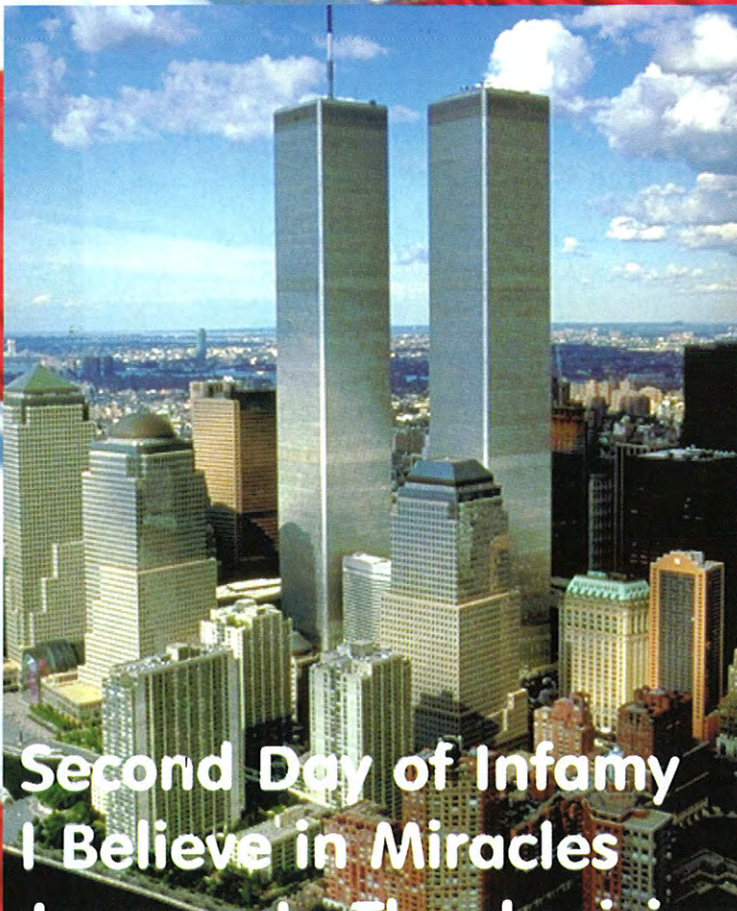


# CONTACT

Official Publication of the National Association of Free Will Baptists

November 2001



**Second Day of Infamy  
I Believe in Miracles  
Journey to Thanksgiving  
Building in a Hard Place**





## ARTICLES

### 4 Building in a Hard Place

He works in Utah just down the road from the center of Mormonism.

### 6 I Believe in Miracles

They were lay missionaries in a Mormon stronghold . . . then Fred got trapped in a canyon.

### 8 Journey to Thanksgiving

The Hmong people found a welcome at a Free Will Baptist church in central California.

### 10 Speaking King James

A home missionary's adventure trying to explain Bible language to small children.

### 12 Exploring New England's Back Roads

A minister and his wife return to the place of Northern Free Will Baptist beginnings.

### 14 Tribute to Bill Gardner

## COLUMNS

### 3 The Secretary Speaks

Peculiar People

### 21 The Department Pages

### 25 Green Tree Bible Study

Amos, the Burden-Bearing Prophet (Part X)

### 26 The Pastor's Wife

Counseling

### 27 The Preacher's Perspective

Reforming Power of Expository Preaching (Part 5)

### 29 Student and Children's Ministries

### 30 Top Shelf

### 31 Briefcase

Second Day of Infamy

## NEWS

### 16 Free Will Baptist Newsfront

College Enrollments

- Free Will Baptist Bible College
- California Christian College
- Hillsdale FWB College
- Southeastern FWB College

Leadership Conference

Oklahoma Pastor Celebrates

Flood Damages Children's Home

William Hill Dies

Bible College Seeks New Buyer

James Davis Dies

### 20 Currently

*Editor-in-chief:* Dr. Melvin Worthington

*Editor:* Jack Williams

*Editorial Assistant:* Marilyn Pritchard

*Circulation:* Angie Williams

*Printed by:* Randall House Publications

Contact (ISSN 0573-7796), published monthly by the National Association of

Free Will Baptists, 5233 Mt. View Road, Antioch, TN 37013-2306. Address all correspondence and subscriptions to Post Office Box 5002, Antioch, TN 37011-5002. Phone 615/731-6812.

Annual subscription rates: Individual—\$15 per year, Church Family Plan—\$15 per year, Church Bundle Plan—\$15

per year. Periodical postage paid at Antioch, Tennessee, and additional offices.

Copyright privileges, reserved © 2001. Member of the Evangelical Press Association. Postmaster: Send address changes to Contact, P. O. Box 5002, Antioch, TN 37011-5002.

USPS 130-660



# THE SECRETARY SPEAKS



Melvin Worthington

## Peculiar People

**V**arious images are used to describe the people of God. Old Testament writers describe Israel as a *peculiar treasure* (Ex. 19:5), a *special people* (Deut. 7:6) and a *peculiar people* (Deut. 14:2). New Testament writers describe God's people as a *peculiar people* (I Pet. 2:9).

God's people comprise a special society. They are a unique people—a special people.

They are special in the sense they belong exclusively to God.

Albert Barnes notes, “. . . that they were to be regarded as belonging to the Lord Jesus . . . They belong to the Savior in contradistinction from belonging to themselves . . . belong to Christ as His redeemed people.”

### The Introspection

These descriptive terms of God's people call for introspection. Do we truly belong to Christ? Have we believed on Him? Are we Christians?

Those who have exercised saving faith in Christ have the witness in themselves. God's Spirit bears witness with our spirit that we are His children.

We need to reflect on the following statement, “He that hath the Son hath life; and he that hath not the Son of God hath not life,” (I John 5:12).

Paul exhorts introspection when he admonishes, “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” (II Cor. 13:5).

### The Identification

These images confirm our identification. The term *peculiar people* identifies

those who *belong* exclusively to God.

According to Barnes, the term does not mean that Christians are peculiar in the sense that they are unlike others or that they have views and principles that are peculiar to themselves. They are peculiar in the sense that they belong to God. They are God's property.

Paul confirms this truth when he emphatically states, “What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” (I Cor. 6:19).

The term *peculiar people* identifies God's people as those who have been *bought* by God.

Again Paul declares, “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's,” (I Cor. 6:20).

### The Illustration

The images further constitute an illustration. While the primary meaning of peculiar people refers to the exclusive ownership of God, it is important to note that God's people are changed people.

They live differently from the world.

Although they live in the world, they are distinctly different from the world. Jesus reminded His disciples that they were not of the world even as He was not of the world.

Peter told his readers that unsaved people were amazed that those who embraced the gospel no longer lived like the Gentiles around them.

Perhaps the classic passage to illustrate the true nature of conversion is II Corinthians 5:17, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

### The Implication

Finally, these images convey an implication. Implied in these images is the need to know we *belong* to Christ. Nothing short of absolute assurance of our relationship to Christ will suffice.

Implied in these images is the need to *believe* the composition. The absolute rule—standard for our faith and practice—is God's divine composition, the Bible.

Implied in these images is the need to behave with consistency. Our lives should be consistent with our lips. Our behavior should be consistent with our belief. Our conduct should match our creed.

God's people are a peculiar people. We belong to Him—establishes our relationship; we have been bought by Him—explains our redemption; we must bring glory to Him—embraces our responsibility.

Let us live daily in light of the fact we are God's peculiar people—uniquely related to, redeemed by and responsible to Him. ■

### The Secretary's Schedule

#### November 2001

1-3 Mississippi State Association

2 Mid-Atlantic District Association

6-9 Alabama State Association

11-14 Tennessee State Association



He works in Utah just down the road from the center of Mormonism.

# Building in a Hard Place

By Bill Phillips

**J**anuary 1996 I participated in the first Home Missionary Training Conference held in Nashville, Tennessee. My flight had been delayed by bad weather, so I was late arriving. I tried to quietly sneak into the back of the room as Bud Bivens spoke about his experience knocking on doors.

When Bud finished, Trymon Messer asked me to stand, give my name and the area where I would be planting a Free Will Baptist church. I said, "I'm Bill Phillips, national home missionary appointee to Salt Lake City, Utah.

In a room full of church planters, I heard a murmur, "That's going to be rough." That was my first notice of what I would hear from churches and people all across our denomination and nation.

Now there is no question that I, possibly more than anyone, understand why that is said. The one thing that almost everyone knows about Utah is that it is the headquarters for the Church of Jesus Christ of Latter Day Saints, otherwise known as Mormons. Depending on what part of the

valley you're in, from 75% to 92% of people belong to the LDS church.

A sincere Mormon is forbidden to talk to me about the problems of his church. And a Jack-Mormon (a Mormon who doesn't go to church, similar to a Jack-Free Will Baptist) won't go to his church, let alone mine. And those who have no religious affiliation are generally so mad at the Mormons that they don't want anything to do with any church. That does narrow down your prospect list.

Then there is the open hostility on the part of many adults who grew up during the time when the LDS church taught that I was a satanic priest who taught Satan's doctrine for money (they obviously never saw a Free Will Baptist pastor's paycheck). In 1991 their prophet got a new revelation from God that we are just misled, not satanic (kind of nice of them, wasn't it?).

But those Mormons in city government and people such as building inspectors haven't changed their way of thinking just because of an article

in the newspaper. At our first city council meeting to request a permit to hold church services, 22 of our neighbors came to protest us even though they didn't know my name.

Add to all this the normal problems of starting a new work: no music, no teachers, no youth programs, no nursery, no nothing except a missionary couple with a desire to share the gospel . . . and you probably do have a hard place.

Yeah, there's no getting around it. At first glance, Utah definitely looks like a hard place to build a gospel-teaching and preaching, soul-winning Free Will Baptist church. However, contrary to the old saying, first impressions are not always accurate. Take a closer look.

In Sandy, Utah, where our church first started, a community with a population of 90,000, there are only four gospel-preaching churches. In West Jordan where our daycare ministry is located, a community with a population of 60,000, there are only three gospel-preaching churches. Then there is the community



of Lehi where Kay and I started our second church-planting effort in Utah and which has a population of 70,000, there are only five gospel-preaching churches. Man, I've got nothing but customers.

Sure it's a hard place. If it were easy, there would be a gospel-preaching church on every street corner. But I've seen God open doors in ways that are breathtaking.

Most recently He opened the doors of the Utah State Correction Facility in Draper. The policy had been to allow only one clergy visit every six months, but in my case, I am allowed quarterly visits with the possibility of soon doing weekly Bible classes there. One of the prison chaplains told me that he was amazed that they were allowing me into the prison. Yes, he was a Mormon, but even he realized it was God's hand.

The new work in Lehi is another example of God's power. Lehi is in Utah County and is 92% Mormon. What a miracle to bring the gospel into that Mormon stronghold. How many Free Will Baptist congregations of only 30 for an average attendance would dream of mothering not one, but two other churches like we're doing?

But when you work in a hard place, what does it matter if you attempt that which men say is impossible? Since what you are doing is already considered impossible! Thank God for hard places.

Think about it for a moment. How often does the average Free Will Baptist pastor have an adult sitting in his service who has never heard the gospel in his life? It is a common occurrence here. Have you had the joy of introducing someone to the Apostle Paul when they have never even heard of him?

I've prayed the Lord's Prayer with new babes in Christ when it was the first time in their lives they had ever prayed that prayer. I've gone along on their first fishing trip with Peter, James and John. Thank God for hard places.

Plowing new ground is hard work and tiring, even discouraging, work. But, oh, the crops you can grow in such rich, fertile soil. For one thing, there are fewer weeds in new ground. I've never heard an angry or disagreeable word spoken in a Free Will Baptist church on the western slope of the Rocky Mountains.

A hard place? A rough place? Yes, I suppose it really is. But if you want to

experience a little of what men like Peter, James, John and Paul experienced, then ask God if you might work in that "hard place." You see, when you really understand what it is to serve in places like the western slope of the Rocky Mountains, God will hear you say, "Here am I, Lord, send me."

Come on. The field is white unto the harvest. I could use another of God's workers who isn't so interested in taking the easier way, but who wants to see what God can do in the hard places. ■



**ABOUT THE WRITER:**  
Reverend Bill Phillips is a home missionary to Utah where he pastors Valley Free Will Baptist Church in West Jordan.

