service Sunday evening in Ohio Center's Battelle Hall.

This year's theme, "By Our Love" is taken from I Thessalonians 3:12.

The keynote speaker is 31-year-old David Boggs, pastor of Heritage Temple FWB Church, Columbus, Ohio. Raised at Heritage Temple, Boggs was saved at the age of eight and was elected youth pastor at Heritage Temple in 1971. David and Stephanie have one son, Jason David (3).

All NYC '83 activities, except the keynote and evening services, will be conducted at the Sheraton-Columbus Plaza, four blocks from the Ohio Center. After service activities are provided for both Junior Adventurers and for Youth and Young Adults.

Free Will Baptist youth are invited to sing in the NYC '83 Mass Youth Choir. Music is free and available upon request for practice in local churches. Final rehearsal is set for 4:00 p.m. Sunday, July 17 at the Ohio Center. For further information regarding NYC and its music program write: NYC Office, P.O. Box 17306, Nashville, Tennessee 37217.

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

Competitive finals in Bible Bowl, Bible Sword Drill, and Bible Tic Tac Toe get underway at 8:00 on Wednesday morning in the Regency Ballroom of the Hyatt Regency Columbus. Preliminary competitions will be conducted Monday and Tuesday of NYC '83. Look for further details in the June issue of CONTACT when the entire National Youth Conference program will be printed.

Clarence Lewis returns as NYC Coordinator, assisting NYC Director Malcolm C. Fry. Janita Warren will serve as NYC Registration Coordinator and Jean Lewis as NYC Office Coordinator.

A special event is set for Tuesday from 9:00-11:00 p.m. Roller skating at the Centrum (located three blocks from the Sheraton-Columbus) is being provided free by the NYC office—this includes skate rental.

WNAC Convention

The Woman's National Auxiliary Convention opens its one-day session Tuesday, July 19 at 9:00 a.m. in the Union Room at the Hyatt Regency Columbus. WNAC President Genelle Scott will gavel 1,000 women through a full day of business committee reports, resolutions, budgets and worship.

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



NYC Staff



Fry



Lewis



Boggs



Hampton

Speakers



Scott



Rolen

CONVENTION (From page 17)

report of WNAC Executive Secretary/Treasurer Cleo Pursell.

The WNAC Missionary Service speaker at 11:00 a.m. is Mike Cousineau, missionary to the Ivory Coast.

The Tuesday afternoon session features a missionary panel. WNAC Vice President June Rolan will interview several missionaries home on furlough.

More than 650 are expected for supper at WNAC's Fellowship Dinner immediately following the day's business session. Dr. Dorothy Sample will speak at the 5:00 p.m. dinner.

Dr. Sample, a 1961 graduate of FWBBC, has served as a professional counselor and taught psychology at John Wesley College, Owasso, Michigan. She has five earned degrees, including two doctorates.

Dorothy Sample has traveled and spoken in nearly every state, Canada, and several foreign countries.

A special Monday afternoon session promises a seminar focusing on "Creative Women." The topics include "Creative Counterpart," "Career Women," and "Creative Minister's Wives," with a special tribute given to minister's wives by Dr. Mary R. Wisheart.

Join Us!

Don't wait—make your reservations to attend now.

This is the one time of the year that all Free Will Baptists can meet together to hear great preaching, sing in the biggest choir, voice their opinions and visit with old friends.

Attending the annual National Convention is an *investment*, not an *expense*. See you in Columbus! ▲

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

1983-'84 Young Writers Contest

Sponsored by:
Free Will Baptist
Press
Association

Look for
details in
the August
issue of
CONTACT

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.

*9½% 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.

