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Official Publication of the National Association of Free Will Baptists

April 2001

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THE SECRETARY SPEAKS



Melvin Worthington

Heaven is Our Home

Writing to the believers in Philippi, the Apostle Paul *reminds* them of their heavenly citizenship (Phil. 3:20). Jesus *reassures* that when He left them He would go and prepare a place for them. The revelation that He would go and prepare a place for them and then come back for them brought comfort to the bewildered disciples.

The Christian's hope is to one day go the Father's house—Heaven.

The Place

The scriptures declare that Heaven is a place (John 14:1-3). Heaven is a *prepared place*. Jesus declares that He is preparing them a place, a place for all those who have been redeemed.

Heaven is a *perfect place*. In Heaven there will be no imperfection, impurity or infidelity.

John declares, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," (Rev. 21:2-4).

Heaven is a *promised place*. Jesus promised His disciples that He would prepare them a place and return to take them to that place. Believers can trust His promise.

The Portrait

Revelation 21 and 22 provided the

most detailed portrait of what Heaven will be like. Heaven is described as a holy city (Rev. 21:2). Heaven's light is like a stone most precious, even a jasper stone clear as crystal.

It has a high wall and 12 gates—three on the east, three on the north, three on the south and three on the west. The wall has 12 foundations and in them the names of the 12 apostles.

The city is described as a cube 1,500 miles high, deep, long and wide. The walls are of jasper, the city of pure gold, the foundations garnished with precious stones. Each gate is a pearl and the streets are gold.

The city has no temple for the Lord God Almighty and the Lamb are the temple. There will be no night there and they will need no candle, nor the light of the sun for the Lord God will give them light.

Heaven has a river of life flowing out of the throne of God and the Lamb. In the midst of the street and on either side of the river will be the tree of life, which will bear fruit each month, and the leaves of the tree will provide healing for the nations.

The Population

Heaven's population is made up

of those who have been redeemed. They have received Christ as their Lord and Savior. They have recognized their sin, repented of their sin, received Jesus Christ and relied upon Him for salvation.

John says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city . . . And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely," (Rev. 22:14, 17).

The Pathway

What path must one take to enter Heaven? There is a *single way*. Jesus declared, "... I am the way, the truth, and the life: no man cometh unto the Father but by me," (John 14:6).

Luke affirms, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," (Acts 4:12).

Paul contends, "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all to be testified in due time," (1 Tim. 2:5-6).

There is a *simple way*. Those who want to go to Heaven will find that the way is simple. John says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," (John 3:16). ■

The Secretary's Schedule

April 2001

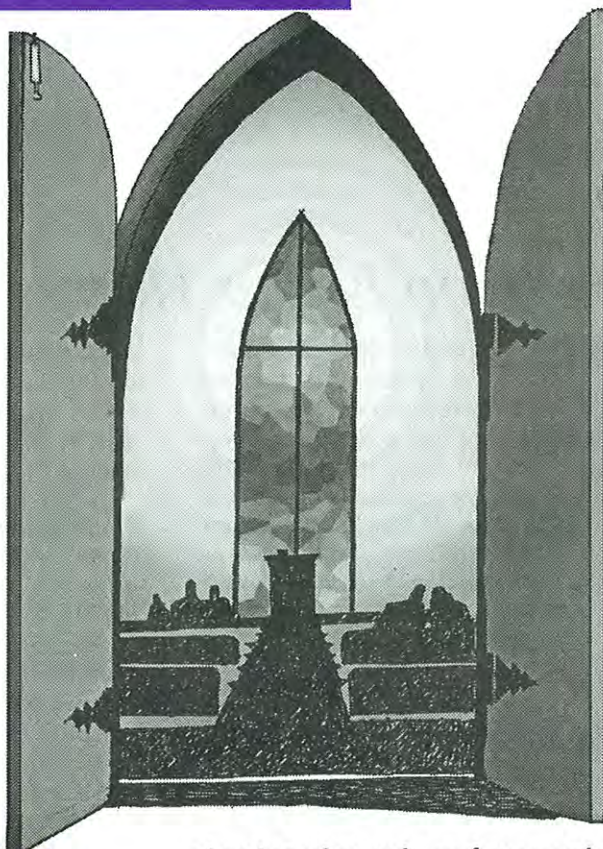
5-7 New Mexico District Association
Albuquerque, NM

A fresh look at the missionary call



The Back Pew Boy

By Ronald J. Callaway



Here he goes again. I can't believe what he's trying to tell us. Gimme a break! Be a missionary? That's got to be the dumbest thing I've ever heard.

Back in Texas, we used to have missionaries visit the Baptist church where my family and I were members. We heard 'em all the time, and it always seemed to me that sooner or later they would all get around to looking back in the back right-hand corner (my favorite place to sit) and say, "God may want you to be a missionary some day."

They really had some strange thoughts, those poor misguided missionaries. What a thing to be saying to a young man who had plans and places to see, things to do. I didn't have any specific plans nor any place special I was thinking about going, but I did know that "becoming a missionary" was not on my imaginary list of things to do.

The Other Side of the Pew

Now I find myself on the other side of that far-back pew, and I've heard myself saying to young people and young couples, "God may want you to be a missionary some day." If I knew what irony was, I'd say that was pretty ironic.

What I had not planned on, of course, was that God would listen to the prayers of my family and that I would be converted from being just "church member" to becoming, by God's grace, a true Christian. When that happened in April 1971 those missionaries (who only seemed to know one tune) began to make sense concerning what God might want me to do with my new life.

The fact is, the night I asked Linda to marry me, I told her that God might want us to become missionaries. She didn't seem to think that would be such a bad idea, so she said, "Yes," (God had

already spoken to her a few years before about missionary service).

The College Years

We married in June 1972. I got out of the Navy in July and left for Free Will Baptist Bible College in August. Linda started teaching school, and I started classes at the college. During the second year, I began to be a bit concerned about what God wanted us to do after I graduated.

I was beginning to realize that the Holy Spirit had given me the gift of teaching, and I wanted to pursue biblical studies in that direction. I had taken one missions course the first or second semester at college, but at the time something didn't seem to be connecting, so I had not taken any more classes in that area.

As I thought about what the Father might have for us to do, the idea of be-

ing a missionary returned again and again. The thing was, I sort of liked the idea but was unsure if I was supposed to "want to be" a missionary or not.

While in the Navy I had visited Spain, and I enjoyed the country and its people. Maybe God wants us to be missionaries in Spain. But wait, maybe you just want to go back to Spain to see the country. After all, God couldn't possibly want you to be a missionary, because you actually want to do that. God doesn't let His people enjoy what they are doing for Him, does He?

The Final Decision

About this time, the Free Will Baptist Foreign Missions Board appointed two missionary couples to go to Spain. Lonnie Sparks, one of the men appointed, was at the Bible College in 1974 to speak during the annual missionary conference. I can't remember which night of the conference it was (Linda had to be at a PTA meeting that night), and I was still trying to understand if I was supposed to "want to be" a missionary or not.

The invitation was given, and although I don't think that I had previously planned on making any kind of a decision that night, I found myself kneeling and praying. "Father, I really want to be a missionary (and I think, in Spain). So I am going to move in that direction. Whenever I 'push the door' and it won't open, I will stop (although I will push a second time just to be sure). But, Father, as long as You keep opening the door, we'll

keep on going in the way You point."

You may have noticed that in the previous two paragraphs there are quite a few uses of the word "I." That doesn't mean that Linda's thoughts and ideas didn't come into the picture. She had previously felt a call to the mission field, but this time the call came through me, so she wasn't exactly excited when she arrived just as the missions service was over and someone told her, "You and Ron are going to be missionaries!"

Before, God had always worked in her life as an individual, but now He seemed to be directing "us" through me. Now that took some time to work through, but once accepted as His will for both of us, my class schedule included missions classes, as well as Bible and theology. In 1975 we were appointed as missionary candidates, and in 1977 were approved to go to Spain as missionaries.

The Next Step

The missionary call is real. God the Holy Spirit does select individuals to carry His gospel to other cultures, to other nations. That call may be closer to all of us than we think, for our own American culture is changing at such a rate, that most American Free Will Baptists will soon be operating in a different culture than that in which they grew up. Sitting on the back pew won't be enough for the years to come.

When Paul wrote Timothy that "if a man desire the office of a bishop," he

really meant "want to," as in "really wants to do that" (1 Tim. 3.1). What God has for His people to carry out, He wants them to do with gladness, to enjoy serving Him with the gifts He as given them.

Linda and I really wanted to be missionaries. We still do. We've been pushing on doors for a few years now, and most of them keep opening. The fact is that there are a couple of doors that I want to push really hard. So far they're still a bit tight. I think one or more may be opening up one day soon.

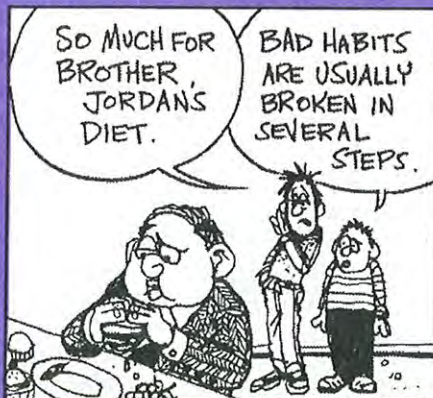
Wonder where I'd be if I'd just stayed on that back pew? I'm glad I moved (better said: He moved me). When are you going to get off your pew? God may be calling you to a ministry (maybe a missionary?). Don't get too comfortable where you are. ■



ABOUT THE WRITER: Reverend Ronald J. Callaway is a Free Will Baptist foreign missionary to Panama.



BEYOND BELIEF



Why does a "called" missionary have to come home from a foreign field?

That's My Boy!

By Paul Creech



Joseph Creech (5½)

Sometimes I wonder if, from His heavenly vantage point, God watched His boy's birth like the ones He created, and He envisioned His lad's childhood as Jesus would grow, and He entrusted an earthly dad with His Firstborn, and said, "That's my boy!"

From my side of the bed, I could see that my firstborn son was handsome. Since discovering America on March 3, 1994, Joseph has experienced life at full throttle. He has two speeds: wide-open and warp-speed. Even in his sleep he moves. I am one proud dad. That's my boy.

Having been born to missionary parents, Joseph's passport reflects his across-the-world flights during those first few years. Arriving in the USA to Southern-English-speaking parents, he then headed north to Quebec, Canada. There he heard a French-speaking babysitter daily while his mother and I attended language school.

Joseph then moved half-way around the world to Côte d'Ivoire, West Africa, to a part-time care-giver who spoke a tribal dialect. Digesting his third language, no wonder he waited to talk. We felt sure he could talk, but were baffled why he chose not to. That's my boy.

Doctors, counselors and friends observed him, advising us to seek professional direction in the USA. So we packed up for the trip out of Africa and arranged for an evaluation at Van-

derbilt University. After the examination by a team of professionals, Joseph had energy to spare.

In only a few hours of scrutiny, doctors were able to interpret his signals, largely non-verbal, and give us their insights. The results were enlightening—and scary.

Diagnosis: Pervasive Development Disorder Not Otherwise Specified.

Basically, Joseph's impairment falls under the autism spectrum. This neurological condition hinders communication and social skills. No cure. No reason why. Lots of questions. Few answers. Not your normal child, but oh, so special. That's my boy.

From boisterous shrills to a tender, "I love you, Dad," Joseph adds adventure to routine life. One Sunday morning his curiosity got the best of him. What was that little red box on the wall at church? *What would happen if I pull that lever?*

Sure enough, the fire alarm sounded. Lights flashing, bells ringing. And Joseph stood there by the pulled alarm, curiosity satisfied. He got those church members on the

move quicker than a televangelist. Gotta love him. That's my boy.

Miracles still happen. Finding the right special education program for Joseph was the first. The Bibb County School Board in Georgia was prepared for kids like Joseph. Low teacher-student ratios and specialized training created a haven for preschoolers like ours to be successful.

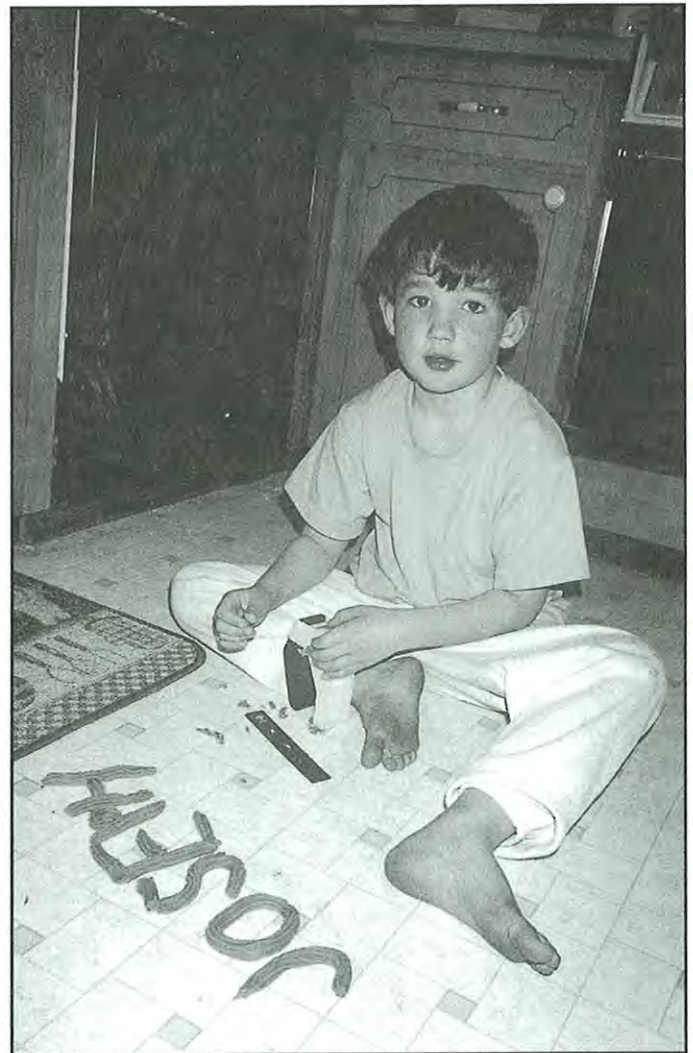
Joseph learned quickly and then advanced to the kindergarten special education program. This change proved healthy for him. Typically, autistic kids do not adapt to change very well. We recognized just how well he had adapted as we saw him write his own name and were amazed as his sentences became longer. But nothing prepared me for that phone call.

As I answered the phone and heard my son's voice, my heart swelled with pride. Joseph had worked hard to learn his phone number, and as a reward, he got to push the numbers on the school office phone. I wish he could have seen the look on my face as I heard his voice. I have to brag: That's my boy!

To clearly see the future, one must look at the past. As we remember past victories, we know there will be more successes in the future. I must confess, my desire is for a lifetime map of what to expect—places we will live and minister, and a guarantee that each of our kids will get a fair shake.

But I am learning to follow God so closely that I cannot see around Him. He knows where we are going. From past experience, I know He is trustworthy. I hear my Heavenly Father whisper, "That's my boy."

Knowing that we are made in His image, with His hands and breathing His breath compels us to remember that our children are God's workmanship, too. When we look in the mirror, we see one part of the Father. And when I look at my boy, I see yet another side of Him. Joseph is made in God's image, just like everyone else. And like my Heavenly Father, I can proudly say, "That's my boy!" ■



Joseph at age 6 makes the letters of his name with Play-Doh.

Sometimes I wonder if, from His vantage point, God the Father watched Jesus grow like the other boys. I wonder if He viewed the miracles performed and then looked away when His only Son died for them. And I wonder if at Sunrise, He looked once again and shouted. "That's My Boy!"



