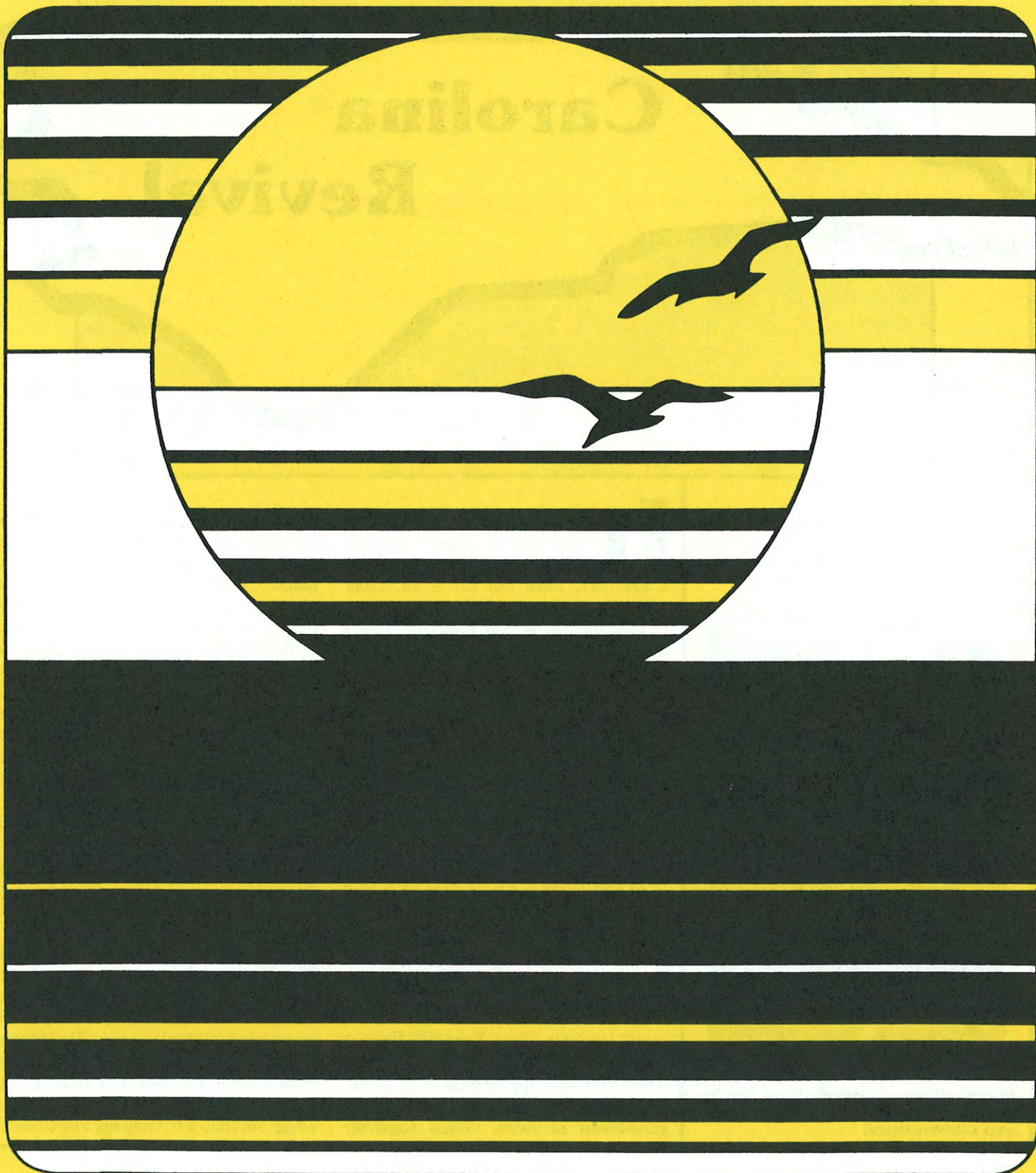


May 1986

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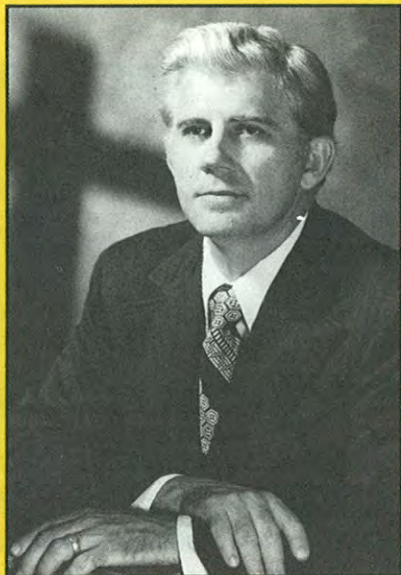


OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



The Great

Carolina Revival



ABOUT THE WRITER: Evangelist Bobby Jackson resides in Greenville, North Carolina. He is but one whose ministry dates back to the great Carolina revival.

It was the fall of 1949. Two young men, 17-year-old high school seniors, in a 1938 Chevrolet, were out for a Saturday night excursion.

One mentioned that special religious meetings were in progress in Wilson, North Carolina. Large crowds, maybe some girls they knew or didn't know, a bit of curiosity, whatever attracted them, they ended up in an evangelistic meeting, sitting in the choir.

That night at home about midnight, one of them simply, honestly committed himself to God. Sometime the next week the second fellow was converted. That was the beginning.

In the small rural school with less than 100 in high school and about 20 seniors, the news spread rapidly. Several others were converted. Youth meetings began, rallies, revivals, special services.

A dear, precious Christian lady, youth leader in a local Free Will Baptist church, was wise enough to recognize the potential and give guidance, direction and stability to the group. She scheduled services, called together

other teenagers, furnished transportation and opportunities for testifying and preaching. On one such night, one fellow, presenting a devotional, gave a simple invitation for salvation. Seven people were converted.

A genuine, spontaneous, spiritual awakening was spreading through the area. After a rally around the turn of the year, a group met at the home of a young woman to pray for unsaved friends. A fellow came in unexpectedly. Someone asked him if he would join in the prayer.

"What do you think I came for?" he said. "I want to become a Christian." He has now been in the ministry over 30 years.

One Monday evening three leaders in the movement out looking for some place to go and something to do stopped by a young, unmarried pastor's home. The pastor suggested that he call a few young folks in for fellowship. The small group sang, gave testimonies, talked for a while. As they left, they agreed to meet

back again the next Monday night. After all, Monday was a dull, inactive night.

That spontaneous beginning grew in a few weeks to several hundred young people meeting on Monday nights. The group outgrew the parsonage, the Sunday School buildings, and filled the church auditorium.

At the height of those meetings, with hundreds present, no formal service mostly singing and testimonies, one of the fellows delivered a brief message. Another started to sing "Give Me Thy Heart." The invitation was extended for any who would come to Jesus to stand, leave their seats and come forward. Twenty-seven young people responded.

The Lord was at work. The spirit of revival continued to spread. Youth rallies were begun on Saturday nights in various local churches. One such rally was planned around the theme "Jesus Savior Pilot Me." The young people erected a ship on stage with flags, masts, even strong winds (from large fans). Dressed in sailor uniforms they rehearsed songs related to the theme—"We Have An Anchor," "Shelter in the Time of Storm," etc.

The word spread through the community from church to church. The big Saturday night came. The building was packed; many stood outside listening; some went away. The program was repeated on another Saturday night, then moved to the Carolina coast in another church. The house was filled again. The climax was always a sermon and an invitation to come to Christ. Many did come. The revival continued.

During that final year in high school, most of that senior class came to profess Christ. At commencement, during the baccalaureate service, one class member prayed the invocation, another the benediction, and wearing caps and gowns the entire class had prayer meeting before they separated from one another.

This was the graduating class of 1950, Nahunta High School, Wayne County, North Carolina.

So where are all those young people who started out with such enthusiasm for the Lord 45 years ago? No one could follow all the indirect effects of those meetings, so apologies are in order to

many not mentioned here. Only the Lord knows what has become of most of them. Some lost interest. Many dropped out along the way. And some continued . . .

Several are already in Heaven with the Lord:

Leah Nichols married R. Eugene Waddell, served with him in several churches, bore four children, left a lasting testimony to the Lord she loved.

Emma Ruth Bennett married Thomas Willey, Jr., served as missionary in Panama, now with her Lord.

Daniel Gaskins, pastored in North Carolina and Mississippi and finished his work here.

Some others are continuing . . .

Mrs. Bagley Morris, "Miz Deanie" to those young people, the lady who showed so much love to them, lives at Pinkney, North Carolina, still working in Union Grove FWB Church.

C. H. Overman pastors in North Carolina.

Geraldine Gay Waid is married to Herbert Waid, promotional secretary for Free Will Baptists in Georgia.

Billy Jackson pastors Cardinal Village FWB Church, Jacksonville, North Carolina.

Eugene Outland pastors Cofer's Chapel FWB Church, Nashville, Tennessee.

Bobby Aycock, returned missionary from Brazil, heads the missions department at Free Will Baptist Bible College.

Rose Aycock Hales is married to Eugene Hales, pastor of First FWB Church, Jasper, Alabama.

R. Eugene Waddell is general director of the Foreign Missions Department in Nashville, Tennessee. He was one of the two young men in that '38 Chevrolet the night it all began.

The other fellow, well . . . he has been a full-time evangelist for 35 years and is moderator of the National Association of Free Will Baptists. That's me.

Sir Winston Churchill was asked one day, "How will historians speak of you and your administration?"

To which he reportedly replied, "History will speak well of me and my years in office, for I will write it."

If this bit of history speaks too well of those two fellows in that Chevrolet, remember, one of them wrote it. ▲

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Relating Successfully to Others

By Don Payne

Interpersonal relationships are essential for our personal well-being, helping the individual to grow and develop as a fully-functioning person. Our growth as a person is intimately intertwined with our ability to initiate, develop, stabilize and maintain our relationships with other people.

Further, as a member of society we are highly interdependent upon others where we live and work. The individual in today's society must possess skill in building and maintaining a system of human relationships. Little in our society equates with the importance of this skill.

Accordingly, following are brief guidelines on relating successfully to others.

Listen intently and hear what the other person is *really* saying. Be aware of emotional content and physical signs of non-verbal communication.

Realize that as a person you like to express your views, and this experience is fulfilling to know that another human being has shown genuine interest in your position. Further, acknowledge your frustration when another does not hear you and accord the other person the right to be heard.

Know the satisfaction and fulfillment of being truly yourself, real and consistent with your inner person—dependable and trustworthy.

Be expressive over the forces and factions that disturb you. Release these feelings in a positive way where these feelings are not released on others.

Allow others the right to be; to be sure this requires inner strength. How-

ever, the person who can allow others freedom to be is strong enough within himself to permit others to be non-threatening to him.

Receive the warmth and admiration of others when they admire you. This is fulfilling to you.

Release your feelings for others; when you prize someone and let that feeling flow outward, it enriches you as a person.

Relate to others in a manner which makes them feel secure rather than defensive. To do this:

1. Never put the other person down. Rather seek to improve the person by keeping personal conflicts out of the way. Ignore who was right in the issue.
2. Never manipulate and force persons to do it your way. Rather seek to solve the problem by sharing equal responsibility for the solution of the issue.
3. Never show little concern for the other; always show empathy and understanding, seeking to resolve issues rather than placing blame.
4. Never deceive others with gambits. Rather be open and present

your views in a straight-forward fashion.

5. Never assert your superiority by using your position to subdue others. Rather stress equality by respecting the views and worth of others. Direct by suggestion or persuasion to the validity of your position.

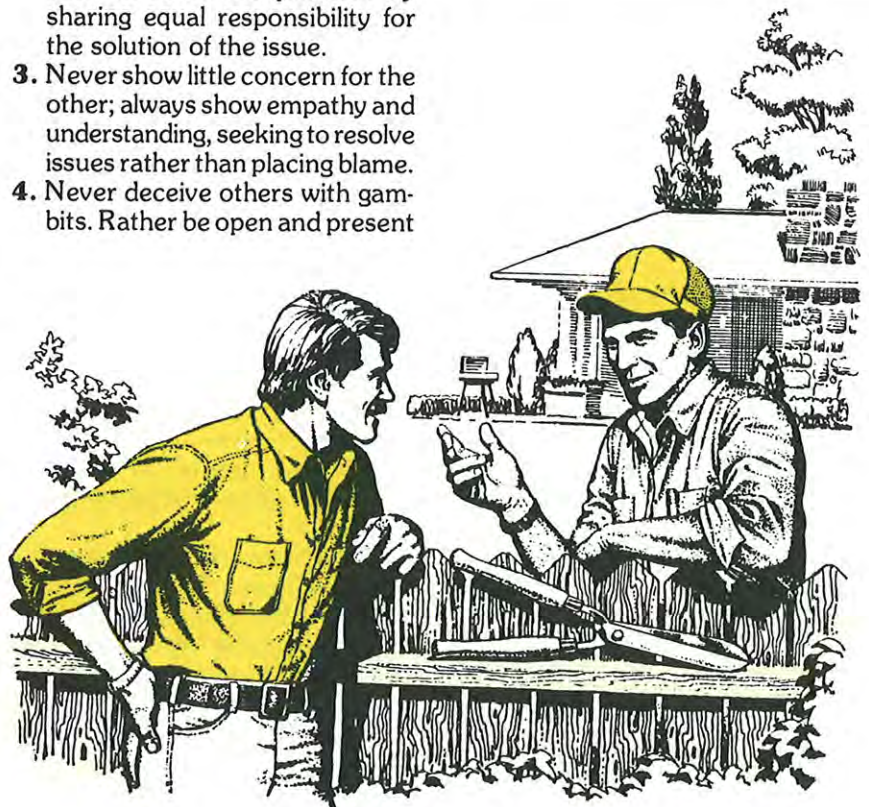
6. Never be dogmatic or "know it all," but stress that your views are not final and you could change your views if the need is known.

Receive the other person as he is, allowing him the right to be and communicate this attitude of acceptance to the other person.

Let the other person be free from the threat of evaluations by you, viewing the other person as a human being in the process of becoming, not limited by judgements of his past.

Be secure enough within yourself to allow another the right to be, separate and unique; yet entering into his world of feelings and views to see these as he does without judgement. ▲

ABOUT THE WRITER: Dr. Don W. Payne is an ordained Free Will Baptist minister and a professional counselor who resides in Tulsa, Oklahoma.





