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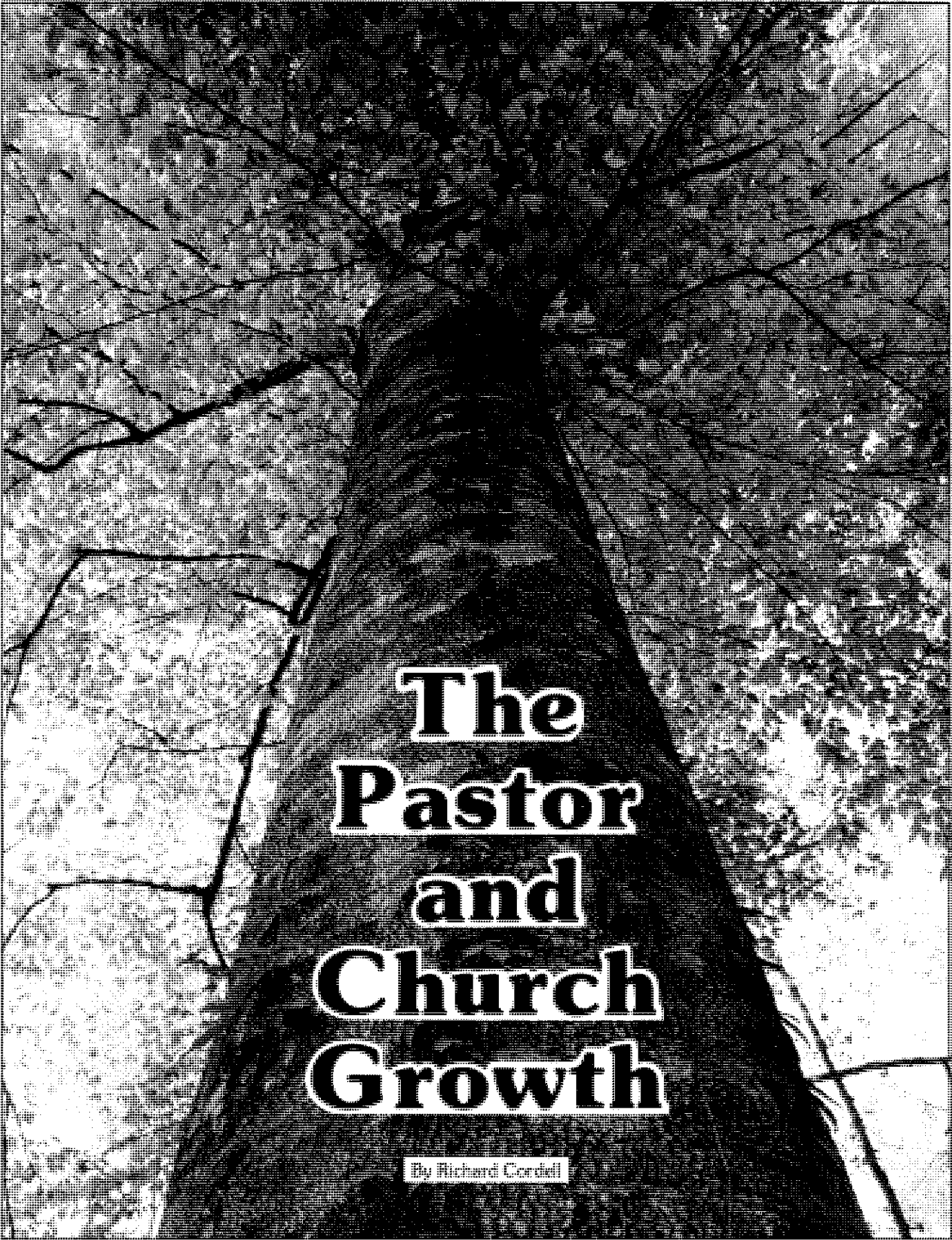
**The  
Beginning  
of**



**Growth**







# **The Pastor and Church Growth**

By Richard Cordell



**N**early 15 years ago during a Church Growth seminar held in a Free Will Baptist church and sponsored by the Sunday School Department of the National Association of Free Will Baptists, Dr. Elmer Towns said, "Free Will Baptists are either immune to growth or they are infatuated with littleness."

That was not a criticism, but an assessment by a man who has studied churches and church growth for 20 years. Dr. Towns was a friend who tried to sound a note of personal concern for his friends and, at the same time, offer an objective point of view.

Growth is as natural as life. In any life-threatening situation, one must keep a close watch on the vital signs. No "organ" in the church is as vital as the pastor. He is the heart of a growing church.

Incidentally, he is also the heart of the church that is not growing. His function is essential. He is the life pump that keeps the rest of the body alive, healthy and growing.

The best members will fail unless they are led and challenged by a pastor who believes growth is essential to life. One thing needs to be made clear—growth is not optional, but essential.

Pastors and other church leaders must see the pastor's role as the initiator of growth. He must be creative, innovative and persistent.

Growth is not reaching a comfortable number in Sunday School or church. Growth is not achieving a respectable or comparable size in your community. Growth is not meeting the budget. Growth is not transferring in new members from another brother's aquarium.

**R**eal church growth is converts walking the aisles trusting Jesus Christ as their personal Savior, following Him in believer's baptism, and becoming involved in the work of the local church to get others to do the same things.

Growth is conversions to Jesus Christ and Christianity. Every member in the church must be oriented to

believe in, pray for, expect and participate in the task of seeing souls saved and brought into the church to reproduce themselves. The pastor is the overseer of this effort we call church growth. He is responsible to God and the church to see that the members are involved in church growth.

Pastors must teach, train and lead others to a lifetime involvement in soul winning. Pastors who do not win souls will not challenge others to win souls. We do not attract what we want, we attract what we are. Like does beget like. Birds of a feather do flock together. And no stream rises higher than its source.

**L**eadership is essential and the pastor is the primary leader. Since more is caught than taught, we must lead by example. Pastor, do you win souls? If you are interested in church growth, you must win souls and you must help your people to become soul winners.

It is important to have outreach ministries, but if the pastor is not convinced of his role as stated above, there is no hope for church growth. The last thing this article proposes is to raise a destructive critical voice, but if you will allow it, this is an attempt to place squarely on the shoulders of every pastor the responsibility for growth in his church.

This may require less fishing, golfing, loafing or a score of other activities that consume the days of the average pastor's schedule. Teaching and training others by precept and practice will be no easy task. Especially since it must become a lifetime commitment and not just a passing fad.

Some will reject this proposal on the grounds "It can't be done where I pastor." That is exactly right, unless the attitude is changed and a positive approach assumed by the pastor and followed by the church.

The average pastor could change his church by himself if he only won one person per week to the Lord Jesus Christ. In one short year, the average Free Will Baptist church would double its attendance.

The pastor who believes every man, woman, boy and girl outside of Christ

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## PASTOR (From page 3)

is lost and doomed for hell will do something about it. He will win souls and soul winning is contagious.

**A**re you interested in seeing your church grow? It does not matter where you are, you can grow. Start with yourself. Challenge your members. And don't quit until Jesus returns or calls you home.

Refuse to allow your ministry to be characterized by "no growth." Soul winning must be a conviction, not a preference. Determine in your heart

to see precious souls saved regularly through the ministry of your church.

Set your soul winning goals for your own life and then go on record in your church as being committed to these goals. Public commitments can have a binding effect on our efforts.

Repeatedly tell you church about your commitment and challenge them to join you in reaching the unreached. Whatever you do, do not quit. A house is not built overnight, but one brick at a time. Our great commission is achieved and a church is built one soul (person) at a time.

Remember, church growth means we must:

Rescue the perishing, care for the dying,  
Snatch them in pity from sin and the  
grave;  
Weep o'er the erring one, lift up the  
fallen,  
Tell them of Jesus the Mighty to save.

Recall often the heartbeat of George C. Stebbins, who penned his burden and our solution to church growth:

Must I go, and empty-handed,  
Thus my dear Redeemer meet?  
Not one day of service give Him,  
Lay no trophy at His feet?

Must I go, and empty-handed?  
Must I meet my Savior so?  
Not one soul with which to greet Him:  
Must I empty-handed go?



ABOUT THE WRITER: Dr. Richard Cordell pastors Guin Free Will Baptist Church, Guin, Alabama.

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## Laymen Who Witness

By Floyd Wolfenbarger

**I**t is apparent that in the early church each member considered it his responsibility to witness for Christ. In those days this business of witnessing was not left entirely to the pastor, but was a united effort in which everyone had a part.

In Acts 8, we read that when persecution broke out in Jerusalem the church was scattered abroad throughout the region of Judea and Samaria, except the apostles, and that those who were scattered abroad went everywhere preaching the Word (Acts 8:4). From this it's plain that not all preaching in the first century was done by ordained preachers.

Writing to the church in Thessalonica, the Apostle Paul commends them for their faithful witnessing saying, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything" (I Thessalonians 1:8).

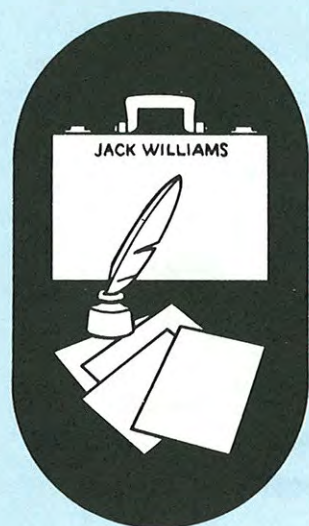
A truly remarkable statement. In it he asserts that laymen from the Thessalonian church had done such a complete job witnessing in the territory that it was not necessary for him and his associates to do anything along that line.

God has called the pastor to equip the saints. However, the pastor isn't the most important person in church visitation. It's the laymen—challenged and channelled into effective service, accepting their responsibility to tell the world about Christ.

Visitation—involving dedicated lay believers in reaching others for Christ—is at the heart of revival for our times and is the very heartbeat of the church.

Witnessing is simply a matter of stretching out into our community to share Jesus Christ. It's not an option, it is a command from our Lord. He said, "Ye shall be my witnesses." Will you follow His command? ▲





# The Push-Broom Bandit

**S**ometimes God throws me a 98 mile per hour fastball when I'm expecting a slow curve. And when that happens I chop away at life like a frustrated Little Leaguer.

I should be used to it by now, but I'm caught off guard more often than not. God always manages to schedule the unexpected at the most unlikely times. Here's what I mean.

**Couple of weeks** back I was working late and decided to buy a birthday card and an evening paper before heading home. I pulled up in front of a drug store that had three newspaper vending machines on the sidewalk and a rack of Hallmarks shining through the window. That's when the fastball blew by me.

As I stepped to the vending machine, quarter and dime in hand for the 35¢ purchase, a big fellow with a push broom (honest!) brushed against me and mumbled, "Don't put in the dime."

Startled, I looked up at the stranger between me and the evening paper, his hand covering the dime slot. He grinned conspiratorially, explained that the machine was on the blink and that for a quarter I could buy a 35¢ paper. He was right.

**My early warning** system finally snapped on. Too late, because the witnessing opportunity was moving away from me before I could react.

I'd spent too many hours that day rescuing dangling participles and patching split infinitives.

My broom-wielding Samaritan with his 10-cent advice backed away from the vending machine and disappeared around the corner, clucking happily to himself that he'd saved me a dime and put one over on the newspaper company. This entire hit and run exchange took maybe 15 seconds.

Like I said, I was slow getting untracked. No sooner had the mysterious broom pusher vanished than my conscience began shooting off flares. No way could I pay 25¢ for a newspaper instead of 35¢, even if I could get away with it.

But human nature being what it is, since I had muffed my chance to witness, I glanced around furtively hoping no one was looking when I dropped the dime in the vending machine and paid full price.

**What's the going rate** for a man's character? The principle is the same regardless of the price, but that night outside the drugstore I decided not to sell mine for 10¢. Maybe next time in a different place under different circumstances the stakes will be higher. But whether it's \$100 or \$10,000, if a man can be bought, eventually somebody will pay his price.

The broom man had just shuffled off when a powerful surge of guilt rocked me. Oh, what an opportunity I missed to tell the man *why* I wouldn't

cheat for a dime—because I'm a Christian.

God's imprint was on the timing for the push-broom man and for me. We passed each other like ships in the night, a brief encounter and then gone. The broom man delivered his lines exactly on cue. I fumbled mine in the confusion of the moment. I had a message that could have changed his life . . . if I had been half a minute quicker. One golden moment gone forever.

**By the way**, the lesson was not wasted. Three days later while waiting in an airport baggage claim area for a friend who was 45 minutes late, I heard the unmistakable hum of God's fastball again.

Her name was Cindy. She came from Alabama, had a degree in secondary education and a monkey on her back. Cindy was a recovering drug addict.

For 30 minutes we talked about the pain of sin, the disappointment and tears she caused her parents, and a God who forgives the repentant prodigal.

Later, as I walked through the airport doors with my "late" friend in tow, there was laughter in my soul when I remembered a man with a broom who prepared me for the prodigal daughter.

The God of the unexpected! Perhaps today He'll send a stranger with a push broom to sweep one of life's turning points into your path. ▲





# Make A Muscle!

By Jim Vallance

**R**emember your school days when boys had to prove their strength? The common dare, "Come on, make a muscle!" signaled a need for a show of force.

Statistics show a lack of growth among Free Will Baptists. Our movement needs to "make a muscle" in America. The process of making a muscle will give insight for the possibilities of growth in our work.

Men are the most untrained, unchallenged, unused force in our churches today. Most Free Will Baptist churches exist on the work of the pastor, the women and the youth. Many churches would have to close their doors and cease to operate without the planning and working of those groups.

Most men contentedly allow church work to flow around them like water parts around a rock in the creekbed. "I shall not be moved," seems to be the silent battle cry of our laymen.

Exciting men to serve is hard work and not often accomplished. Men move pews for the Easter play and get things ready for homecoming services.

But don't look for too many at choir practice or visitation. "I just don't have a talent for that kind of work," might better be said, "I'm not interested."

How do we get an out-of-shape body back in the mainstream of activity? Is a diet necessary to move off dead center? For lack of a better example, let's use me.

For over two years now I have served our denomination as general director of Master's Men. Before moving to Nashville, I exercised three times weekly with weights for at least an hour each session. Since moving, I have not been taking time to exercise. A few have even accused me of being overweight. I've had to explain how my weight has gone from too much to "two-plenty."

**F**or my 41st birthday, I gave myself a present—membership in a health club. To get from out-of-shape back to the image God intended for my body, I sweat, become sore, stretch and use flesh that once was muscle. A change is occurring.