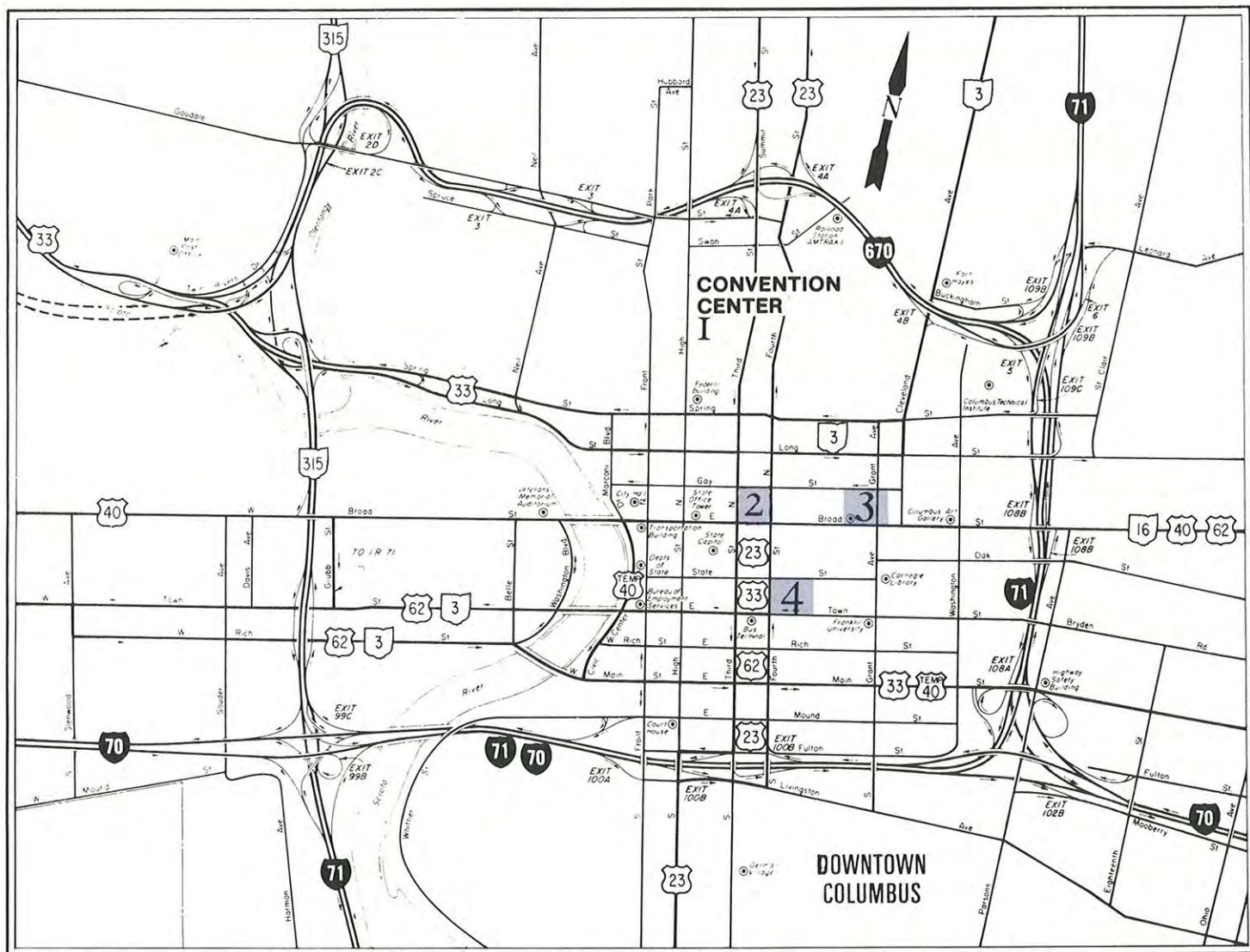
Name _____ Mailing Address _____

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. _____

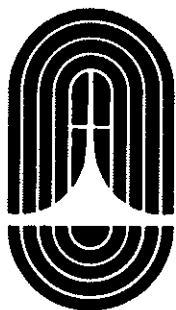


FROM:

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

TEXAS LAYMAN COMPLETES BOOK ON ALS

HOUSTON, TX—Texas State Moderator Raymond Lee published a 56-page book this spring titled *LaVerne, Lou Gehrig, and Me*.

The soft-cover book details LaVerne (Mrs. Raymond) Lee's 18-month struggle with amyotrophic lateral sclerosis (ALS) or Lou Gehrig's disease before she died in June 1982.

Mr. Lee's book is one of the few volumes available in the world describing the gradual, debilitating effects of ALS on a loved one and how the disease can be coped with in a Christian orientation.

Physicians speak of ALS, a disease for which there is no known cure, as one of the most dreaded diseases known to man.

The Lees have been active in local, state, and national outreaches among Free Will Baptists for more than 40 years. In chronicling the events of his wife's last days, Mr. Lee provides a candid, forthright account of an ALS victim's day-to-day struggle but at the same time paints a word picture of God's sufficiency when a loved one is far beyond human help.

Copies of *LaVerne, Lou Gehrig, and Me* may be purchased at a cost of \$3.00 each from Mr. Lee at the following address:

Raymond Lee
9610 Colleen
Houston, TX 37743

SOUTH CAROLINA ESTABLISHES 'POP WILLEY MISSIONS OFFERING'

FLORENCE, SC—The "Pop Willey Missions Offering" was adopted at the 41st annual session of the South Carolina State Association which met February 17-18 at First FWB Church, Florence. The 79 ministers from six conferences were among the 145 present during the meeting.

Delegates voted to divide the "Pop Willey Missions Offering" funds between the Jim Mosers and the Jim Cowarts of Brazil. Each December thereafter the funds will be dispersed among the six foreign missionary families from South Carolina.

In other action, delegates appointed a three-member committee to find a permanent site for their youth camp. The state now rents from the county. Delegates also passed a resolution encouraging more churches to minister to the handicapped.

Promotional Secretary Norwood Gibson reported that the promotional office is operating full time and encouraged churches to support its work.

According to Moderator Bobby Bowers, a complete revision of the constitution was adopted.

The 1983 conference program featured Carlisle Hanna, missionary to India; Tennessee Pastor Richard Adams; and Pastor Bobby Carden of Durham, North Carolina. Two seminars were conducted for conferees by Herman Hersey (Board of Retirement) and Harrold Harrison (Randall House Publications) on the subjects of insurance and retirement and Sunday School growth, respectively.

The 1984 session will meet February 16-17 at the Valley Falls Church, Valley Falls.

MICHIGAN CHURCH REBUILDS AFTER FIRE

BENTON HARBOR, MI—Members of First Free Will Baptist Church, Benton Harbor, rebuilt their church in the most economically depressed city in Michigan less than a year after fire destroyed the building where they had worshipped for 20 years.

Pastor Phil Mutchler and the Benton Harbor congregation struggled a year with Michigan's depressed economy, their own limited funds, the city's restricted zoning codes, and hostile neighbors before finally securing seven acres and permission to proceed.

Ground breaking ceremonies for the new church were observed on

September 5, 1982, nine months after the disastrous fire forced the congregation to gather in schools and sometimes in the parsonage to worship.

Michigan Executive Secretary Charles Cooper preached the ground breaking service and followed up with a tent revival on the seven acres where the new church was to be built.

The first phase of the building program on the corner of Territorial and Blue Creek Roads includes a 200-seat sanctuary, 10 classrooms, kitchen and fellowship area, pastor's office, choir room, and baptistry.



21/CONTACT/May '83



newsfront

(continued)

HILLSDALE CONFERENCE INCLUDES TAX CLINIC

MOORE, OK—Tax consultant B. J. Worth of Winona Lake, Indiana, led a tax clinic for more than 100 ministers and laymen on Tuesday of Hillsdale Free Will Baptist College's Bible Conference. The February 21-23 conference added the new feature to the 1983 format because of increasing concerns being voiced by ministers about the complexities of the minister and taxes.

President Edwin Wade declared the conference a success, citing the strong biblical exposition in the preaching services. Numerous Hillsdale College students as well as campus visitors made public commitments to a deeper spiritual life.

Five ministers addressed the participants at the annual conference. These included Hillsdale staffers Jim Shepherd (vice-president of student

affairs), Thomas Marberry (professor), and N. R. Smith (director of public relations).

Two Oklahoma pastors completed the preaching team. Hillsdale College Board of Trustees Chairman Richard Gallant (pastor of First FWB Church, Poteau) and Pastor Earl Scroggins of First FWB Church in Ardmore.

The 1984 Bible Conference is scheduled February 27-29.

QUARTERLY MEETING SPONSORS FWBBC MINISTRY/RALLY SUNDAY

NASHVILLE, TN—Some 1,000 Free Will Baptists from 15 churches of the Cumberland Association's Northern Quarterly Meeting attended a special Free Will Baptist Bible College service on Sunday evening, February 27 at the Pleasant View Christian School. The service climaxed a month-long emphasis on the college's ministry in the churches of the Northern Quarterly.

The special service included performances by the college's Concert Band, the College Choir and the

Evangel Players drama company. Rev. Terry Boyd, moderator of the Northern Quarterly, presided.

The service and the extended emphasis on FWBBC were jointly planned and promoted by Pastor Jim Turnbough of the Bethlehem Free Will Baptist Church, and Frank Breeden of the college's Public Relations Department.

