

February 1986

# Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



**Credo  
for Marriage**



**What  
I Love Most**



# What I Love Most About . . .

By Ruth Mullen





## ... My Denomination

I love the Free Will Baptist denomination. I'm a Free Will Baptist by birth. Dad raised me on a steady diet of the Free Will Baptist history he loved so much. When a denominational split occurred in the 1960's that involved my dad, my family and my home church, I watched history being made.

I'm also a Free Will Baptist by choice. After I grew up, I decided that Free Will Baptist doctrine equalled Bible doctrine and I was proud to claim Free Will Baptist doctrine as my own.

I love the size of our denomination. I tortured my kids last July by keeping them up late, forcing them to smile and say, "Hi," to strangers, and dressing them in Sunday clothes in the middle of the week—all so I could see my friends at the National Convention. If we were the size of some denominations, I could attend a national meeting and never see anyone I knew.

But I love Free Will Baptists most for the cross-section of people. We have different personalities from city slickers to country boys. We include various occupations and financial statuses; we like different types of music and preaching that runs from formal to informal. Yet our common beliefs bind us together and we draw strength from those bonds.

## ... My Church.

The church I attend has a beautiful auditorium, and I love to go there to worship. The members are friendly to visitors as well as each other. They get together at times other than the three regular services. They respond quickly during death or sickness or arrival of a new baby. The Auxiliary gave me my first personal birthday present, and we got an anniversary present this year for the first time.

But I love most the "Bless our pastor and his family" they include in their prayers (whether Auxiliary meeting, worship service or in their homes sharing a meal). Those last three words, "and his family," never fail to warm my heart, make me feel special and spur me to do all I can for God in this place.

## ... My Friends.

I love those friends who have been there through the years since our

college days. Even though I only see them once or twice a year at meetings, our ties and friendships are precious to me.

I love those friends who are there in times of crisis. Many people surrounded my family with love and prayers when Dad had heart surgery in 1981.

Wherever we live, special people fill the gap caused by living so far from home. They take us in as part of their family and love us.

But my closest friends are my two sisters. Elizabeth and I grew up together and share many memories. Mom dressed us alike when we were small, and folks couldn't tell us apart. Rebecca was six years younger than me; we became friends after she grew up. We discuss any issue, exchange ideas, agree and sometimes disagree, yet always remain friends. I love most having my two sisters as my friends.

## ... My Parents.

I love my parents for their ability to adjust to my various growing up stages. They encouraged me to reach for my full potential by giving me a balance of freedom and boundaries. They accepted life as it was (i.e. being a pastor's family, having a handicapped child, never enough money) and were content with what they had (four healthy children with good minds, the love our family shares, God's blessings in our lives). They rejected a "poor us" attitude that could have influenced me with self-pity over our lot in life.

Dad enjoys life and is our family's eternal optimist. His ability to disagree strongly with someone over issues of importance, yet never let that disagreement interfere with personal relationships makes him unique. For every "No" Dad gave (no TV, no movies, etc.), he substituted something (Monopoly, books, trips alone with him, the rodeo and State Fair).

Mom quietly guided me with pithy sayings that stick with me and become more important as I raise my own children. "The best ability is dependability." "Do right." "If a job is worth doing, it is worth doing well." "Always do your best."

But I love most the spiritual heritage my parents gave me. I became a Christian at the young age of 5 because

## Contents February 1986

### 2 What I Love Most About . . .

Ruth Mullen

### 4 Choosing a Church

Jim Mullen

### 5 Briefcase: The Outcast

Jack Williams

### 6 Capital Punishment: A Christian Perspective

Jack Stallings

### 8 But Could I Shoot?

Tim McDonald

### 9 Out of Touch

Floyd Wolfenbarger

### 10 Is Our Church Burying Talents?

Brenda Evans

### 12 A Credo for Marriage

Don Payne

### 14 Let Me Call You Brother

Jerry Dudley

### 16 Leadership Conference

### 18 Free Will Baptist Newsfront

### 23 Currently

### 24 A Call for Excellence

Doug Little

### 25 Teen Scene

### 26 On Little Lanes

Donna Mayo

### 27 Top Shelf

Thomas Marberry

### 28 Green Tree Bible Study

Robert E. Picirilli

### 29 Especially For Young Preachers

Dennis Wiggs

### 30 News of the Religious Community

### 31 The Christian Communicator

Melvin Worthington

Editor-in-Chief: Dr. Melvin Worthington

Editor: Jack Williams

Editorial Assistant: Marilyn Pritchard

Circulation: Geneva Trotter

Printed by Randall House Publications

Volume XXXIII, No. 2

CONTACT (USPS 130-660), published monthly by the National Association of Free Will Baptists. Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Phone 615/361-1010. Subscription rates: 1 year, \$9.00; church family plan \$7.50 per year; church bundle plan \$8.00 per year. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1986 Member of the Evangelical Press Association. POSTMASTER: Send address changes to CONTACT, P.O. Box 1088, Nashville, Tennessee 37202. ISSN 0573-7796.



### What I Love (From page 3)

of the training I received at home. We didn't have many material possessions, but they gave of themselves and provided the background that prepared me for my life as a pastor's wife.

### ... My Children.

I love my 8-year-old daughter, Laura, who has Grandpa's blue eyes, loads of blonde hair and is sensitive to others' needs. Her determination

makes her keep at it until she masters whatever new skill she's attempting next (tying her shoes, riding a bicycle, playing the piano).

Her inquisitive mind prompts her to ask streams of questions. She thinks logically and in great detail ("In case of fire, I climb out the window. Mom, how are you going to get out the window and get Luke to safety?")

But I love most her simple faith. When she was 5 and still our only child, she began praying for a baby, believing God would send it the next

week. After a heart-to-heart talk, she knew she would have to wait a while. A year later when we told her I was pregnant, she specifically requested a brother. She got him, too!

Luke is my 1-year-old son. He looks like a small replica of Laura at this age, but that's where it stops. He's already shown how different he intends to be by climbing onto the kitchen table, into the cabinets and putting an apple in the dryer just before I dried a load of clothes.

His happy smile and sweet disposition have brought joy to us all. He wakes each morning and plays quietly in his crib. When he's ready to get up, he reaches across the crib railing and flips on the light, and keeps doing it until someone gets him out of bed. But I love it most when he puts both arms around my neck and hugs me tight, then pats me on the back as if to say, "Good job, Mommy!"

### ... My Husband.

Jim's sense of humor, patience and even temperament have carried us through 12 years of marriage. His thoughtfulness brightens many days (flowers and cards on special occasions, lunch together whenever he saves a few dollars, and best of all, I-love-you presents when there's no special occasion).

He's a good father who changes Luke's diapers, takes Laura on dates and babysits while I do volunteer school work. Jim has a great ability to get along with people. As a pastor, he knows what to say and do in times of death, sickness, problems and victories. Plus, he's becoming a good preacher!

But I love Jim most for the love he gives me that grows and deepens through good times and bad, happy events and sad, prosperity (of sorts) and financial crunch, sickness and health. And the mundane events that make up life.

His love gives me freedom to grow and expand as an individual. His belief in me gives me confidence to accomplish more than I ever dreamed. Second only to the Lord, I love Jim most. ▲

**ABOUT THE WRITER:** Ruth Mullen is a member of Faith Free Will Baptist Church, Jonesboro, Arkansas, where her husband, Jim, pastors.

## Choosing a Church

By Jim Mullen

**"W**ell, Pastor, we love your church. The preaching and teaching are good. Your folks are more friendly than any other church we've visited. But you don't have many teenagers the age of Buford and Matilda. We must consider them. We need to go to a church they will like and be happy in. I'm sure you understand."

When faced with this excuse we usually say, "Oh, yes, I understand." Well, I don't understand! Since when did Buford and Matilda become spiritually mature enough to decide where the whole family will get their spiritual nourishment?

Choosing a church for your family to attend is a very important decision and should be given careful consideration. I have heard parents admit they made a mistake in choosing a church based on the number of friends for their children. The large youth group did not prevent their Matilda from getting pregnant before marriage or their Buford from getting into drugs.

I am not saying these problems never occur in smaller churches. But it does make you stop and think. Would this have happened if our basis for choosing a church had been something other than the happiness of our children?

Surely there are stronger reasons to choose a church than how many young people are in Buford's Sunday School class. (In one church the excuse was that the teen department was too big and they wanted Matilda in a smaller group. "After all we want her to be

active, really feel like part of the group and not get lost in the crowd.") There may even be some spiritual reasons to consider in making this momentous decision.

Perhaps, just perhaps, good straight Bible preaching and teaching coupled with a friendly, loving atmosphere would be a good criteria for choosing a church home. Asking God for leadership in the matter (and then following His leadership) would certainly be appropriate.

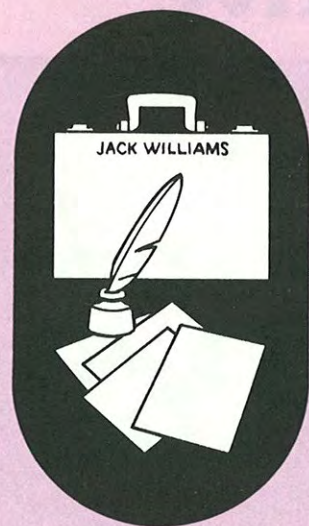
If only a few families with teens (or whatever age we are missing) joined the church, that would be the beginning of a youth group. Then Buford and Matilda could invite their friends from school and the neighborhood to church, and the youth group would start growing. There is no limit to what might happen after that if the cycle continued. ▲



**ABOUT THE WRITER:** Reverend Jim Mullen pastors Faith Free Will Baptist Church, Jonesboro, Arkansas.



## Briefcase



# The Outcast

**Y**ou could tell at a glance that Tom was a born trouble maker. We all knew it. He had an unsavory reputation. Maybe that's why no one expected him to come to church in the first place. As far as I could find out, none of us had ever invited him.

But he surprised us one Wednesday night last November when he showed up twice for prayer meeting and was tossed out both times. Here's how it happened.

**About 20 of us** adults perched on metal chairs in the church's educational wing, dreading what promised to be a long business meeting later that evening. Pastor had just led us in a verse and chorus of some fine old hymn when one of the sisters gasped. We knew it meant trouble when we looked up and saw Tom stepping around the corner.

But I'll say this for Pastor, he didn't miss a beat, merely nodded to one of the deacons who took immediate action. From the way that deacon handled the situation it seemed that he'd had dealings with Tom before.

Tom wasn't too tall, and as he rounded the first row of chairs the deacon grabbed him by the scruff of the neck, jerked his feet off the floor

and promptly deposited him in the parking lot. Tom's eyes were wild with panic. I still remember his little legs churning in thin air as he was unceremoniously hustled outside.

Several folks snickered. I admit that I too thought it looked pretty funny, since I wasn't sure Tom would fit in our prayer meeting either. He just wasn't "our kind," if you know what I mean.

**That should have** solved the problem, but it didn't. Five minutes later Tom slipped in a side door. He hadn't gotten 15 feet, though, when a trustee intercepted him. He scolded Tom, told him he wasn't welcome in prayer meeting, escorted him back to the parking lot and asked him to leave.

Pastor told some of the men to make sure the door was shut and to not allow Tom inside again because he disrupted services every time he showed up.

It was about this time that I realized the whole episode might not be as amusing as I'd first thought. While it's true that Tom wasn't a member of the church, and was known to raise eyebrows in the neighborhood by his behavior, it's hard to fault the motives of even a known community good-for-nothing who comes to prayer meeting.

**Perhaps it was** because Tom was black and had a lot of hair that he wasn't welcome. Perhaps not. I do

know that my 17-year-old son got rather upset about it after service when I told him what happened.

Before I had time to finish the story, he clenched his teeth and muttered, "That's just like a bunch of us Free Will Baptists."

He got even angrier when I told him that one of the sisters, perhaps to justify keeping Tom out of services, had whispered to me privately that she was sure she was "allergic" to Tom's kind.

**Yep, it really** happened. I was there at that church in south Nashville and saw it with my own two eyes. I'd heard about this sort of thing in other churches, but somehow never expected to see it in the church where I attended.

