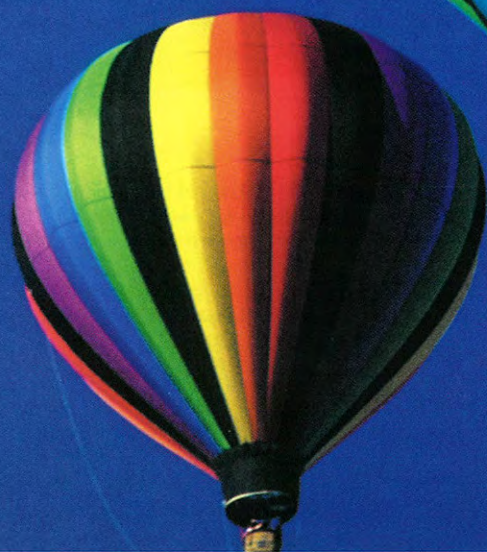
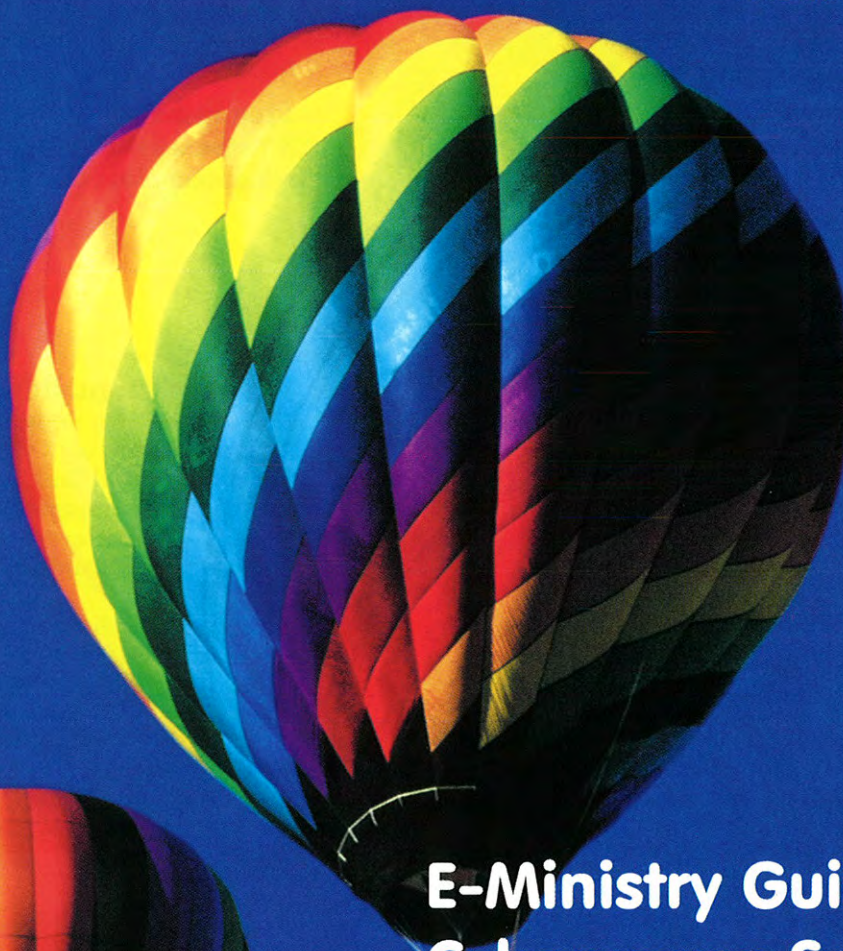


CONTACT



Official Publication of the National Association of Free Will Baptists

October 2001



**E-Ministry Guidelines
Cyberspace Safety
Real Men Go to Church
October Madness
The Foxhole**

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THE SECRETARY SPEAKS



Melvin Worthington

Heartbreak South of the Border

The Mexican National Association met July 27-29. Home Missions director Larry Powell, Board member Harold Blankenship and Executive Secretary Melvin Worthington sat in stunned disbelief when delegates rejected by a 40 to 26 vote the proposed document (a constitutional change) drafted by two Mexican attorneys representing both groups that would preserve and insure the autonomy of local churches holding membership in the association.

Delegates also rejected petitions from seven churches requesting local church autonomy. The petitions were properly presented in accordance with Mexican law.

The Allegations

The problems within the Mexican Association of Free Will Baptists are longstanding and deep-seated. Allegations were made by an Aggrieved Minority that the Mexican Association had violated the practices set forth in the *Treatise of the Faith and Practices of the National Association of Free Will Baptists, Inc.*

During their December 2000 meeting in Nashville, Tennessee, the Executive Committee met separately with both Mexican groups and heard their grievances. As a result of those meetings, the Executive Committee recommended that the Home Missions Board authorize a five-member committee to arbitrate between the Mexican National Association and the Aggrieved Minority. The Home Missions Board approved the recommendation.

The Arbitration

The Arbitration Committee met with representatives from both Mexican groups in Altamira, Mexico, on

March 27, 2001, with some 50 people attending the meeting.

The issue of contention between the two groups centered on the autonomy of the local church. Because of 1992 changes in Mexican law, the procedure for registering local churches also changed. Registration with the government can now be done by each local church rather than by the association.

These changes require that the constitution and by-laws of the Mexican National Association be brought into conformity with the Free Will Baptist *Treatise*.

Upon advice from two Mexican attorneys present at the meeting, both groups (the Mexican Association and the Aggrieved Minority) agreed for the attorneys to work together and draft a document that would reconcile differences between the Mexican Association's constitution and by-laws and the *Treatise*.

The document was drafted and made available to both groups. The final document was presented to delegates attending the 2001 Mexican National Convention in Altamira, Mexico.

The Secretary's Schedule

October 2001

- 3-5 IFOFWBC Executive Committee Mtg.
- 7-12 IFOFWBC General Assembly Mtg.
- 14-18 Oklahoma State Association
- 28 First FWB Church
O'Fallon, MO
- 28 Mid-Rivers Association
Columbia, MO
- 29-31 ASARB Meeting
Kansas City, MO

The Action

The report of the five-man Arbitration Committee was included in the Home Missions Department report at the National Association in Detroit. The Arbitration Committee report was approved and the recommendations adopted by delegates.

The following recommendations in the Arbitration Committee report are germane to the action of the Mexican National Association.

- (1) We recommend that the National Association of Free Will Baptists during its July convention in Detroit, Michigan, recommend to the Mexican Association of Free Will Baptists that they ratify the necessary changes to reconcile the differences between their constitution and by-laws and the *Treatise of the Faith and Practices of the National Association of Free Will Baptists, Inc.*, thus preserving and insuring the autonomy of the local church.
- (2) We recommend that appropriate disciplinary action be taken by the National Association of Free Will Baptists in the event the Mexican Association of Free Will Baptists does not ratify the necessary changes to reconcile the differences between its constitution and by-laws and the *Treatise of the Faith and Practices of the National Association of Free Will Baptists, Inc.*

While we respect the right of the Mexican National Association to determine their own destiny by majority vote, we regret the consequences of that action.

The Mexican National Association vote brings back painful memories from the early 1960s when the North Carolina State Association of Original Free Will Baptists voted to withdraw from the National Association of Free Will Baptists. The 1960s action was painful, and so is the 2001 action of the Mexican Association. ■

Guidelines for E-Ministry

By Jeff Crabtree



The Church is in the world—of computers. Our National Association directory now lists over 500 e-mail addresses and 39 web pages in addition to National Office addresses. Five years ago when I was traveling to different churches for each service (itinerate work preparing to move to Canada), it was rare to find a Free Will Baptist church where someone in the congregation did not have internet access. Free Will Baptists are using the internet for church purposes.

Many believers recognized quickly that the internet had great potential for personal ministry. Updates from mission fields took seconds instead of

weeks. Urgent prayer requests, devotional materials and good humor could be accessed and shared with a few keystrokes. Today, through local access numbers, toll-free numbers and satellite links, personal mailboxes and other internet options are now virtually accessible anywhere.

Guidelines for Sending E-mails

Such potential needs guidelines if everyone is to enjoy its use. In this article I will suggest guidelines for ministering through e-mails, just a small part of the internet giant. First, I will suggest guidelines to help with general use of e-mails. Second, I will offer more spe-

cific guidelines that can help us be better ministers, should we choose to use e-mails as an extension of our ministry.

Be Brief

Unless it is a personal letter, be brief. Most e-mails should be like memos, short and to the point.

Use Good Grammar

Use your best grammar. I have received e-mails with little or no punctuation. Some came in all upper case; some in all lowercase. These are difficult to read. Because most e-mails are done quickly, everyone makes

mistakes. But, willfully ignoring basic grammar compounds the problem.

Be Selective

Be selective of what material you forward. "Forwards" are quickly losing respect. Think of them as bulk mail. Just as there are times when postage determines whether or not hard copy mail is worth opening, so it is with forwards. On January 30 this year, I received a forwarded e-mail that was eight levels deep. And, all of the addresses were visible.

To print the message with the date, time sent, sender's name and address requires that every address to which the e-mail was originally sent be printed too. To remedy these problems, cut and paste and use the "blind carbon copy" (BCC) feature (Microsoft Outlook Express) to send to multiple recipients. "Undisclosed recipient" will be seen rather than the names and addresses of everyone getting your message.

Avoid Viruses

Keep your virus protection up-to-date. Those with McAfee virus protection can get weekly definition updates free, while Norton's virus definition updates are available for \$3.95 per year.

When you receive or send a virus, tell those with whom you correspond what appears to have happened. In some instances, the virus will build a file of all e-mail addresses from your computer to which it has attached itself. It is only fair that those who potentially received the virus be told so they can check their system before damage is done. The type virus and the cure would also be helpful information to pass along.

Beware Reply All

Be wary of the "reply" and the "reply to all" features. I have received answers to e-mails that did not originate with me because someone did a "reply to all" and mine happened to be one of the addresses on the incoming (and thus outgoing!) e-mail. In other words, I have received personal mail intended for others.

Give Credit

Give full credits for forwarded,

copied or borrowed material that you send in an e-mail. Honesty dictates how we use non-credited material. For example, several times over the past year I have received the story about an atheistic professor at a southern California University who challenged God before his class each year. I have yet to receive any credit line as the source for this story.

Neither "e-mail," "computer" nor "internet" are quotable sources any more than are "phone line" or "fax."

Respect Others

Remember, not everyone is working with the latest equipment or using high-speed internet access. Websites with multiple graphics can be very time consuming to open. (The same caution should be observed with forwarded graphics.) As much as I want to see and read everything that is sent to me, there have been times I have had to disconnect because the download time was too long.

Guidelines for Ministering through E-mail

In addition to the above observations for e-mails in general, the following are intended to help us be more effective as "online ministers."

Share Websites

Share good websites. If you find a specialized site that you feel some of your correspondents would like as well, tell them. Tell them what the site is, why you think it will benefit them and give an accurate, complete address.

Develop Online Ministry

If you are not already doing so, prayerfully consider developing an online ministry. No, you may not be able to help your pastor with his devotions or personal study, but daily or weekly devotional assignments for Sunday School students, youth group members or new converts are a real possibility. In short, send devotional materials to those who are *following you* in the faith.

Join Others

Allow others to put you on their group lists. Several missionaries, both home and foreign, now send updates.

Share these with your prayer group, your congregation and use them in your own prayer time.

Expect Evangelism

Use e-mail for your own evangelistic efforts. I have been in contact with a man I met in January who lives in Detroit. After a two-hour flight, we parted ways; he to go home and me to catch another flight.

We exchanged e-mail addresses and I wrote him three weeks later to see if he had read the scriptures I recommended and what he understood Jesus to say. He wrote back that he now understands that he needs to be born of the Spirit and not of the flesh and that all the good deeds and kindheartedness will not get him into the kingdom of heaven. No, he has not made a profession, but he has made progress.

Contact Absentees

Use e-mails as one way to contact absentees. A quick note like, "Just wanted you to know we missed you Sunday. I hope you had a good trip and we look forward to seeing you soon," is always appreciated.

What You Have

Consider being an "e"-minister. Write notes, send encouragements and build friendships. Answer questions, share your faith and promise to pray.