Breeden said of the effort, "This is the largest production we ever attempted off campus. It was a success

because we have a fine group of churches that work well together."

Breeden also praised Roger Hood, principal of Pleasant View School, for his cooperation in providing his facilities for the service.

An offering of \$2,700 was received at the service for the college, with approximately \$1,900 coming in later from churches and individuals—making a total of some \$4,600, Breeden said.

FWBBC SETS 1983 SUMMER SCHOOL

NASHVILLE, TN—Pastors and laymen are invited to attend Free Will Baptist Bible College's 1983 Summer School.

Sessions of varying lengths are avail-

able. The 2-week session is May 17-27. The 3-week session opens May 30-June 17. The full 5-week session runs May 17-June 17.

The courses listed below are on the

1983 Summer School schedule. All courses are tentative and will be offered only if interest is sufficient, so it is important that interested persons contact the college as soon as possible.

Two-Week Session May 17-27	UNDERSTANDING AND HELPING PEOPLE—3 hours GENERAL PSYCHOLOGY—3 hours Registration—\$5 Tuition (per hour)—\$52 Meals—\$62 Room—\$35
Three-Week Session May 30-June 17	ROMANS—3 hours INTRODUCTION TO SOCIOLOGY—3 hours Registration—\$5 Tuition (per hour)—\$52 Meals—\$103 Room—\$60
Five Week Session May 17-June 17	BIBLE DOCTRINES—6 hours INTRODUCTION TO LITERATURE—6 hours ADVANCED GREEK—6 hours Registration—\$10 Tuition (per hour)—\$52 Meals—\$174 Room—\$100

YES! I am interested in FREE WILL BAPTIST BIBLE COLLEGE'S 1983 SUMMER SCHOOL!

Course(s) _____

Name _____

Address _____

City _____ State _____ Zip _____

Mail to: FREE WILL BAPTIST BIBLE COLLEGE/P.O. Box 50117/Nashville, TN 37205

LOWRIE KEYNOTES ANNUAL PRINCIPALS' CONFERENCE

NASHVILLE, TN—Free Will Baptist Bible College hosted its eighth annual Principals' Conference February 21-23. Representatives from 17 Christian schools in six states attended what President Charles Thigpen termed "one of the best conferences the college has ever had."

Dr. Roy Lowrie, director of the Association of Christian Schools International, delivered Monday evening's keynote address in which he urged administrators and teachers to "do a work worthy of God." His emphasis

on excellence surfaced frequently throughout the conference.

Dr. Lowrie spoke in the college's Chapel services on Tuesday and Wednesday. On Tuesday he discussed "The Quiddity (Essence) of Christian Education." Wednesday he examined inner problems faced by Christians and suggested how to resolve them.

FWBBC Dean Robert E. Picirilli delivered a major address Tuesday evening on the need to integrate faith with learning.

Sixteen practical workshops were

held Tuesday and Wednesday mornings and ranged from Faculty Unity to Buildings and Facilities. Participants could attend as many as six workshops. Tapes of all sessions—workshops, major addresses, chapel messages—are available from the college.

Principals praised the format of the conference which blended the philosophical and the practical. Next year's conference is scheduled tentatively for February 13-15, 1984.

TAPE ORDER FORM

1983 Principal's Conference

Name _____

Address _____

City _____ State _____ Zip _____

Cost of tapes: 1-4 \$3.00

5-9 2.50

10-up 2.00

Add \$1.00 to all mail orders.

Quantity Speaker/Title

_____ Dr. Roy Lowrie
_____ Keynote message
_____ Tuesday Chapel
_____ The Place of the Word in the School
_____ Two Questions From the Word to be Asked Daily
_____ Wednesday Chapel

_____ Mrs. Peg Lowrie
_____ Biblical Principles Related to Early Childhood Education

_____ What Every Administrator Needs to Know

_____ Martha Carter
_____ Teaching Instructional Skills in Lower

_____ Roger Hood
_____ Buildings and Facilities

_____ Wayne Patton
_____ Integrating Social Studies and the Bible

_____ Ann Pate
_____ Parent Involvement

_____ Lorene Francen
_____ The Role of the Library in the Christian School

_____ Gary Maines
_____ Faculty Unity

_____ Dr. Robert Picirilli
_____ Toward a Model for Integrating Faith

_____ Barry McCoy
_____ Chapel Ideas for Elementary Grades

_____ John Carter
_____ Classroom Management

_____ Mirian Costas
_____ Reading and Phonics for Five Year Olds

_____ Dr. Charles Hampton
_____ Integrating Bible Truths in Math

_____ Panel of Principals
_____ Successful Fund Raising Ideas

_____ Mark Johnson
_____ Developing Character and Talent in Athletics

To order, send request and payment to:

TAPES
c/o Free Will Baptist Bible College
3606 West End Avenue
Nashville, Tennessee 37205-2498

FWBBC BIBLE CONFERENCE ATTRACTS 1,000

NASHVILLE, TN—More than 1,000 people crowded into the gymnasium at Free Will Baptist Bible College during the annual Bible Conference March 6-10. The five-day meeting featured 13 clear Bible sermons by guest speaker Charles Ryrie (Dallas, TX), and FWB Pastors Ben Scott (AR) and Sam Truett (NC); FWBBC faculty member Jonathan Thigpen delivered three messages.

Dean Robert Picirilli observed that the 1983 conference was buoyed by some of the most consistently good preaching of any meeting held at the college. Visitors and college personnel also hailed the messages. Special music by the college music department added a moving dimension to each service.

President Charles Thigpen com-

mented, "We had some of the finest expository and textual preaching at this conference that I have ever heard. The various themes emphasized were redemption, accountability, world-outreach, evangelism, revival, proper relationships and spiritual victory.

"God met many needs for us and for our guests. The music was inspiring and moving. This was certainly one of the best conferences that the college has ever hosted."

The 1984 Bible Conference will be March 4-8.



newsfront

(continued)

BIBLE COLLEGE ALUMNI COMPLETE \$50,000 PROJECT

NASHVILLE, TN—Free Will Baptist Bible College alumni celebrated completion of a \$50,000 loan fund project by underwriting the balance in cash, checkbooks and commitments at their annual meeting, held on campus March 8, during the college's Bible Conference.

The project, launched in March 1980, has been named "The Dr. and Mrs. L. C. Johnson Student Loan Fund" in honor of the college's first president/chancellor and his wife. Alumni President Billy Gene Outland led alumni in singing the Doxology.

