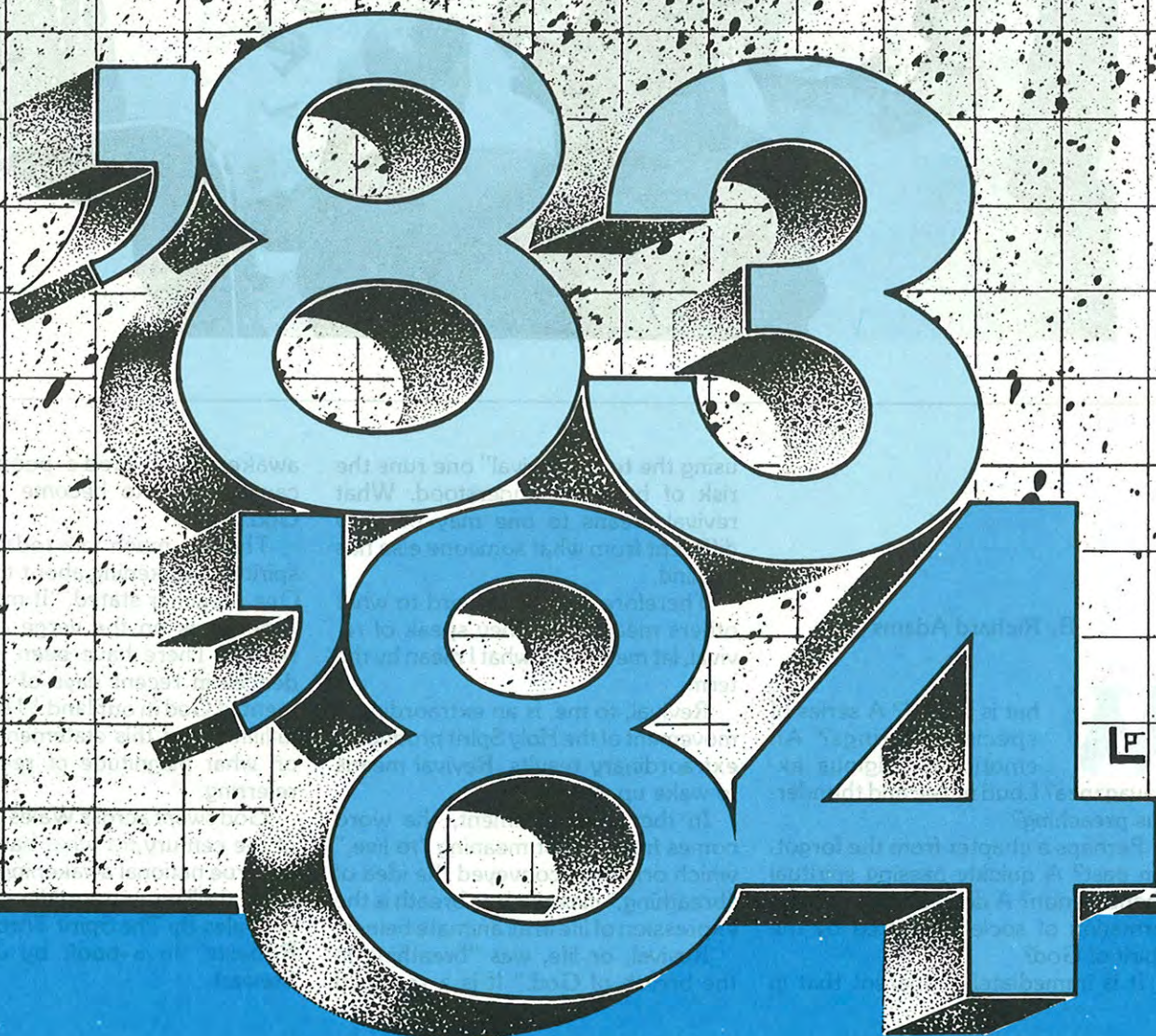


JANUARY 1984

Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



1984

REVIVAL



By Richard Adams

What is revival? A series of special meetings? An emotional religious extravaganza? Loud music and thunderous preaching?

Perhaps a chapter from the forgotten past? A quickly passing spiritual phenomenon? A deep and vital transformation of society initiated by the Spirit of God?

It is immediately apparent that in

using the term "revival" one runs the risk of being misunderstood. What revival means to one may be very different from what someone else has in mind.

Therefore, without regard to what others mean when they speak of revival, let me tell you what I mean by the term.

Revival, to me, is an extraordinary movement of the Holy Spirit producing extraordinary results. Revival means to wake up and live.

In the Old Testament, the word comes from a root meaning "to live," which originally conveyed the idea of "breathing," inasmuch as breath is the expression of life in all animate beings.

Revival, or life, was "breathing in the breath of God." It is a renewed

awakening of God's people which causes them to become active for God.

There is much talk today about a spiritual awakening about to happen. One preacher stated, "It may be that America is on the verge of a great revival. There have been many evidences in recent days of the movement of God in our land." I believe the fulfillment of this statement depends on what magnitude of revival he is referring.

God swept across Wales at the turn of the century for what has been the last true national awakening. We read of the thrilling, extraordinary "Invasion of Wales By The Spirit Through Evan Roberts" in a book by James A. Stewart.

The story of revival begins with Genesis and extends itself to our day. I am not so pessimistic that I think we cannot see revival. God is able! He has given revival in the past.

If it were not necessary for God to influence men, if men were disposed to obey God, there would be no occasion to pray: "O Lord, revive Thy Work."

The ground of necessity for such a prayer is that men have a tendency not to obey, and unless God influences by His Spirit, not a man on earth will ever obey the commands of God.

A revival presupposes a declension. God has found it necessary to stir the strong emotions within mankind before He can teach them to obey.

Men are sluggish. Many things lead their minds to oppose the influence of the gospel. It is necessary to raise an excitement among them, till the tide rises so high as to sweep away opposing obstacles. They must be so aroused that they break over counteracting influences before they will obey God.

Look back at the history of the Jews, and you will see that God used to maintain religion among them by special occasions. When there would be a great excitement, the people would turn to the Lord. And after that they had been thus revived, it would be but a short time before there would be counteracting influences that caused religion to decline.

And it kept on declining, until God would convict them of sin by His Spirit, rebuke them by His providence, and thus gain the attention of the masses to the great subject of salvation, and produce a widespread awakening.

Then the counteracting causes would again operate; religion would decline, and the nation would be swept away in luxury, idolatry and pride.

Mankind today has many counteracting influences to oppose the influence of the gospel. It is still necessary to raise an excitement, which is referred to as a "revival meeting."

Some say that the day of revival meetings, such as our Spring and Fall efforts are concerned, are gone. I feel that in our day such meetings are very necessary.

We need services that are conducive to revival. I'm not speaking of a false built up emotionalism, but of real excitement. Our music needs to be

alive and exciting. Our preaching needs to be soul-stirring. We have a cold church in a cold world because the preachers are cold!

You know the old story about the church catching fire. The pastor, standing by a man who never attended church, commented that that was the first time he had seen him at church. The man quickly replied, "This is the first time the church has been on fire." We need revival!

In reading accounts of earlier revivals, we discover some essential elements for revival. We find some of these essentials in Isaiah 38.

God told Isaiah to tell King Hezekiah, to "Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord."

Notice his prayer—"Remember now, O Lord, I beseech thee, how I have walked" (not before my neighbor, not before my family, not before my closest friends), but "how I have walked before thee."

Walking before the all-seeing God, who knows our thoughts, reads aright our lives. "How I have walked before thee in truth and with a perfect heart." That was *inside* religion.

And then he said, "Remember . . . I have done that which is good in thy sight." That was his *outside* life before men, how he walked before men, how he lived before them. And Hezekiah wept.

And God said unto Isaiah, "Go, and say to Hezekiah, Thus saith the Lord, the God of David thy Father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." I will give you a personal blessing—revival.

"Tell him that I will not only give him fifteen years, a personal blessing, but tell him I will deliver thee and this city out of the hand of the King of Assyria; and I will defend this city." There was also a community blessing!

I see in this incident the three great essentials for a revival. These three conditions are as follows:

Prayer

God's people must pray. No man is greater than his prayer life. The pastor

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Circulation: Geneva Trotter
Printed by Randall House Publications

Volume XXXI, No. 1

CONTACT (USPS 130-660), published monthly by the National Association of Free Will Baptists. Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$8.50; church family plan \$7.50 per year; church bundle plan, 67 cents per copy. Individual copies 75 cents each. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1984 Member of the Evangelical Press Association. ISSN 0573-7796

REVIVAL (From Page 3)

who is not praying is playing; the people who are not praying are straying. Prayer changes things.

Consecrated Life

Hezekiah was living right before God and his fellow man. We can't live worldly and expect revival.

Burdened Heart

"I have seen thy tears, I have answered thy prayer."

Bible schools don't teach "tears." They really cannot, of course. This is Spirit-taught.

A preacher, however weighed down with degrees and doctorates, has not gotten far unless he knows soul-bitterness over the sin of this day.

A repeated cry of David Livingston was, "Lord, when will the wounds of the world's sin be healed?"

The scholarly Andrew Bonar lay on his bed on a Saturday night in Scotland and as people below tramped the streets from the taverns and shows, he used to call from his tortured heart: "Oh, they perish, they perish!"

Many of us know only a slick, tearless, passionless, soulless round of preaching, which passes for the minister's office these days.

Would you like to have a personal blessing? Would you like to see a genuine, old-fashioned, heaven-sent, sin killing, and Christ-exalting revival? You can! Just meet God's conditions! ▲



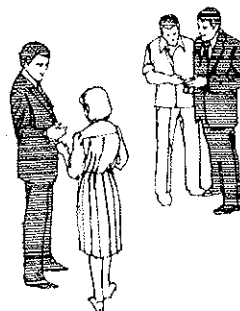
ABOUT THE WRITER: Reverend Richard Adams pastors East Side Free Will Baptist Church, Elizabethton, Tennessee, where he has served 14 years. He is a 1966 graduate of Free Will Baptist Bible College.

"THEY" Need Revival

By Mae Fry

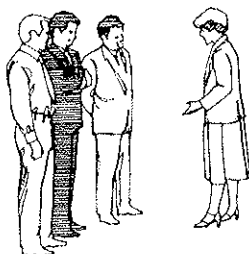
Revival? Oh, they need it, Lord;
The church is full of sin.
And the preacher isn't preaching
Like he used to—
way back when.

The people—
They aren't heeding
what You have told them, Lord;
In the book that You have left us—
The commandments in Your Word.



There's gossiping and little things
That just ought not to be;
And the way that they are dressin'
Isn't right, as You can see.

Visitation . . . it is lagging;
The prayer meeting is a shame;
And people just aren't regular
In calling on Your name.



The Christians are not witnessing
To others as they should;
And the choir isn't singing
Like we all know they could.

Your Word is getting dusty
On the shelves of many here;
And it isn't being studied
Like it ought to be, I fear.



What, Lord, remove the mote?
I don't know what You mean!
I'm faithful to the church,
However wrong they seem.

Yes, Lord, "they" need revival,
Or perhaps I should say "we."
There are a few things I could change;
Not many . . . two or three.



Crucified with Christ?
Oh, I am saved, but then . . .
I don't quite know the answers
For lost and dying men.

The souls I've won?
The victories in overcoming sin?
The mote is getting heavy;
Oh, where do I begin?

Dear Lord, send US revival,
As we're needy, You can see.
Send us a great awakening,
And let it start with me!



ABOUT THE WRITER: Mrs. Mae Fry is a member of Unity Free Will Baptist Church, Smithfield, North Carolina, where her husband, Malcolm Fry, pastors.



Let's Stop Hurting Each Other

unfair criticism. By talking to everyone except the pastor about conflicts.

On the other hand, the pastor can also wound members. By using the pulpit to denounce critics. By a dictatorial attitude toward the church. By imposing his personal preferences on members and teachers. By speaking as an expert in every area of church life.

The church doesn't have to stew in hostility. There are five positive ways that pastor and people can bridge the communication chasm when they reach an impasse.

Listen to each other. Most people have valid reasons for doing or feeling a certain way. Take the time to ask why and then really listen, without trying to formulate a rebuttal. Every issue has at least two sides.

Listen with the heart, not just the ear. Listen with the mind of Christ. The average man will be glad to tell you what he thinks and surprised that you want to listen.

Talk to one another. This is not to be confused with preaching to one another or talking about one another.

Ralph Waldo Emerson said, "The only sin which we never forgive in each other is difference of opinion."

That was the best Emerson could do, but God invited men to a higher plane when He said, "Come now, and let us reason together . . ." (Isaiah 1:18).

The ability and willingness to reason together marks Christian men and women. It's one thing to hold an opinion about a person and express it to others. But it's another matter to sit in the man's living room or at his kitchen table and talk to him as a brother.

Talk to one another with warm, conciliatory words. Talk to one another with respect, with courtesy, knowing that "death and life are in the power of the tongue" (Proverbs 18:21), carefully weighing each word since "A brother offended is harder to be won than a strong city" (Proverbs 18:19).

Trust each other. Give each other the benefit of the doubt. The

other person's motives and goals are probably as pure as your own. It's tough to communicate when neither party believes the other will tell the truth.