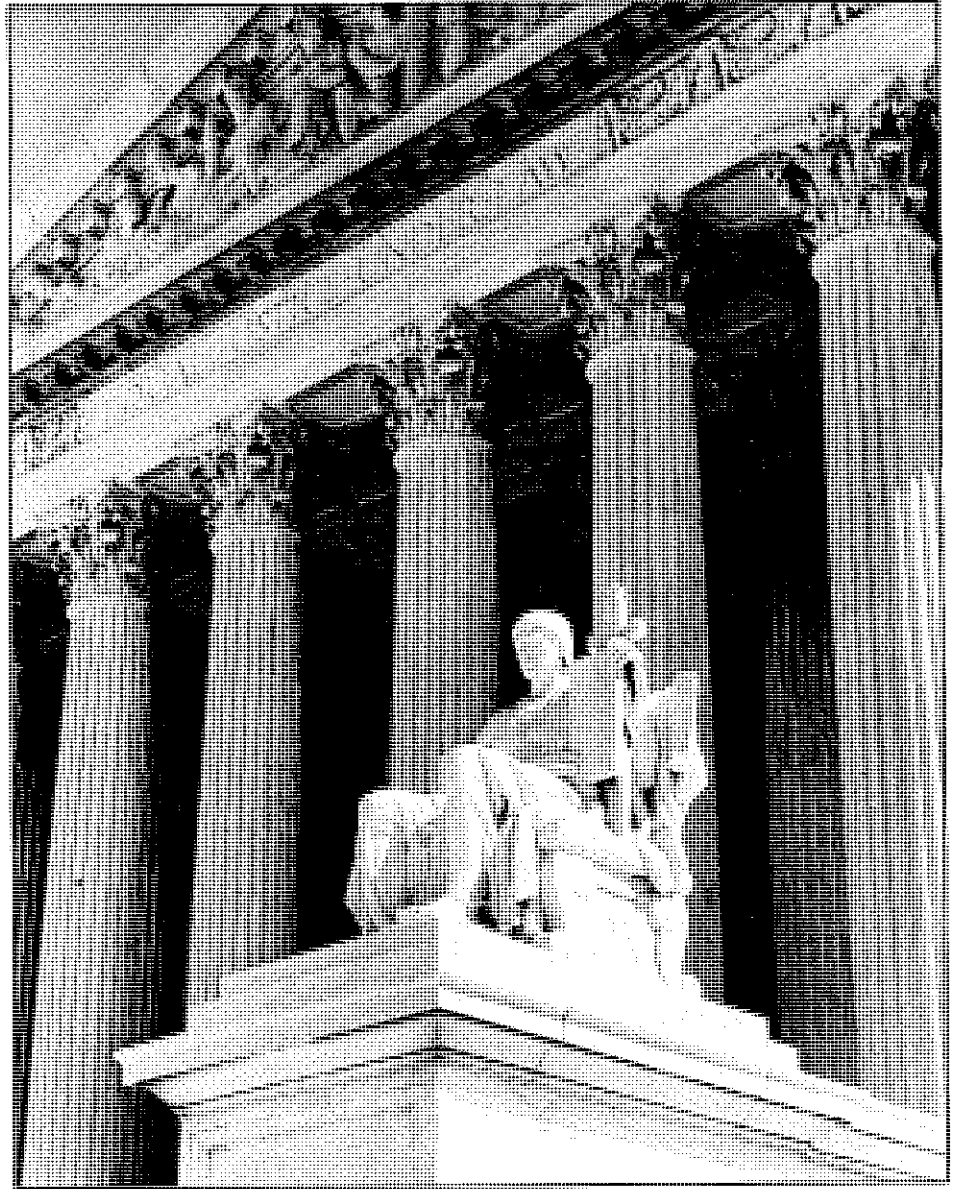
Poor little Tom never meant any harm. He just wasn't smart enough to know he wasn't welcome in a Free Will Baptist prayer meeting.

I saw Tom standing beside a car in the church parking lot after prayer meeting. Several people had gathered around him. I figured there might be another confrontation. I put my family in the car and drove away.

I tried to sound unconcerned as I glanced back at the scene in the parking lot and asked my wife, "Honey, who does that black tomcat belong to?" Purr-r-r-! ▲



# Capital Punishment: A Christian Perspective



By Jack Stallings

H. Armstrong Roberts

**T**here are many perspectives from which the question of capital punishment may be viewed. The most prominent of these is what may be called the humanitarian perspective. It is easy for the Christian to simply adopt this perspective as his own, perhaps re-phrasing it in biblical terminology.

However, this does not produce a truly Christian perspective. It produces merely a Christianized version of the

modern humanitarian outlook. The basic underlying ideas are humanitarian, only the language in which they are expressed is Christian.

A truly Christian view of capital punishment must be a biblical perspective. What then is the biblical position on capital punishment, how does it relate to the modern humanitarian perspective, and in what ways does it differ from that perspective?

## Biblical Perspective

The biblical perspective must begin with Genesis 9:6. This verse clearly delegates to man acting corporately and governmentally not only the authority but the duty to impose capital punishment upon those guilty of murder.

This must be viewed as the normative scripture on capital punishment. It

specifies the penalty, those who are to suffer the penalty and the underlying reason for the penalty. Notice that the underlying reason God gave for capital punishment was the unique quality and sanctity of human life.

The sanction of capital punishment by the Mosaic Law, far from being an argument against it, cannot be viewed as anything but God's endorsement of it in principle. The fact that an ultimate capital punishment will be imposed by God on sinners in hell (Mt. 10:28, Jn. 3:16, Rev. 21:8) indicates that such a penalty is not inherently abhorrent to His nature.

## Humanitarian Perspective

The modern humanitarian perspective is grounded in a philosophical system that is utterly opposed to Christianity. This is, of course, the philosophy of humanism or naturalism.

Notice the definition of *humanitarianism*, the doctrine that man's obligations are limited to the welfare of mankind, the doctrine that man may perfect his own nature without the aid of divine grace. Does this mean that every humanitarian ascribes to these atheistic ideas? No, it does not.

But it does mean that there are atheistic implications and assumptions within humanitarianism which control and determine its teachings and of which Christians must be aware. At the very least, humanitarian ideas should be subjected to an intense scrutiny as to whether they are tainted by anti-Christian assumptions.

Certainly, humanitarianism should not be a primary source for the Christian's ideas and beliefs. The Christian cannot accept at face value the moral pronouncements of the humanitarians, dress them in Christian terminology and suppose that he has in any sense a *Christian perspective*.

## Analysis of Arguments

The real task, therefore, for the Christian is to eliminate the humanitarian outlook from his thinking and to establish a truly Christian view on capital punishment. It is the writer's belief that a careful analysis of the arguments against capital punishment

will reveal them to be essentially humanitarian rather than Christian.

## Barbaric and Cruel?

Perhaps the most popular argument against capital punishment is that it is barbaric and cruel, that it cheapens human life. The Christian must be careful here, for the God of the Bible clearly countenanced, even advocated, capital punishment in the Mosaic Law. The Christian, who believes the Bible to be literally true and infallible, cannot dismiss as barbaric and cruel the actions and policies of the God of heaven.

Actually, capital punishment is neither cruel nor barbaric and it does not cheapen human life. It grows out of God's deep concern for His most personal and intimate bequest to man, the breath of life. It was precisely because of this concern that God decreed capital punishment. Far from being barbarous and ugly, capital punishment is both civilized and beautiful. There is a beauty about capital punishment which is little appreciated today—the beauty of justice.

The murder of a member of the human community is not countenanced or ignored. One of that community has been wronged—dreadfully, irreversibly wronged. Although that one is beyond speaking for himself, he is not forgotten. His cause becomes the concern of the whole community, of the state.

His murderer is called to account, his murderer is brought to justice. The murderer's own life is forfeit for his murderous act against his fellow human. The victim's blood is avenged. Justice is imposed.

Such action sends out a clear message. Each human being matters. Every life is important. The wanton taking of human life will not be tolerated. There is a mutual concern and involvement between men. Murder will be punished.

## Society's Right to Execute

Another argument questions society's right to execute a murderer. "If we kill him," the argument runs, "then we are just as bad as he is."

This argument is essentially illogical in that it is an argument against all punishment. It fails to distinguish be-

tween crime and punishment. Is the prison warden as guilty as the kidnapper? Is the action of the mother in spanking her child as wrong as his in hitting his little sister? Must all actions be considered in absolute terms, as isolated existential events with no connection with any unified reality?

To hang Adolph Eichmann may be considered wrong when viewed as an isolated event, but in the context of his systematic murder of thousands, it takes on the aspect of justice. There is a difference between crime and punishment, between murderers and executioners, between atrocity and justice. The thinking that obscures this distinction is not Christian.

## Ineffective?

A final argument that is often put forward against capital punishment is its inutility—that it just doesn't work. It simply does not have the supposed effect of deterring potential murderers. This is a questionable argument. It is against common sense.

It is supposedly substantiated on the basis of questionable assumptions of the social sciences and by the method of interviewing murderers who may not be entirely objective in their opinions. This is all irrelevant anyway. The underlying basis for capital punishment is not human resource management but justice.

Justice need not dress itself in the robes of pragmatic utilitarianism; it may come boldly into court wearing its own austere garment.

In conclusion the writer believes that capital punishment is in conformity with biblical doctrine and that it is in fact mandated in the scripture. The arguments put forward against it are of an essentially humanitarian character and should be rejected by Christians. ▲



ABOUT THE WRITER: Reverend Jack Stallings, pastors Collinswood Free Will Baptist Church, Portsmouth, Virginia.



# But Could I Shoot?

By Tim S. McDonald



I went back to bed and dozed fitfully until we rose for work. I began my mental and spiritual odyssey to a biblical answer to that question, "Could I shoot?" I had always felt I could shoot if I "had to," but when my blood froze that morning in the darkness I did not know for sure. Any doubt or indecision at such a time could be lethal for a man and his family.

Christ's two new commandments in Matthew 22:37-39? The Bible deals in timeless principles. The New Testament gives specific verses which, when applied, provided signpost and compass on my odyssey to understanding.

I discovered that Christ evidently advocated self-defense when necessary. I knew Matthew 6:39 said to "turn the other cheek," but ignoring a physical or verbal insult is a world removed from turning your back to a gun-wielding intruder.

I knew that Christ laid down His life for all men and I was willing to lay down my life for the gospel's sake, but that was vastly removed from allowing a criminal to assault and murder my family.

Christ told the apostles (Luke 22:35-36) to take whatever measures were necessary to spread the gospel, and specifically named going armed in that context. Though this was no order, the allowance is clearly evident. Even when the apostles missed His point, He still did not forbid them arms but simply said, "It is enough."

Christ rebuked Peter for using his sword in the garden because it was neither the place nor the time. Yet I also noticed that while Peter was

I awoke in the pre-dawn darkness, grabbed a flashlight and stumbled into the kitchen to investigate the sound. It was 3:47 a.m.

Suddenly, out of the corner of my eye I caught a movement. Someone was in my living room!

Icy fear choked me, and I wished I was holding that major caliber handgun now unloaded under the bed. The only thing standing between the intruder and my defenseless family was the plastic flashlight in my right hand.

The movement came again. The "intruder" turned out to be a shadow from the outside.

Wide awake now, yesterday's fatigue disappeared while my mind raced ahead to the question, "If you had that weapon, could you as a professing Christian, a preacher, pull the trigger on another human being?"

Vengeance was not the question, for that is God's realm (Romans 12:19). My concern was not the law of the land, but where I would be with my Savior if I "had to" and did. Could I shoot and live at peace with myself and my Lord?

I had to answer the question. If I could not shoot, then the time had come to sell the pistol and seek an alternative final line of defense.

I had often proclaimed, "The answer is in the Bible." The time had come to practice what I preached. The Bible was my only source of research material. However, I first had to commit myself to whatever the scriptures directed regardless of the outcome (II Timothy 3:16-17; James 1:22; 4:17).

The Old Testament is replete with examples of men heroically defending family, faith and life, but what about



ordered to put the sword into its sheath, he was not instructed to beat it into a plowshare nor to dispose of it. Christ did say that he who lives by the sword will die by the sword, but defending your life and your family from immediate and violent death is not making a living by violent means.

As I continued my personal odyssey to understanding, another biblical principle influenced me. The principle involved was the head of the home's responsibility to provide for the family according to I Timothy 5:8. Did this only mean food, clothing, shelter and spiritual nurture (Ephesians 6:4) as is usually thought, or does it involve physical safety as well?

Christ told Pilate, "If my kingdom were of this world, then would my servants fight." The kingdom of God in the Christian home is in this world, and it is the responsibility of the head of that home to provide it the security necessary for its existence.

The night I said, "I do," to my wife I surrendered any option I might have had for non-resistance. When I said, "I do," I accepted the "you musts."

**A**nother question arose: "What if I did defend my family (as I now believed the scriptures indicated) and consequently went to jail?" (This is not an insignificant possibility in our day.)