United States Postal Service Statement of Ownership, Management, and Circulation			
1. Publication Title <b>Contact</b>		2. Publication Number 0 5 7 3 - 7 7 9 6	3. Filing Date 9/4/01
4. Issue Frequency Monthly		5. Number of Issues Published Annually 12	6. Annual Subscription Price \$15
7. Complete Mailing Address of Known Office of Publication (Not printer) (Street, city, county, state, and ZIP+4) 5233 Mt. View Rd., Antioch, Davidson County, TN 37013-0049			Contact Person <b>Jack Williams</b> Telephone 615/731-6812
8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer) National Association of Free Will Baptists, Inc. P. O. Box 5002, Antioch, TN 37011-5002			
9. Full Names and Complete Mailing Addresses of Publisher, Editor, and Managing Editor (Do not leave blank)			
Publisher (Name and complete mailing address) National Association of Free Will Baptists, Inc. P. O. Box 5002, Antioch, TN 37011-5002			
Editor (Name and complete mailing address) Jack Williams P. O. Box 5002 Antioch, TN 37011-5002			
Managing Editor (Name and complete mailing address) Melvin Worthington P. O. Box 5002 Antioch, TN 37011-5002			
10. Owner (Do not leave blank. If the publication is owned by a corporation, give the name and address of the corporation immediately followed by the names and addresses of all stockholders owning or holding 1 percent or more of the total amount of stock. If not owned by a corporation, give the names and addresses of the individual owners. If owned by a partnership or other unincorporated firm, give its name and address as well as those of each individual owner. If the publication is published by a nonprofit organization, give its name and address.)			
Full Name National Association of Free Will Baptists, Inc.		Complete Mailing Address P. O. Box 5002, Antioch, TN 37011-5002	
11. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. If none, check box <input checked="" type="checkbox"/> None			
Full Name N/A		Complete Mailing Address N/A	
12. Tax Status (For completion by nonprofit organizations authorized to mail at nonprofit rates) (Check one) The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes: <input checked="" type="checkbox"/> Has Not Changed During Preceding 12 Months <input type="checkbox"/> Has Changed During Preceding 12 Months (Publisher must submit explanation of change with this statement)			
PS Form 3526, September 1998 (See Instructions on Reverse)			
13. Publication Title <b>Contact</b>		14. Issue Date for Circulation Data Below <b>September 2001</b>	
15. Extent and Nature of Circulation		Average No. Copies Each Issue During Preceding 12 Months	
a. Total Number of Copies (Net press run)		7,000	
(1) Paid/Requested Outside-County Mail Subscriptions Stated on Form 3541 (Include advertiser's proof and exchange copies)		4,367	
(2) Paid In-County Subscriptions (Include advertiser's proof and exchange copies)		64	
(3) Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Non-USPS Paid Distribution		59	
(4) Other Classes Mailed Through the USPS		20	
c. Total Paid and/or Requested Circulation (Sum of 15b.(1), (2), (3), and (4))		4,510	
d. Free Distribution by Mail (Carriers or other means)		725	
e. Total Free Distribution (Sum of 15d. and 15e.)		1,326	
f. Total Distribution (Sum of 15c. and 15f.)		5,836	
g. Copies Not Distributed		1,164	
h. Total (Sum of 15g. and h.)		7,000	
i. Percent Paid and/or Requested Circulation (15c. divided by 15g. times 100)		77%	
16. Publication of Statement of Ownership (a) Publication required. Will be printed in the November 2001 issue of this publication. <input type="checkbox"/> Publication not required.		Date 9/5/01	
17. Signature and Title of Editor, Publisher, Business Manager, or Owner <i>Jack Williams</i> Jack Williams, Editor		Date 9/5/01	
I certify that all information furnished on this form is true and complete. I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including civil penalties).			



They were lay missionaries in a Mormon stronghold.

# I Believe in Miracles

By Altha Keifer



Fred Keifer and Lewis Perry after a successful fishing trip.



Altha Keifer outside home at Jerome in 1966.



The first parsonage at Jerome, Idaho.

**T**he Oklahoma State Association met in Oklahoma City in 1963. That was the first state association my husband, Fred, and I had attended. Perhaps it was divine providence that we went, because God spoke to us about going to Idaho as lay missionaries to assist home missionary Wade Jernigan.

We had a son in college at the University of Oklahoma, and our daughter, Dari, was a rising high school senior. We were living in the panhandle at Guymon where, several years earlier, we had been transferred and where we helped start a Free Will Baptist church in the city.

## Home for Sale

The first order of business was to sell our home before we left for Idaho, that and make numerous other arrangements. It seemed for a while that the house simply would not sell, and we were counting on that money to pay our moving expenses.

After much prayer on our part, a lady came to see the house. She loved it. Her husband tried to dissuade her, but she was adamant. I am sure that God picked the woman to buy our house.

We needed more money, since I was working for a catalog store that paid poor wages. I called a man at a credit union about working for him. He had a job, but only until August. We saw God's hand in this, because I only wanted the job until August.

When I received my final paycheck, the amount was for too much money. I took the check back and told the man he overpaid me. He insisted that the check was the amount he wanted me to have. God was helping us make it to Idaho.

## The Faith Factor

We went strictly on faith; Fred and I both had to find work. But what did I know about the word *faith*? I could spell it; I could quote Hebrews 11:1. I knew that Jesus compared it to a grain of mustard seed. I have no idea how large the seed was in biblical times, but I need bifocals to see the mustard seed of today. Our very words saying that we were "going on faith" would be tested often.

I have always wanted to see the Free Will Baptist denomination grow and build new churches. Part of this probably comes from my Free Will

Baptist heritage. My great-grandfather, my grandfather and an uncle were Free Will Baptist preachers. Dad was a talented song leader who sang by the do-re-mi technique back in the 1800s when the mode of travel was horseback and the sermons fiery.

Another reason I wanted to see the denomination grow was because Fred and I often lived where there were no Free Will Baptist churches. Still, I always sent money to our home church.

During one of those times when we were living in a city without a Free Will Baptist church, I dreamed that one of our beloved preachers (Elzie Yandell) had no food to eat. I sent him some money because I was so bothered by the dream. We later learned that Brother Yandell was on his way to town, without any money, to buy medicine for his wife when he stopped by the mailbox and found my letter. God does answer prayer and take care of His own.

## Land of Miracles

We left for Jerome, Idaho, in August 1964, along with Wade Jernigan and his family. The Jernigans pulled an open-top trailer and we pulled a covered U-Haul trailer. Wade concluded



that their bedbugs would see the country while ours just made the trip.

The miracles started when we crossed the border into Idaho. Two teen girls came over as we were unloading furniture and made friends with Dari and the Jernigans' oldest daughter, Nora. No one thought much about it until we later tried to get a phone installed and were rejected because we had no jobs. Phone installation in Jerome in those days required both a job and a deposit.

Dari and Nora told their new friends about our dilemma. A few days later, to our delight, our phone was installed... even though we had no jobs and had paid no deposit. The mother of one of Dari's new friends worked at the phone company. Without our knowledge, she had interceded on our behalf and cut through the bureaucratic red tape. We knew it was God's way of reminding us Who was in control.

Sears hired me soon after we arrived, but Fred struggled to find work. Since he was experienced in auto parts, he tried there first. The newspaper ads said that "only LDS need apply." We wondered what that meant. We learned that it meant "Latter Day Saint;" that's the long version of "Mormon."

After praying one night, I felt the Spirit move and my mind was at ease about Fred getting a job. The next day he received a call from the employment office about an opening in an auto parts store. When he went to check on it, he discovered that a man had died, thus creating the position. God had a hand in the death of that man at that precise time, and that was somewhat scary!

God was also working in other ways. Fred's job lasted several months, and then he drove a propane truck six weeks and worked at a creamery. I was alone at night since he had the evening shift. God worked this out according to His timetable, for I was afraid alone at night.

## Back from the Dead

One day Fred went fishing in a canyon with Lewis Perry and Wade Jernigan. While Fred was crossing the small, deep river, he fell into a whirlpool and drowned (that's what Wade says). Wade and Lewis tried to rescue Fred, but the whirlpool trapped him on the river bottom. They were finally able to drag

Fred's body from the river.

After 30 minutes taking turns trying to revive him, Fred was still unresponsive. Wade would pray while Lewis worked on Fred; then Lewis would pray as Wade tried to revive Fred. It was a desperate life-and-death prayer meeting in that deep Idaho canyon with two friends pounding on Heaven's door pleading for the life of Fred Keifer.

One of Fred's guardian angels must have whispered, "Let's turn him over." They did, and Fred groaned with the first signs of life in a half hour. He lived without any damage whatsoever to his body. What a miracle!

## Decade of Daring

Meanwhile, I had been praying for Fred to get a day job. God let him go back to the propane plant after a young woman died. The manager had just married, and his new wife died suddenly. Fred got the job because a man refused to stay after losing his wife. This was the second person who died so Fred could be employed.

Before long, Fred made plant manager. Before we finished our work in Idaho and returned to Oklahoma, Fred managed three propane plants and won national awards' contests with the company.

The church at Jerome had many hard struggles, but we hung on until the work was established. We never had the desire to return to Egypt where the leeks and onions grew. We recently learned that the Jerome church is now an exciting and growing congregation. What a joy to hear. God is so good.

We lived 11-plus years in Idaho and made many wonderful friends. We learned a lot about faith and trusting in the Lord. I often quote David's psalm: "I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." Maybe at times we didn't have all we wanted, but by God's grace we had all we needed.

## Request the Unusual

I have never been afraid to ask God for the unusual. He says that we have not because we ask not. The Lord answered some unusual prayers after our return to Oklahoma during a recession.

We had been back two years when our son's wife died unexpectedly.

Then he lost his job. After months of searching for work, he interviewed with a law firm that had two openings. He was hired for the lesser job even though he wanted the other one.

Like any mother, I wanted to carry his grief over the loss of his wife. But knowing that was impossible, I began praying for him to get the better job so he could at least be happy in his employment. I did not wish any ill will toward the person with the better job at his law firm, but wished that person would be promoted.

A few days later, my son called and said, "Mom, I've been promoted to the other job. I don't know what happened that changed their minds." I told him that God had answered my prayers for him.

Then Fred lost his job. He found an evening shift opening at another auto parts store. I began praying for him to be made manager of the store, since this would be his last job before retirement and he had experience in management. Plus, he was having to work Sundays. He came home a few days later and told me he had been named manager. I immediately thanked God for answering another one of my unusual prayers.

I am thankful to have been raised a Free Will Baptist and to have been taught, "Ye must be born again." I am thankful for the miracles God has performed in my life. The greatest miracle of all was when He saved my soul. I have failed Him many times, but He has never failed me. I can not thank Him enough for all His kindness. In case anyone should ask, "Yes, I do believe in miracles!" ■



ABOUT THE WRITER: Mrs. Altha Keifer and her husband, Fred, now live in Nashville, Tennessee. Her daughter, Dari (Keifer) Goodfellow serves as registration coordinator for the national convention. Altha works part time in the Executive Office where her prayers for a raise continue to go unanswered.



A cross-cultural experiment at a Free Will Baptist church in central California

# Journey to Thanksgiving

By Linda Derby

A simple request started it all: My husband asked that I assist him and a Hmong lady named Maly build a bus route in the Hmong community of south-east Fresno. This request wasn't an unusual assignment. Dale and I have worked the bus ministry for 20 years. Building a bus route would be a rather routine procedure. But the events that transpired were not routine and led us on an exciting missionary journey into the Hmong culture where we witnessed the transforming power of God in the hearts of these gentle people.

## Language Barrier

The first day of visitation was to be business as usual. We planned to make our visits using the same methods that have been proven successful over the years—we knock on the doors and then invite the people to church. However, our method was greatly handicapped by our inability to speak Hmong.

Maly was quick to intervene and began speaking her native language as she invited the people. I wasn't sure what she was saying, but it certainly held their attention. As Maly talked with the parents, Dale and I played with the children—lots of children.

The Hmong people have large families with an average of eight children in each household. The young children are unspoiled to the materialism of our



Bus ministry is essential to Hmong outreach.

society and are easy to love. I observed no great differences between Hmong children and other children; children of all cultures respond to love. This is why it's so important to tell them about Jesus and His love. They believe it.

As our visits continued and as Maly continued to speak in her native language, I became absorbed in the richness of the culture around me. The Hmong are farmers in their native lands of Laos, Cambodia, Thailand, Viet Nam and China. Soil is vital to their existence because their diets consist primarily of fresh fruits and vegetables. It seemed only natural to find small gardens growing between the sidewalks they shared with neighbors.

## Religious Confusion

Perhaps the most unusual sight we

saw that day was the pieces of frayed paper, bunches of herbs or animal horns hanging over the door frames of the homes. Maly explained these artifacts are used to deflect evil spirits. The Hmong people are deeply steeped in animism and their beliefs are problematic to us in our attempts to share the gospel. It is difficult to minimize their pagan beliefs when our own faith is supernatural.

How do we explain the Holy Ghost to people who believe in ghosts, evil spirits and demons. How do we show them the difference without diluting the supernatural power of God?

## Power of God

It was quite apparent that Dale and I were woefully unprepared to accept the beginning challenges of minister-



Feed them first, then teach them.



Linda Derby (2nd from right) with Hmong women.





**Hmong Children's Choir.**



**Working in the one-acre garden.**

ing to this new culture. We had so much to learn, but God used our inabilities and gave great victories.

Three weeks after the inception of the Hmong ministry, God blessed our efforts and sent 137 people on Friend Day 2000. We not only met but exceeded our attendance goal of 100. We rejoiced and praised God while unaware that He was about to deliver an even greater blessing.

We planned to serve lunch following the services and as I was overseeing the progress for this informal luncheon, a young church worker frantically ran out of the sanctuary seeking additional altar workers. I went inside the sanctuary to assist and as I opened the door, I was shaken by the extreme presence of the Holy Spirit. His Spirit was so close that I felt I had been smacked in the face; I trembled and I cried.

The sight I saw will forever be etched in my mind as scores of people responded to the invitation and wanted to be saved. An estimated 60 people accepted Christ as their Savior that day—people who just moments earlier were practicing pagans. Satan's stronghold had been broken. What a wonderful day in the Lord we had and what a wonderful Savior we serve!

### **Back to Basics**

Methods for reaching the Hmong people have changed since we first began the ministry in March 2000. Our programs have been successful in reaching children and adults but we believe the programs could be improved. We now design our programs to meet basic human needs of the people.

Abraham Maslow, the famous psychologist of the 1960s describes basic human needs as physiological, safety,

love, recognition and self-actualization. Maslow's premise is that the lower level needs must be satisfied before self-actualization can be reached. Self-actualization is living the highest level of human potential to do that which a person is born to do. It is his calling.

We support Maslow's theory but with the addition of the spiritual component. We believe a person will be receptive to the gospel when the lower level of human needs are met. As the lower level of human needs are met, our efforts for spiritual awakening will be more effective and self-actualization will come with the surrender to Christ.

### **Food and Future**

The leadership of the Hmong ministry has identified a lower level need of the Hmong people to be that of food. The leadership launched a community garden project in an effort to meet this need.

The church donated an acre of undeveloped property for a garden to grow food for our Hmong families. The garden provides us with greater opportunities to witness to the people as they care for their gardens. Our desire is for the harvest to yield more than fresh produce; our desire is for the harvest to yield precious souls.

Future methods for reaching the Hmong people will continue to evolve as we discover their level of basic human needs. We have several new programs on the horizon, and are hopeful to have them operational within the next year. Programs include: Big Brother/Big Sister day adoption, after-school tutoring, English as a second language, self-help programs, health and safety, and crime prevention.

As we meet basic human needs of

the Hmong people, we are convinced that our efforts will be more effective and souls will be saved.