Moses had a rod. David had a sling. You have a computer. Use what's in your hand. ■

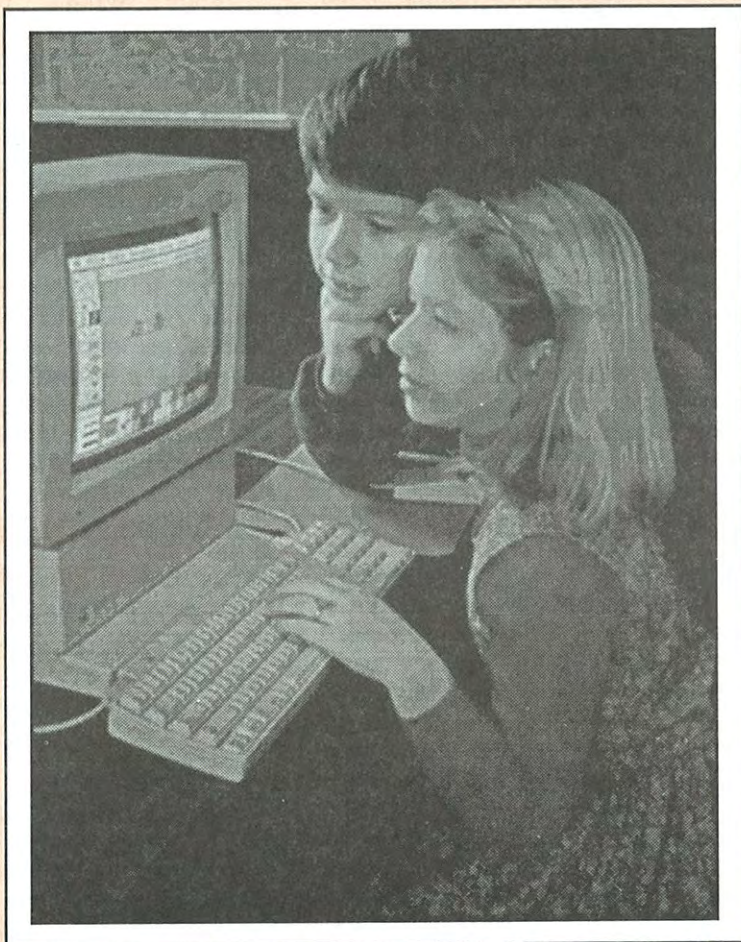
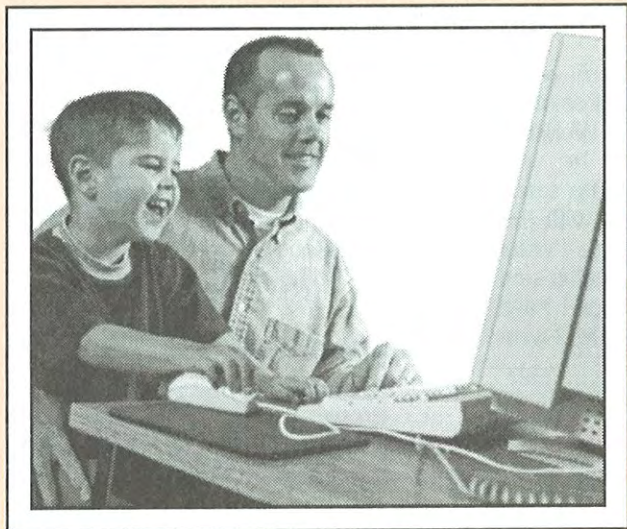


ABOUT THE WRITER: Reverend Jeff Crabtree pastors West Fredericton FWB Church in New Brunswick, Canada, where he serves as a home missionary. Jeff is a member of the Sunday School and Church Training Board.

The information highway includes dangerous predators.

Play It Safe in Cyberspace

By Jim Marcum



Daniel prophesied that during the final death gasps of the world that “many shall run to and fro, and knowledge shall be increased” (Dan. 12:4). As the human race enters the 21st century, we can firmly assert that knowledge has increased beyond anyone’s imagination. Particularly in the past five years the information highway (internet) has propelled Daniel’s prophecy at an unbelievable rate. It is also apparent that wisdom is far behind. There is so much information available, but it seems so few can handle it. As a result, people need to *Play it Safe in Cyberspace*.

As a positive observation, the internet offers the average family a gateway to a vast well of information. Banking can be done online, paying bills can be done online, shopping for any item the world has to offer is online, and one can almost access any library in the country. Only the limit or restraint of a person’s imagination puts a boundary on the information that can be accessed.

The Christian also has a valuable resource in the internet. There are thousands of sites for pastors, preachers, teachers, deacons and laymen for any type of Christian product or service. There are Christian shopping sites, theological chat rooms and study sites, sites for sermon preparation and more. Some of these sites can help you to find Bibles, books, music, churches, missionaries, Christian universities and colleges, para-ministries . . . the list goes on.

Unfortunately this brings us to some sad and disturbing observations. At the top of the list and at the foundation of all that is disturbing is humanity’s trend toward wickedness. As the fairy tale touch of King Midas turns everything to gold, the fatal touch of man turns

everything good to garbage.

The only thing that seems to limit man’s access to information is his imagination. Man’s imagination drives his ability to dream and determine what he will do with all the information and material at his disposal. In regard to the “information highway,” man has the opportunity to use this immeasurable gift for good or evil. Unfortunately, that record speaks for itself. As God said in Genesis 8:21, “. . . for the imagination of man’s heart is evil from his youth.”

As a result of man’s corrupt imagination, the internet is filled with traps and atrocities for the naive, the curious and the devious. The internet is not only a tool to make one smarter,

but a tool which has the capability of defiling and destroying an individual, a family, a church and a ministry.

Let us be wise in understanding that the internet is more dangerous than television. The television does not provide one with the opportunity to interact with other people, but the internet does. Computers hooked up to the internet can provide individuals with the ability to interact with anyone in the world. Therefore, every member of a family is at risk if precautions are not taken when using the internet.

Program Filtering

We all are aware that pornography is rampant on the internet and is easily accessed. Fortunately programs are available to filter much offensive material from your computer, as well as internet Service Providers (ISPs) who do the filtering from their business locations. Two self-installing filtering programs are *CyberPatrol* which is sold by most computer stores and *X-STOP* which is provided by the American Family Association.

To enhance the safety of self-installed programs, one pastor and his wife each provide half of the security system's code. As a result, the program cannot be turned off without the husband and wife acting together.

It is also important to understand, that there is not a single filtering program that is 100% effective. Thousands of new porn and offensive sites are started every day and are finding ways to bypass filters.

Partnership

Another internet protective measure is for husbands and wives to stay involved in each others' lives. A spouse should be given the liberty to question the other about their internet activities, because anyone can become a victim. Therefore, in this manner, a couple can protect each other and their relationship.

Patrolling

It is my opinion that children and young people need to be patrolled. internet access should never be available without supervision and accountability. Children should have to obtain permission from their parents every

time they access the internet. It is simply too dangerous to be taken lightly.

Particularly be aware of the danger of getting into chat rooms. A great deal of deception and baiting occurs in chat rooms. By means of pornography and chat rooms, we as Free Will Baptists have already lost some precious people and families.

A sad statement was made in our local newspaper by a woman whose husband had moved from pornography to pedophilia: "These internet junkies lose their sense of self and become totally unbalanced."

Another quotation comes from a mental health professional who said, "I have found it is more difficult to get a pornography addict into remission than a cocaine addict. Also, pornography addicts are more likely to relapse than cocaine addicts."

The internet, like most man-made tools, has enormous value. However, man is inherently sinful, and that depravity rears its ugly head on the internet as well as in other areas. Use caution when the internet is accessible at home or office. Recognize that no one, male or female, is immune to the curiosity bug and that cyber-traps are randomly strewn on the information highway.

As you find yourself becoming more involved in the computer generation and the information highway, allow this tool to enrich your life. But at the same time, take all the precautions necessary to keep this tool from endangering, entangling and embarrassing your life. A great verse of scripture to remember in regards to the internet is found in Proverbs 4:23: "*Guard your heart with all diligence, for out of it are the issues of life,*" (Emphasis mine). ■



ABOUT THE WRITER: Reverend Jim Marcum serves as promotional secretary for the North Carolina Association of Free Will Baptists, and as their General Board member to the National Association of Free Will Baptists.



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A man talks to men about family, church and country.

Real Men Go to Church

By Mike Wade



What defines a *real man*? I remember seeing a slogan that read, "Real men don't eat quiche!" Not being a quiche lover myself, I didn't have any personal investment in an opposing position. However, my immediate thought was *real men* eat quiche if they want it and don't worry about what some namby-pamby slogan writer thinks. We live in a day that is clearly missing a definitive word on true manhood.

Modern television sitcoms depict any man who is a God-honoring, church-attending, family-loving male as less manly than the beer-swilling, bar-hopping, womanizing one. Clearly such a depiction lacks thought. Any weakling can yield to his base inclinations, it takes strength and integrity to live a life of control.

Men Matter

The scriptures are full of examples of *real men*, true heroes of manhood who were not only men of physical strength and achievement, but men who understood that true strength came from a right relationship with the creator God. We can learn from them some of the time-encompassing characteristics of what it means to be a *real man*.

From Noah and Nehemiah we can learn that *real men* are hard working. They are not afraid to tackle and complete difficult projects that make little sense to those around them. In the face of ridicule, misunderstanding and opposition, Noah built the ark and Nehemiah his wall.

From Abraham we learn that *real men* are courageous. He was willing to face an unknown future and follow

the Lord's leading without knowing where it would take him. Later he took his herdsmen and courageously whipped five kings and their armies.

From David we learn that *real men* are warriors. David spent his life fighting the enemies of his nation who were ultimately the enemies of his God. Amazingly, along with his military accomplishments, he maintained a heart that was tender toward God.

From the prophets we learn that *real men* stand for what is right no matter what the cost. Many of them faced hardship and death rather than dilute God's truths.

Taking Jesus as our example, we find that *real men* live a life of purpose. We see in Him that *real men* are not ashamed to show love to others. Jesus taught us that *real men* show strength through gentleness, but we

also learn when He overturned the tables and drove the moneychangers out of the temple that there are times when *real men* must respond with action against evil.

At His baptism we learn that *real men* gain approval through obedience. Finally, in the Garden of Gethsemane and at Calvary we learn that some of our greatest victories will be won by surrender.

Men Change Society

Real men are sorely needed in today's society. Men are needed who will fight for a cause that is right and just. In years past when our nation has been threatened, men have always responded to fight for their families and their freedoms.

I am convinced that there is a *real man* shortage in many churches across our land today because we have failed to sound a call to arms clearly and with passion. We are at war and yet we go through religious ceremony as though we were at peace.

Our nation is facing its most dangerous threat to date, and too many men are content to sleep in and send their wives and children off to church and into today's society to face the battle alone. Men of America, wake up!

Right before our eyes the enemy is advancing. Men sleep while babies are killed in the womb under the guise of freedom of choice, but in truth they are killed so that our nation can fornicate without consequence. Men sleep while biblical values are ridiculed by the media and every form of perversion is presented as normal and desired.

Men sleep while our schools have removed God and have embraced godless ideologies. Perhaps most troubling of all is that men sleep while the church struggles to face the growing attacks of hostility in a humanistic society. Satan is in the process of undermining our nation, destroying our homes and devouring our children, and yet men sleep.

Real men are needed to turn this nation back to God. This task is not for the weak of heart. It will take men, *real men*. Men from every background, race and profession—men who wear suits, men who wear flannel shirts and blue jeans, men who drive cars, men who drive pickup trucks, tall men,

short men, heavyset men and thin men, men who work hard like Noah and are courageous like Abraham, men who will fight like David, and men who will stand for right no matter the cost like the prophets of old.

Men Stand Guard at Home

Real men cannot and must not stand idly by while their families are under attack.

The minister related the following analogy in a message preached to a gathering of men. He saw a documentary on African wildebeests (a wildebeest is an animal that resembles a hairy-necked cow). In the documentary a wildebeest gave birth to a calf. The mother had moved a short distance away from the herd as she gave birth. Hundreds of wildebeests could be seen in the background grazing. Within minutes several hyenas appeared and began to circle the cow and her newborn calf.

The cow began to bellow and protect the infant as best she could. She put up a valiant fight, but there were simply too many hyenas coming from too many directions at once, and ultimately the calf was killed and devoured. If just one of the male wildebeests would have come to the rescue, the hyenas would have fled and the calf would have been spared.

Even now our children are being harassed by the hyenas of temptation. Alcohol, drugs, promiscuity and falsehood are circling. Far too many fathers are casually grazing nearby while their precious wives are fighting valiantly for the eternal souls of their offspring. *Real men* do not ignore the fray, they rush boldly to engage it.

Another slogan I have seen reads, "Real men love Jesus." Now there is a slogan with some bite to it. There is no greater cause than the cause of the Lord Jesus Christ. It is a cause that's worth living and dying for. *Real men* are enlisting everyday. Yes, *real men* go to church. ■

.....
ABOUT THE WRITER: Reverend Mike Wade pastors Calvary Free Will Baptist Church in Norman, Oklahoma.

Real Men ...

- ☐ Love Their Wives
- ☐ Play Catch with the Kids
- ☐ Go to Work
- ☐ Come Home after Work
- ☐ Tithe
- ☐ Wash the Car
- ☐ Mow the Yard
- ☐ Listen
- ☐ Read the Bible
- ☐ Stay Informed
- ☐ Remember Birthdays
- ☐ Never Forget Anniversaries
- ☐ Keep Promises
- ☐ Tell the Truth
- ☐ Stop Rumors
- ☐ Repair Broken Hearts
- ☐ Cheer for the Dallas Cowboys
- ☐ Drive the Speed Limit
- ☐ Hold the Umbrella
- ☐ Open the Door

The other side of the trick or treat puzzle.

October Madness

By Shawn Hartzog

It's October. We have two small children. Halloween falls on the last day of October. No problem. Right? In the famous words of a car rental commercial: "Not exactly." Every year since our children were born, we have gotten into a wrangle with all sorts of folks over Halloween.

People tell us it's just a fun holiday for children. We're told that we are depriving our children if we don't allow them to trick or treat. Even if we don't take them out to bribe anyone for goodies, they invariably end up with enough candy to rot out the molars of the entire population of Newark, New Jersey.

Then there's the fact that many churches hold some sort of Halloween activity. Our church uses the occasion to provide the neighborhood with a safe place to come and trick or treat. Children receive lots of candy, and parents get information about our church. This has actually resulted in several unchurched families coming to know Christ.

There may be some good that can be

made of Halloween. But what does the holiday teach our youth?

I may be the last one to talk. After all, I used to dress up as the grim reaper and pass out candy on the front steps. I used to say that the dark side of humanity and myth just needed some place to come out.