The Alumni Association has announced a new project to raise \$102,500 to underwrite the recent purchase of property on Richland Avenue. Alumni at the meeting signed checkbooks and made commitments totaling nearly \$5,000 toward the new project.

FWBBC President Charles A. Thigpen told alumni that their projects on behalf of the college have already totaled nearly \$300,000.

COME TO COLUMBUS AND SING

Free Will Baptist musicians are needed to sing in the Mass Adult Choir and the Men's Chorale July 17-21 at the National Convention in Columbus, Ohio.

Convention Music Coordinator Blaine Hughes announces that Free Will Baptist composer and arranger Doug Little will direct the 1983 Mass Adult Choir.

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

Since 1977 Free Will Baptists from across the nation and around the world have blended their voices in praise to God at the National Convention. This year will be no exception. You are invited to be a part of this music ministry.

Plan now to participate.

DIRECTORY UPDATE

ALABAMA

E. B. Ledlow to Unity Church, Sylacauga from Cordova Church, Cordova
Mike Rogers to Mount Moriah Church, Ethelsville

Jerry Smith to Free Will Chapel Church, Sulligent from Fulton Church, Fulton, MS

Jim Tolbert to Eastside Church, Tuscaloosa

CALIFORNIA

Jim Ward to Antioch Church, Antioch from Arvin Church, Arvin

COLORADO

Randy Bishop to Southside Church, Englewood

GEORGIA

Mance Cason to New Home Miller County Church, Climax from Spring Grove Church, Jesup

IOWA

Holt Seawell to Riverview Church, Bettendorf

MISSISSIPPI

Kenneth Driggers to Fellowship Church, Richton from Spring Hill Church, Gordon, AL

NORTH CAROLINA

Jim Summerson to Mt. Calvary Church, Hookerton from Faith Church, Milan, IL

OHIO

Raymond Baker to First Church, Rittman

Jim Lavendar to Wellington Church, Wellington

Mike Moore to Stoney Run Church, Portsmouth

OKLAHOMA

Keith Burden to West Tulsa Church, Tulsa from Harmony Church, Fresno, CA

O. J. Hood to First Church, Checotah from Hillsdale College as Business Administrator, Moore

SOUTH CAROLINA

Harold Moore to Hearon Circle Church, Spartanburg from Emmanuel Church, Jacksonville, NC

TENNESSEE

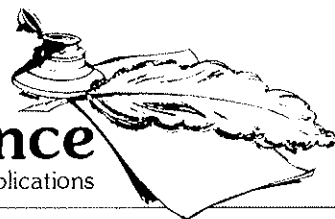
Wayne Wagner to Heads Church, Cedar Hill from Black River Church, Andrews, SC

TEXAS

E. R. Mayo to Eastside Church, Houston

Free Will Baptist Writers' Conference

Sponsored by Randall House Publications



Keynote Speaker and Workshop Sessions Leader

T. A. Noton
Author of "Thieves"
"The Joy of Writing"
and writing articles.
Pub./Editor of
"The Christian Writer."



Multiple Workshop Sessions

May 13-14, 1983
Free Will Baptist Bible College
Nashville, Tennessee

For Additional Information Write:
Free Will Baptist Writers' Conference
Dr. Malcolm Fry, Conference Director
P.O. Box 17306 • Nashville, Tennessee 37217

Free Will Baptist missionaries in **France** distributed 30,000 tracts in the city of **Lorient** during the Christmas holidays. The group also planned a 40,000 Easter tract blitz this spring. The tract team includes the **Mileys**, the **Webbs** and **Charolette Tallent**.

Pastor **Howard Messer** of **First FWB Church, Erwin, TN**, began a series of articles in his church paper "The Banner" on the dangers of the Charismatic movement.

Approximately 90 ministers attended the annual Arkansas Ministers' Retreat at **First FWB Church, Hot Springs, AR**, January 31-February 2. The retreat was co-sponsored by the Arkansas Christian Education Board and Sunday School Board. Guest speakers included Oklahoma Pastor **Wade Jernigan** and Tennessee State Moderator **Richard Adams**.

Bellview FWB Church Pastor **Ernie Ross** says he has learned that revival services do not always require a great deal of advance notice. The **Colquitt, GA** congregation scheduled a five-day revival with Tennessee Promotional Secretary **Raymond Riggs** with but 10 days notice. The meeting resulted in 10 decisions including "two couples added to the church and two young men who surrendered for the Lord's service."

Pastor **John Gilliland** says that the youth at **Oak Park FWB Church, Pine Bluff, AR**, were so stirred during a January 20-22 Youth Revival that on Saturday following the meeting some 20 teenagers were out on visitation and soul winning. Three students from Free Will Baptist Bible College conducted the Youth Revival—**Steve Messer**, **Stephen Hughes** and **Jonathan Snow**.

A pay-as-you-build expansion program to double the floor space is underway at **First FWB Church, Huntsville, AR**. Pastor **Lonny Burks** says the congrega-

tion averaged more than 211 in late February.

Cavanaugh FWB Church, Fort Smith, AR, is constructing a new educational annex according to Pastor **Carl Cheshier**. The church is operating under a \$171,000 budget for the year.

Pastor **Larry Allison** and members at **Gospel Light FWB Church, East Bonne Terre, MO**, have moved into a new building with accommodations to seat 250 in the auditorium.

First FWB Church, North Little Rock, AR, received an offering of \$605 to help erase indebtedness at Camp Beaverfork in Conway. **Ben Scott** pastors.

Deacon **Homer Mosier** was presented a plaque for 28 years of faithful service at **First FWB Church, Lebanon, MO**. **Joe Braddy** pastors.

Pastor **Floyd Wolfenbarger** of **First FWB Church, Russellville, AR**, reports that 50 teachers and prospective workers attended a "Teacher Development Week" conducted by Ohio Promotional Secretary **Alton Loveless**.

Pastor **Roger Houston** of **Pocahontas FWB Church, Carbon Hill, AL**, was honored at a Pastor Appreciation Day in February. Pastor Houston, his wife and son were honored at a luncheon-banquet following the morning service on February 13. The church also presented the Houstons with \$150 cash, a large cake and two plaques.

Pastor **Thurmon Murphy** of **First FWB Church, Wichita Falls, TX**, has completed a 26-month series of expository sermons on the book of Ephesians. Pastor Murphy preached 89 sermons on Sunday mornings from the book. Murphy said, "The people loved it and we have grown during the whole time."