We have enjoyed phenomenal success these past 20 months. Our average weekly attendance is 150; we have baptized 10. Scores of young people and adults have been saved and are on follow-up Bible lessons. Our largest attendance was on Friend Day 2001 when 413 children and adults attended services. We also have a Hmong Choir that now sings praises to the God they once knew not. We have brought freedom to the pagan captives through Jesus Christ.

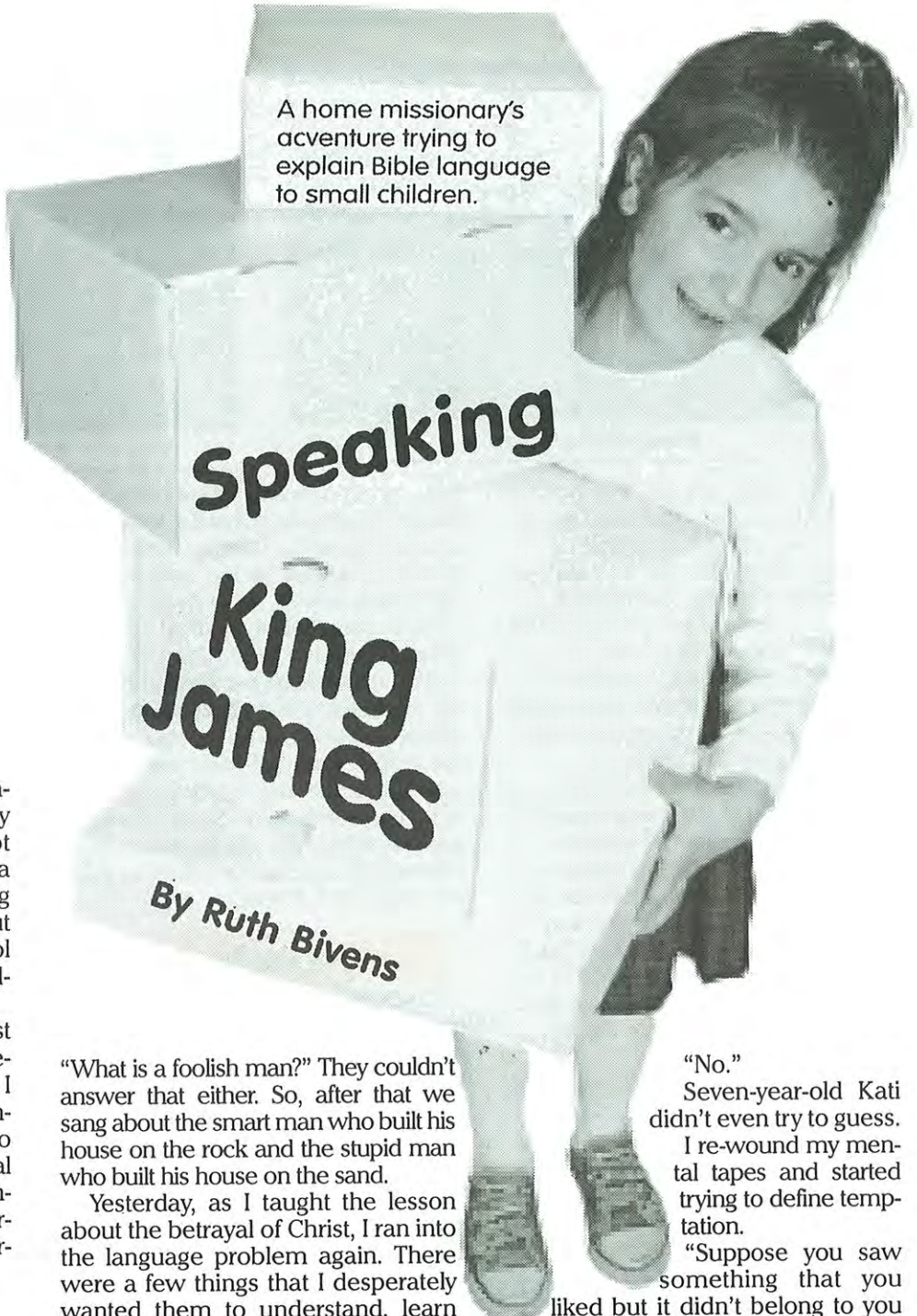
Vision for the Hmong ministry remains in the future because future expansion of the ministry is evolutionary. Our ultimate goal is for God to call Hmong missionaries from our church and send them to their native country with the gospel. The results can only be imagined as lives are changed and God's kingdom is advanced.

God is doing great and mighty things in our midst as we strive to fulfill the Great Commission. In the spirit of this Thanksgiving season, we are truly thankful for the journey He has placed us on. ■



**ABOUT THE WRITER:** Mrs. Linda Derby is a member of Harmony Free Will Baptist Church in Fresno, California.





A home missionary's adventure trying to explain Bible language to small children.

# Speaking King James

By Ruth Bivens

I have an interesting job on Sunday mornings; I teach a Sunday School class. That does not sound like an unusual job for a missionary, right? It is something that I have certainly done before. But this class is in English, at pre-school level. I am teaching the Fannin children. They do not speak Spanish.

Rachel, Jared and Kati were just sort of putting in their time before I decided to teach them their own class. I feel that it is important for them to understand something when they go to church, and having our own special class gives us some extra time together. However, teaching a three-year-old, a four-year-old and a seven-year-old is not as easy as it sounds.

## Special Church Language

People who grow up in an evangelical church tend to learn a special church vocabulary. Even the songs we sing have words we do not use in everyday conversation. Maybe that is one thing that makes it hard to share our faith. For example, grace is hard to define; and it is not a blue-eyed blonde.

It dawned on me once as I sang with small children that they didn't have a clue what we were singing about. I stopped and asked them, "What is a wise man?" None of them knew.

"What is a foolish man?" They couldn't answer that either. So, after that we sang about the smart man who built his house on the rock and the stupid man who built his house on the sand.

Yesterday, as I taught the lesson about the betrayal of Christ, I ran into the language problem again. There were a few things that I desperately wanted them to understand, learn and remember.

In the garden, Jesus left the disciples and went on to pray alone. He gave them something special to pray about. But they fell asleep. We read in Luke 22:40 that He told them, "Pray that ye enter not into temptation."

## Explain "Temptation"

"What is temptation?" I asked them. They pondered, then Rachel gave her standard answer: "Je-sus?"

"No," I answered.

She guessed again, "The Debil?"

"No."

Seven-year-old Kati didn't even try to guess.

I re-wound my mental tapes and started trying to define temptation.

"Suppose you saw something that you liked but it didn't belong to you and you thought you might just take it anyway. Where did that thought to do something bad come from?"

Rachel guessed again, "Je-sus?"

"No."

"The Debil?"

"Right. That bad thought came from the Devil and that bad thought is called a 'temptation.'"

We all repeated the word several times, then when I asked what is a bad thought called, they had to think a while before they could remember "temptation." We discussed exactly



what to do when that bad thought came. "Say, 'No-o-o-o!'"

"Right," I told them. "The bad thought is a temptation, but if you say, 'Yes,' and do the bad thing, then that is a sin." We worked on that concept until I thought they had gotten a hold on it.

### When Jesus Prays

Then we talked about the fact that Jesus prayed until He sweated great big drops of sweat. "Did you ever pray until you started to sweat great big drops?" I asked.

"Ye-e-e-s-s-s," they sang in chorus. That is probably true, because we all mop sweat while we are sitting quietly in our Sunday School room under the tin roof and blazing tropical sun.

What I wanted them to understand is this: When Jesus prayed, He was working. He worked hard, so hard that the Bible says He suffered pain and sweated great big drops that fell on the ground like blood. When He told the disciples to pray, He gave them a job to do. But they went to sleep on the job.

Sometimes as I prepare for these ground-level lessons, I pull out the Thomas Nelson new reader translation of the Bible called *The Promise*. This is the Bible I used when I taught English as a second language. At times the simple vocabulary sheds a wonderful, fresh new light on a familiar verse, making it even more precious.

Jesus went out to the Mount of Olives, as he often did, and his disciples went with him. When they got there, he told them, "Pray that you won't be tested."

Jesus walked on a little way before he knelt down and prayed, "Father, if you will, please don't make me suffer by having to drink from this cup. But do what you want and not what I want."

Then an angel from heaven came to help him. Jesus was in great pain and prayed so sincerely that his sweat fell to the ground like drops of blood.

Jesus got up from praying and went over to his disciples. They were asleep and worn out from being so sad. He said to them, "Why are you asleep? Wake up and pray that you won't be tested."\*

By the time we got to lunch Kati, Jared and Rachel had forgotten what a bad thought is called. They could tell me where it came from and what you should say to it. That is probably about as

much as I could hope for in one lesson.

### Adult Take-Home Lesson

The rest of the lesson was for me. I am the one who came home to ponder the fact that Jesus gave the disciples a job to do and they laid down on the job and fell asleep. It must have been an important job for Jesus to mention it to them twice. I wonder if He might not say the same thing to us today. "Why are you asleep? Wake up and pray that you won't be tested."

How lightly we sometimes take the responsibility to pray. Could that be one reason we are so often tempted? Is that why we sometimes struggle and find success such an elusive dream? Or is it just me? Am I the only guilty one?

As the teacher, I am often the one who needs to be taught. After getting this lesson down to a language level that Rachel could understand, I understood it better.

The King James translation contains the same challenge, but somehow, "rise and pray" never met me on such a personal level. I have determined to work harder at this special job that Jesus gives us to do. Is that something you need to consider? Do you need to "Wake up and pray . . ."? ■

\*Luke 22:39-46, *The Promise*



ABOUT THE WRITER: Mrs. Ruth Bivens is a Free Will Baptist home missionary serving in Puerto Rico.

This article was previously published in *The Mayes County Banner* (Oklahoma) in the column, "From My Pointless View." Reprinted by permission.

## Leadership Conference

### December 3-4

## Maxwell House Hotel Nashville, Tennessee

### Directory Update

#### NORTH CAROLINA

Rodney Holloman to Ahoskie Church, Ahoskie  
W. H. Calvert to Goshen Church, Mt. Holly  
Robert Harris to Harriett Memorial Church, Forest  
City

Leonard Bowers to Hope Church, Plymouth  
Junior Bellew to Near Calvary Church, Lexington

James Messer, Jr., to Pilgrim Church, Lexington  
Alan Alston to Sherwood Forest Church, New Bern

#### OKLAHOMA

Waldo Young to Northwest Church, Oklahoma  
City

#### SOUTH CAROLINA

Robert Bragan to Lebanon Church, Effingham,  
from First Church, N. Charleston

#### TENNESSEE

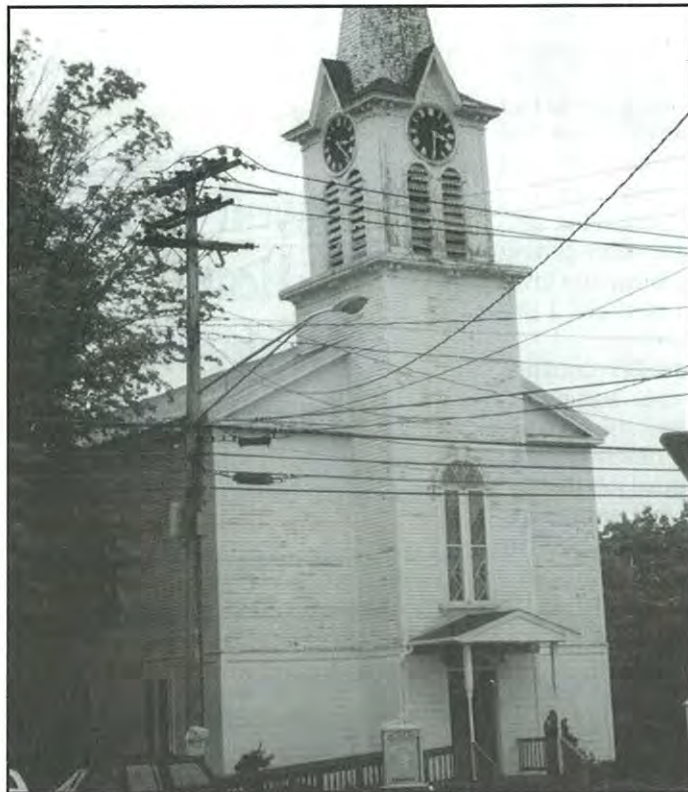
James Carrington to Solitude Church,  
Adamsville from United Church, Dickson  
John Gibbs to United Church, Dickson



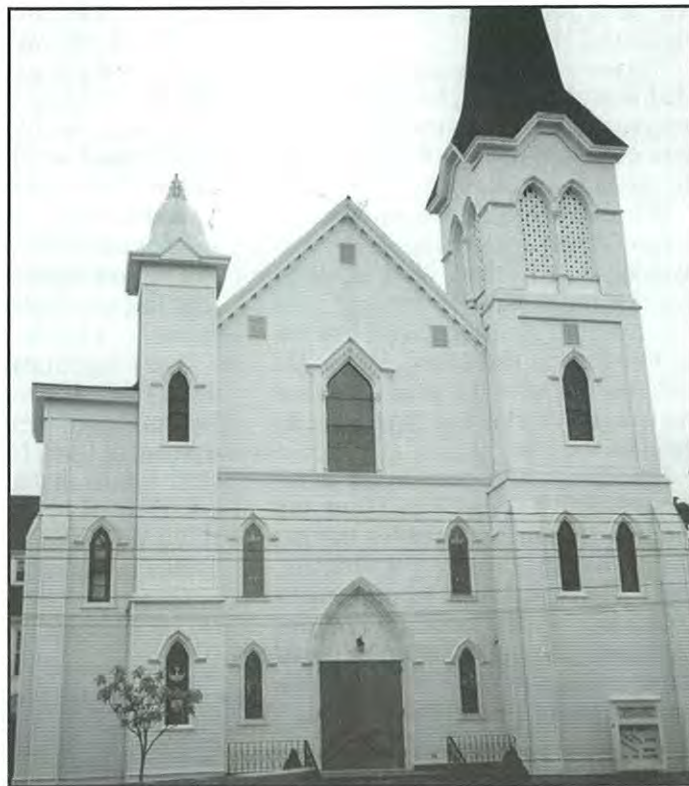
**A minister and his wife return to the place of northern Free Will Baptist beginnings.**

# Exploring New England's Back Roads

By David A. Joslin



**Maine's South Berwick Free Will Baptist Church, organized in 1834.**



**United Baptist Church in Saco, Maine.**

**M**ost locals in the New England states would say "back roading" is the only way to see and get to know what is really there. There are more back roads in these states than there are interstate highways. Back roads crisscross these states to regions that are seldom explored. You will observe some back country, meet interesting folks and return home with stories to share with others. New England back roads are an adventure well worth the drive.