My wife, Kelly, had other ideas about the whole Halloween thing. She reminded me of Paul's words, "Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things." (Phil. 4:8, *NIV*).

After her admonishment, I no longer dressed up in macabre costumes, and we studied a little more about the history of this holiday.

Festival of Death

We found out that Halloween began as an ancient celebration of the festival of Samhain dating back to at least 300 B.C. Samhain was the god of death, the most powerful god of the Celtic cult called the Druids. The Druids were a secret society of occultic priests who practiced sorcery and spiritism.

November 1 was the Celtic New Year, and the Druids believed that the old year died on the eve of October 31. Their festival became known as the festival of death.



All through the British Isles, people lived in fear of what this night would hold. The Druids came out on this night, going from house to house. They demanded certain foods from each household as the Druids adhered to strange dietary restrictions. If the family could but refused to comply with their demands, the Druids cursed them with afflictions and death.

All Halloweds Eve

In the eight century, the Pope attempted to redeem this holiday and encourage people to abandon the festival of Samhain. He proclaimed November 1 to be All Saints Day, a day to honor martyrs and other saints who were deceased.

Thus, October 31 became All Halloweds Eve. In the vernacular of the people, it became All Hallows Eve and was shortened to "Hallows E'en." Eventually, people began to refer to this night as Halloween.

Contemporary Problems

In our time, Halloween has also become a night when people live in fear. Not only is this the height of occultic practices and the black mass, it is also a night when evil is celebrated in other ways.

Crime rates are higher on Halloween than any other night of the year. In many cities of the United States, all policemen are on duty on Halloween night. Some cities bring in outside law enforcement officers to help for this one night.

A Bigger Concern

It's tough to admit when you're wrong. I should know by now that my wife is usually right. Besides, the more I thought about it, the more the evidence stacked up in her favor. I have since come to my own conclusions.

The longer I am a servant of Christ, the more I am aware of the reality of spiritual warfare. The more I become aware of spiritual battles, the more I understand that we are truly foreigners living in a world that is under the stranglehold of our enemy.

Because of this awareness, I have come to view the celebration of Halloween in a different light. To celebrate

this holiday seems awfully close to honoring our enemy. I wouldn't think a good soldier would defect even for one night of the year, and I find it hard to excuse the mimicking of wickedness that Halloween is all about.

10 Suggestions

So, what do we do with Halloween? Or, more importantly, what do we do with our children on Halloween?

Whether you participate in trick or treat or not, there are some important guidelines that should be followed.

- 1) **Teach** your children what Halloween really means. Read a Christian book together on the subject, and look into what the Bible has to say about involving yourself with evil. For older children, explain what Halloween really celebrates, and allow them to be involved in making responsible decisions about their participation.
- 2) **Avoid** depicting or encouraging evil. Though our children were allowed to collect candy from family members last Halloween, we avoided certain types of costumes. My then 2½ year old daughter, Caroline, wanted to be a dancer—no big deal. "As long as we stay away from witches and the Spice Girls, that will be fine," I jokingly told my wife. My son dressed up like a cowboy. That caused us no concern since he dresses up like a cowboy every day of the year.
- 3) **Safety!** The number one priority when taking your children trick or treating is safety. Candy that has been poisoned or tampered with can be dangerous, but there are also people who are dangerous. Predators, child molesters and occultists will be available to charm and deceive your child on a moment's notice. Be wary of adults who go overboard in their celebration or want personal information about your children.
- 4) **Set boundaries** for your family. You may find it's no violation of conscience to trick or treat, but you may also know that a haunted house would traumatize your child. At the same time, others may not look at Halloween the same way. So be careful not to violate the boundaries they set for their family or judge them solely on the basis of their decisions about Halloween. Our enemy is not a human but a roaring lion seeking to devour.
- 5) **Honor the name of Christ.** Remember the example you are setting for those who may be searching. In spite of their own participation, there are nonbelievers who view Christians' participation in Halloween as hypocritical. By the way, it's probably not a good idea to roll your neighbor's yard on Halloween night.
- 6) **Protect weaker Christians.** There are growing numbers of believers who grew up in families who practiced the occult, or they may have been involved themselves. There are also many young people in the church who may already have an interest or have friends who would encourage their interest in the occult, the New Age or witchcraft.
- 7) **Plan** positive activities to celebrate the autumn season or harvest time. Involve other children with these activities. The greater the number of people involved, the less likely your children are to feel they have missed out on anything. A fall festival or a party can be a good idea for younger children. For teenagers, a prayer vigil or acts of service can teach them ways to counteract evil by turning to Christ at the onset. Some youth groups volunteer their time on November 1 to clean up yards belonging to elderly people whose houses were rolled on Halloween night.
- 8) **Notice** children and teens in the community and in your church who are searching for love and acceptance. It is difficult to know which kids are susceptible to the influence of the occult, but the need for love draws many teenagers into groups that dabble in it. They may identify with the more gruesome and macabre features of Halloween, or they may be average kids from upper middle class families.
Halloween activities in your church should do nothing to condone such involvement; rather, an open heart and open ears are a powerful way to safeguard them from the trap of Satan.
- 9) **Pray** for God's hedge of protection around your family. This should be a part of your regular parental duties, not just a Halloween prayer. The home that is guarded by the Spirit of God is invincible to the forces of darkness.
- 10) **Memorize Deuteronomy 6:5 and Exodus 20:12** as a family. The goal is to teach your children to love God and to devote themselves only to Him. ■



ABOUT THE WRITER: Shawn Hartzog serves as an adoption caseworker at Bethany Christian Services in Asheville, North Carolina. He is also director of the agency's counseling program. Bethany is a pro-life ministry. He is an alumnus of Free Will Baptist Bible College.

Cold Night in the Cardboard Community

By Spencer Meagher

What could 13½ kids, 32 degrees and a dozen appliance boxes have in common? Put them together and you have the makings for an experience that can change kids' lives or open their eyes to the plight of those less fortunate.

Kids For Christ and KFCII, two youth group ministries of Oak Valley Free Will Baptist Church in Geff, Illinois, joined forces on a chilly March night in an effort to raise funds, food and clothing for the homeless. The donations provided for the homeless were modest, but the greater reward was the life experience for the young people.

Kids from ages 7 to 15 gathered at the village park in Geff at 6:00 p.m. Friday, March 2, 2001, to spend the night with nothing but a few cardboard boxes, a blanket and each other for company.

They were dependent upon the community and church members to provide food and clothing to help them through the night. The balance of unused goods would be given to the local ministerial alliance or to a homeless shelter.

The church members, relatives and friends were faithful to provide for the group's needs by bringing blankets and food. One grandparent noted that he didn't think the kids suffered any permanent harm because he "didn't realize homeless people had fresh pizza delivered at 9:00 o'clock at night."

Even though they didn't endure all the hardships that come with this sort of life, they did get a taste of what the homeless have to endure when a group of nine neighborhood youths came through harassing and tormenting them by beating on their cardboard homes with sticks. Leaving their cardboard homes unattended was not a good idea either as they soon discovered when they came back to find



Overnight residents of the cardboard community.

more than one box severely damaged.

The irony was that as we talked and got to know these "vandals" it became apparent that several of them would like to have joined in and spent the night with us. Proof to us that people have a deep need to belong and will join up with whatever kind of group accepts and cares about them. We believe it is the responsibility of Christians to fill that role.

At 10:00 p.m. we split the kids between 6th and 7th grades, each group formed their own box community and settled in for what was to be a long, cold night. Shortly after 11:00 p.m., the cold began to take its toll on the younger children, and we felt it wise to bring them into a heated shelter. The object of this lesson was not to get anyone sick, but rather to give them a new appreciation for what God had granted to them.

The teen group fared somewhat better, but by 1:00 a.m. all but two of them sought refuge in the church van. The rationale here is, "some homeless people sleep in automobiles," so we allowed them to do it.

The comforts of the van were short lived and by 3:00 a.m. driven out by the cold, they made their way to the warmth of the shelter where the oth-

er group of kids was sleeping soundly on the hard, drafty linoleum floor.

At this point I think it is wise to mention that as group leaders, we didn't sleep in boxes, but neither did we rest in comfort. If we weren't keeping a watchful eye out, we were stretched out across three kitchen chairs for a bed . . . with no blanket. Not a good way to spend Friday evening.

In the end, two teen boys made it all night outside. We termed them "survivors." They used their heads and took advantage of the opportunities they found. When the other teens headed for the van, these two resourceful young men gathered all the left-behind blankets into their boxes, pulled the boxes together to close out drafts and slept peacefully the rest of the night. When I woke them at 6:00 a.m., they asked if they could sleep another half hour.

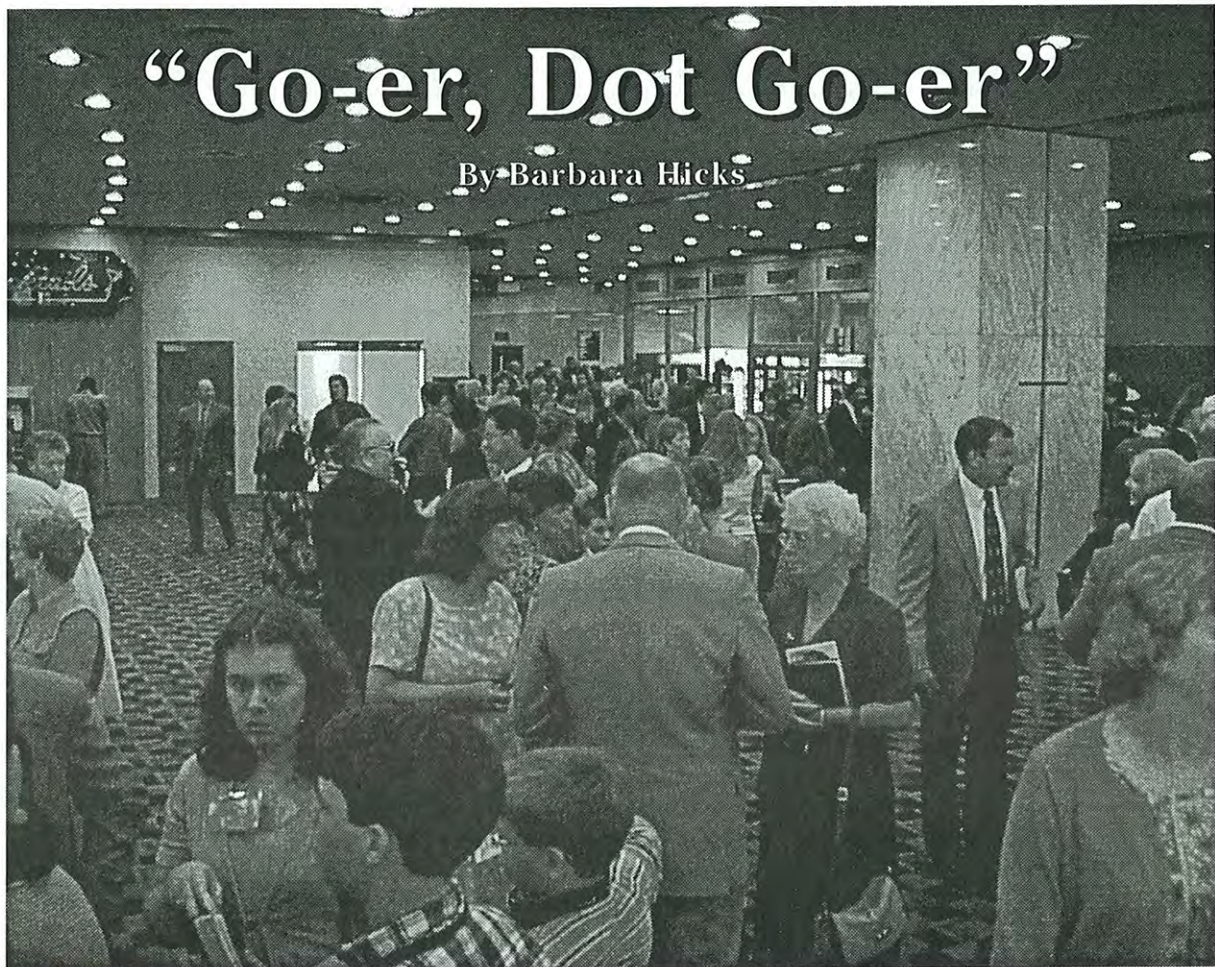
Although nothing earth-shattering happened, that night impacted this small group of young Christians and gave them, if only for a while, a new appreciation for what God has so graciously bestowed on them.

If you lead the youth in your church and you would like to move them out of their comfort zone, this can be a good place to start. It can be a stepping-stone to prepare your kids for larger mission projects in the future.

In closing, let me answer a question you might be asking, "How did you come up with 13½ kids?" Nobody ever took time to get an accurate count. Some thought we had 13 kids; others thought 14. So we compromised. ■

ABOUT THE WRITER: Reverend Spencer Meagher serves as youth director at Oak Valley Free Will Baptist Church in Geff, Illinois.

The personal side of the national convention



"Hey, Go-er, Dot Go-er," my four-year-old daughter, Katie, yelled across the hotel lobby. That was 11 years ago when we attended our first national convention in Phoenix as a family. She was speaking to J. L. and Dot Gore. For years I thought their last name was "Go-er" but then realized it was the southern pronunciation of "Gore."

The hotel where we stayed offered breakfast in the lobby. Every morning we would take our family down for breakfast and this precious couple would be there. Because of their loving attitude, we quickly became friends.