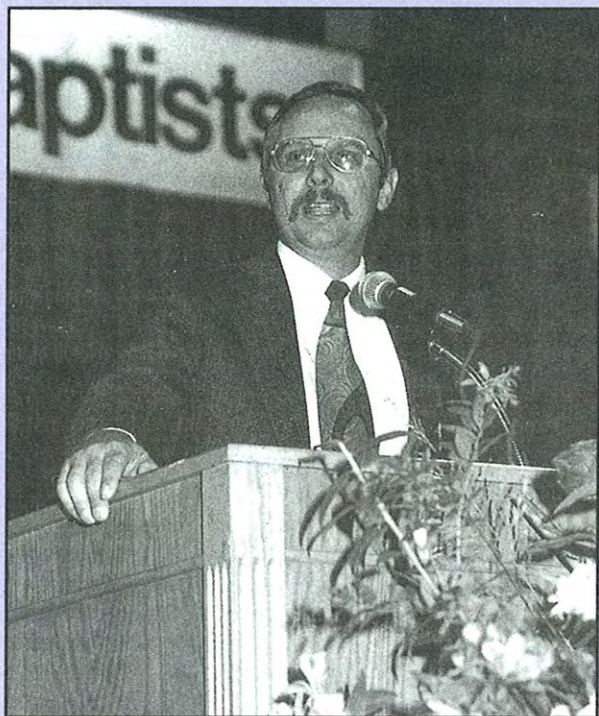
ABOUT THE WRITER: Reverend Paul Creech is a Free Will Baptist foreign missionary from Côte d'Ivoire, West Africa. He and his family now reside in Macon, Georgia.

Those who desire more information concerning autism may contact the Autism Society of America in the following ways:

1-800/3AUTISM
<http://www.autism-society.org>
Autism Society of America
7910 Woodmont Avenue, Suite 300
Bethesda, MD 20814-3015

The Gringo With No Accent

By Roy Thomas



James Munsey preaching at the 1995 national convention in Charlotte, North Carolina.



The Munseys, Mitzi (R), Rachel and James at the 1994 national convention in Little Rock, Arkansas.

Occasionally, God raises up a man to do an outstanding work among Free Will Baptists. Reverend James Munsey was such a man. I first met James and his wife Mitzi during a revival meeting I was conducting in the late 1970s in East Tennessee. James was pastoring nearby, and he and Mitzi came to several services. I sensed a genuine burden on his heart for the people of Mexico, and a desire to be a missionary someday to that country.

As a boy, James accompanied his father, Reverend Howard Munsey, on numerous trips to Mexico to assist with the Free Will Baptist churches being established in that country. During his high school years James spent most of the summers in Mexico, assisting in any way he could with evangelism and construction efforts.

Gift for Spanish

In 1978 James and Mitzi moved their family to McAllen, Texas, where he entered language study at the Rio Grande Bible Institute in Edinburg, Texas. Within a year he was preaching to a congregation in the Spanish language. Out of this group there developed the Primera Iglesia Bautista Libre in Weslaco, Texas, which he pastored until his death. This church became a pivotal center from which the work in Mexico developed. Under James's tutelage more than 25 churches and institutions were founded and built, and dozens of others were benefitted by his compassionate and dedicated ministry.

While still living in Tennessee, James and Mitzi had founded Hearthstone Log Homes, Inc., in the town of Dandridge. Since they owned this business, they constructed a beautiful

log church building for the congregation of the Weslaco church. The sale of this business in 1982 helped finance the early years of his ministry to Mexico. He gave unselfishly of his personal fortune to promote the well-being of those whom he served.

James mastered the Spanish language to the point that he was considered by Hispanic people who knew him to be the best Spanish linguist of his era. Most Mexicans who conversed with him were amazed at his command of their language, and said that he was the "only gringo they knew who did not speak Spanish with an American accent."

Heart for Mexico

James worked tirelessly to promote evangelism and church growth among

Mexican nationals whom he loved dearly. Free Will Baptists and other church groups across America are indebted to him for raising our level of awareness about getting the gospel to the unsaved masses in the world.

James was acquainted with all the Free Will Baptist pastors and churches in Mexico. Although he was pastoring a mission church himself, he still continued making trips to Mexico to encourage the pastors and churches there.

This put him in contact with young preachers in Mexico. He helped those young men choose cities in which to start Free Will Baptist churches. God blessed his efforts, and in a few years there were several new Free Will Baptist churches scattered throughout Mexico.

James and I had a meeting at the National Association in 1983 and talked about what was happening in Mexico. There were now two groups of churches in Mexico—the churches the Home Missions Department was assisting, and the ones James was helping.

Coordinator of Work

The Home Missions Department had no one in Mexico who spoke both English and Spanish to represent the department. The churches James had started had no way to affiliate with the denomination, since they were not affiliated with the Mexican Association.

At that time the pastors in the existing Mexico Association were apprehensive and wary of the new churches James had started, since they were not connected with the Home Missions Department. Consequently, there were two groups in Mexico who had no connection with each other.

I came to the conclusion that if the Home Missions Board would approve James as coordinator of the work in Mexico, it would accomplish three things: It would solve the Home Missions Department's problem of no interpreter, it would unite the work in Mexico, and the new churches would belong to the Free Will Baptist denomination.

When James received the Board's approval, he and I went to Mexico and shared our plan with the pastors. We received enthusiastic response from both groups. This meant that someone who spoke both English and Spanish

could share their concerns with the Home Missions Board, and the new churches were now part of the Mexican Association.

The Home Missions Department was now paying the salaries of most of the Mexican pastors, and we had no one to help raise the funds. Therefore, James went to work on those accounts. He traveled thousands of miles in the United States persuading churches to adopt the Mexican pastors and underwrite their salaries. He soon had the majority of the pastors' salaries of the entire Mexican Association underwritten.

Builder of Churches

Most of the new pastors from the group he had brought into the Mexican Association did not have church buildings for their congregations. James began to challenge churches in the United States to raise the money, usually from \$5,000 to \$10,000, which would buy property and build a building. This program was very successful. Many congregations in the United States raised the money and sent volunteers to Mexico to help construct the churches. With James' unique leadership, 24 Free Will Baptist churches were organized and placed in their own debt-free buildings.

When U.S. churches adopted pastors or financed church buildings, they wanted to see what they were supporting. The Munseys were flooded with people who came to see the work in Mexico. James and Mitzi were gracious hosts, keeping hundreds of people in their home through the years. James was always gracious to take them to Mexico and show them the wonderful work their money was financing.

When the president of the Free Will Baptist Institute of Gold in Monterrey, Mexico, resigned, James became the president of the school. This was an addition to his other duties. James felt that the Bible Institute should be moved from Monterrey to Reynosa, making it more accessible to Americans. He found the property, did much of the work of moving the school into the beautiful facilities it now inhabits, and renamed it the Seminario Biblico La Cruz. Dr. Thomas Marberry is now the president.

James and I had a harmonious and agreeable working relationship. He kept me abreast of everything that was happening in Mexico. Through the years he raised thousands of dollars for Mexico and constructed many church and Bible Institute buildings. Through all this, he was very conscientious, and accounted for every penny that was raised and spent. I realize that he put much of his own money into the work in Mexico.

Gone Too Soon

James passed away on February 3, 2001, at the McAllen Medical Center in McAllen, Texas, where he succumbed to a brain tumor which was discovered just one month before. His funeral was in Newport, Tennessee, and burial was at Union Cemetery in that city. He and his wife Mitzi had been married 28 years, and had three children—a son Matthew, and two daughters, Laura and Rachel.

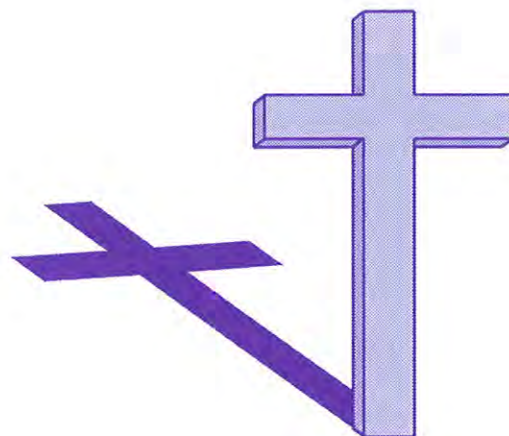
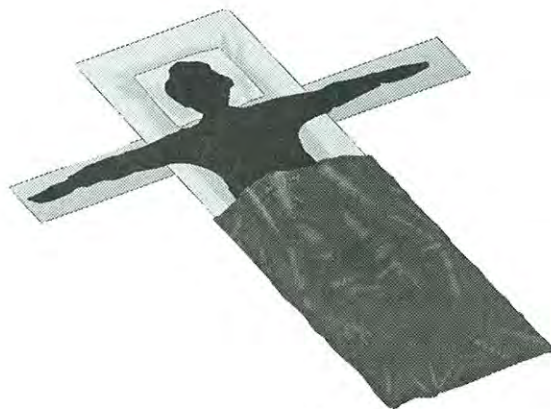
When I think of James and his recent home going, I am reminded of Revelation 14:13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." ■



ABOUT THE WRITER: Dr. Roy Thomas is a Free Will Baptist evangelist who resides in Greeley, Colorado. He served with the Home Missions Department for 35 years (1960-1995) as a home missionary, associate director and general director.

Hallelujah Saturday

By Geneva Poole



We call it Hallelujah Saturday in Brazil. That means the Sunday between Good Friday and Resurrection Sunday.

That Saturday I had been admitted to the hospital to have a malignant breast tumor removed. I was taken directly to the surgical center and prepared for surgery. Two hours later the oncologist who assisted in surgery went to the waiting room and said everything had gone well and that the malignancy was confined to the lump. Sighs of relief escaped and hallelujahs were pronounced.

Everything went as expected and I was taken to my room about noon. Bob, my missionary husband, had to take some of my church responsibilities, so he left the hospital just before 3:00 p.m. to help with our Friends Club for children, an outreach program of our church in Marincek.

It was a special day for the children as they learned about how Easter is celebrated around the world and, then, the true meaning of this important event.

The doctor came in to see

me about 4:00 p.m. I called his attention to the swelling and asked if that was normal. He answered, "Não, there is bleeding, but it should take care of itself."

Five minutes after the doctor left, something happened. It felt like something broke loose and sprayed on the inside of the incision. We called the nurse. My blood pressure was taken again; it had dropped drastically.

I remember saying, "Please call the doctor. I've got to have the doctor. Something is wrong." The doctor was called and instructions were given to take me immediately to the surgical center.

With people rushing around getting me ready for the second operation that day, I had to say something to get a hold on myself. They were placing my arms out on extensions

that put me in the cross position. I said, as they stretched out the second arm, "I thought yesterday was the day of the crucifixion."

The doctor quickly replied, "It was, but today is Hallelujah Saturday and we are going to be victorious."

A tranquility flooded my heart as I thought of the victory of the resurrection before I drifted off again into oblivion.

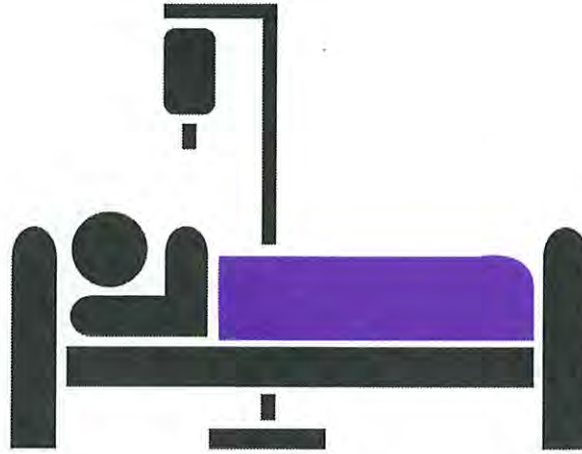
I am grateful for Hallelujah Saturday! ■



ABOUT THE WRITER: Mrs. Geneva Poole serves with her husband Bobby as Free Will Baptist foreign missionaries to Brazil.

Hospital Visitation Etiquette

By R. F. Smith, Jr.



Visiting friends in the hospital is a serious matter, because we can either help or hurt, depending on our sensitivity to their needs.

Some time ago I participated in a seminar titled, "When Called to Help." We dealt mainly with hospital visitation, setting forth certain principles to observe. I'd like to share some of the basic ideas in condensed form.

The purpose of a hospital visit is to affirm to the patient your care, concern and prayer support. And to remind him, "You are not alone and you are important."

In preparation for your visit, dress appropriately. For instance, don't go in your evening dress or tux which says, "Thought I'd stop off on my way to the big party (which you'd be going to if not laid up.)"

Be careful about taking odors into the room. Strong-smelling perfume, tobacco odors and the like are not only offensive to many patients, but often make them sicker.

Be wise about what you take into the room. Candy (which the patient cannot eat) and big fruit baskets (that are off-limits) may do more harm than good to the patient.

Don't take your own emotional germs into the room. For instance, if you've just come from a funeral or some sad situation, make sure not to

infect the patient with the emotional germs you are carrying. Cleanse thoroughly by changing emotional gears.

Knock on the door before entering, even if the door is open. Don't ever go through a closed door. Get a nurse to check out the situation before entering. And don't wake the patient. Leave a simple note.

Sit or stand in a proper place so the patient will be comfortable looking at you. If another person is in the room, avoid conversation that excludes the patient. This is not a social visit. Treat the person as a patient, even though she is a close friend or family member.

Never ask, "How are you?" That's the doctor's question. Rather, ask, "How are things going?" This gives the patient the privilege to go in any direction.

If the patient is sad, don't try to cheer him up. You are not there to "cheer 'em up." You are there to listen. Let the patient talk about whatever is on his mind. Feel with the person. Patients have intense emotions—anger, guilt, fear—to mention a few.

Support the person's choice of a physician, even though you think he or she is a quack. Let the patient criticize without agreeing or disagreeing or arguing. People confined to a hospital generate all sorts of negatives about the hospital, especially the food and lack of attention. Just listen and nod understanding.

Don't over-emphasize the surgery the patient faces, but don't under-emphasize it either. All surgery is major for the person facing it. And certainly don't remind the patient that your Uncle Joe had that same disease, and died.

The length of your visit is important and depends on several factors, such as the patient's body language—Restless? Bored? Hurting?

If the patient's meal comes, leave. Food is important, but food made cold by a visitor's over-stay is inexcusable.

The number of people in a room determines how long you stay. If the doctor arrives, offer to leave.

A 10-minute visit is usually long enough. Five minutes may be better.

As you leave, assure the patient of your continued support. Then leave, but don't stand outside the door and talk with a family member or medical personnel. The patient hears only mumbles, and draws all sorts of negative conclusions.

A hospital visit is not a drop-in social event. It can be a time that makes you part of the healing team. Take it seriously. ■

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ABOUT THE WRITER: Dr. R. F. Smith, Jr., is a freelance writer who resides in Lenoir, North Carolina.

How we arrive at what we know and why we know it

How Do I Know that I Know What I Know?

By James H. Cox, Jr.



Folks ask why we have so many denominations and what is the difference. The basic difference between some denominations is that we have a different epistemology or “way of knowing.” Not only do we have different beliefs or doctrines, we also have different ways of arriving at those doctrines.

We “know” things differently. Some people emphatically state that they know certain things while others sincerely doubt the beliefs of the first. How do I know? How do you know? The answer is often, “I just know,” or “I can just feel it.”

These answers may not satisfy the sincere, searching, Christians of contemporary society. Our youth are taught that if they cannot smell, touch, taste, see or hear something, it is not real. Of course, these debates have gone on since before Jesus came to earth. Many schools of philosophy centered on this debate. So just how do I know that I know what I know?

Epistemology is a subject that may seem too ethereal or cerebral for most of us. However, I think that a cursory examination of a few aspects of this “science of knowing” may be beneficial to us. At least we may get a perspective on denominationalism.

Churches rely on some type of authority for true knowledge. In simple terms, here are four ways of “knowing” or four sources of authority by which various people verify what they believe.

1. Tradition—faith that what the church has always taught is truth.
2. Reason—what the corporate body is able to know empirically or intellectually, i.e., by the scientific method or by experience.
3. Personal revelation—based on what God says to us directly in dreams and visions, or as we pray and meditate.
4. Scripture—faith in what God says to us through the written Word (Bible).

Truth and Tradition

The Roman Catholic Church is probably the best example of a church that bases most of its teaching on tradition. The tradition of the church is used to interpret the meaning of scripture, what is reasonable and what is revelation.

For example, Joan of Arc was burned at the stake because her “revelation” conflicted with the tradition of the church. In case of tradition versus reason, church tradition taught that the earth was the center of the solar system, not the sun. Tradition took precedence. Therefore, early astronomers, like Galileo, were persecuted when their observations conflicted with church dogma. The Protestant Reformation resulted as a reaction against the calcification of tradition.

Nor does a church have to be many centuries old to cling to traditional teachings of a church. The Latter Day Saints (Mormons) have developed a strong tradition in the last century and a half. Often members do not question

truth except in light of the teachings of the church.