In honor of **Thomas Marberry** having received his Ph.D. from Baylor University, the Hillsdale Free Will Baptist College Alumni Association plans to send him on a trip to the Holy Land. The Association is raising \$2,000 to underwrite the trip.

The Senior Men's Adult Sunday School Class at **First FWB Church, Savannah, GA**, has established a "Scholarship Fund" to assist ministerial students at FWBCC. Under the leadership of Teacher

Jim Horne, the men, many of whom are retired, give to the fund above their tithes. The first scholarship was for \$426 and was awarded the second semester of 1982. The second scholarship was for \$352 and was awarded during the first semester of 1983.

The **Southside FWB Mission, Hickory, NC**, has completed a multi-purpose building which includes a large room for worship and three Sunday School rooms. Pastor **Roger Tripp** says the building was erected at a cost of \$7,000.

Winfield FWB Church, Winfield, AL, set a goal to make 500 contacts in the community during the month of January. Pastor **Bud Hill** says the group made a total of 684 contacts during that time.

Construction is underway at **First FWB Church, Ardmore, OK**, for a fellowship hall. The \$3,100 project was underwritten by special offerings from the congregation. **Earl Scroggins** pastors.

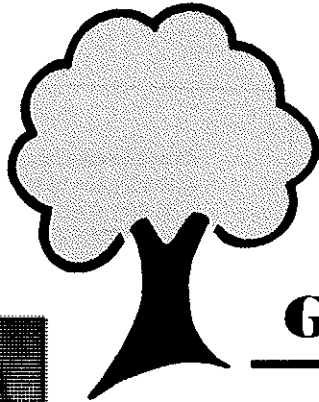
CONTACT welcomes YOUTHLINE, publication of **Grace FWB Church, Broken Arrow, OK**. **Bob Ketchum** pastors. **Keith Fletcher** is Minister of Youth.

Ground-breaking services were held February 27 for the new location of **First FWB Church, Pocahontas, AR**, according to Pastor **Ron Parker**. Construction began in March for the 14,448 square-foot building which includes an auditorium, classrooms, office space, and a cafeteria/fellowship hall. Future plans include a larger auditorium, gymnasium, and additional classrooms. Church member **Geneva Hill** purchased and donated a new church sign. The old church property was auctioned on February 26.

CONTACT welcomes THE OUT-LOOK, publication of **Faith FWB Church, Glenpool, OK**. **David Archer** pastors. The group began meeting in March temporarily at the Glenpool Quality Inn.

Liberty FWB Church, Guin, AL, completed a new parsonage. The three-bedroom, split level home has central heating and air conditioning according to Pastor **Dale Pitts**.

A group of 24 men students and faculty-staff personnel from Free Will Baptist Bible College represented the school in 22 churches in eastern Tennessee and middle and western Virginia the weekend of February 19-20 according to **Ronald Creech**, director of Development. They reported 23 decisions in services and over \$5,300 in gifts, checkbooks and commitments for the college. ▲



Green Tree Bible Study

Robert E. Picirilli

II Peter 1:5-11

Add To Your Faith

Being a Christian is more than going to heaven when you die. There is a way to live in the here and now, and it includes growing toward spiritual maturity. Thus Peter, having assured us that God has provided everything needed for our spiritual well being, moves immediately to that point.

The Exhortation to Spiritual Growth (1:5-7). "Add to your faith" is the key, and the attitude required is: "giving all diligence." The word (Greek, *spoude*) has the idea of earnestness or zeal, even urgency.

Take note of the seven Christian graces we should earnestly strive to add in with our saving faith. First is *virtue*: moral excellence or moral strength (Greek, *arete*), such as characterized men like Joseph and Daniel.

Second is *knowledge* (Greek,

gnosis), experiential knowledge, a knowing of the things of God and of God Himself in a personal way.

Third is *temperance*, which means self-control. The word (Greek, *egkrateia*) literally means to hold oneself in, disciplining oneself, mastering all drives for the sake of our Lord and His service.

Fourth is *patience* (Greek, *hypomene*), endurance or perseverance, literally a "bearing up under" whatever kinds of circumstances may test us, including opposition, disappointment, and temptation.

Fifth is *godliness* (Greek, *eusebeia*), sometimes translated "piety": God-consciousness, living one's life as worship of God.

Sixth is *brotherly kindness*, a strong word (Greek, *philadelphia*) meaning brotherly affection, a strong personal feeling for those one is close to, like family. The Christian family is family.

Seventh is *love*, a broader word (Greek, *agape*) suggesting an understanding commitment of the will, a self-sacrificing choice to pursue the welfare of others.

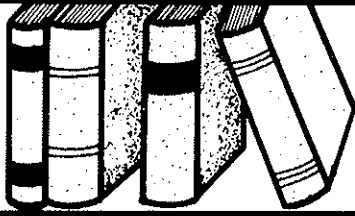
The Issue of Spiritual Growth (1:8-11). Peter tells us some things that can happen if we *do* and if we *don't* develop such Christian graces as these.

First, the negative (v. 9). Two things threaten if we *don't* grow spiritually: (1) blindness (specifically, shortsightedness), the condition of one who cannot discern spiritual things; (2) forgetting one's cleansing from sins, which suggests the danger of returning to them. A spiritually immature person can be turned aside from God.

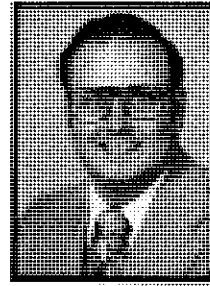
Now, the positive (vv. 8, 10, 11). The rewards of spiritual growth are many. (1) Usefulness and fruitfulness (v. 8); (2) a sureness that prevents stumbling (v. 10); (3) an abundant entrance into Christ's kingdom (v. 11).

Not *just* an entrance, notice but a *rich* entrance, a lavish provision. It is the same word used in verse 5 for "add in": if we fit ourselves out unsparingly in the development of the spiritual graces made available to us, God will fit us out unsparingly in our final entrance into the everlasting kingdom of His Son. ▲

Top Shelf



Thomas Marberry



Woodrow Michael Kroll, *Bible Country* (Denver: Accent Books, 1982, 124 pp., hardback \$24.95).

This large, full-color volume printed on a high grade of paper is the most attractive book I have reviewed in a long time. In this volume, Dr. Kroll describes in words and pictures the land which we know today as Israel.

First, *Bible Country* is a guidebook for tourists. It contains information about climate, food, major roadways, important tourist sites, and other matters. The author devotes attention to those sites of special interest to Christians. The excellent maps are very helpful.

