

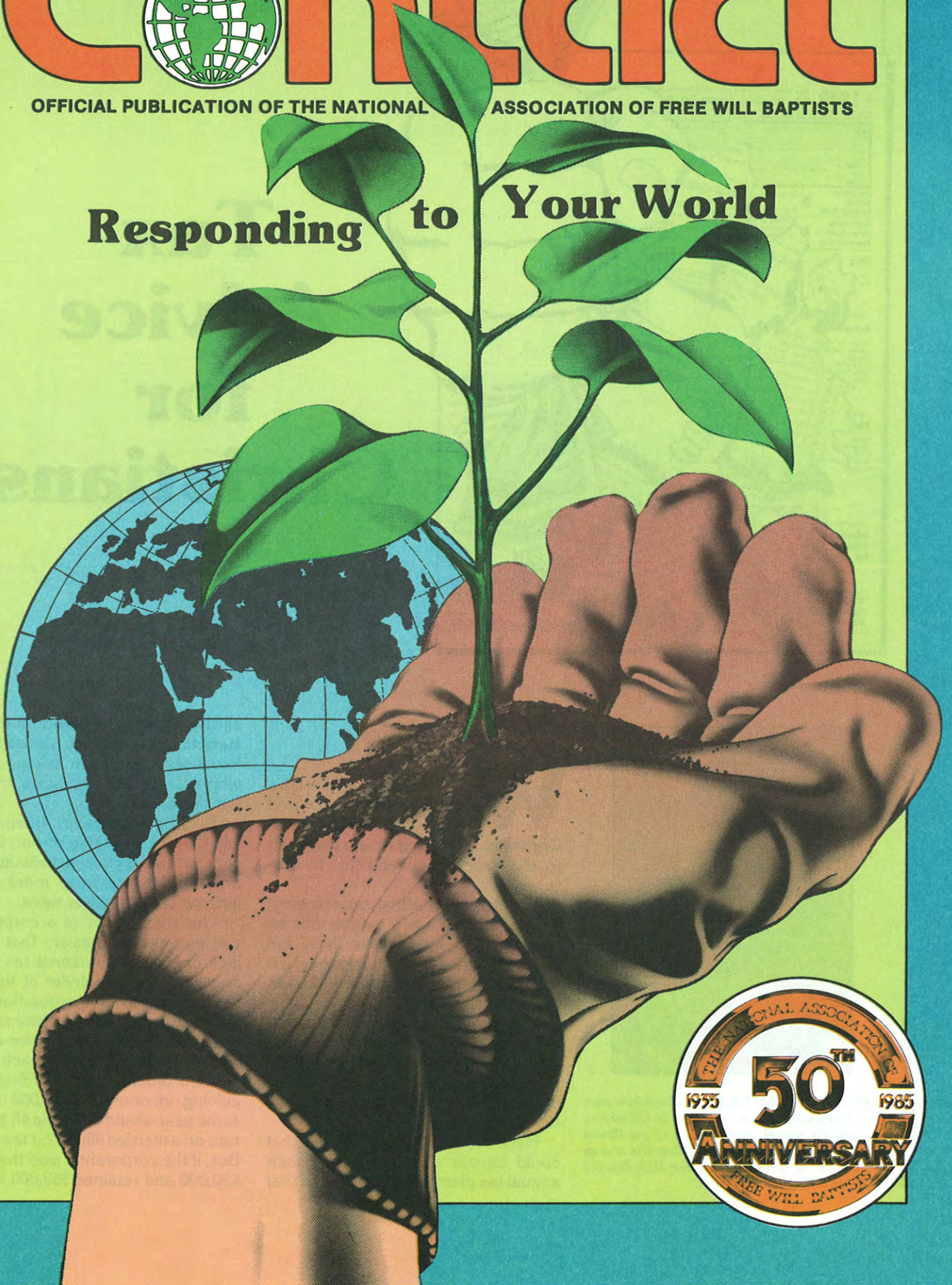
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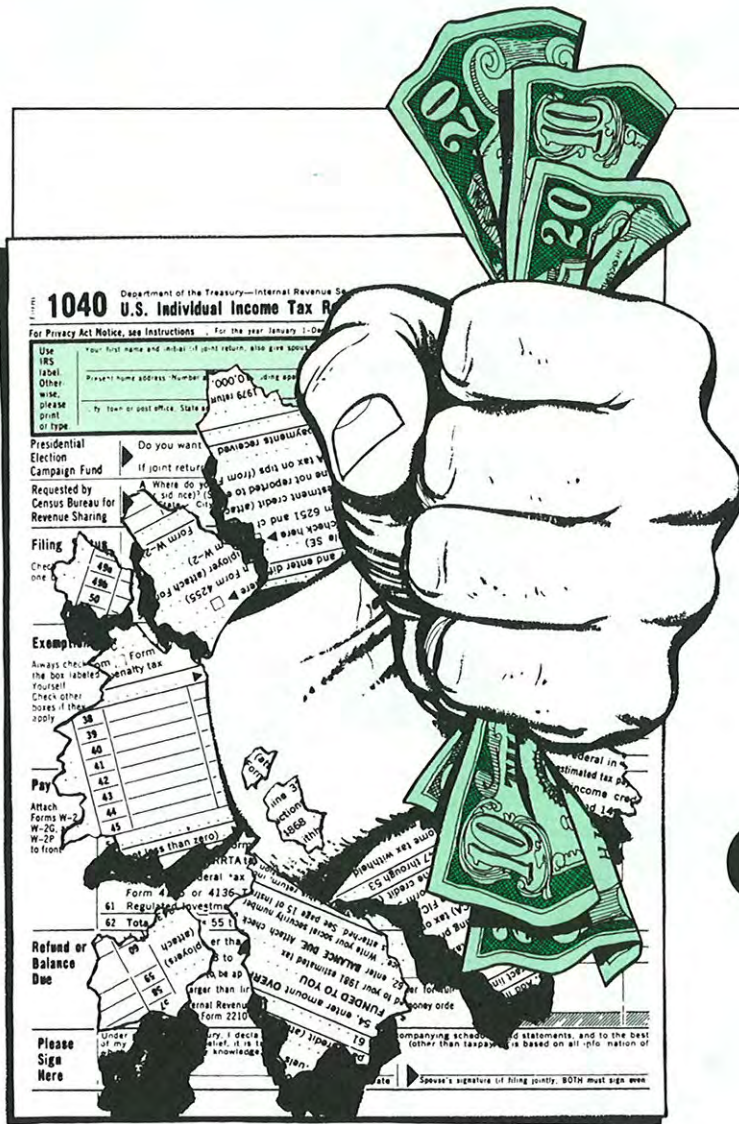
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OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Responding to Your World





Tax Advice for Christians

By Michael Johnston



ABOUT THE WRITER: Mr. Michael Johnston is a Certified Public Accountant in Effingham, Illinois. He serves as treasurer of the Illinois State Association of Free Will Baptists and as treasurer of Crossroads Free Will Baptist Church, Effingham.

With the income tax laws getting more complicated each year, how are we as Christians to know if we are being fair to the government and fair to ourselves?

The key to cutting your federal income tax bill each year is not by cheating, but by effective, legal tax planning. This tax planning is best if it is done all year long instead of the last month or so of the tax year.

If you have questions regarding tax planning during the year or preparation of your tax return at the end of the year, advice should be sought from the Internal Revenue Service or a professional accountant.

Here are six basic principles that could benefit all taxpayers in their annual tax planning. Keep in mind that

all this planning is based on the presumption that the cash needs for living expenses have been taken care of where funds are necessary to carry out these ideas.

1. For owners of businesses, whether incorporated or not, income can be split between individuals or organizations to keep more of the income taxed at lower rates.

The shareholder of a corporation can pay himself a salary that will be included on his personal tax return and keep the remainder of the business' profits in the corporation to be taxed at the lower corporate rates.

For example, a corporation earning \$100,000 in 1983 would reach the 40 percent bracket and an individual receiving income of \$100,000 in that same year would be at the 48 percent rate on a married filing joint tax return. But, if the corporation paid the owner \$50,000 and retained \$50,000 in 1983,

the shareholder would be in the 40 percent tax bracket on a joint return while the business would be at only 18 percent.

A sole proprietor (owner of an unincorporated business) or a partner can hire his spouse or children and pay them a *reasonable* salary. The wages paid to a wife have no effect on income taxes, but are exempt from self-employment tax paid on the individual tax return.

Thus, a married couple would have saved 11.3 percent (the self-employment tax rate in 1984) of the wife's pay on their 1984 income tax return. On the other hand, any salary paid to the children is deductible by the business owner and will reduce the parents' income and self-employment taxes.

The children will pay income taxes on compensation in excess of \$3,300, but at probably much lower rates than their parents and with no self-employment tax. These wages can be used by the children to buy clothes or food, pay college expenses, etc., as long as the parents still supply over half of each child's support.

All taxpayers can give gifts of up to \$10,000 per year to each child if they want the children to receive and pay income taxes on the investment income. This can be a means of shifting the income to lower tax rates.

2. On items in which the taxpayer can control when he receives the income, the proceeds can be planned to be received in the year that other income will be lower.

For example, if a taxpayer sells real estate, he can arrange the proceeds to be paid to him in the following year if he anticipates his income will be lower in the future.

3. Many deductions can be moved to years in which taxable income is predicted to be higher. For individuals, items such as gifts to the church, doctor and hospital bills, and interest payments can often be paid by the end of the year or postponed to the following year depending on which year will be the most beneficial for tax purposes.

Businesses can also plan such things as when equipment is to be purchased based on this planning.

4. Ordinary (full taxable) income can be converted into long-term capital gains (only 40 percent of which is taxable for individuals).

For example, investments in certificates of deposit, the interest from which is taxable entirely in the current year, could be put in real estate so that any gain would only partially be taxed in the year the proceeds from the sale of the property are received.

5. Income tax can be permanently eliminated by shifting money from taxable investments (such as C.D.'s) to tax-free items (for instance, municipal bonds).

Also, usually taxable investments can be made free of income tax until redeemed by getting them classified as Individual Retirement Accounts or Keogh's, both forms of pension plans for individuals. These retirement plans cannot be withdrawn, except by severe penalty, though, until the person reaches retirement age.

6. For pastors who have expenses of maintaining a home (whether buying, renting or paying expenses on a parsonage), a housing allowance is available. The amount received for this allowance is exempt from income tax, but not from self-employment tax.

The portion of a pastor's compensation set aside for housing must be approved by the church body or the church board or be in the official budget of the church. This allowance can be any amount, but is limited to the total expenses of keeping a home including rent, principal and interest paid on the mortgage, utilities, real estate taxes, repairs and insurance.

It is advisable that this housing allowance be set at least as high as the total expected costs of the home for the year. Nothing is lost if the allowance exceeds the actual expenses. This is a great benefit for a pastor, but the allowance should not be all of his salary so as not to exceed reasonableness.

Any or all of these ideas can be used to reduce federal income taxes. All are legal and are approved by the Internal Revenue Service as long as the individual follows all the rules and is reasonable in the amounts used, where applicable.

Any questions or further inquiries about these principles should be directed to the I.R.S. or a professional income tax preparer. We, as tax-paying Christians, cannot afford to overlook these allowable means of decreasing our tax burden. ▲

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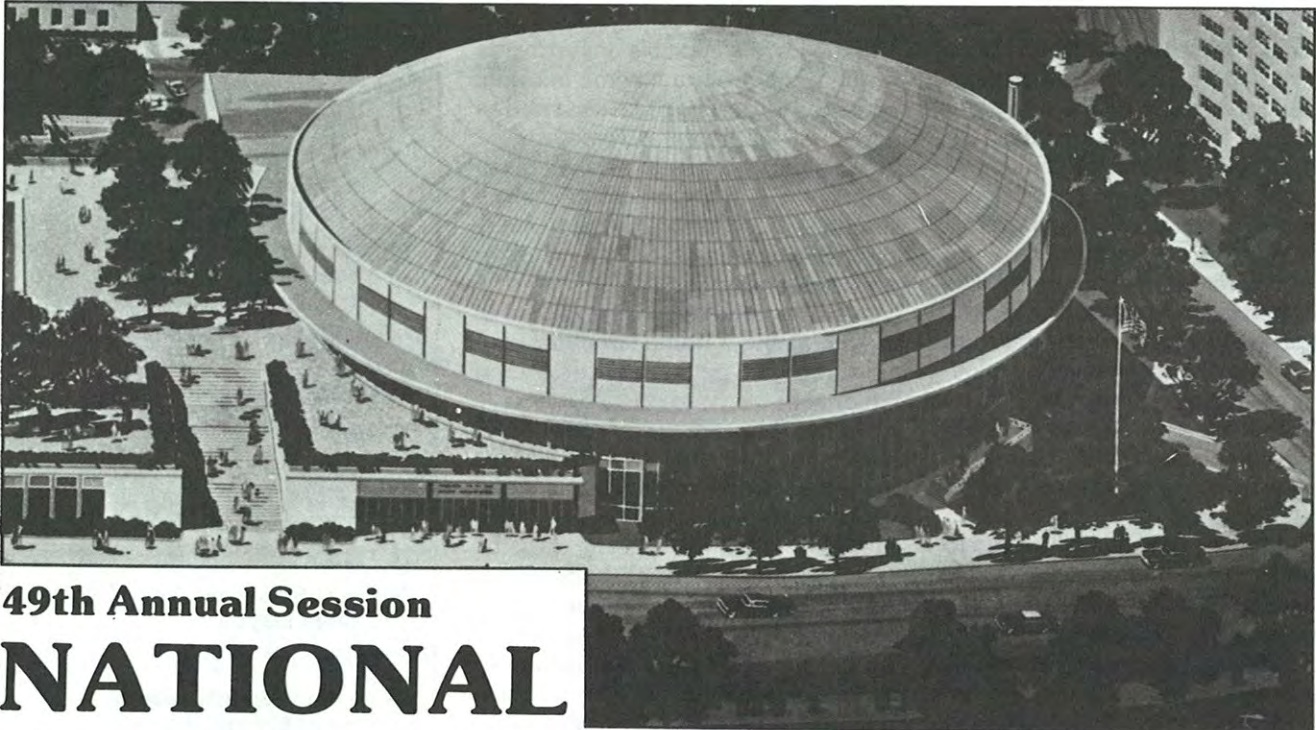
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MUNICIPAL AUDITORIUM

NASHVILLE, TENNESSEE

July 21-25, 1985



49th Annual Session

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Theme: "Focusing On Free Will Baptists"



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Board of Retirement
Nashville, Tennessee



L. C. Johnson
Former President
FWBBC
Nashville, Tennessee

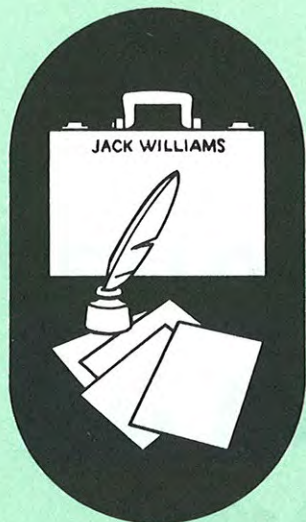


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Executive Secretary
Ohio Association
Columbus, Ohio



Floyd Wolfenbarger
Pastor
First FWB Church
Russellville, Arkansas

Briefcase



The Jubilee trumpet that sounded in ancient Israel every 50 years set slaves free, cancelled debts, returned land to the original owners and brought shouts of joy from Dan to Beersheba.