If this were to happen, what chance would my wife and especially our hoped-for children have of growing up to accept Christ and glorify Him with their lives? What if the only time Daddy could tell them of Christ was on visitation days at some prison? The answer—a much better chance than if they were not alive because Daddy had not done his job as their provider!

I understood that my responsibility was to do whatever it took, pay whatever price was necessary, even to death or life in prison if required, to provide for them. Home and self-defense then became not nearly so much a legal right to be exercised as a scriptural responsibility to be fulfilled.

Another principle surfaced. If I followed the biblical principles thus far involved, I would very likely find myself at odds with the statutory laws of the land. Romans 13:1 told me, "Be subject unto the higher powers." Romans 12:8 told me, "As much as lieth in you live peaceably with all men."

To that I had to answer, as did Peter to the legal eagles of his day in Acts 5:29, "We ought to obey God rather than men." When it comes to a toss up between obeying Christ or obeying Caesar, Caesar must always lose. When it's a choice between the intruder or the family, the intruder loses every time.

As my journey neared an end I realized that in the final analysis the next to the worst possible human experience would be to take a human life. However, the worst possible human experience would be to helplessly watch as my family was murdered because I, their provider, had not taken necessary actions to provide for their physical security.

It is not my intention to live with that burden. I have made my decision after much prayer and careful examination of the scriptures. If someday I am forced to face that horrible situation, my greatest responsibility in the world in that circumstance is as the God-ordained provider of physical safety for my family.

This being the case, if I ever have to face an intruder I will hold more than a flashlight and I will hold no doubts as to my responsibility. I will do what I have to do and I will be able to live with myself, my Lord and my family. ▲

*ABOUT THE WRITER: Reverend Tim S. McDonald pastors First Free Will Baptist Church, Jonesboro, Arkansas.*

## Out of Touch

By Floyd Wolfenbarger

**O**ne of the most fascinating examples of a man in tune with God was Philip who ran to the chariot of the Ethiopian at the whispered bidding of the Lord.

Most of us would have passed him by on the Gaza Strip without so much as a tip of the hat. It seems that we miss opportunities primarily because we are too busy to live in touch with God.

Perhaps a smile, such a simple thing, to a soul overburdened with grief would be God's expression of gentle consolation. But the grieving heart aches all the more, and weary and cheerless goes its lonely way, because it happened you were hurrying along—*out of touch with God.*

Perchance a word, briefly spoken to your fellow worker would have given the Spirit access to convict his heart and convince him of hope in Christ. Home he went, unstirred and indifferent, living the fearful and lonely life without Christ, because, as it happened, your lips were full of trivial words—*out of touch with God.*

Maybe a note, only a few brief lines to a friend in some distant place would

have given courage to overcome temptation. But your friend, to whom you were meant to give the message of strength restored and love anew, went through the day weak and unbled. It seems that other trifles block our urge to write and challenge—*out of touch with God.*

Perhaps a gift, such a small amount from God's rich bounty would have fed a starving child or given him a Bible in his native tongue. The Master, who by purchased right as Lord of all our possessions said, "Give!"

But your eyes were fastened on glistening trinkets, and a hungry child with darkened mind lies beneath a withering tree. God would have filled his belly and opened his heart, if only . . . But again, you were today—*out of touch with God.*

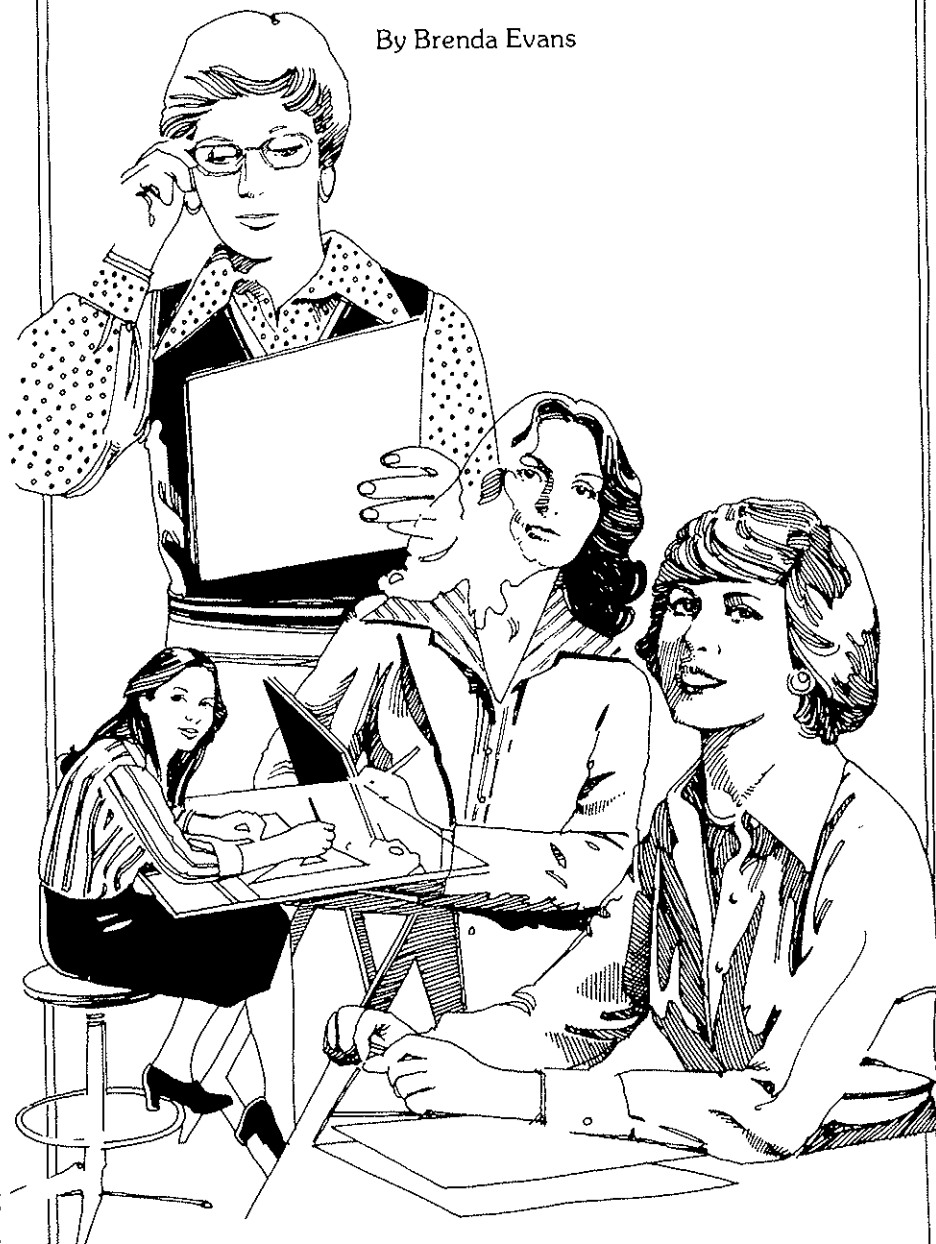
"Just one hour," He says. "Watch and pray." His heart is laden beneath the burden of our sinful day. He urges us to "Abide," because before us He sees some trial. But we sit in worship with minds distracted when He would give us victory. "To fail Him again is our lot—*out of touch with God!*" ▲



## The Church and Women

# Is Our Church Burying Talents?

By Brenda Evans



I'd hate to be 30, female and gifted by the Holy Spirit for a leadership role in the church these days. Where could I serve? Who would accept me as a Christian education director, visitation leader or board member?

In fact, should they? Can the church be on firm scriptural foundation agreeing to put a woman, even a gifted woman, into a major leadership role?

In our early years as a denomination, women served on boards, commissions and planning committees. Some were even ordained to the ministry.

You could say we've come a long way. Or, depending on your point of view, you might say we've come the *wrong* way.

In any case, our history is sprinkled with unique, God-called women. In our memory, Mary Welch, Mabel Willey, Laura Belle Barnard, Cleo Pursell. And in other generations, women whose names now sound unfamiliar: Emeline Burlingame, Susan Libby, Ann Winsor. Most of them undoubtedly provoked a few clucking tongues and wagging heads in their day.

### Examine the Facts

We women, in spite of talents and gifts, do tend to raise eyebrows. Understandably so. We sometimes slay our enemies like Jael did—with a tent peg and bottle of milk. Frightening tactic. Or like Abigail we trip along to meet a fierce warrior with fig cakes and an appealing smile.

Of course women are only human. We like to think we are a Deborah serving with tireless poise and humility. Or a Mary with alabaster jar of ointment unjustly criticized for doing the right thing. The truth is, we're mostly Marthas working hard and faithfully and occasionally speaking out of turn.

Still, we women can be uniquely resourceful and gifted. As one woman said, "A man needs a screwdriver to fix a light plug, and if he doesn't have one, he'll put the job off. A woman can do the job with a nail file, and she'll have the lights working by supper-time."

There has always been a place in the Lord's work for high heels and nail files. Consider Priscilla. Both she and Aquila were gifted by the Holy Spirit



for service. They were a team. One is never mentioned without the other. They were right hand and left—ambidextrous, useful to the church in teaching, training, encouraging and evangelizing.

And what about Phoebe, the servant or deaconess of Cenchrea, and the other women of Rome whom Paul commends in Romans 16. Then there's Dorcas, Esther, Ruth. All were women empowered by the Holy Spirit to serve the Lord in their own—and at times unorthodox—ways.

### Unmask the Myth

Of course, for every Esther and Priscilla, there are 10 Pauls, Noahs and Daniels. Under both law and grace, God has most often chosen men for major leadership roles.

At Pentecost, while the mighty wind and fire of the Spirit fell without distinction upon male and female, young and old, slave and free, only the men preached from public forums.

We should expect God's work today to be similarly apportioned. Most leadership will, by the direction of the Holy Spirit, be placed upon men. But never should we expect to see women excluded from God-appointed places of leadership.

The women's movement of the past 20 years has birthed fear and confusion. We envision fanatical feminists overrunning the church for whom Christ died.

But the truth is, godly women are not interested in overrunning anyone—least of all our husbands and our church. Extremists are not speaking for us; liberationists are not telling the truth as we know the truth to be.

We Free Will Baptist women are not campaigning for clerical collars, female caucuses, or power bases on denominational boards.

Yet, neither can we stand back and glibly say, "All is well." The church is burying talents and wasting gifts, especially those given to women. And we as the body will be held responsible for that.

What is the answer?

### Resolve the Problems

First, we must recognize the force of our traditions and prejudices. Why

do we send out women missionaries and hire female college professors, yet do not elect women to serve on the boards of those missions and colleges? And what about women as Christian school principals, editors, denominational executives?

And how can we encourage women to teach and train youth and women, go on visitation, begin Bible clubs, yet not trust them to make decisions on church boards and staffs?

### Develop the Potential

Second, we must work at developing the gifts and talents of the entire church body—including women. If a woman feels she is gifted to serve in the church, let the congregation test her fitness:

- Is she established in the faith and in the Word, or is she a beginner?
- Is she living under the headship of her husband and the church, or is she a rebel?
- Does the church body believe she is gifted by the Holy Spirit for the service she has chosen?  
Is the body "holding her back" merely because she is female?
- Is she seeking a basin and towel for washing someone's feet, or is she ambitious for power and influence?
- Does her personality make her fit to serve? Are her talents usable?

We women are flexible beings. We want to help; we want to contribute. We want to do what is asked of us, and what is expected—even if it is only pouring punch and serving tea cakes.

And we know what is good and what is not. We know that burying a woman's talent or wasting her gift is a terrible thing for the church to do. ▲



**ABOUT THE WRITER:** Mrs. Brenda Evans, wife of a Free Will Baptist minister, is a freelance writer who resides in Ashland, Kentucky.

## CONTACT SUBSCRIBER SERVICE

Attach your mailing label to all correspondence.

Mail coupon to:

CONTACT Magazine  
P.O. Box 1088  
Nashville, Tn. 37202

Please check below:

( ) Change of address. Affix current mailing label; enter new address below. Please allow 4 to 6 weeks.

( ) New Subscription. Fill in coupon below.

( ) Renewal. Affix current mailing label; check coupon below.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

( ) Please send a one year subscription of CONTACT—\$9.00

( ) Payment enclosed. ( ) Bill me.

### Directory Update

#### OHIO

Richard Pressnel to Good Shepherd Church, Lockbourne, OH

#### TEXAS

Tom Rice to First Church, Grand Prairie

Dwaine Crosby to Chapel Hill Church, Brownwood

Kenneth Brandon to Liberty Church, Comanche

Jeff McWilliams to First Church, Bowie

#### OTHER PERSONNEL

Randy Settle to Tupelo Church, Tupelo, MS as minister of music and youth from public employment in IL.