The Stranger with Your Heart

What would you say if your teenage son received a massive head injury in an automobile accident, died at the emergency room, and a hospital administrator asked if you'd consent to donate your son's kidneys so that a stranger might live?

That question may not be as remote as you think. Two states already require hospital administrators or other qualified persons to request organ donations from family members. Other states are considering similar legislation.

The first organ transplant—a kidney—was attempted in 1954 on identical twins. Transplants are now almost routine in some hospitals. Well-known TV munchkin Gary Coleman leads an active life after two kidney transplants.

Dr. Richard Zaner, professor of medical ethics at Vanderbilt University Medical School says that the body has 57 transplantable parts. The most common organ transplant is the kidney. Difficulties haunt transplant surgery, not the least of which is financial.

Heart transplant costs vary from \$57,000 to \$110,000 depending on the institution. Liver transplants can cost up to \$238,000, while kidney transplants cost from \$36,000 to \$70,000.

Nonetheless, in 1984 there were 6,968 kidney transplants. During that same time there were 746 heart transplants, 308 liver transplants and 87 pancreas transplants.

Some people refuse to discuss such morbid ideas. Others claim

ethical or biblical prohibitions. The Bible does say that the body is the temple of the Holy Spirit, and that it's fearfully and wonderfully made.

Does this mean that John Jones can expect problems in the resurrection if his heart beats in Fred Smith's chest? Absurd question? Perhaps, but not to Fred and John.

Paul said the body was sown in corruption but raised in incorruption, sown in weakness but raised in power. Jesus compared it to a corn of wheat dying and bringing forth new life. Death is natural, resurrection supernatural.

While organ transplants may not create problems for God, you're still normal if the topic makes you uneasy. Some just don't want anyone tampering with their anatomy.

On the other hand, some of your friends have probably signed organ donor cards. Your opportunity may be as near as the back of your driver's license. Some pastors encourage members to donate their organs for the benefit of others.

Hard questions still exist. Who determines when a loved one is dead, since there's no uniform definition of death in the medical community? Some hospitals advocate the brain-death policy, while others wait for the heart to stop. However, advanced technology complicates what at first seems simple—a patient may be brain-dead while machines keep the heart pumping.

To further muddy the water, there's a dramatic shortage of viable organs for those who need transplants. While almost 7,000 kidney transplants were done in 1984, at least half of those who needed them were unable to get one because of the unavailability of kidneys.

The Gore Act prohibits unauthorized buying and selling of organs in the United States and also regulates the sale of organs to foreign countries. Doctors as well as ethicists fear that if the commercialization of organ selling continues "the poor will grow organs and the rich will reap them."

Who is willing to consider donating organs? Surprisingly, surveys conducted by the medical community report that 85 percent of families asked to donate organs agree to do so—if the organs go to strangers. Family members trust those who ask to use the organs right. And remember, for the most part organ transplants are done from those we love to those we do not know.

The religious community is responsible to probe the morality and ethics of organ transplants. We must question doctors and hospital administrators about their policy. After all, their only source of organ procurement is us.

Ask questions—What is hospital policy? Who determines policy? Is it legal? Is it morally acceptable? Is it fiscally sound? Is it good medical procedure? Make your own list.

The times may demand that pastors do more than pray with the sick and comfort the family when death strikes. When the conversation turns to organ donation, pastors must be informed regarding medical alternatives and know the moral and theological implications.

More than 260 institutions in America perform transplant operations. If it hasn't already, the organ transplant issue will affect your family.

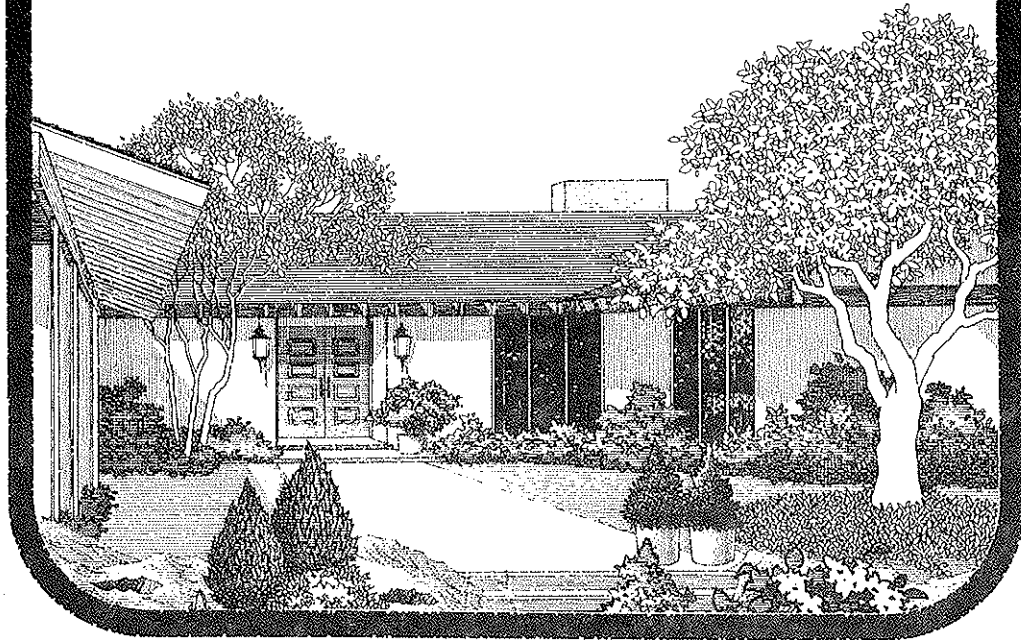
Does the church have anything to say on this intensely personal subject? Should a Christian donate a kidney to keep an atheist or a Hindu alive? Interesting moral dilemma. Who determines the recipient?

Maybe I posed the wrong question earlier. Instead of, "What would you do if asked to donate your loved one's organs?", perhaps the question should be, "What would you want someone else to do if it were your son who needed the transplant?"

Ours is the first generation in history with the transplant option. Jesus said, "Whatsoever ye would that men do to you, do ye even so to them."

Think about it. ▲

Back Yard Bible Clubs



The Teaching Tree

By Sandra Atwood

Summer is approaching and it's time (actually it's past time) to start working on Vacation Bible School. You know you should reach out but every year you hear the same comments . . .

- . . . too crowded
- . . . not enough teachers
- . . . too hot in the church
- . . . no children near the church
- . . . VBS material too expensive
- . . . too much work
- . . . not enough interest
- . . . too late to start preparing now!

Maybe it's time you considered an alternative to Vacation Bible School. Many churches have abandoned VBS for one or more of the above reasons. What is our strategy for reaching children in such an optimum time as summer? An alternative that has worked for us is the back yard Bible club.

What is a back yard Bible club?

A back yard Bible club is a series of classes taught five days in a back yard for one hour each day. A hostess (a person willing to share her back yard—preferably a shady spot) invites the children in her neighborhood to come and hear a Bible story, sing songs, learn Bible verses and have fun.

It is similar to a Vacation Bible School, but with one major difference: The back yard Bible club goes where the children are instead of their going to the church.

Where do I start?

The first step: Recruit workers and hostesses. "That's the same problem we had with VBS." The advantage of a back yard Bible club is that as few as two teachers can handle it. Two willing teenagers, experienced Sunday School

teachers or anyone interested in children can be trained. These two teachers could teach three clubs each week. For example, they could have a club from 9:30-10:30; 11:00-12:00; and 1:00-2:00.

Teenagers are ideal teachers, but choose them carefully. They represent your church to the community. High school students are usually best but a responsible junior high student could work with an older one. At least one should be able to drive.

If several back yards are available, train a second or third team. If there aren't enough teachers, let one team teach three clubs each week all summer.

The pastor or Christian education director explains back yard Bible clubs to the congregation and what's expected of the hostesses. Hostesses distribute invitations and serve refreshments if they choose. Invitations could be mimeographed at the church with blanks filled in by individual hostesses.

We found that the direct approach worked best: "Would you be willing to let us use your back yard one week this summer?" In order to better coordinate the program, the pastor or director finds the best week and time of day for each hostess. Good planning eliminates excess driving.

If a church has a bus route, find a home in the area to reach children that may have been overlooked.

Enlist prayer support from members of the congregation who cannot have a club. Tell them the time and date and ask them to pray specifically for the club and its teachers.

After we get workers, what next?

Train the workers. Child Evangelism Fellowship (an organization that specializes in evangelizing children) has an excellent training program for summer workers. Contact your local CEF director (listed in the phone book under Child Evangelism Fellowship) for help and advice.

The pastor or an experienced teacher can instruct the potential teachers. Some topics need to be taught:

- How to lead a child to Christ
- Effective storytelling
- Ideas for teaching Bible verses
- Discipline
- Proper dress for the teacher
- Songs to teach the children

A practice session where the teachers in training have a club with the instructor helps them to be more confident and prepared. Suggestions and ideas are offered at this time.

Child Evangelism Fellowship also has teaching material designed for back yard Bible clubs. Their summer kits include five Bible stories with visualized verses, a missionary story and a theme song. The Bible and missionary stories are flip charts which are easier to carry than flannelboard and easel.

Is it too late to start?

No! You can be ready with minimal work.

Who will reach the children in your neighborhood if you don't? Jesus said, "It is not the will of your Father which is in heaven, that one of these little ones should perish" (Matthew 18:14).

A back yard Bible club may open doors of witness to your neighbors and bring them to salvation and your church.

Maybe this story can be repeated in your church:

"Hi, I'm Susan from down the street. I was wondering if your boys could come to a back yard Bible club I'm having this week each day from 10:00-11:00? There will be Bible stories, singing and fun.

"Well, I don't know."

"You're welcome to come with them. It's going to be out in the back yard under our big maple tree. We call it the teaching tree."

"I guess it will be okay. They're getting bored already."

Sam and Johnny Lewis came to Bible club every day that week and loved the stories and songs. They even came on Saturday and wanted to have club. Susan invited them to ride the bus on Sunday. They had never been inside a church. Since the children liked the club so well, their mother agreed to let them come to church. They came back time after time. Both boys eventually received Christ and now attend every Sunday.

All right, now, whose back yard do we use first, yours or mine? Who wants to share their teaching tree? ▲

ABOUT THE WRITER: Sandra Atwood directs and teaches back yard Bible clubs in New Castle, Delaware where her husband Richard pastors the local Free Will Baptist church.

Troublesome or Troubled?

By Floyd Wolfenbarger

I have been impressed by how often those whom Jesus helped seemed to be troublesome. The Syrophenician woman, the blind man on the Jericho road, the demoniac of Gadara are only a few examples of the many who "disturbed the peace."

In many cases the disciples showed no interest in helping these bothersome souls. The disciples would have preferred that even mothers with small children stay away. They had some mistaken notion that they were there to protect Jesus from the distraught, disruptive and noisy.

We must make a conscious effort to avoid the disciples' mistake. It is not always easy to treat an undisciplined primary or an introverted teen with the same compassion as we do the courteous, eager or cooperative individual. In most cases, we have little idea of the trouble that others may be experiencing in their lives.

Jesus knew the needs of the needy and actively sought out the same people that the disciples tried to avoid. It is His place to build His church, and we must never be guilty of either excluding or ignoring those He has entrusted to us for Christian nurture.

What excuse will we give to God for not knowing so much as the names of those in our Sunday School class? Can He send us newborn babes in faith if we allow our prejudices to stand as an obstacle between us and the feeble-minded or immature?

Henry Ward Beecher once said: "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones, a nursery for the care of weak ones, and a hospital for the healing of those who need special care."

The Good Samaritan who sends the broken to us has promised to repay us for all we do in their behalf. ▲

Meetin' on Tulsa Time



In contrast to its Old West frontier image as home of world championship rodeos and the Indian Nations, cosmopolitan Tulsa sparkles like an emerald in the heart of northeast Oklahoma's 21-county Green Country.

Oh, you'll still discover some war bonnets and spotted ponies, but the war bonnets hang in museums now and the spotted ponies prance behind barbed-wire fences.

The new Tulsa is a bold city that remembers the Cherokee Nation's Trail of Tears and guards the heritage of more than 60 tribes that migrated here from their ancestral homelands, but at the same time has built futuristic towers downtown and harnessed its natural resources.

The new Tulsa nestles in the cool Osage Hills. Arrowheads and war cries

have given way to oil derricks and man-made lakes. Instead of migratory tribes pushing across the prairie following the buffalo, the new Tulsa is home for more than three-quarter million residents.

Tulsa as a city of commerce owns bragging rights to the nation's newest inland water port, the Tulsa Port of Catoosa. Nearly a million surface acres of lakes surround the city. More than 100 city parks, the award-winning Municipal Rose Garden and a unique tree-lined Main Street Mall mark Tulsa as a city that has built well on its Old West foundation.

The city is now a treasure trove of museums, including the Gilcrease Museum, one of the world's outstanding museums of western art. The Gilcrease Museum boasts more than

5,000 works of art, 250,000 Indian artifacts and 7,000 books and documents.

There are other impressive cultural centers—the Alexandre Hogue Gallery of Art, the Philbrook Art Center, the Fenster Gallery of Jewish Art and more.

More than 30,000 people work for more than 1,000 oil and oil-related firms in Tulsa. Aviation and aerospace employ more than 10,000 Tulsans.

The Tulsa Chamber of Commerce calls it "America's Most Beautiful City." Local residents say it's the "Water Capital of the Southwest" and the "Oil Capital of the World." It's all true!

But for some 7,000 Free Will Baptists this summer, Tulsa will be the site of our 50th annual national convention July 20-24.

Meet the Preachers

J. D. Norris, Jr.

Five pastors will speak to National Association conferees, beginning Sunday morning, when 44-year-old Tallahassee, Fla., pastor J. D. Norris, Jr. preaches to early arrivals in the Arena at Tulsa Convention Center.

Reverend Norris, a North Carolina native, was converted at age 25 and ordained to the ministry in 1970. He has pastored in Tennessee, Georgia and Florida. He is an alumnus of Free Will Baptist Bible College, Fort Wayne Bible Institute and the University of Iowa. He holds an honorary doctorate from Gulf Coast Seminary.

