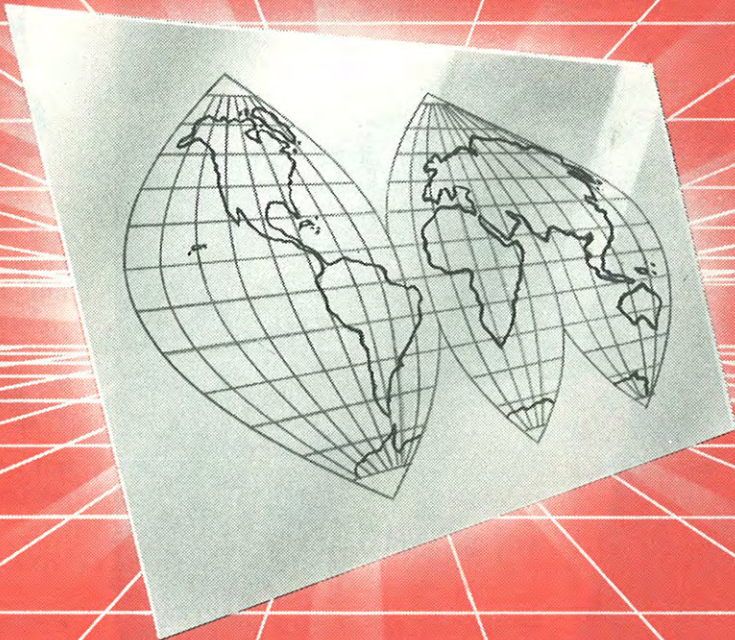


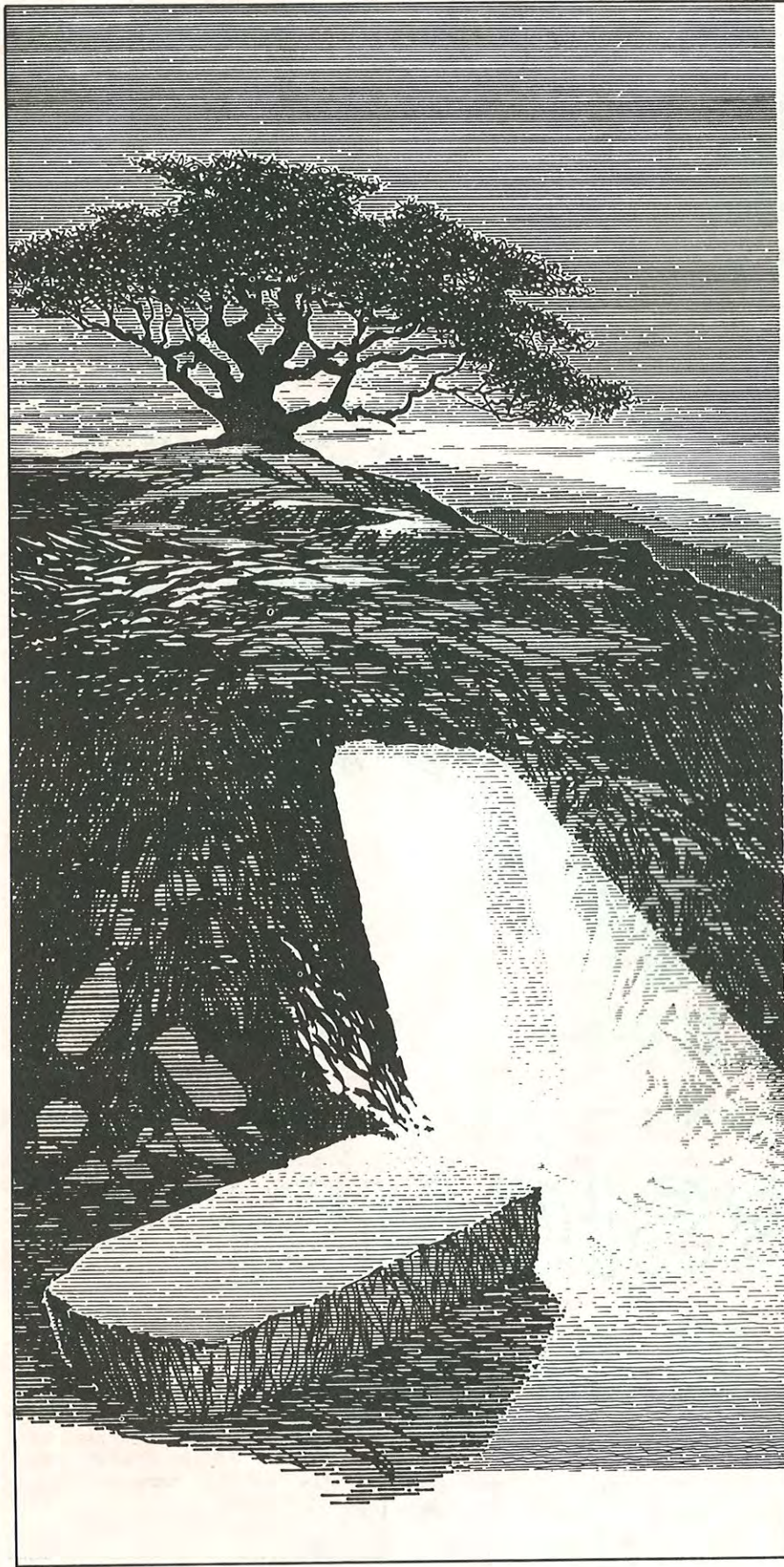
APRIL 1984

Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



MISSIONS: #1 Priority



Jesus Christ Is Alive!

By Evangelist Irvin Hyman

For many years, Dr. R. G. Lee, pastor of Bellview Baptist Church in Memphis, Tennessee, preached a sermon titled "The World's Blackest Assumption."

This black assumption is discussed by the Apostle Paul in I Corinthians 15:14-20. The assumption is that Jesus

Christ is still in the tomb. Seven things are included in this assumption.

1. If Jesus Christ is still dead, the Church has no message for a lost and needy world (15:14).
2. If Jesus Christ is still dead, the Christian has nothing to believe (15:14).
3. If Jesus Christ is still dead, the apostles and all the preachers since then have been lying about God by misrepresenting Him as having raised Christ from the dead (15:15).
4. If Jesus Christ is still dead, our faith is an empty, lifeless, worthless shell (15:17).
5. If Jesus Christ is still dead, Christians remain in the guilt and under the condemnation that comes as a result of sin (15:17).
6. If Jesus Christ is still dead, those believers who died with faith in Christ are perished (15:18).
7. If Christ is still dead, we are indeed sad creatures because we have been living and building our lives upon an illusion (15:19).

Thank God that the world's blackest assumption is false, for in fact Jesus Christ is risen from the dead. In I Corinthians 15:20, Paul declares, "But now is Christ risen from the dead."

Jesus left the grave empty behind Him. And instead of the tomb halting His work, it became the pathway to His triumph.

And ladies and gentlemen, the empty tomb gives us tremendous assurance for the future.

Inspiration of the Christian's Hope

Jesus' victory over death is the inspiration for the Christian's hope. His death removed death's sting; His resurrection threw open the door of the grave forever.

Do you want encouragement for your tasks, comfort for your sorrows and trials, strength for your faith? You will find it in Christ's triumph over the tomb in Joseph's garden.

The grave does not end in nothingness. It is an exodus into the larger room in the house of many mansions. It is winter with its withering leaves awaiting springtime with its roses.

Our Comfort in Sorrow

The resurrection of Christ is our comfort in sorrow. When we have

buried our Christian dead, we sorrow not as those who have no hope.

Our faith climbs with Paul to sunlit heights: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord . . . wherefore comfort one another with these words" (I Thessalonians 4:14-18).

Pledges Our Immortality

The resurrection of Jesus Christ pledges our immortality. For the child of God, death is the old house fallen down, out of which its tenant has moved till the Great Architect shall rebuild it.

" . . . this mortal must put on immortality" (I Corinthians 15:53). Beyond sunset is the sunrise. Beyond death is life. Beyond the grave is the glory.

Gateway to the Glory of the New Body

The empty tomb is the gateway to the glory of the Christian's new body. "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Philippians 3:21).

One of these mornings we're going to have a great, glorious resurrection. We're going to have new bodies—incorruptible and immortal.

I've had trouble with this old sack of bones I carry around. I don't have many days when I can say I feel good all the time. Thank God that on the resurrection morning our bodies are going to be raised and there will be no more tears, no more headaches, no more backaches, no more cancer, no more crippled bodies, no more sorrow, no more grief!



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ALIVE (From Page 3)

Gateway to the Glory of Undimmed Vision

Our Lord's resurrection from the dead is the gateway to the glory of undimmed vision. "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known: (I Corinthians 13:12).

Thank God for the day of clarified vision that is coming, and when the things we have longed so much to know shall be made plain.

Gateway to the Glory of Heavenly Fellowship

The empty tomb is the gateway to the glory of heavenly fellowship. There will come a morning when the bodies

of the dead shall be raised, and the bodies of the living shall be transfigured and translated, they shall be "caught up together . . . in the clouds, to meet the Lord in the air" (I Thessalonians 4:17).

Nevermore separated, they shall be forever with the Lord.

When Lord Nelson was buried at London's Saint Paul's Cathedral, 30 trumpeters were stationed at the door of the Cathedral, where they stood at attention awaiting the signal to sound. When the illustrious dead arrived, they lifted their trumpets to their lips and gave one united blast; then all was silent. But they did not wake the sleeper.

But what 30 trumpeters could not do, one trumpeter will do on the resurrection morning. At the sound of the descending Lord, the archangel will lift his trumpet and blow a mighty blast that shall shake the mountains, and heave the oceans. And then he will cry: "Arise! Ye sleeping bodies of His saints! Arise! Arise!"

And there will be the booming of the waves along the ships' paths of the sea, and the crashing of mausoleums, and the leaving of grave yards and cemeteries.

Clothed with immortal bodies, the saints of God, the dead in Christ resurrected, and the living in Christ translated, shall form a procession surpassing any ever witnessed by earth or heaven, and be up and away to meet the descending Lord, and to be forever with Him.

Glorious anticipation! Glorious day!



ABOUT THE WRITER: Reverend Irvin Hyman is a Free Will Baptist evangelist residing in Albany, Georgia. He is a graduate of Free Will Baptist Bible College and Luther Rice Seminary. He is president of Georgia Bible Institute and director of the Irvin Hyman Evangelistic Association. Irvin has pastored churches in South Carolina, North Carolina, Georgia and Florida.

Is The Way Still Narrow?

By Floyd Wolfenbarger

"How can I get there?" I asked the greasy station attendant. He wiped his forearm across his beard and smiled, "I'm afraid you can't get there from here. You gotta go back to the crossroads and start over."

His wry humor made me think that you just can't get to heaven on the road you're travelling; you've got to go back to the crossroads and take the right road.

The problem is that so many roads promise the joyful life but only one leads to heaven. How can you tell?

It won't be the shortest road. Spiritual shortcuts are slickly disguised detours to destruction. The short cut is a by-pass which promises power without prayer, victory without perseverance, and guidance without study. It is the highway to easy believism.

It won't be the popular road. Beware the crowded streets. If you get into the flow of popular traffic, you will go where everybody goes and at their speed. The world will box you in so that you can't change lanes.

The world is moving swiftly to destruction. Many a fatal collision has occurred on such busy thoroughfares as popular fads and fashions, the social acceptability of drink or drugs, and conformity to the world.

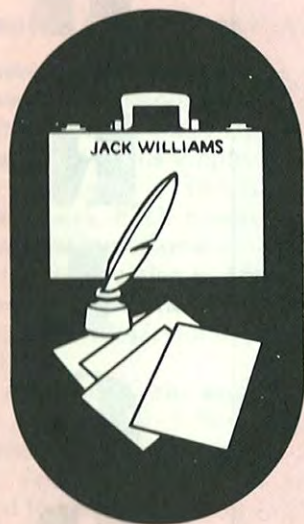
It won't be the smoothest road. The pavement of the devil's path is sometimes smooth as glass. As you realize ever so gradually that you are heading downward, you may apply the brakes only to find that the smooth road is indeed a slippery path to destruction.

No one has improved the road of salvation. No by-pass loops can avoid the cross. No widening of the turn can accommodate all of the world's popular enticements. No resurfacing can insure that the pilgrim will be free of conflict.

The One who built the road, paved the way, and paid the toll said, "It's still narrow, but it's the only way to get there from here. ▲"

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

Briefcase



A middle-aged layman with 14 conventions under his belt grinned as he informed a group of first-timers, "I wouldn't miss the National Convention for anything. It's more fun than a truck load of country boys at a goat roping!"

I tried goat roping once, missed the goat, and came away with a clump of bitterweeds and enough good memories to make me want to do it again. The most fun being that we were never quite sure which way the goat would jump next.

That layman was right—sometimes a National Convention gets downright enjoyable. Everybody ought to try it. Why don't you stuff the kids and a good rope in the family car this July and join us at the Statehouse Convention Center in Little Rock, Arkansas.

There's a wagonload of good reasons to attend the Free Will Baptist National Convention. One of the best is that you catch a glimpse of just how widespread the movement really is.

Since most of us worship in congregations that average 100 or less, you owe it to your family to get them with a crowd of Free Will Baptists

Bring A Rope!

that's so big there's not a church large enough to seat the women and children.

There's a special pride you discover by staying in a 400-room hotel where nine of every 10 people you meet in the elevators and restaurants wear FWB Convention badges and bright smiles.