Activity that hurt a few weeks ago produces muscle. I have new ability to perform tasks. I have new energy. I do not come to work tired before I begin. What happened? I have an unwillingness to accept my present condition. I also have a desire to change, train, evaluate results and give more effort.

Using energy produces energy. For a muscle to grow, physical force must be applied in ever-increasing amounts. Rest and proper nourishment also figure in the equation.

To apply this principle to our churches, activity must be accomplished to bring "fat" (self satisfied, no goal) churches into the image of the bride of Christ. Lazy, non-moving organizations that meet two or three times a week for fellowship are not good examples of exciting, living temples where the Holy Spirit dwells. Men must be challenged to get off their good intentions and work for the Lord.

The early church did not just assemble on Sunday morning, Sunday evening and Wednesday evening, and then use the rest of the week to put in 40 hours of work, send the kids to school and mow the lawn. Daily life was a vibrant visible walk with the Master. They had routines. But they also lived as excited witnesses of the miraculous.

God gave them a plan to reach the world with the tremendous news of hope. It could happen to everyone. Why? It happened to them. They wanted, even needed to share it with others. Because of that excitement, we have the book of Acts.

Statistics show that Free Will Baptists have ceased to grow. Statistics may be inaccurate. They probably are. Some records show several states had no baptisms last year. We know that isn't true. However, lack of statistics is not all the problem.

### **Don't Accept Present Conditions**

I believe men are the key to dynamic change and growth among Free Will Baptists. This denomination has 30,000 to 50,000 men. Gideon's 300 men accomplished more than any other army known. Why? They used God's plan. They knew whom they served. They had to trust Him for the victory.

Our churches, pastors and people must show an unwillingness to accept

the present condition of our work. Our army of men can overcome any obstacle of the adversary with organization and faith.

Lack of church growth is evidence of lack of work. Lack of finances is evidence of lack of training. Lack of involvement is evidence of lack of challenge.

Men move when motivated. Time is precious. The accomplishments of former generations seem impossible when you realize they had no electricity, no automobiles, no mass communications and few conveniences. What they had was desire to improve conditions of life.

### **Desire To Change**

Free Will Baptists indicated a desire to change the present situation when they adopted plans for Target 90. This plan involves everybody. Growth is needed across the spectrum of our movement.

Men change their physical world. My grandfather labored in farm work and mining to provide a better life for his children. My father labored to improve life for my brother and me. I want my children to have better opportunities. I work toward that goal.

Goals have been set to bring improvement to our denomination. Master's Men Department has undertaken a "Decade of Discipleship" to see men more involved in the work. In that framework, challenges are made to deepen personal relationship with the Master. This year involve men in work projects like church building, personal soul winning and leadership roles.

Local churches, quarterly meetings, state associations and the National Association need involved, active, serving laymen. Pastors need help. The most burdened men in our movement are our pastors. No wonder they break under the pressures of the ministry!

Laymen must be trained to share in the ministry. Entire churches must be motivated to share the ministry. Soul winning is not a professional task. The blessings of tithing need not be the best-kept secret of a select few. Men, families, churches and associations must learn to tithe. We must learn to give to the ministry rather than the moment or the man. Crisis planning

and crisis giving cannot continue to be the norm.

Aim at nothing and you'll hit it every time. Goals are necessary on every level of ministry. Where can men develop the necessary skills to meet these needs?

### **Training**

"The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Paul said it to Timothy.

It's still the best way. If you know how, show me how so I'll know how, then I'll know how to show somebody else.

The Southern Baptists have a plan that works well. A strong state work adopts a weak state. For instance, Tennessee Southern Baptists have adopted Michigan. They funnel people into that state to build the ministry of their denomination. Laymen conduct lay-revivals, music groups spice up services, preachers go for meetings, men travel to build churches and parsonages, youth teams help train other youth . . . get the idea?

### **Effort**

For seven years Master's Men Department has used the National Master's Men Conference as a time of training, sharing and excitement building to produce men ready to serve.

The last four years has seen Master's Men ushering at the National Conventions. This ministry coordinates and smoothes activities at the convention.

During 1984, men and churches rallied to an appeal to help foreign missions in Brazil. Nearly \$9,000 built the Metcalf Memorial Dormitory. That 52-bed structure houses people attending youth camp to learn about Jesus.

In June 1985, Master's Men of Oklahoma traveled to Colorado with missionary builder Howard Gwartney. They worked with local members to build Harvest Free Will Baptist Church at Colorado Springs.

In July, Howard Gwartney arranged to meet Master's Men in Indiana for another "house raising". They constructed Heritage Free Will Baptist Church in Elkhart.





## MUSCLE (From page 7)

Both locations had more work to complete construction. But Free Will Baptist laymen saved thousands of dollars in construction costs. They saved themselves and other Free Will Baptists money. That money can be used for the Master in other ways. Those two congregations with their home missionary pastors got into worship facilities more quickly.

Ten more home missionaries want to build, according to Home Missions Director Roy Thomas. Think of the excitement of providing help for them soon.

Some laymen could invest time for the Lord by visiting another town where home missionaries labor. Knocking on the doors in Paris, Tennessee, resulted in eternal rewards as people were saved. Men labored. God rewarded.

## Evaluating Results

Is Master's Men the only way for laymen to be involved in our push for growth? Of course not. But, without the investment of labor from laymen, the growth process will be longer, slower and less effective. Master's Men is a good way to add effectiveness to any church ministry. I recommend investigating the potential.

I admit thousands of dedicated laymen stand in the obscure distance and often go unrecognized. Many labor hard and long for the Master. These men will receive the reward of a loving Father's "Well done, good and faithful servant."

Tragically, every pastor in our movement knows men in their local church who have never been burdened for the lost, never learned it's more blessed to give than receive, never given of themselves for the advance of

the Kingdom of God. These men have never flexed their "spiritual muscles" for the Master.

Their spiritual diet needs a strong addition of the thrill of exercising their privilege to serve. We who have experienced the joy, the fulfillment of serving the Lord must tell them of the reality of Spirit-filled living.

## More Effort

We must share the joy of serving with those who have not discovered the excitement of a spiritual workout for the Lord through witnessing, prayer, Bible study and countless other methods of spiritual exercise. Excitement is contagious.

We must seek to enlist as workers the members of our churches not involved in denominational ministries. We're told that from 600 to 800 churches give all the denominational income. At best, only one in three churches help support our present ministries. Involving other churches will produce growth in current ministries.

We must sharpen our persuasive skills. Involving others lightens the load of all the workers. Motivating more men to the work will bring more blessings, produce more growth.

## Conclusion

Real growth never comes easy. Fat will accumulate if no effort is produced. To reshape the body, additional effort is required. A restructuring of attitude makes new growth possible.

As a denomination, we must be unwilling to accept the present condition, have a desire to change, train, give effort, determine to change, evaluate results and renew our effort. Growth will come.

Come on, make a muscle! ▲



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

## No Wigs Please

By Melissa Riddle

The other day I caught an old rerun of the Andy Griffith Show and it made quite an impression. Let me explain.

It seems a new minister was coming to Mayberry to (as we call it) "try out," and Clara, the church organist, was planning a social to meet him. Of course, it was a very big occasion and Clara was sure to "put on the dog."

Aunt Bea, on the other hand, was feeling less than adequate that day; so, upon her visit to the hairdresser, she got sight of a wig and, after great hesitation, she decided to buy it. Well, everyone at the party was aghast that Aunt Bea would put on such airs—even Andy had his say about that "high falutin" hairdo.

Then, to make matters worse, the minister was so taken with the friendliness of the townspeople, he decided to preach on being genuine. Now, Aunt Bea, being the conscientious person she is, was absolutely paranoid that

the minister would find out about her wig.

She struggled with guilt for days, until finally she blurted, "Oh, Reverend, I never meant to put on airs. Please don't think I'm a fake!"

Now getting down to brass tacks. What in the world impressed me about Aunt Bea and her wig?

Well, in each of our lives there comes a time when we feel less than adequate; sometimes people live their whole lives that way. Hence we put up a front for the world to see; we put on a wig, if you please.

Sometimes our "wigs" are on so tightly nothing can pull them off. Even God's children have trouble being JUST themselves, but we are to be just that—OURSELVES . . . not a wig, but real hair; not Memorex, but live! ▲

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ABOUT THE WRITER: Melissa Riddle is a junior at Free Will Baptist Bible College where she edits the FWBBC INSIGHT.



**What Free Will Baptist women can do to help the church growth effort.**

# Just A Woman

By Mary R. Wisheart

**S**he was just a woman—Mary Magdalene. Yet Jesus said to her, “Go to my brethren, and say unto them, I ascend unto my Father, and to my God, and your God” (John 20:17).

She was just a woman, the Samaritan at the well, but “many of the Samaritans of that city believed on him for the saying of the woman” (John 4:39).

Only women, but during Jesus’ ministry they loved much, followed and ministered to Him (Luke 8:3; Matthew 27:55).

When Jesus gave the Great Commission, He said, “Go ye (all except the women).” Right? Wrong! Just as those women in Jesus’ day, women today love much, follow and minister.

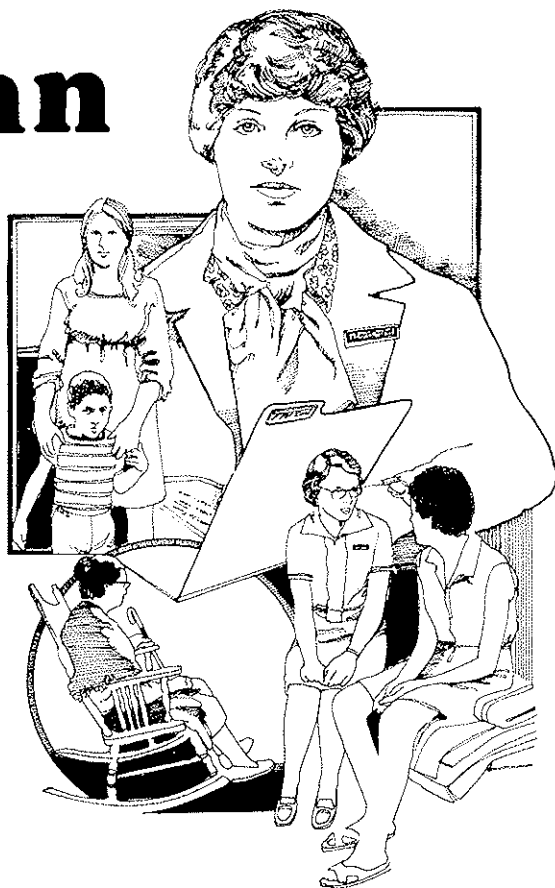
In the church growth effort, therefore, women must rise and take their places in the building of the Church—the body of Christ.

## Take The First Small Step

A long journey begins with that first small step. The traveler must take that step; it’s the only way to start. First we must determine what we mean by church growth and discover how it comes about.

- Growth is not stealing members from some other church in order to build up numbers in your own.
- Growth is not merely enrolling members in your Sunday School.
- Growth is cultivating the present crop.
- Growth is adding to the congregation such as are saved.
- Growth is adding to the body of Christ, building the Church.

Growth comes from God. “If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from



heaven, and will forgive their sin, and will heal their land” (II Chronicles 7:14).

It comes as a result of humility, prayer, seeking God and confessing and forsaking sin. It is God who gives the increase.

Paul makes that abundantly clear: “I have planted, Apollos watered; but God gave the increase” (I Corinthians 3:6). If growth comes, it will come as we beseech God to give it.

Then let us pray. Let us seek His face. Pray without ceasing. Pray that God will pour out His spirit upon us. Pray that He will open blind eyes and soften hard hearts and turn men to Himself.

Growth will come when we are properly motivated.

What we sincerely believe motivates us. Jesus died for all—the whole world. He is the perfect sacrifice for sin, the only way to the Father. Without Him, men are ineluctably lost, without hope here or hereafter.





We have the good news, the message of freedom and hope. Do we really believe these ideas? We say we do. Then how dare we keep the message to ourselves?

Those women who ministered to Jesus loved much. They loved Him because they knew Him in the forgiveness of sins. Their love compelled them to follow and minister. Do you know Jesus? Then let your love compel you to minister to Him.

We minister to Him today by ministering to others. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). Love motivates us in ministering even to the least.

### Begin Personally

- Make sure your heart is right with God.
- Make sure your heart is warm and caring toward others.
- Know the Word.
- Pray for guidance.
- Seize every opportunity.

### Take The Second Step

If you know all these things and believe them in your heart, then you are responsible for doing something. The Woman's Auxiliary furnishes four avenues for achieving growth.

#### Enlisting More Women

Make it your goal to get all the women in your church involved in Woman's Auxiliary. Join with the vice president, who heads up enlistment in your Auxiliary. Then train these women and channel them into teams to reach other women.

January is enlistment month for WNAC. Make use of the free materials from the WNAC Office to help you enlist new members.

#### Helping Together by Prayer: Mission Prayer Group

Organize special prayer groups or make use of the present groups in your Auxiliary. Do some scriptural praying for the witness of your church members, especially the women. Use

some of the following or other scripture prayers. Make them personal; put in the names of your people.

1. That the Word may be glorified. "We pray for \_\_\_\_\_ and \_\_\_\_\_ that the Word of the Lord may have free course and be glorified" as they witness to fellow workers.
2. For boldness. "We pray for \_\_\_\_\_ that utterance may be given to her that she may open her mouth boldly to make known the mystery of the gospel" (Ephesians 6:19).
3. For opportunity. "We pray that God would open for \_\_\_\_\_ a door of utterance, so that \_\_\_\_\_ may speak forth the gospel" (Colossians 4:3).

#### Studying for Action: Mission Study Group

Use the mission study group to help you prepare all the women of your auxiliary for reaching others in your

you as you pray and study and begin the work.

Send out teams of women. (Usually two women going together works out best.) These teams, working with the pastor, visitation director or mission action chairman can reach unsaved women and dropouts from your church. They should have set times for visitation each week and definite prospects for their visits, as well as a reporting system.

Follow Jesus' example. Remember, He said, "As the Father hath sent me, so send I you" (John 20:21).

Who was Jesus sent to? Listen to His words: "He hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

Note, He was sent to the poor, the brokenhearted, the captives, the blind, the bruised. In His ministry He sought out the neglected, scorned or overlooked.

**Either the gospel can  
change those lives or  
it can change nothing  
at all.**



community. Check the catalog for suggested study books. Books are being published as helps in almost any ministry you might wish to begin.

Encourage the mission study chairman to make the books available to the women and to plan study courses to help in preparation.