Marriages are built on trust. So are local churches. A marriage with no trust is a prison. A local church with no trust is a barbed wire fellowship.

Refuse to go through life being a cynic. Accept people at face value. Assume the best when a man tells you something. After all, that's what we want from others. Go ahead, take the risk and trust somebody.

Adjust. Be willing to make some changes. He who cannot change becomes rigid and biased, prejudiced against every idea but his own. Because the Pharisees and Sadducees refused to adjust, their own religious codes forced them to crucify the Son of God.

Don't allow a personal opinion to back you into an impossible position. Adjustment may be as simple as buying blue carpet for the sanctuary instead of red. Or it may be as difficult as publicly asking the church's forgiveness for something you've said or done.

Negotiate that which can be negotiated. Most differences in churches can be resolved quietly when brethren set their minds to it.

Love each other. Love makes us want to try again. Love allows us to overlook whatever has to be overlooked in order to end conflict and misunderstanding.

Love ignores harsh words, plows right past prejudice, and melts the coldest heart, because love cares more for the wounded brother than for its own scraped shins.

Even when you can't agree with a man, you can love him. Everybody wants to be loved.

Love is always the right response. When the world did its worst at Golgotha, heaven retaliated with love.

Today. Let's stop hurting each other. ▲

Someone scooted an embarrassed little boy toward me after the Sunday night service.

He motioned for me to bend over, then whispered, "I liked your sermon. You're a better preacher than (and named his pastor)."

I laughed aloud and patted him on the head, knowing that the visiting speaker with the new voice and his two best sermons on display always sounds better than the pastor.

I promptly filed the lad's remark, since every preacher hears such well-meaning niceties.

Three days later, an anonymous letter arrived in the office mailed from a city near that church.

The unsigned letter bristled with complaints about a pastor, but it had obvious reference to the minister with whom I had just visited.

From what the pastor had told me in confidence and from what the anonymous letter revealed, one thing was clear—the pastor and the members (at least one member) were near flash point. And all parties meant well.

Yet, something is seriously out of balance when a member, *any member*, asks a national publication to mask his identity and address issues that can only be resolved between pastor and people.

The point is that sometimes we do hurt one another.

Members may wound their pastor by unkind words. By withholding financial support. By staying away from church. By demanding the impossible. By refusing to consider change. By

A music professor asks if it is time to print a new Free Will Baptist hymnal.



Sing A New Song!

By Vernon Whaley

We rushed to choir practice and church after our afternoon naps. A typical Sunday night.

I glanced across the auditorium and saw that others had the same problem—a little sleepy, hurried and glad to sit for a while.

Just then my two grade schoolers, Jeremy and Laurie, captured my attention. They were belting out "Trust and Obey." It was somewhat intimidating since I had always taught them the importance of singing from within.

There I sat, bleary-eyed and crabby, while my children sang the stars down. I watched as Laurie, somewhat annoyed when Jeremy turned up his

volume, carefully held the hymnal with dignity and sincerity. I thanked God for my children and the musical heritage that was theirs.

The Maroon Book

That maroon book, *Free Will Baptist Hymn Book (1964)*, has been around a long time. The books are found in Free Will Baptist churches from Florida to Alaska and from California to Maine. It is thoroughly denominational, practical and biblical.

Doctrine is set to shaped-note melodies. Topical indexes and responsive readings are well conceived. The hymnal stands as testimony to the work of Free Will Baptists. I like that.

And I want my children to have the same respect for Free Will Baptist singing that I do.

Free Will Baptist Hymn Book (1964) has been in the pew racks long enough that when the song leader announces, "Turn to number 31," people close the book because they can sing "At Calvary" from memory.

And all of us know the Free Will Baptist national anthem is number 321, "Amazing Grace." That "The Old Account Was Settled" for Free Will Baptists on page 130.

Our hymnal is 20 years old this year. The last two decades have witnessed couples being married as refrains of "Savior Like A Shepherd Lead Us" were sung from its pages. Children have scribbled on the flyleaf and learned the truths of "I Sing the Mighty Power of God" and "When I Can Read My Title Clear."

Time For A Change?

I want the practice of my children singing from a Free Will Baptist hymnal to continue. At the same time, I know that needs, demands and practices

change. Church music is constantly changing.

A number of FWB Churches have switched from *FWBHB* (1964) to independently printed hymnals. That will not preserve FWB hymnody.

It may be time for a new hymnal. Bob Mackenzie, member of the hymnal committee for the well known and popular *Hymns for the Family of God*, says that the life of a hymnal should be about 10 years. Our hymnal, *FWBHB* (1964) has logged twice that much service.

A hymn book is a record of doctrine, faith, practice, dedication and hope. Each generation adopts its own hymnody as a collection of praise, testimony, honor and adoration to God. A denomination's hymnal rises above pet peeves and hobbyhorses to serve its people and endear itself to them.

As Free Will Baptists stride toward the 21st century, we must have a hymnal that anchors our singing heritage, but at the same time meets the needs of changing generations.

Free Will Baptist hymnody must span cultures and unify us so that my children can sing with your children with the same conviction and steadfastness. The warmth in congregational singing must be preserved and pointed toward greater efforts in evangelism, edification, training and promotion of the denomination.

Focus of Denominational Unity

The denomination is all-important to the life of the hymnal. Critics may not approve of it—but we cannot take our sights off the growth and development of the denomination. Traditionally, a hymnal is a significant trend used to unify and solidify the work of a denomination.

A 1979 survey sent to 814 Free Will Baptists revealed that 70 percent of those responding had a strong interest in a new hymn book. Further, the survey indicated that 20 percent do not feel the present hymnal is meeting their needs.

If we are to have a hymnal that our children's children can use, there is much serious work that must be done, now.

Any Free Will Baptist hymnal must blend styles, cultures and apprecia-

tions within the denominational framework. It should illustrate healthy balance. Stamps Baxter or Convention style music cannot be excluded, nor can the strains of "Like A River Glorious" and "Who is He in Yonder Stall" be ignored.

That is why the scope of any new hymnal must transcend personal prejudices and include a wide variety of contemporary songs, youth choruses, southern gospel, children's songs, traditional hymns, gospel hymns and more.

Every acceptable kind of music must be considered, and, if possible, utilized. The growing resource of FWB composers should be tapped. Selections must consistently represent all positions of denominational doctrine.

Practical Improvements

A new hymnal should be organized in chapter-like sections, grouping doctrine together. A greater number of hymns emphasizing FWB distinctives and dates of each known text and tune should be used. A better binding must be secured.

The type must be enlarged for older adults. The book could easily be somewhat thicker with music type enlarged as well (A good producer can do this.). Clearer type-face is a must. The practice of using shaped notes could be continued. An enlargement to approximately 500 hymns is practical.

Appropriate indexes indicating meter markings, time values, authors, translators, and composers should be made available. A companion to the hymnal should be commissioned and published at the same time a hymnal is released.

A companion for Free Will Baptists should provide invaluable scholarship to trace the 1797 beginnings of FWB hymnody through the development of the new hymnal.

Let's Do It Now

Most hymnal committees work three years to develop, print, complete, and distribute a good hymnal. That being the case, the 1980's will be more than half over even if we began working on a hymnal today.

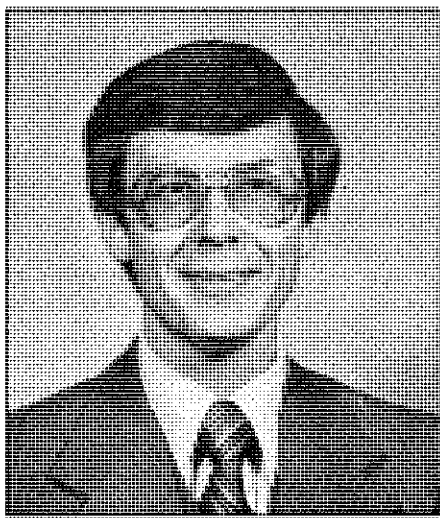
In my opinion, the National Association should immediately assign a committee the task of compiling a new hymnal.

This committee or commission should be representative of all educational, pastoral, theological, musical and denominational personnel. They should aggressively seek to know what the denomination as a whole wants and needs in a new hymnal, and then develop a book accordingly.

In a November 9, 1977, interview with Robert E. Picirilli, member of the hymnal committee for *FWBHB* (1964), it was learned that the hymnal was compiled as a "temporary work until something better and more exhaustive could be provided." It is time to stabilize the temporary work into a more conclusive aide for worship.

No one wants to mothball our 1964 hymnal. But needs of an ever changing, challenging generation beckon us to provide something better.

Our children need a hymnal broad enough in scope to help them envision our heritage and up-to-date enough that they can sing from its pages until the year 2000. We have the opportunity now to provide them with such a hymnal. ▲



ABOUT THE WRITER: Dr. Vernon Whaley is acting chairman of the music department at Free Will Baptist Bible College.

Are You Sure You're Called To Preach?

By Mike Carter

In my 18 years as a Free Will Baptist (15 years in the ministry), I have met numerous men who have been spiritually wounded by erroneously announcing a call to preach.

In many instances, other people (a zealous wife, a pastor, an eager, well-meaning mother) have led some men to think that they were called to preach.

In most cases, however, a man has had an experience with God that receives much misinterpretation by the various religious orders.

In some circles this experience is called "The Baptism of the Holy Ghost," in some "The Second Crisis;" still others label it "Sanctification." We Free Will Baptists often seem to identify it as "Called to Preach."

This can be devastating to the man involved. He has, in fact, had an overwhelming experience. What he, in most cases, does not know until it is too late is that he has simply fully dedicated his life to God and is now fit for use by the Master.

There are many callings. Every call of God is not to the ministry of the Word.

God can call deacons, teachers, trustees, youth leaders and workers, church janitors, and others. Every call of God is important and should be heeded.

The danger is that if a man misinterprets his calling and makes public announcement of a call to the ministry and later determines that he has made a mistake, he is spiritually wounded, sometimes to the point of becoming a spiritual casualty.

He is labeled, in many cases, as a failure, or at least he feels this to be the case. This hinders him in any service for God.

Some men have the character to realize their mistake and correct their error. Others either completely quit church or continue to try to carry out a false calling, and consequently make themselves, their family, and their

church miserable. In addition to hindering many others along the way.

This need not be and would not be, if pastors took more time to counsel and work with the people.

Let's not lose young men who are zealous for God's work. Let's take our time to care for them by helping each one to find his place in God's service. ▲

ABOUT THE WRITER: Reverend Mike Carter pastors Turkey Creek Free Will Baptist Church, Turkey Creek, Kentucky. He is also the Kentucky promotional secretary.

A Revolution Of Honesty

By Gregory Lewis

The late A. W. Tozer used to say: "Christians don't tell lies. They just sing them every Sunday morning in church."

A nationally known author and speaker tells of the time she took her children out of school for a skiing trip. She lied about the children's sickness in a note to the principal. During the trip she was overwhelmed by her easy dishonesty and upon her return home went straight to the principal and confessed that she had lied.

The principal said to her: "I have been receiving notes like yours from parents for five years and I've been able to tell which were honest and which were lies. But you are the first parent to ever come in and admit you lied."

We might understand the principal's chagrin if he were in charge of a public school. But he was principal of a school operated by and for Christians!

Tozer's statement and this parent's confession of dishonesty may seem to be overstating the case when we remember that liars shall end up in the lake of fire (Revelation 21:8). We are certain this reference to liars is of no concern for us Christians.

Yet, could we not learn from this punishment the seriousness of the hell dishonesty creates, not only in the existence to come, but in our daily existences as well?

We must take note that Satan is not so much in the crime, pornography, and war business. He leaves much of that for his angels of darkness. Satan's chief busi-

ness is deception and his chief target is the Church.

Satan does not deal in the obvious. He deals in the subtle. He appears to be, not the Arch Deceiver he is, but as an angel of light (II Corinthians 11:13, 14). As this angel he plants doubt (cf. Genesis 3:5), twists the scriptures for his own desires (cf. Matthew 4:6), is the father of lies (John 8:44), and lays cunningly devised plans which look good but which are full of death (II Corinthians 2:11).

On the contrary, the Word of God tells us it is "impossible for God to lie" (Hebrews 6:18). Thus, we know something of the character of God, something of the trust we can place in Him.

One of the Ten Commandments states that we shall not bear false witness. A false witness speaks of dishonesty and lying on the part of our testimonies concerning others. When we consider that the Ten Commandments are given that we might become more like the Holy One, then we must examine our lives in terms of striving to be more like Him.

God has predestined us to be conformed to the image of His Son (Romans 8:29).

Most of us want to believe that we belong to New Testament and biblically sound churches. Consider this then. Ananias and Sapphira were doing almost everything right. But on one point which only God knew about they failed. They lied to the Holy Spirit. Therefore, God took them out of the Church in order that the Church might be pure.

If our pastors were to stand in their pulpits and declare: "Carry out the liars!" they might well see whole congregations (even themselves) dropping dead. But that is the New Testament

Church we want to be like: a Church that is holy and wholly honest.

We must remember that the Word of God is written mainly to and for believers. Hence, we must be admonished and challenged to self-examination in all that we say and do.