We have just returned from the national convention in Detroit 2001, and Katie is 15. We haven't missed a national convention in 11 years, except for the one in California. I never realized how much the national meant to my family until one year we discussed the possibility of not going. My sons, who are now grown men, protested loudly and clearly, "We can't miss the national!"

Every year the Lord has allowed us, in a crowd

of 5,000 people or more, to see J. L. and Dot Gore. They have become like grandparents to my children. When Katie competes in piano, Dot makes an effort to be there. Mr. J. L. even told us what his initials stand for (but I'm not telling!).

It seems that everyone I speak to at the national convention has some connection with me. We are from the same area, or have been to the same area or know someone in common. Our greatest connection is that we know Jesus as our personal Savior.

I look forward to the eternal "national" where we will be together forever, and we can visit with J. L. and Dot more than once a year.

Price of a room at the Detroit Marriott: \$115

Cost of bottled water: \$3

Seeing Christian friends at the national: Priceless. ■

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ABOUT THE WRITER: Mrs. Barbara Hicks is a member of Ina Free Will Baptist Church in Ina, Illinois.

A three-week trip to Russia left a Tennessee pastor with the surprise of his life.

Five Russian Surprises

By Barry Simpson



Barry Simpson (L), Leniod, Valeri, Leroy Forlines, Mike Corley

This past March, I was invited to accompany Professor Leroy Forlines and Missionary Mike Corley to Chelyabinsk, Russia. It was a fantastic, life-changing experience. I am so thankful for the invitation and for my church's generosity in sending me.

Since returning from Russia, the one question that I receive most frequently is: "What surprised you most about Russia?" My impressions about Russia come primarily from my experience in Chelyabinsk where I spent two weeks. Chelyabinsk, located 1,200 miles ESE of Moscow in western Siberia, is the city where missionaries Mike and Cathy Corley are stationed.

The Housing

The first thing that caught my eye about Chelyabinsk was the housing. Everyone, with few exceptions, lives

in what we Americans would call an apartment. They are six to eight stories high with concrete walls, floors and ceilings. They cover the landscape as far as the eye can see and more continue to be built.

The only alternative is to live in one of the small villages outside town which may or may not be an option or even desirable. The apartment buildings have no thermostat; steam pipes run throughout the building to heat them. The steam, and thus the temperature, is controlled at a central location somewhere in the city. There is no need for air-conditioning since they are in Siberia.

As I thought about this housing situation, I began to see things from the perspective of the communist government. They were simply warehousing people in these concrete, low-maintenance, extremely durable buildings.

Private property was not part of the system, so the cheapest thing to do was stack families on top of one another in building after building.

Also, it is much cheaper to supply water, electricity and public transportation to a limited area than to have individual dwellings scattered across acres of land. It also lends itself to the communist idea that everyone is equal when everyone is living in one of these concrete flats. It made me appreciate my house and my little 1.5 acre lot that I call my own.

The Churches

The second, and very encouraging surprise, was the size of the churches and the number in attendance at the services. We attended services in three different churches, two in Chelyabinsk and one in Moscow. Without exception the house was packed. Twice

there was standing room only and there were many standing. In Chelyabinsk there were over 400 in attendance for Sunday worship and in Moscow well over 600.

In both places people gladly stood for over two hours enjoying up to three sermons from three different individuals. The singing was enthusiastic and well done both by the choirs and the congregation.

Stalin said he would eradicate Christianity and march the last Christian across the stage on television, but what he didn't know or didn't believe was that Jesus Christ said, "I will build my Church and the gates of Hell shall not prevail against it." The church in Russia is strong and growing stronger.

The Hunger

The third amazing aspect was the appetite for the Word exhibited by the pastors and deacons who attended the Bible Institute. These men sat in straight-backed chairs, using makeshift tables made of saw horses and plywood. At the end of the day they disassembled the tables and set out cots or made beds out of chairs pushed together. They did this for two weeks and seemed happy to do it.

They asked many questions of Brother Forlines, seeming to soak up every word of his lecture. They seemed to have good fellowship among themselves and, despite the language barrier, I managed to have some good fellowship also. I will never forget their singing, their laughter, their prayers and their insatiable appetite for truth.

The Attitude

Finally, I was quite surprised by the attitude of some concerning the persecution they had suffered under communism. It seemed as though some of the younger men who grew up under perestroika and did not really experience much persecution simply wanted to forget that dark and ugly era of their country's history and put it behind them.

When speaking with the older generation, there was a sense in which they did not feel they had done anything extraordinary. It was as if they had only done what any one would have done.

I asked one, "What did you do when it was unlawful to allow children to attend church services?"

He replied, "We took them anyway."

"What happened if the KGB found out about it?"

"We went to jail," he retorted. "And when we got out we took them again."

We in the American church think that persecution is about the worst thing that could ever happen to us. But the church in the former Soviet Union saw it as a way of life. The whole idea of persecution and suffering took on a very personal meaning when I met a man named Leniod and his son, Valeri. I met them at the Golden Mountain Memorial. Missionary Mike Corley had arranged the meeting.

Leniod, a man in his mid-60s with immense passion in his voice, told us of the suffering his family had endured at the hands of Dictator Joseph Stalin. In December 1937 his father, the pastor of the only Baptist Church in Chelyabinsk, was taken from his home by two KGB agents. Though they promised to release him after questioning, Leniod's father suspected otherwise and requested that he be able to pray with his family before leaving.

The agents agreed to allow him to do so; he gathered his wife and five children to his side and prayed. Leniod was two years old at this time. His father was taken and never heard from again. For months after Leniod's father's arrest, his mother went from prison to prison trying to find information about her husband, but to no avail. She died never knowing what happened.

Although communism collapsed in 1991, it wasn't until 1993, some 55 years later, that Leniod was allowed access to KGB documents where he discovered that his father had been executed in Chelyabinsk on January 1, 1938.

The Challenge

As we stood there beside the memorial which has been erected to memorialize those who had suffered for Christ under Stalin's repression, Leniod and his son explained that many of the prisoners, both Christian and non-Christian, were executed in town, their bodies loaded on trucks by fellow prisoners and brought to the old abandoned gold mine shafts (thus the name "The Golden Mountain Memorial").

The prisoners were then instructed to toss the bodies of the executed into the open mine shafts. When all the bodies had been disposed of, the prisoners who had done the dirty work were then executed and their bodies shoved into the same shafts. Thousands of unnamed believers lie buried in those shafts. Three hundred skeletons were retrieved from the shafts and every single one had a bullet hole in the back of the skull.

There I was looking into the face of the son and grandson of a martyr, both of which are preachers of the gospel today. We were standing on what I consider to be "holy ground"—the only place I have ever been where people had literally died for Christ.

Leniod went on to tell us of services that have been held on that site with hundreds in attendance. At times the crowd was so large that the police actually pitched in to distribute some of the literature containing the gospel. He told us of preaching services he has held at the KGB prison in Chelyabinsk. All I could do was weep as I listened.

Brother Forlines has used the words from Isaac Watts' hymn, "Am I a Soldier of the Cross?" to express his sentiments concerning our Russian brethren, and I borrow them now because they express my emotion too.

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sail thru bloody seas? ■

ABOUT THE WRITER: Reverend Barry Simpson pastors New Hope Free Will Baptist Church in Joelton, Tennessee.

Arkansas Leader David Joslin Sets Retirement

CONWAY, AR—After 28 years as executive director for the Arkansas State Association of Free Will Baptists, Reverend David Joslin told his 20,000-member constituency that he plans to retire effective June 30, 2002. The 64-year-old Van Buren native was feted at a two-hour Retirement Celebration Luncheon on August 8 during the annual session of the Arkansas State Association. More than 300 guests attended the celebration.

National Association moderator Carl Cheshier and Foreign Missions director James Forlines presided during the laughter-filled luncheon that included 28 speakers who were given three to five minutes each. Pastors, friends, family members and denominational colleagues roasted and lionized the honoree.

Former Home Missions director Trymon Messer called Joslin “a man who gives attention to people and an encourager.”

Joslin's ex-roommate at Free Will Baptist Bible College, Louisiana home missionary Norman Richards, praised him as an example in leadership and a faithful supporter.

FWBBC professor Ralph Hampton said Joslin was “a spiritual leader on campus as a student . . . a man who always told the truth . . . a man who loved our heritage and doctrine.”

Longtime office associate Sue Patton wrote an entertaining parody about her years with David, set to the tune of the *Beverly Hillbillies* theme. She finished the parody just in time to sing it to the delight of attendees and a disbelieving Joslin.

Boyhood friend Raymond Chronister grew up with Joslin in northwest Arkansas and called him “a man of the Book, a businessman, a blessing and a brother in Christ.”

Executive Secretary Melvin Worthington identified Joslin as a friend and fellow laborer, citing him as “a strong man, a sensible man and a scholar.”

Writer, historian, pastor, national denominational executive—Reverend Joslin came to the executive director's office in 1973 at age 36 after pastoring 13 years in Arkansas and Tennessee. He was licensed to preach at age 19 while working as a telegrapher



for the Santa Fe Railroad on an Indian reservation 50 miles from Albuquerque, New Mexico. Arkansas Free Will Baptists ordained him to preach in 1957.

Joslin invested 43 years of his 45-year ministry in Arkansas. He pastored six churches in the state and helped found two others. Prior to his tenure as executive director, he served eight years on the Arkansas Christian Education Board, five as chair.

Under Joslin's leadership Arkansas Free Will Baptists erected a new state office building in Conway, more than doubled their giving to state and national outreach, and built new churches from Fort Smith to Crossett.

In 1998, he published his first book, *History of Arkansas Free Will Baptists*. For the past 28 years, he has edited *The Vision*, a monthly publication focusing on events and people among the 222 Arkansas Free Will Baptist churches.

At age 41, Joslin was asked by the denomination to serve in a broader role. He was elected to the General Board where he has served 27 years, 18 of those years on the Executive Committee.

Recognized by his peers as a fervent historian, Joslin served 15 years (1976-1991) on the Historical Commission of the National Association of Free Will Baptists, five as chair. During his time with that agency, he oversaw publication of *The Fifty-Year Record*, a brief historical review of the National Association. He collaborated with a group of writers in 1976 to publish *History of Free Will Baptist State Associations*.

Reverend Joslin has also written Sunday School curriculum for 10 years and prepared various manuscripts for publication in *Contact*.

His spiritual roots include being the son of an Arkansas Free Will Baptist minister, the Reverend Joel Arthur Joslin, who preached for 72 years before his death.

Joslin graduated in 1960 from Free Will Baptist Bible College, then attended Arkansas College in Batesville. He married Mary Kay Kelley of Rose Bud in 1958. They have two children—David Joslin, Jr., and Kelli Kristen Joslin Cypert.

Robert Crawford, Former Executive Secretary, Dies

NASHVILLE, TN—After more than six decades in the ministry, Reverend Robert Barrett Crawford died Thursday, August 9, at age 88. He was the first full-time executive secretary for the Free Will Baptist denomination, serving five years in that role (1943-1948).

After pastoring 37 years in Alabama, Tennessee, Texas, North Carolina and Florida, Crawford served another 20 years as public relations assistant at Free Will Baptist Bible College. In his early ministry, he gave leadership to the Free Will Baptist League, serving eight years with that board (1949-1958).

An Alabama native, he was converted at age 12 and ordained to preach in 1934 at age 21. He attended the University of Alabama, then received a full scholarship to Vanderbilt School of Religion. He also attended Free Will



Baptist Bible College.

Brother Crawford was well-known as a man who memorized scripture and as a man of prayer. Colleagues identified him as an encourager, a soul winner and a loving, good man. He was asked to preach twice at the National Association—1941 and 1945.

Funeral services were con-

ducted August 12 in Ashland City, Tennessee. Drs. Charles Thigpen, Robert Woodard and Paul Harrison officiated.

Dr. Charles Thigpen, Tennessee promotional secretary, read from I Timothy 3 and II Timothy 4 and remarked, "I've never met a man who more completely embodied what Paul described as a minister than Brother Robert Crawford."

Nashville pastor Dr. Paul Harrison described Crawford as a man who lived "a blessed life," comparing him to Psalm 1:1-3. He said that Crawford's life was restrained from sin, saturated in the Word, stable and fruitful.

Reverend Crawford is survived by his wife Rachel Gibbs Crawford; one son, Robert Crawford II; one daughter, Elizabeth Wills; and three grandsons.

Tennessee Steering Committee Meets

MEMPHIS, TN—The Tennessee Steering Committee met Friday, September 7, for a day-long orientation in Memphis to expedite plans to host the 66th annual national convention July 21-25, 2002. Convention Manager Dean Jones said that plenary sessions of the National Association will convene in Cook Convention Center, a downtown Memphis convention facility.

Executive Secretary Melvin Worthington blocked more than 1,000 rooms in downtown hotels near Cook Convention Center to house delegates.

The convention brochure which includes housing and pre-registration forms, will be printed in the April and May issues of *Contact*. The forms will also be made available to state papers and will be posted on the National Offices web page.

The Tennessee contingency includes the Steering Committee, state moderator and state WAC president.

Chairman: Charles Thigpen
Hospitality Committee: ... Jon Justice
Registration Committee: ... Gwyn Pugh
Prayer Committee: Terry Booker
Ushering Committee: Tim Osborn
State Moderator: Terry Eagleton
TWAC President: Debbie Mitchell

The Steering Committee met 8:30 a.m. - 1:30 p.m. gathering information, reviewing committee assignments and discussing convention facilities. Committee members will meet twice in 2002 (January and May) to assess convention plans.