Touring the side roads allows you to go through covered bridges alongside weathered wood rail fences, near barns built close to the road and past country churches. You will come across farmers

in their fields, farm animals in pastures and wildlife you can almost touch.

I was tempted to take a snapshot of my wife Mary Kay standing near a sign which said "Moose Crossing," but my better judgment told me to keep on trucking. Which we did until a huge timber wolf crossed the road in front of us. At the next turnaround, we backtracked to where we left the main road and set off in a different direction.

You might choose to explore centuries-old gravestones carved with thoughts of the departed. You will find tiny hamlets dotting the back roads, picture-perfect just as they were 200 years ago. There are crossroads out in the middle of nowhere. Choosing which way at a crossroads can be fun,

unsure of what lies ahead.

There are times you will come to an unmarked dead end. A few wrong turns will find you in a farmer's yard where the road ends. No problem, since you will obtain friendly directions to point you where you thought you might be headed.

All back roads lead somewhere. Travel with us and find out for yourselves.

For years, Mary Kay and I longed to travel the New England states. For eight days in May 2001, we did just that. The purpose of our journey into the past was to see and observe firsthand the beginnings of the Free Will Baptist denomination in America. There are many traces left for the church history buff. In these few days, our travels took



us to New Hampshire, Massachusetts, Vermont and Maine.

The phone books contain many Baptist churches which, 90 years after the tragic merger of the "Free" and/or "Free Will" Baptists with the Northern Baptists now known as the American Baptists, still carry the name "Free Baptists" or "Free Will Baptists" on their church signs and publications.

The moderator of the American Baptists in 1915, Thomas Jefferson Ramsdell, expressed with pride that "One of his most outstanding career achievements involved presiding over the meeting on October 8, 1915, which fused the Maine Baptists and the Freewill Baptists into the United Baptists."<sup>1</sup>

Our choice for worship Sunday, May 27, 2001, was the South Berwick Free Will Baptist Church in South Berwick, Maine. Rev. Roy Reynolds is the pastor. The beautiful interior, complete with pipe organ and stained glass windows, added meaning to both the song service and the preaching hour. The great hymns of the church were sung. A sound biblical message brought by Brother Reynolds indicated that despite 86 years of separation from other Free Will Baptists, there were more similarities than differences in the order of services.

There was no town of South Berwick until 1814. On the seventh day of February 1749, Benjamin Randall was born in New Castle, New Hampshire. When he was 21 years of age, he married Joanna Aram, and in 1772, they united with the Congregational Church of his native town. Becoming dissatisfied with the doctrines of the Congregational Church, and going to Great Hill in what is now South Berwick, to attend the ordination of William Hooper as a Baptist minister, he was baptized by immersion and joined the Great Hill Church, which was the first Baptist Church organized within the limits of South Berwick, and the second in Maine.

In 1778, Randall moved to New Durham, New Hampshire, to preach and minister. In the midst of active labors there, he was called to order by his brethren for not preaching the doctrine of John Calvin, and was called upon to answer for what they termed "his errors." The matter was freely debated, and those who heard the discussion took sides.

In Barrington, New Hampshire, brethren of liberal (free) sentiments organized a church in 1779. Randall united with the church, and on April 5, 1780, was ordained as an evangelist.

On Saturday June 30, 1780, a meeting was held at New Durham, and with articles of faith and a covenant drawn up by Mr. Randall, seven persons were

constituted a church. This was the first church of the Freewill Baptist connection . . . because Randall who was first baptized by immersion within the present limits of the town of South Berwick, was without doubt the true founder of the Freewill Baptist Church.<sup>2</sup>

The first Freewill Baptist church in South Berwick was organized on May 18, 1834, by Elder Nathaniel Thurston. Despite the pressure over the years, the Freewill Baptist Church of South Berwick has refused to merge with the American Baptist Church in the same general area.

I asked the present pastor, Rev. Roy Reynolds, a graduate of Gordon Conwell Theological Seminary, why the union was rejected by the South Berwick Church. He stated, "The American Baptists are too liberal."

The back roads also took us to city and/or town churches. Many stately churches were forced into closing their doors. If there were two churches in town following the 1911 merger, the congregations were pressured to unite into one body and thus maintain only one building.

In Grafton, Vermont, the town boasts a building known as "The White Church," which still looks as it did in 1858. Here, in this town the Freewill Baptists united with the Congregationalist Church. The White Church was Freewill and the Brick Church was Congregationalist. The town now worships in the Brick Church in winter, and the White Church in summer.

The United Baptist Church of Saco, Maine, is a classic example of the merger. Here, the American Baptists and the Freewill Baptists united under one banner. In response to my inquiry, the pastor stated that the church "was founded upon principles based upon both Calvinism and Freewillism."

He further stated, that even though this was astonishing, there were no difficulties in the fellowship. At this time, there were some Freewill churches of significant size. "In 1909, J. B. Jordan was the pastor of the Saco Freewill Baptist Church with a membership of 272, and a Sunday school of 346."<sup>3</sup>

In a closer examination of the churches in the American Baptist denomination, 20 churches in the five-state area are still listed as Freewill or Free Baptists. There are 107 others listed as united, federated, union or community. Discussion with some of the pastors in-

dicated that there are several others who have become independent. Still others united with the Regular Baptists which tends to be more conservative than the American Baptists.

Could some of these churches be gained back to the National Association? Maybe. Maybe not. Those which are free standing and totally independent of any ties seem to be enjoying their freedom without responsibility to any outside influences. Each would have to be approached on an individual basis.

The big problem would be Calvinism. For almost a century now, these believers have known nothing but Calvinism. What we in the National Association of Free Will Baptists fail to understand is that the theological argument in the Randall movement concerning Calvinism and Freewillism dealt more with election and predestination than it did with the security of the believer. However, it would be interesting to contact these individual churches and at least let them know that Freewillism is still abounding. ■

## Endnotes

1. *The Descendants of James MacLachlan McGlauflin: Sixth Generation*
2. Pages 5-7, *History of the Free Will Baptist Society of South Berwick, Maine*, compiled and delivered by Judge F. Roger Miller, at the Centennial Anniversary, May 18, 1934, with supplemental sketches for the succeeding 50 years.
3. *Free Baptist Register and Yearbook 1909*.



ABOUT THE WRITER: Reverend David Joslin is executive director for the Arkansas State Association of Free Will Baptists.



# Tribute to Bill Gardner

By Matthew Coffey

*Be not forgetful to entertain strangers:  
for thereby some have entertained angels unawares — Hebrews 13:2*



I walked into his office with bloody daggers in my eyes and fists full of fury, ready at any moment to take out my inexhaustible rage on anyone who said even one wrong word to me.

"Go ahead!" I said loudly in my mind. "Go ahead. I dare you! Just say one of those ridiculous, childish, fairytale verses to me—and I'll clock your jaw so hard you'll think you got knocked into next Tuesday! Say just one word from Romans 8:28 and I'll cram that Gideon's Bible down your chubby little throat!"

Instead of harshly reacting to my angry threats, a kind, humble servant of God smiled back at me and then poured words of healing and ointment onto my broken, fiery heart. He said, "Matt, have you ever considered that you are the lucky one, the blessed one, the special one?"

His humble, loving manner and his softly spoken question caught my focused anger off guard. The truth of his statement extinguished my burning parade of emotions with cold living waters.

"What are you talking about?" I asked, shocked and puzzled by the ramifications of his probing question. At that moment, God used a gentle man named Bill Gardner to begin healing my imploded heart.

"What I mean to say, Matt," he continued, "... instead of being angry at and blaming God for allowing Chris and Linda Hummel to burn to death in

their Beech Grove, Indiana, parsonage . . . , have you ever considered that God thought you were so special that He specifically sent an angelic messenger to earth just for Matt Coffey? He sent a beautiful little angel from heaven named Chris Hummel down to earth to New Castle, Indiana, and to Camp Mollenhour, solely for the purpose of letting you know how much He loves you!

"In fact, you are probably one of the last persons that God used Chris Hummel to lead to Christ before taking him back home to heaven. Matt, you are not cursed! No, you are blessed! God could have said forget about grumpy, selfish, untrusting Matt Coffey. He could have said, 'too little, too late, too bad.'

"Instead he said, 'Come here my little angel. You see that depressed miserable young man down there? I'm going to send you down there to comfort him, and after he meets you and trusts you, I want you to hug him and tell him how much I love him and I'd like him to be one of my children—not just a son of Adam—but one of my special children who will inherit all my riches and glory. You got that, Chris? All right . . . go down there and tell him!'"

Before Bill had finished his make-believe story, tears filled my eyes. The healing had begun. Bill Gardner took the most painful moment in my life and transformed it into a wonderful hug from God.

According to my youth pastor at that

time, Bob McCormick, when Bill Gardner was interviewed by First Bible Free Will Baptist Church's pastor committee, he humbly said, "I don't have any spectacular gifts. My talent is that of a peacemaker."

To me and thousands of others, Bill Gardner's ability to make the peace of God something real—that you can touch and feel—was worth more than all the gold in California. As he spoke the love of God to others with his eyes, his body language and his lips—it was often as if an angel were in our midst. I thank God for the peaceful angel-like example that Bill Gardner modeled for me.

A second way that Bill made the peace of God real to others was through his angelic tenor singing voice. There was one particular song most beloved by audiences and congregations alike. Whenever he hit the high notes in this song, it always gave listeners goose bumps and a great sense of awe and wonder. It was titled, "I'm Going Higher." Although he will be greatly missed down here, for his sake, I'm glad he finally made it . . . "higher and higher someday . . . ." ■

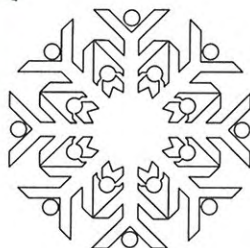
---

**ABOUT THE WRITER:** Matthew C. Coffey currently serves as youth pastor at First Free Will Baptist Church in Melbourne, Florida. He has a B.S. and M.A.E. in Elementary Education with doctoral studies in educational anthropology from Ball State University.





# Holiday Special



... for our loyal subscribers.

With *two* or more subscriptions to *Contact*, our holiday rate is only \$10 per subscription.

Enjoy ...



- \* Christmas shopping from the comfort of your home
- \* The gift that gives all year long
- \* No gift wrapping
- \* A beautiful card announcing your gift
- \* No delivery — we do it for you



## About Me

My name \_\_\_\_\_

Address \_\_\_\_\_

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

## Gift #2

Name \_\_\_\_\_

Address \_\_\_\_\_

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

## Gift #1

Name \_\_\_\_\_

Address \_\_\_\_\_

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

## Gift #3

Name \_\_\_\_\_

Address \_\_\_\_\_

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

Total amount paid \$ \_\_\_\_\_

We accept

☐ Check

☐ MasterCard

☐ Visa

☐ Discover

Credit Card # \_\_\_\_\_ Exp. \_\_\_\_\_

Signature \_\_\_\_\_

Mail to: Contact • P. O. Box 5002 • Antioch, TN 37011-5002



## Flood Damages Tennessee Children's Home

GREENEVILLE, TN—Five feet of water filled the Administration Building at the Free Will Baptist Family Ministries August 4 after heavy rain caused rapid flooding, according to Dr. James Kilgore, director of the facility. In addition, the fast-moving waters cut a 15-foot deep ravine through the heart of the Oaks Campground and Conference Center, creating widespread damage.

Dr. Kilgore estimated that more than \$250,000 will be required to clean up and repair flooded buildings and replace ruined equipment.

The Administration Building lost a complete kitchen, six offices filled with computers, desks and other equipment. Flood waters also destroyed the phone system, copier and a large amount of office supplies, including 50,000 newsletters.

Water rushing down the mountain destroyed a bridge connecting the girls' cabins at Oaks Campground to the main camp area. The walls of the Activities Building collapsed as the flood's pressure mounted.

Several homes with children and parents inside were cut off temporarily by rising water. The children rallied to help, filling sand bags in an attempt to halt the rampaging waters.

Dr. Kilgore said, "We are extremely thankful for God's protection in that no one was injured, and



Flood waters swirl around the Activities Building.

we had no medical emergencies."

Kilgore reported that because FWBFM is located high in the mountains of East Tennessee, flood insurance had not been considered a necessity. But when flood waters roared down the mountain pushing large trees and rocks in a wide swath, the 60-year safety record vanished in a matter of minutes.

More than 450 tons of mud,

rocks and debris was removed from the main campus in the first days after the flood. That was just the beginning of a long, tedious and expensive process.

Donations can be mailed to:

**Attention: Flood  
FWB Family Ministries  
90 Stanley Lane  
Greeneville, TN 37745**



## Oklahoma Pastor Celebrates 50-Year Ministry

CHICKASHA, OK—While 17-year-old DeArthur Yandell preached his first sermon in 1951, a dog and cat fought in the church's front door. But the former jockey finished that sermon and went on to pastor nine churches in Oklahoma and California.

Friends and family gathered at Chickasha FWB Church in August to honor Reverend DeArthur Yandell, now 67, for his 50-year ministry as a Free Will Baptist preacher.

Long-time ministerial colleagues James Murray and Wade Jernigan saluted Reverend Yandell for his faithfulness. Sons Randy, David and Mark Yandell welcomed attendees, gave "Top 10

PK Moments" and presented video reminiscences.

DeArthur was converted and called to preach at age 17. He was ordained to preach in 1952 with his father, Dr. I. W. Yandell, giving the ministerial charge.

His first pastorate was in Duncan, Oklahoma. He then organized First FWB Church in Lawton. Later he pastored at Checotah and Guymon before moving to California where he pastored three years at Stockton and Tulare.