Brother Norris served seven years as a national home missionary in Florida (1977-1984). He pastored Lake Jackson FWB Church in Lake Jackson, Fla., where in 1980 he founded Lake Jackson Christian Academy.

In addition to his radio program, "Joy in the Morning," and his television program, "Outreach," Reverend Norris has written and published lessons, tracts and study course material.

J. D. and Beverly Norris have four children—John III (18), Letha (14), Michael (10) and Tammy (Mrs. Stephen) Hale.

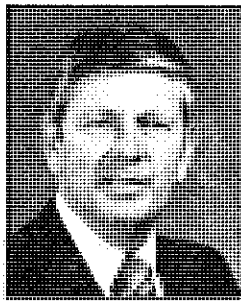
Carl Vallance

Sunday evening in Tulsa belongs to one of the denomination's senior pastors, Reverend Carl Vallance of Huntington, W. Va. The 68-year-old minister, son of a coal miner, has pastored 46 years in West Virginia.

He's a widely-used evangelist, and served three years as conference evangelist for West Virginia's Mingo County. He pastored Thomas Memorial FWB Church in Huntington 26 years, then organized Central FWB Church in 1975 where he currently pastors.

Reverend Vallance has served 20 years as West Virginia's General Board member, 17 of those years on the national Executive Committee.

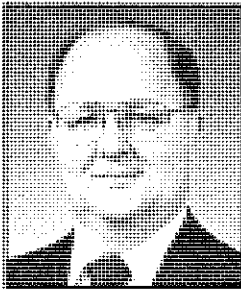
Known throughout the denomination for his powerful, trumpet-like voice, Brother Vallance has moderated the West Virginia State Association, Brotherhood Conference, Mingo County Conference and Logan Conference.



J. D. Norris, Jr.



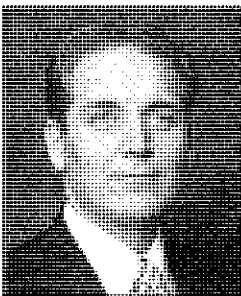
Carl Vallance



Bob L. King



Frank Wiley



Richard Cordell

Carl and LaVerne Vallance have two sons—Robert, who lives in Huntington; and James, who serves as general director of the Master's Men Department.

Bob L. King

Pastor Bob L. King of Cramerton FWB Church, Cramerton, N.C., will keynote the 1986 National Convention Monday evening with his kick-off message, "Philosophy for Growth," one of three sermons to be preached developing the "Guidelines for Growth" theme.

Reverend King has pastored churches in Missouri, Florida, Tennessee and North Carolina.

The 48-year-old North Carolina native was converted in 1956 and ordained in 1960 at the age of 23. He graduated from Free Will Baptist Bible College in 1961 with the Bachelor of Arts degree.

Bob and Joanne King have two children—Janet (24) and Douglas (22).

Frank Wiley

Tuesday evening Oklahoma's Frank Wiley takes the pulpit to preach about the "Personnel for Growth." The 39-year-old pastor of Sunnyside FWB Church, Del City, Okla., is completing 14 years in his current pastorate.

Pastor Wiley graduated from Hillsdale FWB College (1975) with the Bachelor of Theology degree. He is also an alumnus of Oklahoma's Central State University.

He was converted in 1958 at age 12, and ordained in 1971. Wiley has chaired the First Oklahoma District Mission Board since 1978, and is in his ninth year as a trustee of Hillsdale College.

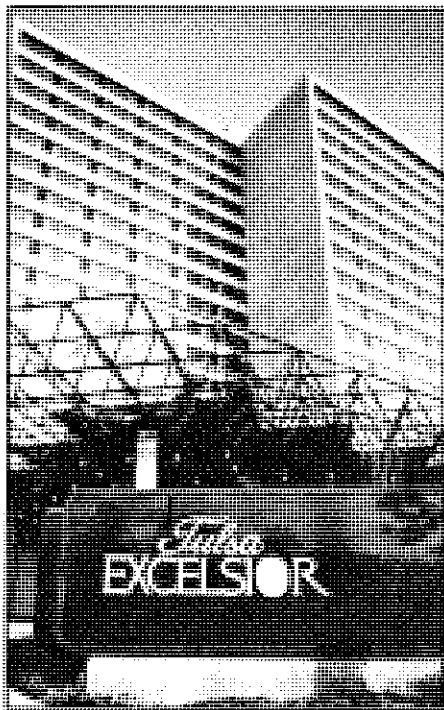
Frank and Linda Wiley have three children—Tami Wiley Croslin, Tina (16) and Todd (13).

Richard Cordell

Many convention goers consider Wednesday's evening worship service the highlight of the meeting. This year Alabama pastor Richard Cordell will preach the pivotal Wednesday sermon—"Program for Growth."

Dr. Richard Cordell was converted at age 18, ordained at age 20 and has





Radisson Excelsior—Headquarters Hotel for National Convention and WNAC

Tulsa (from page 11)

pastored 30 years: Woody Community FWB Church, Crossville, Tenn. (1956-1958); First FWB Church, Anderson, In. (1958-1961); Trinity FWB Church, Indianapolis, In. (1962); Woodbine FWB Church, Nashville, Tenn. (1962-1975); First FWB Church, Guin, Ala. (1975-present).

In addition to pastoral duties, Dr. Cordell serves as president of Alabama Bible Institute. He also coordinates the annual Alabama Area-Wide Missionary Conference, the annual Mid-South FWB Pastor's and Workers' Conference, and the Alabama Target 90 campaign.

The 50-year-old pastor is a graduate of Free Will Baptist Bible College (1969). Both Midwestern Baptist College and Bethany Theological Seminary bestowed honorary doctorates on Dr. Cordell in 1985.

He has held numerous denominational positions, including Tennessee state moderator, editor of the *Echo* (Tennessee state paper), and Indiana promotional director. Dr. Cordell now serves on the Board of Directors for Southeastern FWB College.

Richard and Marie Cordell have four children, all in full-time Christian service—Peggy (Mrs. Walter) Sloan,

Nancy (Mrs. David) Cox, Ginger (Mrs. Bob) Baines, and Rev. Michael R. Cordell.

Two Headquarters Hotels

The 18-story Radisson Excelsior is the headquarters hotel for the National Association and for the Woman's National Auxiliary Convention. The Radisson Excelsior is conveniently located across the street from the Tulsa Convention Center.

The National Youth Conference will be headquartered in the Westin Hotel—Williams Center, six blocks from the Tulsa Convention Center. Most youth activities are scheduled in the Westin Hotel.

Westin Hotel guests will find cold drinks and snacks stocked in room refrigerators. One word of caution to parents and youth leaders—it is *not free*. Guests will be charged for whatever is consumed. The room refrigerators are restocked daily.

Convention officials blocked 1,050 rooms for Free Will Baptist delegates and visitors in five downtown hotels. They include:

Radisson Excelsior—350 rooms
Westin Hotel—Williams Center—400 rooms
Holiday Inn—Convention Center—180 rooms
Executive Inn—80 rooms
Darby Lane—40 rooms

Reservations for hotel rooms must be made on the official convention housing form printed in April, May or June issue of *Contact* or printed in one of the Free Will Baptist state papers.

Plenty of Parking

No one should have a problem parking in Tulsa, Three convention hotels provide free parking for hotel guests—Holiday Inn—Convention Center, Executive Inn and Darby Lane.

Parking costs are \$4.50 daily at the Radisson Excelsior and \$4.00 at the Westin Hotel—Williams Center.

The Tulsa Convention Center provides 1,200 parking spaces at \$1.75 daily for cars and \$3.50 daily for buses.

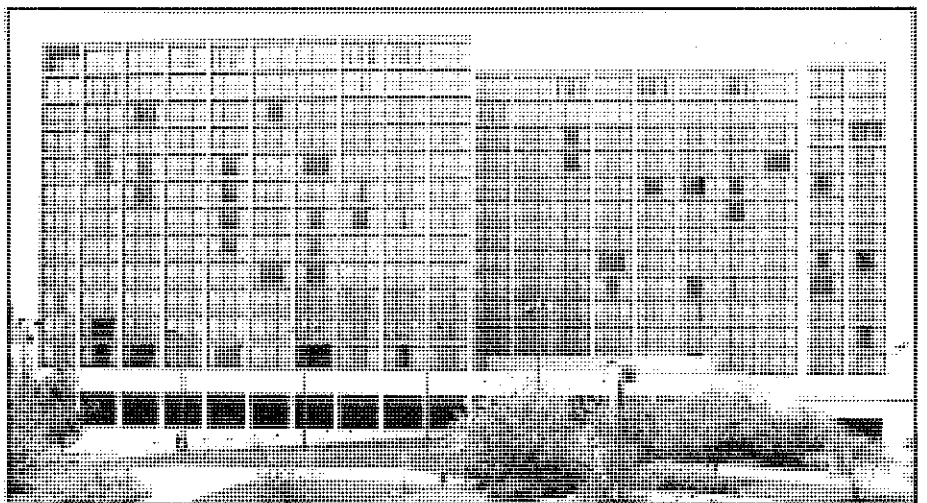
Bus parking at Radisson Excelsior is \$10 for the duration. Drivers must see the hotel concierge to purchase parking permits.

Bus parking at the Westin Hotel will be handled at Parking Lot D (located at 1st and Boulder) and Lot F (located at 2nd and 3rd). Limit is five buses at Lot D and two at Lot F with a \$5.00 charge per day, per bus. Permits must be arranged at least one month in advance with the Tulsa Parking Authority.

No Nursery, However . . .

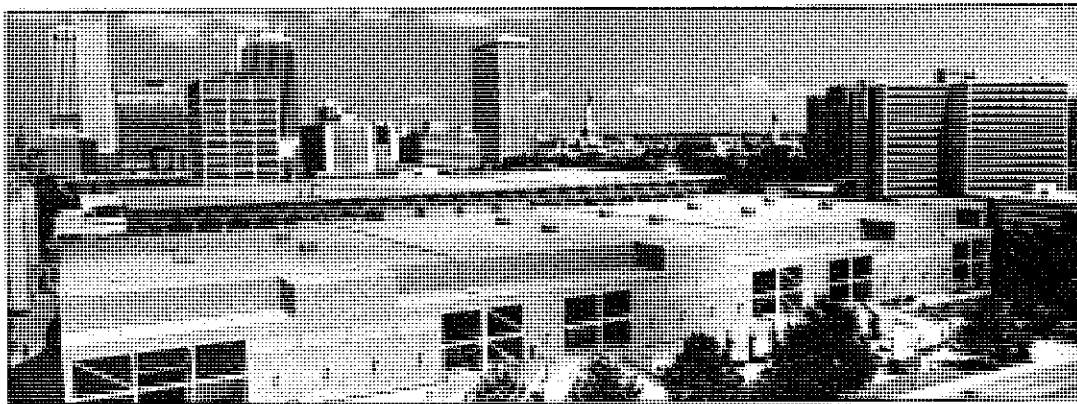
The convention will *not* provide nursery services this year. However, a "Mothering Room" will be provided in the Tulsa Convention Center for mothers who need a temporary place to tend children. Repeat, this is *not* a nursery and is *not* staffed.

The Mothering Room (Room 141) is located on the service level of the convention center.



Westin Hotel-Williams Center—NYC Headquarters Hotel

TULSA CONVENTION CENTER



The Registration Scene

Registration for the National Convention begins at 3:00 p.m. Sunday in the Tulsa Convention Center and continues until Wednesday noon. This also includes Woman's National Auxiliary Convention registration.

However, National Youth Conference registration takes place at the Westin Hotel—Williams Center.

Some Changes

Sunday School

Sunday School and morning worship services for adults meet in the Tulsa Convention Center Arena, beginning at 10:00 a.m. Primary/Junior/Teen Sunday School and worship sessions will meet in the Radisson Excelsior Hotel at the same time.

NYC Keynote Service

Two changes in the NYC keynote service. First, a different day. The NYC keynote service is slated for Monday evening, instead of its traditional Sunday evening time.

Second, the NYC keynote service will meet separate from the regular Monday evening convention worship service. NYC worship will be conducted in the Assembly Hall—this is part of the Tulsa Convention Center, just a different location in the building. Reverend Howard Gwartney, pastor of Central FWB Church, Grandview, Missouri, will preach to the teens.

NYC Awards Celebration

The NYC Awards Celebration moves to Wednesday evening at 9:00

p.m. For the past several years the awards celebration met Wednesday morning. This year marks a change that NYC officials believe will make for a stronger, better-attended event.

The awards celebration will meet in the Tulsa Convention Center Arena after the regular Wednesday evening worship service. Officials expect the awards celebration to conclude by 11:00 p.m.

Special Exhibit Area

Exhibits will be housed in Tulsa Convention Center's Exhibit Hall-A, across the gallery from the registration area.

Exhibits open at 5:00 p.m. Monday and are open daily 8:30 a.m.-10:30 p.m., except during evening worship services (7:00 p.m.-8:30 p.m.). Exhibits close at 12:30 p.m. on Thursday.

Fifty exhibitors will present educational and denominational literature and programs. A concession area will be erected in the middle of Exhibit Hall-A so that conferees may grab a quick snack and visit while they tour the exhibit area.

Meals! Meals! Meals!

This year 20 different catered events dot the meeting landscape. They range from an executive luncheon for eight to the 900-plus WNAC Fellowship Dinner.

Browse through the ticket request form in this issue of *Contact*. Orders may be placed by mail.

Dr. Billy Melvin, executive director for the National Association of Evangelicals, will speak at the Tuesday Friends of Hillsdale FWB College

Luncheon. Dr. Melvin is a former executive secretary for the National Association of Free Will Baptists.

Former WNAC Executive Secretary-Treasurer Cleo Pursell takes the microphone at the 5:00 p.m. Tuesday WNAC Fellowship Dinner which meets in the International Ballroom of the Radisson Excelsior Hotel.

Mr. Kevin Parrish, administrator at Northside Christian Academy in Stockton, Calif., will address the 7:00 a.m. Master's Men Breakfast on Wednesday. Mr. Parrish is a former newspaper editor and a member of Northside FWB Church in Stockton.

Big Bible Conference

The sixth annual convention Bible Conference begins at 9:00 a.m. Tuesday in the Tulsa Convention Center Arena. This year's conference features four sermons by pastors from Arkansas, California, Missouri and Indiana.