You can feel at home in a hurry when the group of teenage boys you pass on the street start chatting about Bible Bowl competition. When women in a hurry are headed toward the WNAC Missionary Service instead of the bar around the corner. When everywhere you turn on downtown streets you see somebody carrying a Sword Drill Bible.

I'm telling you, when Free Will Baptists from 40 states move into local hotels, everybody from cafeteria waitresses to bellboys knows that some of God's people just arrived.

You owe it to yourself to see that 50-foot banner stretched across the convention stage shouting in 24-inch letters that the Free Will Baptists are in town. A tour through the colorful exhibit area guarantees you stacks and sacks of convention memorabilia.

Our annual convention is five days with something for everybody. Once things start rolling, you'll like the fast-paced schedule.

Dad heads for the General Board meeting, while Mom takes in a WNAC seminar, and the kids have a whinging at the National Youth Conference. Then every night we all get together for a rousing evening service.

When was the last time you and 5,000 other Free Will Baptists sang "Oh, How I Love Jesus"? You gotta hear it to believe it.

Get firsthand reports about the denomination. Meet the people you've been reading about. I'll bet you've always wanted to shake

hands with a real live foreign missionary. We'll have a dozen on display in the Foreign Missions exhibit area.

Talk education with the Free Will Baptist Bible College president. Discuss church planting with the Home Missions director. Spar with Executive Secretary Melvin Worthington about strategy for the 80's—but be careful, he's got a twin brother who looks so much like him that only the IRS knows for sure who's who.

Be there as the wheels turn from the General Board preview on Monday until the final gavel falls on Thursday. Take part in the floor debate. Speak out on resolutions.

See how 700 Free Will Baptist preachers act during a business session. Get an extra convention program to take home. Attend the early-bird Master's Men Breakfast.

Tell us how you want the money spent. This is your chance to peg down the yard markers on the \$10 million denominational budget. That much money is worth your time and effort.

Now I know what you're thinking—it'll cost a bundle, and there goes your vacation.

But remember, you're going somewhere anyhow. Why not make the National Convention part of your vacation? You've still got time. Here's what you need to do—

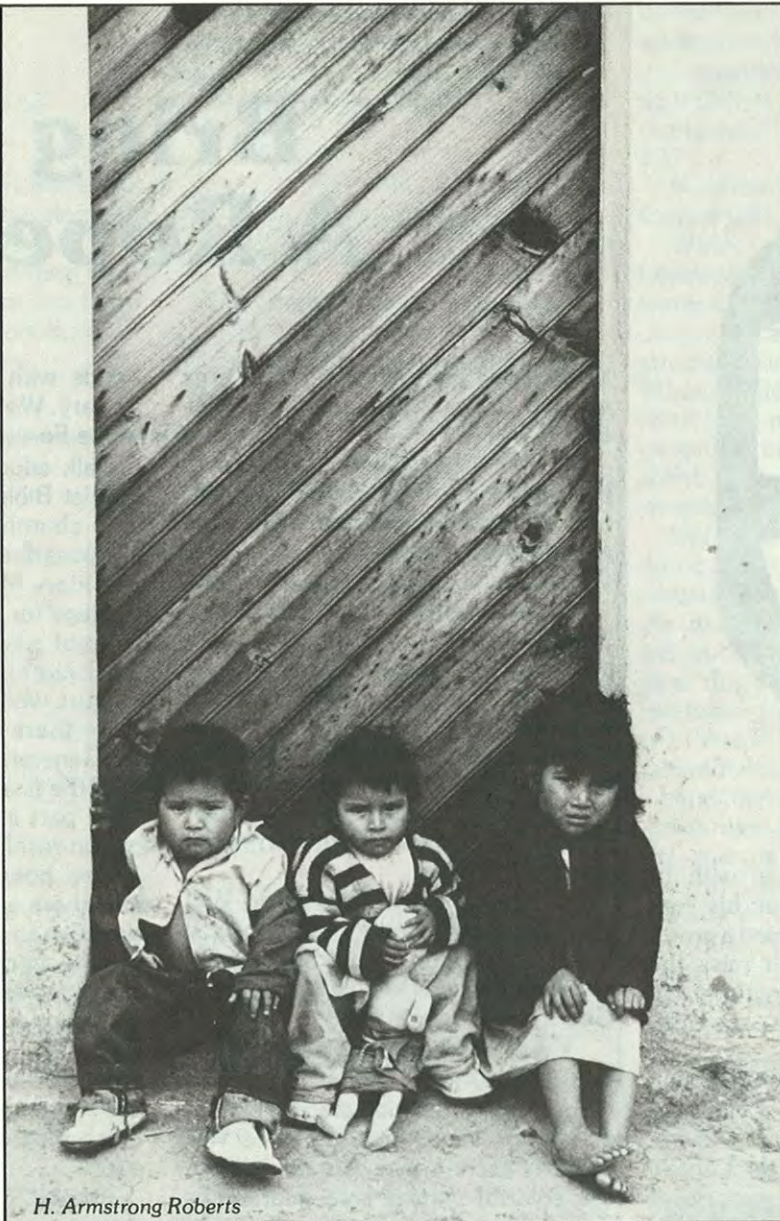
Complete the housing form in this issue and mail it. That'll get you a place to hang your hat.

Tell Mama and the kids that you're all going to the convention this July. They'll love you for it.

Inform the boss. Pay your tithes in advance. Bring your pastor. Toss an extra pair of socks in the car and meet us in Little Rock, July 15-19.

And don't forget the rope. We may need your help after we figure out which way the meetin' will jump next.▲

MISSIONS



H. Armstrong Roberts

#1 P R I O R I T Y

By Carroll G. Alexander

Priority—I had heard the word all my life, but that day it took on a blazing new meaning.

I had assumed pastoral duties at the Free Will Baptist Church in Columbia, South Carolina. My responsibilities included close association with military personnel at nearby U.S. Army Training Center in Fort Jackson.

The atmosphere bristled with an air of discipline as I stepped into the

orderly room. This is where the operations for an army company are handled.

I identified myself to the big, strictly-business sergeant on duty as "C.Q." (charge of quarters) and requested to see one of his trainees. He sent a runner to get him, and immediately returned to the business at hand. I turned to assess my surroundings.

I was a grammar school kid during World War II when almost everyone, including my two brothers, went off to war. I have always been awed by anything military.

As my eyes scanned the room, I noticed that it was a strange combination of military paraphernalia and civilian office equipment. The file cabinets

especially attracted my attention.

Several were labeled in big red letters—"FIRE PRIORITY 1", "FIRE PRIORITY 2", "FIRE PRIORITY 3".

A check with a deacon who had spent 25 years in the army confirmed my assumption. In case of fire the file marked "Priority 1" was to come out first.

A fireman might rush into a burning building and drag out both cabinets marked "2" and "3" and think he had done a commendable job. However, if it had been possible to retrieve "FIRE PRIORITY 1" and he had not, he would be in line for a reprimand.

Even in the army of the Lord, we spend our lives busily doing things which are important but of lesser

importance. Can it be that we who have labored in the Lord's service shall meet Him expecting a smile and a "well done," only to hear that we have disappointed the Lord?

Jesus' Last Command

There are several reasons why I believe that missions is God's first priority. Perhaps most important is the fact that Jesus emphasized missions so strongly in His last words to His followers. Each passage considered as the Great Commission is given after the resurrection and just prior to the ascension (Matthew 28:18-20; Mark 16:15; Luke 24:47; John 20:21; Acts 1:6-11).

In Acts the priority aspect is especially emphasized. When in 1:6 the disciples called for a prophecy conference, Jesus rebuked them and returned to the command to evangelize (vv. 7, 8).

Biblical Priority

Another reason I believe that missions is God's first priority is its emphasis in the Old Testament.

Old Testament Prominence

To Abraham God said, "... in thee shall all families of the earth be blessed" (Genesis 12:3b).

When God's chosen line left Egyptian bondage, a mixed multitude went with them (Exodus 12:38). Many Bible scholars believe this refers to heathen converts. Indeed, the miracles in Egypt were foreign mission miracles, the plagues foreign mission plagues.

Later, as Israel entered Canaan, God's hand of mercy and grace extends to Rahab as she lowered the scarlet thread from her window. She is included in God's faith chapter (Hebrews 11:31) and the line of the Redeemer (Matthew 1:5).

Further foreign missions emphasis surfaces in God's dealings with Ruth of Moab and Bathsheba, the wife of Uriah the Hittite, who was probably a Hittite herself. They are both included in the line of the Redeemer (Matthew 1:5, 6).

Other examples are Naaman the Syrian and King Nebuchadnezzar of

Babylon (II Kings 5:15; Daniel 3:28; 4:1-3).

Although God's prophets primarily prophesied to His chosen people, there were those such as Jonah who prophesied to Nineveh, capital of Assyria, with many saved.

God's concern for all is manifested clearly in such passages as Isaiah 45:22, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."

New Testament Preeminence

This priority is further underscored by the message of the epistles. The apostles were puzzled by the salvation of the Gentiles, but they accepted it (Acts 10:34, 35).

At the Jerusalem Council in Acts 15, James states, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14).

Paul testified in Romans 1:14, "I am debtor both to the Greeks, and to the Barbarians . . ."

Later he admonished the Corinthians, "... some have not the knowledge of God: I speak this to your shame" (I Corinthians 15:34).

The thrust of his ministry was "... that all the Gentiles might hear . . ." (II Timothy 4:17).

John adds his emphasis in I John 2:2 where he declared that the blood of Jesus avails for the whole world, and in Revelation 7:9 where he testified of a throng in Heaven from all nations.

The Church in 1984

If Jesus died for the whole world (John 3:16), then it goes without saying that taking the message to all the world should be as high a priority with us as it was for Him in providing it.

This does not mean that everyone should go overseas. But it does mean that all our programs should work together to get the gospel to every soul on earth.

Here in Columbia, we took the gospel to Fort Jackson only three miles away. Private First Class James F. Cowart was saved and is now Missionary Jim Cowart in faraway Brazil!

One never knows what potential is

living right next door or playing in the streets in front of the church.

Priority brings responsibility. Neglect of priority involves a penalty.

Before World War II, a missionary with China Inland Missions appealed to the homeland, "Send us one thousand missionaries for Japan or later you will send ten thousand soldiers."

We did not send 1,000 missionaries. Later we mobilized more than 10 million fighting men and women, and many had to pay with their lives.

The first two atomic bombs cost two billion dollars even in a 1945 economy. This would have paid the cost for completion of the Great Commission.

The cost of World War II in dollars and cents has been estimated at 300 billion dollars. This would have evangelized the world many times over.

The evangelization of the world continues to be neglected today, and we continue to pay a staggering toll for defense. Defense is necessary but how much less would be needed to kill if we were more faithful to God's priority one—the message of life.

To obey God may cost dearly, but to disobey Him always costs more! ▲



ABOUT THE WRITER: Reverend Carroll Alexander is in his 23rd year as pastor of Columbia Free Will Baptist Church, Columbia, South Carolina. He is a graduate of Free Will Baptist Bible College (B.A.) and Columbia Bible College (M.A.).

Adapted from a 12-part sermon series titled "My Problem Is . . .", preached by Pastor Morgan.

There's an old story of a servant in Bagdad, sent by his master to the market, who soon returned, pale and trembling.

"Master," he stammered, "at the market I was jostled by someone and looking around I saw that it was Death! And she made a threatening gesture to me! Now lend me your horse, and I shall ride at once to Samarra, and there I shall hide from Death."

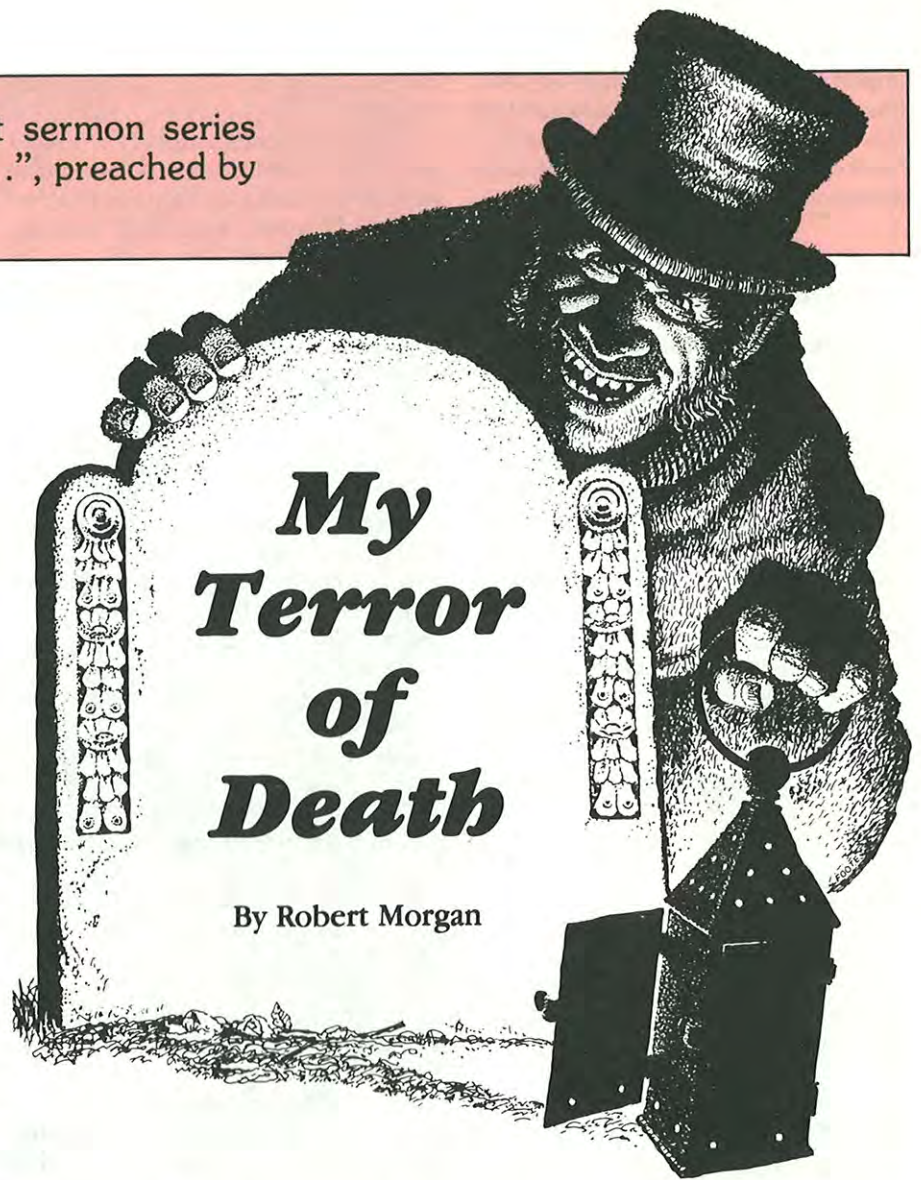
After the servant left, the master went to the market and, seeing Death standing in the crowd, he asked her, "Why did you frighten my servant today, and make a threatening gesture towards him?"