This year marks the Jubilee Convention for the National Association of Free Will Baptists. The curtain goes up in July and while we can't cancel your debts nor return the long-sold family farm, we do promise a week you'll never forget as we remember from whence God brought us and praise Him for where we're going.

Regular convention goers wouldn't miss the 1985 convention. Even if you only attend occasionally or have never attended a national convention, the Jubilee celebration in Nashville will be worth the trip to Tennessee.

Here are four suggestions to help you and 7,000 other Free Will Baptists who'll criss-cross the nation to share the Music City convention.

Make it a family affair.

Plan your vacation around convention week. Get a neighbor to feed your canary and send Rover to the kennel. This is one meeting with something for everyone—banquets, Bible competition and music festivals for the kids; seminars, workshops and the biggest Tuesday banquet in 50 years for Mom; a Bible Conference, a \$10 million budget and two days of business for Dad.

Join the Jubilee!

Since most of us will drive, leave home early enough to tour the Grand Canyon or "See Rock City," depending on where you live. Pack a lunch; fill up the cooler; banish Mom from the kitchen; stop and pick a few daisies along the way. Lock your worries and cares in the garage—it's convention time!

Get your hotel reservations in early. Take a close look at the convention housing form in this issue. Decide the price you're willing to pay and how far from (or close to) the Municipal Auditorium you want to stay. Choose from five locations and five prices—some as near as two blocks and some as economical as \$54 per night for a party of four.

While downtown hotels have blocked almost 1,200 rooms for the Free Will Baptist convention, you must use our official housing form to get the rates quoted. Be sure to list more than one hotel choice. Chances are that a number of people will reserve hotel rooms early this year.

Don't forget—an advance deposit of \$55 per room requested is required with the housing form. Make your check payable to the Nashville Housing Bureau.

Take it home with you.

This is a great year to take the convention home with you via tapes and printed materials.

The official convention program and digest of reports will be collectors' items in a few years. While they'll be in

abundance this July, history buffs will soon be scratching through attics and old trunks to find a copy.

The 1985 convention will provide a shelf of historical documents. The Historical Commission will print a history of each denominational agency titled *The 50-Year Record*. Dr. Bill Davidson's new Free Will Baptist history will be available by convention time, as well as a special Woman's National Auxiliary Convention history by Dr. Mary Wisehart. Former missionary to India Laura Belle Barnard will have her book, *Touching The Untouchables*, ready for conventioners.

Vote your convictions

during convention business sessions. Every Free Will Baptist church could have two delegates at the convention—each church is entitled to one lay delegate; all ordained ministers are standing delegates. So bring your pastor; stand up and be counted.

Tour the exhibits. Learn more about how the denomination functions. Take home a bag full of literature and smiles. Discover new friendships. Freshen old ones.

Free Will Baptists have earned the right to enjoy a national convention. We've waited 50 years to blow the Jubilee trumpet.

Meet us in Nashville this summer. We're ready to kick off the Jubilee Convention July 21—but we can't start without you! ▲



Lessons from a Reluctant Missionary

By R. Eugene Waddell

If the king of Nineveh had written an essay on "The Most Unforgettable Character I Ever Met," it would surely have been about Jonah. After wallowing three days in the stomach acids of a great fish, Jonah must have looked and smelled awful.

The super patriotic prophet from Israel stormed Nineveh shouting, "Yet forty days, and Nineveh shall be overthrown." This shocking message from God brought the proud potentate to

his knees. When his subjects followed the king's example, the Almighty Judge postponed His sentence for 200 years.

Jonah teaches today's Christian some unforgettable missionary lessons. In fact, God's dealings with Jonah and Nineveh illustrate five basic Bible truths.

Universal Sin

The first deals with universal sinfulness. Nineveh was the "big apple" of the Middle East. Like a magnet, the largest city in the world attracted

crowds of fun-seekers. The most exotic pleasures were available for a price.

Though this capitol of the great Assyrian empire was an educational and cultural center, it was most noted for something else. Sin oozed from society like an open sore.

The Assyrians were infamous for their love of violence. The obnoxious odor of their lifestyle nauseated God. He described them as wicked (Jonah 1:2).

This fact explodes the myth that the heathen are not lost. Some Free Will Baptists question whether the pagan

who follows the traditions of his society is condemned.

But Nineveh, without the Ten Commandments, the temple and the Jewish moral tradition, was guilty before God. In God's eyes, sin in Nineveh was as vile as sin in Israel.

The vile Lobi fertility rites in Ivory Coast are just as hateful in God's sight as the perversion of the American homosexual. Both are equally doomed.

Judgment On Sin

The second basic missionary truth relates to judgment. God targeted Nineveh for destruction. His holy character could not tolerate their continued wickedness. D-day was just 40 days away.

The same righteous indignation is occasionally unleashed against modern heathen. Who knows how many earthquakes, wars and calamities come because God's patience has reached its limit.

Futile Religion

Another missionary lesson is that religion *per se* cannot provide peace. Some might think of Nineveh as a city without religion. The opposite is true. The city was named for an Assyrian diety—Nin.

The place had its temples and prayer towers, its priests and their rituals. Sennacherib, the Assyrian king who harassed Hezekiah, was assassinated in the "house of Nisroch his god" (II Kings 19:37).

It seems obvious that Nineveh's religion didn't satisfy. Otherwise, why would the people have turned so quickly to Jonah's God?

Christless religion cannot bridge the chasm between the guilty sinner and a holy God. The righteous requirements of God's holiness can only be satisfied by a holy sacrifice.

The Brazilian who smears chicken blood on the tools of his witchcraft cannot buy off the wrath of God. The Indian who worships the sun until he's blind cannot purchase salvation by his sacrifice.

Christ included everyone when he said, "No man cometh unto the Father but by me." He is the one mediator between God and man. Those without

Christ in every nation are without life and without hope.

God's Love

The most important missionary fact from the book of Jonah is that God loves everyone, even the Ninevite. Though the people of Nineveh deserved judgment, God determined to warn that wicked city before He destroyed it. Jonah knew God well enough to know that He is not anxious to kill off over half a million people.

The song of God's love for the lost world is sung from Genesis through Revelation. The precious message which Christ first gave to Nicodemus has gladdened hearts around the globe (John 3:16).

In 1950, Loretta Anderson and Doris Cox went to the unreached Shapra tribe of Peru. For several weeks they were ignored by the fierce chief Tariri.

One day as they were teaching a few children in a hut, the chief appeared in the doorway. After a few moments, the missionaries regained their composure and continued their drills: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Stop!" the chief ordered. "Say that word again!" They repeated the verse. "Stop! Say that word again!" After hearing John 3:16 for the third time, he leaned forward and said, "My heart understands with a leap."

The chief sat on the ground and learned scripture with the children. He soon announced, "No longer will we worship the big snake. We will worship the God the white girls told us about."

Commission To Go

The message of God's love has changed lives down through the centuries. God's love prompted Him to send a prophet to warn Nineveh. He selected one of the very best (II Kings 14:25).

Jonah, like many Americans, could have protested, "Lord, my homeland is about to sink into hell. There are so many heathen right here in Israel to convert. When I have turned my people from idols, then I'll go to Nineveh." But God said, "Your assignment is Nineveh. And the time is now!"

Here we see the fifth vital fact about foreign missions—God calls and sends missionaries. If Nineveh was to hear about God, someone had to leave home and go tell them.

Several months ago, a minister friend called a fellow Free Will Baptist pastor and told him, "A representative of Free Will Baptist Foreign Missions is here and would like to meet you."

"I don't want to meet him," was the response.

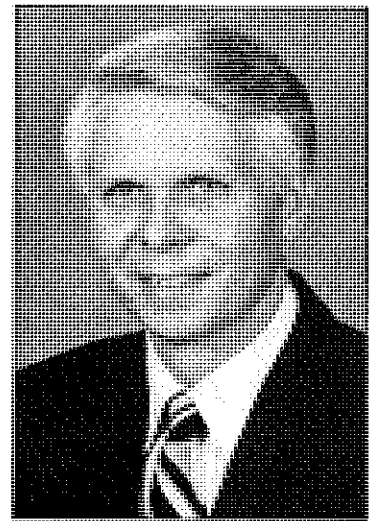
"Why? He just wants to get acquainted. Don't you believe in foreign missions?"

"I figure if God wants to save the heathen He'll call some of them like he called us."

This conversation didn't occur in William Carey's England in the 1780's. It occurred in your Free Will Baptist America in the 1980's.

Those who enjoy His blessings and own His name should agree with God about foreign missions. God showed Jonah how deeply He loved Nineveh. He taught the prophet to share His concern.

God is still calling people to go to those in that half of the world which has not heard the gospel. May He show each of us what we can do to help reach them. ▲



ABOUT THE WRITER: Reverend R. Eugene Waddell is associate director of the Foreign Missions Department.

The Farm Boy Who Prayed

Why I Am A Foreign Missionary



By Norman Richards

How many times the words, "Why are you a foreign missionary?" have sounded in my ears I cannot tell. Believe it or not, I have asked myself the same question. Most of the time I content myself by saying, "It is God's will".

Yet, those asking the question may need a concrete answer to help them formulate in their own minds if God is directing them to some mission field. For this reason, I am pleased to share how God directed my footsteps, in hopes that it will help light the road someone else is traveling.

It all started on September 30, 1938. However, I wasn't aware of it since that was my debut into the world. Neither was there any knowledge that God was at work in my life.

The farming community where I came to live had a small one-room community Methodist church. It was there as a small boy that the light of God's Word penetrated my heart and brought the realization that I was a sinner, doomed for eternal punishment. During a summer revival, I made my way to the altar and received Christ as my Savior.

Concern

After my conversion, there weren't any flashing lights or voices from heaven urging me to go preach the gospel to the pagans. Right then I was content to be saved and on my way to Heaven. God was patient knowing that time and maturity would be necessary before I would be receptive to His leading.

In my early teen years, my family moved to Searcy, Arkansas. It was here that contact was first made with Free Will Baptists due to the family's dissatisfaction with social standards in the Methodist church. After attending the Free Will Baptist church, the family decided to join the church, being in agreement with its practice and doctrine.

Through constant Bible preaching and training my spiritual life began to
(continued on page 10)

Why I Am A Foreign Missionary

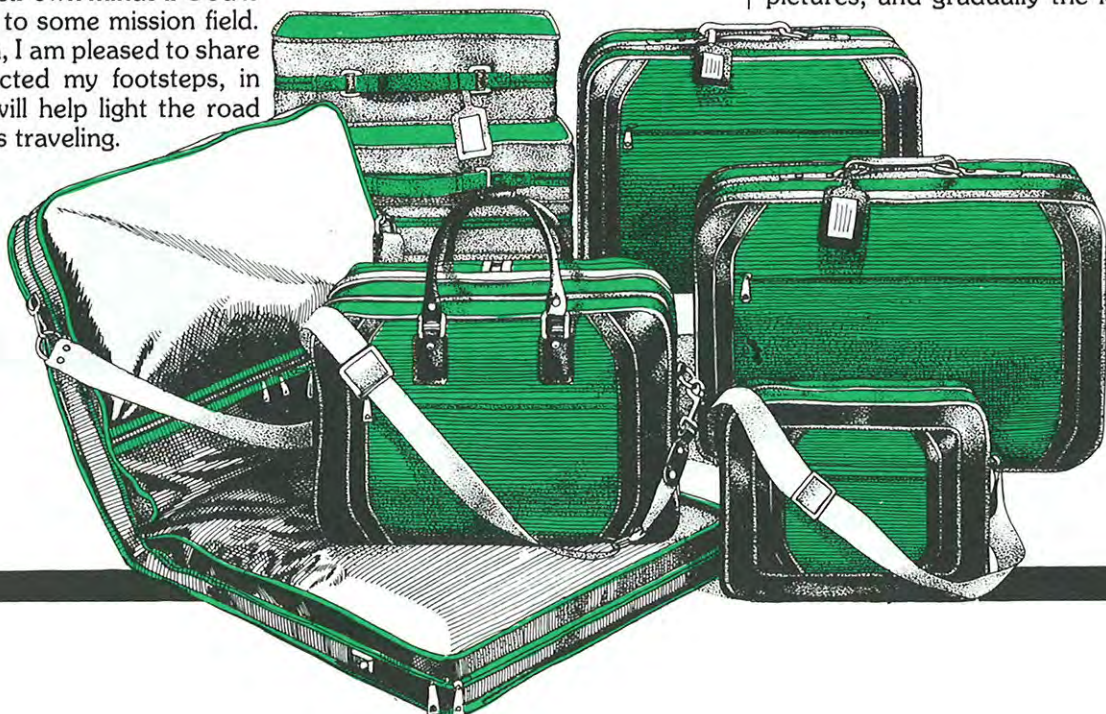


By Janice Banks

She Considered The Children

When was the last time you picked up a magazine and stared at the heart breaking picture of a needy child and the almost convincing pleas for help to support that child?

Somewhere, way back in the crevices of my memory, I picked up a family magazine and saw just such an appeal. I frequently encountered such pictures, and gradually the looks on



those children's faces and their empty, hopeless expressions penetrated deeply within my very soul.

I had not always been sensitive to children and their needs (as my younger sister and brothers can verify), so I definitely needed a change of heart toward the little ones. God used those magazine appeals to begin the change. I think that was my beginning heart preparation for a ministry I would be involved in many years later.

Perhaps it seems a bit strange for a person to credit a magazine appeal for her missionary call. That was just one of the things God used to prepare me for my service to Him.

Looking back over the years, I can't recall any one specific event in my life that some people would term my "call." I recognize now, in retrospect, that God led me step by step to this point in my life. He used His Word, the influence of others and my personal circumstances to lead me to Japan as a missionary wife and mother.

God used His Word, the influence of my pastor, Sunday School teachers and relatives to show me my need of Him when I was nine years old attending Fairmount Park FWB Church. Years later, in like manner, He led me to a total dedication of my life for His service.

Proverbs 3:5-6 became my testimony verses, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

The Lord led me to become an active member of my church youth group. The members of that group and our sponsors had a tremendous influence on me. Their encouragement was just what I needed to spur me on to a deeper walk with Christ.