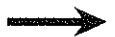
If, in all our Bible studies, religious programming, and Sunday Schools, we look at the Bible as only a means to find the right doctrines, we are to a great degree defrauding ourselves. But if we are seeking and want to grow, we will see the Word of God given also "for reproof, for correction, for instruction in righteousness" (II Timothy 3:16).

As an example, we must not assume that when Jeremiah says that the "heart is deceitful above all things and desperately wicked" (17:9) that this does not apply to us. Forgiveness for our deceitful acts is complete, but the process (sanctification) of rooting out that deceitful nature is not complete until we are united with Christ.

God hates the "deceitful man" (Psalm 5:6). Therefore, we must ask if there is anything of deceit and dishonesty within us. We as followers of Jesus Christ must come to hate what God hates—even if we find it within ourselves.

We are called to lives of honesty, to lives which are lived above board, with all our cards on the table, so to speak. Paul tells us in Ephesians to have our "loins girt about with truth" (6:4). A Christian cannot be equipped with truth and then lie.

Paul also admonishes us in our thought life to think on those things which are "true . . . (and) honest . . ." (Philippians 4:8). To the Romans he writes: "Do things in such a way that



HONESTY (From Page 9)

everyone can see you are honest through and through" (12:17, TLB).

No doubt the chief allegation against Christians is that we are just a "bunch of hypocrites." We may assume that the nonbeliever is using that remark only as a means to keep from believing. But, could there not be some truth to the remark?

Paul warns Timothy about "speaking lies in hypocrisy" (I Timothy 4:12). The basis of hypocrisy is that we say one thing and do another; that is, we lie about what we are doing when we offer people platitudes which do not match our own personal practice.

While we are living in an age of darkness and untruths, we are also living in an age of light and truth. Television and radio broadcasting are increasingly filled with religious programming. Bible studies are flourishing in people's homes and churches. Sunday Schools are growing. Evangelistic thrusts stab at the sin and sickness in our society.

The only question is: are we really having spiritual revival? We are much more listeners to the truth, but are our lives being changed? James challenges us to be "doers of the word, and not hearers only, deceiving your own selves?" (1:22).

Is it then possible to deceive ourselves into thinking we are successful merely because we hear more truth, though we act little upon the truth that we hear?

With all our techniques and methods we may conquer for Christ as did the crusaders conquer Jerusalem, but, if in the process, we lose the spirit of honesty and truth and Christ-dependency, then we have not conquered; we have been conquered.

The honesty question is not about holding the right doctrines or having successful techniques which get people in our churches (though these are important in their own respect). This issue is not only Christians versus non-Christians. The issue is Christlikeness or non-Christlikeness.

We Christians must be aware of non-Christlikeness in our thoughts and deeds. We can claim to be born again yet lack truth and honesty. We can hold the right doctrines, yet speak lies in hypocrisy when we do not live according to these doctrines.

We can live a damnable lie when we beg people to follow Jesus more that our programs might be successful than that people might find a living reality and a personal Savior.

The worst example of dishonesty in our lives is in the area of sin. Do we admit the possibility of sin in our lives as something that must be dealt with in order that it might be removed? "... If we were to say that we enjoyed fellowship with him (God) and still went on living in darkness, we should be both telling and living a lie" (I John 1:6, Phillips).

"Make me honest, Lord, but not now."

We cannot confess what we deny exists. Therefore, if we lie to ourselves about the existence of sin in our lives, we will never find victory over those sins.

Augustine once said: "Make me pure, Lord, but not now." (He was mocking himself.) Many of us, to paraphrase the man, would say, "Make me honest, Lord, but not now."

Others, rather than using the procrastination excuse, will blame others for their defensiveness in living the way they do in this difficult world. They do not want to "be taken advantage of." Paul's message in the sixth chapter of First Corinthians is essentially, "Let others defraud, deceive, dishonor, lie, cheat, or whatever, BUT NOT YOU!"

In our call to be like Christ, we are called to holiness. But holiness is vague and murky until we apply the specifics of excellence, scrupulosity, and integrity.

Do we strive for what is best, speaking and living in honesty no matter the

cost? Do we have an overwhelming desire for what is right, careful, precise, and exact? We are not speaking of rules, but of honesty wrapped in grace; not of rigidity, but of a flowing freedom which abounds in candor, openness, and boldness.

How many of us can be open and frank, not only in our dealings with others, but in our dealings with ourselves? Here is an example taken from a letter I received from a young woman struggling with reality in her life within an university setting:

... The tears began to flow. I realized I hadn't ever learned the basics. I couldn't accept the fact that anyone could love me, especially when they saw the deceit and pride in my heart. But God wanted me to be honest with Him. It was so hard! The things I couldn't admit to myself certainly couldn't be admitted to my Heavenly Father. (He knew my heart anyway: why should I admit things to Him?)

Well... about two days later I wrote God a five-page letter, airing my bitterness, complaints, fears, etc. What a relief! I could finally come to grips with myself and with the person I called my personal God. My relationship with Him is just beginning to grow.

The world is not looking for perfect Christians, but it is looking for Christians who are honest about their weaknesses, failures, and sins and who have found redemption in Christ.

How we could turn back the iniquity, sin, and unrighteousness of the world were we to speak the truth about ourselves for a change, if we were to be more open with God about our sins, if we were to hunger for holy and honest living before God and man in all matters of word and deed.

Of the woman who sent me this letter and whose life and testimony are still real and growing, many people are saying: "The law of truth was in her mouth, and iniquity was not found in her lips: she walked with me in peace, and equity, and did turn me away from iniquity" (cf. Malachi 2:6).

Everything that we genuinely seek, be it love, revival, someone's rebirth, a prodigal's return, a healing of nations, will come only when a revolution of honesty begins. ▲

ABOUT THE WRITER: Gregory Lewis is a freelance writer who resides in Detroit, Michigan. He is involved in Muslim outreach in the Detroit area, and has authored *Is God For Sale?* (Tyndale).



Bert Tippet

Lorene Miley unpacks supplies for the Provision Closet.

The Missionary Provision Closet

By Lorene Miley

"Mommie, is it true? You can just take anything you want without even paying for it?" the small girl questioned as she tugged at her mother's dress.

It overwhelmed the mother as well. "Yes, darling, it's true," she answered as she checked off the items on a specially prepared page: six sets of full-size sheets, six towel sets, two bedspreads . . .

Her quantities depended on the size of her family. Each member is allowed 4-6 towel sets and 2-3 sheet sets. A family may take a dozen dish towels and cloths, Tupperware as needed, and appliances.

Her collection revealed some items not usually stocked—a few clothing items, a fully equipped sewing kit, cookware, a set of steak knives, and a home made quilt. Or as one missionary wife put it, "I found everything I needed right down to a potato peeler and ice pick."

As her husband helped her pack the cardboard cartons and load them in the car, she thought, "Oh my, if we had to pay for all these things, why it'd cost . . ." far more than their missionary allowance would permit, she was certain.

In 1962, Mrs. Eunice Edwards, WNAC's executive secretary-treasurer proposed the need of a supply center for missionaries. Two years later the rules and regulations for governing the Missionary Provision Closet were set up and provided for basic supplies, as layettes, Tupperware, sheets, towels, blankets, Mel-

mac, stainless flatware and pressure cookers.

In no time at all, it became a popular corner for returning and departing missionaries. Now, almost 25 years later, virtually every missionary appointed by both the Home and Foreign Mission Boards have benefitted from its contents.

The provision closet has never been an impressive place. Located in the Free Will Baptist National Offices building in Nashville, Tennessee, it occupies a corner of a warehouse with rows of metal cabinets defining the boundaries.

Inside these cabinets and crowding the shelves on the opposite wall comprise most of the household items a missionary needs to pack for the field or set up furlough housekeeping. Woman's Auxiliary women across the



CLOSET (From Page 11)

nation keep the closet amply stocked through special projects and regular provision closet showers.

Based on a four-year term with a year furlough, missionary candidates may obtain items from the closet before leaving for their assigned fields. Those on furlough may secure necessary items to set up housekeeping as well as replenish their supplies any time before returning to the field.

Many MK's (Missionary Kids) continue to benefit from the provision closet even after they leave the home nest. If they attend college, they may select sheets, towels, and a bedspread from the closet, as well as a Tupperware container in which to store their goodies.

No provision is made for the MK who marries or sets up housekeeping. However, upon special request and stock permitting, a few items may be selected should a need arise.

Her task completed, the missionary turns to leave. Her minutes in the closet had turned to hours. When had she ever enjoyed anything so much! Because she wanted to leave a good impression, she heeded the admonition taped to one of the cabinets:

If you leave me as neat as you found me,
You'll be my favorite missionary.

"Put Dolly back in the box," the mother turned to her little girl. "It's time to go."

Taking one last look, she thanked God again for the privilege of being a missionary. We never give up anything to serve Him, she thought. He always gives it back to us in one way or another. ▲

ABOUT THE WRITER: Mrs. Lorene Miley is editor of the *Co-Laborer* magazine.

Thank You For Your Contributions...



... Through the Cooperative Channel

October 1983

RECEIPTS:

State	Design.	Undesign.	Total	Oct. '82	Yr. to Date
Alabama	\$ 161.80	\$ 213.17	\$ 374.97	\$ 399.35	\$ 9,345.97
Arizona	.00	.00	.00	.00	340.62
Arkansas	.00	4,317.82	4,317.82	3,319.64	36,446.33
California	.00	1,018.04	1,018.04	1,067.37	10,396.75
Florida	.00	1,456.19	1,456.19	1,130.02	15,629.31
Georgia	1,987.21	420.00	2,407.21	2,968.56	33,432.24
Hawaii	.00	.00	.00	.00	275.00
Idaho	.00	.00	.00	.00	261.46
Illinois	10,965.15	3,060.63	14,025.78	15,721.47	79,487.89
Indiana	.00	91.72	91.72	.00	314.10
Iowa	.00	.00	.00	.00	258.45
Kansas	.00	.00	.00	.00	2,717.62
Kentucky	74.62	107.38	182.00	.00	3,880.29
Maryland	.00	.00	.00	60.00	270.00
Michigan	3,462.52	95.00	3,557.52	.00	33,715.73
Mississippi	93.53	590.11	683.64	114.45	9,472.19
Missouri	.00	5,815.46	5,815.46	6,239.40	58,650.55
New Mexico	11.02	5.50	16.52	.00	1,312.72
North Carolina	230.00	465.00	695.00	460.00	6,583.60
Ohio	200.00	900.00	1,100.00	1,782.00	15,263.74
Oklahoma	13,526.62	6,880.85	20,407.47	28,430.01	273,884.40
Tennessee	490.76	1,345.25	1,836.01	2,434.51	10,517.58
Texas	.00	.00	.00	4,314.00	35,322.48
Virginia	.00	120.24	120.24	.00	1,098.10
West Virginia	2,331.57	135.68	2,467.25	197.00	27,163.88
Mexico	.00	2.00	2.00	.00	2.00
Totals	\$33,534.80	\$27,040.04	\$60,574.84	\$68,637.78	\$666,043.00

DISBURSEMENTS:

Executive Office	\$ 284.22	\$11,541.70	\$11,825.92	\$10,625.40	\$115,296.04
Foreign Missions	21,661.55	3,564.61	25,226.16	31,189.41	324,983.18
FWBBC	2,136.03	3,564.61	5,700.64	5,882.78	63,288.19
Home Missions	9,109.54	2,789.71	11,899.25	16,742.36	104,196.97
Retirement & Insurance	90.74	2,324.76	2,415.50	2,669.26	24,536.33
Master's Men	5.83	2,014.81	2,020.64	1,295.24	19,395.50
Commission on Theological					
Liberalism	5.15	154.99	160.14	233.33	1,790.15
FWB Foundation	175.00	929.86	1,104.86	.00	9,958.50
Historical Commission	3.69	154.99	158.68	.00	1,589.92
Radio/TV Commission	.00	.00	.00	.00	180.00
Children's Home	35.53	.00	35.53	.00	506.88
Hillsdale College	15.14	.00	15.14	.00	115.60
California Christian					
College	12.38	.00	12.38	.00	55.74
Convention	.00	.00	.00	.00	150.00
Totals	\$33,534.80	\$27,040.04	\$60,574.84	\$68,637.78	\$666,043.00



This article won first place in the 1983-84 Young Writers Contest sponsored by the Free Will Baptist Press Association.



Convictions On Trial

By Mary Kay Donica

For hundreds of years men have been persecuted for their convictions. Anyone who takes a stand for right suffers persecution—sometimes from society, church or civil government, and even from family and friends.

Many examples of men and women who suffered, and some who died for what they believed, are found in the Bible.

In the Old Testament, Elijah told King Ahab that he was wrong in taking Naboth's vineyard. Because he took his stand for right, Elijah had to flee for his life.

Paul, in the New Testament, stood before King Agrippa and told the King how he became a Christian on the road to Damascus. He impressed Agrippa by his testimony. Agrippa told Paul, "Almost thou persuadest me to be a Christian" (Acts 26:28).

On several other occasions, Paul preached when he knew that his life would be endangered.

Woman On Trial

Anne Hutchinson lived during the 17th century. She came to Massachu-

setts in 1634 with her husband, William Hutchinson.