"That was no threatening gesture," explained Death, "but one of surprise. I did not expect to see him here in Bagdad today, for I have an appointment with him tonight in Samarra."

We all have an appointment in Samarra. It is appointed unto men once to die. We must all journey through the iron gate. For most, death is the ultimate fear in life.

Job called death "the king of terrors." David spoke of the "terrors of death" which had fallen upon him. The writer of Hebrews spoke of the great multitudes which all their lives are enslaved by the haunting fear of death.

The Grim Reaper visits, victimizes, and finally dissolves every family circle. The dread of him hangs like a darkened cloud over every home. One by one, we are carried to the tomb; the whole earth has become a vast, whirling graveyard in which we bury our dead.



Humanity seems transfixed, terrified, helpless before the raging black stream which shall carry us all away.

Historian Edward Gibbon cried out as he died, "All is dark and doubtful."

Mazarin, the French statesman, moaned, "O my poor soul! What will become of thee now? Whether wilt thou go?"

Famous English philosopher and atheist, Thomas Hobbs, said in his final moments, "I am taking a fearful leap into the dark."

Thomas Carlyle, the Scottish writer, whined, "I'm a sad old man gazing into the final chasm."

And my father, John I. Morgan, remembers from his childhood in the Appalachians an old blasphemer who died one night screaming, while being restrained by his sons, "Oh, Lord Almighty! I see Hell-Fire a'coming!"

What tragedy that these doomed

men and perishing billions like them have not known the glad reality of the first two chapters of Hebrews, which ends with the glorious command in Chapter 3: "Wherefore (that is, because of what is given in chapters 1 and 2) . . . consider Jesus Christ . . ."

Consider Him Our Eternal Creator

In chapter one, we are to consider Him our Eternal Creator. Notice these verses:

1:8—"Thy throne, O God, is for ever and ever . . ."

1:10—"Thou, Lord, in the beginning . . ."

1:11—"They (the cosmos) shall perish, but thou remainest . . ."

1:12—"thy years shall never fail . . ."

Jesus Christ is infinite and eternal, without beginning or ending, existing

from everlasting to everlasting. And as beings created in His image, we have stamped into our souls a desire of permanence.

Solomon wrote, "He has set eternity in the hearts of men." We are made to live forever. That's why death, which never worries a worm or a fish or a pig, terrifies us. Something within our hearts recoils at dying, for we are created in the image of the Eternal.

A. W. Tozer penned, "To be made for eternity and forced to dwell in time is for mankind a tragedy of huge proportions. All within us cries for life and permanence, and everything around us reminds us of mortality and change."

It was never in the heart of God for us to die. But death leaped into the world on the coattails of sin, and just as "by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."

It hurts us so, for we are made in the image of Our Eternal Creator.

Consider Him Our Sacrificial Brother

But in Hebrews 2 we are to also consider Jesus Christ as our Sacrificial Brother.

2:11—"he is not ashamed to call them brethren . . ."

2:12—"I will declare thy name unto my brethren . . ."

2:17—"in all things it behooved him to be made like unto his brethren . . ."

The key truth is in verse 14: "Forasmuch then as the children (that's you and me!) are partakers of flesh and blood, he also himself likewise took part of the same; that *through death* he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."

Masterfully put! In Bethlehem, our Eternal Creator became our Sacrificial Brother, and at Calvary, through death, He freed us from death's fear.

Just as young David took Goliath's own sword, and with it severed his head, so David's Son took the Devil's own instrument of death—the cross—and with it defeated him, delivering us.

Paul compared it to a bee when he said, "O death, where is thy sting?"

I read about a lad, highly allergic to bee stings, who became hysterical while riding with his dad when a wasp buzzed angrily around the car. The father quickly caught the wasp in

Jesus—He is our High Priest.

2:17—"that he might be a merciful and faithful high priest . . ."

3:1—"consider the Apostle and High Priest of our profession . . ."

"Death left its painful sting in the broken body of the crucified Christ . . ."

his hand, and the little boy relaxed, only to panic a moment later when the wasp escaped.

But the dad said, "Don't be afraid, Son. That bee only has one stinger, and when he stung my hand he left it behind. Now it can't hurt you."

Death left its painful sting in the broken body of the crucified Christ, so that we can now shout with Brother Paul, "O death, where is thy sting? . . . Thanks be to God who gives us the victory through our Lord Jesus Christ."

Death can still buzz around us trying to frighten us, but it has no power to sting us if we know Christ.

Do you realize that after the resurrection of Christ, the New Testament never again flatly says that a believer "died?" The entire vocabulary of the Bible changes. Believers "fall asleep," "put off their tabernacle," "depart," "are absent from the body," or die "in Christ."

Underneath the streets of Rome in the dreary catacombs are six million tombs where the early Christians are buried. Nowhere in six million inscriptions can you find the word "death." Instead, "Appius lives" or "the birthday of Olympiada has come."

Our Eternal Creator became our Sacrificial Brother and through death has set us free from its fear.

Consider Him Our High Priest

But there is one other way, leading into Hebrews 3, that we are to consider

It is well attested (but little known) that in the Old Testament, the job of priest was not to slay the sacrifice, but to present it, already slain, to God. Even on the Day of Atonement Aaron was to wear his high priestly garments only after the lamb was slaughtered.

Likewise, our Lord's priestly ministry did not begin on the bloody cross, for there He was the sacrifice. It was afterwards, when He ascended into the heavens, that He assumed the role of High Priest.

And that's why, in the book of Hebrews, Jesus is never referred to as a sacrificial lamb, but rather as a high priest.

As our High Priest, who "ever lives to make intercession for us," He bestows upon our lives the benediction of peace. He gives us dying grace. He reminds us that we are partakers of the heavenly calling, that He is preparing a place for us, that to be absent from the body is to be present with the Lord.

We think of death as separation, but it is more of a reunion—for we will be gathered with millions who preceded us to Heaven, including our loved ones. And best of all, we shall see Jesus.

Charles Spurgeon thus noted, "The dying saint is not in a flurry; the last days of a Christian are the most peaceful of his whole career."

When my daughter, Victoria, was very young, as we drove through the Smokies, she became alarmed at the sight of an approaching tunnel. I can



DEATH (From Page 9)

imagine her fear; to her it appeared we were plunging into raw darkness, into a gaping tomb, into the unknown.

She cried, resisting all reassurances, tightly closed her eyes, and, I suppose, bid farewell to the earth. Of course, the useless fear passed in a twinkling, for we quickly emerged from the tunnel and to a thrilling vista on the other side.

Without Christ, death is terrifying. But the Christian says, "Though I pass through the tunnel of death's dark shadow, I will fear no evil for thou art with me." The tunnel is short, and the view beyond is glorious.

So, in the words of the old song, "Are you troubled at the thought of dying?" Then, in the words of Hebrews 3:1 "Wherefore, holy brethren, consider Christ Jesus . . ." Our Eternal Creator, Our Sacrificial Brother, Our High Priest.

He turns tombs into tunnels and makes happy homecomings from our appointment in Samarra. ▲



ABOUT THE WRITER: Reverend Robert J. Morgan pastors Donelson Free Will Baptist Church, Nashville, Tennessee.

Other messages in this series, "My Problem Is . . .", include:

- " . . . My Temper"
- " . . . My TV"
- " . . . My Thought Life"
- " . . . My Tithing"
- " . . . My Testimony"
- " . . . My Timidity"
- " . . . My Time Management"
- " . . . My Tongue"
- " . . . My Tortured Heart"
- " . . . My Tears"
- " . . . My Teen Ager"

Tapes may be ordered for \$3.50 (includes two sermons and postage) each. Make checks payable to Donelson Free Will Baptist Church and mail to 2909 Knobdale Road, Nashville, Tennessee 37214.

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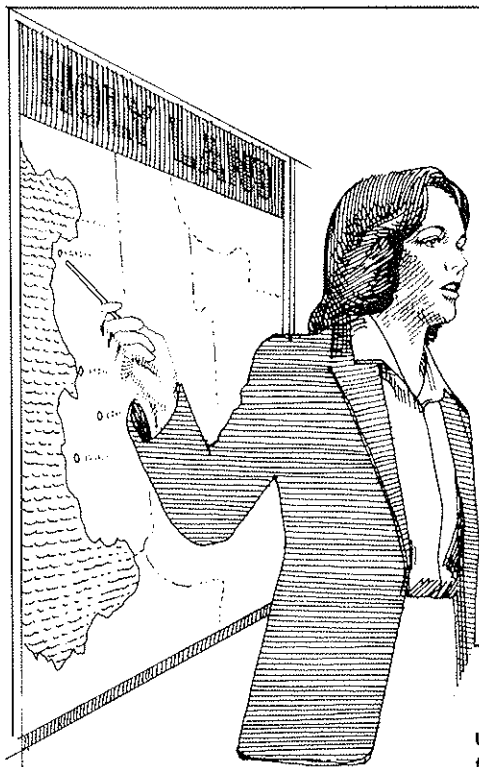
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State	Design.	Undesign.	Total	Jan. '83	Yr. to Date
Alabama	\$ 1,375.00	\$ 370.28	\$ 1,745.28	\$ 1,196.05	\$ 1,745.28
Arizona	.00	.00	.00	119.23	.00
Arkansas	200.00	3,143.76	3,343.76	2,953.94	3,343.76
California	.00	1,063.83	1,063.83	887.33	1,063.83
Florida	.00	1,068.14	1,068.14	1,536.47	1,068.14
Georgia	3,998.92	988.27	4,987.19	4,208.60	4,987.19
Illinois	6,930.33	1,861.45	8,791.78	.00	8,791.78
Indiana	77.00	356.78	433.78	77.37	433.78
Kansas	.00	.00	.00	500.58	.00
Kentucky	.00	286.00	286.00	.00	286.00
Michigan	6,483.31	.00	6,483.31	4,216.87	6,483.31
Mississippi	.00	741.82	741.82	1,153.68	741.82
New Mexico	22.26	11.12	33.38	.00	33.38
North Carolina	578.90	300.00	878.90	635.00	878.90
Ohio	.00	.00	.00	2,315.00	.00
Oklahoma	29,593.06	10,837.87	40,430.93	20,301.15	40,430.93
Tennessee	182.05	637.76	819.81	970.72	819.81
Texas	3,720.35	380.44	4,100.79	.00	4,100.79
Virginia	.00	107.47	107.47	.00	107.47
West Virginia	10,994.95	190.92	11,185.87	613.01	11,185.87
Totals	<u>\$64,156.13</u>	<u>\$22,345.91</u>	<u>\$86,502.04</u>	<u>\$41,685.00</u>	<u>\$86,502.04</u>

DISBURSEMENTS:

Executive Office	\$ 46.35	\$12,606.41	\$12,652.76	\$11,773.73	\$12,652.76
Foreign Missions	42,778.00	2,240.09	45,018.09	17,352.07	45,018.09
FWBBC	1,553.72	2,240.09	3,793.81	3,092.03	3,793.81
Home Missions	19,125.57	1,753.13	20,878.70	5,963.55	20,878.70
Retirement & Insurance	48.16	1,460.94	1,509.10	1,327.19	1,509.10
Master's Men	40.48	1,266.10	1,306.58	1,147.28	1,306.58
Commission on Theological					
Liberalism	27.58	97.39	124.97	94.85	124.97
FWB Foundation	200.00	584.37	784.37	674.89	784.37
California Christian College	13.35	.00	13.35	.00	13.35
Hillsdale FWB College	18.92	.00	18.92	.00	18.92
Radio/TV Commission	300.00	.00	300.00	.00	300.00
Historical Commission	4.00	97.39	101.39	94.85	101.39
TN Children's Home	.00	.00	.00	164.56	.00
Totals	<u>\$64,156.13</u>	<u>\$22,345.91</u>	<u>\$86,502.04</u>	<u>\$41,685.00</u>	<u>\$86,502.04</u>



Can A Teacher Wear A Skirt?

By Eunice J. Edwards

In my opinion, yes.

Mary is an example of a teacher that readily comes to mind.

Gabriel had been sent to Mary with God's praise for her pure character and about her part in His great plan for the ages. Gabriel assured her that she was "highly favoured," that "the Lord was with her," and that she was "blessed among women."