After a brief return to the Duncan Church in Oklahoma, DeArthur and Winnie Yandell pastored 10 years in Tulare, California. He left the Tulare Church debt-free and

spent the next 18½ years at Trinity FWB Church in Oklahoma City.

During his Trinity pastorate, Yandell saw the church remodel and expand its facilities, and attendance rise to 368. He resigned in 1991 after being diagnosed with rheumatoid arthritis.

After pastoring the Non FWB Church five years, Yandell began working with the Chickasha FWB Church in 1999, and led the congregation to self-supporting status in January 2001.

Reverend Yandell has had a remarkable ministry and is best known for his strong, biblical preaching.

## Leadership Conference Set for December

ANTIOCH, TN—The annual Free Will Baptist Leadership Conference will meet December 3-4 at Maxwell House Hotel, according to executive secretary Melvin Worthington. Some 150 state leaders are expected to participate in the two-day conference.

Registration begins Monday, December 3, at 3:00 p.m. After an opening dinner at 5:30 p.m., attendees will gather for a two-hour session in the hotel's Grande Ballroom.

The 2001 conference theme is *Growing a Great Commission Denomination*. Seven sessions will be planned around the theme.

Dr. Larry Reesor, founder and president of Global Focus, will be spotlighted. Dr. Reesor will speak five times and then open the floor for two question and answer sessions as state leaders inquire about global outreach.

National Association moderator Carl Cheshier, assistant moderator Tim York and executive secretary Melvin Worthington will preside at the seven plenary sessions.

Two committees will meet Monday afternoon. Carl Cheshier will chair a two-hour meeting of national board chairmen beginning at 3:00 p.m. The five-man Publications Committee will begin meeting at 1:00 p.m. with Missouri executive secretary Nathan Ruble as chair.

Tuesday afternoon during scheduled conference free time, two other committees will convene at 1:30 p.m. The Nominating Committee, chaired by Alabama promotional secretary Rick Cash, begins their work to recommend nominees for the 2002 national convention.

WNAC's Executive Committee will also gather at the same time with president Debe Taylor presiding.

The Leadership Conference will conclude Tuesday evening at 9:00 p.m. National boards will then meet separately to conduct the business of each agency.

## FWBBC Seeks New Buyer for Campus

NASHVILLE, TN—Watkins College of Art and Design, the proposed buyer of the Free Will Baptist Bible College campus, chose not to proceed with the purchase. Watkins president Jim Brooks cited as the reason the cost of redesigning the FWBBC campus to meet Watkins' needs. Watkins had signed a letter of intent to buy the campus and Bible College officials developed plans to move the college to Joelton.

However, other buyers are expressing interest in the nine acres where the college is now located, according to Frank Woods, president of The Woods Group, who is marketing the FWBBC campus.

The sale of the campus is a major component in FWBBC's plan to relocate the college to a 123-acre site just outside Nashville. It is not clear at this point how the need to find another buyer will impact the relocation schedule.

Roy Harris, the college's director of advancement, said:

The withdrawal of Watkins College's offer to purchase our present campus has, of necessity, moved us to a new level of thinking in our efforts to build and relocate to our new campus. We are disappointed in the withdrawal of Watkins. We will continue to entertain offers for the purchase of our present campus.

We are also reviewing the relocation timeline and the finalized move-in date will be approximately 18-24 months after the sale of our present campus. We are stepping up our efforts to raise the funds needed for relocation.

God's timing is always perfect. We trust His guiding hand to complete the relocation of Free Will Baptist Bible College to her new home.



## Bible College Enrolls 281

NASHVILLE, TN—Free Will Baptist Bible College enrolled 281 students for the fall semester, according to Registrar Fred Burch. Of these, 190 are dorm students and 91 are town students.

Of the 281 students enrolled, 242 are full-time. That number also includes 185 continuing, 10 re-admissions, 52 new and 32 transfer students.

The school year began with a three-day revival, August 22-24, conducted by Rev. Ken Cash, associate pastor of Bethel FWB Church, in Kinston, North Carolina. Numerous decisions were made in the five services.

Students also volunteered for a 24-hour prayer vigil, "Pray Around The Clock." It began after the

Thursday evening service and continued through the Friday evening service with students, teachers and staff offering more than 200 hours of prayer for the college and the new school year.

"We have some of the finest young people this semester that I have ever seen at the college," said Bert Tippet, public relations director. "Several members of the staff and faculty have made the same observation. I think we may see great things this year."

The fall enrollment by state:

Alabama	.....14
Arkansas	.....22
Arizona	.....1
California	.....2
Florida	.....12

Georgia	.....16
Illinois	.....22
Indiana	.....6
Kansas	.....3
Kentucky	.....6
Louisiana	.....1
Michigan	.....10
Missouri	.....7
Mississippi	.....6
North Carolina	..19
Ohio	.....4
Oklahoma	.....6
South Carolina	..6
Tennessee	....82
Texas	.....4
Virginia	.....12
Virgin Islands	....1
West Virginia	...3
Foreign	.....14
(from 8 foreign countries)	

## Hillsdale College Enrolls 371

MOORE, OK—The preliminary fall enrollment reached a record 371 at Hillsdale FWB College, according to Timothy Eaton, vice-president of academic affairs. This marks the fifth consecutive increase; the last four were also records.

There are 332 full-time students with 292 enrolled in campus programs. Eighty-nine students are enrolled in ministry studies: 52 in biblical studies, 20 missions students and 17 in Christian vocational studies.

The B.S. in business program enrolled 56 students. Enrollment by classification:

142 Freshmen	24 Non-Degree Students
58 Sophomores	79 External Studies Students
42 Juniors	
26 Seniors	

These enrollment figures do not include the ABLE degree completion groups that begin periodically during the fall.

## Southeastern College Enrolls 175

WENDELL, NC—Fall semester enrollment at Southeastern FWB College reached 175 students, according to school officials. This number includes 58 new freshmen and 18 returning freshmen, 48 sophomores, 32 juniors and 19 seniors.

The college sponsored a missions conference October 11-12. The second annual golf benefit tournament to help keep tuition costs down was set October 25 in Raleigh.

The fall Get Acquainted Days will occur November 1-3 for high school students.

## 150 Attend Kentucky State Association

PRESTONSBURG, KY—More than 40 ministers and 40 lay delegates were among the 150 people who registered for the 62nd annual Kentucky State Association which met June 15-16 at Katy Friend FWB Church.

Moderator Tim Hall was re-elected, according to promotional secretary Jim Patton. Hall recognized all ordained ministers present who were 62 years old, the same age as the state association.

Delegates approved three constitutional changes that had been tabled at the 2000 state meeting. Delegates then tabled 11 new constitutional changes until 2002.

Promotional secretary Jim Patton requested and received permission to establish a website for the Kentucky State Association.

Two ministers preached sermons during the meeting. Harry Frisby (pastor of Eastside FWB Church in Thelma) preached Friday evening. Reverend Morgan Chapman preached Saturday morning.

The Master's Miracle Bookstore presented a \$5,100 check to the state association.

Kentucky Women Active for Christ met Friday with 108 people present.

The 2002 state association will meet June 14-15 at Catalpa FWB Church in Louisa.



## Dr. James Davis, Pastor Emeritus, Dies

FRANKLIN, TN—Funeral services were conducted August 14 for Dr. James Thomas Davis, 71, retired research biochemist with Vanderbilt University Medical School. Dr. Davis died August 11 after an extended illness. He was pastor emeritus at Franklin Community FWB Church, a church he started in 1969.

After attending Free Will Baptist Bible College, Davis earned a Ph.D. in chemistry from Vanderbilt University. He taught biology at FWBBC.

Born in Maury County, Tennessee, in 1930, Brother Davis pastored several churches in Missouri and Tennessee. He also helped organize three churches in Middle Tennessee—Macedonia FWB Church (Lewisburg), Calvary FWB Church (Nashville)



and Franklin FWB Church.

The Franklin Church congregation named him pastor emeritus. He was a member there until the time of his death.

Former Bible College president Charles Thigpen said, "Dr. Davis was one of the most brilliant men I ever met. He was a diligent student of the Bible and

a great preacher. He demonstrated true Christian humility."

Michael Carlisle, one of Davis' sons-in-law, was led to the Lord by Dr. Davis. He said that his father-in-law had great compassion for people, for his family and for the church.

Pastor Kevin Riggs delivered a message identifying Dr. Davis as "A Man of Honor." Riggs said, "He was my pastor. He was a scientist who believed in special creation. He loved the church and considered the ministry more important than money."

Dr. Davis is survived by his wife of 50 years, Peggy Lee Davis; three daughters, Joy Davis Cameron, Patricia Davis Carlisle and Sharon Davis Clayton; one sister, Nancy Davis Henry; 14 grandchildren and five great-grandchildren.

## California Christian College Enrolls 81

FRESNO, CA—With 18 new students in the regular collegiate program, president Wendell Walley reports 81 total students as California Christian College began its 46th school term.

President Walley said that the number includes 45 English-speaking students and 36 Russian-speaking students registered for classes at the West Sacramento satellite campus.

Enrollment in the Russian program was fluid at press time because classes were just beginning while others will be taught in an intensive format, beginning and ending at different times throughout the semester.

Reverend Walley said, "It is disappointing that we will apparently fall short of our goal of 85 full-time students. However, we are thankful for a gain of 18 new students in the regular program. Finances and other lingering distractions have severely limited past recruitment and marketing efforts."

## Reverend William Hill, 73, Dies

CROSSVILLE, TN—Reverend William "Bill" Hill, who served God as a pastor, noted writer and university chaplain, passed away at age 73 on August 17 after a four-year fight with cancer.

Hill's ministry spanned 50 years as senior pastor of churches in Missouri, Michigan, Indiana and Ohio and as university chaplain at Taylor University, Upland, Indiana. He was a graduate of Free Will Baptist Bible College and completed graduate work at University of Detroit and Anderson College in Anderson, Indiana. He was a noted author and speaker at churches and universities both in the United States and abroad.

Hill began his ministry in 1948 as pastor of the Free Will Baptist Church in Myrtle, Missouri. Later he pastored Free Will Baptist churches in Tennessee and Michigan, and Evangelical Mennonite congregations in Indiana and Ohio. He also served 11 years as director of student ministries at Taylor University. At Taylor, he developed and expanded the Taylor



World Outreach (TWO) student missions program and led student mission initiatives in the Bahamas.

Hill was born January 10, 1928, in Marquand, MO. He is survived by his wife of 55 years, Julia Devenport Hill; daughter Debbie Butman of Wheaton, IL; son Jack Hill of Wheaton, IL; son Tim Hill of Great Falls, VA; daughter Becky Hill of Crossville, TN; sister Norma Kennedy of Arnold, MO, and brother Dr. Donald Hill of Montgomery, AL.

Funeral services were held August 19 in Crossville, Tennessee.



# currently

Members of **Second FWB Church** in **Ashland, KY**, celebrated their 45th anniversary in a two-day event October 13-14. Festivities began with a Saturday fellowship dinner, according to Pastor **Jeff Davis**. Visiting minister **Jerry Whitworth** preached the homecoming message on Sunday.

**Happy Home FWB Church** in **Andrews, SC**, began construction of a 2,100-square-foot Sunday School addition. **Earl Bittle** pastors.

Pastor **Carroll Edwards** and members plan to build an outdoor amphitheater at **Greer FWB Church** in **Greer, SC**. The amphitheater will be used for revivals and singings.

During a recent Lord's supper and feet washing service, one man was converted and another rededicated at **FWB Bible Church** in **Darlington, SC**. **Jody Wynn** pastors.

Pastor **Wayne Snipes** reports 20 conversions during VBS at **Hillside FWB Church** in **Florence, SC**.

**Beulah FWB Church** in **Pamplico, SC**, honored **Vera Hinds** for more than 60 years of service to the church. Pastor **Elro Driggers** presented a plaque to her, then the entire church participated in a fellowship dinner with Vera as the center of attention.

Reverend **Lee Roy Anderson, Jr.**, died after 30 years in the ministry. The 50-year-old minister was pastor of **Mount Union FWB Church** in **Garrison, TX**, at the time of his death. He had led the congregation 14 years. Prior to his work at Mount Union, Brother Anderson pastored the Good Hope FWB Church for four years and the Buncombe FWB Church for nine years.

**Solitude FWB Church** in **Adamsville, TN**, built three new classrooms, a pastor's study and a fellowship area. Pastor **James Carrington** reports three conversions and baptisms. The church's second-ever VBS at night included 78 youngsters and 30 adults.

Pastor **Winston Sweeney** celebrated 42 years with **Fellowship FWB Church** in **Kingsport, TN**.

**Donelson FWB Church** in **Nashville, TN**, reports eight baptisms and 15 new members. **Rob Morgan** pastors. The church scheduled its annual fall couples retreat in Gatlinburg with guest speakers, Jeff and Debby McElroy.

The addition of four new classrooms helped members of **Mine La Motte FWB Church** in **Fredericktown, MO**, celebrate 126 years of service this summer. **Lloyd Durbin** pastors.

Some 700 campers, sponsors and guests were on hand to dedicate **Missouri's** new youth camp at **Niangua**. Board chairman **Ronnie Blanks** said the new building was appraised at \$800,000.

The 106-year-old **New Oak Grove FWB Church** in **Navoo, AL**, began construction this summer on a 350-seat auditorium. Pastor **Mickey Crane** said that with the additional parking area and landscaping work, the cost for the project will top \$500,000. The church had raised \$200,000 before the August 16 groundbreaking ceremony. The old auditorium will be used as a fellowship hall. Pastor Crane, who is in his 24th year with the congregation, said the new sanctuary should be ready by year's end.

**Guiding Light FWB Church** in **Pell City, AL**, began construction on a 9,600-square-foot building which will house a 325-seat auditorium, seven classrooms and two offices. Pastor **Vent Arnold** said the project will cost \$250,000. The old building will be removed and more parking spaces added.