Mrs. Hutchinson often held meetings in her home to discuss the teachings of her pastor, John Cotton. She began to expound on his teachings; her teachings were believed to be more radical than Cotton's. Governor Henry Vane, Cotton, and the majority of Boston supported her.

However, John Winthrop, the colonial leader, and the people in towns surrounding Boston opposed her. In 1637, she was brought to trial and banished from the colony; and in 1638, she was expelled from the church.

Wycliffe The Forerunner

During the Protestant Reformation, many were persecuted because they stood up for what they believed. John Wycliffe, "The Morning Star of the Reformation," believed that salvation was by God's grace through faith.

He also believed that every Christian has a right to interpret the Bible for himself. His challenges to religious and political leaders continued to be influential even after his death.

Wycliffe was brought to trial on several occasions because of his opposition concerning the beliefs and practices of the bishops and popes. His teachings are considered the forerunners of the Reformation teachings. He was the first great reformer.

Tyndale's Bible

William Tyndale was still another important figure in the history of Christianity. He stood up to King Henry VIII because he did not agree with the king's divorce from Catherine of Aragon.

Tyndale believed that everyone in England ought to have a Bible to read; and, therefore, he began translating the Bible into English. He had to flee England for his life. In 1524, his Bible was printed in Germany and smuggled to England.

On October 6, 1536, Tyndale was burned at the stake as a heretic. Because he was willing to give his life, the people of England now have a Bible to read.

Luther's Reformation

Martin Luther was the leader of the Reformation. He believed the Bible to be the ultimate authority of faith and practice and the only source of truth. He believed that one could be saved only through faith in Jesus.

Because of his convictions, he posted his famous "Ninety-five Theses" on the door of the Castle Church in Wittenberg, Germany, on October 31, 1517. Pope Leo X excommunicated Luther and declared him a heretic.



CONVICTIONS (From Page 13)

As a result, Emperor Charles V ordered Luther to recant what he had said and written. Luther replied by saying, "Unless I am convicted by the testimony of the scriptures or by clear reason (for I do not trust either in the Pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the scriptures."

"I have quoted and my conscience is captive to the Word of God. I cannot and I will not recant anything, since it is neither safe nor right to go against conscience. I cannot do otherwise."

With these words Luther secured spiritual liberty for the generations to come. His life was a beacon for others, a path for others to follow. When Luther stood before Charles V in 1520, the modern era was born. Because of his standing at Worms, Luther was declared an outlaw whom anyone could kill without fear of punishment.

Luther died in 1546. He was recognized as a major figure in the history of

Christianity. He suffered much persecution for his convictions, yet he stood true to his beliefs.

Elliot The Martyr

Preachers and missionaries in recent years have been imprisoned and mocked for their convictions and for standing true to the Word of God. Many had to give their lives to do God's will.

Such a man was Jim Elliot. He was a missionary in Ecuador. He believed the Lord wanted him to carry the gospel to the vicious Auca Indians. On January 8, 1956, the Indians killed Jim Elliot and four other missionaries.

The missionaries knew they might be killed, but they believed God wanted them to carry the gospel to the Aucas. The expedition, which seemed foolish to many, paved the way for other missionaries to reach the Auca Indians. Today many have accepted the Lord Jesus Christ as their personal Savior.

Jim Elliot's goal in life was to know God's will and to do it, regardless of the cost. He once said, "I seek not a

long life, but a full one, like you, Lord Jesus."

He also said, "He is no fool, who gives what he cannot keep to gain what he cannot lose."

He died at age twenty-eight. Had Jim Elliot not been willing to give his life, the Auca Indians might still be lost today.

The Protestant movement began and has been sustained because of Martin Luther and countless others who stood up for what they believed. Many have stood true to God's leading in their lives even though they have been persecuted and ridiculed by their own families.

Through the years many have suffered and died for their convictions. They remained steadfast even when their lives were endangered. Where would we be today if they had not stood by their convictions? ▲

ABOUT THE WRITER: Mary Kay Donica, age 16, is an 11th grade student at Maranatha Christian School, Florence, South Carolina. She is a member of First Free Will Baptist Church, Florence.

DIRECTORY UPDATE

ARKANSAS

Raymond Hunton to Hickory Grove Church, Casa

Dwane Goforth to Oak Grove Church, Oak Grove

Anthony Lane to Pea Ridge Church, Pea Ridge

Jim Spurlock to Victory Church, Springdale from Pea Ridge Church, Pea Ridge

Leon Hodge to Calvary Church, Springdale

Harvey Butler to Trinity Church, Hamburg

Tommy Timms to Rose Hill Church, Monticello

Jim Baker to Corbin Ferry Church, Lake Providence, LA from Fordyce Church, Fordyce

Steve Hendrix to Fordyce Church, Fordyce

Gary Thomas to Chapel Lane Church, Searcy

R. H. McCuin to Yorktown Church, Star City

Raymond Chronister to First Church, Greenwood from Mineral Springs Church, Muldrow

Richard Brown to Sheridan Church, Sheridan from Corbin Ferry Church, Lake Providence, LA

CALIFORNIA

Ed Mize to Chowchilla Church, Chowchilla

GEORGIA

Damon Dodd to Bellview Church, Colquitt

NORTH CAROLINA

Duane Cassida to Cove City Church, Cove City

TENNESSEE

Lonnie Skiles to Sylvan Park Church, Nashville from Philadelphia Church, Mt. Clemens, MI

Kent Tallent to Liberty Church, Millington

OTHER PERSONNEL

Joe Cutler to Sherwood Forest Church, El Sobrante, CA as Christian Education Director

J. D. O'Donnell to Eastside Church, Houston, TX as associate pastor from First Church, Murfreesboro, TN as pastor

Beatitudes For A Choir

By John Clayton

... And, seeing the long church year before them, and knowing the awesome role that music must play in the worship services that lay ahead, the choir director called together the singers and spake to them, saying:

Blessed are the poor in spirit, those who are willing to blend their voices into a harmonious ensemble, for theirs is the music of heaven.

Blessed are they that mourn when forced to miss rehearsal, but call to inform the director of their anticipated absence, for in these faithful few shall the director find comfort.

Blessed are the meek, who submit themselves to following the director, for they shall merit great worth.

Blessed are they which do hunger and thirst after rehearsals are concluded, bringing with them neither gum nor goodies, for they shall be filled with music.

Blessed are the merciful, who take pity on the music's composer, careful to read the original notes, follow the original time, proclaim resoundingly the original message, for they shall obtain mercy from discriminating critics.

Blessed are the pure in pitch, in tone, in enunciation, for their voices shall blend in moving harmonies, enabling others to envision God.

Blessed are the music-makers, for they shall be called heralders of God.

Blessed are ye singers when the director shall seem to persecute you for the sake of the final rendition; be patient and rejoice, for of such perfection is the music of heaven.

Blessed are ye when other choirs shall revile you, and turn their ears from you, and say all manner of evil against you jealousy. Rejoice, and be exceeding glad, for great is your reward in heavenly satisfaction that you have sung faithfully and well—for so disparaged they the great singers who were before you . . . perhaps even that Bethlehem choir of Angel voices! ▲

ABOUT THE WRITER: John Clayton is a retired university chaplain and concert singer. Mr. Clayton will make available a poster-size copy of his ten commandments for choir directors, printed in Olde English type face, on simulated parchment, for \$10 each. Write him at: Lower Road, East Canaan, Connecticut 06024.



OUR READERS COMMENT

MISSIONARY LAUDS 'LONELINESS' ARTICLE

I just received the November issue today, and Paul Creech's article on loneliness hit the nail on the head.

Even though my wife and I have each other, the children are gone. We are in the midst of two and one half million people, and we are lonely for fellowship with Free Will Baptists.

When we were in North Carolina, I guess we took that fellowship for granted. Now we cherish those times and wish that we had taken more advantage of that privilege.

Reverend William Reagan
Home Missionary
Montreal, Canada

CORRECTION, PLEASE!

In the September issue of CONTACT, in the newsfront section, concerning the 40th annual session of the California State Association, the statement:

"Delegates reconfirmed a 1976 resolution passed by the National Association concerning the ineligibility of divorced and remarried men to serve as ministers and deacons" is a little out of focus.

We did adopt a similar resolution that deals with ministers, but not with deacons.

Paul Kennedy, Executive Secretary
California State Association of
Free Will Baptists

PRINTER PRAISES MAGAZINE

Being an employee of Randall House Publications affords me a special privilege each month: that of being one of the first in our denomination to read CONTACT.

As we print and bind its pages, I realize the quality in its content and am proud that we, as Free Will Baptists, have a publication of this caliber.

Though a lot of excellent articles have been written through the years, none spoke to me more than Margrette Hughes' "When A Brother Stumbles."

Several years ago I was a "weak fish," and if it were not for my Christian family and friends and the support they gave, I might not have recovered when I did, if at all.

Thanks for an article well-written and a magazine worthwhile.

Rick Polston
Nashville, Tennessee



By Wayne Spruill

Vacation Bible School is unique to a particular time of the year. VBS takes advantage of the leisure summer months to teach Bible in a concentrated time.

VBS is unique in its teaching impact. VBS can increase the Bible training of most young people by 30 to 60 percent.

If a child goes to Sunday School every week, he will get approximately 52 hours of Bible training during a year. A five-day VBS adds approximately 15 hours, and a 10-day VBS adds 30 hours of Bible learning.

The day-to-day teaching impact adds additional quality that can be lost in the six days between Sunday School sessions. VBS adds a life-like practical setting to teaching through the variety of activities.

VBS can be the most rewarding week of your church calendar. The following answers to the most often asked questions concerning VBS should encourage you toward an enjoyable week for staff and students.

When Should We Begin Planning VBS?

NOW! Elect or appoint a director at the beginning of the church year. This allows time for the director to think of new ideas, recruit and train teachers and review available literature.

Help the director by establishing a budget for curriculum and crafts. You should also tell him to whom he is responsible (Pastor, CE Committee, Deacons, etc.). Early planning is a key to a successful VBS.

Should We Have A Traditional VBS Or An Alternative?

This is a question that each congregation will have to answer. By traditional VBS one thinks of a two or three hour morning or evening session including Bible study, music, refreshments and, of course, the ever popular craft time.

There are alternatives—such as day camps, one night or day per week in study or fellowship, family camps or retreats. Each church will need to weigh the pros and cons of each type summer ministry and make a decision.

How Unique



... Vacation

Is Your . . .



Bible School?

It is advisable to consider this question each year, because your community and church needs may change. To aid you in this decision, the various VBS publishers offer excellent ideas on alternatives for your summer ministries program.

How Do We Recruit Teachers?

One successful method is to seek a group of volunteers and then assign positions from that group. This enables you to use those who want to work and to diplomatically place teachers where they can best work.

VBS provides an excellent time for training inexperienced workers by assigning them to assist someone with more expertise.

One should begin recruiting teachers by February, so that they may plan their summer around VBS. This also gives the director a group of workers from which to solicit ideas and to share plans and goals.

What Literature Should Be Used?

At this time Free Will Baptists do not have a VBS curriculum, and perhaps will not, due to the major expense involved. There are, however, publishers that produce fine summer material.

The two major non-denominational houses are Standard and Gospel Light. Gospel Light is probably more acceptable to the well-trained teaching staffs with many years of experience. Standard can be easily used in most church situations. For those who like correlated craft items, Standard always has a fine selection of quality crafts.

Depending on the needs of your local congregation, you might be able to use literature from one of the denominational houses or another independent publisher. You might want to inquire at your local Christian bookstore for information about the following: Standard Publishing, Gospel Light Publications, Roper Press, Augsburg, Concordia, Urban Ministries, Convention Press, Herald Press, and there are more to choose from.



VBS (From Page 17)

The new VBS curriculum is usually in your local bookstore by February. Review kits can be purchased with full return privileges. These kits allow the director and staff to review the total material for each publisher and decide on the one that is best for the church.

You should purchase your initial stock of supplies and curriculum at least three or four weeks before the date of VBS. This allows time for any out of stock items to be reordered and received.

Is A Closing Program Really Necessary?

A major decision facing the director is whether or not to have a commencement or closing program and if so, how?

As a method of evangelism or contact with unchurched parents, I suggest a Christ-honoring program that the children will insist that Mom and Dad attend. Often a program of songs and recitation is used so that parents (especially the unchurched) can watch their children "perform."

"VBS can teach God's Word, reach many for Christ, and train them to live for Him."

This material should be purchased from your local bookstore so that you can be assured of back-up stock during the week of VBS. Remember, it is rather difficult to mail order extra material on the first day of a five-day program and expect to have the items before the end of the week.

If you do not have a local Christian bookstore, then use a mail order. But be prepared by ordering 10-20 percent more pupil material than you anticipate needing. Do so with the understanding that unused items can be returned.

When Is The Best Time For Vacation Bible School?

This decision must be made on a local level by the director and congregation. Some consideration should be given to the overall church calendar. Avoid conflicts with area youth camps and state meetings.

Evaluate the community activities that would affect your VBS, such as the closing of area schools, fairs or factory vacation shut downs.

A major consideration in securing a teaching staff is the time of day that VBS is scheduled.

If you are hesitant to have the children do parts, you might want to take slides during the first few days and show the weeks activities via a video presentation. Parents are always happy to view pictures of their own children.