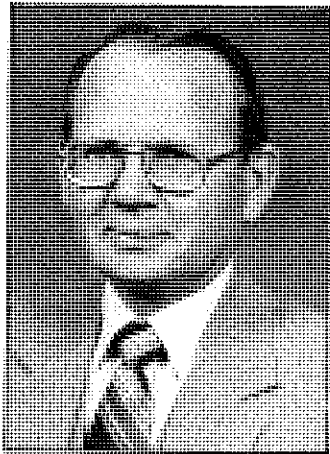
As a member of that group I had many opportunities to serve Christ and my church. This eventually led me to a responsibility in summer youth camp where a big change occurred in my life.

Since I had never attended youth camp, I began my week as counselor with excitement and anticipation. However, nightly, as the youth evangelist preached to us, my excitement wore thin and conviction took its place.

(continued on page 10)

The Ex-Soldier

Why I Am A Foreign Missionary



By Earnie Deeds

"If I get back to the United States alive, no one will ever get me out of that country again," I vowed while serving in the United States Army in Korea during the early 1950's.

I was a lost sinner when I made that declaration and when I returned to America. I was honorably discharged in January 1954, and went home to Oilton, Oklahoma.

During my absence, Rev. Harry Staires had led in the founding of a Free Will Baptist church in my home town. The new building was located at an intersection less than a block from my parents' house.

On Sunday, January 17, one day after my discharge from the army, I got into my car and drove to that street corner. Not having any place in particular to go, I paused momentarily and considered which way to take. I do not know why I opted to go to church because, even though I had attended Sunday School as a child, I had not been to church for a long time.

Pastor Ben Scott, a stranger to me, brought the message. God spoke to me that night. I responded to the invitation, a repentant sinner, and asked God to save me.

Soon after my conversion, I felt that the Lord wanted me to preach. Quite frankly, preaching was not in my plans when I left the army. I had

wanted to study to become a mortician. The job paid well and there would be business year round. I talked with my pastor who encouraged me to attend Free Will Baptist Bible College in Nashville, Tennessee.

By the time I arrived at the Bible College that fall, I had decided that, since the Lord solved my biggest problem by saving me, He could surely handle any problem in my life. I gave up my hopes of being an undertaker. Instead of preparing bodies for burial, I would be offering myself as God's instrument for bringing life to the spiritually dead.

Missions was not an area I expected God to direct me. This He began to do, however, through a Chinese minister, Dr. Timothy Linn, who spoke during some chapel services.

Me? Minister in a foreign culture? I balked. Yes, I was aware of the Great Commission. I also realized that multitudes of people in other lands hardly knew anything of the gospel. But . . . couldn't I just pray for missionaries and encourage others to go? I really intended to keep that vow to stay home!

The Lord in His love and mercy did not strike me down, but continued to patiently deal with me. The call was constantly before me. It became my abiding conviction that this was God's will for me.

During the summer of 1955, while back home in Oklahoma, I prayed these words during my personal devotions: "Thank You, Lord, for saving me. And I'll go anywhere You want me to go, even if it is outside of the United States."

I'm convinced that the peace I experienced on that occasion is known only to those who yield their lives to Him.

That fall, as I resumed my studies, it was with a view to missions. I was finally willing to go God's way and was trusting His direction for every area of my life.

I believe God directed in giving me a helpmate. In 1957, I married a college classmate, Willie Jean Barker. We graduated together and went to her home state, Arkansas. We spent four years in the pastorate there.

However, the conviction remained that God's plan for me included a (continued on page 11)

FARM BOY (from page 8)

flourish. The awareness of the needs of others and their lost condition began to etch its way on my heart.

Call and Commitment

Upon entering my junior year in high school, questions began to run through my mind. What will I be? What career will I choose? Where will I go to college? As a Christian, didn't I have the right to choose what I wanted? What about God? As Creator and Lord, didn't He have a plan for my life? If so, how could I know it?

Knowing that my heart was ready to accept His will, the Lord began to lay a burden on my heart, one that I couldn't shake. Several times at the altar I poured out my heart to God in confession of every sin I knew. Yet there was no relief. Time and time again I found myself awake at midnight or later wrestling with God trying to find relief.

In desperation I telephoned my pastor and pleaded with him to come help me. Being a wise pastor, he understood as Eli did for Samuel that God was speaking. The counsel he gave was that God no doubt had a work for me to do. If only I would submit my life to Him, He would make it known.

Finally, I could go no farther nor fight any longer. I had to know what God wanted of me regardless of the price. Being alone at home, I fell on my knees in prayer, determined not to get up until I knew the answer. While praying, I asked the Lord if He wanted me to preach. Nothing happened.

Then I made a second proposition desiring to know if He wanted me to go as a missionary to preach His Word in a foreign country. There aren't enough words in the human language to describe what took place in my heart. The burden lifted and God's peace flooded by heart. I knew that God had called and my answer was "yes".

After making this commitment, Africa came to my mind. Yet, I wasn't sure if that would be the place of service.

My pastor gave me an opportunity to preach my first sermon. As strange as it may seem the text for the message was Matthew 28:19-20. While in preparation for the message, I realized that missions wasn't a matter of choice but

a command. Jesus left no doubt in His final—"Go into all the world and preach the gospel to every creature."

In order to carry out His command, preparation was necessary. I chose Free Will Baptist Bible College and spent four wonderful years there. God used those years to solidify His call in my life as well as to fortify me in the Christian faith and doctrine. It also became clear that God wanted me to go to Africa. Though many appeals were given by missionaries from different countries, I couldn't get Africa out of my mind.

In God's timing a lovely young lady came to my attention. She later became my wife. Together we shared the vision of going as God's servants to Ivory Coast. We made application to the Free Will Baptist Foreign Missions Board.

Our acceptance was finalized on March 21, 1966. In obedience to God's call, having completed our preparation, we received our commission from Free Will Baptists who pledged to stand by us. On March 21, 1968, we set sail for foreign soil—Ivory Coast, West Africa.

Why I am a foreign missionary can be summed up in this manner. The spiritual needs of my fellowman became my concern. God used this concern to call me into His service. Based upon the call I made a commitment, first to God to serve as His representative in Ivory Coast.

Secondly, I made a commitment to Free Will Baptists to serve in their behalf in sharing the good news with those in heathen darkness. Finally, I didn't want to be in disobedience to His command. These past 18 years on the mission field have been spent trying to fulfill my commitment made to God. I will not quit until it is completed. ▲

ABOUT THE WRITER: Reverend Norman Richards serves as a Free Will Baptist foreign missionary in Ivory Coast, West Africa.

CHILDREN (from page 8)

I had known for some time that God wanted me to go to Free Will Baptist Bible College, but I had decided to stay home and work in my local church. I was afraid to leave the security of home and church. If I did go off to college, what would I study? What awaited me beyond that decision?

Sensing my frustration and being sensitive to the Holy Spirit's direction, an older counselor (a student at FWBCC) shared Hebrews 11:6 with me. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

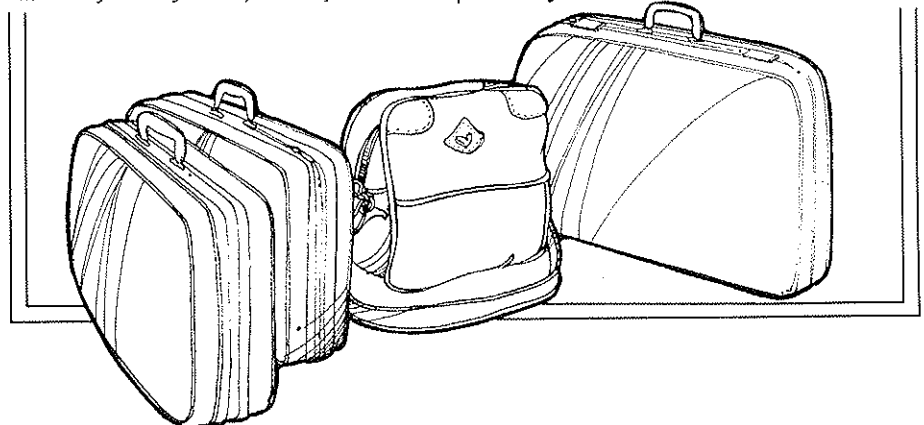
I wanted to please God. Three weeks later I enrolled in Bible College.

For many people, going to Bible College involves trusting God to provide financially. That was no problem for me. My father had died years earlier, and a trust fund had been established to provide for my education.

Rather, the faith that I needed involved trusting God to lead me into the right field of study in preparation for a future that I also needed to trust Him with. I didn't realize that He had already begun my educational preparation by giving me an interest in foreign languages during my high school days.

I had studied three foreign languages and had actually enjoyed the challenge. But when I got to Bible College, I didn't know what to study. I began a general course, trusting God to lead me through whatever courses I would need in preparation for the work He planned for me.

While at Bible College I was challenged to pray for missionaries and to learn more about them and their needs. Missionary Prayer Band, missionary conferences and retreats were



strongly influential. But I never could be positive that missions really was the field where God was leading me.

So, I studied a little of everything, especially Christian education and music. Little did I know how useful all those courses would be later.

After college I was still unsure of my future occupation, but I was sure it was God's will for me to marry Jerry Banks, a pastoral student. From there God led me into a teaching position where I primarily taught English (a worthwhile experience for me, for I often teach conversational English as a means of making contact with Japanese people).

Together, Jerry and I assumed positions in a country church—he as pastor and I as pastor's wife. I could write a book about those two years and the lessons we learned then. It was all important, more steps God used to lead us to Japan for this work.

Finally, during the Wednesday night missionary service at a National Convention, God used the preaching of His Word to lead us to a commitment for missionary service. There, in the midst of a multitude of people who had responded to the altar call, I began to understand the lessons God had been teaching me down through the years. I began to see orderliness in a life I thought was unplanned.

I'm still learning about faith, for I must still trust Him with my future. I really don't feel that being in Japan is the end of my calling. The real and definite end will be when I see Jesus—for He has called me to Himself, and my ministry in Japan is but another step along the way.

I still think about those magazine appeals. The hungry looks of deprived children haunt me. My field of service is in an affluent country where few people go hungry.

But there is a look of hunger in the eyes of the millions and millions of Japanese who haven't yet heard and received the message of Jesus Christ. It's a spiritual hunger.

My heart cries out to them, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). ▲

ABOUT THE WRITER: Mrs. Janice Banks is a Free Will Baptist foreign missionary in Japan.

SOLDIER (From page 9)

cross-cultural foreign ministry. We applied for foreign missions service in 1962 and were accepted. I resigned as pastor of First Free Will Baptist Church in Conway, Arkansas, and began deputation.

The Free Will Baptist missionaries in Brazil were crying for help. We were asked to consider the need and opportunity in that vast, awakening country. After much prayer and consultation with our mission board and General Director J. Reford Wilson, we were appointed to Brazil.

Our family of four arrived in Brazil on August 28, 1963. I have never had doubts but that I am in the place of God's choice. The command is the Lord's. The place of service is His to appoint. My obligation, as a child of His, is to obey.

During our first furlough, while visiting my aging parents in Oilton, I was confronted with a suggestion from my mother. "Son, you have been over there once," Mom reasoned. "You have done your duty. Can't you stay home now?"

It was not easy to crush her hopes, but He who said "Go" had not revoked the orders.

We have lived and worked in three Brazilian cities. In each, we have shared the Good News of salvation, and people have been saved. Some who professed faith in Christ fell by the wayside. Others, however, stand as witnesses to God's saving grace.

My present ministry is in Conselheiro Lafaiete, a city of more than 100,000 people dominated by Roman Catholicism and spiritism. Less than one half of one percent of the population professes to be Christian. I have assurance that God is saying, "This is the way; walk ye in it." The work is the Lord's and He guarantees my labor is not in vain.

The Bible speaks in Romans 12:2 of that "good, and acceptable, and perfect, will of God." I learned years ago that His plan is best. No more wrestling with God about my life's occupation, nor where I should live. I am a foreign missionary because I'm convinced it is God's choice for me.

I agree with the poet who wrote:

If place I choose, or place I shun,
My soul is satisfied with none.
But when His will directs my way,
'Tis equal joy to go or stay. ▲

ABOUT THE WRITER: Reverend Earnie Deeds serves in Brazil as a Free Will Baptist foreign missionary.

DIRECTORY UPDATE

CALIFORNIA

Rick Mooney to Arvin Church, Arvin
Sherman Wren to Valley View Church, Sacramento

Merle Guess to Hanford Church, Hanford

Tandell Hall to Village Chapel Church, Ceres

FLORIDA

Jim McNeil to Marvin's Chapel Church, Marianna from New Hope Church, Midland City, AL

Paul A. Davis to Orlando Church, Orlando

ILLINOIS

Guy Leonard to Waltonville Church, Waltonville

MISSOURI

Jeffrey Gaskins to Grant Avenue Church, Springfield

Darrell Mitchel to Kingsway Church, Springfield

Cody Freeman to Thayer Church, Thayer

John Bullard to Harmony Church, North Kansas City

Earl Ames to Leadington Church, Leadington

Mike Walker to Hartville Church, Hartville

Russ McDaris to New Rock Springs Church, Cabool

OKLAHOMA

J. R. Hall to Blanchard Church, Blanchard from Village Chapel Church, Ceres, CA

Charlie Crenshaw to Country Side Church, Velma

Lonnie McAlester to Murry Spur Church, Spiro from Purcell Church, Purcell

SOUTH CAROLINA

Robert Rose to Mt. Elon Church, Pamplico from Grace Church, Lake City

TENNESSEE

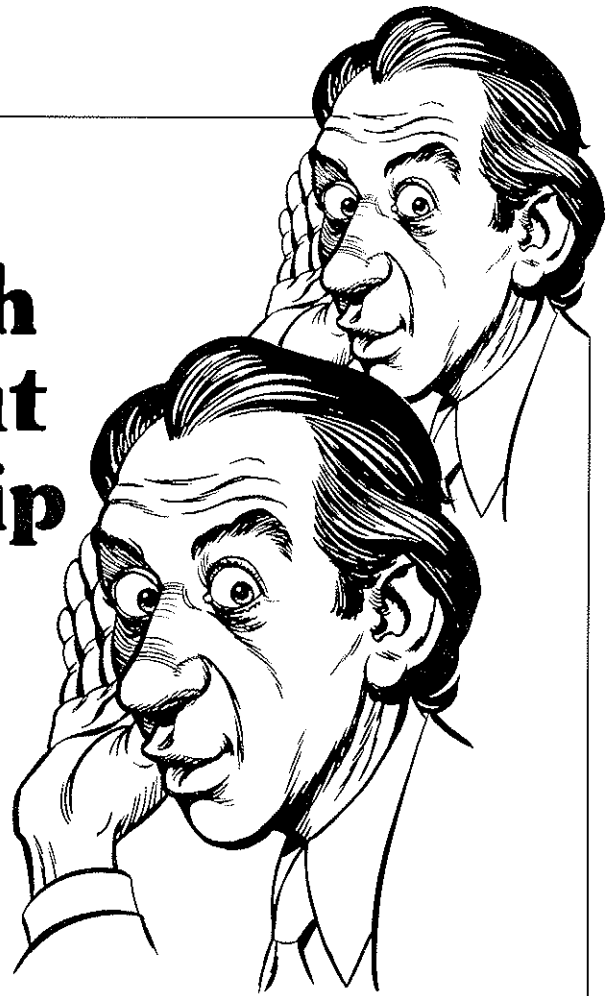
Ronnie Floyd to Doran Addition Church, Kingsport from Lebanon Church, Effingham, SC

TEXAS

Fred Dutton to Garland Church, Garland from Mansfield Church, Mansfield, OH



The Truth About Gossip



By Wade Jernigan

I learned about the futility of gossip when I was a seventh grade student. At times when the day's work was done, a teacher would whisper a statement once to the first pupil. What he understood the teacher to have said was repeated to the person immediately behind him. So it continued until all 50 class members had been told.