Truth and Reason

Churches that primarily use reason as the bedrock of their belief system and way of knowing include Christian Science, Unitarians, Universalists and others. This type of epistemology says that reasoning is the way for us to investigate and comprehend truths. There is a great reliance upon man's own ability to investigate and deduce knowledge.

Truth and Personal Experience

Then there is a method of understanding and knowing that is called "revelation." This primarily refers to the mediation of the other methodologies by the direct revelation of truth from God. There is a dependence upon a personal experience to mediate scripture.

The problem with this method is that each person's experience may be unique and often contradictory, at least in interpretation, to the experience of others. The churches that could be characterized this way would be the Quakers, Pentecostals, Anabaptists and perhaps Anglicans.

Joseph Smith built the Latter Day Saints on his revelations from the angel and the *Book of Mormon* which, he claimed, came directly from God. Contemporary ministers and preachers of the gospel sometimes state that "God spoke to me and told me . . ."

Television preachers often appeal to their audiences on the basis of direct revelation. They assert that their message results from a direct vision from God. Some believe that God shows Himself to the group through revelation.

Truth and Scripture

Finally, there are those who rely primarily on the Bible for knowledge and understanding. Churches in this category look at mystical or personal revelations and examine them in the light of scripture to verify their accuracy. They check what is taught by the scientific method by the scripture before accepting so-called scientific statements as truth.

Church traditions are examined for conformity to scriptural teachings. There is, in fact, some sentiment against tradition since some traditionalists often do not claim to be scriptural. Groups that depend upon the Bible as their authority include most of the Baptists and other fundamentalist groups.

Free Will Baptists are certainly among those who look to the Bible for truth and knowledge. This is the reason that most Free Will Baptist churches spend much time teaching the Bible. We even insist that Sunday School curriculum be Bible-based.

This is not to say that we deny all other forms of epistemology. We declare that reason, revelation and tradition must be mediated by biblical truths. We believe the Bible is God's Word, and the omniscient God certainly presents infallible truth in His Word.

Paul said, "I know nothing by myself." How can one trust one's feelings when they vary so much day to day, hour to hour and even minute to minute? How can one simply trust denominational traditions since most of these change radically over time? How can one depend on so-called science when

every new discovery seems to contradict the one before?

The student who is yet groping for additional light on truth is missing the fact that God's Word is infallible. The Bible is the inerrant message to us from an omniscient God.

Absolute Truth

One might ask, "Why bother worrying about such matters?" I believe that there is absolute truth and that even finite, culturally-bound and environmentally-influenced creatures can know it by knowing Truth in the person of Jesus Christ. Either we can know something absolutely, or all so-called "knowledge" is opinion and thus is relative.

When recent converts begin to question their salvation, I always refer them to I John and ask that they note each time the word "know" is used. The Bible assures them of salvation, and their confidence is not based on whether they feel saved or whether the church says they are saved.

The fact is that all these sources of knowing help us reach an understanding of truth. Still, there are times when our feelings conflict with what scriptures say and we must decide as individuals, and sometimes as a denomination, the final authority upon which we are going to rely.

While denominations may not fit exactly into the categories above, and while some would disagree with some of the categorizations I have suggested, it is important to note that the way we accept authority regarding truth may affect our decision to be part of a particular denomination. I am glad that Free Will Baptists preach and teach the Bible. After all, truth is not a concept, it is a person, Jesus Christ, and the Bible is about Jesus. I know . . . because the Bible tells me so. ■

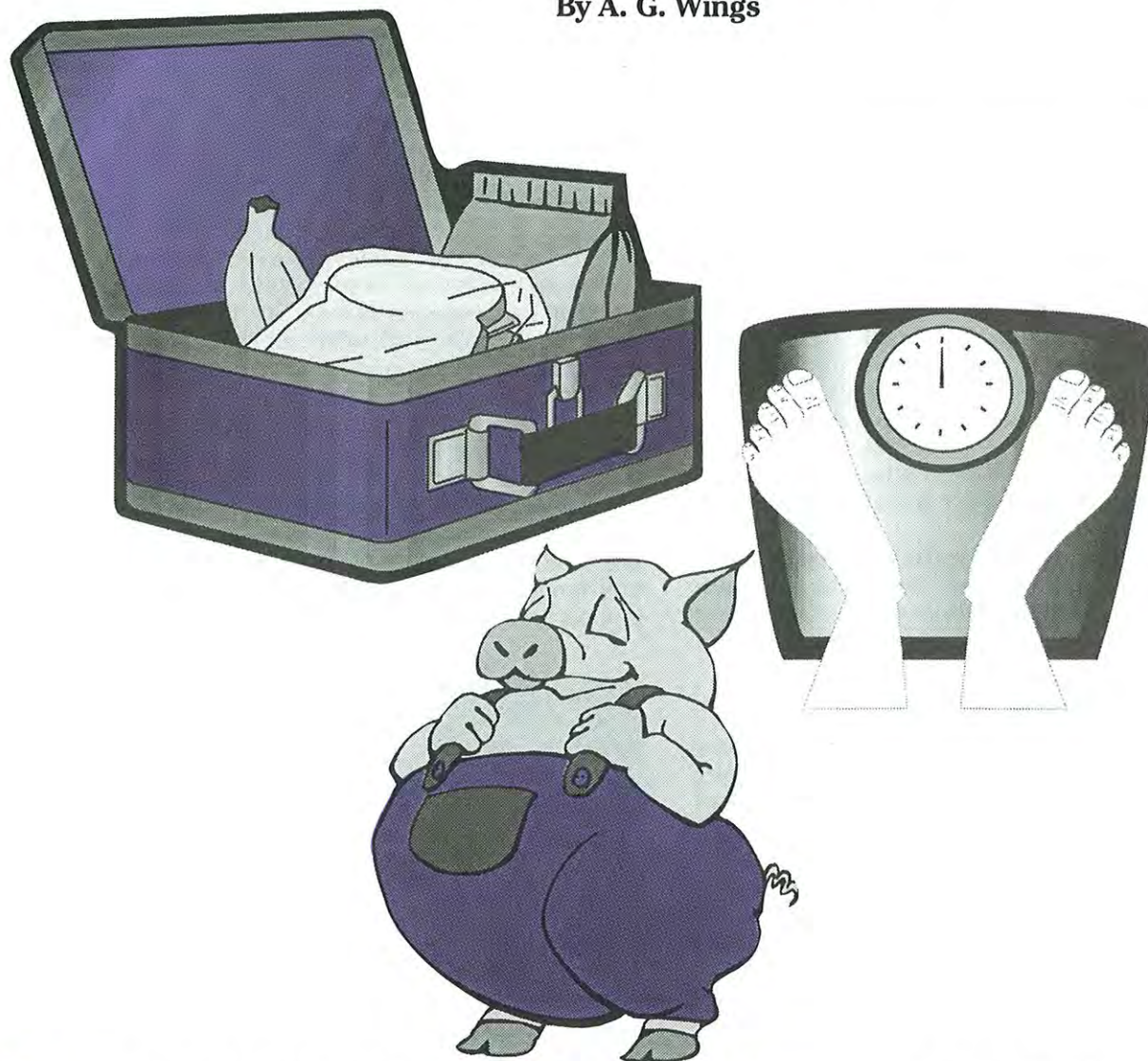


ABOUT THE WRITER: Dr. James H. Cox, Jr., serves as director of institutional effectiveness and director of recruitment at Free Will Baptist Bible College in Nashville, Tennessee.

If you're fat and fresh out of miracle diets, maybe you need a new lunch box.

My Lunch Box

By A. G. Wings



Diet? Who me? Not a chance. I laugh in the face of food. I don't need to diet. I am not fat. My brothers and sisters are not fat. My mother is not fat. My grandmother is . . . well, we make allowances for grandparents. At their age they can get away with nearly anything.

I never had trouble with weight as a child or teenager. As an expectant mother, I was introduced to food and the necessity of eating. So, I ate and ate and then had dessert.

Looking for a Miracle

For seven months I ate and expected it all to go away after a small miracle was born. Unfortunately, it would take another small miracle for the unwanted pounds to disappear.

After child number two, I learned to accept the additional baggage that came with motherhood. I pushed back the guilt and the past memories of youth and accepted myself as an adult. To my dismay, the adult side of me continued to gain almost four pounds a year. Fifteen years later my husband became

quite verbal that I do something.

I did. I spent the next year talking to my doctor about miracle drugs. She would laugh and nod her head in agreement that losing weight is hard. That didn't help.

Why is it by the time we can afford anything we want, someone always comes along and says we can't have it? I worked hard to reach this point in my life, so don't put demands on me. I've paid my dues. My kids are grown. I'm earning my own money. What's the problem?

I tried numerous methods to lose weight. On one plan the instructor encouraged me to eat what I wanted but stop eating the minute I felt full.

Well, honey, I've got news for you. My body doesn't talk to me. It doesn't tell me when to get up in the morning; my alarm clock does. My body certainly doesn't tell me to stop eating. Food is my source of energy, strength, social life, comfort and—most of all—coping.

Reality Hits Home

Finally, it dawned on me. I am fat. I hate that word. *I am heavy* is the proper thing to say, isn't it? Last year when I told co-workers I needed to lose weight, they argued they would love to be as small as I am. Now when I comment on dieting, everyone gives me helpful hints. What happened?

I decided to take control of my body. It was time for me to exercise appropriate and much-needed discipline in my life. Reality came home. No one can lose weight for me. This is my body. I must take better care of it. That decision made better sense after I read Proverbs 23:2 and saw that it applied to me.

After much research and failings, I took the ideas that seemed logical for my lifestyle and created my own diet plan. It starts with acknowledging that I have a weight problem. Don't laugh; it has taken me years to admit this.

It may be hard to prove, but I suspect the desire for food can be as strong as the craving for cigarettes, drugs or alcohol. I am certain, however, that lack of discipline to control the amount of food we eat is wrong.

Difficult or not, we need to accept the hard truth in Proverbs 23:21, "For the drunkard and the glutton shall come to poverty."

Analyze the Problem

Take a hard look at your daily schedule and the responsibilities you have to create wise meal times for you. For instance, I am up and going from 5:00 a.m. to 9:00 p.m. To eat dinner at 6:00 p.m. would send me to bed on a full stomach.

I arranged my schedule to eat breakfast at 5:00–5:30. Snack at 9:00. Lunch at 11:30, snack at 2:30 and dinner at 4:00–4:30.

Track what you eat and decide

what you can cut from your menu. I chose to get rid of candy and fast foods. I did this because I knew it would also save money. I gave up candy but not dessert.

Plan Ahead to Save

The next step was to plan today's meal the night before. This lets me avoid evening snacks. If I bake brownies in the evening, I wrap one and put it in my lunch for the next day.

The lunch box is a key to my new lifestyle. After breakfast I get my lunch bag which is full of snacks, lunch and dinner. I eat my biggest meal at lunch and save the sandwich for the drive home.

Yes, I eat dinner from my lunch box as I drive home after work. Strange? Maybe, but it works for me. The benefit is, I do not cook at home during the week. My husband eats sandwiches for dinner also, which keeps me out of the kitchen.

So far I have managed to lose weight, save money and avoid cooking Monday through Friday. I believe I have hit on something that works for me.

Control the Portions

Another key is to watch portion control. Eating from a small lunch box helps because it only holds so much food. You can count points (from Weight Watchers) or calories. What matters is to monitor portion control.

When I started my new job I would get out my sandwich, chips, cookies and yogurt while my co-workers nibbled their one-half sandwich, carrot sticks and bottled water. I thought to myself, they make me look like a little pig. When I considered their shapes and sizes, I realized, "You are what you eat."

The Bottom Line

Finally, choose a long term-goal. I thought I needed to lose at least two pounds per week, but I discovered that my body does not work that way. I have dieted so much that my body just hangs in there when I begin backing off food. Eventually I binge and my body grabs every ounce and slaps it somewhere it does not belong.

I weigh every day. Maybe I'm obsessive, but my long-term goal is six months. I have a special date in six

months and I want to look good. I don't cheat because I promised myself I would only eat what's in my lunch box. I cook on weekends, but I still use the lunch box.

I keep reminding myself that I want to live Paul's advice, "Let your moderation be known unto all men . . ." (Phil. 4:5). That includes food.

If you struggle with weight, and your eating habits are the reason why, you can take back control of your life. Here's the lowdown from one tired, overweight person to another—you are the only one who can make it happen. I'm losing and I love it. I feel like I'm soaring in the sky. My wings may still be attached to a bloated body, but not for long. ■

ABOUT THE WRITER: A.G. Wings is the pen name of a delightfully honest Free Will Baptist wife and mother who probably lives in your neighborhood.

Reverend James Munsey Dead at 50



MCALLEN, TX—The Reverend James Alan Munsey, veteran missionary to Mexico, died February 3 at McAllen Medical Center in Texas. His death came one month after a brain tumor was discovered. He was 50 years old.

James was involved in Mexico missions most of his adult life. He moved to McAllen in 1978 and entered language school at Rio Grande Bible Institute. Within a year, he was preaching to a congregation in the Spanish language.

He organized the First FWB Church in Weslaco in 1981 and pastored it until his death. The church became a pivotal center from which the work in Mexico developed.

Under Brother Munsey's leadership as coordinator, more than 25 churches were founded in Mexico. He was considered by Hispanics to be the best Spanish linguist of his era.

He served as president of Mexico's Seminary of the Cross and

as General Board member to the National Association of Free Will Baptists. He preached the Wednesday night missionary service at the 1995 national convention in Charlotte, North Carolina.

A Tennessee native and a preacher's son, James was converted at age five. He graduated from Free Will Baptist Bible College with a degree in Bible and pastoral administration. He was ordained to preach in 1974.

Prior to his Mexico ministry, Brother Munsey pastored three churches—Red Hill FWB Church (Marshall, NC), Cedar Creek FWB Church (Greeneville, TN) and New Home FWB Church (Newport, TN). During that time he also served five years as clerk of Tennessee's Union Association (1973-78).

James and Mitzi Munsey founded Hearthstone Log Homes, Inc., in Dandridge, TN, in 1973. The sale of the business in 1982 helped finance the early years of his ministry to Mexico.

More than 400 people gathered at First FWB Church in Weslaco for a memorial service on Sunday, February 4. Dr. Thomas Marberry officiated.

Nearly 1,500 people attended the Tennessee funeral at Manes Funeral Home in Newport. Howard Munsey (James' father), Rev. Burton Perry and Evangelist Wade Jernigan presided.

Hundreds filled Manes Funer-

al Home for four hours to visit with the family and attend the two-hour service. Dr. Jernigan called James "a sun chaser" in his eulogy, referring to Ecclesiastes 1:3, and said that "he was the most talented young man to ever walk among us."

Reverend Perry described James as a pioneer and an explorer in Mexico missions.

Reverend Howard Munsey said, "James learned early to do the menial tasks, the ordinary and the commonplace."

Brother Munsey is survived by his wife of 28 years, Mitzi, and three children, Laura (18), Rachel (10) and Matthew (16), all of Weslaco; parents, Rev. Howard and Mildred Munsey of Morristown, TN, one sister, Diane Foister of Jefferson City, TN, and one brother, Tim Munsey of Knoxville, TN.

Because of extraordinary medical costs during James' lengthy stay in the hospital, a benefit event was scheduled March 3 at Tennessee's Cocke County High School. Those who wish to contribute toward defraying those medical expenses may send gifts to Bridgeport Free Will Baptist Church, 1525 Highway 2570, Newport, TN 37821 or contact Pastor Hal Kirk at 423/235-5620.

65th Annual

National Association of Free Will Baptists



July 15-19, 2001
Detroit, Michigan

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*"...waiting for
the coming of
our Lord Jesus
Christ" 1 Cor.
1:7*

From the Beginning to Now



The Treatise Committee pictured at Cofer's Chapel FWB Church in Nashville, TN. The picture was taken at the first Free Will Baptist National Convention in 1935. Pictured from left: J.C. Griffin, C.B. Thompson, Ralph Staten, E.B. Joyner, E.E. Morris, Winford Davis, W.B. Davenport, M.L. Morse, M.T. Van Hoose.

William F. Davidson called the time from 1935 to the present "the modern period" for Free Will Baptists. The periods before 1935 were rocky at best. When times began looking good, they somehow turned grim. However, in 1935 members of the Eastern and Western Associations joined together at Cofer's Chapel Church in Nashville, Tennessee, to host the first-ever National Association of Free Will Baptists.