# A Credo for Marriage

By Don W. Payne

**M**arriage, the oldest union of man, is a window through which the meaning of human existence shines with brilliance. This effort to create an entity from diversity is the most important area of our human existence.

Indeed, this creative process possesses a tremendous range for success or failure where two persons of different biological and cultural backgrounds, and differing personality traits endeavor to combine life forces and destiny into an integrated whole.

Thus, marriage which reaches deeply into the fundamentals of human existence requires expertise on the part of the practitioners to achieve a successful union in marriage.

Marriage is not a contract, it's a commitment. Marriage is a recognition of the new emerging community the two combine to bring. In advance the relationship must be viewed as unconditional. This bond can only be maintained by placing the marriage vow in a strong sense of commitment and dedication which will provide for success.

To achieve this the marriage experience must be Christ-centered, for in Christianity the Spirit of God touches the flesh and glorifies it. Thus, man in his marital relationship achieves unity

and wholeness of the material and spiritual through Christ. This gives meaning and purpose to our marital state.

The following comprise a creed which is the essence of a successful marriage venture:

## Respect One Another's Personhood

Hold this tenet in clear vision. Each person is of worth and dignity, uniquely created by the forces of life and has a divine right to be. As surely as God gave force and direction to life, so was your partner created.

Recognize that fact, share it, and treasure it. Thus, each to a degree, owns himself, has a right to equality and should be allowed to be that person he can be.

## Love One Another

Love is your reason to be with one another. Be sure to love the other; not as Narcissus to love what that partner makes you feel. Love your mate for what he/she is, not what you gain from the partner. When you love in a self-giving way there is a recreating of yourselves uniquely bonded together.

## Be a Friend and a Partner

It is good to love; it takes many forms. To be sure, it is far better to be friends, too. Set apart in a remote world free from turmoil and strife. Sharing the tranquility of a bond holding the two of you together. Freeing the two from embittered turmoil within a common roof.

Share your thoughts, views and concepts. Talk with your best friend about your day; your way and life will be full.

## Be Open With Each Other

Bind not yourselves in deviousness and suspicion and doubt. Open and reveal yourselves to each other, even as the budding rose opens to reveal its fragrance and beauty—known fully after the passage of time. Be open, fear not the exposures—its secrets form a strong bond providing the framework of a durable union.

## Cherish Your Union

It is your own world set aside, apart from the strife of life. Let it indeed be a veritable Garden of Eden bringing forth its own creation, its own fruit in the two of you. Let nothing, no one—no matter how noble or august—come between you two and tarnish the union.

Let nothing disturb, disrupt your togetherness. No, not child, parent, possession or passion, no matter the origin. Yet, through time maintain enough separateness to allow each his own uniqueness.

## Allow the Other to Be

Seek not to create for each a new mold. Rather accept the other and allow them to be. Anything other than this can only bring discomfort and pain. Accept the other—allow them to be!

## Comfort One Another

Thus, you protect by providing a refuge and sanctuary for the other from the chill winds of the world. Allow them not to enter your relationship. Your marriage is a hearth from whence should come the wholeness, peace,



harmony and happiness to produce warmth of soul.

### Listen to the Other

Bend your day and way to hear more than words. Listen for feelings and moods expressed. Be alert to the non-language communication of tone and expression. Develop the skill necessary to hear what is underlying the expression.

### Give the Other Approval

Assent is the key to harmony between the two of you. Remember always to voice approval of thought, appearance, deed and position. This will bond and unite, encourage and give confidence in the other. In all regards be supportive of your mate in all endeavors.

### Caress as You Would be Carressed

Be demonstrative and express your affection. Warm your loved one's body with your healing touch. Deep from within the inner being there is a strong need for physical contact. Not only is it pleasurable, but is reassuring of the physical world, and man needs contact with that world. You are that point of contact.

Thus, the caress is more than an expression of love; it is a symbol of the bond existing between the two. Remember, marriages can wither and die from the lack of closeness.

### Fulfill Your Relationship

A relationship between two loved ones is both static and dynamic. It is static in that it gives permanency and stability to individuals who alone feel incomplete and lacking.

It is dynamic in that it has to be nurtured and developed each moment of the relationship's existence. Extend yourself, develop the way you two relate and keep it ever growing in depth and intensity. Thus, the marriage bonds grow and become stronger each day. ▲

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

## Thank You For Your Contributions...



## ... Through the Cooperative Channel

### Cooperative Channel Contributions November 1985

#### RECEIPTS:

State	Design.	COOP	Total	Nov. '84	Yr. To Date
Alabama	\$ .00	\$ .00	\$ .00	998.86	\$ 6,296.94
Arizona	.00	.00	.00	67.50	166.75
Arkansas	.00	6,460.90	6,460.90	5,648.65	44,276.39
California	.00	945.02	945.02	1,622.65	9,948.97
Florida	.00	1,975.37	1,975.37	1,279.58	17,703.35
Georgia	.00	15.00	15.00	3,978.97	36,201.02
Idaho	.00	263.81	263.81	170.19	395.41
Illinois	10,964.16	1,782.33	12,746.49	5,398.44	80,464.63
Indiana	420.47	.00	420.47	588.77	7,023.21
Kansas	.00	92.96	92.96	.00	1,138.85
Kentucky	.00	595.00	595.00	196.00	2,844.28
Maryland	.00	.00	.00	.00	180.00
Michigan	4,968.79	2,281.99	7,250.78	3,072.88	41,296.66
Mississippi	.00	179.31	179.31	609.17	3,299.16
Missouri	1,777.88	7,897.37	9,675.25	9,889.84	86,084.06
New Mexico	17.48	9.24	26.72	70.22	342.96
North Carolina	373.18	300.00	673.18	978.25	9,701.40
Ohio	623.00	2,610.00	3,233.00	3,025.50	26,217.20
Oklahoma	23,706.75	9,679.62	33,386.37	32,001.48	361,915.72
South Carolina	.00	.00	.00	.00	1,637.54
Tennessee	.00	243.00	243.00	1,263.99	10,130.65
Texas	6,709.96	694.97	7,404.93	5,164.01	55,479.59
Virginia	.00	.00	.00	164.08	6,070.33
West Virginia	6,157.20	463.19	6,620.39	4,669.12	37,199.12
Other	.00	.00	.00	10.00	25.00
<b>Totals</b>	<b>\$55,718.87</b>	<b>\$36,489.08</b>	<b>\$92,207.95</b>	<b>\$80,868.15</b>	<b>\$846,039.19</b>

#### DISBURSEMENTS:

Executive Office	\$ 273.52	\$13,602.43	\$13,875.95	\$12,900.12	\$154,271.97
Foreign Missions	37,091.67	5,263.92	42,355.59	35,303.25	405,766.03
FWBBC	2,116.17	5,263.92	7,380.09	5,973.10	66,602.71
Home Missions	13,429.13	4,119.60	17,548.73	16,471.36	134,156.77
Retirement & Insurance	627.21	3,204.17	3,831.38	4,148.73	27,745.70
Master's Men	254.90	2,975.34	3,230.24	2,823.61	25,125.76
Commission for Theological Integrity	26.12	228.82	254.94	203.69	2,094.08
FWB Foundation	209.78	1,373.24	1,583.02	1,370.10	11,993.05
Historical Commission	24.16	228.82	252.98	201.59	2,068.26
Radio & TV Commission	28.90	228.82	257.72	.00	2,234.59
Hillsdale FWB College	1,458.92	.00	1,458.92	1,450.67	13,297.54
Other	178.39	.00	178.39	21.93	682.73
<b>Totals</b>	<b>\$55,718.87</b>	<b>\$36,489.08</b>	<b>\$92,207.95</b>	<b>\$80,868.15</b>	<b>\$846,039.19</b>



# Let Me Call You Brother

By Jerry Dudley



**H**earthache. Loneliness. Frustration. Outrage!

With emotions raw and mind numb, you answer the phone again. A beloved brother, in the most sincere, humble manner possible, attempts to communicate comfort, support, sympathy. The wrenching pain in your chest doesn't stop, but how you appreciate his call sharing his heart, his love, his care.

## Family Love

Put yourself in my place for a moment. You have lost a child in an unexplainable accident. The wild cacophony of emotions seizes you. The limited vocabulary of human expression prevents you expressing what you feel. You hang on for dear life!

The Word of God with its rich, abundant promise of comfort,

strength, guidance and God's love suddenly becomes a living bulwark, not just a promise.

That brother on the phone was pointing you to this refuge. Oh, how much you appreciate that. The phone rings again. The mail comes—big boxes full! These are your people and they are supporting you. They love you.

Hundreds—no, thousands of them lifting you to God and taking time to call, write, send books, articles, poems, even composing special verse to say, "We care. We are praying. This is how we handled the problem when it invaded our lives."

Who are these people? Why are they bothering? What is their purpose? Are they callous, curiosity seekers? Are they merchants of mourning? Are they for real?

These are children of God and part of the Free Will Baptist family. They reach out to you from across the nation and around the world. One of their family has suffered loss and experienced pain and they do their best to assuage that loss and hurt.

They, in their own way, are hurting with you. Lovely people from churches



**ABOUT THE WRITER:** Reverend Jerry Dudley is moderator of the Oklahoma State Association of Free Will Baptists.



whose names you have never heard, but they are of the family and they care.

## Family Traits

This Free Will Baptist family, like most families, has problems, some big and some small. Some family members rush to support others in distress while some watch. This Free Will Baptist family has internal critics. As Solomon noted, occasionally a fly gets in the ointment. However, these are the irritants and not the main functioning unit.

## Solidarity

This experience of solidarity among us when one is hurt and suffering, the recognition of the real, vital unity in our midst has been an exhilarating awakening for me.

When you are closed inside a limited circle and feed your mind on the consensus of a small segment of the whole body, your vision is limited and your concepts blurred. What joy to suddenly behold the light of God's love through His greater body. God's family is more than our limited circle.

## Diversity

Some think the whole lot of us should look alike, sound alike, think alike and on the whole be photocopies. Alas, this is not so. We are a diverse lot.

When we are chided by one branch of the family tree claiming to be the real family and the majority to be step-children, we are led to look to our heritage. Are we indeed brothers? Are we certain of participation in the family of God? Have we really been born again and become children of our heavenly Father?

John declares there is one method for determining this. "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14).

## Same Doctrine

The whole family of Free Will Baptists is united on every major tenet which binds us. We are *all* fundamental Bible believers. We *all* believe the Word of God to be inerrant and our only rule of faith and practice.

We *all* believe that we are saved by grace through faith. We *all* believe that the faith which saves us will also keep us. We *all* long for, look for and labor for revival. As strange as it may seem, we *all* preach the same gospel.

However, we do not believe that any one of us has the only manner or method of delivering God's Word or that each of us must use the same vocabulary to declare the same truth.

Some of us get excited, raise our voices, pound the pulpit and noisily make our points while some of us more calmly verbalize truth. Which is greater, a shouted truth or a whispered truth?

## Common Goals

The compassion of Christ pouring from a heart which is broken, and the fire of evangelism flaming from a spiritual zeal to confront every soul with the gospel must be companion characteristics of our service.

Most members of the Free Will Baptist family believe that our Bible-based *Treatise* of faith and practice is an excellent manner of identifying ourselves. Yet, there are some who do not support this family concept but sincerely think that all should conform to their interpretation of the when, how, why and what our family distinctives are/should be.

There is no sin in cooperatively supporting the Free Will Baptist family. True, some want to enjoy the fruit, food and family fare but never contribute except as critics.

## Everyone Important

This family of Free Will Baptists needs every member. All of us are not easy to love, but most are. We need those family members who look down the road and prepare us for what lies ahead. We need those who look to where we have been and remind us of yesterday's lessons.

We need the zealous flame bearers of truth to burn out the dross and sin which so easily besets us. We need the searchers of God's Word who glean and teach us truth to be taught to others.

We need the conservative, no-frills fundamentalists who warn of dangerous trends and shaded areas of half-truth. We need the warm heart of love which will heal our hurts and divisions.

We commend those who urge us to reach as many souls as possible in the short hours remaining. We praise those who labor quietly in the heat of the day to place others on the platform and in the spotlight to proclaim Christ.

Complainers, confusion causers, caustic critics, cantankerous children crying for center stage are all among us but are not representative of the whole of us.

## Family Future

Let us remember Paul's exhortation in Ephesians 4:11-13, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith . . ."