When the last pupil received the "bit of gossip," he would write on the board what he understood his informer to have said. At that point, the teacher would write what she had spoken. The two sentences almost never resembled each other. A lesson for life was learned.

"Gossip" is defined as "a person who chatters or repeats idle talk and rumors, especially about the private affairs of others." Webster further states that to be a gossip is "to indulge in idle talk or rumors of others."

The definition has more to do with the person than the practice. The word "gossip" deals both with the person (his character) and the practice (his communication). One who en-

gages in the practice must realize that he becomes "gossip" by definition as well as practicing the sin. This subject may best be understood through a study of the cause, the curse and the cure.

Cause of Gossip

What is the cause? Some would indict the tongue without hesitation, pointing to James 3:2-10, calling attention especially to such statements as "... the tongue is a fire ... it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell," and "... the tongue can no man tame; it is an unruly evil full of deadly poison."

Thus the lowly tongue is blamed, and in many cases, the person is excused. Just as Christ brought out clearly that in the offence of the hand and eye it was a deeper problem, so is gossip. Christ stated, "... out of the abundance of the heart the mouth speaketh" (Matthew 12:34). *The heart of the problem is the problem of the heart.*

James agreed when he wrote, "If any man among you seem to be reli-

gious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). An unbridled tongue is a loose tongue and capable of "chatter," a key word employed in the definition of gossip.

Think not that the Bible simply condemns the tongue. Consider those biblical statements from Proverbs pertaining to the tongue: "The tongue of the just is as choice silver" (10:20). "The tongue of the wise is health" (12:18). "A wholesome tongue is a tree of life" (15:4).

It is the prating tongue that must bear the blame. Proverbs 10:8, 10 record "a prating fool shall fall." To prate is "to talk much and foolishly; chatter, to tell or prate idly; blab." How akin the definition is to that of gossip.

Jack Williams wrote, "Gossip is deadly to the church family, the job, the denomination, the individual." So it is.

Curse of Gossip

Gossip is a curse. John knew well the curse in the church. He said in easy-to-be-understood language in III

John 9—10, "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." A long dissertation need not be made.

One can readily see the danger that the addressed gossip created in the church. Gossips in the church today do no less. Like the case cited by John, gossips are not content with malicious words; they receive not God's ordained (neither the brethren) and cast (or cause to be cast) folks out of the church. Discord is sown.

God hates him who ". . . soweth discord among brethren" (Proverbs 6:19). Preachers have been silenced, parishioners separated, programs suspended, people scarred and prospects seared by the rumors of a gossip.

A community fails no better. Where people are harmed, the gossip is always evidenced. God's Word deals not only with church conduct but also with community character. Solomon dealt at length with such in Proverbs.

"A froward man soweth strife: and a whisperer separateth chief friends" (16:28). ". . . he that repeateth a matter separateth very friends" (17:9).

"A fool's mouth is his destruction, and his lips are the snare of his soul. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (18:7-8). "An hypocrite with his mouth destroyeth his neighbour" (11:9).

What more need be said about gossip's fallout both in the church and community?

Cure for Gossip

Lawrence J. Chestnut was approached by a lady who said, "Brother Chestnut, I can get everything on the altar except my tongue." Chestnut's response was classic, "Here's a 12-foot mourner's bench; give it a try."

There is a cure for gossip and the preacher's suggestion is good for starters.

Emblazoned on the marquee of a church in Ada, Oklahoma, were these words, "He who would gossip about

others to you will later gossip about you."

This truth should serve as a deterrent against the practice, but that is not the case. Each generation passes the evil practice to the next, or else enough gossips are naturally born to keep it going.

Solomon had sound advice for all, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Proverbs 21:23).

No injustice would be done to those words of wisdom if it read, "He that keepeth his soul keepeth his tongue." There seems to be an attitude through the Word that connects the saved with wholesome words and the lost with words of maliciousness.

Quite often a professed believer will excuse himself for ill language by saying "my tongue slipped." If that's the case, he should appeal to his Lord for some non-skid to be applied. Even so, there's a difference between an occasional slip and a constant chatter—gossip.

Job under no circumstances should be considered a gossip (far from it), but what he said in Job 40:4-5, would serve to cure the problem, ". . . what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea twice; but I will proceed no further."

David speaks in Psalm 39:1, ". . . I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle . . ."

To bridle the tongue is to bridle the whole body (James 3:2). Since man cannot tame the tongue (James 3:8), his only hope is in God.

Isaiah offers a kind of conclusion to the whole matter—"The Lord of God hath given me the tongue of the learned, that I should know how to speak a word in season . . ." (Isaiah 50:4).▲

ABOUT THE WRITER: Dr. Wade T. Jernigan is a full-time evangelist who resides in Lexington, Oklahoma.

Let's Control Them

By Floyd Wolfenbarger

Some folks have learned how to get their way. At the slightest provocation (or sometimes no provocation at all) they display their bad temper.

They are too touchy to be confronted in love. It is easier to baby or humor them than to face the consequence of their anger. By submitting to the whims of another's bad temper, we only reinforce the spiritual malady.

Neither child nor adult should gain advantage simply under threat of some sort of tantrum. We must lovingly but firmly refuse to accommodate the froward spirit.

Commonly, the ill-tempered person is full of excuses. No character weakness is defended so vigorously or so absurdly as the bad temperament.

Some blame their temper on a headache and others accuse genetics (I'm a redhead, you know.) Some dare to compare their insane and destructive rantings with the "righteous indignation" of Christ.

However, Christ never said anything He didn't mean, never made a

rash judgment nor responded to personal injustice. He sometimes had anger; He never lost His temper.

The fact is that an ill-tempered spirit is often a product of pride, jealousy, resentment or greed. These things never motivated Christ.

The harmful, petty and capriciously bad-tempered person is a danger to Christian unity and a bane to Christian testimony. How often has the unkind tirade of a professing Christian closed the door of witness to the lost?

What is the solution? Stop blaming others for your outbursts. No one can control your temper but you.

Admit that a bad temper is a bad habit and subject it to Christ. Refuse to hurt others or the Church of Christ in order to get your way.

Ask the Holy Spirit to guide you and fill you with the mind of Christ. Remember that the victim of your outburst is a soul who expects to see the spirit of Christ in you.

Let's Control Our Tempers!▲

ABOUT THE WRITER: Reverend Floyd Wolfenbarger pastors First Free Will Baptist Church, Russellville, Arkansas.



Reaching Your Community For Christ

By Gary Bigelow

The one thing that burdens the pastor and his congregation the most is how to reach their community for God.

How can we reach the moms and dads of our communities who are lost in their sin? How can we reach the teenage boy or girl who sees no reason for going to church? After all, Mom and Dad never went, and their friends at school don't go.

How can we reach the little boys and girls who are still innocent and pure? Those who have not yet inflicted upon themselves the terrible scars, heartaches and pain that come by living a life of sin. How do we reach them while their hearts are still soft and tender, willing and ready to receive and accept by faith the Lord Jesus Christ?

How can we reach the young mother who, because of sin and misfortune, has no husband to turn to for help or support for her and her children? This leaves her in a desperate situation, to the point she is willing to let man after man defile and abuse her body in order to receive some sense of security.

Be Flexible

The cry of the church today must be, "Oh, Lord, how can we reach our communities for Christ?"

Many pastors and laymen alike are deeply burdened over the condition of their community and, as a result, have set out in different directions to reach them for God.

Some have established organized visitation programs for their church. On a set night, adults meet at the church, team up, go out and present

the gospel to prospective homes in their community.

Other pastors have set up nursing home ministries which give those often neglected people an opportunity to hear the gospel and have fellowship. As a result of this, many have accepted the Lord as personal Savior—some just hours before they went out to meet Him in eternity.

Some pastors set aside special Sundays at church for enlargement campaigns in order to motivate the congregation to invite friends and family for this one-time event, in hopes they will get saved. Many have.

All these methods and others are being used by pastors and laymen to reach their communities for God. Praise God for that; souls are being saved because of their efforts.

Consider the Bus Ministry

I want to share with you a vital ministry that is overlooked and often ridiculed by various pastors and laymen alike—the bus ministry. The bus ministry is probably one of the most misunderstood and controversial ministries around today.

A short time after getting involved in the bus ministry I was made keenly aware that not all pastors and laymen share the same love for this ministry that I do. This came as a great surprise to me.

So in order to get a better understanding of why some felt the way they did, I began asking questions and checking the history of the bus ministry to see why some people had such a negative view point.

It appears that in the 1960's numerous churches saw the great potential in using buses to bring children and parents to church. Their Sunday School attendance would increase tremendously even to the point of doubling or tripling the attendance. Church after church jumped into the bus ministry without much planning or preparation, which in itself spelled disaster.

After all, a builder doesn't begin building without first sitting down and considering the purpose of the building, the amount of space required to accommodate the people, and the material needed to serve the purpose and withstand the weather conditions. After all of this and much more to consider, he sits down and spends

hours drawing up plans and blueprints.

The point is that if proper planning and preparation is necessary in building buildings, doesn't it make sense that the same ought to apply in doing God's work? Noah, Moses, Solomon—they all followed God's precise plans and instructions.

In many churches, the bus ministry fell victim to lack of careful preparation with the inevitable results. These churches were unprepared to accommodate the crowds the buses brought in. Congregations were unprepared for the type of people who rode the buses. They were unprepared financially for the added expense. They were unprepared with dedicated workers.

As a result of this, and perhaps the wrong motive for getting into the bus ministry to begin with, the bus ministry failed. And the church was then stuck with the burden of getting rid of unused buses. This has left a bad taste. Yet many of the problems could have been avoided or overcome with prayer and proper planning and preparation.

Reach Beyond Children

Another problem that was brought to my attention that must be overcome by pastors and laymen alike, was the idea that buses are good for reaching only children.

I've heard it said by pastors that the bus ministry is fine for some churches, but wouldn't meet the needs of their church, because they were more interested in reaching the whole family. It's a shame, but this misconception represents the view of many pastors and laymen. The purpose, idea and structure of the bus ministry is set up to reach the whole family for Christ. And, if worked properly, it will accomplish this very thing.

One night in our midweek service the question was asked, "How many adults are here as a result of the bus ministry?" Over sixty adults stood to attest to the fact that the bus ministry reaches the moms and dads. Several have accepted God's calling for their lives and are now pastoring in other states and cities. Most of our bus captains are adults who were saved as a result of their children being picked up on the buses.

Our teen church, which often exceeds 100, consists largely of teenagers

who come in on our buses. These are teenagers who are fighting a real battle on such issues as whether or not to get involved with premarital sex, the drug/alcohol scene, and other life-threatening crises. They have no one else to turn to for spiritual help and guidance.

One thing is certain, in most cases they are unable to turn to their parents for spiritual advice on these issues. The bus ministry offers them a way to church where they can receive godly advice on these issues and have a better understanding of what God's will is for them. Some of them have gone on and are now attending Free Will Baptist colleges.

Hundreds of young kids have come to know the Lord through the bus ministry. Now they sing songs about Jesus instead of taking His name in vain like many of their parents do.

One of the greatest blessings a bus captain receives is when one of these little ones boards the bus after church, pulls on his arm and says, "Guess what! I got saved today." What a joy to know that you were instrumental in bringing this child to church on your bus.

One of the greatest moments for me in the bus ministry was when a mom and dad I had been dealing with for four years accepted the Lord. The whole family—Mom, Dad and their three boys who had been saved early in the bus ministry, were all baptized and joined the church.

The bus ministry is a great tool to reach your community for the Lord, regardless of the population in your area. Naturally, the larger the better, but even in a small town like ours (10,000), by reaching out into the county we have been able to average over 300 per week for the last two years.

The main purpose of this article was to point toward buses as a great tool which God has given us for reaching our communities for God.

By the way, I will be glad to share the set-up and operations of the bus ministry with you through correspondence or by presenting it to your church personally. I'm sold on the bus ministry. Give it a chance in your community. ▲

ABOUT THE WRITER: Gary Bigelow is bus director at First Free Will Baptist Church, Farmington, Missouri.

By Wendell Walley

The office of deacon is as New Testament as baptism and that is reason enough for its preservation. However, in far too many instances deacons have either evolved into monsters threatening the life of the church or been set aside as museum pieces void of any practical significance.

Today's unparalleled challenges demand that the office be redefined in terms of practical service. It goes without saying that guidelines for such a ministry must be in harmony with biblical light on the subject.

Once that step is taken, training programs should be initiated which ensure the individual growth and development of deacons and the implementation of ministries outlined by the church.

The 20th century church pays a high price for its failure to utilize and organize deacons in practical ministries. The most immediate effect is overworked pastors and underfed flocks. But the sad consequences do not stop there.

Unfortunately, the devastating effects are lived out in the lives of powerless church members suffering as victims of arrested spiritual development, and a turned-off, turned-out, unevangelized society for whom the gospel has lost its attraction.