Second, this volume is a guidebook to life in Israel today. Kroll describes the unique culture of the modern state of

Israel which is a combination of ancient and modern, European and Eastern, Arab and Jew. Israel is a land of many religious traditions with a variety of social customs. This volume gives an idea of how all of this fits together to make life in Israel today such a challenge.

Third, this book is a guidebook to the Bible. Palestine is the land of the Bible. If the message of the Bible is to be fully understood, an acquaintance with such things as climate, geography, topography, and social customs is absolutely essential.

Dr. Kroll brings to life Bible events by describing in words and pictures where those events happened. The reader can readily visualize the green hills and valleys of Galilee as well as the utter desolation of the Dead Sea area.

Today, many Free Will Baptists are visiting Palestine for the first time. I recommend that they purchase this volume and take it with them. It gives insights which the tourist will want to know. It also gives an idea of what to look for in each area of the country.

Kroll's work can also be valuable to pastors and teachers in this country. It can help them understand more of what life was like in biblical times. Some attention is given to archaeology. In simple language, the author describes how archaeological discoveries help us understand many passages of scripture better.

The charts and pictures can be useful as visual aids in Sunday School classes. This book is expensive, but well worth the price. Every church library should have one. ▲

WRITER CITES GOD'S LOVE, NOT LAW

I am writing in response to Rev. Raymond Riggs' article, "Divorce in the Parsonage", which appeared in the March issue.

The author comes to the conclusion that God looks favorably on divorce if marital infidelity is committed, and he further states, "I cannot find in God's Word where a believer is ever given the right to put away a companion except for fornication."

I am thinking of someone I know who was physically abused, verbally abused and mentally abused by an unbelieving spouse. After years of trying to make the relationship work, the Christian partner obtained a divorce and now resides in a home which, although broken is now safe, secure and happy.

It is true, the Bible states that divorce is blessed only in those instances where infidelity has been committed.

But my fear is that just like the dreaded Pharisees, we sometimes try to interpret some scripture by the letter of the law rather than the spirit of the law.

The commandment, "Thou shalt not kill" is by its very nature a very sacred law. But because God is a God of love, justice and mercy more than a God of law, He sided with some armies and withheld His favor from their enemies in fields of battle. And I dare say that if an intruder broke into our homes and threatened the lives of our families, in the name of God, and for His sake, we would do anything—including the act of taking a life—to protect our loved ones.

Again, citing the instance I used earlier; would God rather have the believing partner (after making every possible attempt to lead the spouse to God) stay bound in that marriage and risk the possibility that that partner could continue to be physically and emotionally scarred or even killed?

For myself, I must believe in a God of love, mercy and (perhaps especially where the issue of divorce is concerned), justice, who truly cares in times of need; rather than a God who must turn His head because of a technicality, even when His children are suffering and hurting.

If God is law rather than love, then our souls are to be pitied.

R. D. Davis, Member
First Free Will Baptist Church
Charleston, Arkansas

'CHURCH NURSERY' READER'S FAVORITE

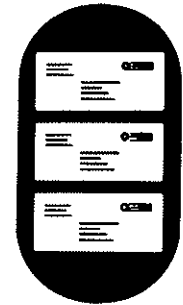
I must compliment you on February's CONTACT. My favorite article was Anne Worthington's "Staffing the Church Nursery."

I could echo almost every line of her article. I've had women say to me, "It's a shame we don't have a nursery; now, I don't want to work in it, but someone else should."

Thanks for a timely subject.

Mrs. Verla J. Fletcher
Norwalk, California

OUR READERS COMMENT



OBSERVES MAGAZINE'S BACK COVER PHRASE

I noticed the phrase on the back of the February issue, "The Support Of All Is The Concern Of All." It is a good encircling basis for other articles, especially the one about "Denominational Unselfishness" by Rev. Malcolm C. Fry.

I believe this article can be viewed by Free Will Baptists as a means to see beyond self to those for whom we pray.

Reverend Arnold Woodlief
Marianna, Florida



ON LITTLE LANES

BY DONNA MAYO

Rewarded In Reverse

As Mrs. Lane parked at the shopping center, Marty, Megan, and Jeff piled out of the car. "I'll just be a minute in the drug-store," she said. "Marty, you and Megan run in the grocery and get a loaf of bread."

"Sure, Mom. Where's the money?" asked Megan.

"Here you go," Mrs. Lane handed Marty a dollar. "Meet me at the car."

Marty and Megan found the bread and headed for the check-out lanes. "I can sure think of things I'd rather have than a loaf of bread," sighed Marty looking at the dollar.

"Yeah," agreed Megan, "like candy bars or ice cream."

"Or comic books and baseball cards," added Marty.

"Oh well," said Megan, "we've only got one dollar so let's buy the bread and get back to the car."

"Really, I've got more money," Marty admitted, "but I'm saving it for a baseball glove. And I'm sure not going to spend it."

With a loaf of bread and a nickel change the twins headed for the car. Marty tossed the nickel in the air and tried to catch it behind his back. The nickel dropped to the pavement and rolled under the car.

"Way to go, Marty," teased Megan.

Crouching on all fours, Marty reached under the car for the nickel. "Hey, look at this," he exclaimed. "Somebody lost his wallet."

"Let me see," Megan reached for the wallet. "Wow, look at all that money," she said as she opened it.

"How much is it?" asked Marty eagerly.

Megan began to count. "I can't believe it. Marty, here's a hundred dollar bill!"

Marty's eyes popped open. "A hundred dollar bill! I've never even seen one before."

The wallet contained \$153. "A hundred and fifty-three dollars," said Marty thoughtfully. "Wonder what I should buy? A TV? Maybe a new bike?"

"Marty, you can't keep this money," answered Megan quickly. "It doesn't belong to you."

"Aw, I know that, Megan. I was just dreaming," replied Marty.

"But," said Megan with a twinkle in her eye, "if we can't find who it belongs to, we can keep it."

"Right," smiled Marty, "finders keepers."

Mrs. Lane and Jeff walked up to the car to find Marty and Megan still gazing at the hundred dollar bill. "Where on earth did you get that?" she asked.

The twins showed her the wallet and explained how Marty found it. "And if we can't find out whose it is," concluded Megan, "we can keep it."

"Well, I'm sure there is some identification in it," said Mrs. Lane. She

opened the wallet, thumbed through a few photographs, and found a driver's license. "Mr. James Garrett, 347 Idlewood Drive," she read.

"Rats," replied Marty.