Two important areas of caution: Make sure that you take plenty of pictures of each age level showing the various activities. Include at least one shot of the total class to insure each child being seen. It is also essential that you check with the developing service to be sure that you can get the slides processed in one or two days.

Use a little ingenuity and plan a program that will impress the children and their parents.

How Can We Maintain The Results Of Our VBS?

In a well planned VBS, decisions will be made. Follow-up plans should be decided before VBS begins so that they can be activated immediately after the school closes.

Personal follow-up should be made by the VBS teachers. Sunday School teachers and Church Training Service leaders should be alerted to the deci-

sions made so that they can also make contact with those connected with their classes.

A personal letter of encouragement should be written by the pastor to all those making decisions. In order for the pastor and teachers to have this information, good records are essential. Through effective follow-up, VBS results are realized throughout the entire year.

Early VBS was designed for children, but in many churches today, the VBS is considered a means to teach and train the entire family. The ET TA textbook, *V.B.S.*, states "It (VBS) utilizes leisure time, increases teaching impact, provides thorough education and has community appeal."

VBS can teach God's Word, reach many for Christ, and train them to live for Him.

With over 10 years' experience in selling VBS literature to various churches, I am persuaded that VBS is a vital part of the total church ministry and is still holding its own in popularity.

As long as children are in your community there is a potential for a successful outreach through VBS. ▲



ABOUT THE WRITER: Mr. Wayne Spruill, 33-year-old father of four, is a deacon in Fellowship Free Will Baptist Church, Nashville, Tennessee. He is serving his second term on the Master's Men Board. Mr. Spruill manages the Zondervan Family Bookstore in Nashville. He is a 1972 graduate of Free Will Baptist Bible College.

Spotlight On Arkansas



By David A. Joslin

“The first Free Will Baptist Church west of the Mississippi River was constituted in 1832 by Samuel Whiteley, at the house of David Pickett, on War Eagle River, Arkansas Territory, with seven members” (page 481, *History of North-Western Arkansas*).

History

From that date, until 1900, at least 16 district associations were organized within the state boundaries. The Arkansas State Association of Free Will Baptists, organized in 1898, holds the distinction of being the oldest state association affiliated with the National Association of Free Will Baptists.

Rejecting affiliation with all other Free Will Baptists until 1946, the state organization petitioned for membership that year with the National Association.

Pushing westward, prior to the turn of the century, Free Will Baptist

preachers from Arkansas began to evangelize Indian Territory (Oklahoma). Following World War II, growth within the state was phenomenal, especially during the 1950's and 1960's.

During the time period between 1940 and 1983, the number of churches within the state borders increased from 98 to 233. (A growth rate of three churches each year.)

Having a fervent evangelistic spirit, Free Will Baptists from Arkansas planted most of the earlier Free Will Baptist churches in California, Washington, Idaho, Louisiana, Kansas, and Michigan.

Current membership in the Arkansas Free Will Baptist churches numbers approximately 23,000 in 233 churches. Sixteen district associations are affiliated with the state organization.

Organization

The state association operates under the supervision of five standing boards: Executive Board, Church Training Service Board, Missions Board, Christian Education Board, and

Sunday School Board. The Cooperative Plan of Support is the undergirding foundation for the entire state organization. These five boards receive a share of the Cooperative receipts each month to subsist and maintain their denominational functions and responsibilities.

Promotional Office

In 1955, the State Executive Board elected a layman, Millard Williams, as part-time Promotional Director for the State Association. In 1959, Rev. Willard Day was selected as the first full-time director. Rev. Loyd Thomas began serving in 1962, with Rev. Fred Warner succeeding him in 1967.

Organizational growth and development was rapid under the leadership of these men. Denominational loyalty and responsibility have keynoted the promotional office throughout the years.

In 1972, under the leadership of Rev. Fred Warner, the Arkansas State Association became the first state or-



SPOTLIGHT (From Page 19)

ganization to construct denominational headquarters within a local state. Centrally located, both in a geographical and denominational sense, offices for the state are located in Conway.

With assets exceeding \$255,000 in 1982, and liabilities below \$20,000, the Arkansas State Association has established a sound financial basis.

Book Store

Housed in the same building complex with the promotional office, a spacious Christian book store is operated. The book store had assets of nearly \$53,000 and liabilities of just under \$5,000 at the end of the 1982 operating year. The store, started by Rev. Willard Day and currently managed by Rev. Keith Johnson, anticipated sales of \$200,000 during the 1983 calendar year. Sunday School curriculum sales were expected to exceed \$155,000 for the same time period.

Through the sales of the Christian book store and Sunday School curriculum, state offices are maintained without requesting financial aid from the churches.

Camping

The State Church Training Service Board employed Rev. Jim Pursell as full-time CTS Director in 1977. Camp Beaverfork, a 62-acre camp located near Conway is the foremost responsibility of this board. Valued at \$300,000 the camp owes less than \$35,000.

During 1983, some 1,150 Free Will Baptist campers attended five weekly camping sessions. The Director and Board plan for over 1,000 youth in attendance each year, in addition to overseeing the state CTS competitive activities.

State Missions

An active Missions Board has planted several mission churches through the years. Adopting a new approach in 1982, the Board is now involved with a mission work in Siloam Springs.

The basic substance of the new approach is: (1) Obtain the best qualified person possible to serve as missionary. (2) Pay an adequate salary. (3) Purchase and erect a building at the outset of the work. (4) Commit the board to the work on a long term (five years) basis. This approach is proving successful in planting and establishing new churches.

Christian Education

The Christian Education Board involves itself primarily with hosting an annual pastor's conference with an attendance averaging between 90 to 100 preachers. The Sunday School Board promotes annual Sunday School workshops on a regional basis throughout the state.

They also encourage participation in the Spring and Fall Enlargement Campaigns. These enlargement campaigns run concurrently with the campaigns sponsored by the National Sunday School Board. Usually, from 40-50 churches enter the enlargement campaigns with the state board.

State Publication

Free Will Baptists in Arkansas keep informed about denominational work by reading *THE VISION*, the official publication of the State Association. *THE VISION* is published monthly with over 4,000 subscriptions. The paper is financed by a modest subscription rate in addition to a small percentage of the Cooperative Plan receipts.

Auxiliaries

Denominational auxiliaries play a major role in the work. There are 1,031 women in 78 local church auxiliaries. The Woman's Auxiliary in Arkansas recently conducted its 30th annual session.

The Master's Men State Chapter has been organized for nine years and has over 400 members in 36 local chapters. Both auxiliaries meet annually at the time and place of the state associational meeting.

The 84th Annual Session of the State Association attracted 700 conferees, including 105 ministers, who adopted an \$800,000 budget for 1984.

In conclusion, it is appropriate to ask, "What of the future?" Our cause is right, and it is my firm conviction that our final chapter will be written in many achievements and accomplishments for our Lord Jesus Christ!



ABOUT THE WRITER: Reverend David Joslin is promotional director for the Arkansas State Association of Free Will Baptists, a position he has filled since 1973. Reverend Joslin chairs the 1984 Steering Committee which is finalizing plans to host the 48th annual National Convention in Little Rock.

Coming Next Month

- ☐ **Coping With Unemployment**
- ☐ **Spotlight On Georgia**
- ☐ **Pulling The Plug**
- ☐ **Arminianism vs. Calvinism**



FREE WILL BAPTIST

newsfront

TENNESSEE APPOINTS 1985 STEERING COMMITTEE

KINGSPORT, TN—The Tennessee Executive Committee reported to delegates at the 46th annual state association that four ministers and a layman had been appointed to the 1985 National Convention Steering Committee to help plan the meeting.

The men include Tennessee Executive Secretary Raymond Riggs, Master's Men Director James Vallance, and three Nashville pastors—Gene Outland (Cofers Chapel FWB Church), Larry Clyatt (Fellowship FWB Church), and Jim Walker (Woodbine FWB Church).

Officials confirmed that more than 400 registered for the November 7-9, 1983, meeting which convened at Fellowship FWB Church, Kingsport. Nashville Pastor Larry Clyatt was elected as moderator, succeeding Elizabethton Pastor Richard Adams.

Ohio-based full-time Evangelist Calvin Evans keyed the state meeting Monday evening and also spoke during the Tuesday Bible Conference.

Fifty-six registered for the Woman's Auxiliary Convention. Kay (Mrs. Larry) Hampton of Nashville was elected president.

Master's Men General Director James Vallance addressed 50 during a men's breakfast.

Delegates voted to allocate 30 percent of the Tennessee cooperative plan funds to national cooperative plan, with the remaining 70 percent allocated to state ministries.

OKLAHOMA STATE ASSOCIATION CELEBRATES 75 YEARS

ADA, OK—More than 600 Oklahoma Free Will Baptists crowded into First FWB Church, Ada, on October 11-13, 1983, their diamond anniversary as a state association.

Oklahoma Executive Secretary Lonnie DeVoult said, "Over all, this was the best state meeting we've ever had. There was a high spirit of unity and concern. The preaching was Holy Spirit-anointed. Folks shouted all over the building."

Moderator David Sutton, elected for a second term at the conclusion of the session, gaveled the more than 175 ministers, 24 deacons, 59 lay delegates, and others through three days of business and worship.

Delegates approved a proposal from the Hillsdale FWB College trustees to build a \$690,000 classroom/library building, stipulating that one-half the cost be raised in advance. Officials estimated that construction would be under way by summer.

A resolution from the First Mission Association asked delegates to give consideration to ordaining non-called individuals who minister as Christian education and music directors and other areas as well. Delegates appointed a committee to study the proposal and report to the 1984 session.

State budgets surpassing \$1.6 million won approval. The budgets included \$848,000 for Hillsdale College; \$239,000 for state missions; \$418,000 for the state bookstore, and some \$93,000 to operate the state office.

The \$300,000 state Cooperative Plan budget projects retaining 62 percent of the funds in the state and sending 38 percent to national ministries.

The 1983 theme was "Faith of Our Fathers." Foreign Missionary Lonnie Sparks and three Oklahoma ministers preached theme-related sermons. Reverends E. E. Morris, Ralph Hampton, Sr., and De Arthur Yandell completed the 75th year preaching program.

Some 120 ministers attended the one-day Ministers Conference on Tuesday preceding the state association. Four ministers—Albert Collier, Ernest Harrison, Sr., Glen Hood, and Frank Giles—brought messages on faith received, shared, given, and passed on to others.

Foreign Missionary Robert Bryan keyed the Tuesday state Woman's Auxiliary meeting. National Director James Vallance spoke to the state Master's Men Monday evening.

The 1984 session will meet October 16-18 at the Muskogee Civic Center.

RADIO-TV COMMISSION MEETS

NASHVILLE, TN—The Free Will Baptist Radio and Television Commission met October 18-19, 1983, in Nashville, to discuss plans for pilot programs to be presented to the National Association in 1984 (radio) and 1985 (television).

According to Chairman George C. Lee, the Commission is determined "to broadcast plainly and powerfully the Word of God with a view to winning the lost, strengthening believers, and encouraging active involvement in Free Will Baptist churches."

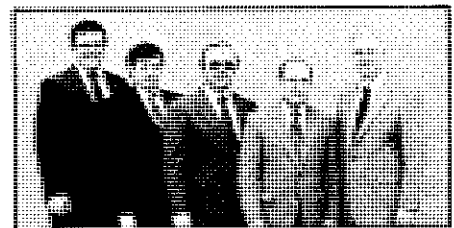
The Commission's initial budget is \$10,000. Of this sum, \$2,000 came from the Cooperative Plan. All other funds must be raised by the Commission.

Garner Free Will Baptist Church, Garner, North Carolina, made the first contribution to the denomination's media ministry. The congregation, led

by Pastor Luther Sanders, donated \$100 to the Commission.

The Commission sent out a mailing to all pastors requesting help in underwriting the budget. Individuals, Sunday School classes, or churches wishing to contribute to the Radio-Television Commission should send their gifts to:

Rev. Larry Hampton
Secretary-Treasurer
Radio and Television Commission
P.O. Box 17306
Nashville, TN 37217



(L) James Vallance, Larry Hampton, Sandy Goodfellow, Guy Owens, George Lee

newsfront

(continued)

CALIFORNIA MINISTER OBSERVES 50 YEARS IN MINISTRY

FRESNO, CA—The Reverend Winston B. Lawless, former executive secretary for the California State Association, was honored on September 28, 1983, for 50 years in the gospel ministry.

Friends, colleagues, and relatives met in Memorial Free Will Baptist Church, Fresno, to pay tribute to Reverend Lawless' 50 years as church planter, pastor, editor, executive officer, and bookstore manager.

Twelve ministers and seven deacons were among the guests present to share in the celebration. The California State Association and the national Sunday School and Church Training Department awarded plaques to the 70-year-old Lawless for meritorious service.

Lawless had previously served seven years as California executive secretary and seven years on the Sunday School Board.

Dennis Boyles narrated a "This is Your Life, Winston Lawless" citing pastorates, early ministry, marriage, and significant contributions to the Free Will Baptist denomination.

Oxnard, California pastor Francis Boyle spoke following special music and a tribute dinner on the subject, "Why Do We Preach The Gospel 50 Years?"