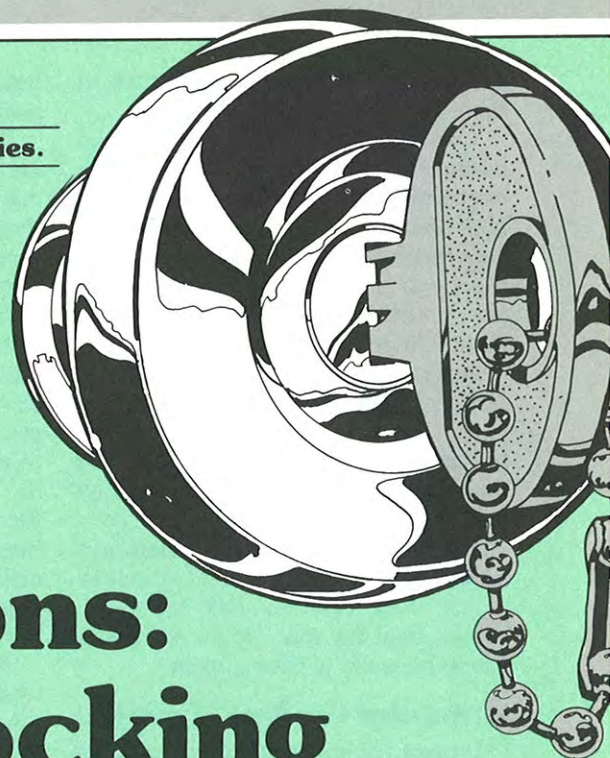
Deacons who serve their church effectively by taking a strong support role for their pastor enhance the church's internal ministry and sharpen its evangelistic appeal in the community. We all recognize that affluence and competitiveness often combine to promote hiring more and better skilled associates while vast resources among deacons and laity go untapped.

Too many professionals at the church helm increase the danger of professionalism in worship and destroy incentives for development of personal service skills among laity. Desire for excellence often obscures the realization that maturity is gained through experience and involvement, rather than serving as a spectator on the sidelines.

The health of many churches could be considerably improved by the com-

Part 4 of a four-part series.

Deacons: Unlocking Their Potential



bined teamwork of deacons serving in harmony with pastors, in preference to solo performances by either the pastor or staff. Of course, good teamwork requires time, organization and cooperation.

Every indication of scripture is that deacons and pastors should work together in close union. Actually, the concept of a shared ministry can be traced back to our Lord. Most of His time was spent teaching the Twelve, but when He sent them out in pairs, His ministry was multiplied six-fold. As the Seventy went out, it was multiplied 35 times. What an increase!

True, some deacons are hardly qualified for a meaningful spiritual ministry to the congregation, but whose fault is that? The Bible charges pastors with the responsibility of equipping saints so they can effectively exercise their spiritual gifts which God has entrusted to each for the benefit of the church (Ephesians 4:11-12).

Amazingly enough, promised results include the very thing for which we all strive—the strengthening or “edifying” of the church (v. 12) and the numerical “increase of the body” (v. 16).

With the rediscovery of the New Testament concept of the servant role of deacons in recent years, more of them have begun the shift away from managerial and administrative roles to service-related ministries. One denominational program developed along these lines is referred to as the “Deacon Family Ministry Program.”

In developing such a program, it is imperative to build on mature men of sound and godly character. The best way to ensure this is to have a rotating deacon board which requires each member to rotate off when his term expires after perhaps three or five years.

Deacons will be eligible for re-election after remaining off the board one year. Those who fail to serve well will likely be passed over in preference for those who prove more worthy of re-election.

Such a procedure helps keep the best men in the church in office at all times by eliminating those who fail to grow with the pastor and church. It also provides an important opportunity for new and growing members to become deacons.

If you are undecided about a deacon ministry program in your church, you should ask yourself whether every member is being adequately ministered to at present. A deacon ministry program is a systematic way of ministering to every family in the church. It is accomplished to the degree that a meaningful relationship is established between every family and their assigned deacon.

Resident families are divided into equal groups containing 10 to 15 families, with inactive families equally distributed throughout the various groups. A deacon is placed in charge of ministering to each group and a reserve or prospective deacon usually serves with him, providing a means of excellent in-service training.

Deacons are responsible for ministering to assigned families for a year or as long as a full term. The longer period allows stronger relationships to develop if deacons are not content to coast after the first year or so.

Although the plan is not primarily a visitation program, deacons should be expected to visit each family at least once a year. Visits should be by appointment to ensure the presence of all family members.

Additional opportunities for contact come at birthdays and anniversaries and during times of crisis. Deacons should be quick to recognize their limitations, however, and know when to refer matters to the pastor or other qualified persons.

The commitment of deacons to the ministry concept, their availability and their initiative in ministering to their families, all have an important bearing on the ultimate success of the program. A good record-keeping system will further assist in effective follow-up, and a monthly reporting system will motivate deacons to stay abreast of their responsibilities.

Regular training will also mark the difference between merely having another program and developing an effective ministry. As deacons find themselves over their heads in areas for which they have minimal skills, training will have greater purpose and practical value.

Monthly deacon meetings might provide the best opportunity for most of the training, but annual conferences or retreats should also be utilized. Books and tapes provide additional

tools for individual study. Free Will Baptists desperately need a quarterly magazine aimed at helping deacons.

If all this sounds like a new approach to deacon ministry, it is not. Fabian, bishop of Rome (A.D. 236-250), divided that city into seven districts early in the third century, assigning a deacon over each district. He also appointed a sub-deacon to work with each one, thereby training an eventual successor.

Anyone seriously considering this type program should study *Deacons: Servant Models in the Church* by Henry Webb and listen to his tapes "The Deacon Sets the Example." These materials offer practical details which do not fall within the scope of this article.

Numerous merits of the program are explained by Mr. Webb. The program provides an organizational handle by which deacons can get hold of their caring and serving ministry. The outlining of specific responsibilities clarifies the role of deacons and eliminates the problem of what's everybody's business is nobody's business.

Deacons find new satisfaction and joy at being able to translate their caring into practical ministries associated with people. Congregations develop new respect for the office, and being a deacon takes on new significance.

The network formed by such a program provides a natural channel for the flow of information and is a convenient mechanism for welcoming and orienting new members into a fellowship.

Deacons can help integrate families into meaningful relationships in the church by linking them with groups and activities designed to minister to their particular needs. They can also help families discover opportunities to develop and use their talents and skills. All of this should help close the back door of the church which allows many of the less outgoing to slip through unnoticed.

Stronger ties between deacons and families under their care will promote the emergence of a more natural opportunity for effective presentation of the gospel. Family members, otherwise defensive and resistant to witnessing by someone they hardly know, will frequently be more responsive.

But remember, pastors hold the key to success in this type program. They must recognize their responsibility to equip deacons for their ministry task without feeling threatened by them and without yielding to the temptation to "use" them.

Deacons, on the other hand, must be willing to accept ministry and be available for training without grabbing for power. A broader view of their ministry as a partnership with the pastor should prompt them to give up the need to run the church.

The spiritual and numerical growth of the average church is shamefully stifled by the lethargy of the laity, flanked by the frustration of a pastor unable to arouse this sleeping giant. An effective deacon ministry program could serve as a powerful tool in generating the needed awakening.

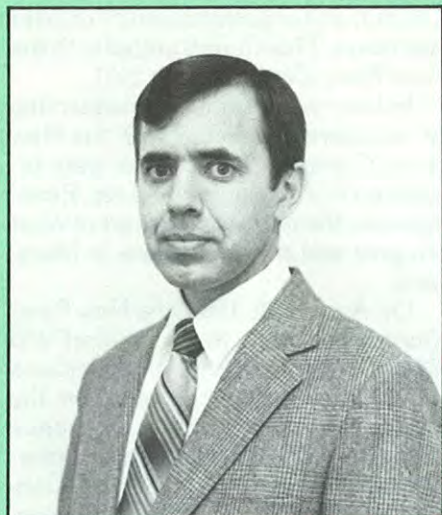
To slightly re-phrase and re-echo the inaugural appeal of President Reagan, "If not this, what? If not now, when?" ▲

Suggested Reading:

The Emerging Role of Deacons by Charles W. Deweese gives an excellent historical perspective on the subject of deacons.

Deacons: Servant Models in the Church by Henry Webb and his tapes "The Deacon Sets the Example" provide excellent practical instruction for developing a deacon family ministry program. Tapes are identical to the book in some places but they do include much new material.

Handbook For Deacons by J. D. O'Donnell is an excellent Free Will Baptist work available from Randall House Publications.



ABOUT THE WRITER: Reverend Wendell Walley pastors East Nashville Free Will Baptist Church, Nashville, Tennessee. He is a graduate of Free Will Baptist Bible College and Graduate School.

Spotlight On Maryland



By Lester Horton

The Origin

The origin of the Maryland Association of Free Will Baptists can be traced back to the New River Conference organized at Piney Creek, North Carolina, December 5, 1936. This conference consisted of two churches, 22 members and four ordained ministers.

One of these ministers was W. C. Childers who later moved to Belair, Maryland, and began conducting worship services under a pear tree. On July 9, 1949, the Welcome Home FWB Church was organized with 27 charter members. This church united with the New River Conference in 1951.

In later years under the leadership of ministers connected with the New River Conference, churches were organized in Virginia, New Jersey, Pennsylvania, the northeastern part of West Virginia and other locations in Maryland.

On August 20, 1966, the New River Conference met at the Yorkshire FWB Church, Manassas, Virginia. Because of the great distances between the various churches, the conference voted to form three separate conferences: the Maryland-New Jersey Conference, the New River Conference, and the Northern Virginia Conference.

The New River Conference later divided into the New River and Central

Virginia Conferences. These conferences proceeded to organize the Mason-Dixon District Association with Lester Horton as moderator and Cossie Meade as clerk.

In July 1967, a delegation consisting of Elzo Bevan, Lonnie Hale, Lester Horton and Cossie Meade attended the National Association meeting in Jacksonville, Florida, to inquire into the possibility of obtaining membership in the National Association of Free Will Baptists.

After being instructed that it would be better to join as a state association, the name of the association was changed on August 19, 1967, to the Maryland Association. The new state association was accepted into the National Association in July 1968 at the Oklahoma City meeting. Lester Horton was retained as moderator and Cossie Meade as clerk of the new association.



The Operation

With a total of 13 churches and approximately 1,000 members when accepted into the National Association in 1968, the latest records show a total of 29 churches, 45 ministers, 45 deacons, and a membership of approximately 2,000. There are six parsonages, nine full-time pastors, and four quarterly conferences.

The second joint project with the National Home Missions Board and the Maryland Missions Board is nearing completion. The first project was the establishment of a self-supporting church in New Castle, Delaware, by Home Missionaries Vergel and Aylene Maness. The church is now among the leading churches in attendance and outreach.

The second project has been supporting the work of Home Missionaries David and Marian Reece in Fredericksburg, Virginia. They now enjoy a new sanctuary and classrooms and hope to be self-supporting within two years.

Two other missionary projects are underway by two ministers holding membership in the Association and serving under the National Home Missions Board. They are Vergel Maness, now building a mission church in Vine-land, New Jersey; and Elzo Bevan,

home missionary to Culpeper, Virginia.

Several preachers are working on public jobs and establishing soul-winning churches in their communities. They are to be much commended for their efforts.

The Maryland Woman's Auxiliary continues to play an important part in the state work in the support of missions, educational institutions and children's homes. Their efforts are highlighted with their annual retreat held at the Graves Mountain Lodge in Syria, Virginia. Karen Southwell serves as president.

At the 1984 session of the State Association, the cooperative plan of support was adopted, with 30 percent designated toward meeting the state budget and 70 percent to national ministries.

The NORVA Youth Camp sponsored by the Northern Virginia Conference and directed by Rev. Murray Southwell, provides camping opportunities for the entire state. Attendance in 1984 reached a record of 150 campers.

Several people from our state association are enrolled at Free Will Baptist Bible College and Southeastern FWB College with others making plans to attend in the future.

The Maryland Association meets annually on the Friday and Saturday before the 4th Sunday in June. The current officers are Lester Horton, moderator and editor of *Maryland Newsletter*, and Murray Southwell, clerk.

The Opportunities

Within the boundaries encompassed by the Maryland State Association are some of the largest and fastest growing cities in the East. Employment opportunities are among the best in the nation. Numerous cities and towns and villages are ready for harvest and the establishment of new Free Will Baptist churches. The harvest truly is ripe.

Our mission board is considering as our next mission project the establishing of a mission church on the Maryland side of Washington, DC, possibly in the area of Andrews Air Force Base.

▲ **ABOUT THE WRITER:** Reverend Lester Horton pastors Fairwood Free Will Baptist Church, Fairfax Station, Virginia.

Thank You For Your Contributions...



... Through the Cooperative Channel

Cooperative Channel Contributions January 1985

RECEIPTS:

State	Design.	COOP	Total	Jan. '84	Yr. to Date
Alabama	\$.00	\$ 1,000.00	\$ 1,000.00	\$ 1,745.28	\$ 1,000.00
Arkansas	.00	2,243.01	2,243.01	3,343.76	2,243.01
California	.00	706.76	706.76	1,063.83	706.76
Florida	.00	830.16	830.16	1,068.14	830.16
Georgia	3,717.50	5.00	3,722.50	4,987.19	3,722.50
Indiana	590.97	.00	590.97	433.78	590.97
Illinois	5,674.94	462.14	6,137.08	8,791.78	6,137.08
Kansas	.00	148.32	148.32	.00	148.32
Kentucky	.00	77.80	77.80	286.00	77.80
Michigan	4,875.10	426.25	5,301.35	6,483.31	5,301.35
Mississippi	.00	388.41	388.41	741.82	388.41
North Carolina	513.50	330.00	843.50	878.90	843.50
New Mexico	34.71	17.35	52.06	33.38	52.06
Ohio	1,056.00	2,646.00	3,702.00	.00	3,702.00
Oklahoma	22,687.34	11,083.40	33,770.74	40,430.93	33,770.74
South Carolina	349.64	.00	349.64	.00	349.64
Tennessee	225.98	1,098.73	1,324.71	819.81	1,324.71
Texas	6,910.95	610.11	7,521.06	4,100.79	7,521.06
Virginia	.00	1,490.36	1,490.36	107.47	1,490.36
West Virginia	2,977.80	150.87	3,128.67	11,185.87	3,128.67
Canada	.00	25.00	25.00	.00	25.00
Totals	\$49,614.43	\$23,739.67	\$73,354.10	\$86,502.04	\$73,354.10

DISBURSEMENTS:

Executive	\$ 161.25	\$13,653.04	\$13,814.29	\$12,652.76	\$13,814.29
Foreign Missions	37,910.83	2,319.92	40,230.75	45,018.09	40,230.75
FWBBC	1,767.76	2,319.92	4,087.68	3,793.81	4,087.68
Home Missions	9,263.58	1,815.57	11,079.15	20,878.70	11,079.15
Retirement & Insurance	42.90	1,412.12	1,455.02	1,509.10	1,455.02
Master's Men	42.54	1,311.30	1,353.84	1,306.58	1,353.84
Commission on Theological					
Liberalism	20.63	100.85	121.48	124.97	121.48
FWB Foundation	212.90	605.25	818.15	784.37	818.15
Historical Commission	18.16	100.85	119.01	101.39	119.01
Radio & TV Commission	12.90	100.85	113.75	300.00	113.75
Other	160.33	.00	160.98	32.27	160.98
Totals	\$49,614.43	\$23,739.67	\$73,354.10	\$86,502.04	\$73,354.10

PLEASE USE THIS ADDRESSED FORM FOR YOUR HOUSING RESERVATIONS

INSTRUCTIONS:

The Nashville Housing Bureau will handle all housing requests on a first-come, first-served basis until the reservation DEADLINE of JUNE 30, 1985.