R. E. Pixley

The dean of Arkansas pastors, Reverend R. E. Pixley, will preach the first Bible conference sermon. Reverend Pixley has pastored 48 years in Arkansas, the last 39 years at First FWB Church in Fort Smith.

Reverend Pixley, 66, began pastoring in 1938, working in factories and as a hardwood salesman to supplement his income. He and his twin brother, Gilbert, have conducted more than 500 revivals throughout the United States.

Brother Pixley is a member of the Arkansas state Executive Committee



Tulsa (from page 11)

(past nine years). He served 23 years on the state CTS Board and six years on the national Home Missions Board (1964-1970). He has moderated the Arkansas State Association, the Zion Hope and Unity Associations.

In addition to pastoral duties, Reverend Pixley serves as personnel director for three nursing homes. He is a licensed nursing home administrator.

Converted at age 18 and ordained at 19, R. E. Pixley and his wife Gladys have five children—Benny (43), Harlan (32), La Betha (Mrs. Harold) Parks, Aletha (Mrs. Ronald) Ray, Emmette (Mrs. Jerry) Hawkins.

Brian Atwood

The youngest man on the Bible Conference program, 30-year-old Brian Atwood, will preach the second sermon Tuesday morning.

Reverend Atwood pastors Emmanuel FWB Church in Wabash, In., and is principal of Emmanuel Christian School. He was ordained in 1978 and began pastoring the Emmanuel Church.

Born in Maryland, Reverend Atwood graduated from Free Will Baptist Bible College in 1978 with a Bachelor of Arts degree. He was listed in the 1977-78 edition of *Who's Who Among Students in American Universities and Colleges*.

He currently serves as promotional secretary for the Indiana State Association and moderator of the White

River Association. He was the Indiana state clerk 1981-1985.

Brian and Debbie Atwood have three children—Brooke (6), Brandon (5) and Bethany (4).

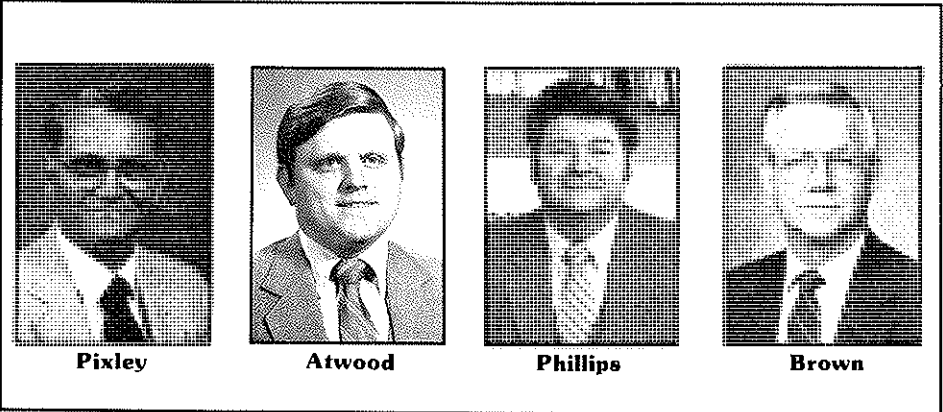
Wayne Phillips

The third Bible Conference sermon will be preached by 42-year-old Mis-

Wayne and Ann Phillips have two children—Gary (17) and Mark (13).

Nuel W. Brown

The last session of the Bible Conference opens with California's Nuel W. Brown (53) preaching at 2:30 p.m. Reverend Brown has pastored 26 years in California. He has served four



souri pastor Wayne Phillips. Reverend Phillips pastors Fellowship FWB Church in Flat River (1978-present).

He is a North Carolina native and an alumnus of Free Will Baptist Bible College. He was converted in 1958 and ordained in 1963.

Reverend Phillips has 22 years pastoral experience in four states—North Carolina, Indiana, Alabama and Missouri. He moderated the Indiana State Association (1974-1975) and Missouri's St. Francois District Association (1982-1983).

churches, and now pastors Country-side FWB Church in Visalia.

He served 10 years on the California State Mission Board (1975-1985) and two years as state moderator (1966-1967). From 1969-1971, he was California's national General Board member and served two years on the Executive Committee.

Reverend Brown is active in civic functions in his community. He served nine years on the Kerman City Planning Commission, two years as president of the Kiwanis club, and four years as president of the Police Athletic League.

The Oklahoma native is a graduate of Fresno City College, an alumnus of California Christian College and the California Graduate School of Theology. He was converted at age 21 and ordained at age 28.

Nuel and Yvonne Brown have five children—Donald, Wayne, Donna, Mrs. Waynett Edwards and Mrs. Susan Phillips.

The Business Side

Business kicks off Monday morning at 9:00 when the General Board meets

(Continued on page 15)

LOCAL CHURCH DELEGATE'S CREDENTIALS

THIS CERTIFIES THAT _____

is a duly authorized delegate to the National Association of Free Will

Baptists from _____
(Name of church)

_____ of _____
(District Association) (City) (State)

Pastor Clerk or Secretary

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

PLEASE USE THIS ADDRESSED FORM FOR YOUR HOUSING RESERVATIONS

INSTRUCTIONS

The Housing Bureau will handle all housing requests on a first-come, first-served basis until the reservation DEADLINE of JULY 1, 1986.

When your room request has been processed and assigned, you will receive a confirmation direct from the hotel. After your reservation is confirmed, ALL changes, cancellations and deposit refunds must be handled directly with the hotel assigned. To receive a deposit return, you must cancel at least 78 hours prior to your arrival date.

This form must be accompanied by an advance deposit of \$60 for each room requested with a check or money order payable to the HOUSING BUREAU.

OR, if you wish to guarantee by a major credit card, please complete the following:

Credit Card Name _____

Account Number _____

Expiration Date _____

The Housing Bureau will not take phone reservations. For information & inquiries ONLY, call (918) 582-1230.

HOTELS (Hotels will not take phone reservations direct)

Hotels	1 Bed 1 person	1 Bed 2 persons	2 Beds 2 persons	2 Beds 3 persons	2 Beds 4 persons	Rollaway
1. RADISSON EXCELSIOR (Convention & WNAC Headquarters) Parking—\$4.50 per day Children under 18 free	\$57	\$57	\$57	\$67	\$67	\$10
2. WESTIN HOTEL—WILLIAMS CENTER (NYC Headquarters) Parking—\$4.00 per day Children under 18 free	\$55	\$55	\$55	\$65	\$65	\$10
3. HOLIDAY INN—CONVENTION CENTER Parking—free Children under 12 free	\$46	\$46	\$46	\$50	\$50	\$5
4. EXECUTIVE INN Parking—free Children under 12 free	\$30	\$30	\$30	\$36	\$36	\$5
5. DARBY LANE Parking—free	\$36	\$36	\$36	\$36	\$36	N/A

*The above rates do not include tax.

An advance deposit of \$60 must be enclosed with this form for each room requested.

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

1st Choice _____ 3rd Choice _____

2nd Choice _____ 4th Choice _____

ACCOMMODATIONS DESIRED:

Number of Rooms Requested	Room Type	Name of Occupant(s) (No more than five to a room) Please Print:
_____	1 person, 1 bed	_____
_____	2 persons, 1 bed	_____
_____	2 persons, 2 beds	_____
_____	3 persons, 2 beds	_____
_____	4 persons, 2 beds	_____
_____	TOTAL ROOMS REQUESTED	_____
_____	Rollaways requested	_____

Do you have special needs? _____

ARRIVAL date and time _____ DEPARTURE date and time _____

Confirm to _____

Address _____ Phone () _____

City _____ State _____ Zip _____

DEPOSIT AMOUNT ENCLOSED \$ _____ (Staple check to this form.)

FOR HOUSING BUREAU USE ONLY—Reservation Follow-Thru—Date & Initial
 Received at Housing Bureau _____ Processed to Hotel/Motel _____ Received at Hotel/Motel _____ Confirmed to Guest/Confirmation # _____ Returned to Housing Bureau _____

- 1. Radisson Excelsior
- 2. Westin Hotel—Williams Center
- 3. Holiday Inn Convention Center

- 4. Executive Inn
- 5. Darby Lane
- 6. Tulsa Convention Center



FROM:

**PLACE
STAMP
HERE**

**Convention Housing Bureau
NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
616 South Boston
Tulsa, OK 74119**

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

Tulsa (from page 12)

in the ballroom of the Radisson Excelsior Hotel.

Convention business sessions begin Wednesday as Moderator Bobby Jackson gavels the house to order at 9:00 a.m. in Tulsa Convention Center. Delegates will hear reports from all national agencies, adopt budgets expected to top \$12 million and elect 31 board and commission members.

The Woman's National Auxiliary Convention business meeting starts Tuesday at 9:00 a.m. in the Assembly Hall at Tulsa Convention Center. President June Rolan will moderate the 1986 session which includes the first report by rookie WNAC Executive Secretary-Treasurer Mary R. Wisheart.

Missionary to Ivory Coast Sherwood Lee will preach during the 11:10 a.m. Tuesday WNAC missionary service in the Tulsa Convention Center Arena.

On to Tulsa!

This marks the seventh time in 45 years that the National Association has met in Oklahoma. The last time was 1976 when some 6,500 Free Will Baptists came to Tulsa—that was a record attendance.

Oklahoma's 267 churches and 23,000 members form an important element in the on-going Free Will Baptist story.

The 1986 Oklahoma Steering Committee has worked diligently to prepare for this 50th annual session. The Steering Committee members are:
 Steering Committee Chairman: Connie Cariker
 Hospitality Chairman: Don Payne
 Registration Chairman: J. C. Morgan
 Prayer Chairman: Glen Hood
 Ushering Chairman: Wesley Smith

Mrs. Marguerite Kern, president of the Oklahoma State Woman's Auxiliary, serves as a liaison with the Woman's National Auxiliary Convention and the national Steering Committee.

Convention preparations are almost complete—programs printed, speakers selected, hotels ready, musicians waiting. The final step belongs to the 7,000 Free Will Baptists who will journey to Tulsa this July.

Reserve the convention dates in your calendar—July 20-24. As one songster warbled, let's spend that week "Living on Tulsa Time!" ▲

**REQUESTS FOR TICKETS TO MEAL FUNCTIONS
 1986 National Convention**

Number	Meal	Total
_____	Learner/Adventurer Picnic \$2.50 Monday, July 21/5:00 p.m. Williams Center/Lower Level	\$ _____
_____	Music Ministries Fellowship Breakfast \$6.00 Tuesday, July 22/7:00 a.m. Excelsior Hotel/Woodward Room	\$ _____
_____	Friends of Hillsdale FWB College Luncheon \$10.00 Tuesday, July 22/12:15 p.m. Excelsior Hotel/Manchester-Geneva	\$ _____
_____	WNAC Fellowship Dinner \$11.50 Tuesday, July 22/5:00 p.m. Excelsior Hotel/International Ballroom	\$ _____
_____	Youth Banquet \$9.00 Tuesday, July 22/9:00 p.m. Westin Hotel/Plaza Ballroom	\$ _____
_____	Master's Men Breakfast \$7.00 Wednesday, July 23/7:00 a.m. Excelsior Hotel/Buckingham-Windsor	\$ _____
_____	FWBBC Alumni & Friends Luncheon \$8.50 Wednesday, July 23/12:00 Noon Excelsior Hotel/Buckingham-Windsor	\$ _____
_____	Youth Workers Dinner \$8.00 Wednesday, July 23/5:00 p.m. Westin Hotel/Oklahoma South	\$ _____
	Total Enclosed	\$ _____

PLEASE PRINT:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Make checks payable to TICKET SALES. Mail requests to TICKET SALES, P.O. Box 1088, Nashville, Tennessee 37202. Please send check or money order. Do not send cash. All requests must be received by **JULY 1, 1986.**

NO TICKET REFUNDS AFTER JULY 1, 1986

If I Could Cha

By Janis Russell

If it were within my power I would change every Free Will Baptist into a person with love and loyalty for the denomination that reached out to him with the burden of salvation for its fellow man.

I would cause every church member to have an allegiance that ran so deep that conflict or personality differences could not separate us. I would give to every Free Will Baptist young

It is good that we as a denomination see the need and are working toward growth and urbanization within our ranks. But what about a push for internal growth as well? A growth that slows the exit from among us.

As our children are commanded by scripture and must be taught to love, honor and respect the parents who give life, nurture and sustenance, it seems to me that the denomination

By Jim Shepherd

If I could change one thing about Free Will Baptists, I would change our practiced, not doctrinal, response to Christ's command-invitation to "Come, follow me."

The chosen, faithful disciples experienced difficulty in grasping the complex simplicity of these words, too. James and John, assisted by their mother, sought status without service (Matthew 20:20-28). The disciple band desired honor without humility (Mark 9:33-37).

Peter believed that God could be served without sacrifice (Matthew 16:21-23). Jesus perceived that His faithful ones possessed a religion without responsibility (Matthew 25:31-36). Although restored, Peter could not conceive of commitment without comparison (John 21:15-22).

As a denomination we share these attitudes because we, as the disciples, have sanctified secular standards for substance, service, status and success. We have chosen to focus on the word "follow" and to neglect the word "me" and, as a sad result, we have fashioned a self-styled Christianity that is doc-

A Pastor's Wife



person a deep sense of honor, awe and respect for his heritage.

A dream, an impossibility, you say? Perhaps, but I think that given time and with a concerted effort, we could do it.

It has been evident in our attempts to build a church in an isolated area that there is a weakness on the part of Free Will Baptists in this matter of allegiance and loyalty. Repeatedly, we were delighted to learn of a Free Will Baptist family moving to our city, only to hear after weeks and sometimes months of visits that they chose to align themselves with another denomination.

At other times when we ask about families who once were faithful in our churches, we hear that they decided to change churches, most often to one of another denomination. Various reasons and situations are sited, but the bottom line is a lack of loyalty and allegiance to the organization God used to reach and teach them spiritually.

that led to spiritual birth, growth and guidance is deserving of the same type allegiance. We need this type of training.

As parents, let's make an effort to instill in our children a pride and loyalty to our denomination. Let's teach them about our sound doctrine and fundamental stance. Let's make sure our ambitions and expectations for them include a continuation of Free Will Baptist heritage.