#### Do Something: Mission Action Group

Prayer and study should drive us to act. Don't just keep on praying and studying. Listen to what God says to

When Jesus was accused of eating with sinners, He said, "They that be whole need not a physician, but they that are sick" (Matthew 9:12).

He went home with Zaccheus, the rich publican, and said, "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10).

He ate with the Pharisees also (Those religious bigots!), even though He was insulted as a guest. How He must have loved Simon (Luke 7:36-50). And in another Pharisee's house, He told the parable of the great supper and the invitation extended to the



poor, maimed, halt and blind (Luke 14:16-24).

## Open Door

The neglected. Who are the neglected in your community? Perhaps the poor, the elderly, the children or troubled teens.

Are there latch-key kids in your neighborhood? Aren't they pests? Wait! Perhaps they are your door of utterance, the door God has especially opened for you. Who knows what may be wrought in that child's life by a glass of milk given in Christ's name, a simple Bible verse taught in love?

Troubled teens? An unwanted pregnancy, drug problems. Take time to listen, to be a friend, to serve a snack after school, to help with homework. Another door of opportunity for demonstrating the gospel.

Take time for the elderly. Old folks are sometimes unsaved also. God wants to add them to His Church. Hard to reach? Oh, yes, many times they are hardened to the gospel. But almost anyone will respond in time to love and attention.

The scorned. Are there some near you who are looked down on, passed by, considered worthless? From the Pharisee to the prostitute, Jesus reached out to such as those, and He bids you do the same.

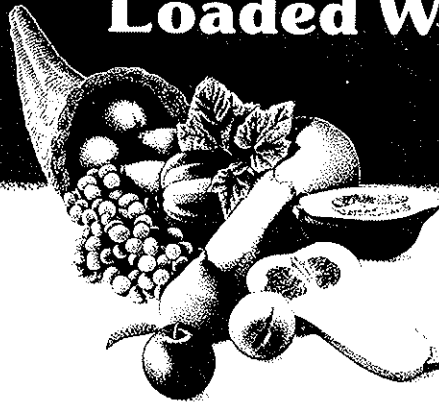
An alcoholic, hiding behind drawn draperies? A woman of the street? The morally decadent? The NOW woman? The poor? Reach to them with the gospel. Either the gospel can change those lives or it can change nothing at all. Bring them to Jesus and let Him do the work.

The hurting. All around us people are hurting and depressed, some to the point of despair and desperation. What about the divorced woman near you, struggling to rear three children, maintain a home and a career? Perhaps she is crushed by a sense of failure and a feeling of rejection. Reach out to her.

Are there mothers hurting because of children involved with drugs? Wives suffering from alcoholic or unfaithful husbands? Reach out to the hurting with the comfort of Christ.

In prison. Is there a woman's prison near you? Perhaps you can get permission to visit and make friends with the women there. Win them to Christ, for He wants them in His Church also.

## Loaded With Benefits



By Yvonne Wolfenbarger

While visiting with a friend in the nursing home recently I said to her, "We never know what will happen to us in this life." Her bitter reply was, "You can be sure it won't be anything good. There's nothing but heartache and pain for us down here!"

It's true that this dear lady is confined to a wheel chair and her only recreation is a walk each day with the support of a walker and the help of a nurse. Yet what she said was still not true. Yes, there are heartaches, disappointments and pain in this life. But there is more than that—much, much more!

"Mrs. Simpson," I said, "God gave you 63 years of marriage to a wonderful husband. Also, He gave you a loyal son and daughter-in-law who visit you regularly. You've had a fine home to live in and you've never been hungry or cold. That doesn't sound like 'nothing but heartache and pain' to me."

How like us to forget God's benefits when we are in the midst of hard times.

His blessings always surround us. Sometimes we have to look through the clouds to see the sunshine, but it's still there.

Psalm 68:19 says, "Bless the Lord, who daily *loadeth* us with benefits." This verse was written by King David, a man who had many heartaches in his lifetime, yet he still realized that all of our lives are loaded with benefits.

Forgiveness of sin and peace of mind are two of His greatest benefits, along with a free country, good churches, loving family members, plenty to eat, good schools . . . I could go on and on.

We never know what will happen to us in this life, but we can be sure that each day will be loaded with God's benefits. So the next time life seems to be dealing you a hard blow, remember to say as David did, "Bless the Lord . . . and forget not all His benefits." ▲

**ABOUT THE WRITER:** Mrs. Yvonne Wolfenbarger is a member of First Free Will Baptist Church, Russellville, Arkansas.

## Opening Doors

As you enter open doors, you will become more aware of other doors God is opening to you.

What about college students in your town? Does your church make a special effort to minister to them? Find some who need a family or special attention. Be a friend. Invite them to your home and take them to your church.

What about the strangers among us, people from other cultures? You may give the gospel message to a Japanese, Indian or African without leaving your own town.

What happens when a new family moves into your neighborhood? Get acquainted. Open the door for friendship and a chance to give the gospel. When a young couple buys a home, get acquainted. Offer to help the new bride. Make a friend, and open another door of utterance for the gospel.

As you pray for doors to open, God may answer by opening doors in unusual and unthought of places. Be ready to enter, and He will give you an open door and the boldness for witnessing. ▲

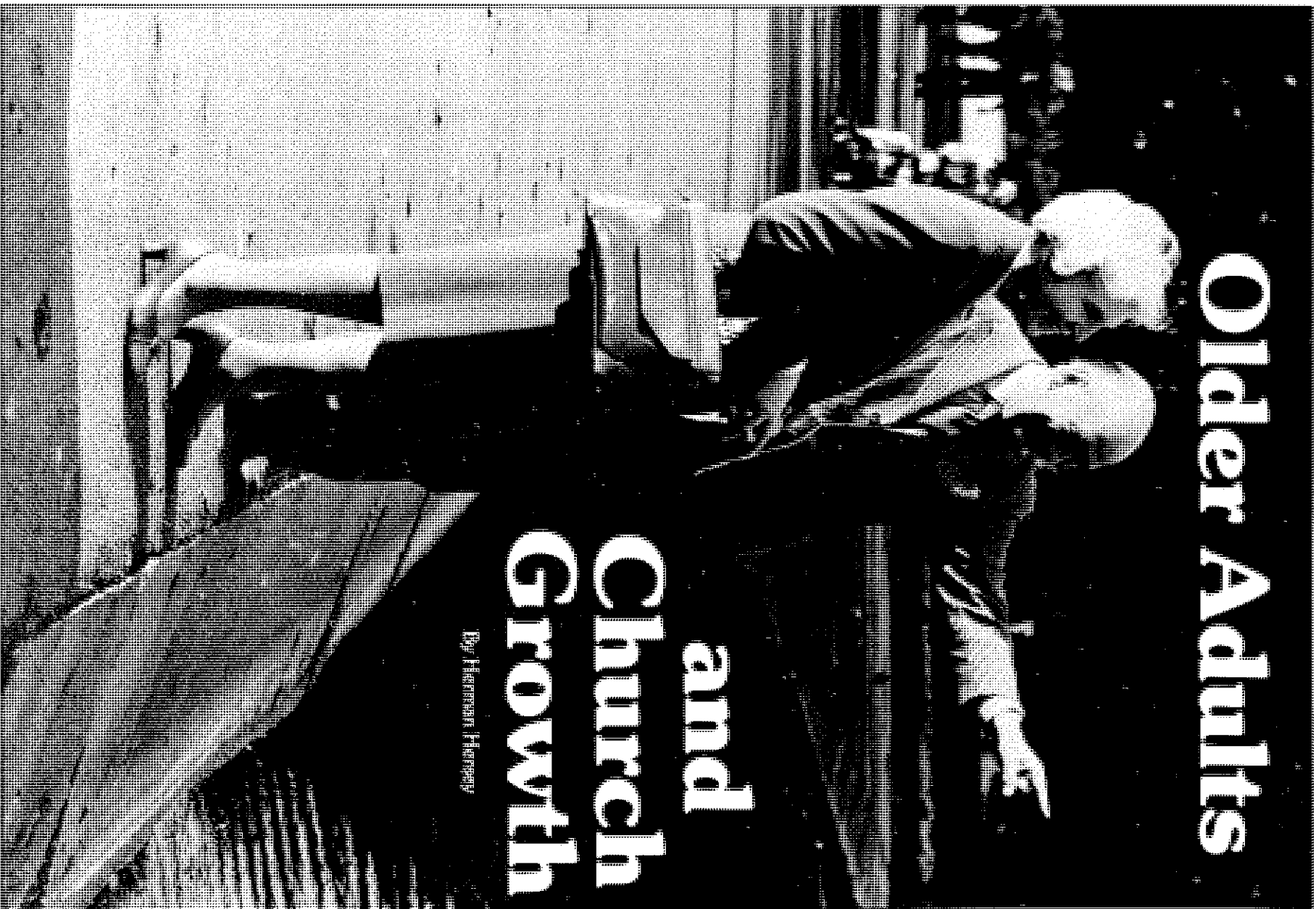
**ABOUT THE WRITER:** Dr. Mary R. Wisehart is executive secretary-treasurer of the Woman's National Auxiliary Convention.



# Older Adults

## and Church Growth

By HERMAN HENRY



H. Armstrong Roberts



**M**any different pictures describe the church in the New Testament. Paul likens the local church to a body. A body has different members; so does the church. These members were created to fulfill different functions, yet each is essential to the health of the body.

As the body cannot grow unless all members function properly, neither will the church. Older adults are a growing segment in our churches. According to the recent census, those over age 65 are the fastest growing portion of the population. These older adults are healthier and living longer.

Churches cannot ignore these senior saints. Their talents and spiritual commitments must be used if the church is to experience growth. But preconceived ideas keep some churches from using their talents.

Some say older adults lose interest in the church. Older adults reply that their jobs have been given to others and that they don't feel needed anymore. There is truth in both statements.

The older adult is no different from any other age group. They can and sometimes do lose interest. The challenge to serve the Lord and live a dedicated life is not only for the young. Senior adults too must be challenged to serve the Lord until death.

Yes, sometimes a teaching position or other job is given to a younger person. But a wise church will not let the talents and skills of older adults go unused. A different ministry can be found for them to serve the Lord and contribute to church growth.

**T**here are at least four groups of older adults in every church. There are the healthy ones who can drive and stay active. The second group are healthy but somewhat limited in their activity. They may not be able to drive, they may walk with a cane, or their eyesight or hearing hinders them. The third group need care, and this is provided in their home. Care for the fourth group is provided in a nursing home or similar institution.

There is a wide variety of older adults, yet they are all part of the body. As many as possible need to be used in the church's ministry. Let me suggest five areas of ministry. The first

three areas can include those from all four groups while the last two will be better suited for those in the first two classes.

**Prayer ministry.** Prayer must undergird any church growth effort. Simply prepare a list and ask them to pray. They will pray and things will happen.

**Telephone ministry.** Older adults, even those confined to their homes, can call absentees, prospects or members of the church to remind them of important events such as a revival. There are many possibilities for a telephone ministry.

**Serving ministry.** This covers a number of areas. Anything they can do, they ought to be given opportunity to do.

The older adults can fold letters, address and stamp envelopes, edit the church newsletter, keep the books for the treasurer, take care of the church library, keep up with the choir music, usher, take care of the church yard (I visited a rose garden in an Oklahoma church kept by a retired gentleman), assist Sunday School teachers—the list could go on, but you get the idea. They can do about anything any other adult can do.

There is a two-fold value in this. First, the older adult feels needed, and that helps in serving the Lord. Second, it could free others for responsibilities that older adults may not be able to do.

**Senior Adult Group ministry.** Senior adult groups may meet to eat, for fellowship, for inspiration. But the underlying purpose should be to win the lost through the group's ministry. Some will attend such a meeting who may never go to church. For information on starting a Senior Adult Group, write to Board of Retirement, P.O. Box 1088, Nashville, TN 37202.

**Visitation ministry.** Yes, many could and do go on regular visitation, usually in the daytime. Testimonies show they are most effective when visiting other older adults and especially the recently widowed.

The older adults are a vital part of the body. If challenged, motivated and led, they can contribute in a meaningful way to church growth. ▲

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**ABOUT THE WRITER:** Reverend Herman Hersey is the general director of the Board of Retirement.

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# Fill Out the Forms

**ANNUAL FREE WILL BAPTIST CHURCH LETTER TO QUARTERLY MEETING/DISTRICT ASSOCIATION**

Name of Church \_\_\_\_\_ to \_\_\_\_\_ on \_\_\_\_\_ to \_\_\_\_\_ (Name of Quarterly Meeting/District Association)

Period of time this report covers: From \_\_\_\_\_ 19\_\_\_\_ to \_\_\_\_\_ 19\_\_\_\_ (date)

Present Moderator's Name \_\_\_\_\_ Telephone \_\_\_\_\_ (month) \_\_\_\_\_ 19\_\_\_\_

Mailing Address \_\_\_\_\_ Code/Telephone \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

**ANNUAL LETTER FROM QUARTERLY MEETING TO DISTRICT ASSOCIATION OR DISTRICT ASSOCIATION TO STATE ASSOCIATION**

Name of Quarterly Meeting or District Association \_\_\_\_\_ to \_\_\_\_\_ Church on \_\_\_\_\_ (date) \_\_\_\_\_ 19\_\_\_\_

Meeting at \_\_\_\_\_ Telephone \_\_\_\_\_ 19\_\_\_\_

Period of time this report covers: From \_\_\_\_\_ to \_\_\_\_\_ Zip \_\_\_\_\_

Present Moderator's Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

**ANNUAL STATE ASSOCIATION LETTER TO THE NATIONAL ASSOCIATION**

Name of State Association \_\_\_\_\_

Period of time this report covers: From \_\_\_\_\_ 19\_\_\_\_ to \_\_\_\_\_ 19\_\_\_\_

Present Moderator's Name \_\_\_\_\_ Telephone \_\_\_\_\_

Mailing Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

**DELEGATES** 1 \_\_\_\_\_ **ALTERNATES** 1 \_\_\_\_\_

2 \_\_\_\_\_ 2 \_\_\_\_\_

3 \_\_\_\_\_ 3 \_\_\_\_\_

4 \_\_\_\_\_ 4 \_\_\_\_\_

5 \_\_\_\_\_ 5 \_\_\_\_\_

Representative recommended to the General Board \_\_\_\_\_

**STATISTICAL INFORMATION**

Number of district associations \_\_\_\_\_ Number of district associations reporting \_\_\_\_\_

Number of churches: City \_\_\_\_\_ Rural \_\_\_\_\_ Other \_\_\_\_\_ Number of churches reporting \_\_\_\_\_

Number of baptisms \_\_\_\_\_ Total members added \_\_\_\_\_ lost \_\_\_\_\_

Present total membership \_\_\_\_\_ Number of deacons \_\_\_\_\_

Number of ordained ministers \_\_\_\_\_ Licensed ministers \_\_\_\_\_

(Attach list of names with correct mailing addresses, zip codes and telephone numbers)

Number of parsonages \_\_\_\_\_ Combined value of churches and parsonages \$ \_\_\_\_\_

Number of churches with full-time pastor \_\_\_\_\_ part-time pastor \_\_\_\_\_

Number of Day Cares \_\_\_\_\_ Kindergartens \_\_\_\_\_ Christian Day Schools \_\_\_\_\_ Colleges \_\_\_\_\_ Bible Institutes \_\_\_\_\_

Combined Sunday School enrollment \_\_\_\_\_ Average attendance \_\_\_\_\_

Combined CTS enrollment \_\_\_\_\_ Average attendance \_\_\_\_\_

Combined WNAAC enrollment \_\_\_\_\_ Average attendance \_\_\_\_\_

Combined Master's Men enrollment \_\_\_\_\_ Average attendance \_\_\_\_\_

**STEWARDSHIP INFORMATION**

Combined income of all churches \$ \_\_\_\_\_

Total number of churches with budgets \_\_\_\_\_

Combined value of church property including parsonages \$ \_\_\_\_\_

Name and Address of State Association Property	Director's Name and Address	Value of Associational Property
1 _____	_____	\$ _____
2 _____	_____	\$ _____
3 _____	_____	\$ _____
4 _____	_____	\$ _____
5 _____	_____	\$ _____

Representation fee (\$10.00 per church) enclosed \$ \_\_\_\_\_

Signed: Clerk's Name \_\_\_\_\_ Telephone \_\_\_\_\_

Mailing Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Order from Random Bookstore, P.O. Box 17306, Nashville, Tennessee 37217 or nearest Free Will Baptist bookstore. Retain carbon copy for your records.