Members of **First FWB Church** in **Winfield, AL**, dedicated their 11,400-square-foot activity center this summer. Pastor **Danny Williams** said the \$300,000 project took a year to complete. The structure includes a fellowship hall, kitchen, children's church, gymnasium and seven classrooms. The church also added 50 parking spaces and two nurseries. Attendance averages 200 each Sunday. Pastor Williams is completing 10 years with the church.

Pastor **Matt Crain** reports five conversions and five baptisms at **Johnston**

**City FWB Church** in **Johnston City, IL**.

Pastor **Bill Crank** baptized five converts at **Bethel FWB Church** in **South Roxana, IL**.

Members of **Ina FWB Church** in **Ina, IL**, gave a reception in honor of Pastor **David Shores** who has spent 20 years of his 45-year ministry with the Ina congregation.

Pastor **Tim Rabon** celebrated 20 years with **First FWB Church** in **Raleigh, NC**—17 years as associate pastor and three years as pastor. The church gave Pastor Rabon a letter of appreciation, checks for \$2,340, a two percent longevity bonus, additional vacation days, a getaway at a resort and a standing ovation.

**Lebanon FWB Church** in **Effingham, SC**, declared Sunday, July 8, as Rev. **Reedy** and **Ella Saverance** Day. Brother Saverance retired as pastor. Personal and church gifts were given to the Saverances. Promotional director **Mike Jones** preached before a dinner to honor Pastor Saverance.

Members of **Liberty FWB Church** in **Orangeburg, SC**, burned the mortgage on the parsonage in August, paying off a five-year mortgage in two years. That was also Pastor **Jerry White's** final Sunday at the church.

They did something unusual at **Parkway FWB Church** in **Boiling Springs, SC**. Pastor **Mitch Edge** and the congregation scheduled a "Deacon Appreciation Day." Plaques of appreciation were presented to deacons **Vernon Carroll**, **Jerry Mills** and **Allen Brown**. The church also named the new family life center in honor of deacon board chairman **Vernon Carroll** and his wife. ■



## Growing on Purpose!

By Alton Loveless

**O**ne of the characteristics of a healthy church is the influx of new people. Growth does not automatically happen in any church. A mission statement must be written, key objectives outlined, goals set, and a plan implemented by the pastor and members of the congregation.

**E**veryone must work together to see that the programs offered by the church fulfill its mission, and that outreach growth occurs. If any program does not, it should be discontinued. It takes more time and energy to maintain these programs than it does to discontinue them and start new ones.

**T**he Sunday School is the organization in most local churches that provides opportunity to try new and different ideas to reach new people. By having children, teens and adults all a part of this auxiliary, programs can be tried that are fun and exciting. Excitement has drawing power. People will be attracted to an exciting program quicker than the traditional ones. That's where Sunday School growth campaigns come in.

**A** Sunday School growth campaign is a program designed for the purpose of promoting outreach and spiritual growth through the Sunday School. For several weeks in the spring and in the fall, local churches are requested to give these priority. Built around an overall theme, each Sunday of the effort has a different way of enlisting everyone in the Sunday School. Activities are offered to create opportunities for those who are a part of the Sunday School to invite someone.

**I**t gives many people a reason to issue invitations and visit those who have thought of attending Sunday School but have never done so. (In both the spring

and fall issues of *Outreach* magazine, we publish an enlargement program for our churches to use. They are free and the ideas usable for any size church. Additional copies of the inserted centerfold are available at a small cost to promote your local campaign.)

**O**ne thing is clear—in these days Sunday Schools do not grow by accident. It takes the consistent effort of dedicated people concentrating on outreach for growth to occur. This planned approach to numerical and spiritual growth is also known as "Sunday School promotion."

**A** Sunday School growth campaign is an intensive effort to promote the Sunday School, with the ultimate goal of incorporating the new people who come to visit. From the visit comes the possibility of incorporating these prospects into the loving, caring, nurturing fellowship of a Sunday School class. ■



ABOUT THE WRITER: Dr. Alton Loveless is general director of the Sunday School and Church Training Department.

Randall



House



**G**reetings. My name is Suzann Barker Harris. I am a wife, mother, doctoral student, and teacher.

In spite of my hectic life, I live a teacher's dream. I do not dread getting up and getting ready for work each morning, nor do I mind driving 45 traffic-fighting minutes to work. In fact, I look forward to what is ahead. Where do I teach? For the past seven years, I have been a faculty member in the Teacher Education Department at Free Will Baptist Bible College.

**I** love what I do—I love the people I work with, and I love the precious students I teach. From a personal perspective, I would like to share with you my passion for Free Will Baptist Bible College.

I am honored to be part of such an exceptional ministry. Free Will Baptist Bible College trains pastors, youth ministers, missionaries, businesspersons, musicians, psychologists, and teachers. In the Teacher Education Department, we not only prepare students to be outstanding teachers, we also equip men and women to serve Christ and His church. Regardless of the course of study, each class is richly integrated with the Scriptures and Christian principles. I am privileged to instruct from a Biblical perspective, to educated students who are passionate about their field of study, and to rub shoulders with godly peers who share in a common vision.

I have a great love and respect for the people I work with. Administration, faculty, and staff members at Free Will Baptist Bible College understand their obligation to endow students with the necessary education to successfully fulfill their chosen vocations. However, more importantly, all employees understand their responsibility to cultivate Christian virtues in the students. The College utilizes many ways to achieve this goal: daily chapel services, nightly prayer meetings, annual Bible Conference, designated days of prayer, and a staff who exemplifies godliness on and off campus. I have taught in many places throughout my career, but I have never witnessed among employees a greater desire to serve the Lord or a closer bond among an assemblage of people. This unique connection is a result of the many common goals and responsibilities we all share, especially concerning our students.

## "I Love What I Do!"

*By Suzann Barker Harris*

It is a joy to serve the precious young adults we have in attendance at the College. They have given my colleagues and me a sense of hope for the next generation of Christian leaders. I am encouraged when I stand before bright and determined young people who have the ability to stand tall in today's world and defend their faith in the Lord Jesus Christ. Our students continue to amaze me, not only academically in the classroom, but also

musically in the recital hall, athletically on the ball court, and—more importantly—spiritually in their daily lives on campus. However, not only are our students an absolute joy to us, they are also our livelihood.

**I** am fully aware of the College's dependence on substantial gifts from people like you. Please know that I truly believe God is doing great things at Free Will Baptist Bible College. I am confident that He has a distinct, wonderful, and exciting plan for our College.

Nevertheless, we need the collaboration of our entire denomination to maintain this ministry. We simply cannot exist without the financial support of our Free Will Baptist family. Family looks out for its members. I plead with you, as my Christian family, to join me in supporting the Bible College. After all, Free Will Baptist Bible College does not just belong to its employees, students, and board members. It belongs to you.

**P**lease know that I am truly thankful for your love for our ministry. I ask that you fervently pray for us, financially support us, and continually entrust to us *more* precious young people. ■



Mrs. Harris is a 1975 graduate of the Bible College. She has taught at FWBBC since 1994 and has two children—Christopher and Annagee—in the current student body.

# Free Will Baptist Bible College



**W**hat are you doing that will impact the kingdom of God until Jesus returns? While there are many possible answers to the question, some are responding by creating a new endowment or contributing to an existing one.

**T**he Foundation can create an endowment for any Free Will Baptist ministry upon receipt of \$1,000 or more designated for that purpose. It presently manages endowments benefitting the following National ministries:

**F**oreign Missions, Home Missions, The Together Way Plan, FWBBC, Board of Retirement, Foundation, Master's Men, WNAC, Music Commission and Media Commission. Additionally a number of state, district and local churches have endowments managed for their specific areas of interest.

Endowments are one of two types—general or specific.

**G**eneral endowments provide funds for the budget of the agency. Use of the income provided is determined by the agency's board.

**E**xamples of these general endowments include those for Master's Men Department funded by lifetime memberships; the WNAC funded by designated donations; Foreign Missions initially funded by an anonymous donor but later joined by others through designated gifts; a local church agreement funded by the sale of their parsonage to provide a monthly housing allowance for their pastor. The list could continue but these illustrate how some people and organizations do good work indefinitely.

**A** general endowment may be created for any charitable organization recognized by the IRS with a gift of \$1,000 or more.

Specific endowments are so called because they carry the name of an individual or family as a memorial or have specific directives as to the use or timing of the funds provided.

**S**ome of our specific endowments include: The Louis Brautigan Endowment benefitting four different agencies and funded by gifts from Mr. Brautigan; the Bob and Georgia Hill Memorial Endowment benefitting missions training and outreach; the Evelyn Hersey Memorial Endowment benefitting

## *Do Good for a Lo-o-ong Time!*

By William Evans

Japanese missions. Funding for these type endowments has been provided by families and friends generally.

**T**he Foundation provides income tax charitable gift receipts to the donor when the funds are delivered directly to it. In addition the family is notified of

the gift without revealing the value of the gift. Endowment gifts received from a church are not receipted for tax purposes.

**I**ndividuals who want to create specific guidelines for an endowment may do so by making a gift of \$5,000 or more. These funds may come from one individual, a family or a group of people.

**O**ur most recent endowment is one honoring the life and ministry of Reverend Bill Gardner. It provides support for the Music and Media Commissions, the two agencies he served the last years of his life. It is being created by the gifts of numerous individuals rather than floral arrangements at the request of Bill's family. Still others gave as a memorial to Bill's life and music among us.

**I**ndividuals or families may fund new agreements or add to any of the already existing endowments funding the ministry or ministries they wish to support. More of our people are seeing endowments as a way to provide ministry until Jesus returns. Gift additions to endowments are fully deductible as charitable gifts the year of the donation. The Foundation stands ready to serve any of our Free Will Baptist families and agencies. If you are interested in further information concerning the creation of an endowment, please call the Free Will Baptist Foundation. ■

### **The following friends have contributed to the Bill Gardner Memorial Endowment:**

**Mr. & Mrs. George Allen**  
Matthews, North Carolina

**Donelson Fellowship**  
Nashville, Tennessee

If you would like to add to this memorial endowment, please send your gift to the Free Will Baptist Foundation.

**Free Will Baptist**



**Foundation**



From my first pastorate, I have been an avid supporter of home missions. The concept of strengthening the base to expand the borders has always appealed to me. Throughout my ministry I promoted and supported many home missionaries. The problem was that I did not fully see the need to support the general fund. It was just easier for me to support a *family* instead of a *fund*, or to promote *people over programs*.

When I was employed by the Home Missions Department nearly six years ago, I began to see the need and importance of the office staff and the general fund. I began to realize how vital it was to the missionaries on the field and to our churches and pastors, that the administrative base remain strong and secure.

Our office staff includes five ladies who are employed full-time and two ladies who work on a part-time basis. They are all truly professionals and assist our missionaries in numerous ways. *Your offering on Benjamin Randall Sunday helps keep these ladies doing the jobs that they do so well.*

I have also seen that gifts to the general fund help provide tools and training for our missionaries each year at the Missionary Training Conference. The general fund bears all the expense at this conference, except for the missionaries' travel. *Your offering on Benjamin Randall Sunday helps us continue training the missionaries.*

For the past three years the general fund has almost carried the entire expense of the Korean and Slavic ministries in the United States. This has been a major undertaking. *Your offering on Benjamin Randall Sunday helps us minister through the cross-cultural emphasis.*

We also have four full-time directors on staff who preach, teach, travel and coordinate the various programs of the Home Missions Department, as well as encourage, instruct and assist all of our missionaries. Our new general director, Larry Powell, is already providing strong leadership. *Your offering on Benjamin Randall Sunday helps Larry Powell continue to lead Home Missions in the path that God has designed for us.*

## Benefits of the Benjamin Randall Offering

By David Crowe  
Director of Missionary Helps

Our director of development, Richard Adams, has encouraged, challenged and motivated countless numbers of preachers over the years, as well as raised much money for missions. *Your offering on Benjamin Randall Sunday keeps Richard Adams doing what he does best . . . preaching the Word and promoting missions.*

Our director of missionary assistance, Richard Atwood, has been a successful pastor and church planter. *Your offering on Benjamin Randall Sunday keeps Richard Atwood training and equipping our missionaries to more effectively plant Free Will Baptist churches and build them to be strong and self-supporting.*

I am now the director of ministry helps, doing everything I can to encourage and equip pastors and their members. I am developing a network of encouragement, revising Roll Call Sunday and preaching my heart out. *Your offering on Benjamin Randall Sunday helps me keep encouraging pastors who are about to quit, and challenging our people to do more for God than ever before.*

Are there any other benefits to supporting the general fund through the Benjamin Randall Offering? I can think of two:

**C**hanged lives. Our staff men witness over 500 salvation decisions every year just in the services they preach. There are also many rededications witnessed, as well as many young people who answer God's call to full-time ministry.

**M**issionary Accounts. Because our general fund has remained strong, we have never had to take any money from missionary accounts to help with this fund. Designated monies in their entirety go directly to the specified missionary account. Your offering on Benjamin Randall Sunday reaps souls for Christ and helps keep the missionary accounts stronger.

I now see the benefits of supporting the whole program. *Your offering on Benjamin Randall Sunday supports the whole program of home missions.* ■

**Be sure to take an offering on November 18, for Benjamin Randall Sunday!**







Garnett Reid

## Amos, The Burden-Bearing Prophet (Part X) “What the Seer Saw”

**N**othing will so test and stimulate the Christian life as the honest attempt to be an intercessor,” contends Andrew Murray. Chapter 7 of Amos gives us a profile of the prophet as both intercessor and prosecutor. He prays for his people, yet proclaims God’s coming judgment for their sins.

### *Speaking to God for People Facing Judgment (7:1-9)*

A series of visions highlights this final section of the book, beginning with chapter 7. Through his prophet, God announces both judgment and hope. Chastisement is coming in the form of exile; but this punishment will neither be total nor final, as the Lord purges His people through the refiner’s fire.

Ref.	Vision	Amos’ Response	People’s Response	Outcome
7:1-3	Locust swarm	Intercession	None	Judgment averted
7:4-6	Fire	Intercession	None	Judgment averted
7:7-9	Plumbline	No Intercession	Opposition	Judgment realized
8:1-3	Basket of summer fruit	No Intercession	Complaint	Judgment realized

In the first vision, “the Lord God” (Adonai Yahweh) allows Amos to see a locust swarm poised to devastate the early harvest in April. Realizing that this infestation would bring disaster to the land’s economy, the prophet intercedes with the Lord on behalf of the people.