At the same time, let's be careful what our criticism of the denomination and the local church says to our children. God forbid that we teach them that other denominations are better or that faithfulness to their Free Will Baptist heritage is not worth their effort and energy.

As Free Will Baptist soul winners, we have an obligation to help our new converts grow and mature in their faith. We need not be slow to teach them an allegiance to that denomination that cared enough to bring them the way of salvation. Just as there is a need to teach and train these people, there is a need to teach them a loyalty and allegiance to the local

(continued on page 18)



A Colle

trinally sound but, at times, spiritually and ethically anemic.

We will become a powerful spiritual presence when we choose to follow the doctrinal and the personal Christ. We will insist on clean hands and a clean heart rather than accepting standards that are either higher or lower than God's standards.

We will accept the diverse unity that is taught in the doctrine of the body of Christ rather than insisting on

Change Thing . . .



By Dann Patrick

Approaching this proposition reminds me of the blind dog in a meat house, I smell something but I don't know where to bite!

It would be easy to ride a hobby horse, but I want to point out what I fully believe is the thing I would change in our denomination if I could. I didn't have to think about it for it was already

On the one hand he is to manage, superintend and oversee, while on the other hand he is to maintain a spiritual depth and dignity as leader while ministering the Word. Yet, many of our churches are run by a board or committee. The pastor's authority has been usurped and he has been relegated to a position of a "hired hand."

a strict, rigid uniformity which produces suspicion and alienation among brothers and sisters who share like precious faith. We will accept, as a denomination, our responsibility to respond both to the physical and spiritual needs of mankind, doing so in the name of Christ.

To follow Christ means, in part, to share in His uniqueness. He is unique in His authority (Mark 1:22) which originates in His perfect relationship with the Father (John 17:21); because of His attitude (Matthew 20:28; Philipians 2:5-8); because of His actions (Luke 4:17-21) which are relevant responses to real needs; and, because of His acceptance (John 4:29; 8:1-11).

A Pastor



on my mind. And what is it that needs changing?

I believe our denomination suffers from a woeful lack of understanding in our concept and philosophy of a New Testament local church.

We are gearing up for what we hope will be a period of growth in our denomination. I am all for growth, but sending out literature with catchy phrases and slogans will not get the job done. Frankly, I am afraid we will not see growth.

Why? Because we do not have (as a denomination) a proper and biblical view of the local church. I have said a number of times that most of our churches are organized *not* to grow. Why? Because they are wrong on their local church theology. What are these problem areas?

When the board or committee gets weary of the pastor, out he goes. No moral or heretical charges are filed, *The board simply wanted a change.* Our churches will never grow with that kind of unscriptural structure.

I am thankful for good laymen and deacons in the church who help with their counsel and support, but God's plan is that His flock should be led by a shepherd. Committees and boards are to give counsel and advice, never to dictate.

Oswald J. Smith said, "The Bible knows of no other plan. All down through the centuries it has been the same. When God wanted something done He chose a man, equipped and fitted him for the task, placed him at the head of His people and told them to follow and obey. Thus arose the prophets, great mighty leaders who, having caught the vision, imparted it to others and carried out God's purpose. Never did He select a committee; never did He choose a board. He called and commissioned men."

Of course, there are excesses and abuses. There are also husbands who

The Administrator

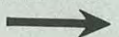
If the world takes offense it should be because of the gospel and not because of the practitioners of the gospel.

We have discovered the doctrinal Christ. I call us to a fresh, vital discovery of the personal Christ. May we live, walk, serve, die and live again with Him. My we hear again the words "Come, follow me." ▲

ABOUT THE WRITER: Reverend Jim Shepherd is vice-president of student affairs at Hillsdale Free Will Baptist College, Moore, Oklahoma.

First, most of our churches are wrong in their authority structure. Our churches are not just wrongly structured, they are unscripturally structured!

The words *bishop* and *elder* in the New Testament denote the office referred to as pastor in our day. Any Bible commentator agrees that these words detail for us the two-fold responsibility of the pastor.



Patrick (from page 17)

are dictatorial and abusive in the home, but should we forsake the Bible teaching concerning the husband's authority and leadership in the home? No, and neither should we forsake the truth relative to the authority and leadership of the pastor in the church.

Second, our philosophy concerning the autonomy of the local church is generally not correct. Certainly, there is an interdependence that is both enjoyable and precious among sister churches. In our denomination we share missionaries, evangelists and preachers. We exchange members and cooperate in the support of ministries, but we must remain completely autonomous. The local church must be independent.

Recent issues in our ranks have proved that our philosophy of autonomy in the local church is incorrect. I am aware that because of our voluntary association with the Free Will Baptist denomination, we abide by certain doctrinal and procedural criteria. But it must be understood that we are not building associations nor are we building a denomination. We are to build churches!

If we do that, our associations and denominations naturally grow. I keep hearing folks asking what to do to build our local associations and "make them strong." I contend the right question is, "How can we build our churches and make them strong." Without the local churches there are no associations. This is no chicken and egg argument!

Therefore, the denomination and all of its agencies and institutions are servants of the local church. The local church must never serve the denomination. Our missionaries, our denominational officers and our institutions are to be extensions of the local church.

As an autonomous local church I have the right to support (or not support) any missionary, ministry or institution, and that without coercion or standing, else we too create a denominational hierarchy, the only difference is that they are simply unelected and unpaid, but "bosses" none the less.

When we lose these rights and are pressured into certain patterns and programs, we will cease to fulfill our commitment to the Great Commission because we will be building a denomination instead of the kingdom of God. If we are truly autonomous, then we

understand that there is no denominational institution higher or greater than the local church.

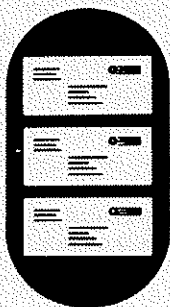
Finally, we are wrong in our activity. In Acts 2:32 Peter said that "we all are witnesses." That's our job. This commission involves evangelizing, enlisting and edifying, but our main business is to tell about the Lord Jesus Christ, that is to be our activity.

Andrew Murray said, "There are two kinds of Christians in the world, soul winners and backsliders." That's pretty strong but not without a biblical base.

Many of our churches are not actively engaged in the business of soul winning. Many pastors, deacons and teachers do not know or simply do not lead souls to Christ. Before you can teach or disciple you must win them. Our activity—our main job, the thing that will cause us to grow—is soul winning.

If I could change one thing in our denomination, I would change that which is most basic. I would change our belief about the local church—its authority structure, its autonomy and its activity. ▲

ABOUT THE WRITER: Reverend Dann Patrick pastors Faith Free Will Baptist Church, Goldsboro, North Carolina.



OUR READERS COMMENT

EXCELLENT ISSUE!

Thank you for the excellent issue of *Contact* (March) highlighting Free Will Baptist Bible College. The endorsement of the National Executive Office and *Contact* is most meaningful to the college and its future.

Free Will Baptist Bible College is still committed to placing workers in the service of our Free Will Baptist churches. A daily effort is made by the faculty, staff and administration to keep the Word of God and His will foremost on this campus. It means a lot to have your support.

We join you in prayer that God will spark real revival.

Reverend Paul J. Kettman
Director of Public Relations
Free Will Baptist Bible College
Nashville, Tennessee

Russell (from page 16)

church that perserves through disagreement, pastoral changes and spiritual lows.

Pastors, let's be quick to teach our people that a move to a new location can be the opportunity to help stabilize a struggling Free Will Baptist church, or the opportunity to be instrumental in establishing a new Free Will Baptist church.

Our files should be thick with names and addresses of people in isolated areas crying out for the need to send mission pastors. Let's abolish the attitude that it is so much simpler to just change denominations or simply drop out of church.

In our efforts to learn methodologies and techniques from other denominations, let's be sure there is no doubt in the minds of our people about our loyalty to a denomination of sound doctrine, varying ministries and evangelistic outreaches.

Let's not confuse tolerance of and fellowship with other denominations with acceptance of their doctrines or becoming a part of their assembly.

A change? Yes, a change that is not sweeping or one that produces instant results. A change that will take the time and effort of every Free Will Baptist. In time the effects of this change could be seen in both the external and internal growth of the denomination that God allows us to use for growth, fellowship and the furtherance of His gospel. ▲

ABOUT THE WRITER: Mrs. Janis Russell is a member of First Free Will Baptist Church, Baton Rouge, Louisiana, where her husband, Larry, pastors and she teaches the Pre-School Sunday School Class. Janis is employed by the Livingston Parish School Board, and is a graduate of Louisiana State University.

A fire destroyed the garage at the home of Pastor **Fred Hanson**. Rev. Hanson, moderator of the Atlantic Canada Association, pastors **Upper Brighton FWB Church, New Brunswick, Canada**.

The **Arkansas State Association** sponsored a state-wide Sunday School revival April 18-19, according to Sunday School board chairman **David Bishop**. The two-day slate of activities included 11 seminar and preaching sessions. Speakers included Pastor **James Puckett, Southern Oaks FWB Church, Oklahoma City, OK**; **Dr. Ken Riggs**, professor at **Free Will Baptist College**; Rev. **Harrold Harrison**, assistant director **Randall House Publications**.

State officials are urging **Arkansas Free Will Baptists** to sponsor two 15-minute programs per week on station **KAAY** in Little Rock. The 50,000-watt station has a 5 million potential day time audience and a 47.7 million night time audience. Arkansas leaders believe that the radio and television commission-produced programs are of superior quality and can reach multitudes with the gospel.

The **Georgia State Historical Society** has 81 members according to President **James Ursrey**. Dr. Ursrey reports that Deacon **E. A. Welch, Jr.**, member of **Trinity FWB Church** in the Chattahoochee Association donated Chattahoochee Association minutes which cover a period of 109 years.

Pastor **William Preston** said that members of **Richland FWB Church, Nashville, TN**, instituted a special outreach program to kick off their participation in Target 90. Pastor Preston said the group launched Operation 500, a program through which they placed literature packets in 550 homes in the Nashville area on three consecutive Saturdays in February. Each packet contained a church brochure, a copy of the Gospel of John, a tract entitled "The Free Will Baptist Church in Your Community," and two Sunday School tracts.

The spring meeting of the **Oklahoma FWB Minister's Conference** met April 29 at **Hillsdale Free Will Baptist College, Moore, OK**. The general theme for the day was Church Growth—Back to Basics. The principal speaker for the conference was **Checotah pastor Orville Hood**. Other speakers included Pastors **James Puckett, Joe Grizzle, David Sutton, Allen Mabra** and

Berton Perry. The activities included two open forums on "What's Working in Oklahoma."

Members of **Hollywood FWB Church, Hollywood, FL**, voted to build a 400-seat sanctuary and remodel the present chapel for classroom and all-purpose uses. Pastor **Larry Montgomery** reports five recent salvation decisions, six rededications, seven new requests for church membership and five baptisms.

Pastor **Rick Mooney** reports 28 new members and 16 baptisms at **Arvin FWB Church, Arvin, CA**. Attendance has surged from 17 in late 1984 to more than 75. The group also sponsors a junior church program which averages 20 in attendance.

Pastor **Wayne Bookout** reports that attendance has doubled at **First FWB Church, Blackwell, OK**. Attendance has grown from 76 to 139. In late January, the group celebrated ground breaking ceremonies for a new building which will include a sanctuary, three offices, a kitchen and six upper level classrooms. The old sanctuary area will be converted into classroom space also. Pastor Bookout said he expects the new building to have a seating capacity of between 400-500.

South Carolina Promotional Director **Norwood Gibson** preached the dedication sermon at **First FWB Church, Greenwood, SC**. Church founder and pastor **Paul Reid** gave a brief history of the church showing the first service conducted in rented facilities in 1974. The group later purchased (1977) more than 18 acres for development. The new 6,000-square-foot building includes an auditorium with a seating capacity for 225, choir loft, baptistry, seven classrooms, fellowship hall and office space.

Pastor **Ray Cribb** said that **Evergreen FWB Church, Conway, SC**, added 1000 square feet of educational space to their existing classroom building. Thanks in great part to cash and material contributions from members and friends of the church, as well as labor donations by the men, the construction cost was approximately \$10,000.

Here's another South Carolina church where members did \$60,000 worth of work at a cost of no more than \$26,000. This one is **Bay Branch FWB Church, Timmonsville, SC**. The group constructed a 3,200-square-foot facility for a fellowship building.

The **Cypress Fork FWB Church** located eight miles north of **Manning,**

SC, conducted its first services in June 1984 with eight people present. Pastor **W. D. Jones** reported 21 baptisms in 1985. Current membership exceeds 50.

The **Laurens FWB Church, Laurens, SC**, dedicated their new church with Promotional Director **Norwood Gibson** as guest speaker. Pastor **Jack Elders** said the 6,000-square-foot building is appraised at \$85,000, but was built at a cost of \$50,000. The auditorium will seat 225.

Hamilton FWB Church, Hamilton, AL, dedicated a new auditorium in January. Free Will Baptist Bible College Dean **Robert Picirilli** preached the dedication service. Church founder **Billy Smith** and former pastors **W. B. Hughes** and **Terry Booker** were present. **Vern Gunnels** pastors.

The **Piney Grove FWB Church, Guin, AL**, celebrated the debt retirement on their building with a note burning ceremony. **Dickie Dees** pastors.

Members of **Liberty FWB Church, Guin, AL**, conducted a dedication and open house at their new building on February 9. Home Missions staffer **John Gibbs** preached the dedication service. **Buddy Henry** pastors.

Pastor **Wylie Perkins** reports 12 conversions, 5 baptisms and 4 new members at **Samantha FWB Church, Samantha, OH**.

South Columbus FWB Church, Columbus, OH, elected their first full-time pastor. He is **Richard Hensley**.

Members of **Puritan FWB Church, Hamden, OH**, appointed a three-man committee to study plans for a new church building. Pastor **Merlin Teets** said the church needs a bigger sanctuary and more Sunday School rooms. ▲

DIRECTORY UPDATE

CALIFORNIA

Billy McCarty to Pioneer Church, Ontario from Salinas First, Salinas

Dean Long to Shafter Church, Shafter from Bakersfield First, Bakersfield as bus director

Kenneth Wood to Lindsay Church, Lindsay

OTHER PERSONNEL

Levy Corey to Children's Home, El-dridge, AL, as superintendent



FREE WILL BAPTIST

newsfront

SOUTH CAROLINA ADOPTS TARGET 90

FLORENCE, SC—Delegates to the 44th annual session of the South Carolina State Association adopted Target 90 and elected Promotional Director Norwood Gibson as state coordinator for the five-year growth plan.