Form 503 (Rev. 5/85)



By Melvin Worthington

**A** study of statistical data sent to the National Association from its member bodies reveals three problems—inaccuracy, incompleteness and inadequacy.

Perhaps local church clerks, quarterly/district association clerks and state association clerks have not been aware of the need for correct and complete statistical data.

In order to measure and monitor denominational growth, good records are essential. We must reach, record and report. Serious attention must be given to the role, responsibility and requirements when clerks are elected on any level. These individuals record and report the statistical data which will be the barometer by which the National Association is measured by historians.

Record keeping is important, necessary and useful. Accurate and adequate records map the progress of an organization. They are the means whereby an organization evaluates its programs. They help establish priorities. Records are vital in the recruitment of personnel.

Improvement must take place in recording and reporting statistics on every level throughout the denomination. Part of the goal of the Target 90 growth plan is to provide accurate statistics throughout the denominational structure.

In order to achieve this, every clerk must use the coordinated forms approved and adopted by the National Association.

## The Recommended Forms

During the 1984 National Association in Little Rock, Arkansas, new reporting forms for the local church, quarterly, district and state associations were adopted.

These forms are designed so that the information requested can be coordinated when statistics are recorded. The reporting forms include:

Form 501 (Blue)  
Annual Free Will Baptist Church Letter to the Quarterly Meeting/District Association

Form 502 (Green)  
Annual Letter from Quarterly Meeting to District Association or District Association to State Association

Form 503 (Yellow)  
Annual State Association Letter to the National Association

Form 504 (White)  
Free Will Baptist Church Letter to Quarterly Meeting/District Association

Each local church, quarterly meeting/district association and state association should use these forms to record and report statistics.

## The Responsible Folks

The local church clerk begins the process of reporting accurate statistics. Unless the local church clerk provides accurate information, the statistical data in our organization will be faulty. Pastors should see that Form 501 (Blue) is filled out completely.

The clerk of the quarterly meeting/district association continues the process of reporting accurate statistical data when he completes Form 502 (Green). The quarterly meeting/district association clerk compiles Form 502 (Green) from data reported by local church clerks on Form 501 (Blue).

Quarterly meeting and district association clerks should take the time and make the effort to obtain a complete report from each local church. Perseverance and patience are necessary to obtain this information.

Do not settle for less than a complete report from the local church. Call the church clerk. If you get no satisfactory response, then call the pastor and request his influence to complete the form.

The clerk of the state association continues the process of reporting accurate statistical data when he completes Form 503 (Yellow) and sends it to the clerk of the National Association. State association clerks should not be content with less than complete reports from district associations.

State association clerks should accurately compile statistical data from Form 502 (Green) from the district associations, and complete Form 503

(Yellow). No state association clerk should be satisfied until he has completed Form 503 (Yellow) accurately and sent it to the National Association clerk.

The clerk of the National Association compiles statistical data from Form 503 (Yellow) from the state associations and records it on the statistical table which is recorded in the National minutes as a historical record.

This, then, completes the recording and reporting process for the National Association.

Competent, concerned and consistent clerks hold the key to the reporting and recording process of statistical data for the National Association.

Careful attention must be given when electing clerks for local churches, quarterly meetings, district associations, state associations and the National Association. We must have clerks who care.

## The Requested Format

In order to expedite this process of recording and reporting statistical data, the following procedure is suggested:

1. The National Association Clerk will provide Form 503 (Yellow) for each state association clerk.
2. Each state association clerk will provide Form 502 (Green) for each district association clerk.
3. Each district association clerk will provide Form 501 (Blue) and 504 (White) for each local church.

These forms may be obtained from Randall House Publications, P.O. Box 17306, Nashville, TN 37217. They are provided at no cost.

## The Recorded Facts

Statistical data recorded and reported is of immeasurable value when we consider our purpose, progress, priorities, programs and personnel.

Clerks, will you help us measure, monitor and motivate National Association growth? We are counting on you! ▲







# and Church Youth Growth

By Jim Lauthern

"What's wrong, Eugene?"  
"Everything! I woke up late this morning. My mom didn't cook me breakfast; I got to school late; I flunked my algebra exam; I couldn't get a date for the game; I'm flat broke. I'm bored. I'm tired of being a nobody. I think I'm catching a cold and I'm probably doing it anyway. Besides, nobody really cares by some means do they?"  
anyway . . . do they?"



**M**any teens, saved and unsaved, feel this way. Yet teens have a great capacity for caring. That caring nature should be nurtured and utilized in the local church growth program. Today's society and styles of living offer varied avenues for youth involvement in evangelism and church growth.

### *Care/Prayer/Share*

The Care/Prayer/Share Card System is a natural for getting teens to actively participate in personal evangelism. Each teen has a Care Card with his name in the middle circle with six circles touching his circle. He selects six people and lists their names in the adjoining circles. These are people he is going to "care" about.

As the teen carries the card in his billfold he is reminded to find ways to minister to his "care" persons. Much prayer and active involvement in the lives of these individuals should take place. The ultimate goal is leading each person to Christ.

The Prayer Card is used to involve all the youth group in praying for each other's "care" individuals. As the youth group meets and shares prayer items relating how God is working in the lives of these individuals, then all the group can share in praying.

The Share Card is used to involve other members of the youth group in ministering to individuals. For instance, if Carl has Bob on his Care Card and realizes that Bob is interested in tennis, Carl might want to enlist some tennis enthusiast in the youth group to "share" and get involved in Bob's life.

It's exciting when an individual accepts Christ and all of the group can share because they have prayed and cared and shared in reaching that individual.

Samples of this Care/Prayer/Share Card System can be obtained from the Youth Division of Randall House Publications.

### *Outreach Leaders*

A teen could be selected from each youth Sunday School class to serve as an outreach leader. He looks for new prospects. He involves class members in reaching these prospects. Class members can call, write, pray or visit.

The outreach leader could also plan class soul winning projects with the teacher.

### *Teenage Soul Winning*

An excellent outreach program is Teenage Soul Winning. The youth worker trains and challenges the youth on a consistent basis. This is followed by the entire youth group going in small groups on soul winning visits. This can be on Saturday, after school or on a convenient evening.

### *Special Services*

Special activities and services can bring new youth into your group. Careful planning is needed to make the events effective.

Many youth today have weekend jobs or are involved in weekend school activities. Keep this in mind in your planning. The traditional weekend youth revival might get better results during the first part of the week.

### *Missions Involvement*

If you are within driving distance of a Home Missions church, your youth group could assist the new work in several ways. A work crew could help clean up and fix up the facilities. You could do survey work, hand out brochures and tracts, conduct weekend revivals, conduct VBS programs, etc. Any endeavor of this type should be thoroughly discussed and planned with the home missionary.

Missionary education and involvement for youth is vital. They must be challenged to see the need for evangelization around the world.

### *Evangelism Studies*

Conduct a series of classes with your youth regarding personal evangelism. At the conclusion of the study, ask each teen to design and make a soul winning tract for teenagers. This will make them evaluate and focus on the real needs of teens.

Tract distribution is also effective with youth. Make sure that you are not violating any local ordinances if you select a public shopping area.

### *Bible Clubs*

Perhaps some of the teens in your church could help start a Bible Club at the high school. Be sure and go through the proper channels to organize a Bible Club. Sometimes the school authorities will allow a local youth minister to serve as the sponsor. This would be an excellent witness opportunity.

### *Youth Evangelistic Team*

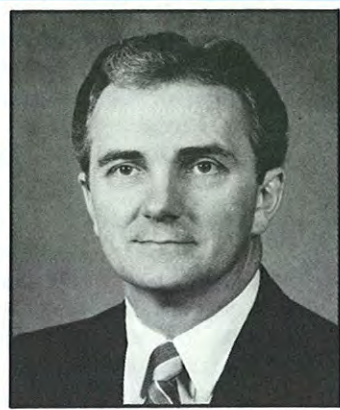
An excellent outreach program would be to start your own Youth Evangelistic Team (YET Team). The team could put together an evangelistic program using music, drama, testimonies and preaching.

This could be used in other local church services, high school assemblies and in many other local institutions. This is youth reaching out to youth and also serves to develop your teens. More information concerning this type outreach is available from the Youth Division of Randall House Publications.

There are many other programs that the teens could do, but the most important fact is what your teens are. Programs will only be effective if your teens have a burden for lost souls.

The adults in charge must set the example. Personal evangelism is better caught than taught. An effective youth worker will provide on-the-job training as he personally takes the youth with him on visitation.

Proper motivation is the key to youth involvement in church growth. Many times the youth group can provide the "spark" that will ignite the fires of evangelism in a local church. ▲



ABOUT THE WRITER: Jim Lauthern is director of the National Youth Conference, and assistant director of the Sunday School and Church Training Department.





FREE WILL BAPTIST

## newsfront

### 13 BIBLE COLLEGE SENIORS SELECTED FOR WHO'S WHO

NASHVILLE, TN—The Free Will Baptist Bible College faculty nominated 13 seniors for the 1986 edition of "Who's Who Among Students in American Universities and Colleges," according to Dr. Robert Picirilli, dean.

The associate director of "Who's Who" confirmed that all 13 nominees have been included in this year's volume.

The "Who's Who" seniors are:

Maurilio Amorim, Rebeirao Preto, S.P.,  
Brazil  
Verlin Anderson, Warren, MI  
David Aycock, Nashville, TN  
Annette Carter, Greeneville, TN  
Keli Harvey, Marietta, GA  
Jeff Manning, Greenville, NC  
Allen Pointer, Springfield, MO  
David Rackley, New Bern, NC  
Jeff Riggs, Nashville, TN  
Julia Ritter, Farmington, MO  
Rhoda Snow, Decatur, GA  
Kam Vestal, Dickson, TN  
Rhonda Wiggs, Williamsburg, VA

Outstanding students from more than 1,400 institutions of higher learning in all 50 states and several foreign countries are included in this year's volume. Criteria for their selection include academic achievement, leadership potential, extracurricular activities and potential for future service.

### BIBLE COLLEGE ANNOUNCES CONFERENCE SPEAKERS

NASHVILLE, TN—Free Will Baptist Bible College has invited four Bible preachers/teachers to speak at its March 9-13 Bible Conference. Two come from outside the college's faculty/staff and two are employees of the college.

Dr. John C. Whitcomb, Jr., and Dr. Howard Bickers, Jr., will be the outside speakers. Rev. Ralph Hampton, Jr., and Rev. Bob Shockey will also preach.

Dr. Whitcomb, professor of Theology and Old Testament at Grace Theological Seminary in Winona Lake, Indiana, will bring a series of messages on Scientific Creationism. He is a prolific writer, has been active in missions and is in great demand as a preacher and conference speaker. He has taught at Grace since 1951.

Dr. Bickers is vice president of academic affairs at Mid-America Baptist Theological Seminary in Memphis, Tennessee. He also teaches missions and church history. He served 10 years as a missionary to Malawi, where his responsibilities included field evangelism, church development and pastoral leadership training.

Ralph Hampton, a native of Oklahoma, has taught Bible, Christian education and ancient history at the Bible College since 1958. Since the college opened its Graduate School in 1982, his primary responsibility has been to teach graduate courses.

Bob Shockey, campus pastor and director of Christian service for the college, joined the faculty in 1984. The former director of the Home Missions Department has been active in pastoring, church planting and evangelism for over 30 years. He has written numerous booklets and pamphlets on soul winning.



Whitcomb



Bickers



Hampton



Shockey

### FWBBC STUDENT TOPS IN SPEECH COMPETITION

NASHVILLE, TN—Patti Bumpus, a Free Will Baptist Bible College junior from Wayne, Michigan, was chosen Best Speaker of Tournament in a speech/drama competition involving seven Christian colleges and universities, held October 11-12 at Tennessee Temple University in Chattanooga. Of the seven institutions, the Bible College placed second in overall competition.

Miss Bumpus has been active in speech and drama since she enrolled at FWBBC. She has performed with the Evangel Players and traveled during the summer with The Evangelists Drama Team.

FWBBC sent five students to the tournament. They returned with 12 trophies won in various areas of competition. In addition to Miss Bumpus, other students who participated are

John Ailworth, a junior from Farmington, MO; Michael Gragg, a freshman from Nashville, TN; Janet Rumpfelt, a junior from Granite City, IL; and Pam Stokes, a freshman from New Carlisle, OH.

Other colleges and universities participating in the tournament included Bob Jones University, Union University, Tennessee Temple University, Trevecca Nazarene College, Grace College and Bryan College.