The years since that first meeting have seen exponential growth. The Free Will Baptist denomination has drawn its members together to fellowship and see where God is leading them for the future.

That future is now. The growth seen now is a harvest of the seeds sown in the past. Executive Secretary Melvin Worthington expects 7,000 delegates and visitors to attend the 2001 convention at Cobo Center in Detroit, Michigan. There will be 40 states represented compared to the six in 1935.

This year's convention will offer a variety of choices for attendees. The Women Nationally Active for Christ will conduct their yearly meeting with special guests and speakers. The National Youth Conference will host their yearly event and expect this to be the best year ever. The evenings will offer services for children, students and adults.

Are you "...waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:7b, KJV)? This year's theme is *While We Wait*. Join your fellow Free Will Baptists this summer in Detroit and prepare for the future God has for us.

Pop Quiz

Can you name the first year the National Association met in the state of Michigan?

Can you name the first moderator of the National Association?

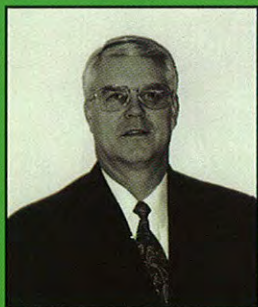
8,340 people attended the 1985 convention in Nashville, Tennessee. Can you name the second largest convention?

Since the National Association first met in 1935, it seems the 2001 convention would be the 67th convention. Can you name the years the convention did not meet and why?

How many times has the National Association met in Detroit, Michigan? Can you name the year(s)?

For answers to these questions, visit our web site at: www.nafwb.org

The 2001 Convention Speakers



David Bishop Sunday Morning • July 15, 2001

David pastors the Union Grove Free Will Baptist Church in Atkins, Arkansas, where he has been since 1986. He serves as moderator of the Arkansas State Association and as moderator of Fellowship Association. David and Patsy Bishop have one daughter.



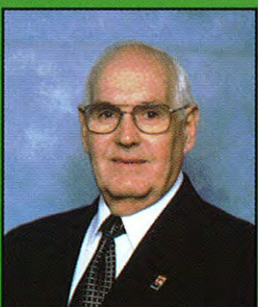
Danny Dwyer Sunday Evening • July 15, 2001

Danny pastors the First Free Will Baptist Church in Florence, Alabama. Prior to serving in Alabama, he was the Dean of Students and Vice-President of Southeastern Free Will Baptist College. Danny and Carolyn Dwyer have three children.



Leonard Pirtle Monday Evening • July 16, 2001

Leonard pastors the First Free Will Baptist Church in Owasso, Oklahoma, where he has been since 1973. While in Owasso, Leonard has helped his community by serving on several boards and committees. Leonard and Carolyn Pirtle have three children.



Gene Norris Tuesday Evening • July 17, 2001

Gene pastors the Riverside Fellowship Free Will Baptist Church in Clinton Township, Michigan, where he has been since 1983. He is Promotional Secretary for Michigan State Association and chairs the 2001 Convention Steering Committee. Gene and Jane Norris have two sons.



Carlisle Hanna Wednesday Evening • July 18, 2001

Carlisle has served as a Free Will Baptist missionary to India since 1951. The State of South Carolina presented him with the Order of the Palmetto award in November 2000. The Order of the Palmetto is the highest civilian honor a South Carolinian can receive.

COLOR CODED CHART

NAFWB EVENTS

WNAC EVENTS

NYC EVENTS

OTHER FWB EVENTS

CONVENTION AT A GLANCE

July 15-19, 2001 Detroit, Michigan

SUNDAY JULY 15, 2001

Adult Worship
Cobo Arena
10:00 am - 12:00 pm
7:00 - 8:30 pm

Children & Student Worship
Cobo Center
10:00 am - 12:00 pm
7:00 - 8:30 pm

Early Registration
Pre-Registered Only
Cobo Center
1:00 - 3:00 pm

Registration
Cobo Center
3:00 - 6:30 pm
8:30 - 10:00 pm

Exhibit Area Open
Cobo Center
3:00 - 6:30 pm
8:30 - 10:00 pm

Pastors/Laymen Conference
Cobo Arena
3:00 - 5:00 pm

Adult Worship
Cobo Arena
7:00 - 8:30 pm

Children & Student Worship
Cobo Center
7:00 - 8:30 pm

Exhibit Area Open
Cobo Center
10:00 am - 10:00 pm

Hillsdale College Luncheon
Hotel Pontchartrain
12:30 - 1:30 pm

WNAC Fellowship Luncheon
Cobo Center
12:30 - 2:30 pm

Master's Men Seminar
Cobo Center
2:00 - 4:00 pm

RTG Service Projects
Cobo Center
8:00 am - 5:00 pm

Convention Business Session
Cobo Arena
9:00 am - 4:00 pm

Exhibit Area Open
Cobo Center
10:00 am - 10:00 pm

NYC Seminars
Cobo Center
10:00 am - 12:00 pm
1:00 - 4:00 pm

MONDAY JULY 16, 2001

General Board Convenes
Detroit Marriott
8:00 am - 2:30 pm

NYC Competitive Activities
Cobo Center
8:30 am - 5:00 pm

RTG Service Projects
Cobo Center
8:00 am - 5:00 pm

NYC Seminars
Cobo Center
1:00 - 4:00 pm

WNAC Seminars
Cobo Center
1:30 - 2:30 pm

TUESDAY JULY 17, 2001

NYC Competitive Activities
Cobo Center
8:30 am - 5:00 pm

RTG Service Projects
Cobo Center
8:00 am - 5:00 pm

Foreign/Home Missions Rally
Cobo Center
8:30 - 10:30 am

WNAC Convention
Cobo Arena
8:30 am - 12:30 pm

NYC Seminars
Cobo Center
10:00 am - 12:00 pm
1:00 - 4:00 pm

Theological Trends Seminar
Cobo Center
3:00 - 4:30 pm

Sunday School Workshop
Cobo Center
3:00 - 4:30 pm

Adult Worship
Cobo Arena
7:00 - 8:30 pm

Children & Student Worship
Cobo Center
7:00 - 8:30 pm

WEDNESDAY JULY 18, 2001

NYC Competitive Finals
Cobo Center
8:00 - 11:00 am

FWBBC Luncheon
Cobo Center
12:00 - 1:15 pm

Music Commission Seminar
Cobo Center
1:30 - 3:00 pm

Combined Worship
Cobo Arena
7:00 - 9:00 pm

NYC Awards Ceremony
Cobo Arena
9:00 pm

THURSDAY JULY 19, 2001

Concluding Business Session
Cobo Arena
9:00 am - 12:00 pm

Sharing Hope and Healing



"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory"
Colossians 1:27 KJV

Seminars and Events

Monday July 16, 2001

Anne Worthington 1:30-2:30
You Have A Speck In Your Eye

Debbie Burden &
Diana Bryant 1:30-2:30
Just The Facts, Ma'am

Tuesday July 17, 2001

Carol Pinkerton 8:30
Morning Devotion

James Forlines 11:00
Missionary Service

Susan Turnbough 12:30
Fellowship Luncheon



Anne Worthington

You Have A Speck In Your Eye

Anne Worthington's 30-year leadership in WNAC and life as a pastor's wife for 20 years give her a unique perspective on dealing with criticism. Anne has been there up-close and personal with the critics, and she knows ways to handle the critics in your life.

Debbie Burden & Diana Bryant ~

Just The Facts, Ma'am

Same initials, same calling—one is an Okie, the other lives in Dodgertown. Pastors' wives, mothers, music teachers, church pianists, WNAC board members. This dynamic duo juggles impossible schedules and both understand the art of good record keeping. Come and see how they do it!



Carol Pinkerton

Carol Pinkerton, missionary to Cote d'Ivoire, loves living in a place she once dreaded. "God convinced her" that He enjoys using a variety of personalities in His work. And 28 years later, Carol's vibrant personality is still touching lives.

James Forlines

James Forlines, energetic general director of Foreign Missions, focuses attention on spreading his vision of an entire denomination mobilized and actively involved in world evangelism. He's a road runner with his eye on tomorrow.



Susan Turnbough

Susan Turnbough's day job is a missionary in Spain—"the best country," she says. Susan brings zip and passion wherever God places her—on stateside assignment or in Spain. She helped create the successful evangelistic outreach Cafe y Algo Mas. Interpretation: Coffee and Something More.

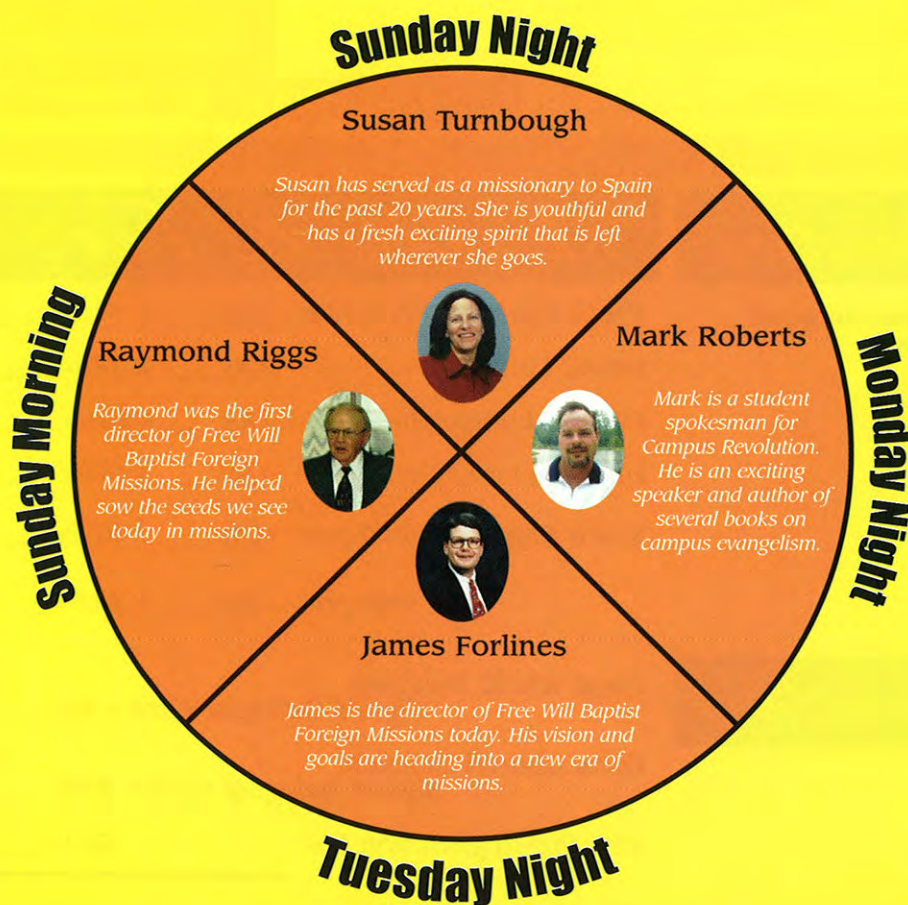
DON'T FORGET

**YOU MUST PURCHASE A
TICKET TO ATTEND THE
FELLOWSHIP LUNCHEON AT
12:30 ON TUESDAY. TICKETS
ARE \$25 PER PERSON.**

**TICKETS MAY BE PURCHASED
IN ADVANCE WHEN YOU
PRE-REGISTER. SEE PAGE 8
FOR THE PRE-REGISTRATION
FORM.**

National Youth Conference

STUDENT SERVICES



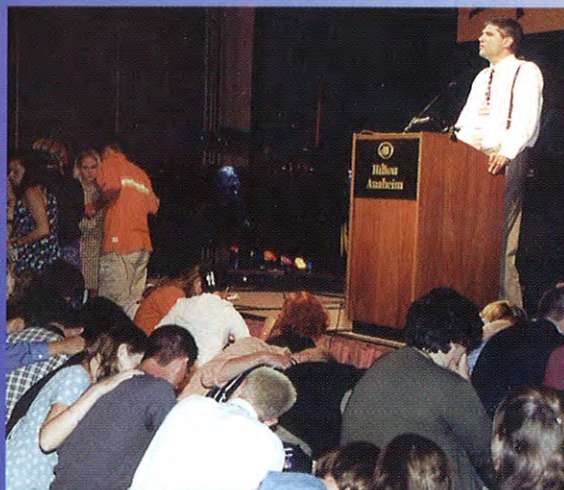
NO RESERVES NO RETREATS NO REGRETS

Youth Blast

Join us for a new and improved version of the youth banquet. This year you'll find an exciting option filled with food and fun. At Youth Blast 2001, you'll find side-splitting comedy and a fantasy-world filled with chocolate. Purchase your tickets for either the 5:00 pm or 9:00 pm show. The 90-minute program features comedy and a scrumptious chocolate dessert reception. Tickets are only \$15.



This year, Reach That Guy has several exciting service projects lined up just for you. We will be working in a large food bank and several soup kitchens, conducting inner city Bible schools and helping out in a **HUGE** community service project in downtown Detroit!



You'll find exciting programming, workshops, worship services and service opportunities for all ages.



Pre-Registration Form

National Association of Free Will Baptists
Women Nationally Active for Christ
National Youth Conference
Detroit, Michigan / July 15-19, 2001

Personal Information *Please Print*

Name Desired On Badge (First) _____ (Last) _____
Home Address _____
City _____ State _____ Zip _____
Phone (_____) _____ Email _____
Church You Are Representing _____
Church Location (City) _____ (State) _____

BADGE REQUIRED

For Attendance

At All

Convention Events

One Person Per Form



National Association

All voting delegates must be members in good standing of a FWB Church.

Voting Delegates:

- ☐ National Board/Commission Member
- ☐ Local Church Delegate—\$50
- ☐ Foreign Missionary
- ☐ Home Missionary
- ☐ Ordained Deacon
- ☐ Ordained Minister

Non-Voting Attendees:

- ☐ Licensed Minister
- ☐ Visitor

WNAC Women Nationally Active for Christ

Voting Delegates:

- ☐ National Officer
- ☐ State President
- ☐ State Field Worker
- ☐ Local WNAC Delegate—\$5

Non-Voting Attendees:

- ☐ Visitor
- ☐ Missionary



National Youth Conference

☐ Grades 1-12—\$22*

Required to attend NYC Events or Competition.

☐ Ages 3-6—\$22*

Required for ages 3-6 attending Pre-School Worship.

Birthdate: _____ Age: _____
Grade Completed Spring 2001: _____
Parent/Guardian _____
Youth Leader _____

***On-Site
Registration
is \$25**

**For Office
Use Only**

Date Rcv'd
CK/MO#
Amount
From

Tickets & Fees

Youth Workers' Reception---Qty. ____ x \$15= ____

WNAC Luncheon-----Qty. ____ x \$25= ____

FWBBC Luncheon-----Qty. ____ x \$20= ____

Hillsdale Luncheon-----Qty. ____ x \$20= ____

Youth Blast ☐ 5:00 pm---Qty. ____ x \$15= ____

☐ 9:00 pm---Qty. ____ x \$15= ____

Local WNAC Delegate
Signed Delegate Card + \$5= ____

Local Church Delegate
Signed Delegate Card + \$50= ____

NYC Pre-Registration Fee \$22= ____

Total = \$ ____

☐ **I will be paying by check.**
Make check payable to FWB Convention.

☐ **Charge my credit card.**
☐ MasterCard ☐ Visa ☐ Discover

Card Number _____ Exp. Date _____

Name on card _____

Signature _____

Mailing & Other Info.

Mail Pre-Registration Form To:

Convention Registration
P.O. Box 5002
Antioch, TN 37011-5002

You may register online at: www.nafwb.org
For questions call toll free 1-877-767-7659

Deadline: June 8, 2001
No Refunds After June 8, 2001

**Confirmation letters
will be mailed.**



Housing Form

National Association of Free Will Baptists
Women Nationally Active for Christ
National Youth Conference
Detroit, Michigan / July 15-19, 2001

Instructions

STEP 1

Fill out the *Personal Information* section. The contact name is the person you want the confirmation mailed to. This section must be filled out completely including all of the room-mates.

STEP 2

Fill out the *Hotel Information* section. Fill in the circle under the description that corresponds to the appropriate hotel.

Ex. If you want a room with two beds for two people, and you want to stay in the Marriott, you would do as follows:

You fill in the circle under the DBL/DBL that is in the same row as the Marriott.