The association met February 13-14 at Hillside FWB Church in Florence. Inman pastor Earl Hendrix was re-elected as moderator. Clerk Harry Cooper reported that 140 registered, including 80 ministers.

State Association sermons were delivered by South Carolina pastors Johnnie Bullman and David Carter, as well as FWBBC staffer Ronald Creech. Executive Secretary Melvin Worthington gave a Thursday afternoon seminar explaining Target 90.

Delegates heard reports from state and national agencies. Promotional Director Norwood Gibson's report included the fact that in the past year he printed six issues of the state paper, attended 17 local conferences, preached in 47 services in addition to coordinating the state work.

In other action, delegates voted to send Reverend Gibson to the Church School Conference in Washington, DC.

The 1987 State Association will meet February 19-20 at Peace FWB Church in Spartanburg.

WORTHINGTON NAMED TO CLRTV BOARD

TUPELO, MS—Dr. Melvin Worthington, Free Will Baptist executive secretary, was named to the National Board of Christian Leaders for Responsible Television in February, according to CLRTV Executive Director Donald Wildmon.

CLRTV is the largest and most diverse group of Christian leaders ever to address a common social issue. Nearly 1,600 Christian leaders are participating, including the leaders of more than 70 denominations.

At a February 4 press conference in Washington, CLRTV called for the networks and advertisers to reduce the amount of sex, violence and profanity 35 percent by this fall, followed by another such reduction during the fall of 1987.

Saying they wanted to take their concerns to the networks and advertisers, the group said they would seek a meeting with network heads and some advertisers in the near future.

CLRTV officials said in a prepared statement, "We are serious about our

concerns and intent. We are organized and we will not go away. We pledge to continue our efforts for as long as it takes to reverse this unhealthy trend that is destroying the quality of life in our country. To do less would betray our own convictions as Christians."

They also stated: "Should the networks and advertisers refuse to take appropriate steps to stem the tide of filth that is now evident, then we will seek other means of combatting the forces of corruption that are engulfing us."

When asked what other options were available, the group responded that public pressure and a boycott of offending sponsors were both viable alternatives.

CLRTV stated that they would make public the response they receive from all meetings with the networks and advertisers.

"What happens now depends on the response from the networks and advertisers," Mr. Wildmon stated.

BIBLE COLLEGE CONFERENCE EXPLORES THE WORD

NASHVILLE, TN—Free Will Baptist Bible College's annual Bible Conference, held on campus March 9-13 featured preaching that explored the heights and the depths of God's Word.

The speakers did an outstanding job in the 15 conference services, according to Dr. Charles A. Thigpen, president.

Two speakers were from outside the denomination, Dr. Howard Bickers and Dr. John Whitcomb. Dr. Bickers, who spent 10 years on the mission field before joining the faculty of Mid-American Baptist Seminary in Memphis, pounded the theme of realizing God's full purpose for life. Dr. Whitcomb, an expert on biblical creation, unveiled the majesty of God revealed in His creation of the universe.

Ralph Hampton and Robert Shockey, both members of the college's faculty, also preached. Among Mr. Hampton's themes was the danger

of Christians substituting happiness for holiness. Mr. Shockey preached warm-hearted evangelism, sprinkling his messages with illustrations from his own ministry.

The conference was moved from the college gymnasium to the auditorium. Two overflow areas were provided in the student lounge adjacent to the auditorium, with closed-circuit television for viewing. For several services, the auditorium was comfortably filled and numbers of people were seated in the overflow areas.

The college Alumni Association met during the conference for fellowship, business and to welcome new FWBBC seniors to the organization. The annual dinner and business meeting on Tuesday afternoon was enthusiastic, especially as Ronald Creech, the college director of development, gave an upbeat report on prospects for finishing the current alumni project to raise \$102,500 for property for the college.

TARGET 90

TARGET 90

TARGET 90

TENNESSEE RALLY RAISES \$10,000 FOR FWBBC

NASHVILLE, TN—Churches of the Northern Quarterly Meeting, Cumberland Association, held a Free Will Baptist Bible College Rally February 23 at Pleasant View Christian School and raised over \$10,300 for the college, according to Frank Breeden, FWBBC public relations assistant.

The college's concert band, choir and ensemble provided special music. Dr. Robert Picirilli preached.

Mr. Breeden praised the churches and pastors who participated. "They did more publicity and handled more of the fund raising responsibilities than ever," he said. More churches participated this year than in the previous years the rally has been held, he added.

Roger Hood, principal of Pleasant View Christian School said that the rally was the best of any held in the past. "Having a great rally like this really helps our school," he noted.

Rev. Randy Riggs, pastor of Good Springs FWB Church, said, "The program . . . was the best. The Lord really spoke through the songs, but especially through His spoken Word."

ARIZONA JOINS TARGET 90

TUCSON, AZ—The Arizona District Association appointed Home Missionary Paul Thompson to coordinate Target 90 activities in the state, according to Joe Grimmert, moderator.

Executive Secretary Melvin Worthington presented Target 90 to the delegates who subsequently adopted the program.

Approximately 100 people met March 8 at First Free Will Baptist Church in Tucson where the Target 90 vote was taken. Delegates also received one new church under Pastor C. A. Newman's leadership into the work.

In other business, delegates voted to recommend Mark Vandivort to the National Association as Arizona's General Board member. Vandivort will succeed Charles Marshall in that office.

Reverend Howard Gwartney, Jr. preached from II Kings 6 and Galatians 2. "Howard is an outstanding preacher," commented Dr. Melvin Worthington.

REVEREND ORBIN DOSS, 72, WITH THE LORD

TURLOCK, CA—The Reverend Orbin Doss, retired Free Will Baptist pastor, died December 28, 1985, in Turlock following complications from a heart attack.

California Executive Secretary Paul Kennedy said, "Brother Doss will long be remembered as one of the founders and builders of our California Free Will Baptist work."

Doss was born February 28, 1912, in Rosebud, Arkansas. He married Cleo Spurling in 1932. He was ordained to the gospel ministry in 1935.

Reverend Doss pastored in Arkansas and Oklahoma, then moved to

California after World War II. He began his California pastoral years in 1948. He was elected California executive secretary in 1960, but poor health forced his resignation.

His last pastorate was Hughson FWB Church in Hughson, 1973-1979.

During his 50-year ministry, Brother Doss held numerous leadership roles in California, including state moderator, executive secretary, editor of the Voice (state paper), evangelist and pastor.

Funeral services were conducted December 31 at Turlock FWB Church. Pastor Doice McAlister officiated.

ARKANSAS YOUTH SET 'GRANDPARENT' PROGRAM

RUSSELLVILLE, AR—Thirteen young people at First FWB Church in Russellville initiated a new program entitled "Adopt-A-Grandparent." The youth, part of the church's "Youth That Care" ministry, pair off with an older person from the church who lives alone.

They are given a card with their "adopted" grandparent's address, phone number, birthday and other personal information on it. They are also given a list of suggestions regarding their responsibility to their "grandparent" such as:

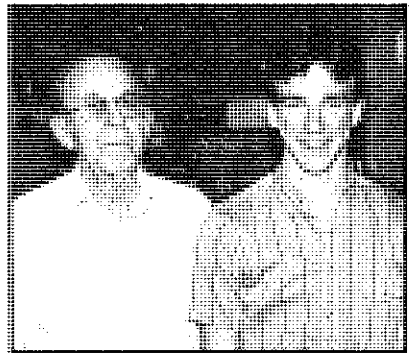
- Speak to them each week at church . . . perhaps sit with them during opening assembly.
- If they are absent from church, call and find out if they are sick. If so, send them a card or visit them.
- Write or call them once a week.
- Spend at least one hour with them per month. Include activities such as shopping, help with house or yard work, take lunch and eat with them, etc. (Keeping in mind the likes and abilities of the older person).
- Remember them on holidays and special occasions.
- For their birthday, arrange to have a birthday write-up in the paper. Bake a cake, and invite the YTC group to share it with them.

The group meets once a month to discuss activities in which they have participated.

A letter was sent to each "adopted" grandparent informing them that they



Courtney Lane (L), Flora McLaren



Carl Linker (L), Steve Thomas

had been adopted for one year, and by whom.

Parents of the young people are also included in the plans so that they may help their child better minister to their "adopted" grandparent.

Carol Lane directs the successful "Adopt-A-Grandparent" program. Reverend Doug Little pastors First FWB Church.





Thomas Marberry



John N. Vaughan, *The Large Church* (Grand Rapids: Baker Book House, 1985, paperback, 144 pp., \$7.95).

Large churches are a fact of life in the modern world. They are both praised and condemned; they have influence which is often denomination-wide and perhaps even nation-wide. A large church often functions more like a denomination than like a church.

The author of this volume presents a thorough analysis of large churches. He points out that there is a considerable amount of evidence to indicate that there were large churches in major cities of the ancient world. The large church does not belong to this century only.

Historical analysis occupied a significant part of this book. The author studies large churches of the past and the present. He examines the work of Wesley, Spurgeon and others who built large congregations in major metropolitan areas. He notes that a church which is large in one generation may not be large in another generation. Each generation must do its own work.

Vaughan prepared a survey which was completed by a number of the world's largest churches during 1982 and 1983. This survey reflects detailed information about church leadership, ministries and operation. Interestingly the largest churches in the world are found primarily in Asia and Latin America.

Large churches require a different type leadership than small to medium-size churches. In all the largest

churches, there is a dynamic leader who draws people to himself. At the same time, the churches have well-developed professional staffs and trained lay leaders. No large church can operate as a one-man show.

The world's largest churches use small group structures to provide fellowship and training. They use satellite congregations, preaching points, meetings in homes, extension Sunday Schools and a variety of other avenues. The author analyzes types of relationships which may exist between smaller units and the large mother church.

This book is a reflection of the first-class research which is being done today in evangelism and church growth. Never before has so much attention been devoted to why churches grow or don't grow. Our denomination cannot afford to overlook this kind of work.

BIBLE COLLEGE'S NEXT MASTER'S COURSE TO FEATURE STUDY OF 'EPHESIANS'

NASHVILLE, TN—"Preaching The New Testament: Ephesians" will be the next course in Free Will Baptist Bible College's mini-residence Master of Ministry program, according to Dr. Picirilli, dean of the graduate school. The course will be taught at the college May 19-23.

It may be taken by those who took the first course in the eight-course program, "Church Growth/Evangelism," or by preachers who want to begin the new Master's program. College graduates who are in the pastorate may take courses either for credit or non credit. Pastors who are not college graduates may take the courses for non credit.

The course will be an in-depth study of Ephesians designed to help preachers convey its messages from the pulpit.

After completing preliminary reading requirements, students in the course will come to the college for five days. The on-campus sessions are aimed at helping the preachers to:

- Discover new methods of Bible study.
- Know the best books to aid their study.
- Learn to do word studies in the Greek.
- Organize their studies into sermon outlines.

—Learn to block out a series of messages from Ephesians.

—See the differences between expository teaching and preaching.

"Preaching The New Testament: Ephesians" is the second of eight courses the Bible College is offering to pastors in its Master of Ministry program. The program is designed for pastors who cannot leave the pastorate to pursue full-time programs.

Three courses in the program will be offered by the college each year—two in the summer and one in the winter. For each course, the pastor

will be required to (1) complete the reading of required textbooks before the course is taught on campus, (2) attend the week of classes at the college and (3) complete a project in his local church after the course is over.

For more information, please write or call:

Free Will Baptist Bible College
Master of Ministry Program
3606 West End Avenue
Nashville, TN 37205-0117
(615) 383-1340

SOUTHEASTERN TO GRADUATE 13

VIRGINIA BEACH, VA—Commencement exercises for 13 seniors at Southeastern FWB College are scheduled at 10:00 a.m., Thursday, May 15, in the Gateway FWB Church auditorium, according to Dr. Lorenza Stox, the college dean.

Reverend Lonnie Skiles, pastor of Sylvan Park FWB Church, Nashville, Tenn., will deliver the commencement address.

Southeastern's second graduation class includes six men and seven ladies. Four graduating seniors are ministers; eight plan to serve in Free Will Baptist Christian Day schools.



Commencement Speaker
Lonnie Skiles

Dr. Joseph Ange, president, extended an invitation to the public to attend the ceremonies.



By Stephen Messer

The Choir . . . A Ministry of Caring

The choir waits expectantly as the pastor opens the invitation with prayer. There's only a slight rustle of blue and gold robes as the sanctuary choir stands. A hush falls over the congregation. God is here.

The first strains of "Just As I Am" swell upward. A tenor, overcome with God's mercy and his own unworthiness, lifts his eyes toward heaven and with tears streaming down his face begins to praise God for His wonderful mercy and grace.

A soprano replaces her hymn book and steps to the altar where her silent tears stain the altar. A little boy leaves his pew and begins the journey to the altar. His Sunday School teacher leaves the bass section and meets the child.

A lady in the alto section reaches out and touches the arm of the choir member beside her. No words are spoken, but the pain in her eyes speaks clear enough. With a silent nod, the two ladies join together as one pours out her pain to a friend and to God.

Finally, all is still except for the whispered prayers and quiet sobs coming from the altar. God is here.

When I stepped down from the choir loft that morning I had an answer to a question that had troubled me. I now knew what quality a choir needed to minister to God's people. That quality is called care.

Care? How can care be the essential quality? What happened to voice control and vocal blend and clear diction and the rest? Those qualities are important, but they pale when compared with a spirit of caring. Paul tells us in Colossians 3:14 that "... above all these things put on charity, which is the bond of perfectness."

The first dimension of a caring choir is that each member loves and honors God's name above all else. He must be

central in our lives or He will not be there.

When a choir determines that the main purpose for which they sing is the glory and praise of God, they take their duties more seriously. To be a choir member is a serious matter, and it should not be entered into lightly or haphazardly.

According to I Chronicles 16, certain Levites were set aside for special service. Among those specially selected Levites were individuals chosen to minister as a choir. The choir today, like that Old Testament choir, should be filled by Christians who feel that God would have them minister through the choir.