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

This form must be accompanied by an advance deposit of \$55 for each room requested with a check or money order payable to the NASHVILLE HOUSING BUREAU.

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

Credit Card Name _____
 Account Number _____
 Expiration Date _____

The Housing Bureau will not take phone reservations. For information & inquiries ONLY, call (615) 259-3900, ext. 50.

HOTELS (Hotels will not take phone reservations direct)

Hotels	1 Bed 1 person	1 Bed 2 persons	2 Beds 2 persons	2 Beds 3 persons	2 Beds 4 persons	Rollaway
1. HYATT REGENCY (Headquarters) Parking—\$4 per day Children under 18 free	\$55	\$55	\$65	\$65	\$65	\$10
2. MAXWELL HOUSE Parking—free Children 18 & under free	\$55	\$55	\$55	\$55	\$55	\$12
3. RADISSON PLAZA Parking—\$4 per day Children 18 & under free	\$55	\$55	\$55	\$65	\$65	\$15
4. RAMADA INN DOWNTOWN Parking—free Children 18 & under free	\$46	\$46	\$46	\$54	\$54	\$8
5. SHERATON NASHVILLE Parking—\$2 per day Children 18 & under free	\$45	\$45	\$45	\$55	\$55	\$8

*The above rates do not include sales tax.

An advance deposit of \$55 must be enclosed with this form for each room requested.

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

1st Choice _____ 3rd Choice _____
 2nd Choice _____ 4th Choice _____

ACCOMMODATIONS DESIRED:

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

Do you have special needs? _____

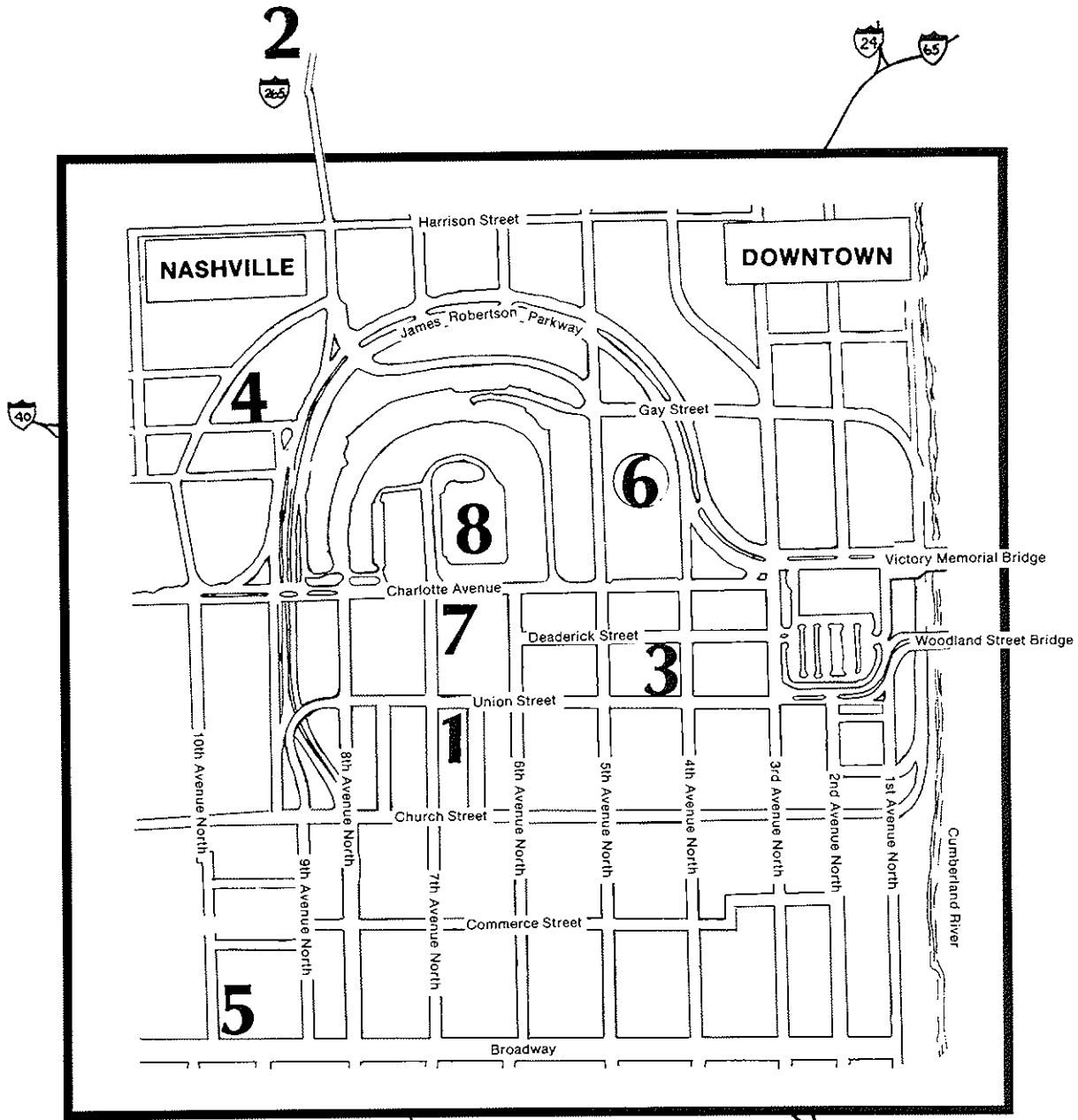
ARRIVAL date and time _____ DEPARTURE date and time _____

Confirm to _____

Address _____ Phone () _____

City _____ State _____ Zip _____

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



PLACE
STAMP
HERE

- 1. Hyatt Regency (Headquarters)
- 2. Maxwell House
- 3. Radisson Plaza
- 4. Ramada Inn-Downtown

- 5. Sheraton
- 6. Municipal Auditorium
- 7. War Memorial Building
- 8. State Capitol

FROM: _____

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
 c/o Nashville Area Chamber of Commerce
 Nashville Housing Bureau
 161 4th Avenue, North
 Nashville, TN 37219

22/CONTACT/April '85

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



Thomas Marberry

Richard Stoll Armstrong, *The Pastor as Evangelist* (Philadelphia: The Westminster Press, 1984, paperback, 202 pp., \$12.95).

The author has pastored large evangelistic churches and presently serves as Professor of Ministry and Evangelism at Princeton Theological Seminary. He is a man with a deep concern to see the lost come to know Jesus Christ as personal Savior.

The Bible clearly teaches that all Christians are evangelists in the sense that they should bring others to Christ. If this is true of laity, it should certainly be true of the pastor.

The pastor should train and assist laymen in his church with the work of evangelism, but that is not the end of his responsibility. He should also be an evangelist himself.

This book is devoted to helping the pastor be the most effective evangelist he can be. The pastor is regarded as a religious professional—paid by his church to do the work of the ministry—and that causes many people to discount his witness. The pastor must not allow this to deter him from the work of evangelism.

The fact that he is a pastor has disadvantages, but it also has advantages. Ordinarily, the pastor has much more training and experience in evangelism than do the members of his congregation. The fact that he is a pastor means that he is often sought out by people in their times of need. His position as a pastor gives him access to many homes that would otherwise be closed to him.

The pastor must learn to take advantage of the opportunities for evangelism that the Lord gives him. Armstrong gives a great deal of practical advice on relating to different size groups and how to present the gospel message to large, medium and small groups. He also discusses how to present the gospel to different age groups.

This book challenges the pastor. It emphasizes that evangelism is more

than just a method; it is an outgrowth of the minister's own relationship to God. It is the overflow of his own spiritual resources. He cannot be effective as an evangelist unless his own relationship with God is healthy.

A pastor who is also an evangelist reaps an abundance of rewards. His own personal life is much richer. His relationship with his church is im-

proved, and he can challenge his church by his own example.

This is a book that I can recommend. The author's Presbyterian background and heritage are far different from Free Will Baptists, but he is a man with a real burden for souls. We may (and probably will) disagree with some details of his work, but we can hardly challenge his basic thrust. ▲

**REQUESTS FOR TICKETS TO MEAL FUNCTIONS
1985 National Convention**

Number	Meal	Total
_____	Free Will Baptist Bible College Alumni Dinner \$6.00 Monday, July 22/4:45 p.m. FWBBC/Cumberland Cafeteria	\$ _____
_____	Learner/Adventurer Banquet \$6.00 Monday, July 22/5:00 p.m. Radisson Plaza/Woodland-Shelby Room	\$ _____
_____	Music Ministries Fellowship Breakfast \$6.00 Tuesday, July 23/7:00 a.m. Sheraton/Magnolia-Dogwood Room	\$ _____
_____	Friends of Hillsdale FWB College Luncheon \$10.00 Tuesday, July 23/12:15 p.m. Radisson Plaza/Woodland Room	\$ _____
_____	WNAC/Foreign Missions Banquet \$12.00 Tuesday, July 23/5:00 p.m. Hyatt Regency/Regency Ballroom	\$ _____
_____	Youth Banquet \$9.00 Tuesday, July 23/9:00 p.m. Radisson Plaza/Cumberland Ballroom	\$ _____
_____	Master's Men Breakfast \$6.00 Wednesday, July 24/7:00 a.m. Sheraton/Grand Ballroom	\$ _____
		Total Enclosed \$ _____

PLEASE PRINT:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Make checks payable to TICKET SALES. Mail requests to TICKET SALES, P.O. Box 1088, Nashville, Tennessee 37202. Please send check or money order. Do not send cash. All requests must be received by **July 1, 1985.**

NO TICKET REFUNDS AFTER JULY 1, 1985



FREE WILL BAPTIST

newsfront

CHURCH FAMILIES 'TRADE PLACES WITH GOD'

JACKSON, TN—Five families who are members at Victory FWB Church, Jackson, gave 90 percent of their weekly earnings in a special "trade places with God" Sunday in January, says Pastor Vernon Long.

The church, located between Nashville and Memphis off Interstate 40, prepared for several months in order to pay off the church bonds six months early.

Pastor Long praised the congregation's commitment as a major step toward self-supporting status. Victory FWB Church was six months behind on their bond program when Reverend Long moved to Jackson in 1979 to begin a joint project with the National and Tennessee State Association Home Missions Boards.

INDIANA TO ERECT HUMMEL ADMINISTRATION BUILDING

MILAN, IN—Construction on the Hummel Administration Building will begin by the summer of 1986 at the Indiana FWB Youth Camp, according to Greg Hanson, director of the Indiana state youth program. Chris and Linda Hummel died in a pre-dawn fire on New Year's Day (see March 1985 CONTACT, page 21).

The 1,150-square foot structure with an eight-foot porch will include summer staff quarters, three guest rooms, camp office, director's office and quarters. In addition, the frame building will house a full basement for shop and maintenance facilities, as well as provide parking for camp vehicles.

Mr. Hanson said that while he expects the administration building to be completed in a non-winterized capacity by the fall of 1986, a year-round ministry in winterized quarters may be delayed until the summer of 1989.

Officials estimate the completed structure to be valued in excess of \$24,000,

but hope to hold the actual construction costs under \$8,000 with volunteer labor.

Camp Committee Chairman James Forlines called a special meeting of committee members on January 10 and presented the idea for a memorial administration building. Forlines and Greg Hanson drew the plans for the structure.

Chris Hummel was converted at the camp and answered the call to preach during a summer session. Though Chris and Linda attended Free Will Baptist Bible College in Nashville, Tenn., they remained active in Indiana youth activities. Both Chris and Linda served as summer camp counselors.

Mr. Hanson said that memorial gifts can be sent to Robert McCormick, Treasurer, Camp Committee, 2215 Vine Street, New Castle, IN 47362. Questions may be directed to Greg Hanson, camp director, ph. (812) 667-5317.

WORTHINGTON NAMED RCMA OFFICER

ATLANTA, GA—Free Will Baptist Executive Secretary Melvin Worthington was elected secretary-treasurer of the Religious Conference Management Association during the RCMA's 13th annual meeting January 29-February 1 in Atlanta, Georgia.

Dr. Worthington, who also serves on the RCMA Board of Directors, has been a member of the professional development organization since 1980.

More than 600 religious meeting planners and representatives of hotels and convention bureaus from across the nation gathered at the Westin Peachtree Plaza in Atlanta for three days of seminars, training sessions and exhibits. The 1985 conference theme was "Focusing on the Future."

RCMA Executive Director DeWayne S. Woodring said, "Through a unique program of learning and fellowship, the conference focuses on new ideas and knowledge which help (meeting planners) achieve excellence in management and in the planning of rewarding and successful meetings in an age of continual change."

The RCMA offices are located in the Hoosier Dome in Indianapolis, Indiana.

SOUTHEASTERN SETS FIRST COMMENCEMENT



VIRGINIA BEACH, VA—After two years of operation, Southeastern FWB College will conduct its first graduation May 9, according to Dean Lorenza Stox.

Commencement exercises will be conducted in the auditorium of Gateway FWB Church at 10:00 a.m. on Thursday, May 9. Pastor James Pauley of Faith FWB Church, Kannapolis, North Carolina, will deliver the commencement address.

President Randy Cox extends an invitation to everyone to attend the graduation.

FREE WILL BAPTIST BIBLE COLLEGE ENROLLS 467 FOR 1984-85 SCHOOL YEAR

NASHVILLE, TN—Free Will Baptist Bible College and Graduate School enrolled 467 students from 28 states and seven foreign countries for the 1984-85 school year, according to Charles Hampton, registrar. This includes 461 in the college and six in the graduate school.

The spring semester enrollment is 396-391 in the college and five in graduate school.

A total of 102 ministerial students and 68 missions students have enrolled.

By classes, there are 95 seniors, 84 juniors, 122 sophomores, 134 freshmen and 26 special students in the student body. Of these, 347 are single and 114 married.

Foreign countries represented by 11 students this year are Brazil, Canada, France, Haiti, Ivory Coast, Japan and Spain.



Dari Goodfellow (R) registers Randy Frazier (Ala.).

JAMAICA CRUSADE REPORTS 3,900 CONVERTS

JAMAICA, West Indies—A team of 43 pastors, including nine Free Will Baptist ministers, concluded a 13-day crusade in Jamaica on February 1 which resulted in 3,928 public professions of faith, according to Evangelist Calvin Evans, director of the Pedro, Ohio based Evangelistic Outreach Ministries.

The meetings, sponsored by the Jamaica Baptist Union, were conducted in 20 Baptist Churches of Western Jamaica. Meetings were also conducted in 24 schools. Total reported attendance exceeded 35,000 with 301 souls led to the Lord through personal soul winning.