	DBL/DBL 2 BEDS/ 2 PERSONS
Marriott	● \$115
Pontchartrain	○ \$109

Complete this section by indicating any special requests, and fill in your arrival and departure dates. The address for the hotel of your choice is located in the bottom right hand side of the *Hotel Information* box.

STEP 3

Fill out the *Payment Options* section appropriately. The required deposit is \$135 per room. You may pay by check or credit card. The hotels prefer you pay by credit card. If you choose to pay by check, make it payable to the hotel of your choice. Forms sent in without complete credit card information or a check for the deposit will be returned without reservations being made.

Any changes or cancellations should be made directly to the hotel. Check your hotel confirmation regarding hotel cancellation policies and check-in times.

***Print or type all information requested and phone, mail, or FAX form to the hotel of your choice by June 15, 2001. Reservations received after June 15, 2001 (or once block is full) will be on a space and rate available basis. If your form is faxed, keep your transaction report as proof of transmittal. You will receive confirmation from the hotel two weeks after they receive your form.

Send only one form per room.

Personal Information

Confirmation will be mailed to this person and this person only.

Contact Name _____

Address _____

City _____

State _____

Zip _____

Phone _____

Fax _____

Roommates: (List all occupants of room.)

1. _____ 2. _____
3. _____ 4. _____

Hotel Information

Fill in the circle that corresponds to the hotel and room you desire.

	SINGLE 1 BED/ 1 PERSON	DOUBLE 1 BED/ 2 PERSONS	DBL/DBL 2 BEDS/ 2 PERSONS	TRIPLE 2 BEDS/ 3 PERSONS	QUAD 2 BEDS/ 4 PERSONS
Marriott Headquarters Hotel	○ \$115	○ \$115	○ \$115	○ \$115	○ \$115
Pontchartrain Crowne Plaza	○ \$109	○ \$109	○ \$109	○ \$109	○ \$109

Rates do not include tax which is currently 15% in Michigan and other applicable taxes.

SPECIAL REQUESTS

☐ Wheelchair Accessible ☐ Non-Smoking

☐ Rollaway (Upon availability at an extra charge)

☐ Crib ☐ Other _____

Arrival Date _____

Departure Date _____

Hotel Pontchartrain
Crowne Plaza
Two Washington Blvd.
Detroit, MI 48226
Tel (313) 965-0200
Fax (313) 965-9464
ATTN: Reservations

Marriott Renaissance Center
Renaissance Center
Detroit, MI 48243
Tel 1-800-228-9290
Fax (313) 568-8666
ATTN: Reservations
Internet:
www.marriott.com
Group code: FWBFWBA

Payment Options

Apply Deposit To: ☐ MasterCard ☐ Visa ☐ Discover ☐ AMEX

Card Number _____ Exp. Date _____

Name on Card _____

Signature _____

☐ Check Enclosed. Check # _____

Make check payable to the hotel of your choice.

Important Reminders

Parking Cost
Marriott is \$18.50 a day for valet
and \$9-\$14 a day for self. There are
no IN/OUT privileges with self-parking.
Pontchartrain
is \$14 valet.

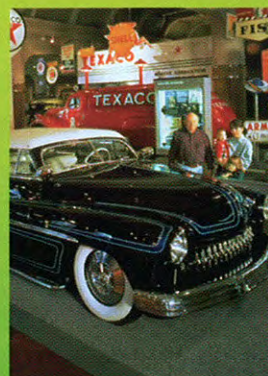
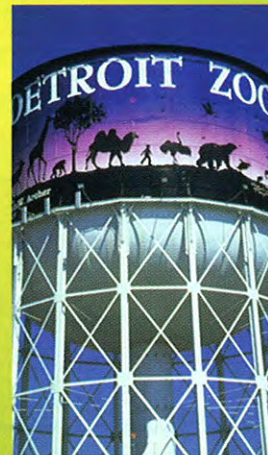
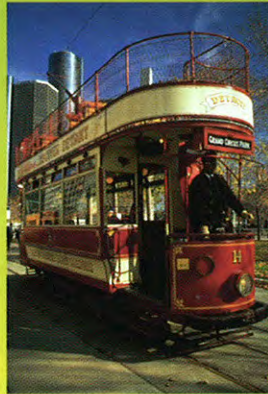
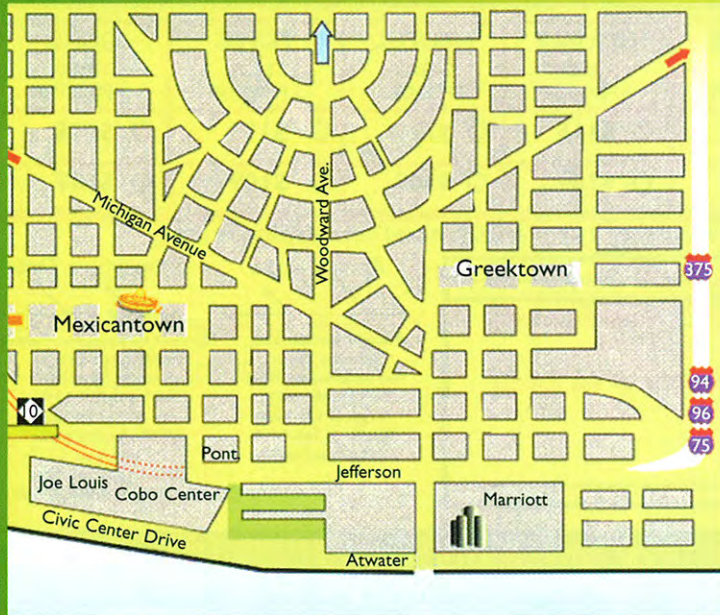
An advance deposit of \$135 is required. Without proper credit card information or check information, your reservation will not be processed.

Detroit!

MOTOR CITY, HOCKEYTOWN AND MUCH MORE

Detroit has much to offer during your visit this summer. You can pack the kids and head for the Detroit Zoo, Dad can spend the day at Henry Ford Museum, or the whole family can take the tunnel to Windsor, Canada. Whatever your choice may be, Detroit is ready for you!

Downtown Detroit



Detroit Hot Spots!

Here are a few of the places you may want to visit.

Detroit Historical Museum

5401 Woodward, Detroit, MI 48202

Open Tues-Fri, 9:30 am - 5:00 pm ~ Sat & Sun, 10:00 am - 5:00 pm

Admission: \$4.50 adults, \$2.25 seniors & children 12-18, 12 & under free

Tel. (313) 833-1805 Internet: www.detroithistorical.org

Henry Ford Museum & Greenfield Village

20900 Oakwood Blvd., Dearborn, MI 48124-4088

Open 9:00 am - 5:00 pm daily

Admission: \$12.50 adults, \$11.50 seniors, \$7.50 youth 5-12, 4 & under free

Tel. (313) 271-1620 Internet: www.hfmgv.org

Detroit Zoo

Open 10:00 am - 5:00 pm daily

Admission: \$7.50 adult, \$5.50 senior (62+), \$5.50 child (2-18), under 2 free

Group Rates: (248) 399-7001 Zoo Information: (248) 398-0900

Internet: www.detroitzoo.org

Belle Isle Aquarium

Open 10:00 am - 5:00 pm daily

Admission: \$2 ages 13 and up, \$1 ages 2-12, under 2 free

Group Rates: (248) 399-7001 Aquarium Information (248) 398-0900

Internet: www.detroitzoo.org

Automotive Hall of Fame

21400 Oakwood Boulevard, Dearborn, MI 48124

Admission: \$6.00 adults 13-61, \$5.50 62 & up, \$3.00 5-12

Open 10:00 am - 5:00 pm daily

Call toll free 1-800-29VISIT

The Detroit Institute of Arts

5200 Woodward Avenue, Detroit, MI 48202

Admission: \$4.00 adults, \$1.00 children

Open Wed - Fri 11:00 am - 4:00 pm, Sat & Sun 11:00 am - 5:00 pm

Tel. (313) 833-7900

Detroit Tigers Baseball

For information call (313) 471-BALL

Internet: www.detroittigers.com

it's a great time in
detroit™

For more information on attractions and events in Detroit, check out the official tourism website for metro Detroit at:

www.visitdetroit.com

IMPORTANT REMINDERS

Remember: If you pre-register, you will get a nice color name tag. If you do not pre-register, you will get a plain black and white name tag.



This year there will be eight different backgrounds for the name tags. Each one is colorful, attractive and features a car made in Detroit.

The color name tags also come with a quality vinyl holder and clip or pin. The black and white name tags have no pictures and come with a simple plastic cover.

Discount Airfare Discount Airfare

Navigant International has been selected as the official travel agency for the National Convention. Discounts for air travel have been secured on Northwest Airlines. The airline offers a 5% discount on excursion rates (10% if booked 60 days in advance) and 10% discount on full coach fares. These are contracted group airfares and cannot be purchased through another agency.

Navigant International has contracted for travel dates July 9-22 for the convention. To book air-space at the offered discounted rates, call Janice Jakobik at 1-800-489-2004. Identify yourself with the FWB Convention.

Discount Airfare Discount Airfare Discount Airfare Discount Airfare Discount Airfare Discount Airfare

For more pre-registration forms, housing forms and delegate cards visit our website at: www.nafwb.org

Local Church Delegate Card 2001

This certifies that _____ (name)
is a duly authorized delegate to the National Association of Free Will Baptists.
Church Name _____
Church City State _____

Pastor's or Church Clerk's signature

Important: This card properly signed and accompanied by a **\$50 registration fee** entitles a local FWB Church delegate to register for voting privileges. **Only one delegate** allowed per church.

Local WNAC Delegate Card 2001

This certifies that _____ (Name)
is a duly authorized delegate to the Women Nationally Active for Christ Convention. (Only one delegate per church.)
Church Name _____
Church City State _____

Local Coordinator's or Local Secretary's Signature

Important: This card is properly signed and accompanied by a \$5 registration fee entitles a local delegate to register for voting privileges in the WNAC convention.

National Association of Free Will Baptists

July 15-19, 2001 Detroit, Michigan

DON'T MISS IT!



www.visitdetroit.com

Nominating Committee Announces Nominees

ANTIOCH, TN—The 2001 Nominating Committee for the national convention released a preliminary list of nominees for boards, commissions and general officers in January. Chairman David Joslin said, "The committee will meet in Detroit immediately after the Gen-

eral Board session to finalize the report. Other names may be placed in nomination at that time."

The Nominating Committee includes: Chairman David Joslin (AR), Ernest Harrison, Jr. (OK), Mike Jones (SC), Gene Norris (MI), J. L. Gore (MS), Glen John-

son (VA) and Jim Marcum (NC).

Reverend Joslin said, "We want to publish the names of the nominees so that our state editors can inform their constituencies prior to the national convention."

Home Missions Board

Replacing Matt Upton (California)
Matt Upton
— *Moderator, California State Association*

Replacing Earl Hendrix (South Carolina)
Jerry Atwell (Mississippi)
— *Deacon, First FWB Church, Amory, MS*

Replacing J. D. Norris (Virginia)
Bobby Shepherd (Arkansas)
— *Pastor, First FWB Church, Batesville, AR;
Member, Arkansas State Missions Board*

Master's Men Board

Replacing Jerry Atwell (Mississippi)
Roy Copeland (Oklahoma)
— *President, Oklahoma State Master's Men*

Replacing Johnny Fowlkes (Arkansas)
Charles Walden (Mississippi)
— *Moderator, Mississippi State Association*

Replacing Waymon Ray (Oklahoma)
Rudy Taylor (Michigan)
— *President, Michigan State Master's Men*

Board of Retirement

Replacing Bobby Bowers (South Carolina)
Bobby Bowers
— *Pastor, First FWB Church, Greenville, SC*

Replacing Jack Daniel (Georgia)
Craig Cook (Tennessee)
— *Treasurer, Donelson FWB Church, Nashville, TN*

Replacing Waymond Fields (Alabama)
Jack Ward (North Carolina)
— *Pastor, First FWB Church, Swannanoa, NC
Former administrator, Western Hills FWB Rest Home*

Music Commission

Replacing Scott Bullman (Oklahoma)
Scott Bullman
— *Minister of Music, Bethany FWB Church, Broken Arrow, OK*

Historical Commission

Replacing Thomas Marberry (Texas)
Joe McKnight (South Carolina)
— *Chairman, South Carolina Historical Commission
Pastor, Fellowship FWB Church, Florence, SC*

Commission for Theological Integrity

Replacing Paul Harrison (Tennessee)
Danny Dwyer (Alabama)
— *Pastor, First FWB Church, Florence, AL*

Media Commission

Replacing Ron Hunter (Tennessee)
Ron Hunter
— *Associate Minister, Cofer's Chapel FWB Church, Nashville, TN*

General Board

Alabama: Replacing Rick Cash
Rick Cash
Arizona: Replacing George Harvey, Jr.
George Harvey, Jr.
Arkansas: Replacing David Joslin
David Joslin
Atlantic Canada: Replacing Fred Hanson
Fred Hanson
California: Replacing Doice McAlister
Doice McAlister
Colorado: Replacing Mark Thomas
Mark Thomas
Florida: Replacing Tim Owen
Tim Owen
Idaho: Replacing Earl Jenkins
Earl Jenkins
Illinois: Replacing Ernie Lewis
Ernie Lewis

Executive Committee

Replacing David Joslin (Arkansas)
David Joslin
Replacing Doice McAlister (California)
Doice McAlister
Replacing Rick Cash (Alabama)
Rick Cash

General Officers

Moderator: Replacing Carl Cheshier (Oklahoma)
Carl Cheshier
Assistant Moderator: Replacing Tim York (Kentucky)
Tim York
Clerk: Replacing Keith Burden (Oklahoma)
Keith Burden
Assistant Clerk: Replacing John Hibbard (California)
John Hibbard

Former Executive Secretary, Rufus Coffey, Dies

MARSTON MILLS, MA—The Reverend Rufus Coffey, who served 12 years as executive secretary for the National Association of Free Will Baptists, died February 12 in Massachusetts from cancer. He was 74.

Reverend Coffey was elected executive secretary in 1967 after five years as director of missions education with the Foreign Missions Department. He resigned in 1979 to return to the pastorate.

Prior to his ministry with the Executive Office and Foreign Missions Department, Coffey pastored 13 years in South Carolina



and Tennessee. His early pastorates were among the Southern Methodists (1949-1954). He began

pastoring Free Will Baptist churches in 1954 at First FWB Church in Darlington, SC.

A Virginia native, Reverend Coffey graduated from Bob Jones University and later studied at Vanderbilt University.

Funeral services were conducted February 15 in Bowman, South Carolina, at the Bowman Southern Methodist Church.

He is survived by his wife, Maude and three children; Raymond Coffey of Massachusetts, Steven Coffey who serves as a missionary and Mrs. Rebecca Pugh, a pastor's wife in Tennessee.

Louisiana District Dissolves

SHREVEPORT, LA—After 10 annual sessions, the First Louisiana District voted during its 11th session to dissolve and allow the two widely-separated churches to unite with other associations. Moderator Norman Richards led the final business meeting at Heritage FWB Church in Shreveport on January 20.

The association organized in June 1990 with two churches in northwest Louisiana and never had more than three churches as members. The two original churches were in Baton Rouge and

Pineville. The Baton Rouge church closed and the Pineville church withdrew from the denomination.

The two churches in the district at the time of the dissolution were in Shreveport and Slidell, both Home Missions works.

Three other Louisiana churches in the northeast corner of the state are members of Arkansas' Saline Association—Landmark FWB Church (Monroe), Hillview FWB Church (Bastrop), Corbin Ferry FWB Church (Oak Grove).

Reverend J. W. Blanks Dies



BATESVILLE, AR—The Reverend J. W. Blanks died January 11 after 55 years in the ministry. He was 73. Ordained to the gospel ministry

in 1946, he pastored 42 years in Arkansas before retiring.

Rev. Blanks pastored four churches during his ministry, all in Arkansas. His longest pastorate was at Allen Chapel FWB Church in Batesville (28 years) where he was a member at the time of his death.

Other pastorates included Eastvale FWB Church (Blytheville), seven years; First FWB Church (Newport), six years; Ballew's Chapel FWB Church (Grubbs), one year.

Brother Blanks was called to serve the broader Free Will Baptist community in Arkansas as well as pastor. He was elected to multiple terms on the State Executive Board

and what is now the Youth Board.