Mary was puzzled by his greeting, but her reservations are understandable. She was a chaste young woman, so her responses at that point were predicated on her life-style. Her difficulty melted when Gabriel assured her that she had "found favour with God."

We can suppose that Jesus was taught carpentry skills by Joseph, but we can only wonder what things were taught to this child by His teacher in a skirt—His mother.

If you still doubt that a teacher can wear a skirt, look at Mary's example of simple obedience to God's will that still challenges the best in all of us (Luke 1:46-56).

Elisabeth's example and lesson to us of courageous faith is equal to that of Sarah's! Historians suggest that John the Baptist's parents died while he was quite young. If they are correct, consider John's dedicated loyalty to God's purpose for his life and marvel with me at the effectiveness of their teaching.

Can a teacher wear a skirt? Yes. Look at Deborah's great lessons on courage; at Miriam's object lessons on praise; at Ruth's lessons of charm and grace; at Dorcas' practical lessons about caring.

Can a teacher wear a skirt? In my opinion, yes!

Women participated in ancient worship services.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea" (Exodus 15:20, 21).

Miriam, quite simply, could teach others because her mother, Jochebed, had taught her well.

Women took part in the choir.

"All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. And these were under the

hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house, according to the king's order to Asaph, Jeduthun, and Heman" (I Chronicles 25:5, 6).

"Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women" (Ezra 2:65).

Women were required to attend when the law was read.

"Gather the people together, men and women and children and thy stranger that is within thy gates, that they may (1) hear, and that they may (2) learn, and (3) fear the Lord your God, and (4) observe to do all the words of the law: (numbers added by the writer) and that their children, which have not known anything may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deuteronomy 31:12, 13).

It seems illogical to assume that God did not intend for these women to teach the truths they heard and read that day. Rather, verse 13 gives the purpose for their inclusion at the reading. This does not imply that men were excused from teaching!

Hannah's example of complete commitment to God glistens with her



SKIRT (From Page 11)

tears as she fulfills her vow to God when she brought Samuel to the temple.

We have no record of Samuel crying. His mother had taught him well, for in I Samuel 2:11 we are told that "the child did minister unto the Lord before Eli the priest."

Women were given certain privileges in the early New Testament Church.

Consider: Acts 1:14, "These all continued with one accord in prayer and supplication, with the women,

and Mary the mother of Jesus, and with his brethren."

Women were included in Peter's post-prison experiences.

"And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying" (Acts 12:12). (Please note the role Rhoda had in telling and convincing the others of Peter's deliverance.) (Acts 12:13-15).

Except for the fact that Timothy had a Christian mother and grandmother who taught him by precept and example, it is possible that he might not have been the servant whom God later used.

Can a teacher wear a skirt? Think upon Lydia (Acts 16:14, 15) who taught then and now of genuine hospitality and who also just happened to be a business woman.

Acts 2:17 has caused concern, confusion, and no small amount of controversy. When viewed in its context, it leaves no room for any of this.

Simply stated, God was speaking of the "last days", or, in contrast to the days of the prophets, priests, and patriarchs.

The verse further states, "I will pour out my Spirit upon all flesh . . ." The rightful assumption is that this was and is an arbitrary act of God for a specific purpose: the forth-telling and/or teaching of God's plan for mankind!

In the light of this, then, Acts 21:9 does not appear to be out of context. Albert Barnes' commentary on this verse seems apropos to our study.

He says: "That females sometimes partook of the prophetic influence, and foretold future events, is evident from various places in the New Testament."

We are advised in I Corinthians 11:5 that if and when a woman teaches, she is to be properly prepared for the occasion.

God endowed women with characteristics and abilities that peculiarly fit her for teaching. He never gave to women the wisdom

nor the strength to build churches, but He did give her the strength to bear children. A woman's greatest strength is in her heart!

Granted, there are women who cannot be trusted with a place of responsibility in the church such as teaching. But in all fairness, had it not been for the women, some of our churches would not have survived through the years.

This is *not* to say that such a set of circumstances was God's first will for His Church. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Corinthians 11:3).

As a rule, men do not care about details. Most women have a high tolerance for detail work and this adds to their value as teachers.

God's greatest gift to this sin-cursed world was His Son Who gave His life for its redemption. In light of all He has to say about Christians serving Him, it seems obvious that women would have a part in that service.

To deny women the privilege of teaching would rob them of much joy and happiness. A woman's world is filled with such God-honoring tasks as dishes, diapers, and the dramas of daily living—and hopefully—teaching God's Truths.

Can a teacher wear a skirt? Yes! And to God be the glory! ▲

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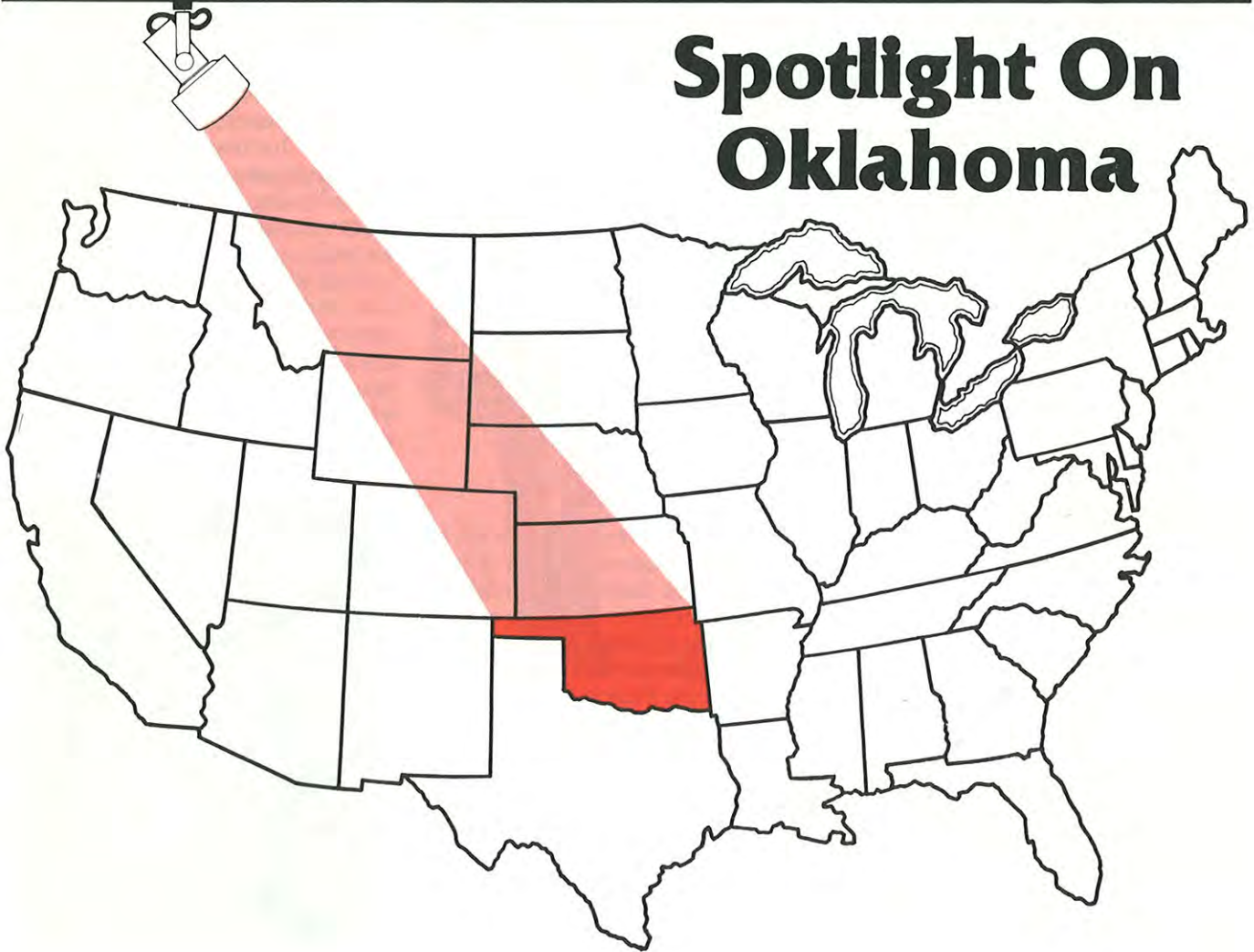
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ABOUT THE WRITER: Mrs. Eunice Edwards is a retiree who lives in Desloge, Missouri. She served as the first full-time Executive Secretary-Treasurer for the Woman's National Auxiliary Convention.

Spotlight On Oklahoma



By Lonnie Da Vault

The Oklahoma Free Will Baptist work is the result of Free Will Baptist preachers coming over into Indian territory from Arkansas.

Brother J. M. Roberts came into the area near Muskogee where he held revivals and started churches and associations.

At the same time, Brother T. J. Townsend worked his way through the southeastern and central section of Indian territory. He also started churches and associations.

The earliest organized association was the Center Association, which still exists today. Several other associations were organized before statehood, but they have either disbanded or merged with other associations.

The Free Will Baptist State Association was organized at Holdenville in the fall of 1908, one year after Oklahoma became a state. Seven associations took part in the organization.

Since then, Oklahoma Free Will Baptists have grown until at the present time there are 23 associations comprised of 261 churches with a combined membership nearing 25,000. In recent years the churches have become more urban than rural as they were for so many years.

Oklahoma Free Will Baptists have five active boards that are responsible for the development of the state work. Each has its own area of work, but the main objective of all boards is to create a unified work of God.

Executive Office

The Executive Board is charged

with the responsibility of operating the Executive Office which coordinates the total state program as well as the Free Will Baptist Book Store.

The Executive Office is located on two acres adjacent to Hillsdale FWB College in a 3,600-square-foot building that houses the Executive Offices, State Mission Office, the State Sunday School Office and the State Church Training Office. The building also contains a large conference room where all state boards meet and where numerous seminars are conducted.

The state book store is located in south Oklahoma City on S. Walker, one of the city's major streets. The property is paid for and is stocked with more than \$100,000 of inventory. It handles about \$500,000 of business per year.



OKLAHOMA (From Page 13)

Hillsdale FWB College

Hillsdale Board of Trustees are responsible for the on-going of Hillsdale Free Will Baptist College. Hillsdale is a two-year Christian liberal arts college that is fully accredited by the Board of Higher Education of Oklahoma. They also have a four-year religion department that is accredited.

The 175-student school is located on 38 acres just off Interstate 35 at the south edge of Moore. There are 10 beautiful buildings on campus with a library and classroom building slated for construction this year. Hillsdale operates on a \$1,000,000 annual budget.

Mission Board

The State Mission board is sponsoring four mission churches and employs a full-time missions director. Their goal is to establish one self-supporting church per year.

The Board goes into those areas of fastest population growth or to a large town in Oklahoma where there is no Free Will Baptist church. They operate on a \$250,000 budget which includes salaries and new church buildings.

Sunday School Board

The State Sunday School Board sponsors Sunday School conventions,

Teacher Training courses, and Church Growth seminars. They have been instrumental in stimulating local church growth.

CTS Board

The State Church Training Service Board is responsible for the development of the state youth camps and the state competitive activity programs.

State camps average 200 to 600 in attendance. They are divided into two and three week camps. Competitive activities average 600 to 800 in attendance.

Cooperative Giving

Oklahoma was one of the first states to adopt the Cooperative Plan of Support when the National Convention adopted it in 1954. Because of that early adoption, Oklahoma has built a strong state organization and strong support for the National Association.

Oklahoma has become a leader in the field of education, missions, and church planting. Oklahoma not only supports cooperatively but also supports and solicits faith promise and special gift offerings. Because of the total view that the people have been taught, it is easier to get them to give to all causes rather than just one or two.

The greatest benefit to come out of the Cooperative Plan is not the dollars and cents as so many think, but the spirit of cooperation among all our associations and churches and boards.

The Future

In summation: God is doing a great work in, through, and for Oklahoma Free Will Baptists. Our churches are growing. Our finance is increasing. We are having new churches established and built. Our churches are becoming more urbanized (going where the people are).

God is calling many of our young men and women into special fields of service such as preachers, missionaries, Christian work, and church leaders. We are living in the land of promises, and we are claiming every one of them.

To God be the glory! ▲



ABOUT THE WRITER: Reverend Lonnie Da Vault is executive secretary of the Oklahoma State Association of Free Will Baptists.

KNOW A PROSPECTIVE STUDENT?



Send his/her name and address to:
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3606 West End Avenue
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14/CONTACT/April '84

AS YOUR FATHER, I FORBID YOU TO WATCH SUCH VIOLENT T.V. PROGRAMS, MURDER, THEFT, GANGS, THAT'S ALL THAT'S ON TELEVISION NOWADAYS. GO TO YOUR ROOM AND READ OR SOMETHING, ALL THIS WILL DO IS TEACH YOU VIOLENCE.



...NOW BACK TO MONDAY NIGHT BOXING...



Lloyd Layman

T. S. C. A. J. '83

By David Mishler

One evening as I was studying for a class in summer school at Free Will Baptist Bible College, my daughter cuddled up next to me and asked, "Daddy, will you play with me?"

I gave my usual response, "Why don't you go in your room or in the yard and play. Daddy has to study right now."

With an air of soberness that I had never noticed in my 5-year-old before, she replied, "You always say you have to study. You never play with me."

All of a sudden it hit me—I didn't know how to play with her! I couldn't remember my daddy playing with me, so I couldn't relate to her.

I grew up in a pastor's family where I felt my childhood was like any other boy's childhood. But as I look back now at age 28, and hear the experiences told by friends and neighbors about how their parents took them to places and did things with them, I wonder if it was normal after all.