The increased price of gasoline to \$10.90 per gallon, which set off demonstrations prior to the crusade, did not hamper the people from walking miles to attend the evangelistic meetings overflowing the churches in many areas.

Thousands of gospel tracts and booklets were distributed in street witnessing and over 2,000 free Bibles and New Testaments were given to students and new converts. Thousands of the new converts are now enrolled in free follow-up Bible correspondence and Christian guidance courses.

Nine Free Will Baptist preachers were numbered in the evangelistic team. They included Doyle Pruett from Tennessee; Mike Carter, Carl David Boggs and Gary Sparks from Ken-

tucky; E. R. Tyree from West Virginia; and Danny Claypool, James Thacker, Calvin Evans and Calvin Ray Evans from Ohio.



OUR READERS COMMENT

BEST ISSUE EVER!

Fantastic! January's is the best CONTACT I ever read.

I read Ralph Staten's article standing by the mailbox. Then I walked over to the car and read from cover to cover.

The devil's imp for typos did do a little mischief with the name of our Brother VanHoose. "M.F." I believe are the correct initials.

How many members of the Treatise Committee are yet living? Have any records been kept as to later accomplishments of those 60-plus ministers who attended? Perhaps even the two from Alabama who did not register will yet be identified.

Nelson Markham
Visalia, California

GIVES TO ALL NEW MEMBERS

We are enjoying CONTACT here at Westgate FWB Church. We put new members on the mailing list, and they are responding to it favorably.

Your staff must be doing something right. Keep up the good work.

Reverend Delbert Akin, Pastor
Westgate Free Will Baptist Church
Shawnee, Oklahoma

EXECUTIVE LAUDS MAGAZINE

This may be the only time I write expressing appreciation for the quality of CONTACT. I am afraid that I do this only when I am writing a letter of this nature. But I do appreciate the work that goes into the magazine.

I have read, and do read several other magazines that are published as organs of denominations but I believe CONTACT is superior in quality and content.

On the basis of that, just keep up the good work. May the Lord bless you and those laboring with you.

Reverend Clarence Burton
Executive Secretary
Missouri State Association
of Free Will Baptists



ON LITTLE LANES

BY DONNA MAYO

The Preacher's Paddling

The sky was a sparkling blue, the grass soft and green. Tulips and buttercups moved in the warm wind, displaying their red, yellow and pink blossoms. Brilliant colors replaced the winter gray.

It was Palm Sunday and everything had come to life—especially the Primary Sunday School Class.

"Calm down, children," said Mrs. Shaw, their teacher. "I know it's a spring day and you want to be outside playing, but try to listen to the lesson."

Mrs. Shaw continued the Bible story. "After the Last Supper, Jesus and His disciples went to the Garden

of Gethsemane to pray. While Jesus was praying, His betrayers came. They took Jesus to their high priest, and that night they had a trial.

"The people accused Jesus of many things. But He wasn't guilty, for Jesus had never done anything wrong. Jesus was punished for things He didn't do. He died on the cross . . ."

Mrs. Shaw's story was interrupted by a scream. One of the girls, Jennifer, had jumped up from her chair and scrambled on top of the table. She was still screaming and shaking.

"Jennifer, what on earth?" asked Mrs. Shaw reaching for her. Jennifer was too scared to speak, but she pointed to a long, skinny, black object on the floor.

Everyone looked. "A snake, help! A snake!" they shouted.

The children were frantic. Some screamed, some cried, some jumped on the table. But Mrs. Shaw walked over to the snake and picked it up by its tail.

"It's OK, everybody. It's rubber," said Mrs. Shaw.

The screams of fright turned to giggles as they returned to their seats.

Currently . . .

Pastor **Jim Summerson** said members of **Mt. Calvary FWB Church, Hookerton, NC**, purchased more than \$21,000 worth of equipment in the past year. The purchases include two maxi-vans, two 60-passenger buses, a plain paper copier, and computers for the academy. The church also adopted a 1985 budget in excess of \$177,000.

CONTACT welcomes the *Bethany Beacon*, publication of **Bethany FWB Church, Norfolk, VA**. **W. B. Hughes** pastors.

Espyville FWB Church, Marion, OH, reports 25 conversions and 12 baptisms. **Delmar Marks** pastors.

Pastor **Homer Brooks** says 11 converts have taken membership in **South Charleston FWB Church, South Charleston, OH**.

Forest Valley FWB Church, Springfield, OH, broke their old attendance record of 222 when 267 attended morning services, according to Pastor **Robert Mead**. The church received eight new members also.

Pastor **Merideth Settle** of **Pleasant Valley FWB Church, Pedro, OH**, reports 13 baptisms, nine of whom took membership with the church.

Westerville FWB Church, Westerville, OH, celebrated its 25th anniversary. Pastor **Delmar Sparks** started the church at the Westerville Armory. The anniversary was

celebrated with a homecoming dinner, preaching and special music.

The choir at **Oak Park FWB Church, Pine Bluff, AR**, purchased new choir robes, according to choir director **Stephen Messer**.

Missouri Executive Secretary **Clarence Burton** delivered the dedicatory message at **First FWB Church, DeSoto, MO**, says Pastor **Charles Miller**. The church dedicated an addition to the original building which includes a new front entrance, enlarged foyer, large nursery, additional classrooms.

O'Fallon FWB Church had an all-time high of 354 in Sunday School, according to Pastor **Ken Petty**.

Pastor **John England** and the deacons at **First FWB Church, West Plains, MO**, burned the last mortgage which was on the parsonage. England said, "This was a wonderful blessing, for now the church is debt free. But we realize that we are still debtors to the lost."

Pastor **Allen Lemons** of **Calvary FWB Church, Union, SC**, helped set a record for South Carolina. Pastor Lemons was one of seven brothers who served in the U.S. Navy in World War II. He was 17 when he joined the Navy in 1943 and subsequently served in the Pacific Theater. The secretary of the Navy honored the Lemons brothers with a letter of commendation and a plaque in a ceremony at the U.S. Naval Station in Charleston, SC.

Pastor **Willie Justice** says members of **First FWB Church, Florence, SC**, dedicated their new educational building which is valued in excess of \$500,000. Justice said the church actually invested about \$200,000 thanks to the labor which was donated by members of the church. The 12,300 square-foot building will house a portion of Maranatha Christian School during the week and serve as Sunday School rooms on Sunday. The building consists of eight classrooms, a fellowship hall, a commercial kitchen, a suite of offices and storage rooms. Joining the pastor and the people on the joyous occasion were South Carolina House District Representative Malloy McEachin and former Florence Mayor C. Cooper Teddar.

Pastor **Brian Atwood** says **Emmanuel FWB Church, Wabash, IN**, had 92 conversions, 49 baptisms and 74 new members joined the church in 1984. The congregation set a new record attendance with 454. Sunday morning attendance was up 31 percent with an average of 372. Weekly tithes and offerings were up 21 percent, averaging more than \$2300 per Sunday.

The youth group at **Westgate FWB Church, Shawnee, OK**, sponsored a Read-Rock-A-Thon in January, according to Pastor **Delbert Akin**. The group raised \$85 for missionaries Dave and Sharon Filkins. The youth group is under the direction of **Johnny**

"I don't think this is funny," said Mrs. Shaw firmly. "I want to know who put that snake there."

The class grew quiet. They knew Mrs. Shaw meant business. No one moved. They barely breathed.

Mrs. Shaw continued, "Church isn't the place for pranks. This is the Lord's house, and we should respect it. Besides disturbing our lesson and the entire church for that matter, you terrified Jennifer."

The class had never seen Mrs. Shaw so angry. Megan didn't know who had done it, but she felt sorry for whoever had. Mrs. Shaw was serious, and the culprit would not get off lightly.

"Someone has to be punished," said Mrs. Shaw. "I don't know who did it, but I intend to find out. I would advise whoever put that snake there to confess right now. That would make it a lot easier for everyone."

The children looked around. Suddenly Marty broke the silence. "I did it. I didn't mean to, I mean I didn't mean to cause so much trouble. I just meant to play a joke," he sobbed.

"Marty!" cried Megan. She didn't know what to say. She couldn't believe it.

"I'm sorry, really sorry," said Marty, his voice about to crack.

"I'm sure you are," said Mrs. Shaw, "but you still have to be punished."

All eyes were on the Sunday School teacher. What would she do to Marty Lane? Call in his father? Stand him in the corner? Would she paddle him right here and now in front of the class?

"Come here, Marty," said Mrs. Shaw.

She reached into a cabinet and pulled out a big wooden paddle.

"Bend over," she ordered Marty. Just then the classroom door swung open and Brother Bill, the pastor walked in.

"Wait, Mrs. Shaw, don't spank Marty," said Brother Bill. "I'll take his punishment for him."

The children all stared at their pastor with surprised eyes and open mouths.

"But Brother Bill," said Mrs. Shaw, "Marty did something wrong, and he must be punished."

"I know," he said, "but paddle me instead."

"I don't understand," said Mrs. Shaw. "Why?"

He explained, "I know Marty did something he shouldn't have, but I love him. Just spank me instead."

"Wow, Brother Bill!" exclaimed Marty. "You'd do that for me?" It was too good to be true.

"Sure, Marty. Like I said, 'I love you' and I don't want to see you hurt."

"All right," said Mrs. Shaw. "I want these children to learn that God's house is a place to be quiet and respectful, not a circus. And they must learn that when they do wrong they will be punished. Bend over," she ordered the pastor.

Brother Bill leaned over. The children could not believe this was really happening. Would Mrs. Shaw actually paddle the preacher?

Mrs. Shaw swung her paddle up in the air. Just then Brother Bill jumped out of the way, stood up straight and yelled, "April Fool!"

"Ahhh," the children sighed. They were so relieved.

Marty started giggling. "We really had them fooled, didn't we?"

"I think we did," said Brother Bill. "Now if you kids will excuse me, I think Mrs. Shaw wants to finish her lesson."

"Children, Marty, the pastor and I planned this episode to teach you something. Like I said earlier, Jesus died on the cross—not because He had ever done anything wrong, but because we have. He took our punishment. When we say that Jesus died on the cross for our sins, we mean that He took our paddlings for us. He loved us that much.

"Even though our hearts are black with sin, Jesus loves us. And He loved us enough to die for us. If you want to be forgiven for all the bad things you've done, you must accept His gift of salvation. It's free and open to everyone.

"We've all done wrong, and wrong must be punished. But don't take the punishment; don't go to hell when Jesus has already been punished for you."

The children listened closely as Mrs. Shaw finished talking. Most of them knew that Jesus had died for them and had already asked Him to forgive them of their sins. Two children who had not been saved asked Jesus to forgive them and live in their hearts. Who wants a paddling, anyway? ▲

Conyers. What made this particular event unusual was that the group pledged two hours of their time to read the scriptures or for those too young to read, to rock in rocking chairs. The youths received pledges from the congregation for each minute they participated.

They really wanted to go to church at **First FWB Church, DeSoto, MO** on January 20. Pastor **Charles Miller** says that with the wind chill factor near 70 below the Sunday School registered 129 for classes.

Tenor soloist **Bill Gardner** produced a new record album earlier this year. The album is titled "Wonderful" and may be purchased for \$10 per record or \$11 per cassette post paid. Order from Bill Gardner at 2306 Brown Road, New Castle, IN 47362, or from Vernon Whaley, 518 McDonald Drive, Nashville, TN 37217.

While looking back on 1984, members at **First FWB Church, Russellville, AR**, discovered that they had made unusual progress. During the year, the group burned the mortgage on the church, supported eight missionaries, bought a \$7500 tract of land, purchased a Yamaha grand piano, accelerated the parsonage payments and gave more than 21 percent of gross income to outside causes. **Floyd Wolfenbarger** pastors.

Evangelist **Wade Jernigan** has written a 40-page booklet on Acts titled, "Unhinderedly." The book is a series of in-depth outlines on the

book of Acts and has been preached and taught in the college classroom as well as in pulpits across the denomination. If you want a copy, contact Wade Jernigan at Pecan Tree Estates #2, Lexington, OK 73051.

Members of **Rose Hill FWB Church, Monticello, AR** conducted dedication services for a new sanctuary in late November. A congregation of 221 watched as nine new converts were baptized. The church's first pastor, the Reverend **J. E. White**, delivered the message. **Tommy Timms** pastors the group who now have a 4700-square-foot building with a seating capacity for 350.

The 1985 Stewardship Banquet at **Calvary Fellowship FWB Church, Fenton, MO** resulted in more than \$4000 in weekly contributions committed to the annual church budget. Missouri Executive Secretary **Clarence Burton** was also present to explain the Cooperative Plan of Support. **Jerry Norris** pastors.

The men of **Christ's FWB Church, Corpus Christi, TX**, recently organized a Master's Men Fellowship. **Dwain Crosby** pastors.

Members of **First FWB Church, Green Rock, IL**, gave more than 80 Bibles to three organizations in their area including the East Moline Correctional Center. **Don Hanna** pastors. ▲



Green Tree Bible Study



Robert E. Picirilli

Colossians 2:18-23

Spirituality—the True and the False

Our Colossians' study has shown that there were false teachings at Colosse. We don't know all the details, but these verses make clear that they were very "spiritual"—only it was the wrong kind of "spirituality" altogether. Sometimes the worst errors parade under the banner of great piety.

Warning against Angel Worship (vv. 18, 19). Apparently the heretics at Colosse taught their followers to humble themselves before all the spiritual beings in the universe, thus to reverence angelic powers as though they somehow shared the deity of God.

Paul commands resistance to such teachers (v. 18a). The words "beguile you of your reward" refer to an umpire's judging (Greek *katabra-beuo*): don't let anyone make calls against you on the basis of this false "spirituality."

Three phrases describe the false teachers (v. 18b). (a) They themselves said that they voluntarily humbled themselves before and worshipped angels. (b) Paul calls this "intruding into" what they had not seen. The reading of some manuscripts suggests that they claimed visions as the basis of their teaching. But they had not seen what they thought they had: even "visions" must be judged by the revealed Word of God. (c) Paul criticizes them as proud: "puffed up"—the very opposite of their claimed humility.

The main fault of this false way (v. 19) is that Christ has not been honored

as Head: Head of all creation (1:15, 17); Head of principalities and powers (1:16; 2:10); Head of the church, His body (1:18).

In reverencing angels they demeaned the Savior; in dividing the fullness of Deity among others they denied Him as the One in whom *all* the fullness of the Godhead resides (2:9).

The rest of verse 19 expands on the meaning of that Headship for the church as the body of Christ. As Paul often does, he uses the human body as an analogy: Christ is the Head, governing all the rest of the body. The various bodily parts—joints (or sinews) and ligaments—are believers through whom spiritual development and unity are ministers to one another, thus producing the increase that God is working to produce.