Born October 22, 1927, in Flint, MI, he was reared in Grubbs, AR, and later served as a medic in the U.S. Army.

Reverend Blanks is survived by his wife of 56 years, Delca Woodruff Blanks; two sons, Reverend Ron Blanks who pastors First FWB Church in West Plains, MO; Dwayne Blanks of Clover, SC; one daughter, Becky Watkins of Batesville; eight grandchildren and six great grandchildren.

Memorial services were conducted January 15 at Allen Chapel FWB Church. Reverends Hoover Lewis and Tim Landers officiated.

Foundation Delivers Endowment Gifts

ANTIOCH, TN—The Free Will Baptist Foundation delivered more than \$182,000 in endowment gifts to various Free Will Baptist ministries in 2000, according to William Evans, director. The gifts came from endowment funds managed by the Foundation.

For the entire year of 2000, these gifts were delivered to the following ministries:

Foreign Missions	\$43,151.67
Free Will Baptist Bible College	31,764.86
State and Local Ministries	27,671.18
Home Missions	16,141.63
Board of Retirement	13,387.93
Master's Men	13,086.49
The Together Way	6,881.72
Hillsdale FWB College	6,459.40
Free Will Baptist Family Ministries	5,579.09
Alabama Children's Home	5,000.00
South Carolina FWB Children's Home	5,000.00
Harvest FWB Children's Home	5,000.00
WNAC	1,707.20
Contact	1,322.25
Free Will Baptist Foundation	648.23
Total	\$182,801.65

Endowments are permanent gifts invested so that income is available for ministry. These gifts continue to give year after year. The Foundation manages gifts for every national agency and will accept gifts to these endowments in any amount. For information about endowments, please contact the Foundation.

Since 1995, the Foundation has delivered more than \$600,000 to denominational ministries.

Williams Receives RCMA President's Award

MILWAUKEE, WI—Free Will Baptist conference coordinator Jack Williams received the RCMA President's Award on February 1 during the 29th annual conference of the Religious Conference Management Association in Milwaukee.

RCMA president Jack Stone, general secretary of the Church of the Nazarene, said, "Tonight we honor a special individual who has been a local pastor, an academic dean at a Christian college and editor of a magazine. He is a dynamic human being . . . and it is an honor to present this award to him."

The President's Award is presented to an individual who has given distinguished service to RCMA and the religious conference management field.

Williams served as convention coordinator for the National Association of Free Will Baptists 1977-2000. He is now conference coordinator for the denomination's Leadership Conference while Dean Jones serves as convention manager for the national convention.

He earned the Certified Meeting Professional (CMP) designation in 1985. In January 1996, the Association for Convention Operations Management (ACOM) named Williams Meeting Manager of the Year.

This marks the second time a Free Will Baptist meeting planner has received RCMA's President's Award. Executive secretary Melvin Worthington received the award in 1994.

COMING NEXT MONTH

- ➡ Destination Detroit: The 2001 Convention
- ➡ Seven Things I Learned from Mother
- ➡ We Must Decrease
- ➡ Shoulders

currently

Oklahoma preacher **E. B. Condit** celebrated 51 years in the ministry. After returning from World War II where he served with the U.S. Navy, Brother Condit answered the call to preach. He ministered in five mission works in Oklahoma and California, pastored two Oklahoma churches, five California churches and one church in North Carolina. He has been elected to numerous state boards.

Red Bay FWB Church in Red Bay, AL, needs a full-time minister of music and youth, according to Pastor **Tom Scott**. The growing congregation provides a house and a generous salary package. Contact Tom Scott at 256/356-9220 (church) or 256/356-2425 (home).

Seven adults completed the Bible Basics class for new converts at **Crossroads FWB Church in Effingham, IL**. **John Hollis** pastors.

After 46 years in the ministry, 93-year-old **Calvin J. Morgan** died in **Bixby, OK**. He answered the call to preach in 1954 and began pastoring a church in Coweta. He farmed and pastored in at least seven Oklahoma churches. One son, Rev. **J. C. Morgan**, is also a FWB preacher. A daughter, **Judy Bryan**, is a missionary to Côte d'Ivoire, West Africa.

Pastor **Will Harmon** reports nine new members at **Cavanaugh FWB Church in Fort Smith, AR**.

Peace FWB Church in Wilson, NC, gave eight performances at their annual Christmas Dessert Theatre. Total attendance was 4,465 with 34 conversions, 44 rededications and 260 other commitments. **Gordon Sebastian** pastors.

Pastor **Roy Dale Smith** reports 20 new members, four conversions and seven baptisms at **New Home FWB Church in Tulsa, OK**. Pastor Smith said that attendance was up in all services, and financial giving rose also.

Pastor **Dick Cozad** reports numerous renovations at **Petrea FWB Church in Jackson, OH**. These included a new roof, vinyl siding, purchase of 10 folding tables and installation of a ventless heater.

Five conversions, six baptisms, six new members. That's the word from **First FWB Church in Austintown, OH**. **Bruce Beal** pastors.

Pastor **Brian Phillips** reports 20 new members and 16 conversions at **Wyandotte FWB Church in Mansfield, OH**. The church uses two 15-passenger vans to transport people to services.

McGuffy FWB Church in Alger, OH, gave a plaque to Deacon **Truman Rowe** for his 25 years of service. **David Trusty** pastors.

Pastor **John Castle** reports 23 new members at **Community FWB Church in Rittman, OH**. The church also received a \$10,000 donation to purchase property on an adjacent lot.

Hillview FWB Church in Columbus, OH, created more parking spaces, according to Pastor **Bill Hayes**. And none too soon since the church reported 11 conversions, 10 baptisms and 10 new members.

Members of **First FWB Church in Clyde, OH**, distributed 26 food baskets to needy families. Pastor **Paul Finney** reports four conversions and three baptisms.

That big smile belongs to Pastor **John Meade** at **Southwest FWB Church in Columbus, OH**. Fifty-five conversions, 43 new members and three men answering the call to preach from one church gives the pastor reason to smile.

Pastor **George Cade** reports 14 conversions at **Mt. Calvary FWB Church in Pedro, OH**.

Paid off six years early! **Gahanna FWB Church in Gahanna, OH**, paid a 15-year bond program in nine years. Pastor **Curtis Booth** lit the fire as Deacon **Johnny Grace** and Assistant Pastor **Keith Burt** held the mortgage.

Travelers Rest FWB Church in Newton, GA, sponsored an unusual banquet to honor the work of members who were 70 years old and older. Forty-five seniors attended; the oldest was **M. L. Corn** (94), the next **Voncile Musgrove** (91). **Gene Gilbert** pastors.

She's 10 years old and has seven years perfect Sunday School attendance. She also sings. Her name is **Paige Howell**, a member of **Corinth FWB Church in Alma, GA**. **Kenneth Baxley** pastors.

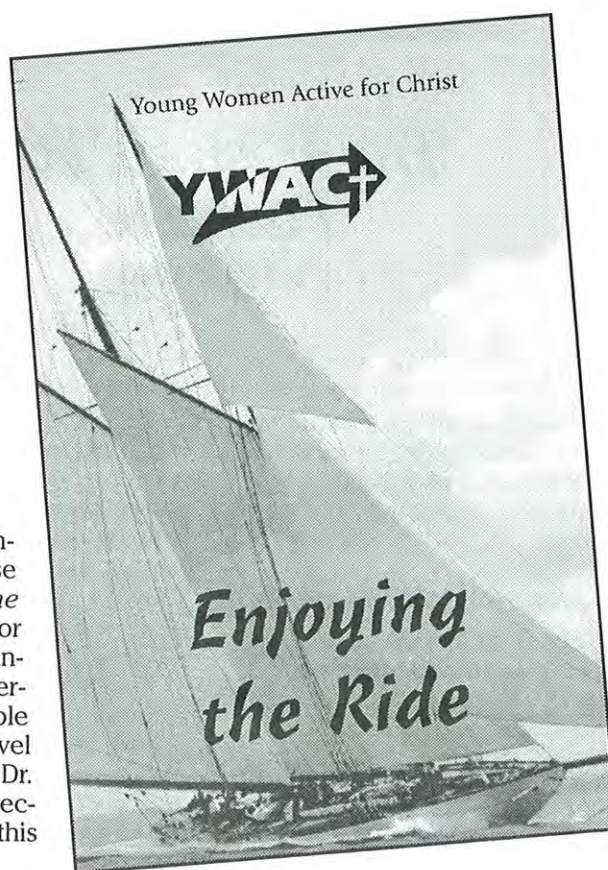
Trinity Fellowship FWB Church in Hampton, GA, dedicated their new building in November 2000. The 6,500-square-foot facility seats 170 in the sanctuary, has a fellowship area and several classrooms. Pastor **Paul Smith** and members waited two years for the purchase and construction to be complete. Georgia executive secretary **William Smith** preached the dedication message.

Pastor **Stuart Snow** and members of **High Point FWB Church in Lancaster, SC**, presented home missionary **Todd Smith** a \$1,274 love offering to assist in the mission work in Aiken.

Pastor **Bill Duncan** led members of **Depriest Chapel FWB Church in Gattman, MS**, down to the Buttahatchee River for a baptizing service the old-fashioned way. Mississippi promotional director **J. L. Gore** praised the rural congregation for their faithfulness.

Members of **Fulton FWB Church in Fulton, MS**, dedicated their family life center on October 31, 2000. In order to make all their purchased land useable, the church moved 100,000 yards of dirt. **Bill Van Winkle** pastors.

A book manuscript is being prepared about the life and ministry of Rev. **Billy Samms** from West Virginia. Anyone who has a comment about Brother Samms or an anecdote about his life is invited to contact Mrs. **Dorothy Faulkner** (Billy's daughter) at 5640 Miami Road, Venice, FL 34293. Phone: 941/492-6873. E-mail: countrytime@juno.com. ■



WNAC is pleased to announce the release of *Enjoying the Ride*, a book of programs written for Young Women Active for Christ. Planning and preparations have been underway for some time to make available program materials geared for the level and interest of preteens and teens. Dr. Mary Ruth Wisehart, retired WNAC executive secretary, compiled and edited this first edition of 12 programs including a Leader's Guide.

We are proud of our Free Will Baptist writers—Becky Gwartney, Kristi Johnson, Diane Sargent, Susan Forlines, Lynette Morgan, Brenda Evans, Anita Forlines, Tina Tolbert and Dawn Sweeney. These women are well qualified to write for our young women. They are youth workers, missionaries, high school and college faculty members, editors and parents of teens. Together they impact the areas where young women live.

This first book confronts the choices that young women face, challenges them to use their minds and points them to the giver of all good gifts. Some of the programs have suggested activities. Others give opportunity for teens to use their own creativity and abilities to minister.

Your local WNAC will provide an advisor for the Young Women Active for Christ. They can help with organizing, planning the meetings and giving general oversight to the officers and activities. How much organization a group has is entirely their choice. WNAC encourages our young women to have a heart for missions and ministry. The organization of Young

Enjoying the Ride

By Marjorie Workman

It did not, however, end the women's interest in our youth especially in the area of missions. We are proud of our youth and the ministry of the National Youth Conference, but many women recognized that there was still a need for mentoring our young women in missions work.

Gradually, over time, the requests have returned to provide literature and helps for the young women. On at least two occasions, WNAC engaged part-time help to work on the project of literature for our young women. The busy schedules of these assistants made the task unattainable at that time. But now the material is available.

Why not kick off your Young Women Active for Christ ministry by ordering copies of *Enjoying the Ride* today. Call WNAC toll free 1-877-767-7662 and place your order. Purchase seven or more *Enjoying the Ride* at \$6 each and receive the Leader's Guide free. ■

Women Active for Christ is similar to that of WNAC. This similarity will help teens transition into adulthood and into Women Nationally Active for Christ.

The 1964 merger of the denominational youth work with the National CTS ended an era for women and youth work.

Women Nationally **WNAC** Active for Christ

Question: Are you interested in giving your pastor a raise at no cost to the church? By carefully structuring his package, you might just be able to do that.

Establishing a properly designed pay package for your pastor means you provide him the most benefit possible from the same number of dollars. To do this, take advantage of Uncle Sam's tax law for ministers who file as employees of the church and receive a W-2 form. Federal tax codes allow these ministers three areas of tax-exempt income:

- qualified benefits
- housing allowance
- accountable reimbursement for business expenses.

Let's look at these three areas in more detail. First, what are the qualified fringe benefits for a pastor?

- Group accident and health insurance coverage paid by the church.
- Group term life insurance up to a face value of \$50,000. (Premiums for the coverage in excess of that amount or for a personal term policy or any permanent life insurance are taxable.)
- Disability insurance paid by the church.
- Qualified retirement plan contributions.
- Qualified moving expenses.

If your church does not already provide these fringe benefits as separate items in your budget, work with your pastor to move these five items out of his taxable income.

The second area you need to consider is the housing allowance exclusion. While this is the most widely used tax advantage for ministers, many are not aware of the tax code requirements. According to the code, this exclusion is available to . . .

1. those employed by a church or an integral agency of a church;
2. those performing ministerial services;
3. those ordained (recent ruling indicate a liberal definition is now being used) by a church.

Housing allowance expenses include those for the house, its contents, the garage and the yard, according to B. J. Worth, a well known tax advisor for ministers. Your pastor must actually spend all the claimed exclusion or add it back as miscellaneous income on page 1 of Form 1040.

Expenses qualifying for the housing exclusion are exempted from income tax and should not be shown on Form W-2. They are, however, fully subject to self-employment computations on those forms. Interest

The Pastor's Pay Package

By William Evans

on a home mortgage may be excluded by the minister as housing and also deducted as interest on Form 1040.

Finally, remember that the housing allowance must be designated by the employer (the church) in advance of its expenditure.

The third and final tax-free allowance is an accountable reimburse-

ment plan for business expenses. This plan must be in a written form with timely reports made to the employer supported by reasonable records. These include actual receipts and a log with the date, amount of expenses, the place, people and purpose of the expense. You can find information on accountable expense plans in most Tax Guides published for ministers and religious workers.

Items that may be included in business expenses include automobile expenses, airplane, train or bus tickets, parking or tolls, taxi or auto rental, hotel or motel, meals, gratuities, telephone, baggage charges and any materials required in the work not provided by the employer. Meals are not deductible unless you are away from home overnight.

Remember that pastors have dual-status as far as taxes are concerned. They are employees for income tax purposes but always self-employed for social security purposes. Therefore, income paid to the pastor is subject to income tax and should be reported on Form W-2. All salary, bonus, gifts through the church, including Christmas gifts, the value of any trips provided, part or all of his social security, and other forms of pay are subject to income taxes. That is not changed simply because your church calls it something else.

However, no income taxes are due on qualified fringe benefits, housing allowance actually used providing a home, and reimbursements for professional expenses under an accountable plan. Qualified benefits and business expenses are exempt from both income and social security taxes. As a result for every \$1,000 you move into these categories, you could save \$150-\$430 in taxes. In each case the Internal Revenue Service has very strict guidelines that must be met. Complying with those guidelines is important for the pastor and church.

Help your pastor. Increase his salary package at no extra cost to your church.

Then ask yourself, "Is my church doing its best for my pastor?" Consider helping him by also giving him a raise. ■

Retirement



& Insurance

Several years ago a speaker told of his encounter with a discouraged pastor. He asked the pastor how his church was doing. The pastor responded, "Well, okay, under the circumstances." The speaker replied, "Well, what's it doing under there?"

Today many churches seem to be operating as stated above, "under the circumstances." All they can do is maintain the "status quo." Year after year they continue to do things the same with little or no evidence of growth. I don't believe they are satisfied "under the circumstances."



Maintenance Mode

By Don Robirds

At Foreign Missions we are often asked, "Why are you going through a restructuring effort in the department? Why do you need a larger budget? Can't you operate the department on less?"

The response is simple: "Yes, we can. But we will simply be operating in the 'maintenance mode.' If we ever expect to grow, we have to stretch ourselves as individuals and as a denomination."

At a special planning retreat in 1998 the Foreign Missions staff sought God's direction. We concluded that He wants everyone to hear the gospel, come to know Him, and worship Him. We also were convinced that Free Will Baptists should be a primary instrument in reaching the unreached. Among other things, our strategic plan called for doubling our missionary force in a decade. We determined that goal would be impossible if we remained in a "maintenance mode."