I remember long Saturday quarterly meetings in those hot churches and eating cold chicken for dinner. I remember special events at church such as homecoming and revivals. I remember youth camps and my experiences with other PK's (preacher's kids). But somehow those experiences didn't help me with the problem at hand.

After all, I couldn't play Little League baseball because I would have had to miss some Wednesday night services. I didn't play touch football with Dad in the backyard. I can't remember Dad giving me that first push on my new bike. The kid next door taught me how to ride a bike.

But while I was feeling sorry for myself for having such a deprived childhood, one experience knocked me to my knees.

When I was 22, married, and working in the church, an unusual thing happened. There I was, seated on the front row with some bus kids in a crowded church service, listening to the same man preach that I had heard for 22 years.

Suddenly, right in the middle of a sermon illustration, he paused and



Daddy Was A Preacher

leaned forward. My first thought was that he had forgotten the rest of the illustration or maybe he thought that some of the bus kids were too rowdy. Then I realized it wasn't either of those.

With a flushed look on his face, he said, "Folks, I'm sick, I'm real sick!"

All that morning he had been feeling pain and tightness in his chest. You see, he had just driven over 250 miles the night before from one of those state meetings and was worn out. I had just seen my father, 60 years old, have a mild heart attack.

As several men rushed to him, still draped over the pulpit, my thoughts ran wild. What will I do if he dies? What will my mother do if he dies? As they carried him out and placed him in a car to go to the hospital, I couldn't believe it was really happening.

As it turned out, the heart attack wasn't as serious as it could have been. But from that time on, the pace slowed for him—doctor's orders.

As I think back to that experience, the Little League doesn't seem so important. Those Saturdays spent away from my friends don't seem so important.

I now saw a man who was committed to God to fulfill the command given by Jesus, "Feed my sheep." Here was a

man who was rarely at home in the evenings because of visitation, hospital visits, revivals, board meetings, class socials, and emergency calls. The man was committed to his job, to his people, and to God.

Don't take me wrong; he wasn't perfect. But that Sunday morning I realized that the man I saw leaning over the pulpit had given his all to serve the people seated before him. He hurt when they hurt, he laughed when they laughed, he cried when they cried, he worked when they worked.

Four years later, on strict orders from his doctor, he retired from pastoring. But he didn't retire until he had brought the church he so loved through a desperately needed expansion program. Through those last four years of his pastorate I really got to know my dad.

We worked closely together in the church. Now I have some experience I can look back on with more meaning than any Little League home run.

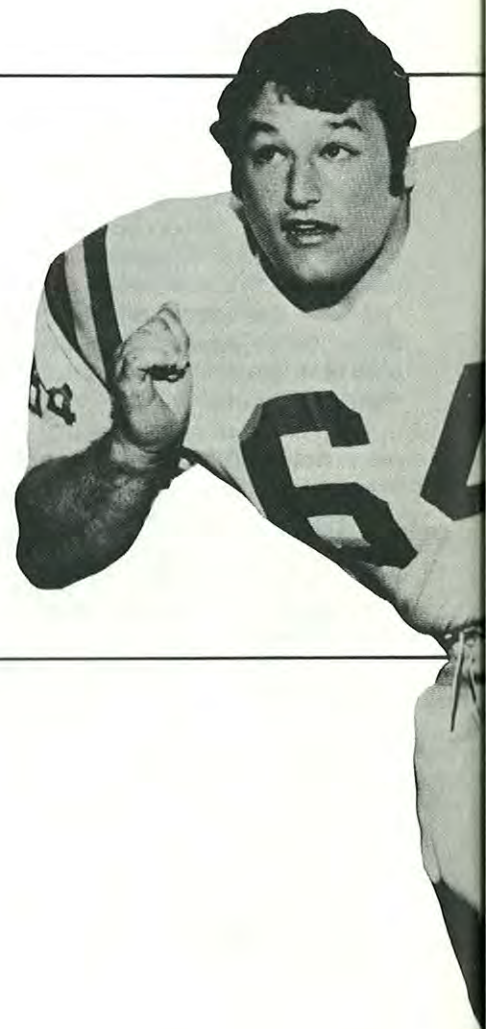
One day Dad will stand before God, and I believe God will say, "Well done, my good and faithful servant." ▲

ABOUT THE WRITER: David Mishler is a senior at Free Will Baptist Bible College. He is the son of the Reverend William Mishler.

“Football is an important part of my life. Playing for the L.S.U. Tigers means a great deal to me, but the most important thing in my life is not a sport, or a school, or even a bowl game. Knowing Jesus Christ as my Savior means more to me than anything else.

You can know Jesus, too, if you will ask Him to come into your life. He wants to come into your life; I hope you will ask Him in. Please read John 3:1-8, and Revelation 3:20.”

Tyler LaFauci, #64
L.S.U. Offense guard



By Sam Henderson

The Free Will Baptist church in Baton Rouge has a genuine “tiger in their tank”; an “LSU Tiger”, that is. His name is Tyler LaFauci, a former All-American offensive guard for the Baton Rouge-based Louisiana State University “Fighting Tigers.”

Tyler chose not to turn pro, and unless you’re an avid tiger fan you may not recognize the accomplishments Tyler could boast of. I say *could*, because you’ve never met a more humble, unassuming “super star” anywhere.

In high school, Tyler LaFauci became the first and *only* lineman to receive Louisiana’s most valuable high school player award. In college, his drive, attitude, and willingness proved him to be one of LSU’s all-time greats.

He received the outstanding Athlete of New Orleans Award in 1973; the Butch Duke Award, and the Outstanding Letterman Award, also in 1973; and he was named “All-American offensive guard” his senior year.

He played in the Orange Bowl, the Sun Bowl, the Bluebonnet Bowl, All American Bowl, and the All Star Bowl. Ardent LSU fans still remember the

1971 game with Kentucky when LSU beat them 28-8, aided by three successful one yard stands. Tyler LaFauci was one of the defensive tackles.

But despite all this, Tyler confesses that his true worth is his soul; and this is shown by his outstanding Christian witness. Tyler was a member of the Christian Athletes fellowship in college, and was actively involved in the ministries of his church.

His personal witness has been the decisive factor in many of his friends coming to a personal knowledge of Jesus Christ. By Tyler’s own testimony, the most valuable reward, his most outstanding accomplishment, is having attained eternal life in Christ Jesus.

The above testimony was printed up and distributed throughout the 70,000 seats of Tiger Stadium before a game by Tyler and the Christian Athlete’s fellowship during Tyler’s senior year in 1974.

And now, he testifies, the most inspirational challenge he faces is being the best Christian witness he can be.

In a recent chapel service held for the Baton Rouge church-sponsored school, Tyler told the young people

**The
Tiger
Who
Came T**



that, as a college student, his most sought-for goal was academic excellence; and that, through patience, determination, and endurance, it was possible even for *him* to achieve. (He was an academic All-American his senior year.)

"You can never try hard enough . . . there's always more to give. And having done our best, we leave it in God's hands to direct our course," Tyler told them.

Tyler has been the subject of several newspaper articles and TV interviews this past year. He was elected to the L.S.U. hall of fame just this year, and was honored during half-time ceremonies at the '83 L.S.U. homecoming game.

And taking advantage of the opportunities, he is always quick to witness that the grace of God has been the key factor in his success, not only as an athlete and student, but also in his licensed professional life as well. (Tyler is a physical therapist, and partner in the Baton Rouge Physical Therapy Center.)

L.S.U. fans were quick to recognize the greatness of Tyler LaFauci as a player; what a great member to have in a church, you might say! Yes, he is;

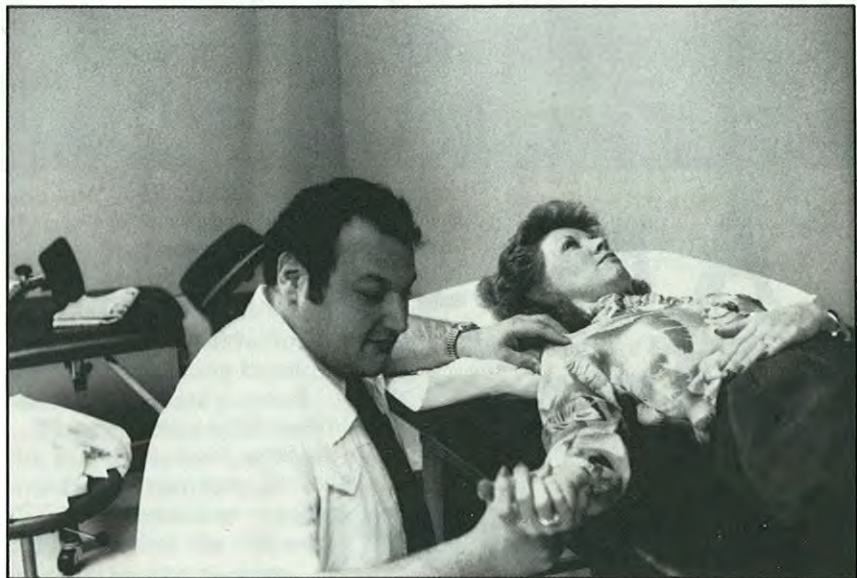
Tyler began coming to the Baton Rouge church just a few years ago, and became one of the new converts.

You see, he only recently converted from Roman Catholicism and joined First Free Will Baptist Church. As good a good witness as he has—humble, separated, seeking God's will, he readily acknowledges that *now* his faith has been made whole—*now* he is truly saved by the grace of the Lord Jesus Christ.

And Tyler continues to grow in the Spirit and the truth of God's work. He and his wife, Linda, have become faithful members, working with various ministries and youth groups in the church, and have been instrumental in bringing several members of their families to Christ.

And, because of their diligence, the church in Baton Rouge (a former Home Missions project) continues to grow under the dedicated ministry of their founding pastor, Larry Russell. All to the glory of God, and the consummation of His Kingdom. ▲

ABOUT THE WRITER: Sam Henderson is associate pastor of First Free Will Baptist Church, Baton Rouge, Louisiana.

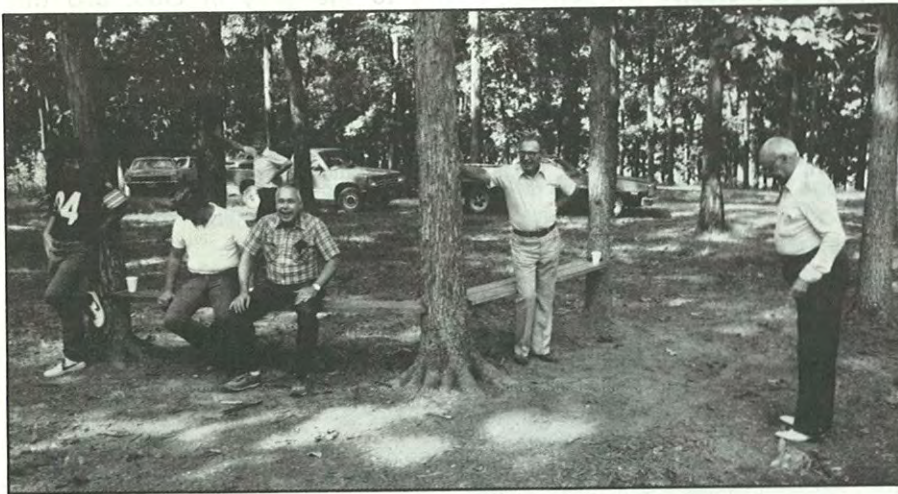


o Church



You Can

Organize



By James Vallance

A Master's Men Chapter

I discovered two facts about our churches after I became director of the Master's Men Department last August. They either have a good, active Master's Men group or they have none at all.

Many who have no Master's Men chapter see no need for such a group. No group can be successful until the people have a vision and see a need. We all tend to *not do* things until needed.

Children spend the first few years of their lives asking "Why?" As parents, we get frustrated trying to answer that

question. As adults, we ask "why?", and science and industry have spent years and a good amount of money answering that question.

Pastors ask, "What can Master's Men do for my church that we are not doing now?" Laymen ask, "Why do we need another meeting?"

Well—pastors, deacons, teachers, and committee persons all have individual jobs to do. Master's Men is the place where all the men can forget their separate jobs and work as a group for a specific purpose.

Those men who hold no other office in the church feel as if they are on the same plane as the "church leaders" in a Master's Men setting.

Not Just Another Meeting

I know that in this busy world we don't need another meeting. Master's Men has to meet a need. That need will most likely vary from one area and church to another.

It may be a training class for the men who will one day be church leaders; it may be teaching about the local, state, and national denominational affairs.

Master's Men provides a means of fellowship for the men of the church, and can be used to introduce non-Christian friends to church activities.

Master's Men should be used to teach stewardship of time, talent, energy, and resources. Master's Men must be interesting. The meetings should challenge and spiritually strengthen those attending.

Most of all, Master's Men is the place to utilize every man in the church, allowing him to do what he does best, and do it for Christ.

Local Church Oriented

As an organization, Master's Men cannot exist without the local church. I am praying for the day when every Free Will Baptist church has an active Master's Men chapter, and those chapters are organized into an operating state work.

I know that is in the future, but it is not unforeseeable. Men across our denomination are seeing the need for

local groups and are seeing the unlimited potential of working together to advance Christ's kingdom.

Men who have always felt left out of church work are realizing that God can and will use them. He is doing that through local Master's Men chapters. Pastors are seeing that a group of men can accomplish what a pastor or his staff cannot.

The Pastor's Friend

Now you're probably asking, "Where do we start?" The ground level is to organize. The pastor should meet with those men who are interested in Master's Men. The pastor must be totally in favor of having such a group. His help and advice will be needed as the foundation is laid.