Winston Lawless, an Oklahoma native, began preaching in 1933, finally answering the call to preach one night in a box car between Pueblo and Colorado Springs after struggling with the call for five years.

He moved his wife and three children to California in 1948 where he subsequently organized a Free Will Baptist Church in Delano. He pastored three churches in the next 13 years (1948-1961) and was then elected as the state's executive secretary.

In addition to his executive responsibilities, Brother Lawless published the monthly state paper, *The Voice*, and managed the state's bookstore.

When the bookstore and the executive secretary duties mushroomed to such an extent that the two offices had to be separated in 1968, Lawless opted to manage the bookstore on a full-time basis. Three years later he purchased the store when the state association voted to divest itself of the property.

Since retiring as bookstore manager in 1976, Reverend Lawless has served as interim pastor in Free Will Baptist churches in Selma and Madera.

After hearing letters of tribute read and hearing testimonies of Reverend Lawless' influence for 50 years, his daughter, Mrs. Virginia Priest, said, "I have never fully appreciated my heritage or my dad's ministry until today."

BIBLE COLLEGE ANNOUNCES SPRING CONFERENCE SPEAKERS

NASHVILLE, TN—An evangelist, two Free Will Baptist pastors and a Bible College teacher are scheduled to speak at Free Will Baptist Bible College's 42nd annual Bible Conference, March 4-8, according to President Charles A. Thigpen. The speakers are Dr. Monroe Parker, Reverend Hobart Ashby, Reverend James Puckett and Reverend Garnett Reid.

Monroe Parker, an evangelist and former Christian college president, has preached more than 1,200 revivals in

46 states since answering the call to preach at age 20. He served eight years as president of Pillsbury Baptist College and was Director of Religious Activities and Assistant to the President at Bob Jones University.

Hobart Ashby has pastored the First Dayton Free Will Baptist Church of Dayton, Ohio for 23 years and has been preaching since 1955. He is a member of the National Home Missions Board.

James Puckett is a 1962 graduate of

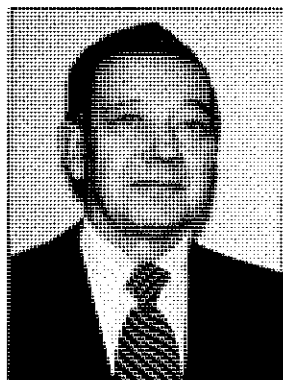
Free Will Baptist Bible College. He pastors the growing Southern Oaks Free Will Baptist Church in Oklahoma City.

Garnett Reid, a 1977 Bible College graduate, earned his M.A. at Bob Jones University before returning to FWBCC to serve as Director of Christian Service and teach in the Department of Christian Ministries.

The Alumni Association will conduct its annual meeting during the Bible Conference.



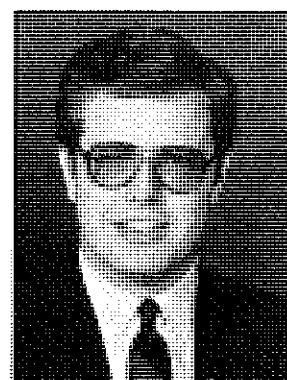
Parker



Ashby



Puckett



Reid

FORMAL INSTALLATION SERVICE CONFIRMS PASTORAL CALL FOR NORTH CAROLINA PASTOR

SMITHFIELD, NC—A unique and historical event at Unity Free Will Baptist Church, Smithfield, on September 25, 1983, formally installed incoming pastor, Dr. Malcolm C. Fry.

Officials participating in the service included FWB Executive Secretary Melvin Worthington, North Carolina Promotional Director Tom Lilly, Interim Pastor Adam Scott, and Paul Anderson, pulpit committee chairman.

The mayor of Smithfield, out-of-town and state friends and relatives, as well as members of the congregation attended the installation activities.

Tom Lilly read the scripture charge and led in the installation prayer, in which all ordained ministers and deacons participated. Mr. Anderson gave the pulpit committee's report concerning how they secured Dr. Fry. Melvin Worthington preached the installation message.

During the hour-long service, the church choir and Dr. Fry provided special music.

Dr. Fry was extended a call by the Unity congregation in April 1983 and began his ministry there the first Sunday of August. The installation service verified what had already been done

personally by members of the congregation and officially as a church.

Mr. Scott served as interim pastor for 10 months until the arrival of Dr. Fry. He brought the invocation and the benediction during the service. He now serves as associate pastor.

Following the service, a reception was held in the Fellowship Building.

Dr. Fry came to Smithfield following 12 years in Nashville, Tennessee, where he had served as director of the Church Training Department, National Youth Conference Director, and assistant director of the Sunday School and Church Training Department.

SOUTH CAROLINA STUDENT WINS 'YOUNG WRITERS CONTEST'

NASHVILLE, TN—Mary Kay Donica, 11th grade student at Maranatha Christian School, Florence, South Carolina, won first place in the first annual Young Writers Contest sponsored by the Free Will Baptist Press Association.

The contest was devised by the Press Association to attract, cultivate, and encourage young Free Will Baptist writers.

The contest was open to any Free Will Baptist youth enrolled in or about to enter grades 9-12.

Entries were judged on the basis of originality, creativity, practical application, organization, mechanics, logic and length, and theme.

Miss Donica's winning entry, titled "Convictions On Trial," is printed in the January 1984 issue of CONTACT Magazine.

The first, second, and third place winners are:

1st Place: "Convictions On Trial"
By Mary Kay Donica
Grade 11
Florence, South Carolina

2nd Place: "My Year in the Free Will Baptist C.T.S. Competition"
By Regina Gail Lucius
Grade 9
Red Bay, Alabama

3rd Place: Today's Free Will Baptist Churches"
By Traci Bryant
Grade 11
McMinnville, Tennessee

MISSOURI CHOIR GETS MEMORIAL ROBES

LEBANON, MO—The choir members at First Free Will Baptist Church, Lebanon, were presented with new robes on Sunday, October 25, 1983, according to Pastor Joe Braddy.

The new robes, a surprise gift, were purchased by Mrs. Henrietta Garrett and presented to the church in memory of her late husband, Farris Garrett, who served as a deacon at First Church.

Music Director Jean Bowman, along with choir members and the ladies of the church, held a buffet dinner in the church's fellowship hall in honor of Mrs. Garrett.

Pastor Braddy presented Mrs. Garrett with a plaque and expressed appreciation for the robes.

A distinctive feature of the red on white robes was the FWB lettering on the front stole.



newsfront

(continued)

ALABAMA ELECTS FINANCE COMMITTEE FOR 1987 NATIONAL CONVENTION

FLORENCE, AL—Delegates to the 64th Alabama State Association elected a three-man finance committee to prepare for the 1987 National Convention which meets in Birmingham.

The committee members are all pastors—Richard Cordell, Eugene Hales, and Dennis Kizzire. Members will encourage each church to send \$15 each year for the next three years in order to underwrite expenses.

State Clerk Ray Ritch said that 350 registered for the 1983 state association which met November 10-12 at Florence FWB Church. Registrants included 96 ministers, 22 deacons, 56 delegates, and 176 visitors.

Seven sermons highlighted the three-day meeting and Bible Conference which convened under the association theme, "Precious Things in a Polluted World."

FWB Executive Secretary Melvin Worthington and six Alabama ministers preached during the meeting—H. A. Pitts, Tim Hackett, Bobby Peters, Tom Malone, John Burnham, and Fred Jones.

The 1984 session meets November 8-10 at Eastside FWB Church in Dothan.

THIRTY-FIVE BUCKEYES COMPLETE ETTA COURSES

URBANA, OH—Thirty-five Ohians completed coursework in three Evangelical Teacher Training Association (ETTA) courses taught at Urbana Free Will Baptist Church, Urbana, according to Pastor Roger Childers.

The six-week classes began September 12, 1983, and ended October 17. Each Monday session was two hours in length. This was the second year for ETTA courses to be taught. The Urbana courses were conducted

under the auspices of the Ohio Bible Institute in Columbus.

Instructors included Pastor Roger Childers, his assistant pastor, Bobby Wiant, and Woodstock FWB Church Pastor Donald Hix. The men taught three courses—Teaching Techniques, Understanding People, and New Testament Survey. Twenty-one of the 35 students attended the 1982 session.

One student, Mrs. Kim Carroll, who is an assistant teacher for the

Intermediate Teen class, said, "What I enjoyed most was the small classes where I felt comfortable with all adults and no distractions. My only regret was that the classes seemed short and time flew. I'm looking forward to the spring ETTA courses."

Pastor Childers says the group will offer three more ETTA courses later this spring. His long-range goal is to help as many people as possible to earn the ETTA Preliminary Certificate.

GEORGE KNIGHT, LORENE MILEY TO LEAD 1984 WRITERS' CONFERENCE

NASHVILLE, TN—Former missionary turned writer Lorene Miley and veteran editor George W. Knight will keynote Randall House Publications' fourth annual Free Will Baptist Writers' Conference May 11-12, according to General Director Roger Reeds.

The conference will meet on the campus of Free Will Baptist Bible College.

Mrs. Lorene Miley, author of the recently published *I Looked For A Man . . . And Found One*, will lead seminars as well as serve on a panel discussion team.

Miley, editor of *Co-Laborer* Magazine, and her missionary-doctor husband spent 19 years in the African bush country.

The other half of the guest-speaker tandem will be experienced rewriter and author-editor, George W. Knight. Mr. Knight has five books in print:

Church Bulletin Bits, *Wedding Ceremony Idea Book*, *Church Bulletin Bits #2*, *Instant Cartoons For Church Newsletters*, and *How To Publish A Church Newsletter*.

Knight served eight years as editor of *Home Life* magazine (circulation 750,000). He also edited *The Deacon* and *Proclaim* magazines. He presently operates his own *Editorial Services* business in Antioch, Tennessee.

The 1984 program format is designed to inspire, inform, and instruct both beginning and published writers, editors, and those interested in the field of Christian journalism.

Pastors, associates, church secretaries, and students will benefit by workshops on *Planning and Producing A Church Newsletter*, *Using Words that Flex Their Muscles*, *Out Of The Fog and Into The Light*, *Rewriting Exercises*, and a *Panel Discussion and*

Forum.

In addition, a "hands-on" demonstration of an electronic word processor will be presented by a representative of a local corporate firm.

The conference will conclude with a panel discussion-forum moderated by Jack Williams, editor of *CONTACT* Magazine. Panel members will include Lorene Miley, George W. Knight, Dr. Mary Ruth Wisehart (English professor at Free Will Baptist Bible College), and Dr. Charles Hampton (Registrar at Free Will Baptist Bible College).

A free, descriptive booklet and workshop guide is available upon request. Write to Reverend Harrold D. Harrison, Writers' Conference Director, P.O. Box 17306, Nashville, Tennessee 37217.

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

OHIO SETS ANNUAL MINISTERS'-LAYMEN RETREAT

BIG PRAIRIE, OH—The ninth annual Ohio Minister's-Laymen Retreat will meet February 7-9 at the Big Prairie Campgrounds, according to Ohio Promotional Secretary Alton Loveless.

Canadian Pastor Fred Hanson and Ohio Pastor Clyde Perry will preach four messages each in the three-day meeting.

Reverend Hanson, ordained in 1965, is moderator of the Atlantic Canada Association of Free Will Baptists. He pastors Upper Brighton FWB Church in Hartland, New Brunswick. He will

preach four messages on Sonship, Lordship, Fellowship, and Followship.

Cincinnati Pastor Clyde Perry (Fellowship Tabernacle) has been in the ministry 30 years, the past 15 at Fellowship Tabernacle. For 12 years, Reverend Perry served as treasurer of Ohio's Little Miami Conference. He will speak four times on the Holy Spirit.

The annual retreat is considered one of the year's highlights to Ohio leaders.

PREACHING HIGHLIGHTS MISSISSIPPI STATE ASSOCIATION

TUPELO, MS—Moderator Luther Gibson said more than 200 attended the 19th annual Mississippi State Association November 4-5, 1983, at First FWB Church, Tupelo.

The session, along with a one-day Bible Conference, included six sermons—five by Mississippi ministers, and the Friday evening keynote message by Free Will Baptist Bible College Dean Robert Picirilli.

Co-Laborer Editor Lorene Miley spoke three times during the Friday Woman's Auxiliary Convention. Mrs. Miley spoke twice during day's business activities and once during the Woman's Auxiliary Banquet.

Moderator Gibson was re-elected. The 1984 session meets November 2-3 at Gulf Coast FWB Church in Gulfport.

\$4,000 MISSIONS OFFERING TOPS FLORIDA MEETING

MARIANNA, FL—Delegates to Florida's 39th annual state association handed Home Missionary Elmer Turnbough a \$4,000 offering during the November 2-4, 1983, gathering.

Moderator Gene Helton cited the Thursday evening missions service as the highlight of the 1983 state association. Reverend Elmer Turnbough, home missionary to St. Petersburg, preached the missionary sermon.

Some 250 attended the three-day

meeting in Marion Chapel FWB Church, Marianna. The program theme was "God's Work Among Florida Free Will Baptists."

In addition to Turnbough, other speakers on the state program included FWBBC Professor Ken Riggs and Florida Pastor Howard Bass.

The state adopted a \$60,000 budget.