“Forgive, I beseech thee,” he implores, perceiving that the problem involves Israel’s sin, not just locusts. The nation will not stand in the face of this mighty blow from the divine hand of retribution, for “he (Jacob=Israel) is small” (v. 2).

In response to Amos’ plea, God withholds the locust plague: “The LORD repented” (v. 3). Even though God’s nature and purposes do not change (Mal. 3:6; Jas. 1:17), He deals with us as persons and responds to us as we respond to Him. Situations He arranges for us *do* change, even though He knows all of this in advance and plans for it.

In verse 4, Amos witnesses a second vision. This time fire scorches the entire land, consuming even “the great deep,” probably a reference to underground water sources. As with the first vision, the prophet’s intercession succeeds in averting the judgment (vv. 5-6).

The third vision reveals the Lord Himself holding a plumbline as He stands by a vertical wall. God has “plumbed” the hearts of His people against His righteous standard, and they don’t measure up. This time no intercession comes, but judgment surely will. Israel’s idolatrous wor-

ship centers and Jeroboam II’s dynasty will fall.

These verses illustrate the principle of James 5:16: “The effectual fervent prayer of a righteous man availeth much.” Most of our failures in ministry are prayer failures, and we are poorest at intercessory prayer. So many of God’s choicest servants in the Bible were intercessors: Abraham, Job, Moses, Daniel, Samuel, Ezekiel, Paul and Jesus Himself. As God’s people, all of us are called to appear in His presence on behalf of the needs of others.

### *Speaking for God to People Causing Judgment (7:10-17)*

To understand the conflict these verses portray between Amos and Amaziah, we need to go back to the previous century. Following the division of the kingdom after Solomon’s death in 930 B.C., Jeroboam I established idolatrous worship sites at Dan and Bethel in the north (I Kings 12:25-33), in direct violation of Mosaic law (Deut. 12).

Amaziah, leader of this renegade religious establishment, accuses Amos of conspiring against Jeroboam II, King of Israel. “The land is not able to bear all his words,” Amaziah charges. The irony is, of course, that Amos’ words are actually *God’s* words. Israel’s problem is not Amos, but her own sins.

In verses 12 and 13, Amaziah urges Amos to return south to Judah and to do his prophesying there. “Never prophesy again at Bethel,” warns Amaziah, in some of the strongest prohibitive language possible in Hebrew (v. 13).

Amos then explains in verses 14-15 that he is merely doing what God had sent him to do. By profession he was not originally a prophet but a livestock dealer and a sycamore grower. “The LORD took me . . . and said unto me, ‘Go, prophesy unto my people Israel’” (v. 15).

He was in the right place, at the right time, doing the right thing. Remember that prophets served as covenant prosecutors, exposing the disloyalty of God’s people and calling them to repentance. In verses 16 and 17, Amos does just that. The Lord’s judgment will be five-fold, culminating in the exile of Israel from the land.

Amos 7 allows us a glimpse into the heart of any true servant of God. We must love people enough to speak to God for their sake, but love God enough to speak to people for His. ■





Melinda Pinson

## Counseling

**T**he active and involved pastor's wife encounters many counseling opportunities. Some are formal but more often they are informal. She is engaged in what Leroy Forlines calls "understanding and helping people."

If you make yourself available to people in your church, then they naturally come to trust you, confide in you and ask you to pray with them—many times about confidential matters. They see you as a partner in ministry with your husband, as someone who is to be trusted just as he is. We might distinguish three levels of counseling, from the most informal to the most formal.

### Level 1: Encouraging Words

The discerning pastor's wife recognizes when a sister or brother is hurting, troubled, or in need of an encouraging word. The sensitive pastor's wife often engages in informal counseling even when she doesn't realize it. This kind of counseling occurs in settings as diverse as the church parking lot, after a WAC meeting or during a fellowship meal.

### Level 2: Informal "Friendship" Counseling

Pastors' wives often find themselves in casual situations in which someone will ask for serious advice. Most of the time, this will be a friend in the church, but sometimes it might be a ministry-wife friend or a friend in the community—"Can you meet me for coffee? I need your advice on some things."

This is what we might call "informal 'friendship' counseling." It is a step more involved than the brief words of encouragement but a step less involved than more formal counseling.

### Level 3: Formal Counseling

The most intense kind of counseling

for the pastor's wife is "formal counseling." This is the most involved kind of counseling, with the hurting person requesting a time to meet with the pastor's wife and receive her counsel on a difficult problem or crisis (for example, a marital problem, difficulties with children, pregnancy out of wedlock).

This kind of counseling requires advance preparation. There is often a need to ask the person what she wants to talk about so you can do some preparation. Obviously, men must be referred to one's husband, just as husbands will probably want to involve their wives in counseling situations with women.

The most frequent type of formal counseling for the pastor's wife takes place when she assists her husband in counseling (most often pre-marital counseling and the counseling of women). Your presence in the room will help most women feel more comfortable and able to talk. Your particular perspective will complement your husband's ministry in formal counseling settings.

### Competency

Many times pastors' wives do not feel qualified to engage in counseling at any level because of their lack of training in the field. Too often we focus on our limitations and personal weaknesses. We might think, "I'm not a professional counselor." Or we may say to ourselves, "Counseling is my husband's domain. I don't know what to say."

Yet there are many kinds of counseling that the average pastor's wife is competent to handle—and most importantly we find ourselves in situations where we *must* offer counsel, even when we feel we're not qualified.

The key to this dilemma is (1) to realize your own competency to offer godly counsel. (2) Then you must prepare yourself with resources for coun-

seling. (3) Finally, you must learn when to refer a counselee to your husband or to a professional Christian counselor.

As Isaiah 50:4-5 says, "The Lord has given me the tongue of the learned, that I should know how to speak a word in season to him who is weary." Do not feel inadequate to offer Christian counsel to hurting people! As one writer has said, "What we have to offer people is Jesus, not our expertise."

### Preparation

Godly counsel is always *biblical* counsel. So we must be schooled in the Word of God and engaged in a disciplined prayer life if we are to counsel effectively. We must be daily students of scripture, both on a devotional level and on a more studious level. We must also make ourselves aware of the best Christian counseling resources available.

One of the best sources is Dr. James Dobson's organization, *Focus on the Family*. When you are faced with a counseling situation, you can call 1-800-A-FAMILY, and a licensed professional counselor who is a Christian can offer you resources that address the problem you're facing—books, pamphlets, audio cassettes, videos and more. This can be an invaluable resource.

### When to Refer

As in other ministry situations, pastors' wives will naturally share with their husbands and benefit from their expertise. When faced with a situation that requires more in-depth counseling than you are trained or prepared for—or more than you have time for—you should refer it to your husband, who may wish to refer it to a trained, professional Christian counselor.

While there are situations that pastors' wives will not want to tackle, we must realize that there are many ways that we are competent to counsel. ■



# THE PREACHER'S PERSPECTIVE



Randy Sawyer

## Reforming Power of Expository Preaching (Part 5)

**T**he Reformation Age was an era in which a recovery of preaching brought about theological reform and ecclesiastical renewal. And it was indeed the recovery of *expositional preaching* that served to fuel the reformed project. As the late Middle Ages wound to a close, Europe was suffering from severe famine. But it was "Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11).

Form and shadow had replaced substance and heart. The need of the hour was for a "voice crying in the wilderness." Into that void stepped the reformers, men committed, above all else, to heralding the Word of the living God; men like Wyclif, Huss, Luther, Zwingli and Calvin.

### *Principles of the First Reformation*

#### **Sufficiency of the Word**

Although these pulpit giants were different in many respects, it is easy to observe a number of consistencies in their lives and ministries. First, each reformer held firmly to the certainty of the Bible. The principle of "*sola Scriptura*" (the scripture alone) was not an empty catch phrase with them. In a day when church tradition and papal commentary ranked on par with scripture, these men held to the sufficiency of the Word.

#### **Accessibility of the Word**

Second, each reformer believed that the scriptures should be placed in the hands of the common man. Each reformer was, in fact, driven to translate. Wyclif initiated a translation of the scriptures into English; Huss translated portions of the Word into Czech, as well as most of Wyclif's writings; Luther worked tirelessly to provide a German translation; Zwingli and Calvin offered the scriptures in the language of their people. Thus was the Word unlocked, opened to the

priesthood of individual believers.

#### **Rightly Dividing the Word**

Third, each preacher adopted a grammatical/historical hermeneutic. The key to this school of interpretation is the understanding "that God revealed himself in history, and the words of scripture had very definite meaning to those for whom they were originally written."

It is vital, therefore, to establish the historical and literal sense of scripture. This is done by a careful study of the language, the grammar and the rhetoric of the text. The goal is to discover and develop the plain meaning to the Word. To be sure, the reformers were influenced by a scholastic model in many ways. Yet the "plain, naked meaning of the text" was of paramount importance to them.

#### **Courageously Declaring the Word**

Fourth, these men were courageous, and with their "conscience held captive by the Word of God," they willingly braved the ecclesiastical and political powers of the day. From Wyclif, who initiated the first faint rumblings of what lay ahead, to Luther who blatantly challenged "the gates of hell," to Calvin, who organized and systematized the reformation doctrine, these men shook heaven and earth because they could not do otherwise.

#### **Power of the Word**

Fifth, the work of these reformers clearly illustrates the claim that expository preaching is the main force in building God's church numerically and spiritually. Each man enjoyed a tremendous numerical following. Through his "poor priests," Wyclif's ministry reached not only across the British Isles, but also all the way to Eastern Europe, where hungry hearts awaited the proclamation of the truth.

From Bethlehem Chapel in Prague, Huss' preaching captivated an entire country, and rescued a people from darkness. Every time "the father of the reformation" preached, enormous crowds gathered.

Hear again Luther's comment from his *Table Talks*, "When I preach I sink myself down; I regard neither doctors nor masters of which there are in the church about forty. But I have an eye for the multitude of young people, children and servants, of which there are *more than two thousand*. I preach to them."

Zwingli's expositional ministry dominated a city, and in Geneva, Calvin was "the grand old man of the city" and of the reformed movement. Each successive generation still hears the echo of their expository preaching, proving that God's church is expanded through a truly biblical ministry.

Likewise, expository preaching facilitates spiritual maturation. Observe the state of the church and all of Europe prior to the recovery of biblical preaching. See the moral decadence, the political and ecclesiastical corruption, and the blatant paganism running rampant. This era was truly characterized by a spiritual darkness.

Then observe the liberating, releasing power of truth. To be sure, years of struggle lay ahead, but the Bible had been "unlocked," and so too had many hearts. Centuries later we are the beneficiaries of their labor, as the kingdom continues to expand, one soul at a time, through their commitment to expository preaching.

### *The Plea for a Second Reformation*

A reformation is desperately needed today that will summon the church out of the dark age of postmodernism, with its emphasis on pragma-



tism and anthropocentric (man-centered) theology, back to her noble place within the economy of God. Such a renewal can only be initiated by a return to scripture, which will only result from an undying commitment to preaching the Word of God in the power of the Spirit of God.

Form and shadow must be replaced by substance and heart. Methodology must once again become subordinate to truth. God must be re-established as the center of our theology and preaching.

Everything God has ever done has been accomplished through the power of His Word. Bryan Chapell in *Christ-Centered Preaching* writes, "God fully manifests the dynamic power of His Word in the New Testament where he writes His Son as the divine *logos*, or word."

By identifying His Son as the Word, God reveals that His message and His person are inseparable. God is the Word, and the Word is God. The truths of scripture are God's vehicle by which he reveals Himself.

Again Chapell says, "God's word is powerful because He chooses to be present in it and to operate through it."

Having been created by God and for His pleasure, any remedy for the human condition apart from God leaves man empty. Any attempt to proclaim God apart from His determined method is doomed the failure.

"God has chosen . . . preaching," Paul declared. Through Bible-centered preaching God is ultimately revealed, and He alone receives the glory. The more closely the preaching is tied to scripture, the more fully God is manifested to satisfy man's crucial longings.