With prayerful consideration of all the men in the church, set a meeting date. Announcements and advertisements should be used to reach every man.

Getting Organized

The first program is vital to the success of the organization. It is of utmost importance that the meeting be one to which everyone can relate. Then, as with all Free Will Baptist organizations, a business meeting is needed.

Your National Master's Men Board has prepared a Constitution and By-Laws which can be used or adapted for a local chapter. When you have adopted these by-laws, notified the National Office, and paid the yearly dues to cover magazine printing costs, you are officially a member of the Master's Men. That's the hard part.

Now the fun begins! You will need to elect officers. These men need to be capable of fulfilling the specified office and should be sensitive to the needs of the group. Meeting times need to be set and programs planned.

Many chapters meet monthly during the mid-week service. Most meet bi-monthly or quarterly for a fellowship time and business meeting. Some chapters allow the officers to handle monthly routine business.

Program helps are available in the

quarterly Master's Men magazine, AT-TACK. Each meeting must be quality time well spent in learning something about the Master. Stay out of the rut. Make the meetings exciting and spontaneous.

You may want to invite special speakers occasionally. These should be persons who have something to say about living for the Master—persons who can challenge and motivate your men to greater service.

What To Do

Next, set goals and projects. And dates for completion! Don't know what to do? Look at your own local church and your community. Projects which obviously need the attention of several persons are ideal for Master's Men.

These could be church building and maintenance, cutting firewood for the pastor, acting as camp counselors, or doing odd jobs for those in the church or community who can get no other help.

Your group may want to reach out a little further and do visitation for a mission church or help build a camp facility. Your district or state organization as well as the National Department have on-going projects which can always use another helping hand.

Obviously, your Master's Men cannot stay busy all the time, so your National Office has projects which simply need finances. Each chapter is encouraged to support the National Department with a monthly gift.

And now you may be asking, "Why do all this?" We have one common goal—to show the love of Christ through action. As with James, we show our faith by our works.

Now what? Just begin. We all have to start somewhere; we have to take that first step. And it's exciting—it's contagious!

There will always be a work awaiting the attention of THE MASTER'S MEN. ▲

ABOUT THE WRITER: Mr. James Vallance is general director of the Master's Men Department.

STATEHOUSE CONVENTION CENTER

LITTLE ROCK, ARK.

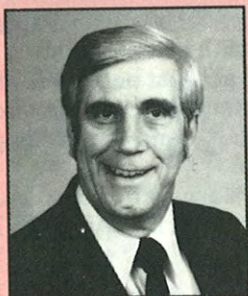
July 15-19, 1984

48th Annual Session

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



Theme:
“Reaching For Revival”



Vernon Barker
Pastor
New Hope FWB Church
Joelton, Tenn.



Lonnie DeVault
Executive Secretary
Oklahoma State Assoc.
Moore, Okla.



Terry Forrest
Pastor
First FWB Church
Monticello, Ark.



Jimmy Aldridge
Missionary
Ivory Coast
West Africa

PLEASE USE THIS ADDRESSED FORM FOR YOUR HOUSING RESERVATIONS

INSTRUCTIONS:

The Little Rock Housing Bureau will handle all housing requests.

Rooms will be held until 6:00 p.m. unless guaranteed. If you fail to occupy a guaranteed room, you will be billed for the first night's revenue and the room will be released. If you wish to charge your room or guarantee by a major credit card, please list name of card, account number and expiration date:

The Housing Bureau will not take phone reservations until after June 30, 1984. However, if you have a problem, the number is (501) 376-4781.

When your room request has been processed and assigned, you will receive a confirmation direct from the hotel.

Credit Card Name _____

All changes and cancellations must be made through the Housing Bureau prior to June 30, 1984. After this date make changes directly with hotel assigned.

Account Number _____

Expiration Date _____

Hotels & Locations (Hotels will not take phone reservations direct)

Hotels		1 Bed 1 person	1 Bed 2 persons	2 Beds 2 persons	2 Beds 3 persons	2 Beds 4 persons
1. CAMELOT HOTEL NYC Headquarters Markham & Broadway Children under 18 free	Rollaway - \$10 Sleeping Bag - \$5 Free parking to guests (1 block from Headquarters)	\$44	\$44	\$52	\$52	\$52
2. CAPITAL HOTEL Markham & Louisiana Children under 18 free	Rollaway - \$10 Free parking to guests (Across street from Headquarters)	\$50	\$54	\$54	\$60	\$60
3. LITTLE ROCK EXCELSIOR Headquarters Hotel Markham & Main	Children under 18 free Rollaway - \$10 Free parking to guests	\$46	\$52	\$52	\$56	\$60
4. HOLIDAY INN CITY CENTER 6th & Broadway Children under 18 free	Rollaway - \$5 Free parking to guests (Six blocks from Headquarters)	\$34	\$38	\$38	\$42	\$46
5. RIVERFRONT HILTON Washington & Maple North Little Rock All age children free	Rollaway - \$8 Free parking to guests (Across Arkansas River bridge from Headquarters)	\$43	\$43	\$43	\$52	\$52

*The above rates do not include sales tax

HOTEL PREFERENCE: If you fail to list a 2nd, 3rd or 4th choice and your list choice is full, we will assign you to the best possible facility available.

1st Choice _____ 2nd Choice _____

3rd Choice _____ 4th Choice _____

ACCOMMODATIONS DESIRED: (Please check)

_____ one bed, one person _____ one bed, two persons _____ two beds, two persons

_____ two beds, three persons _____ two beds, four persons

_____ need rollaway for one person _____ will use _____ number of sleeping bags

(no more than five to a room)

(if two people share a room at the Camelot or Little Rock Excelsior, they will be assigned a room with one double or king bed)

Date of Arrival: _____ Time of Arrival: _____

Date of Departure: _____ Time of Departure: _____

Send Confirmation To: _____

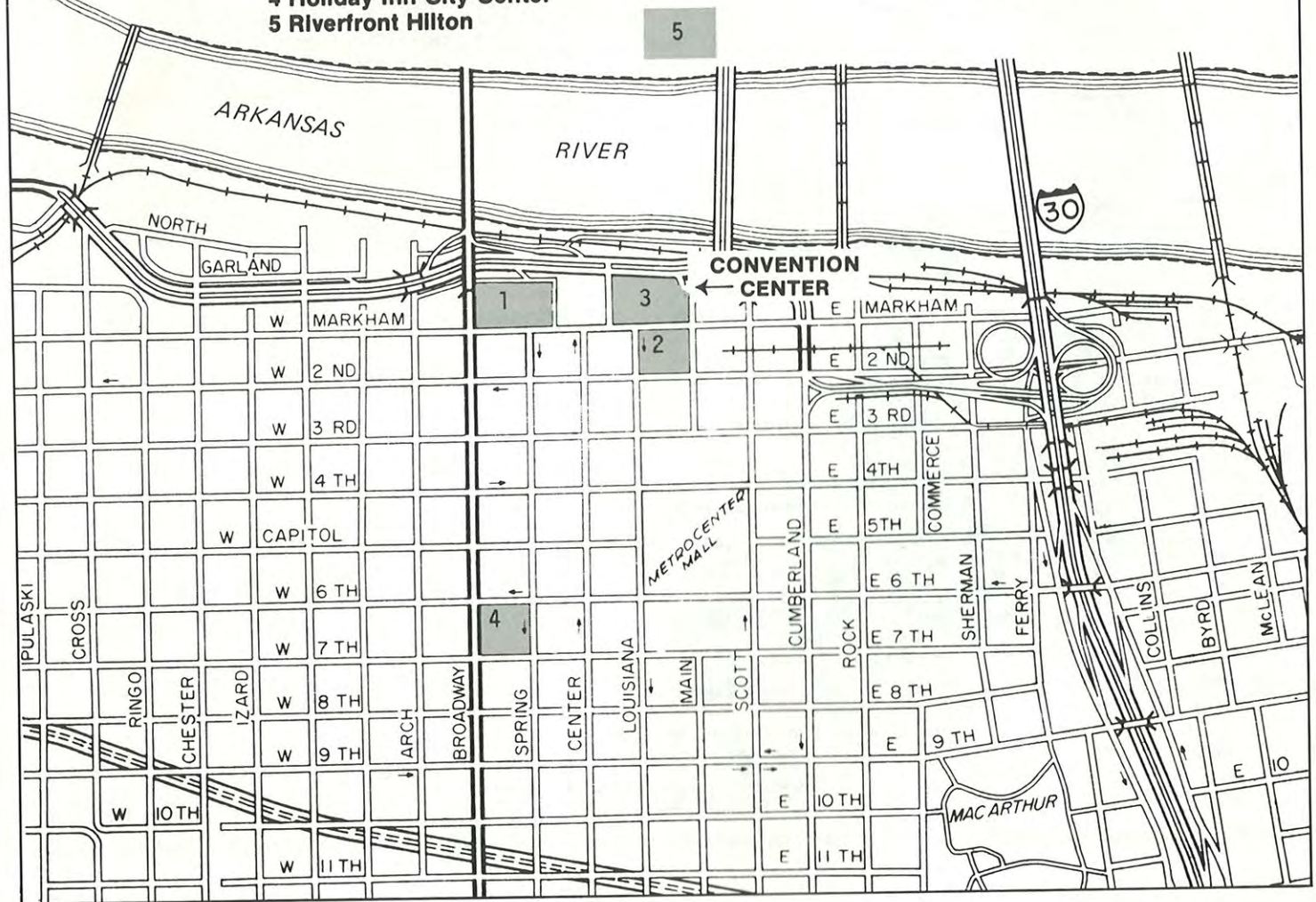
Address _____ Phone: () _____

City: _____ State: _____ Zip: _____

List all persons staying in room (include yourself) _____

- 1 Camelot Hotel
- 2 Capital Hotel
- 3 Excelsior Hotel (headquarters)
- 4 Holiday Inn City Center
- 5 Riverfront Hilton

North Little Rock



FROM:

PLACE
STAMP
HERE

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
c/o Little Rock Convention Bureau
Housing Bureau
P.O. Box 3232
Little Rock, AR 72203

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



FREE WILL BAPTIST

newsfront

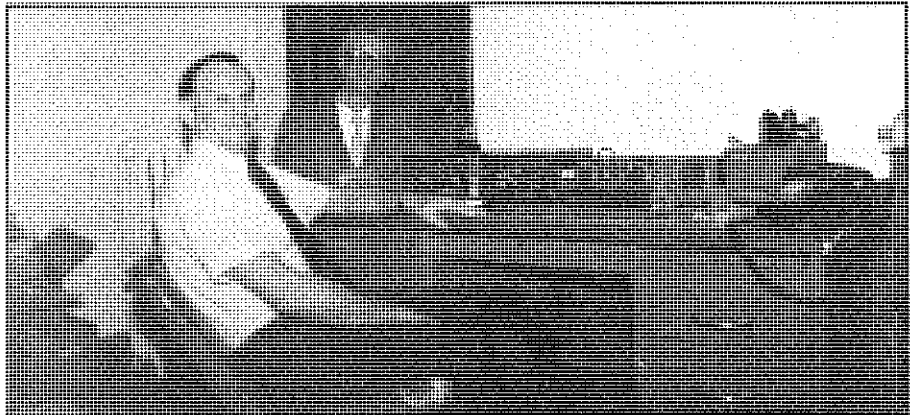
POLICE COMMEND FWBBC TEACHER

NASHVILLE, TN—Byron Deel, Free Will Baptist Bible College's physical education director, was recognized by Nashville Police Chief Joe Casey and a representative of the mayor's office on January 26 for heroism in forcing a drunk driver off the road and holding him until the police arrived.

The incident occurred in Nashville in January 1983. Deel observed a driver weave from side to side and force several automobiles to run into the ditch to avoid a collision. He pulled alongside the weaving car to signal the driver to pull over.

When the driver ignored his gestures, Deel drove his car in front of the driver, forcing him onto the shoulder of the road. Mr. Deel went to the other car, smelled a strong odor of liquor, and removed the keys from the driver's ignition. He then sat in the car with the driver until police arrived.

Deel was one of 10 Nashvillians whose brave acts were recognized in ceremonies at the Metro Police Training Academy. His awards included a copy of the letter of commendation and a certification of Civilian Commendation from the Police Department.



Lyle Root (L) and Pastor Fred Taylor

OHIO CHURCH STARTS HAM RADIO MISSIONARY OUTREACH

TOLEDO, OH—First Free Will Baptist Church, Toledo, signed on the air January 8 with its Ham radio station, according to Pastor Fred Taylor.

The station call is WA8DEO Gospel Missionary Station. Reverend Taylor spearheaded the year-long project through his local church and his weekly radio program.

The station is equipped to handle third-party traffic with countries where this is permissible, which, says Taylor,

"means that when a missionary makes contact with us, we can patch them through to any place in the United States."

Associate Pastor, Lyle Root, a licensed amateur Ham radio operator, sets up broadcast schedules and investigates various Ham networks with which to unite.

Interested parties may write the church at 702 Stebbins, Toledo, Ohio 43609.

BIBLE COLLEGE ENROLLS 526 FOR 1983-84

NASHVILLE, TN—Free Will Baptist Bible College enrolled 526 students from 29 states and seven foreign countries during the 1983-84 school year, according to Registrar Charles Hampton. North Carolina and Tennessee tied with 96 undergraduate students each.

Thirteen students enrolled in the Graduate School, the second year that the Graduate School has been in full operation. Seven students will complete graduate studies in May and receive the Master of Arts in Pastoral Studies.

Three Free Will Baptist colleges—California Christian College, Hillsdale FWB College and FWBBC—will be represented in the Graduate School's class of 1984.