## ARKANSAS CHURCH LOGS 'MIRACLE SUNDAY'

JONESBORO, AR—A miracle occurred at Faith Free Will Baptist Church in Jonesboro on October 27, 1985, according to Pastor Jim Mullen. That day 98 people gave an \$11,650.02 offering.

Pastor Mullen said the church had struggled with finances for more than a year when he presented the \$10,000 Miracle Sunday idea to members.

Each family was asked to pray about what they could give above their regular tithes and offerings. Prior to the big day, members gave testimony of God's provision and their willingness to participate in the special fund raising effort.

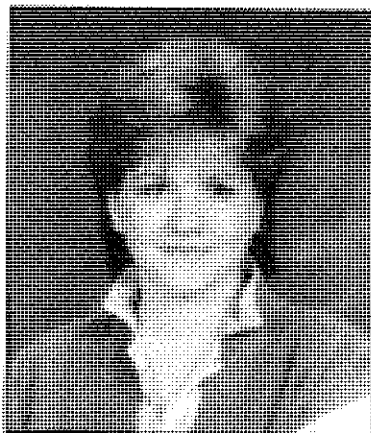
Women of the church shared a Thursday evening salad supper in preparation for Miracle Sunday, while the men observed a Friday morning prayer breakfast.

After Pastor Mullen's Sunday morning sermon, the Miracle Sunday offering was counted. It totaled \$10,000, plus more than \$1,100 in regular tithes and offerings.

Reverend Mullen said that a check for \$500 came from a man who does not attend Faith Church but who heard of the project and wanted to be part of a miracle.

The largest gift was \$1,050, and the smallest was 2¢ given by a child.

## TWO FWBBC COEDS NAMED SCHOLARSHIP WINNERS



Riddle



Vestal

NASHVILLE, TN—Melissa Riddle and Kam Vestal, students at Free Will Baptist Bible College, received \$250 Journalism Scholarships from the Free Will Baptist Press Association in December.

Miss Riddle, a junior from Nashville, hopes to pursue a career in journalism. She edits INSIGHT, a student newspaper at FWBBC. She is working toward a B.S. degree with a double major in Bible/English.

Miss Riddle's sister, Gwen, received the Press Association's first scholarship in 1982. Melissa graduated from Randall Christian Academy in Memphis. She has travelled with Evangel Players drama team.

Miss Vestal is a senior from Dickson, TN, who is completing her B.S. degree with the English/Bible double major. She earned the highest grade

point average in her class at FWBBC for freshman, sophomore and junior years.

Kam Vestal was selected for 1986 "Who's Who Among Students in American Universities and Colleges." She won first place in poetry in FWBBC literary competitions in 1985.

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

The Press Association began meeting informally in February 1978 as the "Publications Committee," and organized as the FWB Press Association in May 1981. The group consists of staff personnel from FWB national publications and literature-related areas, but recently voted to expand membership privileges to editors of Free Will Baptist state papers.

## AGENCY HONORS FWB YOUTH

RUSSELLVILLE, AR—Youth That Care, a group of young people from First Free Will Baptist Church, Russellville, Arkansas, received an outstanding service award from area officials last September.

Darrell Smith, executive director of the Area Agency on Aging of West Central Arkansas, presented the award at the agency's annual awards banquet held at Morrilton.

Youth That Care were recognized for volunteer service to the elderly in Pope County. Fourteen Youth That Care members and four sponsors, including Director Carol Lane, attended the awards ceremony.





## BIBLE COLLEGE INVITES ARKANSAS PASTOR FOR SEMINARS

NASHVILLE, TN—Rev. Fred Warner, pastor of Eastgate Free Will Baptist Church, Siloam Springs, Arkansas, will initiate the Visiting Pastor Seminars program at Free Will Baptist Bible College, February 4-6, according to Dr. Robert Picirilli, dean.

Rev. Warner will instruct ministerial students in practical problems encountered in the ministry. He will teach some of the ministerial classes and conduct special seminars for young preachers. Picirilli said he will also speak in the college's daily chapel services.

Pastor Warner is a 1960 Bible College alumnus and has a daughter en-

rolled at FWBBC. The Canton, NC, native has pastored churches in Tennessee, Georgia and Arkansas, and has done extensive evangelistic work.

He served for six years as Promotional Secretary for Arkansas Free Will Baptists, 1967-73, is a member of the Foreign Missions Board and is a state missionary to Siloam Springs, where he has established a growing church.

Concerning the Visiting Pastor Seminars program, Dr. Picirilli says, "We hope to do this at least one each year."

## SOUTHEASTERN SETS EVANGELISM CONFERENCE

VIRGINIA BEACH, VA—The fourth annual Soul Winning and Evangelism Conference at Southeastern FWB College, is set for March 30-April 2, according to the college dean, Lorenza Stox, and will feature three pastors, an evangelist and a college professor.

Dr. Jack Hyles, well-known conference speaker and pastor of First Baptist Church in Hammond, Indiana, will keynote the four-day meeting. Hyles is founder-chancellor of Hyles-Anderson College.

Two Free Will Baptist pastors, Rev. Tag Kilgore of First FWB Church, Newport News, VA, and Rev. Guy Owens of Randall Memorial FWB Church, Memphis, TN, will also speak. Kilgore has pastored First Church five years. Owens previously pastored in North Carolina, South Carolina and Michigan. He also served as North Carolina State Evangelist.

Evangelist Van Dale Hudson who began preaching at age 15 will bring more than 25 years experience to the conference platform. Hudson has conducted 600 revivals and written nine books. The Alabama-based evangelist also edits *The Evangel*.

Rev. Danny Dwyer, Bible professor at Southeastern, will complete the preaching roster. Rev. Dwyer has pas-

tored in Tennessee, Mississippi and West Virginia.

Church growth workshops will be conducted Tuesday afternoon. The college's Cooperating Board as well as the Board of Directors will meet during the conference.



Hyles



Hudson



Dwyer



Owens



Kilgore

## Directory Update

### ARKANSAS

Johnny Conyers to Center Point Church, Vilonia

Terry Rowland to Chapel Lane Church, Searcy

David Williford to Sutton Church, Pocahontas

Loy Counts to First Church, Rogers

Gary Bolinger to Pilgrim's Rest Church, Springdale

J. D. Carothers to Fall Creek Church, West Fork

Cecil Case to Clifty Chapel Church, Huntsville

Glen Faulkner to First Church, Huntsville

Joseph Hubbard to Danville Church, Danville

Thomas Morris to Ola Church, Ola

Richard Falbo to Spring Creek Church, Belleville

Vince Williams to First Church, Glenwood

R. H. McCuin to Phillip's Chapel Church, Springdale

Ron Garrett to Harmony Church, Warren

Boyce Williams to Lodi Church, Glenwood

### GEORGIA

David Thomas to Glennville Church, Glennville from First Church, Anderson, IN

Jimmy Coursey to New Hope Church, Cochran

Terron Stonecypher to First Church, Tifton

### MISSISSIPPI

Doug Ferguson to New Life Church, Houlika from Faith Church, Columbia, TN

Terry L. Booker to Martin Hill Church, Booneville from Cross Timbers Church, Nashville, TN

### NORTH CAROLINA

I. Bennie Turner to Vandora Springs Church, Garner from Glennville Church, Glennville, GA

### SOUTH CAROLINA

Larry McAlister to Gilead Church, Lake City

Bruce Barnes to First Church, Greer

### WEST VIRGINIA

Lester Earl Sutton to Park Lane Church, Charleston

State clerk **Larry Cook** confirms that the **Christian Supply Center**, bookstore for Illinois, has been closed at the direction of the bookstore advisory board. The Christian Supply Center in Benton ordered Sunday School and related literature for a number of churches in the state. The state executive board commended manager **Rex Maynard** for his efforts while serving at the bookstore.

A revival at **Farmington FWB Church, Farmington, MO**, resulted in 30 conversions, according to Pastor **Jim McAllister**. North Carolina pastor **Gordon Sebastian** served as evangelist. Another six people were converted on Sunday morning after the revival closed.

Members of **Bethel FWB Church, South Roxana, IL**, paid off a \$31,000 debt in a note-burning ceremony this fall. Pastor **Daryl Ellis** said that the early pay-off saves more than 18 months in interest charges.

**Calvary FWB Church, Salem, IL**, registered a 60 percent increase in attendance this fall. Pastor **Cliff Donoho** reports seven conversions and eight rededications in a revival with Evangelist **Jesse Meade**.

When the surprise fellowship meal ended at **Crossroads FWB Church, Effingham, IL**, Pastor **John Hollis** discovered that he had a plaque and an extra \$90 courtesy of church members during a special pastor appreciation ceremony.

The board of trustees at the FWB Children's Home at Eldridge, AL, are seeking a new superintendent for the home after the resignation of Reverend **Carlton Lambert**. Brother Lambert left the position after serving 28 years. Interested persons may contact **Waymon Fields**, P.O. Box 174, Millport, AL 35576. Qualifications for the superintendent's position include a college degree and a desire to work with children.

The Reverend **Enoch M. Rose**, 84, died October 19, 1985, in Coeburn, VA. Rev. Rose was a Free Will Baptist minister for more than 50 years. He was a retired teacher in the Dickenson County School System. Dr. Homer Willis said of Rev. Rose, "Brother Rose was one of the great Free Will Baptist ministers I have known. He was my special friend all the years of my ministry."

Pastor **Terry Bailey** said that attendance tripled at **First FWB Church, Stanley, NC**, on a special "Friend Day." The group averaged 54 for Sunday School last July, but in late October the Friend Day activities attracted 156 for preaching services.

**Mark Gedeon** sends word that he as a Free Will Baptist will be serving in Bolivia with Latin American Professional's Outreach (LAPO). The LAPO organization is involved with the Bolivian Christian University, Radio Centenario, various evangelistic teams and Christian programming aired over secular radio stations. Mark Gedeon was converted at age 21 in **Bloss Memorial FWB Church** near Washington, DC. He graduated from Free Will Baptist Bible College in 1979 and was ordained in the state of Georgia.

Officials at **Free Will Baptist Bible College** say that the college's student loan investment program has reached \$100,000 in 18 months. Director of Student Financial Aid **Tom Sass** said the plan is not funded by gifts, but by savings deposited by churches, auxiliaries and individuals. The savings deposits earn seven percent interest for the depositor and can be withdrawn whenever needed. The plan requires a \$250 minimum deposit. Under the plan, students may borrow for their education at seven percent interest.

**White Oaks FWB Church, Macon, GA**, reports nine baptisms and 13 new members, according to Pastor **Billy Sharpston**.

Members at **Traveler's Rest FWB Church, Newton, GA**, voted to build a parsonage. Pastor **G. Rodney Wilson** said the past six months have been record setters for the church. During that time 18 converts were baptized and joined the church. The church also set an attendance record of 145.

Pastor **George Waggoner** says that **Pleasant View FWB Church, Walnut Hill, IL**, is in a building program to construct a 40' x 56' sanctuary. The new structure includes a full basement.

Members of **Gateway FWB Church, Virginia Beach, VA**, presented Pastor **Dale Burden** with a new Toyota truck on his 20th anniversary as pastor. Pastor Burden said, "This is something we would never have bought for ourselves. We will use this vehicle in the work for many years to come."

Pastor **David Anders** and members at **New Life FWB Church, Lan-**

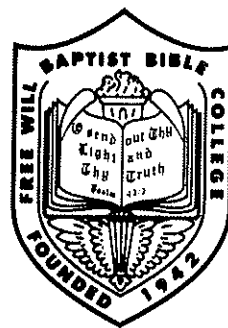
**caster, SC**, dedicated a 7,000-square-foot sanctuary/educational unit. The \$350,000 structure was erected in seven months. The facility is located on a 16.5-acre plot. It includes 14 classrooms, pastor's study, church office, nursery, storage areas and a 380-seat capacity auditorium including choir loft and baptistry.

South Carolina Promotional Director **Norwood Gibson** preached the morning message at **First FWB Mission Church in Anderson, SC**, when they celebrated their fifth anniversary. The occasion included ground-breaking ceremonies for a 3,200-square-foot metal building. The new structure includes eight classrooms and a 120-seat capacity auditorium.

After they burned a \$14,000 mortgage at **Victory FWB Church, Andrews, SC**, the first order of business was to increase the pastor's salary. The church was founded eight years ago. **Washington Miles** pastors.

Reverend **Hoyt Powell** retired as an active pastor after 45 years due to declining health. He was pastoring **Happy Home FWB Church in Andrews, SC**, at the time of his retirement. The church presented him with a plaque of recognition and a check for \$500. During his 45-year pastoral ministry, Brother Powell served 10 churches.

Pastor **George C. Lee** began his 13th year of a daily radio broadcast over station WGBR in **Goldsboro, NC**. The program airs at 6:35 a.m. Monday-Friday. Rev. Lee pastors **Victory FWB Church. A**



Pray For  
The Class of 1986



# STATEMENT OF THE BOARD OF RETIREMENT AND INSURANCE RELATIVE TO THE FAILURE OF CHRISTIAN ORGANIZATIONS MEDICAL SOCIETY

For some time now our Board has been dealing with serious difficulties relating to the medical insurance plans we have offered. In the summer of 1983 we were totally unprepared for the failure and bankruptcy of Garrett-Street Associates and the approximately \$100,000 worth of medical claims left unpaid as a result.

That, of course, is now history and all of these claims for Free Will Baptists have been settled. The National Association Benevolent Fund, composed of representatives of our Board and of the Executive Committee, raised gifts and borrowed \$18,000 to make this possible. The National Association continued this committee for another year to raise gifts to pay the indebtedness.

The sudden, unexpected failure of Garrett-Street left us with an acute problem. We could not immediately stop offering medical insurance without leaving a large number of those in the Free Will Baptist group without coverage and without the ability to obtain coverage. Although we sought diligently to find a regular insurance company that would take our small group, we were not able to find one. We did the only thing we could do at the time. We arranged for coverage with the relatively young Christian Organizations Medical Society (COMS).

This time, although we understood better the significance of the fact that COMS was a trust created solely to offer medical insurance, two things caused us to go with that organization. (1) It was the only option available to us—meaning we must either go with them or leave our people uninsured. (2) Thorough checking of COMS, conducted not only by us but by many other denominational groups, including several others who had been involved as we had in the Garrett-Street failure, produced a level of confidence in their operation that led many to place their programs with them even before we did, including our own Oklahoma Free Will Baptist group. For awhile, that operation was very successful. Before long, they were insuring some 12,000 people in a great number of church groups and denominations.