The entire administrative staff put their positions on the line. Everyone agreed that if he did not have the gifts and qualifications to fit the job needed to accommodate this structure for growth, he was ready and willing to seek another ministry or other employment under God's leadership. We determined these staff positions are essential: general director, director of financial operations, director of field operations, director of stateside development, director of mobilization and recruitment, director of member care, and director of public relations.

The task of mobilization is extremely important to fulfill the objective of this mission and the denomination. Preliminary expressions of our plans to mobilize, accompanied by some very simple challenges, stirred interest in people across the denomination. The response actually has come sooner and has been far greater than we expected. Consequently, our staff is not really adequate to handle all that is happening.

To broaden the base of operation and better facilitate what is occurring,

we have sought volunteers, taken on part-time helpers, and hired secretaries and assistants. We have taken another giant step by producing a video series entitled "Embracing the Vision." The video is designed to mobilize churches, individuals and the entire denomination to practice the Acts 1:8 model for world evangelism.

As God moves in peoples' hearts, motivates them to take action, and places them in strategic ministries around the world, we believe He will also provide the necessary resources.

Pastors hold the keys in this effort. No church or denomination can move out unless pastors take the lead. Neither churches, associations, nor the denomination should remain "under the circumstances."

The Foreign Missions Month emphasis this April focuses on mobilizing the entire denomination for world outreach. A goal of \$200,000 has been set for the **World Missions Offering** to help in this aggressive mobilization effort.

Remember, the heartbeat of God is to have worshipers from all nations (or ethnic groups), kindreds, peoples and tongues. We should all sense the responsibility to see that happen. We dare not settle into a "maintenance" mode! That would be gross disobedience.

World Missions Offering
April 29, 2001

Foreign



Missions

A couple of days ago I decided to stop at a local restaurant for breakfast. As I was eating my sandwich, sipping my cola, and reading the newspaper an unusual sound interrupted my thoughts. An older gentleman who was cleaning tables and sweeping the floor was whistling while he worked. He was giving quite a rendition of "When They Ring Those Golden Bells." His impromptu concert got my attention and I spent a few moments watching him work. I was impressed with his service.

The Master's Men Department exists to serve you and your church. Let me remind you how we might be of help to you.

Help Strengthen Your Families

It is tragic that half of all marriages in the United States end in divorce. Millions of boys and girls will go to bed tonight in homes with only one parent present. One of the devil's primary targets is the home. Satan delights in dividing husbands from their wives and fathers from their children. The church must do all it can to fortify the homes represented in their congregations as well as in their communities.

The Master's Men Ministry is committed to helping our pastors and churches strengthen their ministry to the family. Master's Men *Family Enrichment Conferences* exist for that purpose. This conference is designed to address subjects such as, "Why Marriages Fizzle," "The Key to Home Improvement," "How to Detour Divorce," "Family Communications 101" and "The Cost of Godly Parenting." One pastor wrote and said the Family Enrichment Conference at their church was "spiritually fantastic."

Help Men Learn God's Word

Men need to get back to the Bible if they are to be the men God would have them be. Psalm 1 teaches clearly that the man who "delights" in the God's Word will be blessed. The Master's Men Department desires to help FWB men learn from God's Word. In light of that, Master's Men has developed the *Direction Bible Study Series* which currently has four titles available: *Become A Man Who Prays*, *Pure Man*, *Winning Men*, and *The Armor of God—What to Wear to War*.

The *Direction Bible Study Series* is designed to help men discover what the Bible says by asking questions of the biblical text. As men prayerfully study these lessons, they will be challenged, convicted and changed. Also in an effort to help FWB men learn the Word of God, the Master's Men Department recently launched *Daily Direction*, an online devotional Bible study, which can be found at

May We Serve Your Church?

By Tom Dooley

www.nafwb.org/mm. Check it out and make your men aware of it.

Help Activate Your Men in Service

Master's Men has a great burden to motivate FWB men to be effective witnesses. One of the primary ways we go

about activating FWB men in this area is through Operation Saturation events. In the past two years, thousands of homes have been touched by the gospel of Jesus Christ as a direct result of Operation Saturation.

Men have been called upon to assist as our Home Missionaries contact homes, but that is just the surface of what we have seen accomplished. Men have left Operation Saturation events challenged to go back to their home churches and get busy sharing the gospel in their own communities. Many of our men are responding to that challenge and their churches have not been the same.

Help Provide Fellowship and Encouragement

The Master's Men Department provides several events each year for FWB men to enjoy. Master's Men Regional Retreats, Deep South Golf Tournament, Master's Men National Softball Tournament, and the National Golf Tournament are events where your men are invited to participate. Such opportunities can forge friendships and strengthen fellowship.

Help Enlarge Men's Vision

One of the best ways to open people's eyes to the harvest fields of the world is through first-hand experience. Master's Men is working hard at providing opportunities to visit mission fields and see for themselves the great need to shine the light of the Lord to the regions beyond. This past fall Kenneth Akers, director of ministry development for Master's Men, led a group to Puerto Rico to do door-to-door evangelism. This event changed lives.

Not only did individuals come to the Lord, but those who participated developed a greater burden and commitment to missions. This fall, Master's Men will host a trip to the Virgin Islands. Volunteers will conduct revival services during the mornings at the Christian School and at the church during the evenings. Participants will also do door-to-door evangelism. This is an opportunity to be involved in missions, travel, have fun and serve our Savior.

If you would like information about the upcoming missions trip, please contact Kenneth Akers at 1-877-767-8039.

Master's Men wants to serve your church. If you have questions about becoming a part of Master's Men, please call on us. ■

Master's



Men

GREEN TREE BIBLE STUDY



Garnett Reid

Amos, the Burden-Bearing Prophet (Part III): A Lion on Mulberry Street

Theodor Geisel, better known as Dr. Seuss, wrote his first book about a boy named Marco who saw a simple horse and wagon on Mulberry Street. By the time Marco got home to tell his story, though, his imagination had turned that lowly horse and wagon into a chariot, a sled, with reindeer, elephants, and even brass bands with a police escort and showers of confetti from an airplane—all marching down Mulberry Street. When his father asked him what he had seen on his way home from school, however, Marco was honest: “Nothing but a plain horse and wagon on Mulberry Street.”

Like Marco, most of us face the temptation to glamorize, and even embellish, the truth. Yet the Old Testament prophet resisted at all costs the tendency to “spin” God’s message into a distorted decree. The third chapter of Amos’ prophecy offers both a defense and a description of his office.

Remember the prophet spoke for God; when God spoke or acted, the prophet went to work, announcing God’s word and will. Keep in mind, too, that often his message was one of judgment. As a covenant prosecutor, the prophet leveled indictments against God’s people when they were unfaithful to the covenant relationship. Amos three depicts in three parts such a charge against Israel.

The LORD Redeems (1-2a)

The chapter begins (v. 1) and ends (v. 13) with the command that Israel “hear” God’s indictment against them. Their separation from Him is even more tragic when we know how close the relationship once was. These are God’s “children,” his “family” (v. 1). The word translated “family” occurs over 300 times in the Old Testament and denotes close relatives, usually within blood ties. Pause and consider the tragedy of this moment: the Lord is bringing charges against His own people!

Furthermore, these are *redeemed* people, the ones God “brought up from the land of Egypt” (v. 1). The exodus deliverance from Egyptian bondage was a defining experience in Israel’s history. In a sense, it was *the* Old Testament redemption. Throughout their history the Jews have cherished the exodus from Egypt, along with Sinai, as the events linking them with the Lord. This perspective has much support in the Old Testament where two out of every three books refer back to the exodus event.

Verse 2a expresses yet another degree in this relationship: “You only have I known of all the families of the earth.” The word “know” occurs frequently in the Old Testament to describe a deep, intimate bond between two people or partners. It often describes a covenant relationship (Hosea 6:6) demonstrated in one’s lifestyle (Jer. 22:15-16).

God had chosen Abraham and his family as the people through whom He would bless the world (Gen. 12:1-3), and had entered into a covenant with them (Gen. 15). Now many of these people had violated this privileged position by sinning against the Lord, their holy covenant partner.

A Lion Roars (2b-8)

Precisely because Israel enjoyed a unique place of blessing as God’s family, He announces His intent to “punish” them for their iniquities (v. 2b). Unlike some prophets who evaded their duty (2:12), Amos’ task was to declare boldly this imminent judgment.

Leading up to the formal directive prompting this mission are seven rhetorical questions. These questions are in an effect/cause format and prepare the reader for a parallel statement of Amos’ prophetic ministry in verses 7 and 8.

Effect/Result

Can two walk together

Does a lion roar

Does a young lion growl

Does a bird fall into a trap

Does a trap spring from the ground

Cause

unless they have agreed? (v. 3)

unless it has its prey? (v. 4)

unless it has caught something? (v. 4)

unless there is bait in it? (v. 5)

unless something is caught in it? (v. 5)

The first question in verse 6 reverses cause and effect: Can a ram’s horn sound in the city (cause) and the people not be startled (effect)? Then, does calamity occur in a city (effect) if the LORD has not caused it (cause)?

Verses seven and eight proceed to make the point suggested by these questions. The prophets speak because God has spoken: the cause—God purposes to act; the effect/result—He reveals His counsel to the prophets. So “the lion hath roared” (God speaks of His plans) and the people fear (the prophets reveal his plans). Remember that Amos has already prepared us for this image of God as a lion: “The LORD will roar from Zion” (1:2). Israel was about to tremble at the sound!

The Land Rebels (9-15)

The Lord now exposes Israel’s sin (vv. 9-10) and its consequences (vv. 11-15). Ashdod, a leading Philistine city, and Egypt, both ancient enemies of Israel, receive a summons to gather on the hills around Samaria and see the violence and extortion plaguing God’s people. The irony is that although God “knows” them (v. 2), His people do not “know” to do what is right.

The Hebrew root of the word “right” denotes that which is straight and level. Israel’s lifestyle is crooked, blatantly contradicting her covenant standing. She has “stored up” violence and destruction in pursuit of material gain.

As a result, her strongholds and palaces will fall (v. 11). In the same way that a shepherd recovers only pieces of a sheep torn by a lion, so only a fragment of Israel will escape judgment unscathed, according to verse 12.

God Himself—vividly identified in verse 13 as the Lord God (Adonai Yahweh), the God of hosts—would “visit” (punish) Israel for her idolatry at Bethel (see 1 Kings 12), according to verse 14. The luxurious houses of Jacob’s wealthy elite would fall to His blow, including their splendid ivory mansions (1 Kings 22:39). In 722 B.C., the Assyrian armies invading Israel validated the accuracy of Amos’s oracle. ■



Melinda Pinson

Taking Care of Yourself (Part I)

In this day of self-centeredness and self-indulgence, when everyone seems to be concerned most about number one, the pastor's wife is rightly focused more on the needs of others than on her own needs. Yet, there is a need for pastors' wives to strike a godly balance between caring for others and caring for themselves. It's necessary to put others and their needs first without allowing yourself to become emotionally and physically exhausted.

As pastors' wives, our husbands are shepherds, and pastoral care—or shepherd-care—is a major part of their calling. The empathetic pastor's wife takes part in her husband's role of caring for God's flock. All too often this involves allowing her care of herself to go lacking.

We must be careful not to neglect our own needs. This happens when we become consumed with the everyday demands of ministry and when we get caught up in the anxiety that comes with knowing the job is always unfinished. At the end of a stressful day ministering to the needs of others, it is easy to become discouraged, dwelling on the unmet needs of so many people.

Rather than giving in to these tendencies, pastors' wives must be resolved to take care of themselves. I want to discuss four kinds of care. In this column, we will consider care of the soul and care of the body. In the next one, we will discuss care of the heart and care of the mind.

Care of the Soul

Spending prayerful time in the Word of God is our number-one priority. Reading the scriptures should cause us to see ourselves and our circumstances more honestly and clearly. We must stretch ourselves, not limiting our reading to those pas-

sages we know make us feel better and speak to what our needs are.

God may have an admonition in mind for us, or He may choose to show us how we have treated someone wrongly. These are not the typical kinds of subject matter we tend to seek in the Bible. But God's Word has the power to convict us and bring about spiritual growth in our lives, if we dare to delve into the whole counsel of God.

Do not be discouraged if you are a novice in Bible study. The Lord will bless a prayerful yearning to know Him more fully through His Word.

In his famous *Autobiography*, George Mueller discussed the priority of prayerful devotion to Christ through His Word, and the connection between scriptural meditation and prayer:

I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, . . . and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. . . .

I saw that the most important thing I had to do was to give myself to the reading of the Word of God and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproofed, instructed. . . . my heart being nourished by the truth, being brought into [experiential] fellowship with God, I speak to my Father, and to my Friend (vile though I am, and unworthy of it!) about the things that He has brought before me in His precious Word.

Care of the Body

In the ministry, when we hear the word "fellowship," we often think of food, and of course, there is a connection between food and fellowship in the New Testament. Oh, how we love to fellowship! And what of all those invitations we get to church peoples' homes for meals?

A healthy diet and exercise are serious struggles for most of us, and we

make frequent jokes about the subject. However, God expects us to be faithful stewards of our bodies as well as our souls. Furthermore, if we ignore our Christian responsibility to care for our bodies, our Christian witness may be damaged if people see us as poor managers of the self God has given us.

If you are doing nothing to care for your physical self, begin by getting an annual physical checkup. Also, make sure you undergo other necessary physical examinations prescribed by your doctor that can lead to early detection of diseases.

In addition to diet, exercise and proper medical care, physical care involves physical relaxation. This might mean getting involved in an activity or hobby that relaxes you physically. Or it might involve enjoying a peaceful getaway with your husband.

Conclusion

Prayerful meditation on God's Word lies at the heart of self-care for the pastor's wife. Such care of the soul, coupled with care of the body—a healthy diet, exercise, proper medical care and relaxation—will set the pastor's wife on a course of taking care of herself that will energize her for the care of others in the body of Christ. ■

THE PREACHER'S PERSPECTIVE



Randy Sawyer

Expository Preaching and Church Growth

Every Christian leader is interested in church growth. Regardless of geographical setting or socio-economic context, pastors and church workers are constantly engaged in the search for a formula that will insure church growth. Further, most everyone agrees that growth in the church is not limited to statistical concerns, but involves spiritual development as well. Yet, there appears to be considerable disagreement as to the appropriate methodology for both numerical and spiritual growth.

Debate over Method

Many pastors agree that expository preaching is an effective method for leading believers to "grow in grace," but few consider an expositional focus adequate for reaching the un-churched. Some even argue that expository preaching is counterproductive when it comes to evangelism. The emphasis, they say, should be on delivering culturally relevant topics that engage the listener at the level of "felt needs."

This philosophy of preaching is reminiscent of a comment made by Harry Emerson Fosdick, who gave the following advice to preachers in the early 20th-century: "Let them not end but start with thinking of the auditors' vital needs, and then let the whole sermon be organized around their constructive endeavor to meet those needs."

This is not to suggest that every preacher who has bought into a "user-friendly" mentality has abandoned the faith, as did Fosdick. It may be, however, that those who insist on building the church at the expense of sound biblical exegesis are constructing a house that Satan may one day inhabit.

On the other hand, there are some who continue to believe that expository preaching contributes greatly to the numerical success of any church. In a 1996 survey of 576 growing churches,

Dr. Thom Rainer found that 73.6 percent of respondents confirmed expository preaching as a dominant factor in reaching the un-churched.

Rainer comments, "The strong preference of expository/textual preaching among these evangelistic churches seems to go against trends today, even evangelical churches."

Yet these pastors insist that expository preaching is an effective evangelistic method. One pastor in North Carolina writes, "While we who preach the Word must use our God-given abilities to make the text applicable for today, we still first preach the text in its historical context. It is the preached Word that has power, not the opinions of men."

Growth of the Early Church

Does scripture support expository preaching with regards to evangelistic growth? The fact that the New Testament church exploded statistically cannot be denied. In his history of the early church, Dr. Luke provides periodic benchmarks of the numerical progress of the church.

In Acts 2, Luke records that on the day of Pentecost "about three thousand souls were added unto the church" in chapter four he observes that the number of men who believed were "about five thousand" in chapter six he writes that "the number of the disciples . . . multiplied greatly" and in chapter eleven he adds that "a great number believed."

The New Testament letters, also, by implication at the very least, indicate the statistical advancement of the early church, as believers were discipled in Galatia, Phillipi, Corinth, Thessalonica, Ephesus, Crete, even in Rome herself. Clearly, the numerical growth of the early church was substantial. What led to such explosive growth?