The Bible College enrolled 44 new undergraduate and three new graduate students in January. This brought total enrollment for the year to 513 undergraduates and 13 graduate students.

The following numbers were represented in this year's student body (undergraduates only):

Alabama 34

Arizona	1
Arkansas	9
California	5
Delaware	3
Florida	17
Georgia	23
Idaho	1
Illinois	27
Indiana	32
Kansas	1
Kentucky	13
Louisiana	1
Maryland	1
Michigan	18
Mississippi	10
Missouri	23
New Mexico	1
New York	1
North Carolina	96
Ohio	15
Oklahoma	3
South Carolina	17
Tennessee	96
Texas	10
Virginia	26
Washington	5
West Virginia	10
Wisconsin	1
Foreign Countries	13



newsfront

(continued)

FWBBC SEEKS PASTORS TO SPONSOR SUMMER INTERNS

NASHVILLE, TN—A number of Free Will Baptist Bible College students want to serve 10 weeks as summer interns and work with experienced Free Will Baptist pastors.

The internship program allows students to round out their academic preparation by serving in churches where they can gain practical experience.

The interns can serve their churches in many ways. Many can teach and preach. Some can direct music programs. They can help in Vacation Bible schools, direct youth groups, and do visitation soulwinning.

Any pastor who is interested in sponsoring a summer intern may write or call:

Rev. Garnett Reid
c/o Free Will Baptist Bible College
3606 West End Avenue
Nashville, Tennessee 37205
(615) 383-1340

OPEN LETTER TO FREE WILL BAPTIST SINGERS

During the 1983 National Convention, a lady told me that her most enjoyable, most fulfilling moments at the National Association were those times she participated in the Mass Choir. I concur. Even for those who can only make a "joyful noise," participation in the Convention Choir and Men's Chorale has been a blessing and much fun.

Free Will Baptists like good singing, and many of us enjoy producing good music. The Mass Choir and Men's Chorale are not just fillers on a program but serve as viable ministering groups. These groups have provided many who otherwise do not have the opportunity to sing, with a fulfilling musical outlet.

This year's convention is scheduled for July 15-19 in Little Rock, Arkansas. I know from experience that there are some good singers from that section of the country. As an alumnus of the Mass Choir and Men's Chorale, let me speak for the choir and chorale members and invite the razorbacks and others from around the country who enjoy singing to join us in the 1984 National Association music program!

Watch for details in your state paper and future issues of CONTACT.

See you in Little Rock.

Blaine Hughes
Convention Coordinator

RANDALL HOUSE TO PUBLISH 10-VOLUME COMMENTARY

NASHVILLE, TN—The Board of Randall House Publications voted to publish a 10-volume set of commentaries on the Bible, according to Roger C. Reeds, general director.

Dr. Robert Picirilli, academic dean at Free Will Baptist Bible College, will serve as the general editor of the project.

The first volume will cover Romans and I, II Corinthians. Reverend Leroy Forlines, professor of Bible and theology at Free Will Baptist Bible College will write the commentary on Romans. Dr. Picirilli will do the writing on the two Corinthian epistles.

The first volume is scheduled to be released by the National Association meeting in July 1986. Volumes covering the New Testament books will be completed first. Tentative plans call for the release of one volume each year until the set is completed.

In order to fund a project of this magnitude, Randall House needs commitment and cash in advance of the publication date. The prepublication price of the first volume is \$29.95 postage paid.

The average number of pages in each volume is estimated to be about 700. The trim size of the pages will be

6" x 9" and each volume will be encased in a hard bound cover.

The commentary will be analytical, exegetical, and homiletical. The major portion will be given to analyzing the text. Key words, phrases, and idioms will be exegeted. Attention will be given to homiletical possibilities in scripture passages.

This format will allow pastors, teachers, church leaders, and any serious student of the Bible to benefit from this new commentary.

Maps, charts, and diagrams will be used where appropriate.

ATTENDANCE CONTEST ENDS WITH WHEEL BARROW PUSH

DOTHAN, AL—Sunday School Superintendent Bill Loftin of Albany, Georgia, rolled a wheel barrow into the sanctuary at First FWB Church, Dothan, to carry out the terms of agreement when First FWB Church (Albany) lost a Sunday School enlargement contest to the Alabama congregation.

The contest between the two churches called for the losing church to present a trophy in a wheel barrow to the winning church.

Pastor Tim Hackett (Dothan) said First FWB Church increased Sunday School attendance 26 percent, won third place nationally, as well as the wheel barrow trophy.

Winning Sunday School Superintendent Ronnie Brown said he was delighted to win, since he vividly remembers a similar contest 12 years ago when his church lost and he had to pedal a bicycle 90 miles to Albany and present them with a trophy.



Reverend Tim Hackett (L), Bill Loftin, Ronnie Brown

SUNDAY SCHOOL SUPERINTENDENTS FORM FELLOWSHIP

NASHVILLE, TN—Twenty-one people met in Nashville January 7 to form the Fellowship of Sunday School Superintendents, according to a spokesman, Frank Slaughter.

The group adopted three general guidelines pledging mutual support among superintendents, efforts to structure quarterly meetings toward sharing helpful information, and ways and means to promote Sunday Schools

and superintendents.

The lay organization's goal is to assist Sunday School superintendents. The group plans to expand its organization to include Tennessee's Cumberland Association covering three middle Tennessee quarterly meetings.

Interested persons may contact Frank Slaughter, 4206 Elkins Avenue, Nashville, TN 37209.

SOUTHEASTERN COLLEGE SETS CONFERENCE

VIRGINIA BEACH, VA—Six ministers will speak during Southeastern FWB College's April 1-4 Conference on Evangelism and Soul Winning, according to Dean Lorenza Stox.

This year's speakers include Virginia ministers Dale Burden, Phil Ange, and

Jack Stallings; Tennessee evangelist Joe Ange, Arkansas pastor Raymond Coffey, and Home Missions official Connie Cariker.

The conference begins Sunday evening, April 1. All sessions will meet in Gateway Free Will Baptist Church.



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Subscribe to the **CONTACT Church Family Plan**

Only \$7.50 per year—a savings of \$1.00.

For more information write:

CONTACT
P.O. Box 1088
Nashville, TN 37202

Every church subscribing to the **CONTACT Church Family Plan** receives a complimentary subscription for the pastor.

National Youth Conference



REJOICE!

Little Rock, Arkansas July 15-19, 1984

Here are a few of the exciting events planned for the youth who attend the National Youth Conference in Little Rock, Arkansas.

“Catching the Rainbow” morning devotionals • Mass Youth Choir • Keynote Youth Service • Arkansas Youth Presentation • Christian Films • Youthfest '84 on Riverfront Park • Music and Arts Festival • Bible Competition • (YET) Youth Evangelistic Team • TRUTH/PEACE Leadership Conference Youth • Clown Ministry Team • Rainbow Booth • Youth Seminars • Youth Sharing Service • Game Room • Banquets • A Visit With Grandparents • Missionary Fellowship Time • Puppet Ministry • Awards Ceremony

All conferees (all those who will complete Grade 1 in the current school year through age 24) must register and receive the official NYC '84 Identification Badge. Without this badge, no admittance is permitted to any of the conference activities, except the evening services. This registration is in addition to fees for Bible Competition and Music and Arts Festival entries.

Adults (25 and older) do not have to register to attend the conference. Coaches or directors of choirs or chorales will not be charged a fee to attend NYC '84.

Children and young people can register now for \$6.50 per person. Preschool children are admitted free

to all activities. After July 1, a late fee will be added making the registration fee a total of \$7.00. This fee includes all the conference activities with the exception of the two banquets and entry fees for Bible Competition and the Music and Arts Festival.

The Family Plan is available again this year, but only to those who pre-register. This plan gives a price break to families with two or more children. The following restrictions exist:

1. Only those who pre-register may take advantage of the Family Plan.
2. Registration forms for members of the same family must be mailed together in order to receive a discount.
3. Only children registered for the

conference are counted in determining the fee. (If there are five children in your family but only two of them will attend NYC '84, the “two children rate” applies.)

FAMILY PLAN DISCOUNT CHART

2 children	\$6.00 each
3 children	\$5.50 each
4 or more children	\$5.00 each

To register for the conference, fill out the official 1984 NATIONAL YOUTH CONFERENCE Registration Form and mail to: NYC '84, Box 17306, Nashville, Tennessee 37217. Registration forms are available free upon request from the NYC Office.

26/CONTACT/April '84

1984 NATIONAL YOUTH CONFERENCE Registration Form (one per person)
PLEASE PRINT—ALL INFORMATION MUST BE COMPLETE

NAME _____

First
Middle Initial
Last
Name Called By

ADDRESS _____

CITY/STATE _____ ZIP _____

GRADE JUST COMPLETED _____ SEX _____ BIRTHDAY _____/_____/_____

Month
Day
Year

NOTE: ADULTS DO NOT HAVE TO REGISTER TO ATTEND NYC '84

CHECK ONE, BASED ON GRADE JUST COMPLETED

- ___ Learner (grade 1-3)
- ___ Adventurer (grade 4-6)
- ___ Herald (grade 7-9)
- ___ Crusader (grade 10-12)
- ___ Ambassador (age 18-24)

BANQUET TICKETS

- ___ Learner/Adventurer (\$5.00)
- ___ Youth (\$7.00)

CHECK ONE:

- ___ \$6.50 (individual)
- ___ \$6.00 FAMILY PLAN
- ___ \$5.50 FAMILY PLAN
- ___ \$5.00 FAMILY PLAN

___ \$7.00 (after July 1)

ONLY FOR THOSE WHO PRE-REGISTER

PRIOR TO JULY 1

MAIL TO: NYC OFFICE
POST OFFICE BOX 17306
NASHVILLE, TENNESSEE 37217

Currently . . .

Hillsdale Free Will Baptist College, Moore, OK, received a \$10,000 gift on the new Library-Classroom Building. The gift came from **Mr. and Mrs. Paul Epperly**, members of **Webb FWB Church, Camargo, OK**.

The January 1984 issue of **SHILOH SENTINEL** from **Shiloh FWB Church, Bratt, FL**, is a helpful ten-page compilation of instruction and encouragement. The publication is produced under the watchful eyes of Pastor **Mircheal Jones**.

Mt. Calvary FWB Church, Pedro, OH, had 32 saved and baptized in the past year, according to Pastor **Emil Cartee**.

Pastor **John Boyd** says that after going several months without a teenage class, **Stoney Run FWB Church, Portsmouth, OH**, began another teenage Sunday School class. The group averages 20 in attendance.

The **California State Youth Conference** met April 12-13 at **California Christian College in Fresno**. Keynote speaker for the conference was FWBBC Professor **Jonathan Thigpen**.

Anderson FWB Church, Anderson, CA, is completing a new building, according to Pastor **Mike Gaggia**. The property is located less than two miles off Interstate 5.

Home Missionary Pastor **Paul Thompson** broke attendance records in January with 44 for Wednesday night prayer meeting. Thompson pastors **Heritage Temple FWB Church, Glohe, AZ**.

Some 21 licensed ministers were used to conduct a Preacher's Revival at **First FWB Church, Richmond, CA**. **Dean Moore** pastors.

Greenview FWB Church, Dayton, OH, presented Pastor **Norman Livingston** with a billfold containing \$2,500 in commemoration for his 25 years of faithful service as pastor. Since assuming pastoral duties in 1958, Livingston led the church to its present location in 1977 on seven and one-half acres.

Two **South Carolina** pastors were given new cars by their congregations. Pastor **Earl Hendrix** of **First FWB Church, Inman**, received a 1984 Oldsmobile. Pastor **Billy Baker** of **White Savannah FWB Church, Conway, SC**, received a big red ribbon wrapped around a 1984 Pontiac Bonneville. Could your pastor use a new car?

Patmos FWB Church, Leary, GA, completed construction of a \$35,000 addition, according to Pastor **Paul Suggs**. The new addition includes a fellowship hall, nursery, kitchen, storage area, and pastor's office.

Members of **Grace FWB Church, Lake City, SC**, honored Pastor **Robert Rose** in a Pastor Appreciation Day. The day's festivities included a drama, expressions of appreciation from members, a horn of plenty, and \$210 in cash.

Pastor **Lester McMahan** says the **Unity FWB Church, Cleveland, OH**, completed renovation in their auditorium. The new face lift includes carpet and padding for the pews.

Pastor **Burt Miller** says the **Lockbourne FWB Church** in Ohio's Trinity Conference recorded 22 conversions, 12 baptisms, and six additions to the church. The group paved the parking lot, remodeled the church basement, and began a 30-minute Sunday morning radio broadcast.

The Cuyahoga-Lorain Pastor's and Worker's Conference will meet April 13-14 at **Mansfield FWB Church, Mansfield, OH**. Guest speakers include Home Missions staff members **Roy Thomas, Trymon Messer, Connie Cariker, and John Gibbs. Freddy Dutton** pastors.

Pastor **Millard Sasser** asked members of **Trinity FWB Church, Bridgeton, MO**, to join him in reaching goals for the church in 1984. One goal is averaging one new member in the church family each Sunday.

CONTACT welcomes THE EVANGEL, the publication of Evangelist **Van Dale Hudson**. Evangelist Hudson is headquartered at P.O. Box 682, **Guin, AL 35563**.

According to Pastor **Bill Van Winkle, Fulton FWB Church, Fulton, MS**, conducted its first missionary conference in 1983 with an offering of \$400 and monthly pledges of \$55. The church also gave 10 percent of their total offerings to outside causes.

An anonymous benefactor presented a

Kimball Grand Piano and a Rodgers Organ to **Donelson FWB Church, Nashville, TN. Robert Morgan**, pastors.