Late last year, the first signs of serious trouble began to develop in the COMS organization, in particular, the slow payment of claims. In consequence, we redoubled our efforts to locate a regular insurance company that would take our group. Our agent-of-record has a list of some 178 companies that were contacted, all of which refused for various reasons. The main reason was that we only had about 200 participating out of approximately 2500.

Finally, early this year an opportunity was presented to us. Several groups in COMS found coverage with a full-line insurance company and offered to take us in along with them. It should be emphasized here that we still would not have such a company for our group if we had not been able to ride in on the coattails of a much larger group. Consequently, we gave the required 60-day notice to COMS and transferred our group to the American Heritage Life Insurance Company as of May first this year. At that point, of course, we continued to hold our breath hoping that all claims incurred before that date would be properly paid by COMS.

In fact, we did much more than that. We kept in almost weekly touch with the COMS office, including visiting them—along with others. We made special arrangements for the last two months' premiums to be placed in an escrow account that could be used only to pay the claims of Free Will Baptists in our group. That arrangement alone accounted for the payment of some \$45,000 in claims that might otherwise have gone unpaid. For awhile things looked hopeful. Instead of filing for bankruptcy, the company underwent some redirection and gave encouraging signs.

But on September 13, the truth came to light. According to newspaper reports the insurance commissioner and attorney general of Texas sought and obtained criminal indictments against the officers of COMS and five related companies. Brought to light was the fact that the failure involved much more than excess of claims over premiums. The re-insurance originally held by COMS (and which we had carefully confirmed) had been quietly dropped. Allegations of fraud and misuse of funds have been lodged by the state. The company's claims and underwriting manager, in a sworn affidavit, had indicated that more than half the checks issued were made out directly to a company official. The courts have appointed a receiver for the company.

The situation is therefore somewhat different from that with Garrett-Street. In that case, bankruptcy plus the failure of Garrett-Street's suit against Pilot Life, left the "trust" without funds and with no abiding legal obligation to pay. In this case, however, there is some hope. If court proceedings find the COMS officials guilty, there is the good possibility that the personal wealth of some of them will be used to pay claims. Obviously, no one can say at this time whether that will in fact happen or when.

As best as can be determined at the present, our Free Will Baptist group was left with approximately \$85,000 in unpaid claims. The COMS total, we understand, will be somewhere between 2.5 and 5 million dollars. The United Pentecostal Church alone had nearly one million dollars in claims.

There is no way that words can express the pain we bear on behalf of our people who are left with claims unpaid. We cannot possibly convey the sense of futility and frustration we ourselves feel. On the one hand, we are fully aware that many of our people have taken this coverage simply because our Board has sponsored it, and we can understand why some of the outrage has been aimed at us. We deeply regret our involvement and feel that we have failed, even though we know with perfect peace that we have done the best we could. Once we found ourselves in the situation with Garrett-Street, no alternative to the actions we have taken has been open to us except for the option of dropping the plan altogether. And in light of the suffering that would have surely caused, it did not seem a real alternative.

On the other hand, we do think it is important that the anger and accusations of our people should be directed at those who are truly guilty, the officers of COMS. They are the ones apparently who have defrauded both you and us. It should be understood that our Board has never been any more than a "sponsor" of a group. During the 22 months that we were with COMS we received no portion of the premiums. For each policyholder, we received \$5.00 per month for the expense of handling billing and receipt of premiums. The grand total received by us during that period was \$21,560.00. Against that total, for postage and for employment of part-time help to handle those matters, we spent \$19,945.20 plus telephone and miscellaneous expenses. The point of those figures should be obvious.

The question now is what can be done to help those with unpaid claims in light of the fact that the only significant funds under the control of the Board are those that are part of the retirement plan and cannot be used for any other purposes. In order to address this question, we have held an emergency meeting of the Board on October 7, 8 leading to the following four-point program.

1) We are asking the General Board of the National Association to approve the continued activity of the Benevolent Fund Committee in assuming responsibility (as they did successfully with the Garrett-Street failure) to receive and disburse funds for the payment of claims. As will be indicated below, we are making provision for some continuing monies to be channeled into that Fund, and we anticipate that the Fund will be able as early as December to begin making regular payments toward the settling of claims. Furthermore, the Fund Committee will be encouraged to seek out other gifts to speed the payment of claims.

2) At the same time, we are asking that the General Board be polled right away to approve our recommendation that undesignated cooperative receipts be reallocated to reduce the portion of the Board from 14% to 10% and to provide the other 4% for the Benevolent Fund. We are asking that this reallocation begin January 1, 1986. This will be one on-going source of income for the Benevolent Fund.

3) We have arranged, effective December 1, to transfer the sponsorship of our medical insurance program with American Heritage Life Insurance Company to Mr. Herb Peppers and the Allen Agency of Nashville, a private agency. There are several factors involved in this decision. Mainly, for the first time we can now cease sponsoring medical insurance on our own without leaving any member of our group without coverage. The present plan with American Heritage is evidently soundly based. The insuring company is a full-line insurance company, not the kind of "trust" that we were with in Garrett-Street nor COMS. The identity of our Free Will Baptist group will be preserved as it is now and is not affected by this transfer. Mr. Peppers himself is a Free Will Baptist and has been our agent-of-record for a number of years. We can unhesitatingly recommend Mr. Peppers' agency and this plan to our Free Will Baptists knowing that it will be handled with integrity. Nor will the transfer affect our people to any large degree financially. While the small billing fee will be raised to a figure more standard in the insurance industry, the premiums will be unaffected.

4) We have obtained from some Free Will Baptist businessmen (who wish to remain anonymous) commitments of substantial amounts regularly to the Benevolent Fund to be applied to these unpaid claims. An effort will be made to encourage others to participate with them.

In conclusion, we believe that we have set in motion things that will lead, finally, to the full settlement of claims. More money will be needed if there is to be immediate settlement of course. We are offering the



## Green Tree Bible Study



Robert E. Picirilli

Matthew 28:18-20

# The Great Commission

**In** keeping with our Target 90 emphasis, our Bible study articles this year will focus on biblical truths related (in one way or another) to church growth. What better place to start than with the risen Lord's "marching orders" to His church?

You are familiar with the circumstances. After His resurrection, the Lord appeared often to His followers during the following 40 days (Acts 1:3). At some point during that period He gave them the words recorded here.

*The Power behind the Commission* is seen in v. 18—perhaps it would better to say *authority*. Two Greek words are frequently translated "power" in the New Testament. One (*dunamis*) means ability; the one used here (*exousia*) means the authority (or the right, the freedom) to act.

Jesus has not only the right to command us who follow Him but also the right to exercise His dominion in all the earth (cf. Jn. 17:2, where the same word is used). Therefore he gives

power to His followers to invade "the uttermost part of the earth" in His name (Acts 1:8, where *dunamis* is the word).

*The Content of the Commission* is given in vv. 19, 20a, connected by "therefore" to Jesus' authority.

1. The main command is to "teach all nations." This (Greek *matheteuo*) is the only imperative verb in the commission. It is the same root word as "disciple" (*mathetes*) and means, specifically, *make disciples*. We are to make disciples in all nations. Our word "mathematics"—a structured discipline—comes from this Greek root. A disciple is a student, a learner, in a formal and deliberate sense.

2. Connected with this imperative are three principles, each one essential to the task of making disciples. The first of these, which precedes, is going. The church that obeys the Lord's commission must be a going church. We can't make disciples without going to lost people.

The second action involved is *baptizing*. As a public confession of one's faith, baptism marks the individual's conversion. At that point he becomes a "disciple." He "obeys" the gospel (Romans 10:16) and enrolls in the school of Christ as a beginning pupil.

The third thing included in making disciples is *teaching* the converts how to live according to the law of Christ: "to observe all things whatsoever I have commanded you." Observe is the Greek *tereo*, a continuing action infinitive: to be keeping, as a habit and way of life.

The Great Commission is not finished when we have won people to Christ. As "disciples"—students, learners—they need on-going, formal instruction in the "discipline" of Christian living, of obeying the One who has all authority.

*The Promise linked to the Commission* appears in v. 20b. The Lord does not send us forth alone, He goes with us. "Alway," literally, is "all the days." The word for "world" is *aion*, the age. He is with us day in and day out until this age has run its course.

Interesting, then, that the Commission is prefaced with His omnipotence and concluded with His omnipresence. He sends and accompanies us, and that way we can do what He directs.

Our churches will be growing churches if—right in our own communities—we obey the Great Commission. If we will realize that this is our divinely-given business. If we will renew our commitment to make this our work. ▲

Benevolent Fund Committee some suggestions that we believe will be helpful in obtaining more funds soon. But even if little else can be obtained, the funds mentioned above will provide for regular payments on claims, payments that can lead to complete settlement within a reasonable time. We are suggesting to the Benevolent Fund Committee that immediate plans for a program of regular payments be sealed with the doctors and hospitals involved. We believe that this will prove to be a satisfactory and workable arrangement.

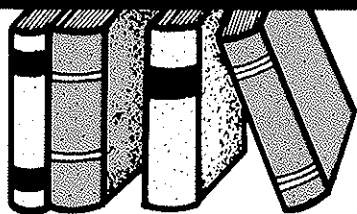
#### BOARD MEMBERS:

Francis Boyle, Chairman  
Ron Barber  
Wilburn Beasley  
Jack Daniel

Milton Hollifield  
Robert E. Picirilli  
Billy Samms  
N. R. Smith  
Glen Wright



## Top Shelf



Thomas Marberry



**Kennon L. Callahan, *Twelve Keys to an Effective Church* (San Francisco, Harper and Row, 1983, 127 pp., hard-back \$11.95).**

**T**his is a time when Free Will Baptists must focus on growth. We believe that it is God's will that our denomination should grow and must grow. We want to grow not just to increase the size of our organization; we desire growth so that men and women can come to know Christ.

During 1986 Top Shelf will focus on books that will help us to grow as individuals, as local churches and as a denomination.

In this volume, Dr. Kenneth Callahan examines 12 characteristics of churches that are moving ahead in mission and ministry. We don't have time in this article to deal with all of these characteristics, but I would like to focus on a few of them.

The author suggests that successful churches must have specific goals and objectives in mind. They do not just wander aimlessly.

Long-range planning is difficult and time consuming, but it must be done. These goals and objectives must focus on growth and not just on improving the internal workings of the church. Callahan offers several helpful suggestions on developing goals and then implementing them.

Pastoral and lay visitation is also essential. This visitation, if it is to be effective, must be planned. It must also be directed toward producing growth.

To be successful, the church must offer a variety of programs and activities which meet the needs of people. It is not enough just to keep people busy going to meetings. Their needs must be met. The author suggests that churches with too many organizations would be more effective in ministry if they abolished those that are no longer doing the job.

Strong churches have effective leadership and solid, participatory deci-

sion making. They need leaders who know how to lead and are not afraid to do so. At the same time, the people of the church must be actively involved in the decision-making process. This is not always easy to accomplish, and the author gives some helpful suggestions.

The author also stresses the importance of worship. He points out that several factors (music, friendliness, preaching, etc.) contribute to the success of the worship experience. No church can be really successful if it fails in this area.

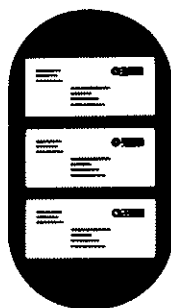
This book is a fine piece of work. The author comes from a denominational background which is quite different from ours, but that is probably a good thing. He forces us to examine some issues which we might not examine on our own. We won't agree with every suggestion he makes, but we will find much that is extremely helpful. ▲

### MASTER'S MEN SENATOR WRITES

I want to thank the *Contact* staff for the good coverage that Master's Men gets as a result of your vision for our laymen and our denomination.

From my vantage point of being a layman, I see the most untapped resource of our denomination as our laymen. Master's Men is and can be a viable force in utilizing this untapped resource to make our denomination what it can be.

Tim Jordan, Senator  
Georgia Master's Men  
Albany, Georgia



### OUR READERS COMMENT

#### PROTESTS PICTURE

I strongly protest the picture on page 29 of the November issue that illustrates the article "Crises in Our Times." In my opinion, it tends to create the thought that guns create all our crises.

Would not a picture containing a stack of \$100 bills, a hypodermic needle, two or three joints, some assorted pills and a *Playboy* cover do a better job illustrating our real crises rather than the one used?

As a gun owner and sportsman, I resent being portrayed as a heavy, especially in a conservative publication.

Allen C. Messer, Jr., Manager  
The Book Rack  
Nashville, Tennessee

# TEEN Scene

Two states, Indiana and Oklahoma, held statewide youth rallies in November. Youth and youth leaders joined in the state conferences to share exciting services of fun, fellowship and challenge.

## Indiana

The Peace Free Will Baptist Church in Beech Grove hosted the Fall TAC (Teens in Action for Christ) Rally with 144 registering from 10 different churches.

The rally started on Friday evening, November 1, with a youth service. After a Snack 'n' Fellowship Time, the youth reassembled to view a film, "Nite Song."

Then it was off to a local roller rink for late night activity. The buses returned to the church around 2:00 a.m. and the youth went to the homes of local church members for a brief sleep.

Saturday morning devotions and chorus time started at 9:00 a.m. After the youth received information about competitive activities and the 1986 National Youth Conference, they conducted their TAC business session. Adult youth workers attended a seminar about the Music and Arts Festival and Bible competition.

Then everyone boarded the buses and went to a local park for a hamburger fry and picnic. The afternoon featured a fast-paced Sportacular. The youth were divided into groups of 10, competed in activities such as volleyball, kickball, scavenger hunt, obstacle course and softball. They returned to the church for the evening meal and concluding youth service. After a great service, it was all aboard to return home.



Len Davenport, staff member of the Youth Ministries Division of Randall House Publications, was the keynote speaker for the rally. James Forlines, NYC Bible Bowl leader and Indiana pastor, and Jim Lauthern, NYC Director, led the seminars.

## Oklahoma

More than 375 youth and youth workers met at Ada FWB Church on November 9, 1985. The day was packed with funtimes, seminars and general sessions. Six seminars for youth and four for youth workers highlighted the day.

General sessions featured devotional speakers, chorus times, "Believing For The Best In You" film, the Ada Puppeteers, and the Youth Evangelistic Team from Nashville, Tennessee.

Activities started at 10:00 a.m. and concluded around 5:00 in the afternoon. R. Dean Stone, minister of youth and children at the Ada Church and a member of the Oklahoma CTS Board which plans the conference said this was a record attendance year.

There were numerous altar decisions at the conclusion of the conference.