Are all apostles? Are all prophets? Are all evangelists? Are all pastors and teachers? Yet all are vital members of the whole.

Let us consider any who would persuade us against ourselves. Some of us remember the decade of the 60's when a declaration of allegiance to our country would quickly raise an argument from the radical element of society. There was nothing wrong in declaring patriotic allegiance then except it was not fashionable.

There is nothing wrong in faithfully supporting the whole Free Will Baptist family now. Everyone who salutes the flag is not necessarily a patriot, nor is denominational loyalty assurance of salvation. Yet, a loyal patriot will salute the flag and a loyal Free Will Baptist will support the family.

## Conclusion

Now, let me speak to you from my heart of hearts. You convinced me in my hour of need that you loved me and cared. You demonstrated family unity (without exception). When and where it really counts, this family stands together.

You may have red hair, hazel eyes and freckles or you may have black hair, brown eyes and dark skin, but if you are a child of God and a faithful servant, we want you to be proud of the family heritage.

Walk straight, and let me call you brother. ▲



NASHVILLE, TN—One year ago Free Will Baptist leaders gathered in Nashville during the Leadership Conference for an introduction to Target 90, the five-year growth challenge to establish 100 new churches and add 50,000 new members. They came back December 4-6, 1985, many bringing reports of how they implemented Target 90 in their local churches and state associations.

Conference officials said 113 state moderators, promotional officers, board members and other elected leaders attended the December conference at the Maxwell House Hotel in Nashville. Twelve general sessions developed seminars and workshops on the conference theme, "Leads for Leaders."

Executive Secretary Melvin Worthington called the 1985 meeting the most cooperative and profitable Leadership Conference in six years. This year marked the first attempt at an all-boards type gathering in conjunction with the Leadership Conference.

Prior to the three-day Leadership Conference, board members from the Sunday School and Church Training Board, Home Missions Board, Free Will Baptist Bible College Board of Trustees, Foreign Missions Board, Master's Men Board and the Executive Committee met to conduct their regular business, then gathered for two all-board meals and times of general sharing.

The all-boards concept was so successful that the leaders suggested bi-annual meetings of the Leadership Conference and the boards. Under this proposal, the all-boards concept will bring all denominational boards together in December 1986 for their individual meetings as well as plenary sessions. The Leadership Conference proper will return in December 1987.

National Moderator Bobby Jackson presided over the Leadership Conference. Each conferee received a 110-page Leadership Conference notebook which included workshop outlines, reports, as well as 1986 listings for state meetings, state leaders, state papers, Christian schools and others. Participants came from 22 states and Canada.

## DENOMINATIONAL LONG-TERM



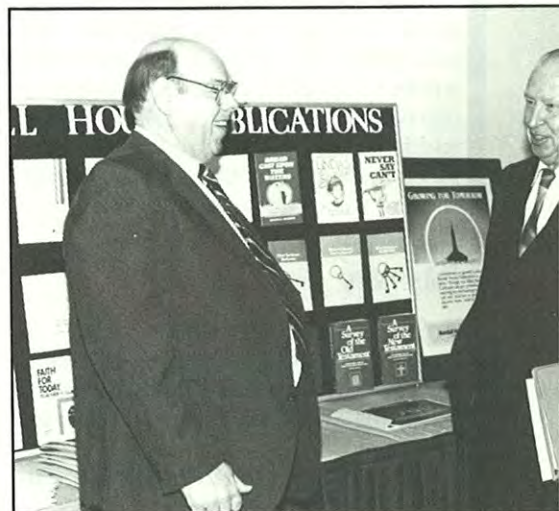
# 1985 LEA CONFERENCE



Georgia  
Executive  
Secretary  
Herbert Waid  
(standing); Bob  
Shockey  
(FWBCC)



North Carolina  
Moderator  
Robert  
Durham



Hillsdale College  
President Edwin  
Wade



Kentucky  
Promotional  
Secretary  
Mike Carter  
(L), Paul  
Kettman  
(FWBCC)



California pastor Milburn  
Wilson



## LEADERS GEAR FOR GROWTH



## LEADERSHIP CONFERENCE



Moderator Bobby Jackson

Bill Foster (L) Randall House, Master's Men Board member James Orr

Ohio Moderator Wendell Combs (R) presents checks for Children's Home to Superintendent James Earl Raper



Major presentations included material on the leader's home, honesty, humility, holiness and his skill as a manager. Four sessions focused on implementing Target 90 in churches and state associations. The final session underscored motivation.

Several state editors met Thursday afternoon with the Free Will Baptist Press Association to evaluate state publications.



Evangelist Tim York (standing), Hillsdale V.P. Jim Shepherd



Florida pastor Ken Walker



Pat and Roy Thomas (L), Michigan pastor Lloyd Locklear

Tennessee pastor Richard Adams (L), Kentucky General Board Member Dick Van Hoose



**1985 Leadership Conference Tapes**  
\$3/per tape  
\$25/complete set  
\$2/postage & handling

### QUANTITY

- Among You As A Servant Mary Wisehart
- The Leader's Honesty Robert Durham
- The Leader's Humility Edwin Wade
- The Leader's Home Ken Walker
- The Leader's Holiness Rolla Smith
- The Leader As A Manager Jonathan Thigpen
- The Leader's Role In Growth Jack Williams
- Target 90—The Local Church Jerry Dudley
- Target 90—The Local Church Milburn Wilson
- Target 90—The State Association Herbert Waid
- Target 90—The State Association David Joslin
- Motivating Others Bob Shockey

MAKE CHECKS PAYABLE TO  
SANDY GOODFELLOW

Order from:  
Sandy Goodfellow  
500 Wilclay Drive  
Nashville, TN 37209





FREE WILL BAPTIST

## newsfront

### TENNESSEE PASSES MAJOR RESOLUTIONS

COOKEVILLE, TN—Eight major resolutions claimed the attention of delegates at the November 4-6, 1985, session of the Tennessee State Association which met at Cookeville FWB Church.

One of the resolutions endorsed the ministry of Genesis Ranch, a half-way house and training center ministry for juvenile offenders ages 13-19. The director of Genesis Ranch, Rev. Darvin Oakes, is a Free Will Baptist minister.

Although assuming no legal or financial responsibility for Genesis Ranch, by endorsing the ministry the state was allowed to elect three members to serve on the ranch's Board of Directors.

Other resolutions called for Tennessee to participate in Target 90 and named Promotional Director Raymond Riggs as state coordinator.

The state also resolved to participate in the Foreign Missions Advance Celebration. The Executive Board will appoint a state chairman and set the financial goal.

Another resolution urged the National Home Missions Board to exercise caution before starting new works. The resolution cited the inadequate financial base for some existing works and called for sounder financial support.

Moderator Larry Clyatt was re-elected. The 273 registrants adopted a state budget of almost \$900,000. Three ministers—Robert Shockey, Vernon Long and Jack Greene—delivered messages during the meeting.

### McDONALDS RETIRE FROM BIBLE COLLEGE



FWBBC President Charles Thigpen commends Reverend and Mrs. E. B. McDonald during chapel presentation.

NASHVILLE, TN—Rev. E. B. and Katherine McDonald, after nearly 59 years of combined service to Free Will Baptist Bible College, retired on December 31, 1985. Mr. and Mrs. "Mac" plan to travel this summer and, eventually, to build a country home near Ashland City, outside of Nashville.

Mr. McDonald enrolled at the college in 1948, moving to Nashville from western North Carolina. He graduated in 1953 and joined the college staff that June. He served for 32 years as the school's treasurer.

Mrs. McDonald supervised the dining hall for 26 years.

On December 6, the college recognized them by designating the day McDonald Appreciation Day. A special chapel service and reception were held in their honor. Chapel speakers included one of their four sons, Tim; Dr. L. C. Johnson; Dr. Robert Picirilli and Rev. Garnett Reid. President Charles Thigpen brought the closing remarks.

Mr. Mac says they plan to stay active. "If I find a church in the area that needs help, I plan to be available," he said. They would also like to help in summer camps and other ministries.

### FIRE DAMAGES TENNESSEE CHURCH; ARSON SUSPECTED

COOKEVILLE, TN—Fires, one of them believed to be the work of an arsonist, heavily damaged two churches in Cookeville on December 8, 1985.

The first fire was discovered about 7:00 a.m. at the Cookeville Free Will Baptist Church. Fire Chief Barney Shelton said there was evidence of forced entry into the building. He said the church was vandalized and investigators "definitely suspect arson."

Pastor A. J. Looper estimated the damage at \$100,000.

He said the fire appeared to have started in a part of the building where they kept clothing to be distributed to

the poor of the community. Looper said the fire apparently had been smoldering about six hours when it was discovered.

A fire extinguisher that had been kept in another area was found in the room. Looper said the vandals may have tried to put out the fire.

He said he suspects the vandals were looking for money, but said he could find nothing missing.

Looper said no church services could be held in the building "for at least a week or two."

The church had hosted the Tennessee State Association in November.



## OKLAHOMA ADOPTS \$1.7 MILLION BUDGET

TULSA, OK—Delegates to Oklahoma's 77th annual state association endorsed a combined state ministries budget for 1986 topping the \$1.7 million mark, says state clerk Waldo Young.

More than \$900,000 of the proposed funds will underwrite Hillsdale FWB College in Moore. Another \$444,000 will funnel through the state bookstore, with the balance designated for the Mission Board, CTS Board, Sunday School Board and Executive Board.

Reverend Young said the Cooperative Plan budget was set at \$325,000. The funds will be disbursed according to the following allocations: National Association (30 percent), Hillsdale FWB College (28 percent), Oklahoma Executive Department (21 percent), State Missions (15 percent), State CTS (3 percent), State Sunday School (3 percent).

The October 21-24, 1985, session met at the Tulsa Convention Center using the convention theme, "Give Unto the Lord." Four Oklahoma pastors preached messages developing the theme—James Puckett, Joe Blair, Leonard Pirtle, Kent Hubbard.

Delegates received a \$550 offering for Reverend E. E. Morris on Tuesday evening. The state also voted to participate in Target 90 and appointed a committee to direct the project in Oklahoma.

Wednesday afternoon delegates accepted the resignation of Executive Secretary Lonnie DeVault and gave him a standing vote of appreciation for the 14 years he served the state's churches.

In other action, delegates voted to merge the state CTS and Sunday School Boards. The merger proceedings were to start immediately.

The state Master's Men met Monday evening. Dr. Melvin Worthington brought the message. President Wesley Smith was re-elected.

Some 200 registered for the Tuesday state Woman's Auxiliary meeting. Elaine Holland, missionary from Africa, spoke during the worship hour.

# TARGET 90

## CARIKER NAMED OKLAHOMA EXECUTIVE SECRETARY

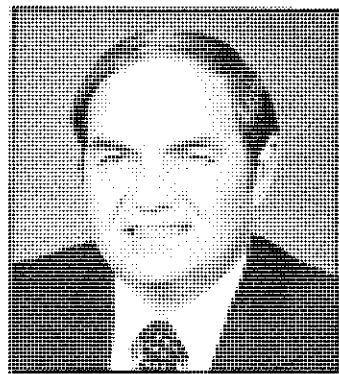
MOORE, OK—The Reverend Connie Cariker, 50, director of evangelism with the Home Missions Department was elected executive secretary for Oklahoma Free Will Baptists November 30 in a special called session of the Oklahoma State Association.

Reverend Cariker succeeds former executive secretary Lonnie DeVault who served 14 years in the position. Cariker assumed his new duties in January.

The Oklahoma native returns to his home state after serving three years with the Home Missions Department where he specialized in evangelism, church growth conferences and materials, and special emphasis days.

The Home Missions staff says that the several programs begun by Reverend Cariker will continue. This includes big day programs, VBS material and various church growth programs.

Before moving to Nashville in 1983 to work with the Home Missions Department, Cariker pastored 21 years at West Tulsa FWB Church. During that time, he led the church from a



struggling congregation to a high attendance of 1,205 in Sunday School.

Reverend Cariker has been widely used as an evangelist and conference speaker. In addition to his new duties as executive secretary and editor of the Oklahoma state paper, Cariker now chairs the 1986 National Convention Steering Committee. The 1986 convention will meet in Tulsa.

Brother Cariker is also a member of the national Sunday School and Church Training Board.

Reverend and Mrs. Cariker have two grown daughters, both of whom reside in Oklahoma.

## 'BIBLICAL STEWARDSHIP' THEME AT GEORGIA STATE ASSOCIATION

NORMAN PARK, GA—Six speakers delivered messages developing the "Biblical Stewardship in the Local Church" theme at the 49th annual session of the Georgia State Association in November.