North Carolina Registers 194

CARY, NC—The 39th annual North Carolina State Association registered 194 attendees, according to promotional director Jim Marcum. The attendees included 111 ministers, 17 lay delegates, 63 visitors and three missionaries.

Moderator Randy Stone led

business sessions during the June 4-5 meeting at Landmark FWB Church in Cary. Delegates adopted a resolution opposing the introduction of a state lottery.

Four men preached sermons as delegates met for worship: Evangelist Joe Ange, Pastor Glen

Johnson (VA), Pastor Tim Riggs (Bailey, NC) and promotional director Jim Marcum.

The 2002 state association will meet June 3-4 at Parker's Chapel FWB Church in Greenville.

Reverend Sam Truett With the Lord



ANDREWS, SC—The Reverend Sam R. Truett (55), a versatile and talented Free Will Baptist minister, died August 7 after a massive heart attack. At the time of his death, he was pastoring Black River FWB Church in Andrews.

Reverend Truett was ordained to preach at age 23 in September 1968 and immediately began his 33-year pastoral career. He pastored five churches in just over three decades, four of them in his home state of South Carolina.

He pastored four years at Beulah FWB Church in Pamplico, three years at the First FWB Church in Kingstree, two years at Faith FWB Church in Darlington and nearly 22 years at West Calvary FWB Church in Smithfield, North Carolina.

Converted at age 15, Truett earned bachelor's and master's degrees at Bob Jones University. He served 15 years on the Board of Trustees at Free Will Baptist Bible College. A skilled journalist, he

wrote Sunday School curriculum for Randall House Publications.

Busy in denominational outreach, Sam was elected to a variety of positions in North and South Carolina—quarterly meeting moderator, clerk and assistant moderator of the North Carolina State Association.

He was asked to speak at two national conventions. In 1981 Truett brought a series of morning devotionals for attendees in Louisville, Kentucky. He taught the Adult Sunday School Class at the opening session of the 1989 national convention in Tampa, Florida.

Executive Secretary Melvin Worthington said, "Sam Truett was one of those special servants of God—an unselfish person, an understanding pastor and a unique preacher. His life, labors and legacy serve as a model for others."

Evangelist Wade Jernigan said, "Sam was one of the most outstanding Christian men I have ever met."

Funeral services were conducted Thursday night, August 9, in Andrews, SC, with Reverend J. M. Creech officiating. Chris Truett, son of Reverend Truett, delivered the eulogy. Burial took place in Darlington on August 10 with Reverend Archie Ratliff officiating.

Reverend Truett is survived by his wife of more than 30 years, Anne Boseman Truett; one son, Reverend Chris Truett of Raleigh, NC; and two grandsons.

Wagner Retires as Pastor



CEDAR HILL, TN—After 43 years in the ministry, most of that time spent as a Free Will Baptist pastor, Reverend Wayne Wagner retired on February 18. A retirement celebration event at Heads FWB Church in Cedar Hill where Wagner pastored the past 18 years closed out his pastoral duties.

Church members sponsored a fellowship dinner in honor of Wayne and Maxine Wagner. After dinner, Kevin White sang, "Thank You for Giving to the Lord."

Numerous guests and well-wishers were on hand to lionize Reverend Wagner's ministry. Randy Riggs, moderator of the Northern Quarterly of the Cumberland Association, spoke about Wagner's contributions to the local association and broader denominational outreach.

The church honored him with a monetary gift in appreciation for his years of service to Heads FWB Church and community.

Others praised Wagner's contributions to the cause of Christ and thanked him for his faithfulness. Barney Hicks, chairman of the board at Pleasant View Christian School joined with Free Will Baptist Bible College president Tom Malone and Foreign Missions director of field operations Steve Lytle to wish the Wagners a happy retirement.

Brother Wagner now resides at 1018 Keyway Drive, Pleasant View, TN 37146 and is a representative for Tennessee State Home Missions.

Leadership Conference

December 3-4, 2001

Regal Maxwell House Hotel

Nashville, Tennessee

Arkansas Meets for 104th Annual Session

CONWAY, AR—The Arkansas State Association convened at Conway High School Auditorium in Conway for its 104th annual session. Moderator David Bishop, pastor of Union Grove FWB Church in Atkins, gaveled the session into conference on August 7 at 7:30 p.m. Other officers who accompanied him were David Winfrey, assistant moderator; Randy Ledbetter, clerk; and Tommy Tims, assistant clerk.

Officials indicated that between 500-600 were present for nightly worship services. Registration showed 97 pastors/ministers, 23 deacons, 48 church clerks and delegates, and 375 visitors for a total of 546 in attendance. Many who attended the night services did not register.

Receipts of the state association for the year 2000 topped \$1.6 million with giving to Hillsdale college \$101,898 and giving to the National Association \$398,199, for a total of \$2.7 million.

The focal point of the conference was the official retirement of executive director David A. Joslin. Joslin announced his retirement after 28 years as the executive director of the state association. He will retire effective June 30, 2002.

Rev. Joslin was honored at a retirement celebration luncheon on Wednesday, August 8, where more than 300 guests attended.

Mayor Tab Towesell proclaimed August 8, 2001, as *Rev. David A. Joslin Day* in Conway. Governor Mike Huckabee presented a certificate of congratulations to him for his services to the church and state. Joslin became executive director of the state association in 1973 at age 36.

Officers elected for the year 2002 were David Bishop, moderator; David Winfrey, assistant moderator; Randy Ledbetter, clerk; and Paul Hammons, assistant clerk.

Board members elected included Will Harmon and Tommy Tims to the Executive Board; David Taylor and Randy Burris to the State Missions Board; Leo Martin, Mark Stripling and Johnny Miller to the State Youth Board; Bob Brown and Mike Phillips to the Christian Education Board; Will Harmon to the Trustee Board at Hillsdale College.

The 2002 state association will meet in Conway on August 6-7.

Ohio State Focuses on Pastors

GAHANNA, OH—In an unusual programming emphasis, the 63rd annual Ohio State Association refocused attention on the pastor and his responsibilities. Promotional Secretary Edwin Hayes was asked to speak three times on the pastor's service, his subjection and his style.

At the close of the Friday evening service with 50 pastors standing near the altar, the congregation gave words of encouragement to the ministers in a display of appreciation and love.

The June 22-23 meeting at Gahanna FWB Church in Gahanna registered 223 people, including 73 ministers, 26 lay delegates, 13 deacons and 111 visitors. Moderator Robert Prichard was elected to his eighth term.

Delegates adopted a \$418,000 state budget that will be allocated: State Office (52%), State Missions (15%), State Youth (3%) and National Ministries (30%).

A constitutional change moved the state meeting site from Columbus to a location to be determined by the Executive Committee.

The 2002 state association will meet June 21-22 at a site to be determined.

Canada Plans Bible Institute

HARTLAND, NB, Canada—Home missionary Jeff Crabtree reported plans to start a Bible institute under the umbrella of his mission work in Fredericton. Citing a shortage of pastors in the area and difficulty persuading outside ministers to relocate, Crabtree's proposal won rousing support from delegates at the 123rd annual session of the Atlantic-Canada District Association. The institute will focus on training local church leaders and workers.

Moderator Fred Hanson led the June 30 session which met at St. John Valley Bible Camp. Hanson was elected to his third term by delegates.

David Crowe, Home Missions Department staffer, preached four times during a four-day Bible conference that included the district meeting.

The 2002 meeting will convene June 29 at St. John Valley Bible Camp in Hartland.

COMING NEXT MONTH

- **Journey to Thanksgiving**
- **College Fall Enrollment**
- **I Believe in Miracles**
- **Waiting for the Grass to Dry**
- **Building in a Hard Place**
- **Benefits of Benjamin Randall Offering**

Home Missions Department Issues Statement

ANTIOCH, TN—The Home Missions Department authorized an explanatory statement on June 29, 2001, regarding the late James Munsey:

The following statement from the Home Missions Department concerns questions that have arisen regarding the use of mission money by the late James Munsey for special projects in Mexico. We believe it is prudent to share these findings with the denominational constituency in order to bring closure to this matter.

In light of questions that surfaced regarding the use of mission money for special projects in Mexico, representatives from the Home Missions Department (General Director Larry Powell and Board Chairman Jim Puckett) and Executive Secretary Melvin Worthington met June 27, 2001, in Morristown, Tennessee, with Reverend Howard Munsey, Mitzi (Mrs. James) Munsey, Laura Munsey and Matthew Munsey. During the discussion it was determined that no missions money was used by Missionary James Munsey for any purpose other than for approved, legitimate missions projects in Mexico.

We believe that this statement can bring closure to the matter and allow us, in the words of Brother Howard Munsey, "To get on with the business of winning souls and building churches in Mexico."

Respectfully submitted,

Larry A. Powell, General Director
Jim Puckett, Board Chairman
Mitzi Munsey, Wife of the late James Munsey
Melvin Worthington, Executive Secretary
Howard Munsey, Financial Secretary

Nominating Committee Requests Nominees

GUIN, AL—The seven-man Nominating Committee that will serve through the 2002 national convention in Memphis, Tennessee, is ready to receive nominees for the 30 positions on boards and commissions to be filled, according to Rick Cash who chairs the committee. Reverend Cash serves as promotional director for the Alabama State Association of Free Will Baptists.

The following boards and commissions will need positions filled: Bible College Trustees (3), Foreign Missions Board (3), Sunday School and Church Training Board (3), Commission for Theological Integrity (1), Historical Commission (1), Media Commission (1), Music Commission (1), General Board (10), Executive Committee (3) and General Officers (4).

The Nominating Committee will meet Monday afternoon, December 3, at the Leadership Conference in Nashville, Tennessee, to consider the names of nominees sent to them. The committee will then compile their report and submit it to the General Board and delegates at the national convention next July. They will submit one nominee for each position on the various boards and commissions.

Nominating Committee members include: Rick Cash—Chairman (Alabama), Tim Owen (Florida), Keith Woody (Texas), Nathan Ruble (Missouri), Chris Clay (Indiana), Doice McAlister (California) and William Smith (Georgia).

Those wishing to submit names for the Nominating Committee to consider may contact chairman Rick Cash. He can be reached at

Rick Cash
P. O. Box 9
Guin, AL 35563-0009
205/468-3897
alfwb@alfwb.org

BEYOND BELIEF



currently

Attendance at **Buncombe FWB Church** in **Carthage, TX**, is on the way up, according to Pastor **Allen Moore**. The numbers jumped from 15 to 60 after Moore began pastoral duties there. Outside giving soared from almost none to \$9,700 this year by July. Members celebrated 201 attendees on Roll Call Sunday.

First FWB Church in **Norman, OK**, witnessed seven recent baptisms. **Joe Grizzle** pastors.

VBS at **First FWB Church** in **Wellington, KS**, registered 97 youngsters with a 68 nightly average. Pastor **Zane Brooks** reports 51 from the church participating in youth camp.

Bear Point FWB Church in **Sesser, IL**, reports 114 for VBS. Attendees gave a \$280 offering to the Russian ministry in Chicago. The local WAC group gave \$300 to help purchase a new organ. The Senior Adult Sunday School Class gave \$250 toward the organ fund. **Larry Cook** pastors.

Home missionary **Cliff Donoho** found a way to get through the locked, gated communities in the **Nashville, TN**, area. He took out a full-page ad in a residential publication that goes directly into 12,000 apartments each month. Donoho leads **Priest Lake FWB Church**.

Earlier this year, an unusual revival effort was sponsored by **Oklahoma's New Life Association**—a 12-night meeting with 12 speakers. The unusual part is that all 12 speakers were over 70 years of age. The services met at **New Home FWB Church** in **Coweta**. The 12 over-70 speakers included **Lonnie DeVault**, **Wade Jernigan**, **Bill Ketchum**, **Doyle Murray**, **Lonnie Hall**, **Alex Warren**, **Euell Qualls**, **Emmett Cartwright**, **Clyde Dobbs**, **James Williams**, **Louis Maxwell** and **Marvin Mann**. The old dogs can still bark!

Donelson FWB Church in **Nashville, TN**, witnessed eight baptisms. Pastor **Rob Morgan's** latest book, *Nelson's Complete Book of Stories, Illustrations and Quotes*, was nominated for a Gold Medallion award this year.

Six Free Will Baptist churches in **Tennessee's Cheatham County** area experimented with a joint youth revival that moved to a different location every night. Local pastors invited teens to "tune up and fill up their tanks." It worked. Participating congregations: **Bethel FWB Church**, **Bethlehem FWB Church**, **Ashland City FWB Church**, **Harper Road FWB Church**, **New Hope FWB Church** and **Good Springs FWB Church**.

The **Alabama Mission Board** entered into a joint effort with the national Home Mission Board to bring a serious Hispanic ministry effort to the state. **Fred Jones** will develop and coordinate strategy from his North Central Alabama location. **Dave Franks, Jr.**, will organize and begin a Bible institute to train Hispanic pastors/workers from his Madison location.

Burglars took the back doors off their hinges at **Friendship FWB Church** in **Halton City, TX**, on June 14. They then dragged a 450-pound safe from the church office, took it to the fellowship hall, turned on the lights and proceeded to break through five inches of concrete, then cut through the safe's metal interior. They stole \$500 of the church's youth money and \$85 of other ministry funds. **Jack Bankhead** pastors.