"Marty, you should be glad we can return the wallet to its owner. I'm sure Mr. Garrett is very upset. I know he'll be glad to get his money back."

"Yeah," said Marty, "maybe he'll be so glad he'll give us a reward."

"I bet you're right," added Megan. "Anybody with \$153 in his wallet must be rich."

"If you two can take your minds off money and get in the car," said Mrs. Lane, "we'll go over to Mr. Garrett's right now and return his wallet."

On the way to Mr. Garrett's house Marty and Megan planned how they would spend their reward. "I could use a sleeping bag," mused Marty.

"Or we could buy a camera," said Megan enthusiastically.

"Don't count your chickens before they hatch," advised Mrs. Lane.

The Lanes found Idlewood Drive and began looking for 347. When Mrs. Lane turned into the driveway, Marty and Megan thought they must be in the wrong place. The small house was rundown, the yard was grown up, and an old station wagon was packed full of boxes and suitcases.

Mrs. Lane and Jeff stayed in the car while the twins made their way to the

front door. "You do the talking," nudged Marty as he knocked on the door.

A tired looking man answered their knock. He was in his 30's and poorly dressed. "Mr. Garrett?" asked Megan noticing that the room was bare.

"That's me," the man said. "May I help you?"

"We found this," said Marty showing him the wallet. "Does it belong to you?"

"I can't believe you found it!" exclaimed Mr. Garrett. "Janie, come here," he yelled. "You'll never guess what happened."

Mrs. Garrett came from the other room carrying a small baby in her arms. "What is all the commotion?" she asked.

"These kids found my wallet," he answered. "And all the money is still in it," he said counting quickly.

"The Lord does answer prayer," said Mrs. Garrett quietly.

"I had just about lost hope," said Mr. Garrett. "Until you two showed up. You kids are a real miracle," he said looking at Marty and Megan.

"We've had a run of bad luck," Mrs. Garrett explained. "First of all, James got laid off from his job. Then our little Jamie got sick. And with James getting robbed last night—"

"Robbed!" said Marty and Megan in surprise.

"Yes," said Mr. Garrett. "I was coming out of the drugstore with medicine for the baby when two guys knocked me down, took my wallet, and ran. I started chasing them, and I guess they dropped it."

"It's not that much money," said Mrs. Garrett, "but it's all we've got. And we really needed it so we could move."

"Where are you moving?" asked Megan.

"To Kentucky," answered Mr. Garrett. "I'm going to help out on my dad's farm till I can find something permanent."

"Well, good luck," said Megan as she turned to go back to the car.

"Here," said Marty reaching into his pocket and pulling out a five-dollar bill. "I wish you'd take this as a going away gift."

"That's mighty nice of you, but we can't take your money," said Mr. Garrett. "You've done so much already."

"Please," said Marty, "I'd love to help."

"Well," said Mr. Garrett slowly, "if you really want to."

"I do," said Marty firmly.

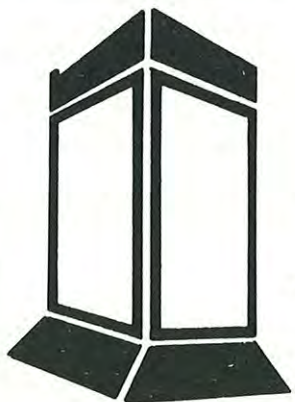
"Thanks so much," said the Garretts as they waved to the twins going back to the car.

"Well, did you find James Garrett?" asked Mrs. Lane.

"Yes," said Megan, "and it's so sad." The twins told the story to Mrs. Lane. "Well, I'm sorry you didn't get your reward, but I'm sure glad the Garretts got their money back."

"But I did get a reward," answered Marty. "When I saw how much the Garretts needed that money, I felt awful for thinking of all the things I wanted to buy. My reward was getting to help."

"I'm really proud of you, Son," said Mrs. Lane. "Now you know what the Bible means when it says it's more blessed to give than receive."▲



The Free Will Baptist Pulpit

Billy Bevan, Pastor

Hilltop Free Will Baptist Church, Fuquay Varina, North Carolina

The Deacon

I Timothy 3:8-13

Introduction:

The office of deacon is a very important office. There is a need for good, qualified men to serve the Lord in this capacity. A "Bible" deacon is a blessing to the Lord, to his church, and to his pastor. The criteria by which such important men are to be enlisted is found in I Timothy 3:8-13.

I. THE DEACON'S CALL

A. An Explanation

1. The deacon does not receive a call comparable to that of the gospel ministry.

2. The deacon has a Bible office ordained by God.
 3. A need arose during the early church for such men, and God impressed the Apostles to select seven such men (Acts 6:1-7).
- B. The Application
1. It is a God-called office.
 2. A special kind of man is called upon by those who respect him and his life to serve Christ in a more committed way.



3. It should not be approached lightly. Much prayer and consideration by both parties should be made before a decision is reached.
4. If a man does not feel that he will be able to give his best, he should not undertake the task.

II. THE DEACON'S CHARACTER (Acts 6:3; I Timothy 3:8)

A. Filled With the Spirit (6:3)

1. He is first a godly man.
2. His life is directed by the Holy Spirit.

B. Honest Report (6:3)

1. A good deacon has a good reputation with those outside the church.
2. He is a man of the utmost integrity.

C. Wise (6:3)

1. He will be a man who makes level-headed and thoughtful decisions.
2. The church cannot afford to have a "scatter-brain" making decisions in the area of administration.

D. Grave (3:8)

1. He is to be serious minded and sober minded.
2. His attitude should inspire respect.

III. THE DEACON'S CONDUCT (I Timothy 3:8, 9, 10, 12)

A. Not Double-Tongued (3:8)

1. Deacons are to be truthful men.
2. They should not say one thing and mean another.
3. Neither are they to be gossipers!

B. Not Given To Wine (3:8)

1. This verse is not saying that it is all right for deacons to drink!
2. History notes for us that in these early days, no man was ordained to any office that drank.
3. In light of the whole canon of scripture's teaching concerning strong drink, and the pitiful plague that has seized our country because of strong drink, the only possible practice for the deacon is that of total abstinence.

C. Not Greedy of Filthy Lucre (3:8)

1. These men are not to be worldly minded, interested only in greedy gain.
2. Some have become so interested in the dollar, they don't have time to be good deacons.
3. Gain should not come between the deacon and the office he holds.

D. Holding Faith in a Pure Conscience (3:9)

1. These men are to be settled, stable men.
2. They are to have the assurance of their own salvation.
3. They cannot help others if they are not sure of their own relationship with Christ.