A tornado touched down at **Hartsfield, GA**, and damaged the **Bay FWB Church**. Pastor **Rick Cason** said the church sustained \$6,000 in damage to the church roof and property. He said 11 trees were destroyed in the church yard.

Members at **First FWB Church, Cairo, GA**, paid off a 20-year mortgage in two years and nine months, according to Pastor **Walter Brady**. The group borrowed \$21,000 in 1981, but opted to pay off the mortgage early. Pastor Brady said the church saved more than \$37,000 by retiring the debt early. During the past year, members paved the church drive, remodeled the front entrance, started a new building program and added 36 new members.

A number of Free Will Baptist pastors are enlisting the help of church people in starting a **South-Central Oklahoma Free Will Baptist Radio Ministry**. The group is focusing on 30 and 60-second spot announcements on local radio stations.

CONTACT welcomes the weekly publication of **Peace FWB Church, Spartanburg, SC, Johnnie Bullman** pastors.

Arkansas Free Will Baptists are remodeling all 18 cabins at **Camp Beaverfork**. The group expects the cost per cabin to reach \$300. However, through an arrangement with a local agency owned by Free Will Baptists, officials expect to complete the work at a cost of \$150 per cabin.

A 40-acre tract of land located in **Huerfano County, Colorado**, was given to the **Free Will Baptist Foundation** January 19, 1984, according to Foundation Executive Secretary, **Herman L. Hersey**. Proceeds from the gift are designated to the Cooperative Plan Endowment for the benefit of the ministries of the National Association.

The gift of real estate is an historic first for the Free Will Baptist Foundation which was established in 1980. ▲

**REQUESTS FOR TICKETS TO MEAL FUNCTIONS
1984 National Convention**

Number	Meal	Total
_____	Learner/Adventurer Banquet \$5.00 Tuesday, July 17/5:00 p.m. Robinson Center/Rooms 102,103	\$ _____
_____	Youth Banquet \$7.00 Tuesday, July 17/9:00 p.m. Camelot Hotel/The Great Hall	\$ _____
_____	Music Ministries Fellowship Breakfast \$5.00 Tuesday, July 17/7:00 a.m. Little Rock Excelsior/La Harpe Room Speaker: Ted Wilbanks	\$ _____
_____	Friends of Hillsdale College Alumni Luncheon \$9.00 Tuesday, July 17/12:00 NOON Little Rock Excelsior/Grand Ballroom, Salon C Speaker: Thomas Marberry	\$ _____
_____	WNAC Fellowship Dinner \$9.00 Tuesday, July 17/5:00 p.m. Little Rock Excelsior/Grand Ballroom	\$ _____
_____	Master's Men Breakfast \$5.00 Wednesday, July 18/7:00 a.m. Little Rock Excelsior/Grand Ballroom, Salon A Speaker: Luther Sanders	\$ _____
_____	FWBBC Alumni Luncheon \$7.50 Wednesday, July 18/12:00 NOON Camelot Hotel/The Great Hall Speaker: Charles Thigpen	\$ _____

Total Enclosed \$ _____

PLEASE PRINT:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Mail requests to TICKET SALES, P.O. Box 1088, Nashville, Tennessee 37202. Please send check or money order. DO NOT send cash. All requests must be received by **June 30, 1984.**

NO TICKET REFUNDS AFTER JUNE 30, 1984

**DIRECTORY
UPDATE**

ILLINOIS

Grady Runyon to First Church, Benton from Pearce Chapel, Smithville, MS

MISSOURI

Steve Burton to Rock Chapel Church, Norwood
Randy Bishop to Hazel Creek Church, Kirksville

NORTH CAROLINA

Leroy Welch to Trinity Church, Greenville from Locust Grove Church, Locust Grove, OK

OHIO

Mike Stokes to Woodstock Church, Woodstock
Harvey Marlow to Bethel Church, Cleveland

SOUTH CAROLINA

Steve Stidham to Faith Church, Darlington
Glenwood Kennedy to Coastal Church, Wilmington
Earl Johnson to Poplar Hill Church, Hemingway
Don Kivette to Williams Hill Church, Hemingway from Cedrom Grove Church, Carbon Hill, AL
Don Tindall to Mt. Trolley Church, Galivants Ferry

OTHER PERSONNEL

Ken Dodson to First Church, Monett, MO as minister of education
Gary Bigelow to First Church, Farmington, MO as bus minister
Dan Minkler to First Church, Farmington, MO as minister of education

28/CONTACT/April '84



**OUR
READERS
COMMENT**

A PRECIOUS READER

Since the death of my husband, Rev. Carl High, I thought I would drop our subscription. But I enjoy reading CONTACT so much, please renew the subscription for me.

Mrs. Carl High
Corning, Arkansas

ADVICE HELPS PASTOR

In reading the January issue of CONTACT, and especially the Briefcase article, I felt I

needed to respond.

I greatly appreciate the advice given in what, I am sure, is the case of many pastors at one time or another. This article reflects the deep truth of hurt and offers a real solution.

It also reveals the heart of its author and his concern for God's work. Keep up the good work.

Reverend David Reece, Pastor
Heritage Free Will Baptist Church
Fredericksburg, Virginia



Green Tree Bible Study



Robert E. Picirilli

John 13 (Part Three)

Footwashing and Daily Cleansing

The Free Will Baptist *Treatise* indicates that the ordinance of footwashing not only teaches humility (see previous article), but also “reminds the believer of the necessity of a daily cleansing from all sin.” Where do we get this?

From Jesus’ reply to Peter’s protest (vv. 6-11), especially v. 10: “He who is bathed needs only to wash his feet, but is completely clean” (NKJB).

This, as truly as the explanation in vv. 12-17, is part of what Jesus said on the occasion, and we must not overlook it—even if it is somewhat puzzling.

For one thing, it served to temper Peter’s pendulum swing from protest to exuberance. “Not my feet,” he said. “Then you have no part with me,” Jesus responded. “In that case,” said Peter, “wash me all over!”

“That’s not necessary,” said Jesus; “The one bathed needs only that his feet be washed, to be completely clean.” (The word “bathed” is different in the Greek, from the “wash” that occurs all the other times in the passage.)

That much sounds like it might have been an old saying: if you’ve had a bath, all you need is your feet washed!

This would have grown out of the circumstances of the times. In those days of dusty streets and sandal shoes, you could be spic and span and yet get your feet dirty in just a short distance. That’s why a host would make provision for washing of a guest’s feet (cf. Luke 3:44)—usually by a servant.

But on arriving, guests certainly didn’t need to have a hot bath made ready!

But more than a custom or an old saying is evidently involved. Jesus adds: “And you are clean, but not all” (that is, “not all of you,” meaning Judas). They had already had the bath of regeneration’s cleansing, then, and still Jesus wished to wash their feet and relate that act symbolically to their cleansing.

Debatable or not, then, we can see in footwashing a reminder that—even saved—we are not yet sinless

and need continued cleansing. Actually, that isn’t all that far from the primary lesson of humility, after all: the truly humble person always is the one who acknowledges his sinfulness and need of cleansing.

And the parable of the Pharisee and the publican is an excellent illustration; note Luke 18:14: “This man went down to his house justified . . . for . . . he that humbleth himself shall be exalted.”

And would we be reaching too far to carry this over into the fact that we wash one another’s feet? Maybe not. Maybe, in the spirit of Galatians 6:1, we should realize—in the footwashing—that we even have a part to play in one another’s cleansing.

Surely we serve one another well when we lovingly rebuke and restore those who fall into sin.

Whether this last or not, then, we ought to remember when we wash feet that we have a continuing need—even as Christians—for the Savior’s cleansing. And we can be sure that confession of that need is the only thing He requires to wash us, too, completely clean. ▲

Top Shelf



Thomas Marberry



Wayne E. Oates, *The Christian Pastor*, third edition, revised (Philadelphia: The Westminster Press, 1982, 298 pp., paperback, \$9.95).

This is a completely revised edition of a book first published in 1951. An earlier revision was done in 1964.

Wayne Oates has been an active pastor, teacher, and hospital chaplain. He is currently professor of psychiatry and behavioral sciences at the Louisville University School of Medicine and qualified theologically and medically to assist pastors in dealing with difficult areas of pastoral ministry.

This work focuses on two major areas. First, the author analyzes personal qualifications necessary for a minister to do an effective job as a pastor. His analysis is based on a careful examination of the pastoral epistles.

Second, Oates examines the pastor's role in helping people work through crisis times such as death, illness, marriage, the birth of a child, divorce, or vocational change. The pastor can be either a great help in these situations or a great hindrance. He can foster Christian growth and development or he can hinder it.

Oates stresses that the pastor is a representative of God and a representative of a specific church. He should be led by the Holy Spirit. He should use resources available to minister effectively.

Oates recognizes, however, that the pastor is a busy man. He has many legitimate demands upon his time. Also, he may not be the best helping person available in every situation. The minister should know the resources which are available in his community and be able to point people to them.

This book does not specifically deal with pastoral counseling, but it gives a busy pastor several helpful suggestions. The author warns the pastor that he should be careful about becoming involved in counseling situations which he is not trained to handle.

Dr. Oates, throughout the book, demonstrates a high regard for the Bible and the leadership of the Holy Spirit in the life of the pastor. In his view, the pastor's main responsibility is to help others know and follow Christ.

Free Will Baptist pastors will not agree with Oates at every point. Few of us would share his strong support for the ordination of women. We should not, however, allow these areas of disagreement to deny us the helpful insights of this writer. ▲



THE SECRETARY SPEAKS

By Melvin Worthington

Jesus' resurrection is the fundamental theme of Christianity. Paul told the Corinthians (I Corinthians 15:12-19) that if Christ did not rise from the dead the apostle's preaching was vain (v. 14), the Corinthians' faith was vain (v. 14), the apostles were false witnesses (v. 15), the Corinthians were yet in their sins (v. 17), that all those who died in Christ had perished (v. 18), and that Christians were the most miserable people in the world (v. 19).

The time of Christ's resurrection was foretold in the scriptures. John records Jesus' words on the subject, "Destroy this temple and in three days I will raise it up" (John 2:19).

The theories of the resurrection are interesting. One theory alleges that Jesus did not die but merely fell into a swoon, from which the cool air of the tomb and the spices revived Him.

Other theories assert that the disciples stole the body, Joseph removed the body, the Jews removed the body, and the Romans soldiers removed the body. These are preposterous and blasphemous, a gross perversion of plain biblical terms.

Coming Next Month . . .

- **The Evangelists—Men of Fire**
- **When Your Kids Don't Buy Your Religion**
- **Discipleship—A Way Of Life**

Reviewing The Resurrection



The centurion and soldiers declared Him to be dead. The scriptures declared that He died and was buried and rose again on the third day. Furthermore, after the resurrection, He declared that He had risen from the dead.

In fact, if He did not rise from the dead, then He was an imposter, a deceiver and a liar.

The Testimony

According to Lord Lyttleton and Gilbert West, the resurrection of Christ and the conversion of Paul were the two strongest supports of the the Christian faith.

H. C. Thiessen observes, "Infidels in all ages have realized the fact, that with the resurrection of Christ all miracles become possible."

The credibility of Christ's resurrection is the testimony of the scriptures. Each Gospel writer declares that Christ rose from the dead. They all describe the resurrection morning.

They were competent eyewitnesses with good reputations. Their teachings were not based on the the opinion of others. Furthermore, they met with Christ on numerous occasions following the resurrection prior to His ascension.

The credibility of Christ's resurrection is the tomb of the Savior. The Gospel accounts reveal that the tomb was empty. Had it not been so, surely someone would have shown that the

disciples were deceivers. There is no indication that anyone questioned the fact that the tomb was empty.

The credibility of Christ's resurrection is the termination of the Sabbath. The apostles, who were Jews, worshiped on Sunday, the first day of the week. Thiessen argues that the origin of the Lord's Day can be accounted for only on the ground that the apostles changed it in honor of Christ's physical resurrection and with His approval.

Without the resurrection of Christ, there is no explanation for the Christian Church. Discouraged and defeated men do not turn the world upside down with news of a dead Savior.

The credibility of the resurrection is the Testament.

Without the resurrection, there would have been no New Testament. The New Testament is the book of the resurrection.

The Triumph

The *Deity of Christ* is affirmed by the resurrection. Christ was declared to be the Son of God with power by the resurrection from the dead (Romans 1:4). The resurrection proved that Jesus was who He said He was—the God-man.

The *Death of Christ* is adequate payment to atone for the sins of mankind. Without the resurrection, we have no assurance that Christ's

atonement work has been accepted as payment in full for the sins of mankind.

The *Daily intercession of Christ* is acknowledged as a result of His resurrection. He lives to intercede for us. We need more than deliverance from bondage; we need daily assistance.

Christ's resurrection guarantees our resurrection, that our bodies will be raised from the dead, and that there will be a judgment of the godly and ungodly.

Paul desires to know in his life "the power of His resurrection." Peter declares that we have been begotten "unto a living hope, by the resurrection of Jesus Christ from the dead."

The resurrection of Christ and its provisions for believers here and hereafter bring comfort and confidence in this confused world. ▲

The Secretary's Schedule

April 1-4	Bible Conference Southeastern FWB College Norfolk, Virginia
April 3-4	Inspect Convention Facilities Norfolk, Virginia
April 5	Task Force Meeting Nashville, Tennessee
April 8-13	Cavanaugh FWB Church Fort Smith, Arkansas
April 17-29	New Mexico Association Churches
April 20-21	New Mexico State Association Albuquerque, New Mexico

CONTACT

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