## What About Your State?

Are your youth involved in a statewide conference program? If so, we would like to hear from you. If you are interested in starting a statewide youth ministry, we would like to assist you. Please contact us at the Youth Ministries Division, P.O. Box 17306, Nashville, TN 37217. ▲





## ON LITTLE LANES

BY DONNA MAYO

Scott Reid's jeep, loaded with seven Cub Scouts and their camping gear, bounced along the dirt road. Marty and Tony had never been camping, and they had waited for what seemed like a million years for this week at Pinewood Camp.

Six of the campers had been in Scott's troop for a year, but Corey Stetson was a newcomer. He lived at Cloverleaf Youth Center, a home for abused or wayward boys. Scott had met Corey while doing volunteer work at the center and had asked him to come along.

Corey's dark eyes revealed his hurt and loneliness, and, for the most part, he ignored the others' attempts at friendship. The group was unsure about Corey, but they agreed that if he was a friend of Scott's, they would each do their part to make him feel welcome.

The boys chose a spot near the lake to make camp. Marty, Tony, Mike and Rob would sleep in one tent, while Scott, Corey, Stephen and Chris would sleep in the other. The tents were on opposite sides of the clearing with the campfire, woodpile and supplies in the middle. They were surrounded on three sides by woods and on the fourth by the clear waters of Cherokee Lake.

The boys worked hard that afternoon pitching their tents and gathering firewood. When suppertime came, they were starving. Scott taught them to build a fire and they roasted hotdogs. The boys ate and ate and then ate some more. Scott couldn't believe what big appetites such little boys had—especially Corey.

"All right, all right," said Scott as he packed the hotdogs into the cooler. "If you guys don't want to live on berries, we better save some of this food for later."

"Just one more cookie?" pleaded Stephen.

"No way," said Scott grabbing the bag and putting it in the supply box.

After the boys cleaned up, they sat around the campfire and scared each other with ghost stories until bedtime.

During the night Marty was awakened by the sound of paper rustling. "Maybe I should go investigate," he thought to himself. "Aw, it's probably nothing." And he rolled over and went back to sleep.

While they were dressing the next morning, Marty told Tony about the noise he heard. "It was probably just the wind blowing some leaves around," replied Tony.

The boys had a fun morning canoeing on the lake, and when lunch time came, they were ready.

"Now can we have some of those cookies?" asked Chris.

"Sure thing," said Scott digging in the box. At last he found the package, but it was empty. Scott was angry.

"Let's get one thing straight—nobody sneaks food out of our supply box. Got it? These provisions have to last us—all eight of us—the rest of the week. We've got plenty, but we won't if some of you think you can help yourselves whenever you like. To survive in the woods we have to share and think about each other."

"But I didn't do it!" they all cried at once.

"Somebody did," answered Scott. "We'll forget it this time," he said, "but it better not happen again."

The boys looked at each other. All eyes seemed to land on Corey.

The boys divided into pairs to do their chores. "I knew I heard something last night," said Marty to Tony as they cleaned up the lunch. "It was the cookie thief."

"Well watch for him tonight," said Tony. "I bet it's Corey. He's from that home, you know."

"And remember how much he eats," added Marty.

But that night Marty and Tony both slept like logs. They were washing up for breakfast when Mike ran to get them.

"Come quick," he cried. "Scott wants to see everybody, now."

"I thought I made myself clear yesterday," stormed Scott. "If one of you is taking our food for a joke—stop it—because it isn't funny. I don't know what anyone would want with a half dozen raw eggs anyway."

"But I didn't do it," cried all the boys at once.

With breakfast over and the missing eggs forgotten, the boys had a great day swimming in the lake, practicing their fire-building and knot-tying skills, and hiking through the woods. Scott taught them to identify several kinds of trees. He pointed out snake skins and poison ivy, and showed them how to clean fish for supper.

Everything was great—until supper—when Scott discovered that a loaf of bread was missing.

"We've got to stay awake tonight," said Tony to Marty as they got ready for bed.

"You're right," agreed Marty. "I'm not going to let Corey Stetson ruin this camping trip." The two boys decided to take turns sleeping and standing guard. It was Marty's turn to watch—he was sitting just outside the tent—when he heard a twig snap. He quickly shined his flashlight . . . right into the eyes of Corey Stetson.

"Get that light out of my eyes," cried Corey. "What are you doing?"

"Me?" replied Marty. "What are you doing?"

"Going to the bathroom," answered Corey. "Do you mind?"

Marty waited until Corey crawled back into the other tent. Then he went in and shook Tony.

"Wake up. Wake up," he whispered. "I caught him."

Tony was wide awake. "You did? Great! What was he after this time?"

"Well, nothing exactly," admitted Marty. He said he was going to the bathroom, but I just know he was going to steal something."

"Yeah," agreed Tony, "that was just an excuse."

"He knows we're watching now," added Marty. "We might as well go back to sleep. He won't be dumb enough to try anything tonight."

**B**ut the boys were wrong. The culprit did strike again. At breakfast some apples and oranges were gone.

Scott and the boys tried to enjoy their day, but the robberies had hung a dark cloud over the entire camp.

Marty and Tony determined that night that they would catch the thief. They made up their minds that the few days left of their camping trip would not be ruined by Corey's thievery, Scott's distrust or a lack of food.

Marty and Tony tiptoed out of the tent and crouched in the woods. They kept their eyes glued to the cooler and supply box in the middle of the camp. An hour passed. Two. Just when they were about to give up, Corey crawled out of his tent. He headed straight for the supply box and opened a package of cookies. Marty and Tony sprang from their hiding place. Tony jumped on Corey's back, knocking him to the ground.

"Hand over those cookies!" ordered Marty, pounding on Corey's back and twisting his arm. Corey tried to shake Marty off. The two boys tumbled in the dirt and leaves, and in all the scuffling one of them kicked loose a tent peg that sent Scott's tent tumbling down on top of him."

"What's going on out here?" yelled Scott trying to fling the tent off.

"We caught the thief," answered Tony proudly.

"Yes, sir," said Marty. "Caught him red-handed."

"Is that true?" Scott looked Corey in the eye.

"No, sir. Well, yes, sir. Well, sort of."

"What kind of answer is that?" demanded Scott. "Were you stealing cookies or not?"

"Well, I was getting cookies, but not to eat. I was setting a trap."

"A trap? For what?" asked Scott.

"The thief, of course," answered Corey. "I've known who it was all the time. 'Look!' said Corey, pointing to the edge of the clearing.

**A**nd there in the moonlight sat the black-masked bandit. He was a little fellow, just 12 pounds or so, with a black-striped tail. The thief was a raccoon, and he was busily eating Troop 136's peanut butter cookies.

"Well, I declare," mumbled Scott.

"How did you know?" asked Marty.

"I saw his footprints the very first morning," replied Corey.

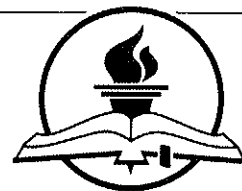
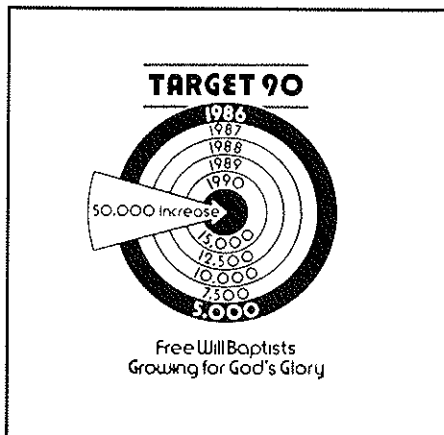
"Why didn't you say something?" asked Scott.

"You were all so busy blaming me, you wouldn't have believed me anyway," said Corey.

"You're right," said Marty, very ashamed of himself. "We did blame you, and we're sorry." Marty offered Corey his hand. "Wanna be friends?"

Corey looked at Marty. "Sure," he said, and for a moment those dark lonely eyes twinkled.

The boys watched the raccoon finish the cookies and neatly lick his front paws. When they went to bed that night, Marty and Tony had learned a valuable lesson. From now on they would hold back judgment until they had proof, and from now on the black-masked bandit would have to look elsewhere for food. ▲



## Ninth Annual Writers' Contest

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### Six Categories

- |                   |             |
|-------------------|-------------|
| 1—Exegesis/Sermon | 4—Tract     |
| 2—Short Story     | 5—Play/Skit |
| 3—Poetry          | 6—Book      |

**Entry Deadline**—March 15,  
1986

**Registration Fee**—\$10.00

### Write For Rules Of Entry To:

Rev. Harrold D. Harrison, Writers'  
Contest Director, P.O. Box 17306  
Nashville, Tennessee 37217

## Shuckin' the Down Row

By Charles Flynn

**A**hhh, Fall—time to harvest the corn, the fruit of one's summer labor. A horse-drawn wagon was driven astride one row of corn, while two rows on either side were gathered.

I, being short, was assigned the "down row" to harvest. You have not lived until you've shoved your face into a big wad of cockleburs trying to reach a prime ear of corn.

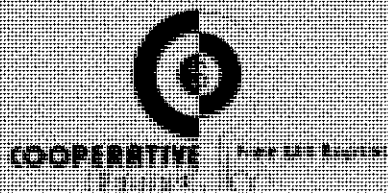
It seemed that I had the hardest task with the smallest yield, but I couldn't reach the higher ears of corn that were standing. I had to be content with what I was capable of doing.

This experience is similar to the Lord's field. Some of us just can't reach the higher goals or taller stalks. But don't forget, twenty percent of the yield was in the "down row." ▲

**ABOUT THE WRITER:** Reverend Charles J. Flynn resides in Collinsville, Oklahoma.



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Cooperative Channel Contributions

October 1985

# RECEIPTS:

State	Designs	COOP	Total	Oct '84	Yr. to Date
Alabama	\$ 80	\$ 1,075.80	\$ 1,075.80	\$ 1,081.84	\$ 8,246.04
Arizona	80	80	80	80	128.75
Arkansas	80	2,075.35	2,075.35	2,755.20	21,813.49
California	80	133.85	133.85	1,362.85	9,935.25
Florida	80	1,135.20	1,135.20	755.16	25,127.86
Georgia	1,000.00	8.00	1,008.00	1,352.52	26,126.32
Idaho	80	80	80	80	121.85
Illinois	1,000.00	800.34	1,800.34	2,000.38	27,318.14
Indiana	100.00	124.44	224.44	203.04	6,800.72
Iowa	80	126.44	206.44	163.83	1,045.89
Kentucky	80	713.80	713.80	1,027.00	2,305.25
Maryland	80	80	80	80.00	121.80
Michigan	1,000.00	884.32	1,884.32	2,063.51	24,740.80
Minnesota	80	800.70	880.70	827.58	2,115.81
Missouri	1,154.12	4,021.47	5,175.59	1,504.12	25,026.91
Montana	80	80	80	80.19	214.24
North Carolina	100.00	200.00	300.00	300.13	2,120.23
Ohio	243.00	1,175.00	1,418.00	1,701.00	22,084.20
Oklahoma	25,717.00	13,827.41	39,544.41	25,212.32	218,525.25
South Carolina	800.51	80	880.51	800.31	1,027.68
Tennessee	202.74	884.38	1,087.12	1,436.34	9,087.45
Texas	1,765.04	445.34	2,210.38	2,174.85	28,174.66
Virginia	80	1,773.08	1,853.08	1,504.59	6,370.33
West Virginia	50.00	80	130.00	2,425.27	25,574.13
Other	80	80	80	80	21.60
<b>Total</b>	<b>242,811.79</b>	<b>205,272.14</b>	<b>448,083.93</b>	<b>274,215.90</b>	<b>2,742,871.09</b>

# DISBURSEMENTS:

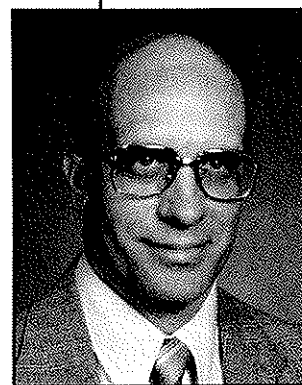
Executive Office	\$ 113.35	\$13,808.81	\$13,922.16	\$12,470.12	\$140,204.12
Foreign Missions	84,178.26	1,111.00	85,289.26	27,571.81	582,917.44
FIABEC	1,064.70	3,511.39	4,576.09	4,192.87	56,222.62
Home Missions	8,964.29	2,567.31	11,531.60	2,788.70	114,868.74
Insurance & Insurance	20.00	2,178.70	2,198.70	8,023.47	22,814.32
Walter's Plan	40.96	1,804.14	1,845.10	2,328.32	21,205.32
Committee for Theological Education	14.00	232.58	246.58	181.75	1,825.14
FIAB Foundation	11.31	513.74	525.05	1,027.09	16,411.33
Financial Commission	12.30	152.36	164.66	175.15	1,915.28
Radio & TV Commission	22.30	152.36	174.66	89	1,916.81
Hillside FIAB College	1,196.70	80	1,276.70	1,094.66	21,528.32
Other	14.40	80	94.40	123.35	608.34
<b>Total</b>	<b>92,271.75</b>	<b>29,219.34</b>	<b>121,491.09</b>	<b>57,605.40</b>	<b>875,881.24</b>

## Introducing

**Especially For Young Preachers:** A practical, how-to-do-it monthly column for young ministers/pastors. Pastor Dennis Wiggs of Heritage Free Will Baptist Church, Williamsburg, Virginia, has prepared a series of studies designed to help young ministers cope with life behind the pulpit.

While the well-written suggestions are geared for younger ministers, everyone, older ministers and laymen alike, will be drawn toward the one-page layouts for timely ideas and pointers.

Make sure your pastor reads "Especially For Young Preachers." You'll be glad he did!





# Ministering to Your Church Family

Especially  
For Young  
Preachers

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it" (Proverbs 3:27).

1. Write thank you notes. The pastor and his family are usually recipients of generous and sacrificial gifts from the congregation and community leaders. The smallest gift deserves a thank you note. The minister must not be guilty of ingratitude. Some suggestions:

- Keep a record of the gifts and the givers.
- Write a hand-written note within 24 hours.
- Mail the letter. Don't be cheap. Buy a postage stamp in recognition that the gift cost the giver something.
- An exception to mailing a thank you note would be if you return a kitchen container of a food gift. The pastor's wife should write a thank you note and place it in the container. Return it immediately!

2. Write notes of thanksgiving. Observe the spiritual activities of your church members. Write notes regularly to express your appreciation for their faithfulness to the Lord and the church. This includes the nursery director, the visitation chairman, the musicians, others. Just as you appreciate kind remarks after a sermon, do the same for your church members.