E. Blameless (3:10)

1. A deacon's life should be above reproach.
2. It should not be easy for people to point an accusing finger.
3. They will not be perfect, but there will be very few flaws in the character of a good deacon.

F. Husband of One Wife (3:12)

1. Deacons are to be fine examples in their family lives. The marriage vows must be sacred.
2. They are to be the husband of one wife only.
3. A Bible deacon will be obedient to the teachings of God's Word concerning infidelity, divorce and remarriage.

IV. THE DEACON'S COMPANION (I Timothy 3:11)

A. Grave (3:11)

1. She should be a serious minded person.
2. She should be an example of a godly woman.

B. Not Slandorous (3:11)

1. A deacon's wife must not be the church or town gossip. She is not to be a slanderer.
2. She will be one who tends her own business.

C. Sober (3:11)

1. She should possess a sound mind and be capable of making sound decisions.
2. She is to be a responsible person.

D. Faithful In All Things (3:11)

1. Faithfulness is one of the most endearing qualities a person can possess.
2. She is to be faithful to her husband, her family, her Lord, and her church.

V. THE DEACON'S CHILDREN (I Timothy 3:12)

A. Rule Children and Home Well (3:12)

1. If a man cannot keep his children and home in the proper relationship to each other and the Lord, he has no right trying to keep the church in the right relationship.
2. Deacons should be a proper example in their home and family life.

B. Have Children In Control (3:12)

1. The word "rule" carries with it the idea of "subjection."
2. His children should be obedient and respectful.
3. They should not disgrace him and his office.

VI. THE DEACON'S COMPENSATION (I Timothy 3:13)

A. They who serve well purchase to themselves a good degree.

B. There will be a crown of glory for those who have faithfully served.

VII. THE DEACON'S CHARGE (Acts 6, 7, 8)

A. They are to assist the pastor in supplying the physical needs of needy people (Acts 6:1-7).

B. They are to be able to teach and preach as was evidenced by Stephen and Philip (Acts 7, 8, 9).

C. They should be able to witness and be soul winners as exemplified in the life of Philip (Acts 8).

D. They are to be spiritual men who are servants to the people and are willing to be used of God in any capacity.

Conclusion:

The office of the deacon is an honored position. It is one to be cherished, respected, and faithfully fulfilled. It is a high calling, a holy calling, an honorable calling, and helpful calling. Do your best to fulfil this responsibility to your Lord, to your church, and to your pastor. May God help each of us to be worthy of the vocation wherein He hath called us.

Coming Next Month

- **Convention Programs**
- **When The Nest Is Empty**
- **If I Were A Pastor**
- **Fathers—Which World?**



THE SECRETARY SPEAKS

By Melvin Worthington

How Is Your Hearing?



We often overlook the importance that good hearing plays in effective proclamation of the gospel. Good hearing is as essential as good heralding.

This truth is emphasized in the messages to the seven churches in Asia Minor. At the close of each message God declares, "He that hath an ear, let him *hear* what the spirit saith unto the churches . . ."

Could this be the explanation for much ineffective preaching today? Are we not hearing properly?

The parable of the sower in Matthew 13 speaks forcefully of the need for proper hearing.

The Aim of the Parable

This parable discloses the ways men will respond when the gospel is preached. The results will be dependent upon and determined by the attitude or disposition of those who hear.

J. C. Ryle suggests, "This is a parable of caution, and caution about a most important subject—the way of hearing the Word of God. It was meant to be a warning to the apostles, not to expect too much from hearers. A warning to all ministers of the gospel, not to look for great results from sermons. A warning to hearers, to take heed how they hear."

The Application of the Parable

The entire parable makes clear that the same grain yielded variously, according to the character and prepara-

tion of the soil which received it. The same is true with the gospel. It produces various effects according to the attitude of those who hear it.

The *Sower* represents those who preach, teach, or share the gospel. All Christian workers are sowers. Sowing is the activity of those engaged in witnessing and working in the Lord's vineyard.

The *Seed* represents the Word of God which is sown. "The seed represents the Word of God communicated in any manner to the minds of men—by the scriptures, by preaching, by acts of providence, or by the direct influences of the Holy Spirit," says Broadus.

The *Soils* represent various types of individuals who hear the gospel. The wayside soil represents those who hear the gospel carelessly, thoughtlessly, and with no concern. They are indifferent and impenitent and those in whom the gospel can produce no results.

The stony ground soil represents those who hear the Word and respond with warm resolutions, temporary enthusiasm, excitement, and earnestness. They respond instantaneously, inadequately, and often ignorantly.

The seed among the thorns represents those who hear the gospel but allow absorbing influences of the world and other outside forces to impede and check the development of truth. The cares of this world, the deceitfulness of riches, and the lusts of other things choke the Word and result in fruitlessness. They have no time for God and His Kingdom.

Those who receive the seed into good ground represent individuals

whose hearts are prepared by grace. They hear the gospel honestly and humbly and give it ample opportunity to grow.

Albert Barnes advises, "In a rich and mellow soil—in a heart that submits to the full influence of truth, unchecked by cares and anxieties; under the showers and summers of divine grace; with the heart spread open, like a broad, luxuriant field, to the rays of the morning and to evening dews, the gospel takes root and grows; it has full room, and then and there only shows what it is."

Those who *herald* the gospel must keep in mind that if their preaching was perfect it would have a different effect upon different kinds of hearts.

Those who *hear* the gospel must remember that when they have heard properly, the seed of the gospel penetrates their wills and produces practical results in both belief and behavior. They hear with pleasure and act with decision.

J. C. Ryle warns, "There are four ways in which we may hear, and of these four only one is right. There are three kinds of hearers whose souls are in imminent peril." ▲

Secretary's Schedule May, 1983

- May 1-11** Cardinal Village FWB Church
Jacksonville, NC
- May 19-20** RCMA Board of Directors Meeting
Detroit, MI
- May 22-23** Glennville FWB Church
Glennville Christian Academy
Glennville, GA
- May 24-27** Georgia Minister's Retreat
Camp Mt. Bethel
Ashburn, GA
- May 29** First FWB Church
Belk, AL

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*** II Timothy 2:2**

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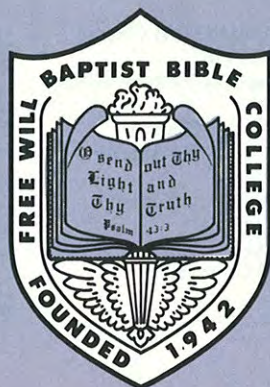
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