Warning against Ascetic Self-Denial (vv. 20-23). Another side of the false teachers' "spirituality" was submission to a set of rules: they regarded such self-mortification as a means of being spiritual and checking the flesh. They may have been influenced by the Greek philosophical distinction between the body and the soul, which sometimes led to an ascetic kind of withdrawal from ordinary bodily comforts.

Paul shows the contradiction involved when one who is dead in Christ thinks he has to mortify himself in such subjection to rules that are "rudiments"—elementary principles, suited

for children (v. 20; Greek *ta stoicheia*, as in 2:8).

Some of the rules of the false teachers are cited, as examples (v. 21). Paul is *not* approving of these rules.

These rules are completely misguided (vv. 22, 23) for several reasons. For one thing, they deal with relatively unimportant, perishing things (v. 22a): apparently Paul means that the things the ascetics forbade—like certain foods, perhaps—are designed by God to be used and then perish.

Such prohibitions make too much of them. As Alexander Maclaren said, both fasting and feasting sometimes make too much over food and drink.

For another thing, these rules are man-made (v. 22b). And for another thing, regardless how "spiritual" they seem to be, they are ineffective (v. 23).

Moule's rendering of the verse helps us catch the right understanding of it: "Which [rules] have indeed a reputation for wisdom, with their voluntary [self-made] delight in religiousness and self-mortification and severity to the body, but are of no value in combating [checking] sensual indulgence." Asceticism often tends to heighten sensuality rather than to check it.

True spirituality does not "improve on" the revealed Word of God. True spirituality makes the Trinity only the object of our worship and submission. True spirituality does not deny the body but practices the self-discipline taught in the scriptures. ▲

TEEN Scene

Youth Profile

In this issue of Teen Scene, we want you to meet Billy Blakney and Mike Brown, two high school students from Burnsville, Mississippi. They attend Antioch FWB Church, pastored by Reverend Glenn Jones.

Billy, the son of Mr. and Mrs. Billy Blakney, is a junior at Burnsville High School. He plans to attend Free Will Baptist Bible College when he graduates and major in missions. Billy was saved at age 14 and is active in the church, serving as Children's Church pastor and Sunday School superintendent.

Mike is the son of Mr. and Mrs. Russ Brown. He's a sophomore at Burnsville High. He received Christ as his Savior last summer. He enjoys poetry, music and school. His career plans are not yet determined.

Last fall Billy and Mike organized a devotional and Bible study time in their school. They approached the principal with the idea, and permission was granted to have the meeting every Tuesday and Thursday morning for 15 minutes. A teacher was required to sponsor the group, but could not participate in the program.

Billy and Mike take turns with other teens in prayer, scripture reading and the devotional time. Attendance has been good for the meetings, which are held in the school's science lab.



Billy Blakney



Mike Brown



Vehicles purchased by youth group for Oceania FWB Church

These meetings provide Billy and Mike opportunities to share their faith with other Christians, as well as identification to the unsaved students as people who can help them with their problems. Mike says that students approach him in the halls to request prayer and to ask him questions about the Bible. Billy sees the group as an important part of the Christian influence at his school. He also sees it as the mission field for now.

Local Scene

The youth group at Oceania FWB Church, Oceania West Virginia, presented their church with two buses and a 16-passenger van. Eueal Whittington, who works with the youth, says that they raised the money for the buses and vans through bake sales, candy sales, calendar sales and a car wash in which they washed 200 cars. Contributions from adult sponsors as well as other donations helped the youth group toward its goal.

The youth group attendance increased from 20 in 1983 to 58. Four adult workers provide supervision for this work-oriented youth program. During their conference rallies, the youth group usually brings home the banner.

They also enjoy the fun aspects of being in the youth group, especially when that means group skating. Pastor Ottis Hensley appreciates the fruit from the labor of the youth and their adult sponsors.



NEWS OF THE RELIGIOUS COMMUNITY

POPE URGES RETURN TO CONFESSION: SAYS MAN IS NOT FORGIVEN DIRECTLY BY GOD

VATICAN CITY (EP)—Pope John Paul rebutted a belief held by Protestants and a growing number of Catholics when he dismissed the "widespread idea that one can obtain forgiveness directly from God." The pontiff urged Catholics to confess more often to their priests.

In a 138-page "apostolic exhortation," the pontiff called for "the restoration of a proper sense of sin," and said individual confession to a priest was "the only ordinary and normal way" of receiving absolutions for sin.

ALBANIAN CHRISTIANS FEAR TO READ THEIR BIBLES

TIRANA, Albania (EP)—An Albanian Christian told an Open Doors courier that he dares not read his Bible because "the risks are too great." The Albanian told the courier that he could get 12 years in jail if caught reading the Bible.

"Picking up the Bible is something you do unthinkingly in the West," said the young Albanian. "But here in Albania that is a serious criminal act."

The Albanian government is officially atheistic, and seems determined to stamp out religion. In 1967 Enver Hoxha, the country's leader, proudly proclaimed Albania to be the "world's first atheistic state." Since that time all religious actions have been illegal and punishable.

Easter and Christmas have been abolished. Albanians must not use Bible names for their children. The wearing of crosses is strictly forbidden. An estimated one in fifty of the Albanian population act as police informants, placing Christians under intense surveillance.

Despite these efforts to suppress religion, there are still many evangelical Christians living in Albania. According to the Open Doors courier, an Albanian film crew, during a propaganda film, rang the bell of a closed-down church. Immediately the whole village dropped what they were doing to hurry to the church in the hope that it was open. "The villagers' bitter disappointment is eloquent proof of their desire to attend church and worship God," said the courier.

An improvement could be on the horizon for Albania, however, Enver Hoxha, who has led Albania since 1944, is reportedly ailing. The Open Doors spokesman commented, "It is not expected that he will live much longer. As the death of Stalin opened up the USSR to the efforts of missions, and the death of Mao opened up China, so we pray that the death of Hoxha will have the same effect on Albania."

DOES DRIVER'S LICENSE PHOTO REQUIREMENT VIOLATE RELIGIOUS FREEDOM GUARANTEES?

WASHINGTON, D.C. (EP)—The Supreme Court has heard arguments in the case of a Nebraska woman who refuses on religious grounds to be photographed for a driver's license. Frances J. Quaring maintains that allowing her photograph to be made would violate the second of the Ten Commandments: "Thou shalt not make unto thee any graven image, or any likeness of any thing . . ." The state of Nebraska denied Quaring a driver's license when she refused to comply with a state law requiring the photo.

Ruth Anne E. Galter, an assistant attorney general for Nebraska, told the Court the state had compelling interests in requiring the photo, including instant identification for police checks and financial transactions. Galter said that allowing exemptions on religious grounds would create an administrative problem, which would outweigh the burden placed on Quaring's free

exercise of religion.

Justices repeatedly pressed Galter for further explanation of the state's compelling interest in requiring a photograph. Galter said the law helped sales clerks identify underage liquor customers. Galter also claimed that it would be unconstitutional to provide exemptions "solely on religious grounds."

Quaring's attorney, Thomas C. Lansworth of Des Moines, Iowa, said the state could find "less restrictive" means to achieve its ends, and insisted that to allow no exceptions to the law would unconstitutionally restrict his client's free exercise of religion. Quaring was not present at the trial; her attorney cited distress over the likelihood of being photographed by news reporters and television cameramen as "one reason she is not here today."

A decision in this case is expected sometime this spring.

KOREANS GET APOLOGY FROM JAPANESE BAPTISTS

SEOUL, South Korea (EP)—A three-man delegation from the Japan Baptist Convention formally apologized to Korean Baptists for "unbearable sufferings" inflicted on Koreans during Japan's 36-year rule.

The letter of apology, adopted earlier in 1984 during Japanese Baptists' annual convention, was presented at a meeting of the Korea Baptist Convention in Seoul by Sumio Kaneko, executive secretary of the Japan Baptist Convention. "The letter was our confession of sin," explained Kaneko. The letter was welcomed "as the beginning of a genuine fellowship and cooperation between the two countries," he said.

Japan annexed Korea in 1910, and began a 36-year reign characterized by suppression of civic freedoms. Efforts were made to stamp out

Korean culture. Many Koreans were forced to speak only Japanese, adopt Japan's Shinto faith, and take Japanese family names. Japanese rule over Korea ended with Japan's World War II defeat in 1945.

Japanese Emperor Hirohito indirectly apologized for his nation's behavior in Korea last September during a state visit to Japan by South Korean President Chun Doo Hwan. The Emperor called the colonial years "regrettable" and "unfortunate."

JEWISH ORGANIZATION TARGETS BAPTIST CHURCH IN JERUSALEM

JERUSALEM, Israel (EP)—Yad Lachim, a conservative Jewish organization which opposes Christian influence in Israel has targeted the Narkis Street Baptist Church in west Jerusalem for protests.

At issue are plans to rebuild the facility, which was destroyed by an October 1982 fire authorities suspect was arson. The fire gutted the 49-year-old chapel, and the congregation has been meeting in a tent-like structure on the site since then.

The church has also been the target of other opposition; a grenade exploded at the church seven years ago, windows have been smashed, and messages have been spray-painted on the building several times.

Yad Lachim organized a Jan. 23 demonstration against the church, and promoted the demonstration with posters falsely attributing inflammatory statements to the church's pastor Robert Lindsey, a Southern Baptist representative in Israel since 1944.

A loudspeaker was used during the demonstration; one activist was quoted as saying "This is just the beginning of making trouble in this area." Protesters' signs said "Get Out," and "There is no room in this neighborhood for a congregational church and center which is missionary."

RELIGIOUS GROUPS GAIN REPRESENTATION IN CONGRESS LAST ELECTION

WASHINGTON, D.C. (EP)—Though Catholics remain the largest religious group in the newly-elected 99th Congress, now in session. Episcopalians, Methodists and Baptists registered the largest gains in the 1984 congressional elections, according to a biennial survey by Americans United for Separation of Church and State.

The new congress has 142 Catholics (a gain of one), 76 Methodists (a gain of three), and 67 Episcopalians (a gain of six). Fourth-place Presbyterians held their own with 56 seats, while fifth-place Baptists increased their numbers from 46 to 49.

The number of Jewish members of Congress remains unchanged at 38. There are 23 Lutherans (down two), and 22 from unspecified Protestant denominations (down one). The United Church of Christ has 14 members in Congress (up one), 12 are Mormons (no change) and nine of Unitarian-Universalists (down one).

In all, 21 different faith groups are represented in the new Congress, compared with 25 in the 98th Congress. Only three members are unaffiliated with any religious groups.



THE SECRETARY SPEAKS

By Melvin Worthington

He Is Not Here!



THE NATIONAL ASSOCIATION OF
Free Will Baptists

The resurrection of Jesus Christ is the heart of the gospel. The death, burial and resurrection came as no surprise, but were according to the scripture (I Corinthians 15:1-4).

The importance of the resurrection must not be overlooked. It is vital if Christianity is valid. Without the unique resurrection of Christ, Christianity is no more than another religion.

During this Easter season, the resurrection will be declared as ministers preach their Easter messages. We believe that the doctrine of the literal, bodily resurrection of Christ is true. The Bible teaches (insists!) on such a doctrine.

The Revelation

Christ revealed His resurrection prior to His death. He told the disciples that He would be put to death and raised on the third day (see Matthew 12:38-40; 16:21; John 2:18-22).

The disciples did not understand this truth until after the resurrection. But following the resurrection the disciples remembered that Jesus had announced His resurrection, and they believed the scriptures. The resurrection of Christ was not an afterthought but an anticipated event.

T. S. Rendall says, "The event of the resurrection, then, acted like a magnet which drew up from the dust of the disciples' memories the sayings of Jesus with regard to His resurrection. His predictions were puzzles until the event took place. The announcement of the resurrection of Christ prior to the event must not be over-

looked. His resurrection was the fulfillment of what he foretold."

The Record

Christ reminded the disciples when He appeared to them after the resurrection that He had risen from the dead (John 20:26-29; Revelation 1:18). Jesus proclaimed that He had risen from the dead. If He did not rise from the dead, then He is an imposter, liar and deceiver. To disbelieve the resurrection of Christ is to disbelieve His own testimony.

Each gospel records the fact that the tomb was empty—Matthew 28:5-6; Mark 16:5-6; Luke 24:2-6; John 20.

Various attempts have been made to discredit the accuracy of the gospel record, but none have succeeded. The gospels give us four independent, inspired and inclusive accounts of the resurrection of Christ, written without collaboration on the part of the writers, and these four accounts manifest a wonderful harmony. One of the best attested facts in history is the resurrection of Christ.

The epistles abound with references to Christ's appearances following His

resurrection. The four gospels record for us the account of Christ's resurrection. The epistles record for us the Christian hope anticipated in light of Christ's resurrection. The gospels deal with the statement of the resurrection, while the epistles explain the significance of the resurrection.

Perhaps the most systematic statement as to the significance of Christ's resurrection is found in I Corinthians 15. His resurrection guarantees our resurrection. Because He lives we shall live also.

The resurrection of Christ—attested by angels and affirmed by the apostles.

The Reflection

While reflecting on Christ's resurrection, remember these truths from the tomb:

The Empty Tomb. The gospel writers declare, "He is not here; He is risen." The empty tomb reminds us that Christ is alive. No one can honestly question the fact that the tomb was empty in light of the historical record.

The Essential Truth. Jesus Christ died to purchase us. He lives to possess us. He is coming to perfect us. The Christian shall die but some glorious day he will be resurrected. Christ's resurrection guarantees it. No other religious system offers such hope.

The Established Testimony. The existence of the Church testifies of the reality of Christ's resurrection. The exercise of Christian worship on the Lord's Day testifies to the reality of the resurrection.

He is not here; He is risen! That's the thrilling truth from the tomb. ▲

The Secretary's Schedule

April

- April 1, 3, 5** Denominational Seminar
FWBBC
- April 7-12** First FWB Church
Poteau, OK
- April 14-17** Bethany FWB Church
Tulsa, OK
- April 19-20** New Mexico State Assoc.
El Paso, TX
- April 22-28** East Tulsa FWB Church
Tulsa, OK

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APRIL 28, 1985

The Day for Mopping Up on Deficit Accounts!

Goal: \$45,000

Foreign Missions deficits all but disappeared in 1984. Let's wipe the deficit slate clean in 1985!

You can help by enlisting your family, Sunday school, Master's Men, woman's auxiliary, CTS, etc., in an effort to purge deficit accounts. Just think, everyone giving the price of a box of detergent should scrub all those red accounts.

Last year people responded on Call-a-thon Sunday with \$40,000. Just a small effort each Sunday of the month would make April — Foreign Missions Month — the greatest month ever.



CALL-A-THON SUNDAY

Don't forget now! APRIL 28 is CALL-ATHON SUNDAY. Be sure to call in your total on that day.
Every effort is important.

Call (615) 361-1010

Call between 2:00 p.m. and 4:00 p.m. in your time zone to report your total.

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