Executive Secretary Herbert Waid said 204 registered for the November 14-16 meeting at Norman Baptist Assembly in Norman Park. Speakers addressing the stewardship theme included:

Rev. Billy Hanna—First FWB Church, Albany  
Rev. N. R. Smith—Hillsdale FWB College  
Mr. Bobby Roberts—Colquitt  
Rev. Jimmy Aldridge—Foreign Missions Department  
Rev. Allen Crowson—Missionary to France  
Rev. Amos McMillen—Philadelphia FWB Church, Folkston

In addition, three ministers preached during the Bible Conference—William Morris, Willie Martin and Bud Hill. Dr. Melvin Worthington spoke during a meeting of the Georgia Master's Men.

Delegates adopted a \$400,000 budget for state and national outreach.

The \$100,000 Cooperative Plan budget will be dispersed 50 percent to national and 50 percent to state ministries.

Special plaques for cooperative giving went to the leading church in each association as well as a plaque recognizing the church that gave the most in cooperative gifts which was awarded to First FWB Church in Albany.

The Pastor's Financial Status Study Committee distributed an 18-page booklet they had prepared analyzing the financial picture among state churches regarding ministers. Copies of the booklet were also included in the materials provided at the December 4-6 national Leadership Conference in Nashville, Tennessee.

Delegates passed seven resolutions including adoption of Target 90, endorsement of Free Will Baptist Bible College and opposition to para-mutual betting and a state lottery in Georgia.

Ronald Wallace was elected moderator, succeeding William Morris.





# newsfront

(continued)

## HISPANIC ASSOCIATION FORMS IN CALIFORNIA

CULVER CITY, CA—Leaders and members from four Spanish-speaking Free Will Baptist churches in southern California met October 17, 1985, at Resurrection FWB Church in Culver City to form the first Hispanic FWB Association.

Executive Secretary Paul Kennedy said the newly-organized group plans to petition the California State Association for membership in June. The Hispanic district association will bring the total number of districts to seven.

California state moderator Lynn Wood briefly addressed the organizational meeting. Missionary Jerry Barron translated during the services.

The Executive Board of California's West Coast Association as well as members of the state Home Missions Board attended the meeting.

Host pastor Osmundo Corrales read the proposed constitution and by-laws publicly (in Spanish). Delegates voted to accept the constitution and adopt the Free Will Baptist *Treatise*.

The four Spanish pastors were elected as associational officers: Moderator, Osmundo Corrales; Assistant Moderator, Onelio Valle; Clerk-Treasurer, Rene Rodriguez; Assistant Clerk-Treasurer, Juan Lopez.

A mission group of approximately 50 people meets at Riverside, California. The group hopes to organize and join the Hispanic association this spring.



Osmundo Corrales (L), Onelio Valle, Rene Rodriguez, Juan Lopez

## KENTUCKY CHURCH DEDICATES NEW BUILDING

BOWLING GREEN, KY—Members of Northside FWB Church, Bowling Green, conducted dedication services December 8, 1985, to celebrate completion of a 5,300-square-foot building, according to Pastor Roy Swisher.

Pastor Swisher said 184 were present for services. The church's first pastor, Ricky Bowling, delivered the message.

Reverend and Mrs. Swisher moved to Bowling Green in June 1984 to pastor a group of 28 people meeting in rented facilities.

Pastor Swisher said, "God gave me some good men with a vision for a second established Free Will Baptist church in Bowling Green."

After attendance surged to an average of 75, the group financed a \$75,000 bond program in June 1985.



This, along with \$16,000 in special offerings, enabled the congregation to erect the new structure which includes eight classrooms, fellowship hall and sanctuary.

During the dedication service on December 8, two people were saved and six rededicated their lives.

Pastor Swisher confirmed that due to a \$10,000 cost overrun in construction, the church has some bonds available.

## BIBLE COLLEGE ENJOYS GREAT MISSIONARY CONFERENCE

NASHVILLE, TN—Both National Home Missions Department officials and the administration of Free Will Baptist Bible College agreed that the fall Missionary Conference held at the college was outstanding.

Three members of the Home Missions office staff and three missionaries participated in the November 11-13 program. Staff representatives included Trymon Messer, Connie Cariker and John Gibbs. The missionaries were Major Walter Golding, John Hollis and Hughes Ellis.

Home Missions Associate Director Trymon Messer said that it was one of the greatest missions conferences they had ever had. "The atmosphere was warm and gracious," he said. "It was evident that the students were enlightened to the needs of our own country."

Messer thanked the administration for hosting the conference and said that "gracious words of encouragement from the school's administration

were a boost to both the Home Missions staff and the missionaries."

President Charles Thigpen agreed with Mr. Messer's evaluation. "It was one of the best ever," he said. "There were many students who responded to the various altar calls. Some made commitments of their lives, some let the Lord meet personal spiritual needs and others found the Lord's will for their lives." He added, "It is very evident that God is at work in the hearts and lives of the students."

Both men expressed appreciation for the contributions of the missionaries. They did an "outstanding job," said Mr. Messer. Dr. Thigpen noted, "Each of them, while being faithful to God's Word, blessed us anew that God is still at work through His servants."

Free Will Baptist Bible College hosts an annual Missionary Conference each fall and alternates between the home and foreign mission fields.



**Tomorrow's Free Will Baptist leaders are at Free Will Baptist Bible College today.**

**Please support them.**



## PRESS ASSOCIATION SPONSORS TEEN WRITERS CONTEST

NASHVILLE, TN—The Free Will Baptist Press Association will sponsor a Teen Writers Contest this spring, according to Chairman Jack Williams.

The 1986 contest was devised by the FWB Press Association to attract, cultivate and encourage young Free Will Baptist writers.

The contest is open to any Free Will Baptist youth enrolled in grades 9-12.

The Press Association welcomes the assistance of pastors, parents and principals in urging Free Will Baptist youth to participate in the contest.

The deadline for all entries is March 15, 1986. Winners will be announced in

*Contact*. The first place entry will be published in *Contact*.

### Contest Rules

1. To enter this competition a writer must be enrolled in grades 9-12. Each entrant must be a member of a Free Will Baptist church.
2. Entries may take any form the writer chooses (profiles of Free Will Baptists, inspirational, first person experience, historical sketch, testimony, etc.). No poetry or fiction will be accepted.
3. Each entry must be the original unpublished work of the author, one entry per person.
4. The theme of each work should reflect some aspect of denominational loyalty, heritage, people, doctrinal distinctives or history.
5. Each manuscript must be typed, double-spaced, on one side of the paper. Each paragraph should be indented five spaces.
6. Manuscripts must be 800-1000 words in length.

7. Each manuscript must include a cover sheet with the following information: name, age, grade, school, church membership, address and telephone number.
8. Entries must be postmarked by March 15, 1986. Send all entries to:

Teen Writers Contest  
Attention: Jack Williams  
P.O. Box 1088  
Nashville, TN 37202

9. Each manuscript will be judged by a panel of competent, qualified judges.

### Awards

Plaques and cash awards will be presented to the first, second and third place winners as follows:

First Place—\$30  
Second Place—\$20  
Third Place—\$10

**TARGET 90**

**TARGET 90**

**TARGET 90**

## RANDALL HOUSE SETS WRITERS' CONTEST RULES

NASHVILLE, TN—The ninth annual Writers' Contest sponsored by Randall House Publications announces a March 15 deadline for all entries, according to Dr. Roger C. Reeds, general director.

The purpose of the Randall House Writers' Contest is to: (1) discover new talent, (2) afford expression to existing talent, (3) and give recognition and encouragement to superior talent.

The deadline for entries is March 15. Fees are \$10 for each entry. Send entries and fees to:

Reverend Harrold D. Harrison  
Writers' Contest Director  
P.O. Box 17306  
Nashville, TN 37217

Checks should be made payable to Randall House Publications.

### Rules of Entry

1. Any member of a church in the National Association of Free Will Baptists may enter.
2. Each entry must be religious in nature and the original, unpublished work of the contestant.
3. Entries must be typewritten; otherwise, they will not be considered. Each typewritten page should have 25 double-spaced lines of type. Each line should be approximately 70 spaces in length. The writer's name, address and category of entry (Short Story, Poetry, etc.), as well as the approximate total number of words in the entry, are to be placed in the upper right-hand corner of the first page.

Please adhere to the requirements listed under "Categories" as to the length of each entry in the six categories.

4. Entries must be postmarked no later than March 15, 1986. Those postmarked after March 15, 1986, will not be considered.
5. A contestant may submit one entry each in no more than two categories (the \$10 entry fee is required for each entry); however, each entrant is eligible for first place in only one category. (Please do not send more than one entry in any one category and no more than two entries total.) All entries become the property of Randall House Publications.
6. Winners will be announced in press releases to editors of Free Will Baptist state papers, where applicable, and in *Contact*.
7. Winning entries may be published; space, time and priorities permitting.

### Categories

1. *Exegesis/Sermon*. Each exegesis should develop a brief passage of scripture, not to exceed 15 verses in length. Each entry should be at least 10 pages in length, but not more than 14 pages. Sermon text and subject are left to the discretion of the writer. Outlining is suggested, but not mandatory.
2. *Short Story*. A short story should not exceed 25 pages in length.
3. *Poetry*. Poetry entries should consist of rhymed or unrhymed verses of not more than 100 lines which develop a central theme or image.
4. *Tract*. Gospel tracts or tracts on special spiritual subjects are acceptable. These should be short enough to be published in the usual tract format: not more than four pages.

5. *Play/Skit*. Not to exceed 14 pages in length, plays or skits should contain plot, theme, dialogue, characterization, setting, suggested set design, and stage directions.
6. *Book*. A book entry may be of any nature as long as it serves a religious purpose. Suggestions include devotional guides, novels, commentaries, guides to practical Christian living, etc. Length should not be less than 50,000 or more than 90,000 words. Only book entries accepted for publication will receive awards.

### Criteria

Entries will be judged on the basis of contestant's creativity, composition techniques, originality, expertise of the literary or art form selected, impact and theme content.

### Awards

In each of the categories except books the awards are:

- |   |   |
|---|---|
| 1. <i>Sermon</i>                        | \$25—First Place<br>\$10—Second Place                                       |
| 2. <i>Short Story</i>                   | \$25—First Place<br>\$10—Second Place                                       |
| 3. <i>Poetry</i>                        | \$10—First Place<br>\$5—Second Place  |
| 4. <i>Tract</i>                         | \$10—First Place<br>\$5—Second Place  |
| 5. <i>Play/Skit</i>                     | \$25—First Place<br>\$15—Second Place                                       |
| 6. <i>Book—accepted for publication</i> | \$250 plus Randall House royalty contract—First Place<br>\$250—Second Place |



## WNAC PREPARES FOR CREATIVE ARTS CONTEST

NASHVILLE, TN—The annual Woman's National Auxiliary Convention Creative Arts Contest seeks entries in five areas: art, articles, plays/skits, poetry and programs.

WNAC officials said the contest offers auxiliary members an opportunity to:

1. Develop their talents in the fields of art and journalism.

2. Contribute to the literature ministry of WNAC.

3. Express a message they might not be able to express in any other way.

4. Promote missions through the printed page.

Awards are given in each of the five categories:

First Prize—\$25

Second Prize—\$10

Third Prize—Books

Fourth Prize—Honorable

Mention

Winners are notified by mail approximately one month after the contest closes. Awards will be presented during the Tuesday morning session of the national convention. All winners are asked to be on the platform by 9 a.m.

Programs and articles are selected to be used in the Co-Laborer magazine, Leader's Packet, or sometimes in the poetry book.

The pictures, designs or photographs in the art category are considered for covers of Co-Laborer magazine, posters and other publicity materials published by WNAC.

The best plays and skits are mimeographed and listed in WNAC's annual catalog of supplies.

The best of the poetry is edited and compiled into an annual volume of poetry.

### Rules

1. Only members of a local auxiliary are eligible to submit entries.
2. Manuscripts should be typed double-spaced on standard typing paper with the writer's name and address in the upper left-hand corner of the first page.
3. Send one carbon copy with the original.
4. Members may submit entries in each of the five categories, and there is no limit to the number of entries one may send.
5. Although manuscripts are not judged on grammar, spelling and punctuation, try to be as accurate as possible. Use a dictionary to check spelling.
6. All entries must be postmarked before midnight March 1 to be eligible for this year's contest. Entries received after that date will be entered in the 1987 contest.
7. All manuscripts become the property of WNAC and are filed for future use. However, if you want a specific entry returned, please enclose a stamped, self-addressed envelope with your request.
8. Manuscripts in each category are judged by an impartial committee living in the Nashville area according to:
  - a. Originality (a commonplace theme presented in a new and fresh way).
  - b. Content, expression and interest.
  - c. Suitability for use by WNAC.