Preaching for Growth

In his excellent analysis of the Book of Acts, Joseph A. Fitzmyer observes that Luke offers the reader three major summaries of the growth of the early church. These summaries, according to Fitzmyer, detail the developing characteristics of the infant church.

From chapter 2:42-47, he deduces that the early church was a "unified community" from chapter 4:32-35 he sees a "sharing community" from chapter 5:12-16 he observes a "caring community."

Taken together, the three texts present a number of interrelated components that clearly denote a healthy, growing church. In each case, there is a reference to the consistent preaching of God's Word as the catalyst behind the growth.

The first summary begins with the observation: "They continued steadfastly in the apostles' doctrine." The second summary includes the comment, ". . . and with great power gave the apostles witness of the resurrection of the Lord Jesus." Finally, the third summary intimates preaching with the statement, "and believers were the more added to the Lord . . ."

Here preaching is implied by the fact that believers were added. "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" All three summaries, either by explicit comment or implication, refer to preaching as the catalyst for evangelistically growing churches.

Expository Preaching and Growth

But does this necessitate expository preaching? If we define expository preaching broadly as "bringing out of the text what is there and exposing it to view," then we can be certain that the early church grew because of this type of preaching.

In both the Old and New Testaments, it is easy to observe that once the body of revelation had been given, the people returned to it with the need to hear it and have it explained. The "apostles' doctrine" certainly fits the scriptural pattern.

In his Pentecost sermon, Peter cited from the book of Joel and from a Psalm of David. In his Sanhedrin address, Stephen traced the fingerprints of God's sovereignty all the way back to Abraham. Paul's sermon in the synagogue at Antioch identifies Christ as the promised seed "raised unto Israel."

Even Paul's address on Mars' Hill, which many take as an example of "felt-needs" preaching, is actually a clear picture of confrontational evangelism, complete with a presentation of Christ's death and resurrection, as well as a call to repentance.

These sermons are not at all patterned after Fosdick's "good sense and psychology" preaching, but make every effort at "bringing out" of scripture what is there, and "exposing it to view."

In every case, as God's Word "grew," so did the number of believers. Expository preaching is not only the catalyst behind spiritual growth, but because of the power of the Word, "exposing" the meaning of scripture will multiply believers in any and every age. ■

THE TOGETHER WAY

January 2001

Receipts:	Designated	CO-OP	Total	Year To Date Designated	Year To Date CO-OP	Year To Date Total
State						
Alabama	\$ 663.12	\$ 169.98	\$ 833.10	\$ 663.12	\$ 169.98	\$ 833.10
Arizona	.00	.00	.00	.00	.00	.00
Arkansas	40,373.36	29,479.95	69,853.31	40,373.36	29,479.95	69,853.31
California	417.54	1,319.50	1,737.04	417.54	1,319.50	1,737.04
Colorado	.00	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00	.00
Florida	.00	.00	.00	.00	.00	.00
Georgia	38,738.15	1,987.89	40,726.04	38,738.15	1,987.89	40,726.04
Hawaii	.00	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00	.00
Illinois	8,662.63	2,054.67	10,717.30	8,662.63	2,054.67	10,717.30
Indiana	2,824.21	253.53	3,077.74	2,824.21	253.53	3,077.74
Iowa	.00	.00	.00	.00	.00	.00
Kansas	.00	.00	.00	.00	.00	.00
Kentucky	.00	216.88	216.88	.00	216.88	216.88
Louisiana	10.00	.00	10.00	10.00	.00	10.00
Maryland	.00	.00	.00	.00	.00	.00
Michigan	21,051.93	2,016.05	23,067.98	21,051.93	2,016.05	23,067.98
Mississippi	6,248.77	493.19	6,741.96	6,248.77	493.19	6,741.96
Missouri	55,044.98	15,235.05	70,280.03	55,044.98	15,235.05	70,280.03
Montana	.00	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00	.00
New Mexico	424.36	47.18	471.54	424.36	47.18	471.54
North Carolina	3,359.52	2,934.86	6,294.38	3,359.52	2,934.86	6,294.38
Ohio	13,061.95	3,235.41	16,297.36	13,061.95	3,235.41	16,297.36
Oklahoma	59,257.67	10,219.87	69,477.54	59,257.67	10,219.87	69,477.54
South Carolina	89,226.13	436.15	89,662.28	89,226.13	436.15	89,662.28
South Dakota	.00	.00	.00	.00	.00	.00
Tennessee	6,001.42	6,614.31	12,615.73	6,001.42	6,614.31	12,615.73
Texas	7,404.95	238.62	7,643.57	7,404.95	238.62	7,643.57
Virginia	745.98	.00	745.98	745.98	.00	745.98
Virgin Islands	.00	.00	.00	.00	.00	.00
West Virginia	7,341.39	95.24	7,436.63	7,341.39	95.24	7,436.63
Wisconsin	.00	.00	.00	.00	.00	.00
Canada	1,151.52	14.24	1,165.76	1,151.52	14.24	1,165.76
Northwest Assoc.	.00	.00	.00	.00	.00	.00
Northeast Assoc.	.00	.00	.00	.00	.00	.00
Other	.00	.09	.09	.00	.09	.09
Totals	\$ 362,009.58	\$ 77,062.66	\$ 439,072.24	\$ 362,009.58	\$ 77,062.66	\$ 439,072.24

Disbursements:

Executive Office	\$ 1,767.86	\$ 34,678.17	\$ 36,446.03	\$ 1,767.86	\$ 34,678.17	\$ 36,446.03
Foreign Missions	202,007.94	9,748.41	211,756.35	202,007.94	9,748.41	211,756.35
FWBBC	32,597.81	9,748.41	42,346.22	32,597.81	9,748.41	42,346.22
Home Missions	101,849.18	7,629.20	109,478.38	101,849.18	7,629.20	109,478.38
Retirement & Insurance	482.39	5,933.82	6,416.21	482.39	5,933.82	6,416.21
Master's Men	382.16	5,933.82	6,315.98	382.16	5,933.82	6,315.98
Commission for Theo. Integrity	44.39	211.94	256.33	44.39	211.94	256.33
FWB Foundation	175.07	2,543.07	2,718.14	175.07	2,543.07	2,718.14
Historical Commission	44.39	211.94	256.33	44.39	211.94	256.33
Music Commission	4.37	211.94	216.31	4.37	211.94	216.31
Media Commission	114.37	211.94	326.31	114.37	211.94	326.31
Hillsdale FWB College	2,044.26	.00	2,044.26	2,044.26	.00	2,044.26
Other	20,495.39	.00	20,495.39	20,495.39	.00	20,495.39
Totals	\$ 362,009.58	\$ 77,062.66	\$ 439,072.24	\$ 362,009.58	\$ 77,062.66	\$ 439,072.24



See You At The Pole

by Jeremy Maxwell SCM Staff

During the early months of 1990, a group of students from Burleson, Texas, gathered for a DiscipleNow Weekend. During their time of intense discipleship, the small group of students were burdened to pray for their fellow classmates and friends. That night they drove to three different schools and prayed around the flagpoles. Little did these students know what they had started.

In June of the same year, a challenge was given to 20,000 students at Reunion Arena in Dallas, Texas. The goal was to have students throughout the state of Texas meet on the same day at their school flagpole to pray for their friends and school. The event was titled "See You At The Pole", and on September 12, 1990, over 45,000 students met around their school flagpoles at 7:00 a.m. in four different states.

Now, more than three million people from all fifty states and several countries around the world meet every year on the third Wednesday in September to pray around their school flagpole.

Will you join in this effort? Every year God works in the hearts of our students and moves them to join their peers around their flagpoles in mid-September and pray. They pray for their school, they pray for their friends, they pray for their teachers, they pray for their families and they pray for God to reign in their school.

Darin Gwartney is a graduating senior from Locust Grove, Oklahoma. He has been participating in See You At The Pole for six years. I asked Darin what he thought about See You At The Pole.

"See You At The Pole is great for our school and for our Christian club. Every year it happens in the first months of school and it gives us an opportunity to let people know that we are standing in prayer today and every week we will have a prayer time for our school."

***See You At the Pole gives
students a chance to stand
up for their school in a
non-confrontational way.***

September 19, 2001 is the day. The plan is for students all over the world to gather around the flag pole to pray for their school. You can make a difference in helping this vision to be a reality in the lives of your students. Plan now and plan big. In all of youth ministry, there is nothing like student led activities, whether it be Bible study, worship or games. When students lead other students to pray, God really moves in their lives.

***Write it down. September 19, 2001
For more information on See You At
The Pole, visit their website at:
www.syatp.com***



Thomas Marberry

Mack and Leeann's Guide to Short-Term Missions

J. Mack and Leeann Stiles

(Downers Grove, IL: InterVarsity Press, 2000, 186 pp., paperback, \$12.95).

The authors of this book are a married couple who have guided over a dozen short-term mission trips to Kenya, the Middle East and Central America. They have served with American adults and students from a variety of backgrounds and denominations who have given their time and money to involve themselves in the work of missions on a short-term basis.

This book is an outgrowth of their experiences on these mission trips. It is designed to help prepare those who participate in short-term mission activities and the churches and organizations that sponsor them. Although the authors have done short-term ministries in the United States, the focus of this book is on mission work in other countries.

Short-term mission projects are not vacations. The participants do not live in luxury hotels, nor do they romp on the beach. They live among the people of the country, and they have many opportunities to minister to both believers and unbelievers.

They leave their native land (if only temporarily) and go to another country about which they know very little in order to share Christ in a different culture and setting. That is both challenging and threatening. It is also very rewarding.

This is not a how-to type book. It does not discuss how to apply for a visa, what shots to take or what clothes to pack. There are guidebooks that do that. The authors' main goals are to develop a missionary mindset and help prepare short-term missionaries mentally, emotionally, and spiritually.

Short-term missions can have a significant impact on those who go. They can produce a great deal of spiritual growth in a relatively short period of time. As these authors note, many ministers and youth workers find "that they can do in a few short

weeks on a missions trip what it often takes years to do back home in the comfort zone of church."

Short-term activities can also have a significant impact on the countries which the missionaries visit. They can encourage local believers and encourage churches. They can help out with building projects and other needed activities. Sometimes they may have the privilege of seeing people come to know Christ.

Mack and Leeann tell about one trip where they paired the short-term missionaries with native pastors and evangelists for a series of evangelistic meetings. They saw hundreds of people come to Christ during their visit.

A considerable portion of this book focuses on cross-cultural communication. The short-term missionary needs to learn basic facts about the culture in which he or she will serve. The missionary needs to learn which types of behavior are acceptable and which are not. First and foremost, the missionary must develop a genuine respect for the culture in which he will be ministering.

He must learn to see people through God's eyes. That is not easy to do; most missionaries will go through a time of culture shock. Mack and Leeann offer helpful suggestions on dealing with culture shock.

The authors encourage short-term missionaries to spend as much time as possible with local people and ask questions. They suggest questions that are open ended and not condescending. Most people are proud of their country and glad to share about its life and culture.

Short-term missionaries should expect to learn more than they teach. They need to understand that it is okay not to have all the answers. In most cases an humble spirit and a willingness to serve are more impor-

tant than a great deal of technical skill.

This is a useful and valuable book. It helps Christians understand what short-term missions are and what they are not. It can help us see that when we go to build that church building in Mexico, Ivory Coast or France, the most important thing is not how much work we can do in one day. The most important thing is that we cared enough to come and share with local believers in the Lord's work.

Short-term mission activities are not easy; there are many dangers and pitfalls. This book can help encourage and prepare us for worthwhile ministry. ■

Directory Update

ALABAMA

Chris Wall to New Life Church, Moody
Roy Helms to First Church, Jasper from First Church, Hot Springs, AR
Major Bailey to Pocahontas Church, Carbon Hill
Greg Rucker to Cave Springs Church, Town Creek from First Church, Decatur

MICHIGAN

Daryl Grimes to Crossroads Church, White Lake from Hope Church, Plymouth, NC

NORTH CAROLINA

John Moran, Jr., to Cardinal Village Church, Jacksonville from St. John Church, Goldsboro
Philip Smith to Five Points Church, Washington
Bruce Barnes to West Calvary Church, Smithfield
Carl Miller to Homer's Chapel Church, Black Mountain
Wade Parker to St. John Church, Goldsboro from West Calvary Church, Smithfield



Jack Williams

Resurrection Theories

One of the most efficient killing machines the world has ever known—the Roman army—declared Jesus dead just after 3:00 p.m. Friday afternoon. He was buried before sundown, and that same Roman army guarded His tomb until early Sunday morning to make sure He stayed there and that He stayed dead. It was a long weekend.

Nobody involved in the crucifixion event had any doubt that Jesus of Nazareth was dead. In fact, the soldiers didn't bother to break His legs to hasten His demise (John 19:33).

He was dead enough that Joseph of Arimathea laid Him in his own tomb (John 19:38-42). He was dead enough that the chief priests and Pharisees convinced Pilate to post soldiers at the tomb lest the disciples steal the body and later claim that He was alive (Matt. 27:62-66).

He was dead enough that two friends wrapped His body in a burial cloth with spices to prevent it from smelling when decay set in (John 19:38-40). He was dead enough that the disciples fled into seclusion, and the care of His mother was handed over to another man (John 19:26-27).

But the dead body of Jesus was missing before sunrise Sunday morning (Luke 24:6). This presents a problem, a quite serious problem. And there appear to be only three possible explanations.

First, there's the option that He did not die on the cross but rather swooned, and in that unconscious state deceived His disciples, His mother, Joseph of Arimathea, the Roman army, Pontius Pilate, the chief priests and the Pharisees. That's a stretch for a man who was crucified in public and pronounced dead.

It's even more of a stretch for that

man to awaken from a stupor with enough strength to move a heavy stone from the tomb entrance, enough presence of mind to overpower a detachment of soldiers and enough cunning to get away without a trace.

Second, there's a theory that Jesus did die, is still dead, and His disciples slipped in under cover of darkness and stole the body while the entire Roman garrison slept. For the record, that is the story told by the soldiers . . . after they were bribed (Matt. 28:11-15) by the chief priests and elders.

One difficulty with this theory is that the penalty for sleeping on duty in the Roman army was death. Still think they were all asleep? Okay, maybe one sleepyhead dozed off . . . but all of them? And nobody saw or heard anything?

By this time, of course, it was far too late for the chief priests and Pharisees to claim that Jesus faked His death, since they knew full well that He was certifiably dead and had persuaded the governor to assign soldiers to guard the body.

They were stuck with theory #2, the stolen body scenario. Again, that's a stretch since the disciples, instead of storming the Roman watch like a SEAL team, vanished into the night.

Which takes us, however unlikely it may appear, to option #3 . . . that Jesus Christ rose from the dead like He said He would (Matt. 16:21). Well, did He? A lot of people said they saw Him alive in the 40 days after that Sunday morning when a stone moved and money changed hands. You decide if they told the truth.

Mary Magdalene saw Him first outside the tomb and mistook Him for a gardener (John 20:11-18). He walked five miles on Sunday with two disciples on the road to Emmaus (Luke 24:13-33). That night He appeared to

the disciples who were meeting behind closed doors because they feared what the Jews might do (John 20:19). A week later He appeared to Thomas (John 20:26-29).

Later still, He appeared to more than 500 believers at one time (1 Cor. 15:6). In Acts 9, He appeared to Saul of Tarsus who became the Apostle Paul as a result of the encounter.

Which brings us back to the original question, *Did Jesus rise from the dead?* The only thing the enemies of Christ have to do to stop Christianity is produce His dead body. That's all. Do that and it's over.

Does it really matter if Jesus rose from the dead? Put in as simple words as possible: If He did not rise from the dead—the Bible is false, Jesus is a liar, Christianity is a cruel hoax, and we are dumber than dirt.

Everything about Christianity hangs on this one fact—Jesus rose from the dead. Does it matter? It mattered to the disciples; it mattered to Paul; it mattered to New Testament writers and the early church. It matters to me.

And here's why. If Jesus rose from the dead—then He is God as He claimed; He is the only way to Heaven as He taught; and all other religions are false as He said (John 10:8).

Think that's arrogant? It would be if I said it. But Jesus made it clear that He is God, that He has all power in Heaven and in earth, that His is the only name that can save us. Therefore, we can challenge every other belief system in the world with two words, "He's Alive!" ■

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