Members of **First FWB Church** in **Weleetka, OK**, kicked off a 60-year ministry celebration this spring, according to Pastor **Jerald Bass**. Some 220 people were on hand as executive director **Ernest Harrison, Jr.**, taught Sunday School. Virginia minister **Dale Burden** preached during the morning service. Weleetka is Dr. Burden's home church. Former pastors were given certificates of appreciation for their years of service in the community. The afternoon service included a gospel singing.

The **Oklahoma Master's Men** sponsored a marriage enrichment conference in Guthrie on August 10-11. Master's Men general director **Tom Dooley** challenged and encouraged attendees

in their Christian walk. State Master's Men president **Roy Copeland** said the conference included three teaching sessions as well as additional fellowship time.

The **Oklahoma State Association** presented a plaque to evangelist **Wade Jernigan** citing his 56 years in the ministry. Jernigan has started 25 churches and conducted 800 revivals. He served nine years as president of California Christian College, and has written seven books and 27 songs.

Reverend **Ernie Hale** died May 3 in a traffic accident. He was 56. Brother Hale was pastor of **Shelter FWB Church** in **Collinsville, OK**, at the time of his death. He has also pastored in Arkansas, Texas, California and New Mexico. He is son of retired Free Will Baptist minister **Johnnie Hale**.

Exeter FWB Church in **Exeter, CA**, is celebrating 52 years of service in the community. Pastor **Mark Harrison** reports nine new members and several baptisms.

After two years of door knocking, home missionary **Terry Hardison** reports 26 conversions, 21 rededications and nine baptisms at **Faith FWB Church** in **W. Allis, WI**. Sunday morning worship averages 65; Wednesday services average 55.

Landmark FWB Church in **Monroe, LA**, averages in the 30s according to home missionary pastor **Rue Dell Smith**. The congregation has plans to construct an 8,000-square-foot building. High attendance has been 72. ■

Is it possible to have a growing Men's Ministry these days? Let me share with you a few key principles that will help you attract and keep men coming to Master's Men.

Personally Invite Men

Men typically do not respond to announcements in the church bulletin or flyers. They are more apt to come if they are personally invited to participate by a friend. Those in roles of leadership in Master's Men chapters need to develop a system that will personally invite to Master's Men every man who attends your church. If you want your chapter to grow, plan to invite three times the number of men who regularly attend.

Share the Leadership of the Group

Men's ministry in the local church most often fails because they are usually initiated and led by one individual rather than a team of leaders. The desire and drive of one man may be enough to launch a men's ministry, but it will not be enough to sustain the ministry over a longer period of time. Every Master's Men Chapter needs several men to fulfill their roles in order for the ministry to be successful.

Maintain an Outreach Mindset

Many men's groups fail because they become focused inward and exclusive. Inviting new and preferably unchurched men will keep your meetings from becoming static. An unsaved friend or relative may be more open to attending a men's Bible study than attending church. A Master's Men ministry could be an instrument to reach men who need the Lord.

Watch Your Time and Place

Most people you know are too busy for their own

How to Have a Growing Men's Ministry

By Tom Dooley, General Director

good. They are already overextended when it comes to time. Therefore, they value their time. Evaluating how long your meetings are is important, especially if you are interested in reaching unchurched men. Plan not only when your meeting will begin but also when it will end, and be prompt on both ends.

I also suggest that your meeting's focus be inspirational (Bible study and prayer) rather than a

business meeting. If your leadership team will put forth the effort, business will be minimal in your meetings.

Where you have your meeting is another key consideration. For many unchurched/lost men, a church building is intimidating. You might try having a meeting in a member's home or at a restaurant that would allow you to use a meeting room. If you do have it at the church, meet in an area that will accommodate your group comfortably.

Help Men Discover Biblical Truth

Bible study should be a primary component of your Master's Men meeting. The Direction Bible Study materials provided by the Master's Men Department are designed to facilitate discussion. The aim is to help men discover what the Bible says by asking questions of the text.

The leader in this case does not need to lecture but needs to simply encourage the group to participate in working through the lesson. The setting should be such that each man will be allowed to uncover the truths of God's Word. The leader should seek to aid the process rather than set himself up as an expert.

If you have a men's group in your church, let me encourage you to follow the principles in this article. Let's do as well as we possibly can. Men's souls are at stake. ■

Upcoming Master's Men Events

Deep South Golf Tournament

National Master's Men/ WNAC Couples Retreat

Master's Men National Challenge Retreat

February 21-23, 2002

April 5-7, 2002

April 18-20, 2002

Dothan, AL

Pigeon Forge, TN

The Oaks, Greeneville, TN

For more information call toll free: 1-877-767-8039

Master's



Men

WNAC's president Debe Taylor said it well when she told convention attendees in Detroit, Michigan, in July that WNAC is a service organization. This has been true since our beginning in 1935 and continues to be true in the 21st century. We offer a place for every woman in the church to serve rather than being served. Partnering with our missions departments for global evangelism gives our women many opportunities to serve.

One great educational opportunity arose in 1981. That year WNAC established the National Student Fund. In order to establish an indigenous and growing church, the leadership in the church needed biblical training.

In the beginning, some of these young people came to the States for training. However, many of them did not return to their home country or they returned taking the Western lifestyle with them. The purpose for the fund was to help train nationals from our foreign fields to prepare for ministry in their own country.

By 1988, the name "National Student Fund" was often confused with another WNAC educational fund, the Memorial Student Loan Fund which provided low interest loans to students studying at Free Will Baptist Bible College.

To clear the confusion, the National Student Fund became the "Foreign Student Scholarship Fund." In 1999, the name changed again. It became the "Cleo Pursell Foreign Student Scholarship Fund" to honor Mrs. Pursell who originated the fund during her tenure as executive secretary-treasurer.

Our WNAC women serve willingly. Through this scholarship fund, we are able to help those students in other countries who, due to economic reasons, could not afford formal training. It is our gift to our sister churches in other countries. We want to help train leaders to establish Free Will Baptist churches around the world.

A recent success story is that of Silas N'Guettia from Côte d'Ivoire, Africa. For three years WNAC gave him a scholarship to study at the CMA Bible Institute in Yamoussoukro. He graduated in 1999 and now, with his wife Francois and daughter Love, he is pastoring the First Free Will Baptist Church of Abidjan.

Delegates at the WNAC Convention in Detroit voted to grant three \$1000 scholarships for the 2001-2002 school year. One will go to an Ivorian student, one to the ministerial students studying at Cedars of Lebanon Seminary in Pinar del Rio, Cuba, and one to Osmir in Campinas, Brazil.



Osmir and his family

Serving Through Education

By Marjorie Workman

the school directors, Osmir was accepted. The first year was hard for Osmir. The death of his father between semesters took a lot out of Osmir. However, he remained faithful and continued to work with the evangelism group that he helped develop within the Sao Jose church.

Osmir completed his first year of Bible College and began his second year in February 2000. He married in April 2000. He continued to grow spiritually and in leadership skills. In November 2000, Curt shared with Osmir and his new bride that he (Curt) would be leaving the Sao Jose church in 2002 for stateside assignment. Curt asked Osmir if he would be willing to accept the challenge to prepare to be the pastor. Osmir accepted the challenge with a hint of godly fear.

This year Osmir is in his third year of schooling. He is leading a new convert and discipleship class during Sunday School. He preaches two times each month in the two churches in Campinas. Members from both churches respect and appreciate Osmir's love for the Lord and his leadership abilities.

Osmir works a full-time secular job during the week and studies every night at the Bible College. His costs for schooling are a little more than \$120 per month. He will have one semester remaining when the Hollands return to the states in June 2002.

These three scholarships are examples of how WNAC provides Free Will Baptist women an opportunity to serve Christ through the channel of education. Partner with us each February—the month designated for the scholarship fund—to help in the educational training of leaders for Christ's kingdom. ■

To put a face on the scholarships, Missionary Curt Holland sent WNAC the following summary of Osmir's conversion experience and current ministry within the Sao Jose church.

Osmir was saved in June 1998. He came under conviction after watching parts of the *Jesus* film. After going through the new convert lessons with Magal, one of the men in the Sao Jose church, Osmir developed a good relationship with him. In October 1998, Osmir shared with Magal that he felt the Lord calling him to preach. Osmir quickly grew spiritually.

In February 1999, Osmir wanted to enroll in the local Baptist Bible College. The college required students to be saved at least two years before enrolling. After much prayer and a letter to

A Note of Interest

By William W. Evans

The Retirement report to the National Association in Detroit raised several question—such as . . . “What happened?” “Why the loss?” “Should I get out of the program now?”

Unfortunately, short or quick answers cannot fully address the issues, but I do want to address these and other questions. This article will allow only a start, so if you have further questions or desire more information, please call me.

What happened? The simple explanation is based on the way we determine earnings. At the close of an earning period, we determine the full fair market value of all our investments, cash, stocks, bonds, church loans, etc., as if we planned to sell them.

That value includes interest from loans, bonds and cash investments; dividends from stocks, gains and losses from the sale of stock during the period, and the unrealized appreciation or depreciation of stocks held in the portfolio at the end of the period. That sum, minus the values declared and credited to all accounts for the previous period plus the deposits made during the present period leaves us with the earnings of the present period.

A math formula for this is: Earnings = FMV June 30, 2001 - Account values of December 31, 2000 + Deposits made during the period. When we calculated those figures for June we had a negative result, -.95%, when stated as an annualized figure, -3.9%.

The market has been unstable for the past 17 months. We were able to deliver returns of 6.5% and 18% during the first 12 months due primarily to our excellent bond portfolio. Unfortunately, both sides of the market finally reacted, and we had a loss this last period, an annualized -3.9%.

No one, certainly not those of us in the office nor on our board, was happy with that result. However, it is important that retirement planning take a long view. I am convinced that our investment program has and will continue to produce above-average returns long term.

Consider the annualized returns for the following periods. First on a year-by-year basis and then on a compounding basis.

Earnings Each Year

Year	Earnings Rate	Growth of \$1,000
July 1, 1993 - June 30, 1994	2.276%	\$1,042.76
July 1, 1994 - June 30, 1995	13.796%	\$1,186.62
July 1, 1995 - June 30, 1996	15.225%	\$1,367.28
July 1, 1996 - June 30, 1997	16.098%	\$1,587.39
July 1, 1997 - June 30, 1998	11.687%	\$1,772.91
July 1, 1998 - June 30, 1999	8.773%	\$1,928.45
July 1, 1999 - June 30, 2000	7.896%	\$2,080.72
July 1, 2000 - June 30, 2001	6.875%	\$2,223.77

Earnings as Compounded

1 year:	July 1, 2000 - June 30, 2001	6.875%
3 years:	July 1, 1998 - June 30, 2001	7.697%
5 years:	July 1, 1996 - June 30, 2001	9.968%
8 years:	July 1, 1993 - June 30, 2001	10.244%

Compare these returns to your other investments and to balanced funds in the industry. I am sure they will compare favorably.

Now, what about the participants who are nearing retirement, those who don't have the long-term horizons?

Investments with a moderate amount of risk like our plan almost always produce a better rate of return than those with extremely low risk. Contrary to the general opinion, there is no such thing as an investment with no risk. For example, making the same \$1,000 investment on July 1, 1993, as illustrated above at a guaranteed 8% would have produced a total value of \$1,872.98 compared to our \$2,223.77. A significant \$350.79 less than we delivered over the same period.

Should a participant withdraw from the program now, reduce the amount of his deposits or cease making deposits for a period of time?

The answer is *no*, unless you are ready to retire within the next year or two. In that case you might consider any one of those possibilities. Getting ready for retirement requires regular, consistent savings with exposure to moderate risk.

We will continue to invest with a conservative emphasis and fully expect to soon resume strong positive returns. ■

Retirement  & Insurance

It's all about mobilization! The challenge is to get Free Will Baptists to "embrace the vision" by personally getting involved to reach the world with the gospel in accord with God's desire.

"Embracing the Vision," the first video series produced by Foreign Missions, is still being utilized to lay the biblical foundation of God's heartbeat, display a desperately needy world, challenge a denomination with responsibility and reveal a multitude of opportunities for personal involvement. Over 600 tapes and accompanying materials have been ordered and more requests are being received regularly.

God continues to speak to the hearts of people—young and old—as a sense of excitement builds. Even now a sequel video series is being prepared to move people to the next level of commitment and involvement.

"Embracing the Vision II" carries participants toward a new spirit of yieldedness and cooperation. Viewers will see the harvest in a new way and will travel via video to a hands-on experience on a mission field. "How to" instruction and video examples will provide impetus for pastors, churches and individuals. Emphasis will be placed on the Acts 1:8 method of evangelism. As with the 2001 series, the

One group got involved with children in Brazil.



Children watch Mark Cowart, video producer for Foreign Missions, as he shoots scenes for Embracing the Vision II.

Embracing the Vision II

By Don Robirds

2002 video production is designed for use during four sessions and will include leaders' guides for children, youth and adults.

Plans call for release of this new mobilization tool about the end of February or the first of March 2002. This should give ample time to get your leaders selected so they can utilize the series beginning in the first week of April, Foreign Missions Month. Those interested in placing an early order may do so on the web at www.nafwb.org/fm or by

calling 1-877-767-7736. Hopefully this material will be offered on the same basis as the first video series.

Those churches which paid for a banner in 2001 will have the advantage of displaying it again since the theme will continue through the year 2003. Banners are still available for \$20 each.

As this new series is being put together, Christians are urged to pray for the Foreign Missions staff and the video crew. They need wisdom and the Lord's guidance as the production is designed and developed. Finances also must be available to make the program top quality and an effective communication tool.