3. Recognize your church members' birthdays.

- Provide the congregation with a form to list the name, address, telephone number, occupation and birthdates of all family members.
- Purchase a large notebook. Record birthdates by months and days.
- The first Monday of each month write the birthday cards for that month. Write the date to mail each card in the place to affix the stamp. Place cards in order of dates in a place where you will see them each day. Put a stamp over the date when you mail it. (The Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141, sells the Pastor's Remembrance Plan.)

4. Use people's names. In the bulletin and newsletter, recognize those who serve faithfully in different church responsibilities. Try to use everyone's name at least once a year. For example, commend nursery workers, ushers, custodians, musicians, those who read the Bible through in a year, etc.

5. Love your people. Show love by respecting them, treating them as members of Christ's body, and being kind even if they don't express the same love to you. Shake the hands of (or wave to) those who may want you to resign as pastor.

6. Don't neglect your own family. The pastor can become so busy ministering to others that he neglects his wife and children. If your wife plays the piano or organ or sings specials or is in the choir, write a thank you note. Express your appreciation privately to your children for their ministry in the church. Remember, you are their pastor, too.

Next month: Date Your Wife

*Dennis Wiggs*





### MARINE CORPS TESTAMENT IN FOURTH EDITION

NEW YORK, NY (EP)—It is as familiar to many a young recruit as a helmet or a pair of Marine combat boots. Aptly named "The Good Word," the recruit is likely to carry it at all times along with standard issue equipment.

It is in fact the Good News New Testament, but with a cover design of simulated camouflage which the American Bible Society created especially for the U.S. Marine Corps, and it is now going into its fourth edition.

As soon as it comes from the bindery, supplies are to be shipped to Marine bases around the country, and every new recruit will be offered a free copy. During this printing, the number of photos of Marine life interspersed throughout the pages is being doubled, at the request of the Chaplain's Department. With each illustration there is a Bible passage. The picture of a Marine giving water to a young child, for example, is inspired by Matthew 25: "I was hungry and you fed me, thirsty and you gave me drink."

ABS has supplied Scriptures for men and women in the armed forces since 1817, one year after its founding. Since then it has given more than 55 million Scriptures to the armed forces of the U.S. and its allies.

### OVER 1000 CHRISTIAN LEADERS READY TO BOYCOTT TV SPONSORS

TUPELO, MS (EP)—The number of Christian leaders who have agreed to promote a boycott of TV sponsors of sex, violence, profanity, and anti-Christian programming has grown to over 1000, according to United Methodist minister Donald E. Wildmon.

Wildmon, who is coordinator for the "Statement of Concern" group, said the group includes the heads of 69 Christian denominations, more than 200 Christian broadcasters, nearly 150 Catholic, United Methodist, Greek Orthodox, Lutheran and Episcopal bishops, 18 executive directors of state Southern Baptist Conventions, the presidents of nearly 40 Christian colleges, and the heads of nearly every large para-church group in America.

Wildmon said that the group sent a statement of concern to networks and advertisers in June. He said that NBC responded to the concerns, but gave no indication of plans to change the moral content of their programs. CBS and ABC did not even respond to the letter.

Wildmon said that by their lack of response, networks and advertisers have told the Chris-

### GUERRILLA THREATS RESISTED BY COLOMBIAN INDIANS

NYACK, NY (EP)—Christians among the Indian tribes in southern Colombia's high Andes have withstood threats by guerrilla groups and have led some guerrillas to Christ, according to David Volstad, Christian and Missionary Alliance director for Latin America. Volstad reports that attacks are primarily directed against the army and police, and says missionaries have not been hindered from carrying out their work. "We're not dodging bullets," he said.

Guerrilla attempts to recruit young people from among the Indian believers have been unsuccessful. To encourage youth to remain with the church, Indian believers recently held a four-day rally that drew thousands each night. Despite threats the guerrillas would storm the meetings, no violence occurred. Volstad said that about 500 guerrillas attended the meetings, and some of them became Christians.

Though guerrillas have controlled the area surrounding two tribes in that region, "they have not been able to stop churches from growing or meeting," Volstad reports. "The believers say that by life or by death they're going to go ahead and grow. They are encouraged that they can stand up under this kind of repression. They say that if they keep strong in the Lord and avoid politics, guerrillas respect them more. The Indians are shaming the guerrillas, and setting an example for Spanish churches also."

tian community to "get lost." "The networks and advertisers don't care about the concerns of the Christian community and don't feel the Christian community has enough numbers or commitment to make a boycott successful," he said.

The group will meet in early February to decide the next step. The meeting will be held during the convention of the National Religious Broadcasters.

Wildmon says he plans to recommend a boycott of one or more sponsors. "The attitude about boycotting has changed completely in the past two years among the Christian leaders," he said. "Two years ago they hardly wanted to mention the subject. Now the responses to the boycott are nearly totally positive. It can be very successful with the numbers and organizations involved. Millions of people are represented in the Statement Group."

The statement endorsed by the group asks networks and advertisers to change the moral content of programming to reflect the "pluralistic and realistic nature of our society, including an accurate portrayal of the Judeo-Christian moral value system."

### STUDY SHOWS LARGE AUDIENCE FOR RELIGIOUS TV

VIRGINIA BEACH, VA (EP)—A study by the A. C. Nielsen Co., shows the audience for religious broadcasting to be vastly greater than previously thought by most analysts.

Nielsen, an expert TV ratings firm, found that 61 million people watched one or more of the top 10 syndicated religious broadcasts during February 1985. The study was the first national ratings measurement of religious broadcasting in America, Nielsen said.

Nielsen also found that "The 700 Club" news and information TV show produced by the Christian Broadcasting Network reaches significantly more households than any other religious broadcast, with 16.3 million TV households tuned in at least once during February. The figure projects a monthly viewing audience for "The 700 Club" of 28.7 million people.

Figures cited are unduplicated and include both broadcast and cable television. Television households were counted only once, no matter how many separate times any given household may have tuned in any of the shows being measured.

Nielsen estimates that 19.1 percent of all television households nationally watched "The 700 Club" sometime during the study month. The 12.7 million weekly viewing audience estimated for "The 700 Club" is double CBN's own prior estimates of five to six million viewers per week.

The national metered survey commissioned by CBN found that the top 10 religious programs attract a monthly viewing audience of 61 million people.

Programs measured in addition to "The 700 Club" included Jerry Falwell's "The Old Time Gospel Hour," "Rex Humbard," Oral Roberts' "Expect a Miracle," Robert Shuler's "Hour of Prayer," Jim Bakker's "PTL Club," "Jimmy Swaggart," "Kenneth Copeland," Jimmy Swaggart's "A Study in the Word," and "Day of Discovery."

"The 700 Club" led the top 10 programs with an average daily audience of 4.4 million; "Jimmy Swaggart" (The Sunday program) ran second with an average audience of 3.6 million viewers.

### COMIC BOOK USED AS CHINESE EVANGELISM TOOL

HONG KONG (EP)—A new 140-page comic book developed by Hong Kong publisher Christian Communications Ltd. is being well received by Chinese Children. "The Greatest Story in the World," based on the life of Jesus, is illustrated by a Chinese artist in a style resembling other popular Chinese comic books.

The Chinese government uses comic books to teach principles of Communism and for biographies of Chinese leaders. Children vividly read comic books. At present, no Christian literature for children is published in China.





# Take Time to Think

## THE SECRETARY SPEAKS

By Melvin Worthington



THE NATIONAL ASSOCIATION OF  
Free Will Baptists

**C**hristians need to take time to think. Paul's challenge to "think on these things" (Philippians 4:8) recognized the need and nobility of meditation. He also recognized the Old Testament principle, "As a man thinketh in his heart so is he."

David emphasized the process and practice of meditation when he declared, "But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:2).

The thinking Christian will not be shattered by doubts, torn by discouragement, tossed about by every passing doctrine, terrified by the devil or thoughtless in his decision.

### The Phrases Defined

The Christian should think on things which are *true*. The word "true" refers to everything that is the opposite of false. Truth has its norm in God and goes hand in hand with holiness, goodness and righteousness. Part of the Christian's armor is truth (Ephesians 6).

Albert Barnes wrote, "They were to be true to their engagements, true to their promises, true in their statements, and true in their friendships. They were to maintain the truth about God, about eternity, about the judgment, and about every man's character."

Next, think on things which are *honest*. Honest means honorable, those things which are serious or worthy of honor.

Christians should show respect to all the proper customs of society when

they do not violate the Christian's conscience or the scriptures.

Then, think on things which are *just*. "Just" suggests that which is right between man and man. Christians should be just in all their dealings with their fellow man. Injustice and dishonesty in dealing with our fellow man is a disgrace to our Christian profession.

Hear Albert Barnes, "The men of the world, in estimating a man's character, affix much more importance to the virtues of honesty than they do to regularity in observing the ordinances of religion."

Think on things which are *pure*. The Christian must be chaste in thought and feeling as well as his relationship with the opposite sex. Faced with constant temptation from the unchaste society in which we live, we must fill our minds with pure and holy thoughts.

Christians must think on things which are *lovely*. "Lovely" refers to things which are inspiring, pleasing and worthy of being loved. It implies a mind which is amiable and agreeable, that breathes and evokes love.

Once more to Barnes, "A Christian should not be sour, crabbed and irritable in his temper. There are many persons who make no pretension of piety, who far surpass many professors of religion in the virtue here

commended. A sour and crabbed temper in a professor of religion will undo all the good that he attempts to do."

Christians are to think on things which are of *good report*. This refers to that which is generally accepted by all men—courtesy, kindness, respect for parents, purity between brothers and sisters, and the Christian should be a pattern and example to them in all.

Think on things which are *virtuous*. What a man thinks in his heart, he will express in his habits. A virtuous life has its source in virtuous thinking.

Finally, Christians should think on things which are worthy of *praise* or that which ought to be praised. When Paul told the Philippians to be constantly thinking about anything that is worthy of praise, he, great idealist that he was, could not have been satisfied with anything that was less than goodness in the highest, spiritual sense.

### The Profit Derived

As we think on these things, we are conformed to his image. Paul declares that thinking on these things brings the blessing of the God of peace.

The way to obtain God's blessings is to lead a holy life and perform with faithfulness those duties which we owe to God and our fellowman.

Proper thinking produces increased faith to change our outlook, intimate fellowship to challenge our obedience, and undeniable fruit to channel our objectives.

Let's begin 1986 by giving heed to Paul's challenge, "Think on these things." ▲

### The Secretary's Schedule

<b>January 8-15</b>	Bible Land Tour
<b>January 15-18</b>	Convention Planning Trip Tulsa
<b>January 24-27</b>	Convention Inspection Trip Fort Worth
<b>January 28-31</b>	RCMA Conference Fort Worth



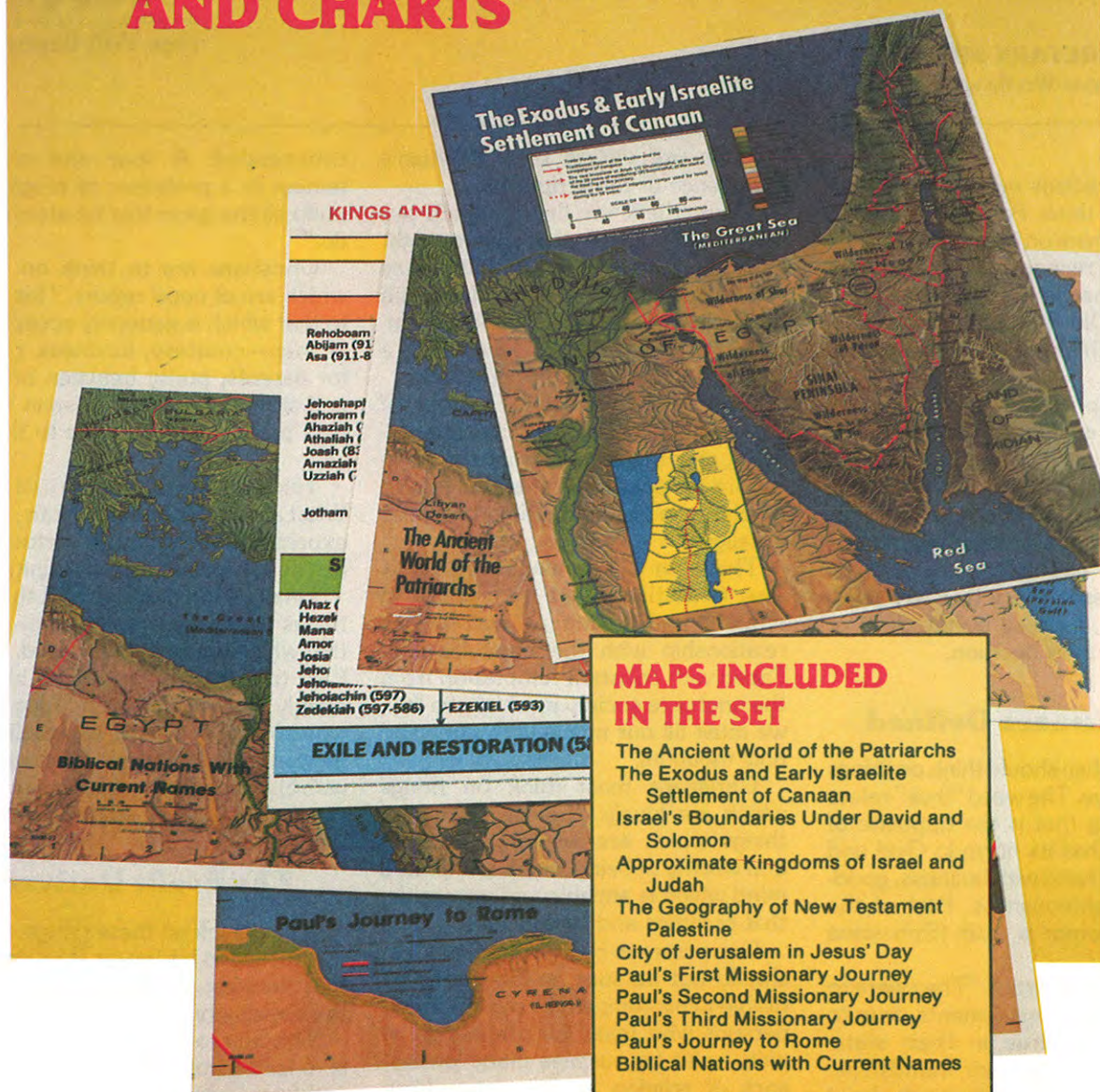
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