### Art

1. Drawing should be black and white designs using either pencil (graphite or charcoal) or ink (felt pens and markers, technical pens, nibs).
2. Black and white photographs are acceptable.
3. Art may be any size.
4. Judging will be based on original design, quality of work according to the method used and preservation of a specific idea.

### Articles

1. Length—one to three pages.
2. First person experiences are preferred to the essay type article.
3. Subject matter—seasonal, home and family, auxiliary work, Christian living and missions.

### Plays/Skits

1. This includes monologues, dramas, comedies, installations and puppet plays.
2. Characters should be women and usually no more than six or eight.
3. Major on dialogue. Props and scenery should be kept to a minimum.
4. Length—two to five pages.
5. Subject matter—missions, auxiliary work, evangelism, Christian living and seasonal.
6. Chart progression of scenes with both character and audience reaction in mind.

### Poetry

Poems will be judged according to the following:

1. Be specific. Know where you're going before you begin.
2. Be knowledgeable. Know basic sentence structure, how to use a dictionary, and such poetic terms as meter, rhyme, stanza structure, metaphor and tone.
3. Have a theme. Subjects may include Christian living, auxiliary work, seasonal, missions, evangelism and devotional.
4. Be original.
5. Be brief. You should be able to get your idea across in 14 lines, generally not more than 21.
6. Write naturally.
7. Be imaginative. Use words which express shades of meaning.

### Programs

1. Programs should follow one specific theme which may be broken up into various parts or topics.
2. Subject matter may include—Pre-Thanksgiving, Pre-Easter, and Pre-Christmas weeks of prayer programs, missions, Christian living and Bible study.
3. Preferably programs should be in the third person; that is, avoid the use of I, me, my and mine. Articles may be in the first person.
4. Introduce your program with a suggested hymn and scripture reference. Use only the King James Version of the Bible.
5. Length may vary from four to six pages.

## BIBLE COLLEGE PRESIDENT ADDRESSES ACCREDITING ASSOCIATION

NASHVILLE, TN—Free Will Baptist Bible College President Charles A. Thigpen, who is also serving a two-year term as president of the American Association of Bible Colleges, brought the keynote address at the 39th meeting of the association November 1-2 in Chicago. He also presided at meetings of the board and the body.

In his address, Dr. Thigpen reminded college executives from more than 200 institutions of elements that make Bible colleges unique. Some

areas he stressed were the imperative to keep a clear understanding of the gospel, the need to emphasize separated Christian living and the necessity of keeping a warm-hearted enthusiasm for evangelism as they train Christian servants.

Concluding his remarks, Dr. Thigpen charged the Bible college leaders, "There is no greater task assigned to men than that of preparing and equipping young lives for God's use and for God's glory!"

Randall Bell, executive director of the association, said Dr. Thigpen's message was well received. "I have just completed a reading of the annual meeting evaluation forms," he said in a letter to Dr. Thigpen. "Many, many delegates expressed specific appreciation for your address, finding it to be one of his most stimulating presentations of the meeting."

Dr. Thigpen will continue to lead the AABC for another year.

**First FWB Church, Albany, GA**, sponsored two television specials in November and December. The Thanksgiving and Christmas specials featured Pastor **Billy Hanna** preaching as well as the choir and youth choir under the direction of youth minister **Danny Thomas**. Deacon **Roy Wiard** said the church plans further television programs.

The Reverend **Joseph M. Goode**, 76, a retired FWB minister, died November 28 in Dothan, AL. He was ordained in 1945, and organized and pastored First FWB Church of Carthage, TX, for 20 years. Rev. Goode also pastored churches in Alabama and Georgia.

**New Castle FWB Church, New Castle, DE**, celebrated its 10th anniversary with a record attendance of 355, according to Pastor **Richard Atwood**. Founding pastor **Vergel Maness** preached the message. The church received an offering in excess of \$7,300.

The **Maryland** state youth rally attracted 105 people in late November when it met at **Bethel FWB Church, Woodbridge, VA**. Pastor **Elzo Bevan** said youth from eight churches attended the meeting. The Bethel congregation voted to build a new parsonage.

**Tennessee** Free Will Baptists raised more than \$42,000 for foreign missions during the Tennessee Walk-a-Thon last fall. Middle Tennessee participants raised \$15,500 while East Tennessee members raised more than \$26,000. Pastor **Alfred Cutshall** and members at **Limestone FWB Church** raised more than \$2,700.

Members of **Immanuel FWB Church, Joliet, IL**, sponsored a sur-

prise appreciation dinner for the pastor's wife, Mrs. **Pamela Potete**. Mrs. Potete was presented with a gift certificate from a local department store. Later, 21 teenagers sponsored a lock-in which was highlighted by films, a time of devotion and refreshments. **David Potete** pastors.

Evangelist **Calvin Evans** of **Pedro, OH**, recently returned from a successful evangelistic meeting in Trinidad, West Indies. Brother Evans reports 85 salvation decisions and 71 rededications. Evans and his evangelistic team conducted 15 services in seven churches. They visited more than 600 homes in a door-to-door witnessing blitz. Evans says he plans a major crusade in the West Indies during 1986.

Eight students from **Hillsdale FWB College, Moore, OK**, are included in the 1986 edition of *Who's Who Among Students in American Universities and Colleges*. Students named are: **Tana Bray, James Briggs, Doyle Coffman, Curtis Holland, Norman Kissinger, Katrina Kruizinga, George Rutledge** and **Joan Ward**.

The Eastern Oklahoma Bible Conference sponsored by the Free Will Baptist churches of eastern **Oklahoma** met November 4-6 in **Checotah, OK**. The three-day conference included 15 sermons by 5 speakers—Executive Secretary **Melvin Worthington**; Pastor **Milton Worthington** of Central FWB Church, Royal Oak, MI; Evangelist **Don Pegram** of Nashville, TN; Pastor **Jack Richey** of Northwest FWB Church, Oklahoma City; Pastor **Delbert Akin** of Westgate FWB Church, Shawnee.

The annual ministers-laymen's retreat sponsored by the **Ohio State Association**

will meet February 4-6 at **Big Prairie, OH**. Two speakers will bring four messages each. This year's speakers are Pastor **Brian Atwood** of **Emmanuel FWB Church, Wabash, IN**, and Pastor **Bill Gardner** of **First Bible FWB Church, New Castle, IN**.

**Grace FWB Church, Lake City, SC**, reports Sunday School attendance up 15 percent, according to Pastor **Robert Rose**. The church mailed more than 10,000 newsletters to constituents and friends in 1985 in order to promote local ministries.

Reverend **Isidro Aguilera** who pastors a 170-member FWB church in **Monterrey, Mexico** produced a recording of 10 songs recently. Pastor Isidro's church has started three missions.

**Head's FWB Church, Cedar Hill, TN**, sponsored a God and Country Day, according to Pastor **Wayne Wagner**. The special occasion attracted 331 to Sunday School and church. Free Will Baptist Chaplain **Walter Golding** spoke during the rally. Tennessee Congressman **Bill Boner** presented a flag to the church and a certificate to each veteran present.

**Faith FWB Church, Goldsboro, NC**, reports 42 conversions during the month of October 1985. The church averaged 618 in attendance during the month. **Dann Patrick** pastors.

Pastor **Henry Van Kluyve** said members of **First FWB Church, Beaufort, NC**, raised more than \$5,000 at a special kick-off banquet for vans used by the church school to transport students. More than 350 were present for the church's homecoming Sunday and gave an offering of nearly \$9,000.

Pastor **Lucian Mounts** of **Mechanicsburg FWB Church, Mechanicsburg, OH**, received an award for outstanding service to the elderly and shut-in in the community. Congressman **Michael Devine** presented the award to Pastor Mounts on the pastor's Sunday morning radio program. Pastor Mounts has conducted an 8:30 a.m. program for 20 years each Sunday morning on station WIZE, Springfield, OH.

**Madison FWB Church, Lucasville, OH**, received 10 new members. **John C. King** pastors.

Pastor **Bert Miller** reports nine conversions at **Lockburn FWB Church, Lockburn, OH**. Pastor Miller also conducts a 30-minute radio broadcast on Sunday mornings from station WCHO, Washington Court House, OH.

Pastor **Marvin Markin** reports 16 conversions at **Petrea FWB Church, Jackson, OH**. He baptized 13 on a Saturday night and two at a later service.

**Tupelo FWB Church, Tupelo, MS**, raised \$20,000 one Sunday toward debt retirement **J. M. Creech** pastors. ▲

## 193 ATTEND BIBLE COLLEGE'S WELCOME DAYS

NASHVILLE, TN—Free Will Baptist Bible College greeted 193 visitors from 59 churches in 17 states for its fall Welcome Days on campus November 21-23, according to Dr. Charles Hampton, who plans the Welcome Days student recruitment drive.

North Carolina led all states with 49 campus visitors. The largest groups came from Zephyr Hills FWB Church in Asheville, NC (13); Temple FWB Church in Greenville, NC (12); and East Side FWB Church in Elizabethton, TN (12).

A number of visitors rededicated their lives in a special Friday night service in which a senior ministerial student, Jeff Manning, from Greenville, NC, preached.

The following states were represented at Welcome Days:

Alabama	14
Arkansas	12
Arizona	1
Georgia	12
Illinois	4
Indiana	5
Kentucky	9
Louisiana	1
Michigan	14
Mississippi	2
Missouri	8
North Carolina	49
Ohio	14
Oklahoma	2
South Carolina	17
Tennessee	27
Texas	2

The next Welcome Days is scheduled April 3-5. For information, please write or call:

**WELCOME DAYS**  
3606 West End Avenue  
Nashville, TN 37205-2498  
(615) 383-1340





By Doug Little

## A Call for Excellence

to master a new arrangement. A director who is committed to excellence will refuse to push the choir into presenting a piece before it is mastered.

Excellent preparation will lead to excellence in presentation. Once the mechanics of the music are well in hand, choir members can give their attention to communicating the message of the text through facial expression and confident vocal production. A great impact is made when the choir glances only occasionally at the music or sings from memory. Heartfelt singing results from attention to details in preparation.

Choir members should be reminded that they are worship leaders. Their enthusiasm in singing, joyful expressions and attentiveness to the service will be reflected by the congregation. The choir must consider its responsibility to minister during the entire service, not just the five minutes of the choir special.

The goal is that worshippers will go from the services talking not about the great choir but about the great Lord. Regardless of the style of music or the type of service, the musician who seeks to please God will strive toward excellence in ministry. God will be properly exalted as that commitment produces better planning, preparation and presentation of our choir music.

When Christ is lifted up, He said, all men would be drawn to Him. May it be so in each church because of a choir committed to excellence in its ministry. ▲

*ABOUT THE WRITER: Reverend Doug Little is president of Free Will Baptist Music Ministries. He pastors First Free Will Baptist Church, Russellville, Arkansas.*

**D**uring 1986 Free Will Baptist Music Ministries will focus on church choir ministries in our churches. Forthcoming articles in this column will discuss various aspects of choir ministry and offer practical suggestions to enhance the work of the church choir.

A proper launching of this emphasis requires the declaration of a goal toward which our ministries must strive. The scriptures challenge us to pursue excellence in our personal lives and in our public ministries. Indirect examples as well as explicit exhortations call for us to offer our best to the Lord, for He is worthy of nothing less.

The call to excellence in choir ministry causes us to take an objective look at our approach. Shoddiness from the choir usually stems from poor planning, inadequate preparation or weak presentation. A commitment to excellence must saturate these areas if a choir is to minister effectively.

For too long we have equated "spur of the moment" and "off the cuff" with spiritual. As a result we have sold out to mediocrity. Last minute choices are too often influenced by factors other than prayer and the leading of the Holy Spirit.

We must be sensitive to the Spirit's leading at all times. Occasionally that

may mean an unexpected change in service plans. Such times are marvelous blessings which must not be quenched. Generally, however, the planning of choir music deserves the same prayerful waiting before God as the planning of the preaching.

**E**xcellence in planning enables us to pursue excellence in preparation. Accompanists should have several weeks to practice new arrangements before the choir reads the music the first time. Well-prepared accompanists will be able to offer solid support to the choir learning a new piece.

The director should master the piece before presenting it to the choir. He should be able to sing each part confidently, and have phrasings, cut offs, dynamics, etc., marked and rehearsed before he attempts to teach the choir.