Look for more information in *HEARTBEAT* and on the website.

April is Foreign Missions Month

Plan your special program now!

REMEMBER:

God's Primary Objective = People to Worship Him

God's Primary Method = Acts 1:8

God's Primary Instrument = The Local Church

Order materials and get information:

Foreign Missions

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

Website: www.nafwb.org/fm

Toll free phone: 1-877-767-7736



Garnett Reid

Amos, The Burden-Bearing Prophet (Part IX) The Party That Became A Funeral

“Woe to them that are at ease in Zion”—these familiar words begin Amos’ final oracle in the 3:1-6:14 section of his book. After his sweeping indictment of the nations (1:3-2:16), the Tekoan prophet now closes his case against the northern kingdom, Israel (3:1-6:14).

Chapter six offers one of the most stunning contrasts in all of the Minor Prophets. In the first seven verses he portrays the smug, indulgent lifestyle of the “upper crust” of Samaritan society. These effete elite assume that God’s judgment will never touch them, no matter how far their loose living leads them away from the loyalty He demands.

The Lord responds in the final seven verses by declaring, in so many words, that the party is over. Assyria, His instrument of chastening, will smash Israel to pieces.

Songs at the Banquet (6:1-7)

Verses 1-3 emphasize the arrogance of Israel’s leaders. The fact that they are “at ease” suggests their nonchalant, “devil may care” mindset toward judgment. Note that Amos includes both north (“Samaria”) and south (“Zion,” Jerusalem) in his rebuke since both will soon face conquest and exile.

Calneh and Hamath, Syrian cities, suffered defeat at the hands of Assyria, as did the Philistine city of Gath. “Do you think that you are better than they are?” asks the Lord (v. 2). Remember that despite Israel’s position as God’s covenant people, He will not overlook their penchant for unfaithfulness (see 3:1-2). Verse three offers a tragic paradox: the longer they think they hold off judgment, their careless living actually speeds its approach.

Verses 4-6 go on to describe this

unrestrained lifestyle. The scene is a lavish party no doubt typical of many such celebrations held in eighth century B. C. Israel. Perhaps Amos even witnessed a scene like this one—revellers sprawled out on their ivory couches feasting on gourmet fare, guzzling wine to Top 40 tunes.

What’s wrong with this picture? “They are not grieved for the affliction of Joseph (Israel),” the Lord laments (v. 6). The times called for penitence, not partying!

As a result, these “leading” citizens will “lead” the march of exiles when Assyria conquers the land (the Hebrew has a wordplay in verse 1, 6 and 7). The party is over, as the next section reveals.

Silence at the Burial (6:8-14)

In language showing the strongest resolve, God swears by Himself that Israel will face discipline for her sins (v. 8). The concentration of divine names (“the Lord GOD,” “the LORD the God of hosts”) reminds the reader that the One to whom we belong—Israel’s covenant partner—is the sovereign, all-powerful, holy Lord. He “abhors” and “hates” Jacob’s pride, her smug confidence in her military defenses.

Consequently, verses 9-11 present a chilling narrative of siege, survivors and silence. Ten people apparently survive (see 5:3), only to face a second wave of the unnamed deadly blow (v. 9). Verse 10 presents difficulties, even though the basic sense of what happens is apparent. As relatives and those responsible for disposing of corpses (“he that burneth”) carry out their somber task, they discover a survivor hiding in the house (KJV “sides” = the interior of the house).

This conversation ensues:

The searchers: “Is anyone else in there with you?”

The survivor: “No, no one.”

The searchers: “Be quiet, then, and don’t mention the Lord’s name, or He’ll come back to get you.”

Clearly, as Doug Stuart observes, the Lord executes His role here as Israel’s foe, not her friend. He smashes all her houses, both large and small (v. 11); silence has replaced the singing.

The final three verses show just how absurd Israel’s pride really is. According to verse 12, to think that that God’s people would leave justice and righteousness for the bitter poison of sin is as ridiculous as running horses or plowing with oxen on rocky ground.

Yet folly has become reality. Israel’s pride in her military conquests will turn to disgrace when the Lord allows Assyria to afflict Israel from border to border, north to south (vv. 13-14).

Foundation of Grace

A few months ago news reports broadcast the horrifying video of the collapse of a banquet hall floor in Israel. Dozens of wedding guests were enjoying the festive reception when suddenly the floor beneath them gave way. I remember watching those terrible scenes as the wounded and dying lay buried under the rubble.

Amos 6 offers a warning to all those who would presume upon the foundation of grace: enjoy its secure footings, but never neglect its Architect. ■



Melinda Pinson

A Pastor's Home Can Be an Ideal Place to Raise Children (Part Two)

In part one we discussed the importance of living consistently before our children. That is, those biblical ideals of faith and behavior we teach at church and exhibit in public should be lived out on a daily basis in our private family lives at home.

Two other characteristics of some children's lives lived in ministry homes must be avoided: (1) making church more important than family life, and (2) criticizing church members before your children. In this column let's discuss those two areas and reflect on the kind of healthy environment we need to create in our homes to give children a home experience they will fondly look back on.

The Importance of Family Life

The church should not be perceived as more important than family life or the child's life. Home life and the demands of ministry can compete with each other if preventive measures are not taken.

Schedule Family Time

If you or your husband always put your family plans down "in pencil," more times than not they will be erased and replaced with church business. Keep a calendar of family events, and use good judgment when a ministry need conflicts with family plans on the calendar. If the ministry need is not an emergency or a critical situation, try to reschedule it for another time.

Meaningful Time with Children

Spending time with the children will not happen by chance or because your schedule easily allows it. Show your children through family traditions, surprises, celebrations, holidays, meal-times and school events that the Lord

you serve wants them to be a priority in your life.

Ministry and family life should complement each other, not compete. Demonstrate to your children that they are their parents' most important disciples and that you care for them in the name of Jesus just as you and your husband tend the flock in Jesus' name.

Our lives as pastors' wives should communicate to our children that they are uniquely blessed to be raised in a ministry home. Even with all the schedule demands, unique possibilities emerge to serve God, and learn what the Christian life and ministry should be about.

Don't Criticize the Church and Ministry

If we seek to portray a positive picture of the ministry to our children, we will avoid the second negative characteristic: complaining and saying negative things about the ministry and the church (and its members) in the presence of our children. Remember that children are listening to your remarks and soaking in the knowledge you share even when they appear not to be.

You and your husband will sometimes have concerns or criticisms about people in your church—and they may be valid. You may also have criticisms about the ministry itself. Yet you must strive to keep these concerns between yourselves. Failure to do so will interrupt the way your children relate to people within the body and potentially cause them to have a pessimistic view of the people of God.

Create a Healthy Environment

In the August 2001 issue of *Focus on the Family: Pastor's Family Edition*, H. B. London lists positive and negative comments that come from men

and women who grew up in the homes of pastors. The negatives were things such as, "My parents were never at home; everyone expected me to be perfect; . . . we were forced to move a lot; we were often short on funds; it was difficult having close friends." Pastors' wives need to address these potential problems with being raised as a PK.

We must create an environment in our family lives so that our children will look back on their childhood and say things like, "We had a very close family; we met the most interesting people; I learned so much about people; I found Christ early in my life; we traveled a lot; my dad attended every one of my games, regardless of where I played; holidays were extra special; I didn't face many of the challenges my friends experienced; I developed ministry skills because of my involvement in church."

We as pastors' wives have such a wonderful opportunity. Let's pray that our children will see Christ in us—living in our homes. We have a profound influence on our children and their future. Let's create an atmosphere in our homes that provides our children with Christlike examples and godly paths for them to follow. ■



Randy Sawyer

The Reforming Power of Expository Preaching (Part 4)

Of all the notable preachers of the era, perhaps the greatest Bible expositor of the Reformation was John Calvin. In lectures on the *History of Preaching*, John Broadus suggests that "Calvin gave the ablest, soundest, clearest expositions of scripture that had been for a thousand years." J. I. Packer said, "He was in fact, the finest exegete, the greatest systematic theologian, and the profoundest thinker that the Reformation produced."

A Sudden Conversion

John Calvin was born at Noyon, Picards, on July 10, 1509. He was religiously inclined from a very early age. After obtaining a solid educational foundation, he matriculated to the University of Orleans, which specialized in legal studies. John's brilliance was acknowledged by the readiness of the teaching staff to use him as an assistant.

While at the University, he became friends with Pierre Robert Olivetan who became the human instrument of his conversion. The details of his evangelical conversion are unknown to us, but in the preface of his commentary on the *Psalms*, Calvin wrote about a movement of God in his life that brought about a "sudden conversion." Calvin commented,

When I was as yet a very little boy, my father had destined me for the study of theology. But afterwards, when he considered that the legal profession commonly raised those who followed it to wealth, this prospect induced him suddenly to change his purpose. Thus it came to pass, that I was withdrawn from the study of philosophy, and was put to the study of law. To this pursuit I endeavored faithfully to apply myself, in obedience to the will of my father; but God, by the secret guidance of his providence, at length gave a different direction to my course.

And first, since I was too obstinately devoted to the superstitions of Popery to be easily extri-

cated from so profound an abyss of mire, God by a sudden conversion subdued and brought my mind to a teachable frame, which was more hardened in such matter than might have been expected from one at my early period of life.

Following his conversion, Calvin turned from law to theology. He went to Paris to continue his Greek studies where he published his first book, a commentary on Seneca's *De Clementia*. Soon he was preaching, teaching and pastoring informally among his peers. These were exciting days in the history of Christianity in France. When Calvin joined the Protestants, he was joining a movement under persecution.

A Systematic Classic

The year 1534 saw French Protestants posting placards in major towns attacking the mass. When official persecution threatened, Calvin moved to Basel where in March 1536, the first edition of his *Institutes* appeared. This *apologia* of the Protestant faith was brilliantly written and an immediate success.

Eventually Calvin settled in Geneva where he remained, aside from three years of banishment, until his death in 1564. His goal in Geneva was to teach the Word of God. He established a daily gathering for psalm singing and expository preaching, the monthly administration of the Lord's Supper, and an autonomous ecclesiastical consistory for censuring and excommunicating delinquent members.

Calvin's growing popularity, in addition to his well-articulated theological position, led to a heated conflict with the city council. Consequently, he was forced into exile between 1538 and 1541. While he was in exile, the controversy expanded to include Geneva's high society, the Libertine Party. By 1555, however, the Libertines had fled the city, the council itself was subdued,

and thereafter Calvin was widely accepted as the grand old man of Geneva and the reformed world.

As a second-generation reformer, Calvin labored to confirm and preserve what those who preceded him, (Luther, Zwingli and Melancthon), had set forth. He stood on their shoulders as a spokesman for the universal church. Without him, Protestantism might not have survived beyond the middle of the 17th century, for the simple reason that his *Institutes of the Christian Religion* is one of Protestantism's classic statements.

Calvin's vision fired such great Christian thinkers as Richard Baxter, John Bunyan, George Whitefield, Jonathan Edwards and others. Though buried in an unmarked grave, his name is enduringly written in the works that live after him and in the lives he touched.

A Singular Commitment

John Calvin's philosophy of preaching was simple: he regarded the Bible as the Word of God. He began his comments on Titus 1:15-16 with these words:

St. Paul hath shown us that we must be ruled by the Word of God, and hold the commandments of men as vain and foolish; for holiness and perfection of life belongeth not to them To be short, St. Paul informs us in this place that in these days we have liberty to eat all kinds of meat without exception. As for the health of the body, that is not here spoken of, but the matter here set forth is that men shall not set themselves up as masters, to make laws for us contrary to the Word of God.

He strongly believed that the preacher entered the pulpit only to proclaim God's Word and not his own ideas. Therefore, Calvin used the expository method of the Reformation preachers. His commentaries were the fruits of his preaching and lecturing, and his sermons were his com-

mentaries extended and applied. The expository method he employed was mostly in the form of the homily; however, there was a central thought or thesis, and a logical sequence evident in his sermons.

Calvin spoke entirely without manuscript and frequently with little preparation. Some of his extant sermons reflect the lack of preparation; however, it should be remembered that he preached almost daily for a number of years. In spite of the absence of specific sermon study, Calvin's exegesis was extraordinary.

Broadus commented that every word from Calvin's lips weighed a pound. It was his custom to study many hours a day. He usually began studying by five or six o'clock each morning and continued into late evening. Most of his study was done on his couch, for he was always physically weak and sickly. No doubt his diligence in study enabled him to preach without further preparation.

Calvin's personality was rather austere; consequently, his sermons were mostly void of humor or imagination. His critics described his preaching as cold, dull and pedantic. While this is true to a degree, it is also true that he could be warm and compassionate. He spoke with simplicity, brevity and quietness, avoiding elegance or oratory.