The 1984 session will meet October 31-November 2 at Hollywood FWB Church, Hollywood, Florida.

OUTSTANDING EDUCATOR TO SPEAK AT CHRISTIAN SCHOOLS CONFERENCE



NASHVILLE, TN—Dr. Walter Fremont, dean of the School of Education at Bob Jones University, will speak at Free Will Baptist Bible College's Christian School's Conference, February 13-15, according to Kenneth Riggs, chairman of FWBBC's Teacher Education Department. His theme will be "What Is Genuine Christian Education?"

Other speakers will address "The IRS and Your School," "The Responsibilities of a Board Member," and "Developing the Staff." Several Christian school curricula will be evaluated.

Dr. L. C. Johnson, past president and chancellor of Free Will Baptist Bible College will speak on "The Christian Teacher's Character."

Rev. William Henry Oliver, educator and Free Will Baptist preacher, will speak at a special luncheon for conference guests.

For more information, write or call:

Christian Schools Conference
Free Will Baptist Bible College
3606 West End Avenue
Nashville, TN 37205
(615) 383-1340

Start 1984 Right!
Subscribe to CONTACT
for a Friend.

Plans are underway at **First FWB Church, Fort Smith, AR**, to build a multi-purpose life center, according to Pastor **Rupert Pixley**. The two-story building will feature a full size basketball court on the first floor. Included in the 16,000 square feet space will be offices and shower facilities. The building will have central heat and air as well as a kitchen. Seating capacity will be 500. The congregation raised \$25,000 in mid October as a kick-off for the project.

First FWB Church, Erwin, TN, needs a music and youth man, according to Pastor **Howard Messer**. The church is located at 525 Sinasta Road in Erwin. Interested persons should call the pastor at (615) 743-6771.

A youth group at **Bay FWB Church, Hartsfield, GA**, participated in a missions walk-a-thon and raised \$165. Pastor **Rick Cason** said the youngsters walked a total of six miles.

The final payment on an \$85,000 bond program at **First FWB Church, North Little Rock, AR**, was made in November. Pastor **Ben Scott** noted that during the years when the church was paying off the indebtedness, that members consistently supported every phase of denominational work at the same time. It was of particular interest to observe that the church gave more than \$81,000 to outside causes during the time members were paying off their own \$85,000 indebtedness.

Pastor **Gordon Sebastian** urged members of **Peace FWB Church, Wilson, NC**, to not let what happened on Thursday night visitation become unusual. He had reference to the fact that more than 100 members were on Thursday night visitation during September. He encouraged members to make this concept a part of the new pattern of "our growing passion for the lost."

Members of **First FWB Church, Jacksonville, AR**, culminated a 15-year debt retirement program on October 2 with a mortgage burning ceremony. The church entered a building program 15 years ago, and after a dinner on the ground on Sunday, October 2, 1983, the group burned the mortgage at 2:00 p.m. **Kevin Francis** pastors.

Pastor **Jim Summerson** reports an all time high attendance record of 786 at **Mt. Calvary FWB Church, Hookerton, NC**, in October. Sunday School attendance was 628, with 193 riders on the church buses. Several elected officials were present including a State Representative, a

district judge, the mayor of the city and several commissioners. Senator **Jesse Helms** sent a congratulatory letter.

The **Guin FWB Church, Guin, AL**, sponsored a Southeastern Day in which the church raised more than \$5,000 for **Southeastern FWB College**. **Richard Cordell** pastors.

CONTACT welcomes THE CHALLENGER, publication of Evangelist **Irvin Hyman**. Reverend Hyman edits the publication. He has entered full-time evangelism after serving several years as FWB pastor. The Hymans are headquartered in **Albany, GA**.

CONTACT welcomes HI-LIGHT, publication of **First FWB Church, Columbus, MS**. The November issue indicated that the church is considering a new constitution. **Milton Fields** pastors.

Shiloh FWB Church, Bristol, VA, moved into their new auditorium on October 30. Pastor **Walter Statzner** said that a large pulpit Bible was given to the person who brought the most visitors on that day.

In early 1983, the **Bloss Memorial FWB Church, Arlington, VA**, received funds in memory of Mrs. Maxine Payne. At the request of the family, the funds were designated by the church for completion of the church parking lot paving project. The project was completed in September. **Murray Southwell** pastors.

Reverend **Byford Campbell** is writing a book tracing the history of the FWB movement in **Illinois**. Brother Campbell invites anyone having information concerning Illinois churches, both existent and non-existent to write him at P.O. Box 36, **Ina, IL 62846**.

Jim Cox, director of **Camp Caleb** in **Paintsville, KY**, said that during six weeks of camp in 1983, workers witnessed the conversions of 100 young people. Mr. Cox said that with the completion of the camp dining hall, officials expected the camp to be open 10 weeks in 1984. When the Camp Caleb five year master plan is completed, the facility will be able to handle campers 52 weeks a year.

Bobbie Smith, church reporter from **Stoney Hill FWB Church, Glennville, GA**, says the church had been praying for the funds to be able to purchase a bus. And now for the good news—a neighboring Missionary Baptist church had a bus for sale. However, instead of selling the bus to the Stoney Hill congregation, the Missionary Baptist group gave the bus to them!

The **Lyons FWB Church, Lyons, GA**, reports 14 conversions, 13 baptisms and 22 new members added to the church. Pastor **Len Blanchard** said the congregation also conducted an unusual service

in which all married couples took part in a ceremony which reaffirmed their vows to each other.

Members of **First FWB Church, Winter Haven, FL**, participated in a walk-a-thon to raise funds for a new mission work in St. Petersburg, FL. Pastor **Harvey Hill** said that members of First Church raised more than \$700 which combined with members from other churches to exceed \$2,000 for the project.

The **Fulton Bible Institute**, meets in **Fulton FWB Church, Fulton, MS**, with 26 in attendance, according to Pastor **Bill Van Winkle**.

The Sunday School Board of the **Arkansas State Association** sponsored two workshops during November featuring Pastor **Larry Russell** from **Baton Rouge, LA**. The workshops included sessions concerning children's church ministry, busing, and the Christian Day School. The seminars met at **First FWB Church, Russellville** and **Bethlehem FWB Church, Van Buren**.

The Oklahoma Department of Human Services has given **Westgate FWB Church, Shawnee, OK**, permission to enroll 30 children in their day care program. Seven people in addition to Pastor **Delbert Akin**, who serves as director, make up the staff for the center. The facility can eventually handle up to 40 children with additional staff and equipment.

There's good news from **Bratt, FL**. Pastor **Mircheal Jones** reports that money does grow on trees after all. The **Shiloh FWB Church** surprised Pastor and Mrs. Jones with an ice cream supper and then presented them with a money tree blooming with \$457.

The Pension Fund of the **Board of Retirement** of the National Association of Free Will Baptists, loaned more than \$882,000 to 23 FWB churches for building an expansion program during the past 12 months. Nine mission churches received \$338,000 in loans. Director **Herman Hersey** says, "The money in our pension fund is doing double duty. We are holding it in trust for our missionaries, pastors and denominational employees until needed at death, disability or retirement. In the meantime, we are investing it in loans to our churches."

Oklahoma Home Missionary Pastor **David Archer** says **Faith FWB Church, Glenpool, OK**, conducted a successful tent revival in October with an attendance of 83 nightly. The Tulsa Area Quarterly Meeting of the First Mission Association invited Pastor Archer to speak at their annual missions conference and raised more than \$3,300 for the Glenpool building needs. ▲



Green Tree Bible Study



Robert E. Picirilli

II Peter 3:10-18

The Present Effects Of Future Facts

In the Bible, knowledge doesn't exist just for its own sake. Knowledge makes a difference in our attitudes and behavior.

The Future Facts (vv. 10-13) have two sides.

First, the present heavens and earth will experience a threefold destruction: *the heavens* shall pass away with a great noise, being dissolved in fire (vv. 10, 12); *the elements* shall melt with fervent heat (vv. 10, 12); *the earth*, with all the works of man located there, will be consumed in the fire (v. 10).

"The elements" (Greek, *stoicheia*) means the basic things. Probably Peter means the basic building blocks of the physical universe. In our day, that suggests the basic atomic elements.

We have discovered, in experiments with nuclear fission, that the release of the energy in the atoms produces a holocaust that can only be described as fire. Even man can do that: how much more our God who holds it all

together by the word of His power!

Second, there will be new heavens and a new earth (v. 13). We are not given much description, except for one important thing which by itself is enough: righteousness dwells there.

The Present Effects of knowing these facts (vv. 11-14) are introduced with a heartsearching question. "Seeing that all these things (heavens, elements, earth) shall be dissolved, what manner of persons ought ye to be?" (v. 11). If the cosmos is going up in flames, we are fools to waste our lives on it.

"Holy conversation and godliness" (v. 11). Actually, the words (in Greek) are plural: holy ways of living and godly/pious deeds.

"Looking for and hasting unto the coming of the day of God" (v. 12). "Looking for" is *expectancy*: the word is repeated three times (vv. 12, 13, 14), like a hammer driving home a nail. "Hasting unto" is *eagerness*.

"Diligent to be found by Him in peace, without spot and blameless" (v. 14). Spotless means without anything that stains or shows corruption; blameless means without any just cause for

finding fault. Remember: *righteousness* inhabits the new heavens and earth.

The Method of Preparation (vv. 15-18) includes three things.

One—take advantage of the Lord's longsuffering (v. 15). For the careless servant in Matthew 24:48, delay was his undoing; for us, the testing of delay should be seen as opportunity to be even readier to meet Him.

Two—guard against falling (v. 17). Negatives are important too, and we must stay on guard lest we allow the error of those who live out from under the law of God to lead us astray and we should fall from the established state we have at present.

Three—grow in grace (v. 18). Peter has now come full cycle, closing his letter with the same exhortation he opened with (cf. 1:5-7). The only sure way to avoid falling, the only sure way to take full advantage of the Lord's long suffering is to grow in grace.

Our spiritual development will produce in us a work that will endure—unlike the cosmos that is consumed by fire—and equip us to stand before the Lord with confidence. ▲



The Free Will Baptist Pulpit

Evangelist Bobby Jackson

Greenville, North Carolina

Redemption—Illustrated

Text: Psalm 107

Introduction

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Psalm 107:2).

With this familiar testimony, the psalmist introduces four illustrations of redemption. Note that there are parallel illustrations in the New Testament.

I. Man—The Lost Wanderer (vv. 4-9)

A. The Condition (vv. 4, 5)

1. Wandering in the wilderness (v. 4)
2. No place to dwell (v. 4)
3. Hungry and thirsty (v. 5)
4. Soul fainted (v. 5)

B. The Cry (v. 6)

1. Who cried—they
2. To whom—the Lord
3. From where—in trouble
4. For what—deliverance

C. The Cure (vv. 6, 7, 9)

1. He delivered them (v. 6)
2. He led them (v. 7)
3. He satisfied them (v. 9)
4. He filled them (v. 9)

D. The Consequence (v. 8)

1. Who should praise—the redeemed
2. Whom should be praised—the Lord
3. Why—for His goodness
4. For what—His wonderful works toward men

II. Man—The Bound Prisoner (vv. 10-16)

A. The Condition (vv. 10-12)

1. Sit in darkness (v. 10)
2. In shadow of death (v. 10)
3. Bound in affliction and iron (v. 10)
4. Rebelling against God (v. 11)

B. The Cry (v. 13)

(Note this verse is repeated four times, vv. 6, 13, 19, 28.)
Same points are here as previous point B.

C. The Cure (vv. 14, 16)

1. Brought out of darkness (v. 14)
2. Delivered from death (v. 14)

3. Break bands in sunder (v. 14)

4. Broke open gates (v. 16).

D. The Consequences (v. 15)

(Note this verse is repeated four times, vv. 8, 15, 21, 31.)
Same points are here as previous point D.

III. Man—The Terminal Sufferer (vv. 17-22)

A. The Condition (vv. 17-18)

1. Fools, because of transgression (v. 17)
2. Afflicted, because of iniquity (v. 17)
3. Lost appetite (v. 18)
4. Terminal (v. 18)

B. The Cry (v. 19)

Same points are here as in vv. 6 and 13.

C. The Cure (vv. 19, 20)

1. When physician came—when they cried for Him (v. 19)
2. How he delivered them—by His Word (v. 20)
3. What He did for them—saved them (v. 19)
4. What He saved them from—distresses and destruction (vv. 19, 20)

D. The Consequence (v. 22)

1. Sacrifice (v. 22)
2. Sacrifice with Thanksgiving (v. 22)
3. Declare His works (v. 22)
4. With rejoicing (v. 22)

IV. Man—The Tempest-Tossed Sailor (vv. 23-31)

A. The Condition (vv. 25-27)

1. The stormy wind (v. 25)
2. The high waves (v. 25)
3. Their soul melted (v. 26)
4. At wit's end (v. 27)

B. The Cry (v. 28)

Same points are here as in vv. 6, 13, and 19.

C. The Cure (vv. 29-30)

1. Makes the storm calm (v. 29)
2. Makes the waves still (v. 29)
3. Makes glad for quietness (v. 30)
4. Brings them to desired haven (v. 30)

D. The Consequence (v. 31)

Same points are here as in vv. 8, 15, and 21.