The choir member is a minister. The position of choir member is a sacred duty. When choir members understand this, the choir's attitude and actions will enhance the worship service and honor God's name in the community.

The caring choir cares for the congregation. Choirs should pray that God will use their music to move the people. All the rehearsals and beautiful performances are for naught if God cannot use the music because of bad attitudes.

Caring for others is the most visible sign of a Christian, especially a choir member. When Jesus told us to love our neighbors as ourselves, He wanted us involved with those around us. A choir must be involved with the congregation.

The choir often leads the congregation in its response to God's Spirit. One choir (II Chronicles 20:21) led an outnumbered army into battle. These days few church choirs are called upon to lead an army into battle, but isn't that what a choir does each Sunday morning?

The choir must consider that it leads the congregation in part of the worship service where the people, as a whole, actively worship God. That

should make it easier to pray for the congregation. As the choir prays, it will begin to care. As the choir begins to care, God will have His nucleus available to challenge and encourage the church.

The choir cares for their fellow choir members. The choir is a unique structure in the local church. It's composed of individuals who consistently act as one. The choir is the embodiment of the Romans 12:5 principle, "So we, being many, are one body in Christ, and every one members one of another."

When a piece of music is performed, many different parts fit together to form the beautiful sound that's heard. If there were no words, the song's message would not be understood. If there were no notes, there could be no melody. If there were no crescendos or fortes or *formatas* or rests or . . . Without these and other parts, the song would be boring and lifeless.

It takes all the parts working in such a way that none of them individually dominates to produce the music that we so love to hear. The choir is exactly the same as that piece of music. Every member is important.

Choir members must constantly seek peace with each other (Romans 12:18). Without peace among choir members, the ability to learn and rehearse songs in harmony (both musically and spiritually) will be hindered.

The sobs have all grown silent now. The only sound is the rustle of blue and gold choir robes as people rise from the altar. On the front of several choir robes are spots of darker blue where tears fell.

Perhaps the robes are slightly more wrinkled, and there's the possibility that the tear drops might leave a permanent stain. But I have never seen more beautiful choir robes. They are a reminder. God has been here. ▲

ABOUT THE WRITER: Stephen Messer is minister of music at Oak Park Free Will Baptist Church, Pine Bluff, Arkansas.

TEEN Scene

State Scene

The youth group at Calvary FWB Church in Swannanoa, NC, sponsored and planned their second youth retreat at Craigmont Assembly. Some 20 youth and five sponsors gathered for a weekend of good food, some exciting and hilarious activities, and fellowship.

The best part, according to Pastor Randy Stone, was that the youth planned it all. Pastor Stone contacted the speaker, made arrangements to use the camp, and acted as a sponsor for the weekend. The Swannanoa youth did the rest.

How did they do it? Steve Suttles, group treasurer explained. They organized four committees to work out details of what needed to be done. Steve Suttles chaired the music committee. Angela Wolfe, secretary, headed the activities committee.

Eric Faurot, chaplain for the youth group, planned devotions for the fellows, while Kim Hines, vice-president, planned devotions for the girls. President Jonathan Stewart took care of housing responsibilities and saw to it that everyone had a place to sleep.

Steve Suttles said that a lot of credit goes to the youth board for their support and encouragement. The youth board members include Bobby and Ruth Fender, Wanda Robinson, Elaine and Walter Hines, and Pastor Randy Stone. The group advises the youth and sponsors many of their activities.

The youth at Calvary have set goals they want to accomplish and have already accomplished several of them. They raised money to help the church buy a van. They began a youth visitation program. They visited the juvenile center in their area and plan to go again. They enlisted prayer partners for the group.

Some future goals include visiting local nursing homes, planning more activities and recruiting 25 youth for the group within a year.



National Scene

Free Will Baptist Bible College hosts its first summer Music Camp, June 23-29, according to Rodney Whaley, director of the College Choir and coordinator of the camp. Free Will Baptist young people who have completed the ninth grade are invited to attend.

This is the pilot effort in what people at the college envision as a comprehensive summer camp ministry that will eventually include many other areas of interest to Christian young people.

The Music Camp will include:

- singing in a choir with other FWB young people from across the denomination.
- a week of intense private and group music study.
- practice learning to direct music.
- vocal and instrumental music lessons.
- spiritual challenge and Bible study.
- two great concerts at the end of the week.

• a Music Camp shirt.

Campers will arrive on Monday, June 23, 1:00-4:00 p.m., at the Bible College. The group will participate in rehearsals, group and private lessons, recreation, Bible study and devotions Tuesday through Saturday.

Sunday, they will give a performance in a local church and conclude with a concert that evening. Participants may go home after the Sunday evening concert or on Monday morning.

The \$125 cost includes room, meals, camp shirt, lessons and recreational activities. A \$10 deposit is required when campers register. (This will be refunded if the reservation is cancelled before June 1.)

To register, send your \$10 registration fee with your name, address, telephone number and brief description of your musical ability and interest, to:

Free Will Baptist Bible College
Music Camp
P.O. Box 50117
Nashville, TN 37205
Phone: 615/383-1340

Marty's



Revenge

ON LITTLE LANES

BY DONNA MAYO

It was time for recess, and the class was ready. "Marty and Brad are captains today," said Mrs. Curtis as the children raced out the door.

"Whoever gets to the pitcher's mound first, gets first pick," called Tony. All the kids crowded through the door, and in the shuffle no one saw Brad trip Marty. No one but Marty, that is. Marty fell to the ground while Brad ran ahead.

When Marty finally got to the pitcher's mound, Brad had already chosen Tony for his team. "What took you so long?" asked Brad with a sneaky grin.

The boys chose teams and began their softball game. Marty's team was first to bat. Marty went first and hit the ball far out in left field. He ran to first base and was on his way to second when the fielder caught it and threw to Brad who was playing second.

Brad caught the ball and swung his glove around into Marty's stomach so hard that he knocked him down. Marty lay dazed in the dirt. He heard someone call "You're out!" and he stumbled across the field to the bench.

"Marty, are you all right?" asked Megan.

"I'm all right," answered Marty, "but wait till I get hold of Brad Duncan. I'll fix him."

"Marty, it was probably an accident," said Megan. "I'm sure he didn't mean to hurt you."

"Oh, yes he did," said Marty. And he told his sister how Brad tripped him when they came out of the school building.

Walking home from school that afternoon, the twins were talking about their homework assignment—a book report—when a big water balloon fell from the sky and soaked Marty. The twins looked up to see Brad Duncan sitting in a tree. He was laughing so hard that he almost fell out of the tree.

"Don't fall out," cried Marty, "cause I'm coming up to knock you out!"

"Oh, no you're not," said Megan grabbing his arm and pulling Marty home.

Marty tried to concentrate on his homework that night, but instead of a book report, a sketch of Brad Duncan appeared on his paper. Marty drew a spear through his heart.

"Aha," he said with a sinister chuckle.

"What's so funny about that book report?" asked Mr. Lane looking over Marty's shoulder.

"Marty!" scolded his father. "I don't know what Brad Duncan has against you, son, but just forget it. I'm sure you'll be best buddies tomorrow."

But the next day was no better. First, Brad asked to borrow Marty's pencil, which he "accidentally" broke.

"That was my last one," moaned Marty.

Then in the lunchroom Marty sat down with the guys at their usual table. He opened his milk and realized that he had forgotten a straw. When he went back to get one, Brad called from the other end of the table, "Hey, somebody pass Marty's milk down here."

"No way," said Tony. "Why don't you get off Marty's back?"

"Aw, it's just a joke," said Brad as he ran around the table and squirted ketchup in Marty's milk carton.

Everyone was strangely quiet when Marty returned and sat down. They watched closely as he stuck the straw in the carton and took a big swallow. Marty spit, sputtered and spewed the pink drink all over his shirt and the table. The boys roared with laughter.

Mrs. Curtis was shocked, "Why Marty Lane, if you can't use better manners than that, just go back to the room!"

"But Mrs. Curtis, it wasn't my fault. Somebody filled my milk carton with ketchup," said Marty glaring at Brad.

"Come with me, Marty. We'll get you cleaned up, and you can explain what happened," said Mrs. Curtis.

Mrs. Curtis led Marty into the teacher's lounge and began wiping his shirt with wet paper towels.

"Now, what's going on, Marty?" asked Mrs. Curtis.

Marty was never one to tattle, but this was the last straw. "It's Brad Duncan," he said. "For some reason he's out to get me."

"Have you done anything to him?" asked Mrs. Curtis.

"No, ma'am, nothing," answered Marty truthfully.

"But for some reason Brad considers you his enemy?"

"That's right," said Marty.

Mrs. Curtis knelt down and looked Marty squarely in the eyes. "Do you know what I'd do?" She was very serious.

"No, ma'am, what?" asked Marty. He was desperate.

"I'd destroy him," answered Mrs. Curtis.

"What?" screamed Marty. He was shocked. There was nothing he'd like better, but he couldn't believe his teacher agreed with him.

"You heard me," continued Mrs. Curtis. "You want to get rid of your enemy, don't you?"

"Sure," answered Marty, "but . . ."
 "Then destroy him," repeated Mrs. Curtis. "Abraham Lincoln said that I destroy my enemy when I make him my friend."

Marty's face fell. "Oh," was all he could say. He had already thought up all sorts of schemes to destroy Brad. He could see himself as a sword-swinging pirate making Brad walk the plank or maybe a gun-slinging sheriff having a shoot-out with Brad in the dusty streets of an old western town.

"You look disappointed, Marty," said Mrs. Curtis. "But think about it. It's really the only way. If you return evil for evil, you'll just make Brad angrier and keep the fight going."

"OK," said Marty reluctantly. "I'll try. I've got nothing to lose, except an enemy."

Brad Duncan waited all afternoon for punishment from Mrs. Curtis and revenge from Marty. But nothing happened. At recess Marty and Tony were captains. Everyone, especially Brad, was shocked when Marty chose Brad first for his team. After the game Marty congratulated Brad. "Good game. Wish I could pitch like that," said Marty.

"Yeah, thanks," gulped Brad. "What's with this kid?" he said to himself.

That afternoon Marty called Brad on the telephone. "We're going to Pizza Plus tonight," said Marty, "and Mom said we could each invite a friend. Wanna come?"

"Marty, what are you up to?" asked Brad. He could stand it no longer.

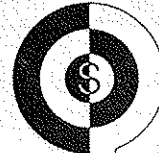
"Nothing," answered Marty. "Wanna come or not?"

"Sure," said Brad.

The Lanes and their guests had pepperoni pizza and Pepsi. Then Jeff rode rides—horses, airplanes, rockets, and even a ferris wheel—while the big kids played video games.

It was not easy for Marty to be nice to Brad, but the boys did have a super time. By the end of the evening, Marty could truly say that he had destroyed an enemy. ▲

Thank You For Your Contributions...



COOPERATIVE Free Will Baptist
CHANNEL *lan*

... Through the Cooperative Channel

Cooperative Channel Contributions February 1986

RECEIPTS:

State	Design.	COOP	Total	Feb. '85	Yr. To Date
Alabama	\$ 66.29	\$ 1,000.00	\$ 1,066.29	\$ 534.63	\$ 2,236.67
Arizona	.00	29.65	29.65	101.35	29.65
Arkansas	.00	7,122.45	7,122.45	5,620.67	9,585.62
California	.00	972.95	972.95	1,200.49	1,694.93
Florida	56.00	2,167.72	2,223.72	1,745.30	3,725.80
Georgia	3,586.60	15.00	3,601.60	4,055.36	6,606.30
Illinois	6,537.54	1,111.20	7,648.74	7,385.28	16,341.11
Indiana	445.15	.00	445.15	420.71	1,100.35
Kansas	.00	82.98	82.98	.00	173.23
Kentucky	.00	185.00	185.00	306.00	543.16
Michigan	5,981.43	1,016.24	6,997.67	2,353.94	14,489.20
Mississippi	44.25	346.82	391.07	364.00	975.25
Missouri	1,637.41	9,142.21	10,779.62	12,318.24	10,779.62
New Mexico	21.36	10.68	32.04	33.26	57.38
North Carolina	1,384.12	360.00	1,744.12	775.00	2,519.12
Ohio	787.00	3,946.00	4,733.00	2,546.00	4,743.00
Oklahoma	44,081.90	12,943.15	57,025.05	37,397.97	88,571.64
South Carolina	192.02	.00	192.02	.00	903.52
Tennessee	524.96	1,643.66	2,168.62	578.24	5,004.54
Texas	16,498.73	790.26	17,288.99	.00	21,381.22
Virginia	70.00	40.00	110.00	80.00	1,128.75
West Virginia	2,647.30	242.43	2,889.73	4,643.79	4,807.87
Totals	\$84,562.06	\$43,168.40	\$127,730.46	\$82,460.23	\$197,397.93

DISBURSEMENTS:

Executive Office	\$ 770.27	\$14,016.67	\$ 14,786.94	\$14,162.20	\$ 29,573.88
Foreign Missions	62,131.32	6,704.88	68,836.20	35,719.41	103,419.23
FWBBC	2,550.64	6,704.88	9,255.52	5,928.10	14,379.50
Home Missions	16,949.17	5,247.28	22,196.45	17,435.61	34,277.08
Retirement & Insurance	234.65	4,081.25	4,315.90	2,784.15	5,379.87
Master's Men	43.65	3,789.77	3,833.42	2,581.57	4,869.23
Commission for Theological Integrity	22.47	291.51	313.98	213.78	409.24
FWB Foundation	11.15	1,749.14	1,760.29	1,186.33	2,406.12
Historical Commission	20.27	291.51	311.78	211.68	403.96
Radio & TV Commission	50.27	291.51	341.78	305.09	443.96
Hillsdale FWB College	1,665.55	.00	1,665.55	1,898.60	1,688.01
Other	112.65	.00	112.65	33.71	147.85
Totals	\$84,562.06	\$43,168.40	\$127,730.46	\$82,460.23	\$197,397.93



Green Tree Bible Study



Robert E. Picirilli

Acts 1, 2

The Church in Acts— Power for Growth

Start talking church growth, and someone always turns to Acts to remind you of the early church—the “First Baptist Church of Jerusalem”?

Well, maybe that’s reaching. But it certainly was a growing church, going from 120 in Acts 1:15 to 5,000 (not counting the women and children) in Acts 4:4. Of course, there are two sides to that phenomenon.