A reformation is needed. But it will not be ushered in through pragmatism, man-centered theology or the latest churchy fads and forms. Renewal of the magnitude needed today can come only through the Word. May God grant us a new generation of preachers who will rightly divide the word of truth. *Ecclesia semper reformanda.* ■

# THE TOGETHER WAY

August 2001

Receipts:						
State	Designated	CO-OP	Total	Year To Date Designated	Year To Date CO-OP	Year To Date Total
Alabama	\$ 459.37	\$ 145.59	\$ 604.96	\$ 3,008.43	\$ 1,461.30	\$ 4,469.73
Arizona	.00	124.40	124.40	30.00	329.00	359.00
Arkansas	7,231.48	13,663.14	20,894.62	163,481.36	139,079.76	302,561.12
California	.00	935.33	935.33	883.54	8,228.75	9,112.29
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	30,115.22	2,052.85	32,168.07	260,778.07	13,634.57	274,412.64
Hawaii	.00	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00	.00
Illinois	8,963.22	2,260.22	11,223.44	69,397.19	16,128.22	85,525.41
Indiana	2,202.33	185.06	2,387.39	15,773.47	1,748.59	17,522.06
Iowa	.00	1,392.33	1,392.33	.00	2,188.63	2,188.63
Kansas	.00	.00	.00	.00	184.77	184.77
Kentucky	.00	1,170.05	1,170.05	2,519.55	7,960.43	10,479.98
Louisiana	10.00	.00	10.00	60.00	20.00	80.00
Maryland	.00	.00	.00	.00	.00	.00
Michigan	25,430.02	4,494.57	29,924.59	175,519.20	20,036.72	195,555.92
Mississippi	85.65	.00	85.65	63,246.52	4,733.85	67,980.37
Missouri	39,302.07	16,922.57	56,224.64	331,878.50	117,323.37	449,201.87
Montana	.00	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00	.00
New Mexico	447.42	63.72	511.14	3,398.83	414.43	3,813.26
North Carolina	231.78	4,544.03	4,775.81	11,827.05	23,955.73	35,782.78
Ohio	10,953.51	3,996.81	14,950.32	111,428.69	25,511.55	136,940.24
Oklahoma	63,355.12	11,383.11	74,738.23	427,722.19	88,685.48	516,407.67
South Carolina	33,477.11	47.41	33,524.52	375,313.04	1,051.77	376,364.81
South Dakota	.00	.00	.00	.00	.00	.00
Tennessee	11,438.03	1,070.36	12,508.39	100,144.84	17,322.38	117,467.22
Texas	5,683.47	297.69	5,981.16	60,560.66	2,393.10	62,953.76
Virginia	303.90	580.40	884.30	3,502.75	1,185.11	4,687.86
Virgin Islands	.00	.00	.00	.00	.00	.00
West Virginia	459.10	155.28	614.38	17,177.48	1,012.14	18,189.62
Wisconsin	.00	.00	.00	.00	.00	.00
Canada	790.98	14.91	805.89	5,127.96	90.42	5,218.38
Northwest Assoc.	1,035.26	.00	1,035.26	1,035.26	.00	1,035.26
Northeast Assoc.	.00	.00	.00	.00	.00	.00
Other	.00	.09	.09	.00	(0.21)	(0.21)
<b>Totals</b>	<b>\$ 241,975.04</b>	<b>\$ 65,499.92</b>	<b>\$ 307,474.96</b>	<b>\$ 2,204,051.74</b>	<b>\$ 504,678.86</b>	<b>\$ 2,708,730.60</b>

Disbursements:						
Executive Office	\$ 2,026.28	\$ 29,474.92	\$ 31,501.20	\$ 15,510.02	\$ 227,105.62	\$ 242,615.64
Foreign Missions	137,867.49	8,285.74	146,153.23	1,261,633.90	63,841.87	1,325,475.77
FWBBC	17,125.33	8,285.74	25,411.07	196,916.30	63,841.87	260,758.17
Home Missions	73,302.51	6,484.49	79,787.00	612,143.98	49,963.23	662,107.21
Retirement & Insurance	455.81	5,043.50	5,499.31	3,911.27	38,860.31	42,771.58
Master's Men	404.21	5,043.50	5,447.71	3,364.81	38,860.31	42,225.12
Com. for Theo. Integrity	549.98	180.14	730.12	880.72	1,387.81	2,268.53
FWB Foundation	304.76	2,161.47	2,466.23	2,704.43	16,654.41	19,358.84
Historical Commission	32.63	180.14	212.77	259.25	1,387.81	1,647.06
Music Commission	3.41	180.14	183.55	91.70	1,387.81	1,479.51
Media Commission	70.76	180.14	250.90	1,113.15	1,387.81	2,500.96
Hillsdale FWB College	2,168.38	.00	2,168.38	15,304.19	.00	15,304.19
Other	7,663.49	.00	7,663.49	90,218.02	.00	90,218.02
<b>Totals</b>	<b>\$ 241,975.04</b>	<b>\$ 65,499.92</b>	<b>\$ 307,474.96</b>	<b>\$ 2,204,051.74</b>	<b>\$ 504,678.86</b>	<b>\$ 2,708,730.60</b>





# 2002 Events

## The National Student and Children Workers Conference



February 8-10, 2002  
Branson, MO + Stonecroft Conference Center

February 22-24, 2002  
Glasgow, KY + Barren River State Park



Come join FWB youthworkers from across the nation and be challenged, encouraged and blessed by our speakers! The clock is running, so call or write today for details!

### Truth & Peace 2 Jr. High Leadership Conference

March 14-17, 2002  
MO or AR + Location TBA

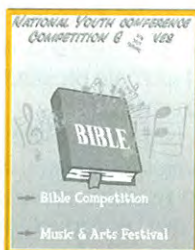
April 4-7, 2002  
Ewing, IL + Camp Hope

April 18-21, 2002  
Paintsville, KY + Camp Caleb

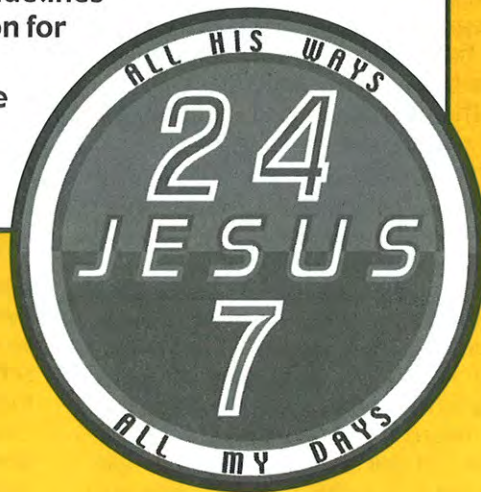
### Truth & Peace Student Leadership Conference

July 8-25, 2002

Contact us today for your application to be one of 72 students selected for next summer's conference. You will be challenged as never before to take your Christian life to the next level. In addition to the incredible spiritual impact you will also make new friends with other FWB students from across the nation and world.



Also, don't forget to order a new guidelines book for Bible and Music competition for 2002. A new set of guidelines has been completed and many new rule changes are in effect for your next district and state competition.



For more information about these and other events call or write to us at:

Student and Children Ministries  
P.O. Box 17306  
Nashville, TN 37217  
1-800-877-7030, ext 345  
youth@randallhouse.com





Thomas Marberry

## *Homosexuality: Contemporary Claims Examined in Light of the Bible and Other Ancient Literature and Law*

By James B. De Young

(Grand Rapids: Kregel Publications, 2000, paperback, 383 pp., \$16.99).

**T**here is no more explosive issue in the United States today than homosexuality. It is one of the most difficult and controversial public policy issues that our country faces.

The author of this volume is Professor of New Testament Language and Literature at Western Seminary in Portland, Oregon. He is actively involved in various public policy issues. In this book he examines the issue of homosexuality from a biblical and historical perspective.

In 1986 in the case of *Bowers v. Hardwick*, the Supreme Court upheld Georgia's anti-sodomy law. In this ruling the court declared that the Constitution does not protect homosexual activity. Under this ruling states and local governments can pass laws making various types of homosexual activity illegal if they choose to do so.

In most states, homosexual activity involving young people below the age of 17 is a violation of the law even if the participation is consensual. In many jurisdictions, homosexual activity between consenting adults is legal. Almost no one is prosecuted for homosexual activity done in private between consenting adults.

The pro-homosexual community is not content with the current situation. Homosexuality is widely promoted in public schools and in the entertainment media. It is presented as something normal and desirable.

Some localities have included sexual orientation in anti-discrimination ordinances. This means that businesses may be required to employ homosexuals whether they want to or not. It also means that a landlord may be required to rent to a homosexual couple. It is not impossible that churches may be required by such ordinances to employ homosexual ministers.

In part three of his book, the author discusses one of the most frightening

aspects of the contemporary situation. He writes, "Within the gay community a lobbying effort has been quietly proceeding to permit sexual activity between men and boys, so called 'intergenerational intimacy.' This is the primary goal of the North American Man-Boy Love Association."

De Young examines the teachings of scripture and how those teachings have been interpreted within the Christian community. The traditional interpretation of such passages as Gen. 19:1-8; Judg. 19:16-30; Ezek. 16:44-50; I Cor. 6:9-11; I Tim 1:8-10; II Peter 2:6-8; and Jude 6-8 is that they refer to various types of homosexual activity. The traditional interpretation of such passages as Rom. 1:26-27 is that these passages consider all homosexual activity to be sinful and contrary to the revealed will of God.

During the last few years a number of interpreters such as John Boswell have challenged these traditional interpretations. They argue that the Bible says very little about homosexuality and does not forbid it. In their opinion, Sodom was destroyed for its lack of hospitality not for its homosexual practices. According to this school of interpretation, Paul's goal in Romans 1 was not to condemn homosexuals but rather to condemn "heterosexuals who act as homosexuals (perverts) in a context of idolatry and lust."

De Young rejects such revisionist interpretations of scripture. He analyzes carefully the Greek and Hebrew words used in the scripture to describe homosexual behavior and how those words are used in their various contexts. He concludes that the traditional interpretations of these passages are, indeed, the correct ones.

De Young concludes his analysis of Romans with these words, "Romans 1:26-27 is written in the context of strong references to pride, arro-

gance and rebellion against God. This view continues the Old Testament theme that homosexuality is an expression of sinful pride."

In the latter section of his book, the author provides a most interesting and insightful analysis of homosexuality in Greek and Roman law. He notes, quite correctly, that "Greek society probably was the ancient society in which homosexuality was most prevalent, and its writings sympathetic to homosexual practice continue to influence society today."

Homosexual conduct of various types was widely practiced and widely accepted in both Greece and Rome. Important Greek philosophers such as Plato both accepted it and practiced it.

It is interesting to note, however, that both Greek and Roman law recognized the dangers of homosexual activity and limited it in various ways. Schoolteachers and supervisors of public gymnasiums were required to separate adult men from boys. Boys who were citizens were protected against sexual assault. Another law prohibited citizens who worked as male prostitutes from participating in civic affairs.

This is a most insightful, interesting and challenging book. It is not an easy book to read for various reasons. The issues are complex, and the arguments are not always easy to follow. The author's analyses of the meanings of Greek and Hebrew words are extensive and difficult for one who has no understanding of those languages.

There is no other book that does a better job of interpreting biblical statements on homosexuality. It also does a fine job of analyzing ancient statements about homosexuality in Jewish, early Christian and secular literature. If you want to learn more about homosexuality in the ancient world, this book deserves a place on your shelf. ■





Jack Williams

## Second Day of Infamy

**T**hey're still counting the dead this morning in New York and Washington after yesterday's second Day of Infamy—September 11, 2001. Somewhere along the D.C. beltway, a group of very angry Americans have cut loose the dogs of war in a global search for the terrorists and their sponsors who suicide-crashed three airliners into the World Trade Center and the Pentagon.

An ash-covered New York City fireman speaking from the rubble of the collapsed 110-story World Trade Center told a television reporter, "The world is an evil place." Nobody disagreed with him.

**I asked a Free Will Baptist** preacher if he planned to attend last night's hastily-scheduled prayer services in Nashville. His answer chilled me: "I've done my praying about this matter. Now I'm going home to get my gun."

We all understand that tone. The President just declared war on whomever is responsible for yesterday's holocaust. The American in me wants flag-waving vengeance for this outrage, retribution in fire and blood.

The Christian in me wants quick and decisive justice from the hand of Almighty God. The preacher in me wants a bully pulpit on Sunday and a congregation that shows up with an enough-is-enough attitude.

**The second Day of Infamy** changed us all. Billy, the boy who grew up in the house next door, flies for United Airlines. He works the Boston, New York, D.C. route out of Chicago . . . Yes, *that* route. Billy knows the pilots who flew those hijacked planes.

Jimmy delivers packages for UPS here at the National Offices. His sister works in the World Trade Center's north tower, hit by the first airliner. She called the family and said she was all right. Eighteen minutes later a second

plane hit the south tower. Jimmy hasn't heard from his sister in 24 desperate hours.

Chris, a 31-year-old Free Will Baptist entrepreneur, lives in New York City. He talked to his mother three times yesterday. She works across the hall; his dad works upstairs.

The International Association of Free Will Baptist Churches plans to meet just outside Nashville a month from now for its once-every-four-years gathering. At least they were until yesterday. Officials are e-mailing missionaries in a dozen countries to determine if Day of Infamy II will force cancellation. They'll make a decision Monday.

**At 3:00 a.m. this morning**, I got out of bed and turned on the 24-hour news coverage just in time to see a line of 18-wheelers slowly moving through the Manhattan darkness.

A commentator said, "Those six trucks are being used to move bodies from the World Trade Center. That may tell you something of the magnitude of death we're about to uncover." Late today, New York City Mayor Rudolph Giuliani asked the U.S. military for 6,000 body bags.

**Three blocks from** where I work, a business flies the biggest American flag I've ever seen. I brushed tears from my eyes as I topped the hill and saw Old Glory at half-mast.

Last night as President Bush addressed the nation, he surprised Christians and irritated agnostics when he quoted from Psalm 23 at a time of crisis. Verse four sounded good on national television. We needed to hear those words.

**Today before 8:00 a.m.**, Foreign Missions director James Forlines preached during a building-wide National Offices prayer meeting, speaking from Habakkuk chapter one. He referred to the terrorist attack and reminded us, "God is at work even in this."

"God is at work," he said, "even when you don't think He hears, even when you don't see it happening, even when you don't believe it and even when you don't understand it."

What a welcome and timely reaffirmation that God's power can make the wickedness of man praise Him.

**This morning when** I stopped for gas at a BP station down the street, the lady behind the cash register told me that she was taking off work a few hours to give blood. "I want to help," she said, a tear glistening in her eye.

Today, we all want to help.

As I pulled away from the gas pump, I unintentionally cut off a teen driving a sports car. To my amazement, instead of honking his horn and yelling something I can't print in a family magazine, he smiled and waved me on. Maybe this tragedy can bring the nation together in areas where it matters, like common courtesy. We'll probably need a lot of that in the days ahead.

**Sixty years ago** when the first Day of Infamy killed nearly 2,400 Americans, we had an enemy to fight, a fleet to sink and a war to win. American troops fought with cold, unrelenting fury from the jungles of Guadalcanal to the beaches at Normandy until the last enemy ran up a white flag.

Tom Brokaw called that group of Americans "The Greatest Generation" because of their unflinching resolve to total victory. That victory cost more than the nation wanted to pay and took longer than soldiers wanted to fight. But they paid full price until taps sounded aboard the *USS Missouri* in Tokyo Bay.

The grandchildren of "The Greatest Generation" have been asked to raise the flag. It's too late for me. I'm now a grandfather and can't go to war, so next Monday I'll perform the most patriotic act any self-employed American can do. I'll pay my quarterly taxes. ■



CONTACT

P. O. Box 5002

Antioch, TN 37011-5002

Periodical  
Postage  
Paid

NATIONAL HOME MISSIONS

# REACHING OUT TO THE WORLD AT HOME



Benjamin Randall Day Offering  
November 18, 2001