Conclusion

When man cries unto the Lord out of his hopeless state, the Lord responds and redeems him. He waits only for your cry. ▲



ON LITTLE LANES

BY DONNA MAYO

The Grudge Holds You

Mrs. Lane was putting a cake in the oven when Megan arrived home from school. Three-year-old Jeff sat on the floor stacking blocks. "Hi, Mom. Whatcha making?" asked Megan.

"Hello, Honey, I'm baking an angel food cake for Daddy's birthday."

"Yummy," Megan smacked her lips. "That's one of my favorites."

"It's your daddy's favorite too," replied Mrs. Lane. "I just hope it doesn't fall. My angel food cakes never turn out as good as your grandmother's."

Eyeing the mixing bowl, Megan asked if she could lick the bowl.

"Sure."

"Here, Jeff, want to lick the spoon?" offered Megan. Jeff took the spoon eagerly and gobbled up the cake batter.

"Where's Marty?" asked Mrs. Lane. "Didn't he walk home with you?"

"He told me to tell you he was going over to Tony's house. They're working on their pioneer project for social studies," said Megan.

Half an hour later Mrs. Lane went back to the oven to check on her cake. "Ahh, beautiful," she smiled as she opened the oven door and took a whiff of the golden brown cake. She was just

setting it on the counter when Marty came through the door like a tornado.

"Don't slam the door," she warned hurriedly. But Mrs. Lane's warning was too late. The door sounded like a shotgun. She looked at her cake and sighed; it looked like a tire going flat.

"Oh Marty, look what you've done," said Mrs. Lane sadly. "Your daddy's birthday cake is ruined." Marty didn't seem to hear.

"Marty, Marty, look at my tower," called Jeff proudly. "Wanna play with my blocks?"

"No, I don't want to play with your dumb blocks," said Marty gruffly as he kicked Jeff's tower and sent blocks flying in all directions.

Jeff let out a scream, and Marty stormed down the hall to his room. Too shocked to speak, Mrs. Lane looked at her older son in amazement. Then she realized that Jeff was crying.

"There, there, Honey," said Mrs. Lane as she knelt to the floor and pulled him up on her lap. "We can build another tower."

Megan heard Jeff crying and stepped out of her room to see what was the matter. She ran headlong into Marty.

"Why don't you watch where you're going?" snapped Marty. "Girls are so clumsy."

"It was just as much your fault, Marty Lane," said Megan. Seeing the troubled look on his face, she added more gently, "What's the matter?"

"It's that dumb Tony Phillips," said Marty getting more upset.

"But, Marty," answered Megan in surprise, "he's your best friend."

"Well, not any more," replied Marty. "He's just a clumsy turkey." With that, he stomped into his room and slammed his books down.

Marty tried to do his homework that afternoon, but he couldn't keep his mind on it. He went outside to play, but he didn't enjoy himself. His mind kept going back to the fight he had with Tony.

Marty and Tony were building a log cabin for their pioneer project. They had spent hours gathering sticks, breaking them to fit, and putting them together with mud. Marty was putting the finishing touches on the gravel chimney when Tony went to get each of them a coke.

Tony, along with his frisky puppy, Copper, came back with the cokes. Copper, spotting Marty and the project on the floor, bounded straight for the long cabin. Tony grabbed the puppy, but when he tried to keep her from attacking the cabin, he spilled coke all over it.

"Oh no! Tony, you numbskull. Look at our cabin!" screamed Marty.

"I couldn't help it," said Tony. "I was trying to keep Copper from jumping on it."

"It's ruined," said Marty angrily. "And it's all your fault. And yours too," said Marty as he looked down at Copper. "You goofy mutt."

LITTLE LANES (From Page 29)

"She is not a goofy mutt," said Tony in defense of his dog.

"Well let her help you make a log cabin," said Marty smartly. "I'm going home."

Thinking back, Marty knew he was wrong to lose his temper. Even though it was an accident, he blamed Tony for ruining the log cabin, and he stewed about it all afternoon.

Mr. Lane's birthday supper was not very happy that night—Marty had probably lost his best friend, Mrs. Lane was disappointed in her fallen cake, and little Jeff was afraid to even sit by Marty.

"Honey, that was just delicious," said Mr. Lane. "But I'm so full, I couldn't eat another bite. Why don't we wait a while for cake?"

"Fine," agreed Mrs. Lane. "I'm not in any hurry for fallen angel food cake."

"You ought to call it a devil cake, if it is a 'fallen angel,'" said Mr. Lane trying to cheer up everybody.

Megan laughed at her daddy's joke, and Mrs. Lane smiled as she said, "Oh, get out of here."

"Good idea. I think I'll go for a walk

and make room for cake and ice cream," said Mr. Lane. "Marty, do you want to come along?"

"I reckon," said Marty without much enthusiasm.

As father and son started down the street, Mr. Lane looked at Marty and said, "Your mom told me about the cabin. Don't you think you ought to apologize to Tony?"

"Me? Apologize?" Marty could not believe his ears.

"Oh, that's right," said his dad quickly. "It was Tony's fault. He sure must be clumsy. I can't believe he would do something so dumb."

"Well, Daddy, I guess it could have happened to anybody," said Marty. "If Copper had not come in and made a beeline for the cabin, Tony wouldn't have spilled the cokes."

"Well then," Mr. Lane continued, "It's that crazy canine's fault. She should have realized that your log cabin was not a toy. She knew better than to get all excited."

"But, Dad," said Marty, "Copper's really not too smart yet. She's just a puppy."

"But you are still doing the right thing—being mad at Tony, I mean," said Mr. Lane. "Holding a grudge can get a lot done sometimes."

Marty was confused. This surely did not sound like his dad. "What can a grudge do?" he asked.

"Let's see," said Mr. Lane thinking back. "Your grudge has already turned a birthday cake into a pancake, knocked over a tower, made a little boy cry, and snapped at a sister. Now if you could just get back at Tony. You are trying to get back at him, aren't you?"

"Oh no—sort of—well, yes," admitted Marty.

"Then you better get busy. So far your grudge hasn't touched him, just some innocent bystanders."

Marty realized that his dad was leading him on. "OK, Daddy. I get the point. You've been trying to make me see that it wasn't really Tony's fault."

"And?" Mr. Lane questioned.

"And that holding a grudge doesn't do any good," answered Marty.

"When you hold a grudge," added Mr. Lane, "it usually works the other way around—the grudge holds you."

"Yes sir," said Marty, "it made me do some pretty rotten things. I think I better go tell some people that I'm sorry."

"Say," said Mr. Lane patting his son on the back, "why don't you ask Tony over for some of that devil cake?" ▲

Top Shelf



Thomas Marberry



Donald G. Bloesch, *The Future of Evangelical Christianity: A Call for Unity Amid Diversity* (Garden City, New York: Doubleday and Company, Inc., 1983, 202 pp., hardback, \$12.95).

This book analyzes the current scene in evangelical Christianity. First, the author defines key terms such as "evangelicalism," "fundamentalism," "neo-evangelicalism," "confessionalist evangelicalism," "neo-orthodoxy," and "charismatic religion."

On the whole, his definitions seem quite fair and helpful. He objectively presents the teachings of the various schools of thought.

According to Bloesch, an evangelical is one who gives the scriptures the primary place in life and thought. Human creeds and traditions deserve just consideration, but they must always stand under the judgment of scripture. Evangelicals place great value on the atonement of Christ. They also emphasize the necessity of a personal relationship with Christ.

The author points out that several issues divide evangelical Christianity today. All evangelicals recognize the importance of the scriptures, but not all understand them or interpret them in the same way. Bloesch does a good analysis of this controversy.

Several political issues (such as abortion and humanistic teachings in

public schools) have divided evangelicals. Fellowship with other Christians has also proven to be a divisive issue. Some evangelicals cooperate with others who may not agree with them; others feel that they cannot do this.

The author warns of dangers facing the evangelical movement today. He argues that left-wing evangelicals give too much emphasis to non-Christian influences and philosophies. Humanism, secularism, and even Marxism, are making inroads.

At the same time, the author warns right-wing evangelicals who attach great significance to maintaining the traditional patterns of the past. He reminds them that scripture, not tradition, is always the final authority in the Christian faith.

This is a thought-provoking book. The author forces us to look at ourselves and examine our strengths and weaknesses.

I do not agree with every statement he makes; I doubt that you will either. But if you want to do some thinking, this is a book for you. ▲



THE SECRETARY SPEAKS

By Melvin Worthington

Back To Basics



THE NATIONAL ASSOCIATION OF
Free Will Baptists

During my early years in the ministry a wise man advised me to stick with the scriptures, stand on the scriptures, share the scriptures, speak the scriptures and show the scriptures.

This is a good time for us to get back to the basics regarding Christian living. Society tends to overlook the basics which are essential to its well being. A good example is the field of education.

In light of the alarming increase in Christian worker casualties, broken homes, and divided churches which plague the Christian community, it is time we hurried back to the basics.

One basic is the *Word of God*. The Christian must faithfully feast upon it. And he must maintain a proper disposition while feasting if he expects lasting results. All malice, guile, hypocrisies, envies and evil speaking must be put aside (I Peter 2:1).

Personal diligence prompts in systematic reading, reviewing, and retaining the Word of God. Serious and submissive study of the scriptures is vital in spiritual development. One Book occupies the chief place in the child of God's life—the Bible.

F. E. Marsh aptly wrote, "Imitation may be good, that is, copying into our Bible what others have gathered from it; but the more excellent way is to gather our own fruit. There is a great difference between the strawberries which are bought at the shop, and those which are gathered and eaten direct from the plants in the garden. There is as much difference between the truth which is found as the result of

personal and prayerful research, and that which we receive through the medium of another."

Another basic is the *Worship of God*. Living in life's fast lane makes it easy to forget that God requires that we "Be still, and know that I am God" (Psalm 46:10).

Worship includes respect, reverence and rejoicing. It means we praise and adore the Lord. Worship brings intimacy, insight and intercession. Back to basics demands that we heed and honor the Bible's admonition to worship the Lord in the beauty of holiness (Psalm 96:9).

A third basic is the *Will of God*. God's will for all men is that they be saved. Those who have been saved must further determine God's will for them in Christian service.

God's will for the Christian is not optional. Every child of God can find, follow and finish the will of God. Clear direction is promised to those who trust the Lord with all their heart (Proverbs 3:5, 6).

God's Will may be determined by reading the Bible, listening to our conscience, heeding counsel, and by looking at our circumstances. The will of God need not be mysterious, but a settled conviction in one's heart based on the aforementioned criteria.

A fourth basic is the *Work of God*. God's work is summarized by Christ's Great Commission.

Working in God's field requires patience. Paul underlines this principle when he declares, "And let us not be

weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

Working in God's field requires perseverance. The spirit of perseverance is essential to victorious Christian service. Many Christian workers lose the battle at this point.

Working in God's field requires prayer. We must pray for laborers to go into the harvest fields. We must pray for boldness to speak.

"The greatest privilege which the child of God possesses, is the God-given right of prayer. Every lack in the life may be traced to the want of prayer, while, on the other hand, he who waits upon God shall not want any good." So wrote F. E. Marsh.

A final basic is the *Walk with God*. The relationship of a Christian with God is compared to walking. "And Enoch walked with God and he was not; for God took him" (Genesis 5:24).

The Christian who walks with God will wait on God. He will display the wisdom of God in his activities. He will be engaged in the work of God.

Let's get back to God's basics in 1984. ▲

The Secretary's Schedule

- January 13-14** East Central District Quarterly Meeting
First FWB Church
Mt. Vernon, IL
- January 17-21** Convention Planning Trip
Little Rock, AR
- January 31-February 2** Religious Conference Management Association
Detroit, MI

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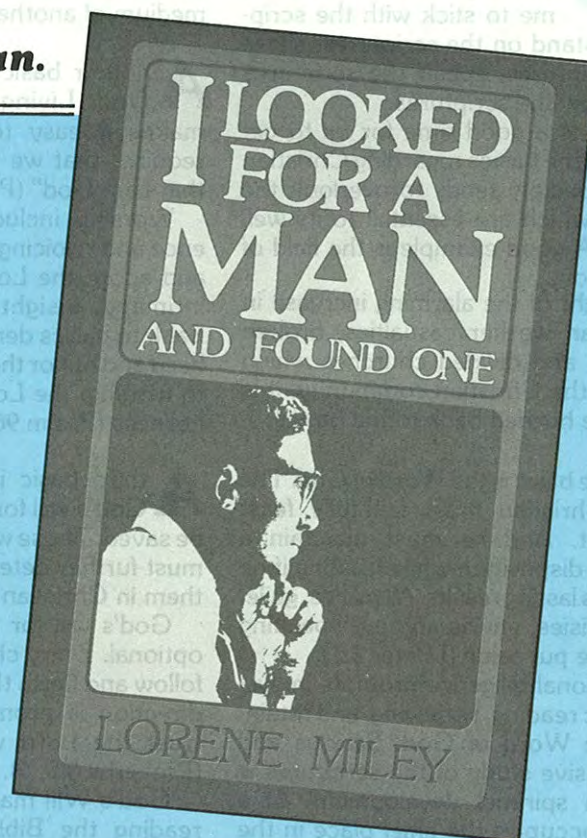
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