On the one hand, consider that there should have been a lot more than a few thousand believers. What is really happening in Acts is a shifting and a sifting.

Every Jew in Palestine *should* have accepted Jesus as Messiah and become “Christian.” The really amazing thing is that so few (relatively) did. Judaism should have become “the church,” but the true church had to be sifted out of that. In many important ways, then, the situation in Acts has never been and can never be duplicated.

On the other hand—and in spite of this important difference—there are some important things at work in the early church in Jerusalem that are involved in the growth they did experience, and that will apply to a growing church anytime, anywhere.

This study emphasizes the most basic thing of all, the source of life and power that equipped those first followers to witness effectively: the ful-

ness of the Spirit of God. In the first two chapters of Acts, this fundamental fact is emphasized in more than one way.

First is *Christ’s commission to the apostles* at the time of His ascension (Acts 1:4, 5, 8). Consider vv. 4, 5 first: “wait in Jerusalem,” Jesus said, “For that which the Father promised: namely, you will be baptized with the Holy Spirit.”

“The promise” (and “the gift”) then become, in Acts, technical terms for the pouring out of God’s Spirit on those who become Christians—see 2:38, 39; 8:19, 20; 10:44, 45; 11:15-17.

Now consider Acts 1:8 in this light. What Jesus said was (literally, from the Greek): “You will receive power, the Holy Spirit coming upon you, and you will be my witnesses.” The phrase “the Holy Spirit coming upon you” is subordinate to the main verbs. It explains the reception of power. “And you will be my witnesses” then elucidates that, showing what the power is for, what it leads to.

The conclusion is clear: the special “gift” of the Spirit, “promised” to both those first apostles and all believers, is meant to be (regardless what else), *power for witnessing effectively*.

Second is *what happened at Pentecost* (Acts 2:4). Pentecost was one of the Jewish holy days, fifty days after Passover. On that day, what Jesus had spoken of a week earlier (in Acts 1:4-8) came to pass: Those first disci-

ples “were filled with the Holy Spirit and began to *speak*” (v. 4). Clear, again, is the connection between this manifestation of the Spirit and speaking. (Compare 4:31 for an identical point.)

Third is *Peter’s explanation of all this* (Acts 2:16-21). He cites the ancient prophecy of Joel. The meaning of Pentecost, then, is that God’s Spirit (the “promised gift”) is available to be poured out on all flesh—not just priests and prophets but the “ordinary” people too, not just Jews but Gentiles as well.

This leads, in turn, to the spoken message (v. 18) that puts salvation at the lips of all (v. 21). This confirms, then, that the “promised gift” of Acts 1:4, 5, 8, the Spirit as power for witnessing, was not just for apostles but for “all flesh;” and Acts 2:38; 10:44, 45; 11:15-17 add further confirmation.

What does all this say to us? For one thing, that in our possession of the Spirit of God we already have with us the Presence that is the Power for our witness to the unsaved. Perhaps there’s another thing: that if we are not effective in our witness, it may be that we have hindered His full working in and through us.

Our first concern, then, is for the fulness of God’s Spirit. We must pray for the Lord to convict us of ways we have hindered (and therefore lack) that fulness. And we must pray for God’s Spirit to fill us and thrust us forth to witness in His power. ▲

Especially
For Young
Preachers

The Young Preacher's Health

"And thou mourn at the last, when thy flesh and thy body are consumed" (Proverbs 5:11).

The young preacher has energy to burn. He often acts as if he thinks he will never get sick or die. He considers it his responsibility to burn the candle at both ends. But the scriptures command us to take care of our bodies. The young preacher is wise to consider some suggestions that may lengthen his ministry and cause him to be more fruitful:

1. Get six to eight hours of sleep each night.
2. Eat breakfast.
3. Eat nutritional meals.
4. Try to eat as little as possible after 5:00 p.m.
5. Take a bath daily; wash your hair regularly.
6. Wash your hands after each hospital visit.
7. Gargle with strong mouthwash before leaving home or the study for the benefit of others. Gargle for your benefit when you return.
8. Take vitamins daily.
9. Floss your teeth daily.
10. Brush your teeth after every meal.
11. Clean your nails regularly. Don't bite your nails.
12. Walk the steps at the hospital rather than ride the elevator.
13. Drink juices daily.
14. Drink several glasses of water daily.
15. Eat honey regularly, preferably from the area where you live. (Honey contains vitamins, promotes sound sleep, and keeps down allergies.)
16. Exercise daily. Walk at least one mile or ride an exercise bike or do exercises in the home or study.
17. Train yourself to breathe deeply.
18. Have a garden, cut the grass, rake the leaves, shovel the snow.
19. Eat some fruit daily.
20. Sit and stand straight.

Next Month: Have a Garden

Dennis Wiggs



BAPTIST PASTOR IMPRISONED IN SOVIET UNION

CHITA, Siberia, U.S.S.R. (EP)—Baptist Pastor Pyotr Rumachik was found guilty and sentenced to five years in prison for "crimes" related to preaching the gospel, according to the International Representation for the Council of Evangelical Baptist Churches of the Soviet Union, Inc. (IRCEBC)

Rumachik, 55, has been in Soviet prison camps for 16 years, and was due for release last August, when he was taken to a prison to face another trial on new charges.

Rumachik's wife reported that KGB (Soviet intelligence) workers started a new case against her husband a year before his scheduled release. "They are fabricating another case by finding prisoners who agree to write false statements under the dictation of KGB workers . . . my husband Pyotr asks for prayer and petitions on his behalf . . . we are so thankful you have not forgotten us."

Rumachik was senior pastor of the Baptist church in Dedovsk, a Moscow suburb. He also serves as vice-president of the Council of Evangelical Baptist Churches, the leadership body of 2000 unregistered Baptist congregations.

According to IRCEBC's Georgi Vins, eight other Baptist ministers in the Soviet Union have been resented on "new charges" as they approached their release dates from prison.

FINAL AGREEMENT SIGNED FOR \$6.7 MILLION PRESS FOR CHINA

WASHINGTON, DC (EP)—A formal agreement has been signed between the Amity Foundation, with the financial assistance of the United Bible Societies, and Nanjing Normal University, to establish the Amity Printing Press, which will give priority to the printing of Bibles and New Testaments for Christians in the People's Republic of China, according to the American Bible Society.

The Amity Foundation, founded March 21, 1985, was created on the initiative of Chinese Christians to help them take a more active role in Chinese society, express their Christians witness to their fellow countrymen, and serve as a channel for the international sharing of resources.

The new printing facilities, to be located on the campus of Nanjing Normal University, will have a minimum annual production capacity of 250,000 Bibles and 500,000 New Testaments, and will also be used for printing other Christian literature and educational works.

ARCHAEOLOGICAL EVIDENCE MAY SUPPORT BIBLICAL STORY OF QUEEN OF SHEBA

JERUSALEM, Israel (EP)—The visit of the Queen of Sheba to Israel's King Solomon, described in I Kings Chapter 10, has often been dismissed as historically impossible. Although evidence of the land of Sheba exists, archaeologists say ruins of that culture date back only to the 7th century B.C., three centuries after Solomon's rule in Israel.

But new archaeological evidence has indicated that Sheba may be older than previously believed. This support of the biblical account of the Queen of Sheba comes from Dr. James A. Sauer, an archaeologist at the University of Pennsylvania, who has headed a project in the area of ancient Sheba for the past five years.

Sauer's hypothesis is supported by an excavation in Wadi al-Jubah, a dry valley about 25 miles south of the remains of Sheba's capital city Marib. Archaeologists have discovered broken pottery near timber that is from the 13th century B.C., according to carbon-dating. Another dig has produced pottery and evidence of a copper foundry dating to the 7th century B.C., and researchers still have several yards to go before reaching to deepest and oldest layers of their site.

Sauer believes that further excavations will show that Sheba was a well-developed trading nation during Solomon's reign, and could have sent its queen to visit a neighboring monarch.

BIBLE NOW AVAILABLE IN 1,829 LANGUAGES

NEW YORK, NY (EP)—The Bible or a portion of the Bible has been translated into 1,829 languages, according to a report by the American Bible Society (ABS).

At the end of 1985 the total number of languages stood at 1,829 which is 21 more than 1984. Complete Bibles were made available in seven new languages during 1985, bringing the total number of languages with a complete Bible to 293, according to ABS. The additional work brought the Bible to 6.5 million people in 1985, according to ABS.

Even though the 1,829 figure represents just over one-third of the estimated total number of languages in the world, some 98 percent of the world's people have Scripture in a language they can understand.

The figures are jointly tabulated by the libraries of the American Bible Society in New York and the British and Foreign Bible Society at Cambridge University, England. No languages are included in the count until a copy is received in one of the two centers for verification. The figures reflect the work of the 102 Bible Societies which make up the United Bible Societies partnership, and by other agencies, including the World Home Bible League, the International Bible Society, and Wycliffe Bible Translators.

TEXTBOOKS IGNORE RELIGION, SAYS GOVERNMENT STUDY

NEW YORK, NY (EP)—Textbooks used in America's public schools virtually ignore religion as an element in American life, as well as playing down traditional family values, according to a government-funded study of public school texts.

The study, funded by the U.S. Department of Education and conducted by New York University psychology professor Paul C. Vitz, found that social studies texts contain no mention of ordinary religious activities—such as praying or going to church—that are part of American society.

The report also found that texts through fourth grade make no reference to the nation's dominant faith, Protestantism, and only indirectly refer to Catholicism and Judaism.

Vitz studied 60 books, including social studies texts for grades one through four, reading texts for grades one through six, and history books for grades five and up. He said, "The dominant theme is the denial of religion as an actual important part of American life."

Vitz says that in a reference to the Pilgrim's first Thanksgiving, "no mention is made of God to whom the thanks were given." World history textbooks gave the founder of the Moslem faith, Mohammed, "much more coverage" than the life of Christ. Vitz also notes a textbook's treatment of Joan of Arc, which avoided any reference to God, religion, or her being named a saint. "The treatment is entirely secular," Vitz says.

The study also found that traditional family models were nonexistent in school textbooks. "There is not one textual reference to marriage as the foundation of the family. There was not one portrayal of a contemporary American family that clearly featured traditional sex roles," notes Vitz.

Vitz says the words "husband," "wife," "homemaker," and "marriage" are not used in discussing the family, which is instead defined as "the people you live with."

RELIGIOUS CONTRIBUTIONS REACH RECORD LEVEL

NEW YORK, NY (EP)—Church members are contributing more than ever to religious causes, including expanded programs to feed and shelter the needy, according to a report by the American Association of Fund-Raising Counsel.

Religious contributions increased to a record \$35.56 billion, up 11.1 percent from 1983's \$31.88 billion. Despite membership drops in mainline Protestant denominations, total giving to these groups rose by almost eight percent in 1984.

The study also found that religious bodies provide most of the support charitable projects receive. About 27 percent of the income of religious organizations goes to help the poor—far more than foundations or corporations.

Overall, charitable giving in 1984 amounted to \$72.25 billion, with the biggest share of it—47.9 percent—going to religion.



THE SECRETARY SPEAKS

By Melvin Worthington

Memo To Mother



THE NATIONAL ASSOCIATION OF
Free Will Baptists

Mother, you are in my thoughts on this day. No one did more to influence my life than you. You remind me of the godly and great woman in Proverbs 31.

Your Virtues

Thanks for your *unselfishness*. You always put the welfare of our home and family above your own interests. You left a teaching career to be a mother and homemaker. What a grand example!

You always *understood*. You understood the problems I faced in school, dating, money and morals. And you understood how to communicate the best course of action. That held true when the decision turned to college and marriage—you understood.

Your *uncompromising* spirit let you stand firm while others despaired. You lived the standards that insured a happy, holy and honest marriage. You encouraged me to pay the price for a good education. You knew the worth of material possessions, and you never gave "things" top priority.

I treasure your *uniqueness*. You made me conscious that we're all individuals. Even though I was a twin, you never let me forget that my gifts and talents were unique.

You taught *usefulness* by precept and practice, that everybody could make a contribution. The kitchen, the field, the school, the church or wherever—all could find something to do. You got your hands dirty instead of complaining about what was not being done.

I've tried to follow your oft-given counsel, "Melvin, make yourself useful."

Your Values

You taught me absolutes when many parents gave in to the system. I now live by those values, and I plan to die by them.

You taught the value of *togetherness*. You never made me feel that I was in the way, nor pleaded to get away because I was driving you crazy. I felt wanted, loved and appreciated. We did it all together—work, worship, play.

Your *thoughtfulness* contributed to my sense of self-worth and self-esteem. Did I ever tell you that I appreciated the snacks and your notes of explanation if you weren't home when I got in from school? Your thoughtfulness on birthdays, times of sickness, honors and awards . . . I'd like to be as thoughtful of others as you taught me to be.

You showed me how to control my *temper*. You often said that people

who get angry hurt no one but themselves. I'm grateful that our home was not a place of temper outbursts.

You loved *teaching*. You didn't need a classroom to teach. Many times you used the yard or an oak tree. It didn't matter—shelling peas, shucking corn or some other farm chore—you used them all to teach. You disarmed me in those informal settings and taught me some of life's greatest lessons when I least expected it.

The value of *toiling*. You told me that hard work wouldn't kill me. You were right, although I often joked about being born lazy and having a relapse.

Your Vision

Your vision included a *confidence* in the Word of God and a *contentment* in the work which God gave you to do. I learned from you that "godliness with contentment is great gain." You always reminded us that God would take care of us. He has, too.

Your vision required *consistency* in your walk with the Lord. Your consistent example in worship lingers till now, almost a generation later.

You demonstrated your vision through the *contribution* of your time, talent and tithe to the work of God. You did more than talk it; you practiced it.

Mother, on this significant day, I salute you. It's an honor to be your son. Perhaps the best way I can repay your love and example is to do for others what you did for me. ▲

The Secretary's Schedule

- May 9-10** Idaho Association
Twin Fall, Idaho
- May 12-14** Evangelical Press Association
Seattle, Washington
- May 16-17** Northwest Association
New Hope FWB Church
Kent, Washington
- May 18** Victory FWB Church
E. Wenatchee, Washington
- May 20-24** Convention Planning Trip
Tulsa, Oklahoma
- May 25** Lawnwood FWB Church
Tulsa, Oklahoma

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