However, he never lacked conviction and passion for the truth. Dargan said of Calvin, "Though the highest qualities of oratory found no place in his preaching, the power of his thought, the force of his will, the excellence of his style, and above all, the earnestness with which he made the truth of God shine forth in his words, made him a great preacher." His commitment to expository preaching also made him a potent force for much needed reformation. ■

THE TOGETHER WAY

July 2001

Receipts:				Year To Date	Year To Date	Year To Date
State	Designated	CO-OP	Total	Designated	CO-OP	Total
Alabama	\$ 153.28	\$ 168.64	\$ 321.92	\$ 2,549.06	\$ 1,315.71	\$ 3,864.77
Arizona	.00	.00	.00	30.00	204.60	234.60
Arkansas	23,732.58	22,970.98	46,703.56	156,249.88	125,416.62	281,666.50
California	.00	1,368.34	1,368.34	883.54	7,293.42	8,176.96
Colorado	.00	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00	.00
Florida	.00	.00	.00	237.16	9,999.00	10,236.16
Georgia	29,804.33	1,404.36	31,208.69	230,662.85	11,581.72	242,244.57
Hawaii	.00	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00	.00
Illinois	10,380.26	1,674.41	12,054.67	60,433.97	13,868.00	74,301.97
Indiana	1,916.14	173.16	2,089.30	13,571.14	1,563.53	15,134.67
Iowa	.00	.00	.00	.00	796.30	796.30
Kansas	.00	.00	.00	.00	184.77	184.77
Kentucky	50.33	1,670.84	1,721.17	2,519.55	6,790.38	9,309.93
Louisiana	.00	.00	.00	50.00	20.00	70.00
Maryland	.00	.00	.00	.00	.00	.00
Michigan	16,260.79	653.16	16,913.95	150,089.18	15,542.15	165,631.33
Mississippi	11,225.99	710.89	11,936.88	63,160.87	4,733.85	67,894.72
Missouri	38,862.61	14,139.32	53,001.93	292,576.43	100,400.80	392,977.23
Montana	.00	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00	.00
New Mexico	.00	.00	.00	2,951.41	350.71	3,302.12
North Carolina	3,054.17	2,836.72	5,890.89	11,595.27	19,411.70	31,006.97
Ohio	10,456.41	2,831.97	13,288.38	100,475.18	21,514.74	121,989.92
Oklahoma	46,913.54	7,714.31	54,627.85	364,367.07	77,302.37	441,669.44
South Carolina	41,445.38	52.75	41,498.13	341,835.93	1,004.36	342,840.29
South Dakota	.00	.00	.00	.00	.00	.00
Tennessee	19,576.93	2,639.20	22,216.13	88,706.81	16,252.02	104,958.83
Texas	8,599.05	289.32	8,888.37	54,877.19	2,095.41	56,972.60
Virginia	1,295.42	131.25	1,426.67	3,198.85	604.71	3,803.56
Virgin Islands	.00	.00	.00	.00	.00	.00
West Virginia	4,058.28	288.02	4,346.30	16,718.38	856.86	17,575.24
Wisconsin	.00	.00	.00	.00	.00	.00
Canada	465.64	11.82	477.46	4,336.98	75.51	4,412.49
Northwest Assoc.	.00	.00	.00	.00	.00	.00
Northeast Assoc.	.00	.00	.00	.00	.00	.00
Other	.00	(0.07)	(0.07)	.00	(0.30)	(0.30)
Totals	\$ 268,251.13	\$ 61,729.39	\$ 329,980.52	\$ 1,962,076.70	\$ 439,178.94	\$ 2,401,255.64

Disbursements:

Executive Office	\$ 1,813.42	\$ 27,778.24	\$ 29,591.66	\$ 13,483.74	\$ 197,630.70	\$ 211,114.44
Foreign Missions	150,558.04	7,808.78	158,366.82	1,123,766.41	55,556.13	1,179,322.54
FWBBC	26,484.46	7,808.78	34,293.24	179,790.97	55,556.13	235,347.10
Home Missions	80,032.46	6,111.21	86,143.67	538,841.47	43,478.74	582,320.21
Retirement & Insurance	657.09	4,753.18	5,410.27	3,455.46	33,816.81	37,272.27
Master's Men	508.30	4,753.18	5,261.48	2,960.60	33,816.81	36,777.41
Comm. for Theo. Integrity	49.59	169.74	219.33	330.74	1,207.67	1,538.41
FWB Foundation	695.02	2,037.06	2,732.08	2,399.67	14,492.94	16,892.61
Historical Commission	32.23	169.74	201.97	226.62	1,207.67	1,434.29
Music Commission	4.89	169.74	174.63	88.29	1,207.67	1,295.96
Media Commission	102.24	169.74	271.98	1,042.39	1,207.67	2,250.06
Hillsdale FWB College	1,810.13	.00	1,810.13	13,135.81	.00	13,135.81
Other	5,503.26	.00	5,503.26	82,554.53	.00	82,554.53
Totals	\$ 268,251.13	\$ 61,729.39	\$ 329,980.52	\$ 1,962,076.70	\$ 439,178.94	\$ 2,401,255.64



Thomas Marberry

The Dynamics of Corporate Worship

By Vernon M. Whaley

(Grand Rapids: Baker Books, 2001, 193 pp., paperback, \$12.99).

This is the sixth in a series of volumes edited by Warren W. Wiersbe which focuses on various aspects of ministry in the 21st century. The author of this work is Dr. Vernon M. Whaley, minister of music at the Olive Baptist Church in Pensacola, Florida. He recently served as associate professor of church music and director of the Center for Church Music Ministry at Cedarville University in Ohio. He holds a Ph.D. from the University of Oklahoma and a D. Min. in church music from Luther Rice Seminary. He is well known as a choral arranger, worship leader, classroom teacher, church music director and conference speaker.

Dr. Whaley begins this book with a personal confession. He notes that he had been "planning, preparing and providing music for worship" for more than 15 years when he came to a crossroads in his personal life. His life was filled with pride, bitterness and anger.

He explains, "While I could lead people in music at rousing and exciting revival services, rarely did I lead God's people to the throne of grace in true, genuine worship." He concludes, "God had to change my heart."

This experience drove him to a serious examination of the essential nature of Christian worship. He was forced to consider seriously for the first time in his ministry what it means to worship God. This process of thought and reflection eventually developed into this book.

Whaley devotes considerable attention to a theological and historical study of worship. He analyzes the dynamics of genuine worship as presented in the Old and New Testaments. He devotes special attention to worship practices as they developed in the temple and in the synagogue.

He concludes his discussion of temple worship with these words, "Temple

worship illustrates the importance of God occupying a permanent dwelling place in the presence of His people. The temple becomes a place of prayer, instruction and divine revelation."

In the New Testament era the temple and the synagogue function together to emphasize "personal piety, temple ritual, animal sacrifice, prayer, teaching and preaching of Old Testament Scripture, exhortation, fellowship, fasting and almsgiving."

Worship in the New Testament includes both public and private aspects. According to Whaley, "Worship in the New Testament includes preaching, scripture readings, house meetings, confessions, fellowship, prayer, breaking of bread, singing, and communion."

He also examines the historical development of Christian worship and devotes special attention to worship in periods of revival and awakening which the church has experienced.

He summarizes in these words, "Historically, changes in music worship styles and open expressions of emotion accompanied every great awakening, and they were characterized by a renewed commitment to personal evangelism, concern for neighbors and friends, a passion for world evangelism and a sense of urgency to tell others about Christ."

The final section of the book presents the author's conclusions and recommendations to pastors, music directors and worship leaders. He stresses that worship leaders must get to know their congregations and develop dynamic personal relationships with them. A new worship leader cannot simply impose his personal preferences on a congregation.

Whaley writes, "Make a point to learn and appreciate what your people like." He recommends that different styles of Christian music be incorporated into the worship service.

People have different tastes and preferences in music, and the worship leader should try to design worship services that will be meaningful to the entire congregation.

An effective worship leader must also learn to focus on people and their potential. "We need to remember that God takes ordinary people with ordinary talents and abilities and uses them to do extraordinary things."

Above all, pastors, music directors and worship leaders must focus on Jesus. They must never allow worship services to be built on ego or pride. "In order for worship to be meaningful and most effective, hearts must be focused on Jesus as 'the Star.' In reality, He is the only star and the only one deserving our attention, honor, and focus."

Unfortunately, many Free Will Baptists have never seriously considered the nature of Christian worship. We all want to worship God, but we simply continue established patterns of worship without thinking about what we are doing or why we are doing it. This book can stimulate us to think seriously about worship and give us a better understanding of the goals and purposes of Christian worship. This book is worthy of serious and thoughtful consideration. ■

Directory Update

ALABAMA

Richard Bowers to First Church, Decatur from First Church, Northport

GEORGIA

Tim Horne to New Hope Church, Jesup from Calvary Church, Columbus as associate pastor

MISSISSIPPI

Larry Haggard to First Church, Amory from Southeastern College, Wendell, NC



Jack Williams

The Foxhole

Sometime in the summer of 1950, late at night with all us kids played out and sprawled on pallets, the windows up to catch whatever breeze stirred through the hot Louisiana delta. We were at my Uncle Bobby's house down a series of dirt roads that twisted for miles away from two service stations and a cotton gin.

After working in the fields all week, Dad and Mom decided to haul us five miles to Pioneer for a visit with our cousins that Friday. We bedded down after supper with adult laughter chuckling in our ears, gentle farm talk drifting through the house and the familiar sound of beer cans being opened.

They thought I was asleep on a pallet in the kitchen, and maybe I had been. But something pulled me awake. Their voices quieted and the easy laughter ceased. The adults had been drinking beer for several hours, but when Uncle Bobby spoke, he was cold sober.

He spoke without a slur and in a tone I'd never heard him use. Maybe that's what woke me. What he said froze the blood in my veins.

"They slipped out of the night and crawled into the foxholes with us. The screams of dying men came from every side. Everybody was afraid to speak, afraid to move. We all knew we were going to die. It was hand-to-hand combat. We killed each other with knives and bayonets."

He paused and lowered his voice, "They can't make me go back. I'll kill myself first."

By that time, I was wide awake, terrified that "they" would crawl through the open window and get me. I never asked anyone about that conversation. Instinctively, I knew it was something I wasn't supposed to have heard.

Years later, I finally put it all together. Bobby was a sergeant in the U.S. Marine Corps. The "they" who crawled into the foxholes that night were Japanese soldiers. The far-away place was a tiny island in the Pacific called Iwo Jima.

Baptist Hospital 1965. I was a 23-year-old pastor at Bethel FWB Church near Ashland City, Tennessee. A member had surgery, and I was at the hospital that rainy day after classes at Free Will Baptist Bible College.

I prayed with the member, then spoke to a man in the next bed who had a visitor dressed in a uniform. When I reached toward the patient to greet him, his hand clanked against the bed. That's when I noticed he was handcuffed to the rail. He grinned, and we talked briefly.

Then I turned to his "visitor" who carried a pistol and wore the uniform of a Tennessee State Penitentiary guard. One word led to another, and something the guard casually said flipped over the memory of that late-night 1950 conversation.

Looking across the handcuffed prisoner, I asked the guard if he had served in the armed forces. He had. What branch? U.S. Marine Corps. Had he been on Iwo Jima? He had.

He spoke in a cold, quiet tone that I hadn't heard since that night on the pallet. He said Iwo Jima was worse than anything anybody had ever told. Said he didn't see how any of them survived the black volcanic ash on the beach and the hand-to-hand fighting in the foxholes. Said it was only by the grace of God that he walked away from the shadow of Mt. Suribachi.

His voice grew husky. He told of "a skinny sergeant from Louisiana who saved the lives of a lot of us guys, a man who fought like he had a reason to go back home." He talked on... and

I was lost in 1950.

I had to ask.

When the prison guard paused, his eyes in a thousand-yard stare, seeing what he had been trying to forget for two decades, I tossed the question: "Say, that sergeant you mentioned... his name wouldn't be Bobby Stewart, would it?"

The big guard didn't move, but he gave me the oddest look.

"Yeah," he said hoarsely, "How did you know his name?"

When he heard my story, he slowly shook his head and said, "I can't believe it. I thought he died on Iwo. A lot of good men did."

I had come full circle.

There was another night when I found myself in a different kind of foxhole with friends screaming and dying on every side. The enemy came through our defenses and we were cut off, alone in the darkness. There was no hope. We fought one-on-one with a foe who laughed at our despair.

None of us could reach the others. We were beyond help and knew it. In the last desperate hour, a man with a book in his hand slipped into our defensive perimeter. He crawled over the side of each foxhole, mine included, and whispered, "Come with me. I know the way out. If you stay here, you die. Follow me if you want to live."

That night was the night of sin. The battle was the war for men's souls. The enemy was Satan. The man who came into the foxhole with good news was a preacher of the gospel. The book in his hand was the Bible. The preacher told the truth—he did know the way out. The way was Jesus. ■

C O N T A C T

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Master's Men

The Men's Ministry of the National Association of Free Will Baptists

Helping churches equip men to be...

MEN OF PRIORITY

A multitude of demands and pleasures compete for a man's time.

Men who bring glory to God understand that their first priority must be their relationship to Jesus Christ.



MEN OF PRAYER

Men stand best when they stand on their knees. The Master's Men Ministry desires to equip our men to become faithful men of prayer. The primary way this will be accomplished is through a Master's Men program called, "BURDEN BEARERS".

MEN OF PURPOSE

The Master's Men department exists to accomplish the following five stated purposes.

Fellowship Discipleship
Stewardship Soul-Winning
Edification

MEN OF PURITY

The Christian is constantly pressured to conform to the world. Being a man of purity in our culture is not an easy task. Master's Men through its newsletter, retreats, and study resources will continue to proclaim the biblical truths that will enable our men to live as pure men.

MEN OF PASSION

Men can be very passionate about their favorite sports team, a hobby, and even their work. Sadly, some men have little enthusiasm about being a husband or father.

Satan delights in dividing husbands from their wives and fathers from their children.

Master's Men will teach our men to be passionately committed their families. Every man has biblical responsibilities both to his wife and his children. Master's Men will encourage our men to fulfill those obligations and help our churches strengthen their families.