Choir members often do not read music. It takes much rehearsal to learn the correct notes, much less master phrasings, dynamics, proper diction, vowel formation and blend. Choir directors who desire excellence from their choirs will allow adequate preparation time.

A confident choir is one which has been given a six-week minimum time

# TEEN Scene

**T**he youth group of Grace FWB Church in Arnold, Missouri has a well-rounded youth ministry. Bible studies and prayer meetings are balanced with service programs, leadership training and funtime activities.

Recent events included a film night, hayride, retreat, district youth involvement and special teen night services. Youth activities extend to the college and career age level.

One Sunday Teen Night service involved the youth choir, trio, duets, skits and monlogs. The Grace youth group won the attendance award at the district youth retreat when 31 teens attended. The group publishes a monthly youth paper.

Pastor Glen Rehkop said the youth participated in the Fall Sunday School Campaign, "Friend Day." They sponsored a three-hour Poster Making Party several weeks before the big day. They made several kinds of posters—some designed to be reproduced on a copy machine and some colored with markers. Some posters contained slogans, some cartoons, and some had appropriate scripture verses. They made and hung more than 550 posters.

Congratulations to the Grace Church youth and youth pastor Joe Govreau. ▲



Sandy (L), Michelle and Kelly display some of the 550 posters.







## ON LITTLE LANES

BY DONNA MAYO

# The Reason for the Recipe

**M**rs. Lane was at the beauty shop getting her hair done. It was her birthday. Mr. Lane and Jeff had gone shopping to buy her a present. The twins were home with nothing to do.

"Say, I've got an idea," said Megan. "Let's make Mom a birthday cake."

Marty agreed, but then asked, "Do you know how to bake a cake?"

"Well, not exactly," admitted Megan, "but it can't be too hard. I figure anybody who can read a cookbook can cook."

So the twins found one of Mrs. Lane's cookbooks and chose a chocolate nut cake.

"Sift three cups flour with a dash of salt and two teaspoons of soda," read Megan.

Marty dumped half a bag of flour into the mixing bowl.

"Aren't you going to measure the flour?" asked Megan.

"Oh, it's close enough," said Marty. "Besides, a little extra won't matter. We'll just have a bigger cake."

Megan shook some salt onto the flour. "Now it's time for the soda. Wonder what that is?"

"Soda pop?" suggested Marty.

"I reckon," answered Megan, opening the refrigerator. "What should we use? Coke or Seven-up?"

"Why not both?" said Marty as he poured the soda pop onto the flour and stirred it.

"What's next?" asked Megan.

**M**arty read the instructions. "One cup oleo," he replied. "Oleo? I've never heard of that."

"Oleo?" said Megan, puzzled. "O-l-e-o. I know!" she exclaimed. I bet they spelled it wrong. It's supposed to be Oreo. O-r-e-o."

"Of course," said Marty reaching for the cookie jar. "How much, a cup?" he asked as he dropped a handful of cookies into the batter.

"Now for the eggs," said Megan. "Four beaten eggs."

The twins looked in the refrigerator. There were only three eggs in the carton.

"Now what do we do?" asked Megan.

"Oh, good. Here are some in the door," said Marty.

"But those are already boiled," answered Megan.

"It doesn't say raw eggs," replied Marty. It just says 'beaten' eggs. We can beat a boiled egg just as good as a raw one."

"Well, if you think so," agreed Megan.

The twins continued reading the recipe, adding ingredients and stirring their cake batter—sugar, cocoa, vanilla.

"We're ready for the nuts," said Megan.

"I've looked everywhere," replied Marty, "and I can't find any."

"We must be out," answered Megan. "Wonder what we could use instead?"

"Why not peanut butter," suggested Marty. "It's the closest thing we got to nuts."

"Great idea," agreed Megan. She plopped in a big spoonful of peanut butter. "Now let's get this thing mixed up. It says to beat it for three minutes on low speed."

Marty plunged the electric mixer in and let it whirl. Chocolate cake batter flew everywhere! On the twins, the counter top, the floor, even the curtains.

"Stop!" cried Megan. "That's enough."

**M**arty surveyed the kitchen as Megan poured the batter into two cake pans. Then he took a final look at the directions to make sure they hadn't forgotten anything. "Pour into greased and floured pans," he read.

"Oops," said Megan. "Too late now."

"Bake for 40 minutes at 350 degrees," read Marty.

"Forty minutes? That's too long to wait," replied Megan. "Why don't we turn the oven up to about 500 degrees, and the cake will be done in half the time?"

While the cake baked, Marty and Megan began cleaning the kitchen.

"I never knew it took so many dishes to make one cake," said Marty.

"Wonder how we got flour on the ceiling?" asked Megan. Not only the ceiling, but the entire room was powdered with flour. Batter dripped down the cabinets into little puddles on the floor.

"Yuk," groaned Marty as he picked up his foot and saw that he had stepped in some egg they had spilled.

Megan was washing dishes when Marty noticed some chocolate batter on the light fixture. He stood on a chair, but he was still too short to reach the light.

"Stand on the table," said Megan. So Marty climbed onto the kitchen table and began wiping the light. "Hey, I smell something burning," he said.

Megan ran to the oven. "Oh, no! Our cake!" She opened the oven door and smoke gushed into the room. Coughing and blinded by the smoke,

Megan retrieved the cake pans and shut the oven.

The smoke had set off the smoke alarm, but the twins didn't seem to hear it. They were staring at their cake. One pan must have been filled too full, for it was spewing out batter like an erupting volcano. It had spilled in the oven and burned, causing all the smoke.

The other pan, however, was picture perfect. It had risen high and lovely. But suddenly, like a balloon stuck with a pin, it began to leak and sink lower and lower in the pan. Marty and Megan's faces fell right along with it.

The kitchen was a shambles. Marty was still standing on the kitchen table, the smoke alarm blaring, when Mrs. Lane walked in.

"What?" she gasped. "What in the world?"

"With big, sad eyes, Marty and Megan looked at each other. "Happy birthday, Mom," they said glumly.

Mrs. Lane looked at her kitchen, her charred cake and her children. Then she turned on the exhaust fan to clear out the smoke and hush the fire alarm.

"Now, would you two like to tell me what's going on?" she asked. Marty climbed down from the table.

"We were making you a birthday cake," he said.

"Yeah, and I don't know what happened," said Megan. "We did everything just like the directions said."

"Well, maybe not everything," admitted Marty. We didn't know which soda to use, so we used Coke and Seven-up."

"What?" questioned their mother.

"I don't guess it was the Oreos, do you, Mom?" asked Megan.

"And one of our eggs was boiled," Marty remembered.

"And since we were out of nuts, we had to use peanut butter," said Megan.

Mrs. Lane stood there shaking her head. "Kids, I really do appreciate the cake. Well, I appreciate your thoughtfulness, anyway," she said. "I'll finish cleaning up, and I want you two to go memorize Joshua 1:8. It's God's recipe."

Marty and Megan went to get their Bibles. "God's recipe?" What was their mother talking about?

" 'This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.' " read Megan.

The twins didn't go back into the kitchen until they could quote the verse.

"Great," said their mother when

they quoted it for her. "But do you know what it means? If you want a masterpiece when you cook, follow the recipe—exactly. And if you want success in life, follow God's recipe—read His Word and obey it."

The twins had learned something valuable. From now on they would follow directions. And they could hardly wait for their dad's birthday when they could once again try their hand at baking! ▲

## Top Shelf



Thomas Marberry



**Donald McGavran and Win Arn, *Back to Basics in Church Growth* (Wheaton: Tyndale House Publishers, 1981, paperback, 132 pp., \$3.95).**

Donald McGavran founded what is commonly known today as the church growth movement. This movement says that if churches are to grow they must use proper methodology. Haphazard methods will not achieve maximum church growth no matter how much prayer and labor are invested.

The insights of McGavran and his followers have made a great contribution to better understanding of evangelism in our generation.

In this book, McGavran and Arn remind us that there is more to evangelism than using proper methods. While proper methods are certainly essential, they must be built upon principles of sound biblical truth.

Certain basic biblical and theological convictions must form the heart of our evangelistic efforts. If evangelism is not done biblically, it is not real evangelism.

A plan of evangelism which is truly biblical must view Jesus Christ as the Son of God and the only way of salvation. We live today in a relativistic age in which many hold that there is no such thing as absolute truth.

In the midst of this pluralistic world the church must proclaim that Christ is the only way of salvation. Unless men and women have personal faith in Christ, they are lost.

Jesus Christ is the one Mediator of salvation, and all other gods must be

regarded as mere idols. To compromise this basic truth of the Christian faith is to invite disaster.

McGavran notes that compassion was an outstanding characteristic of early Christians. Christ had compassion for the crowds; He had love for those who were the outcasts of society.

The same was true for the early church. Racial, ethnic and economic barriers fell in the face of Jesus' call to discipleship. This same compassion must characterize the church today. The early church grew because Christians cared for people.

These early Christians were transformed into a fellowship of the crucifixion. They did not live lives of ease and luxury. They laid their lives on the line for the cause of Christ. This same type lifestyle must characterize the church today if it is to grow as Christ demands.

The authors also remind us that these early Christians took seriously the command to make disciples. Even in the midst of difficult circumstances, they shared their faith. They shared it because they loved people and because they were convinced that the gospel could provide the answers to man's needs.

McGavran and Arn summarize their book in these words, "Those congregations and denominations which achieve and maintain unshakable convictions will grow."

This is a time for growth among Free Will Baptists. These men have a message for us. Let us hear them. ▲





## Green Tree Bible Study

Robert E. Picirilli

I Corinthians 3:6-9a

# The Church as the Garden of God

**W**hen we think about church growth we must think biblically. One way the New Testament presents the church is as a venture in farming, something grown. That is the picture in this passage.

The Corinthians were a tension-torn church, and Paul painted this verbal picture to help them see the folly of their divisions. It also helps us see some important things about the nature of the church.

*The church as God's husbandry* (v. 9). This Greek word (*georgion*) can mean either the place where things are grown or the process that produces growth. Thus Paul might be saying, You are God's field/vineyard; or, You are God's work of cultivation.

Either way, the basic truth is the same: the Christian community is like the growing of plants. The emphasis is on the fact that it is God's rather than man's.

*The ministers as planters and waterers* (v. 6). Paul had preached the gospel at Corinth first, evangelizing the city and planting the church. Apollos had come along and continued the work. Thus Paul compares himself to one who plants seed, and

Apollos to one who waters that seed (or the young plants).

Building Christ's church is always like farming. Preaching the gospel and winning converts is like planting seed. Nurturing and teaching those won is like watering and cultivating a crop toward maturity.

And even though Paul, in the context, referred especially to the preachers involved, the truth is that all believers ought to be putting forth labor in this matter of cultivating the growth of the church—both by planting and by watering.

*God as the giver of the increase* (v. 6). Once again God gets the emphasis. He is the one who gives the growth. Winning the lost and building up those won is a matter of spiritual life and development; therefore God's spirit must do that work.

On a real farm, a man can only put the seed in the ground and make sure it has the requirements for growth, but God—through the natural forces He has ordained—produces the sprout and the mature plant. How much more is that so in the growing of the Christian community.

One of the interesting things about this is that the three verbs in v. 6 are not all in the same tense. Paul's planting and Apollos' watering are both in

simple past action (Greek aorists), but God's giving of growth is in continuing past action (Greek imperfect). Paul planted, Apollos watered, but through all that, and beyond, God was always at work producing growth.

*Some obvious implications of these truths.*

a. The ministers are nothing, and God gets all the credit (v. 7). In the cause of producing and strengthening faith, the ministers are but instruments of the work of God (cf. v. 5).

b. Those who labor in the growth of the church are one (v. 8a). They are not in competition (as the Corinthians acted like they were). They will therefore work together in cooperation, each to make his own unique contribution to the final product, each appreciating and supporting the other.

This point will apply to the service that all the members of a church render, all aiming together for the cultivation of God's garden toward its intended goal.

c. The laborers are accountable (v. 8b). Their responsibility, as instruments of God in growing His church, is awesome. They will give account to God and be rewarded accordingly. Clearly implied is the fact that they will not answer to one another or even to the church. Each will be judged according to what God has asked of him, not by what He has asked of another.

d. The laborers are God's co-workers (v. 9a). The expression may include the idea that they are one another's co-workers, but the emphasis seems clearly to be on the fact that they are "colleagues" of God, in a sense, in the farming work of nurturing the growth of His church.

As Leon Morris says, this is "a startling expression, which sets forth in striking fashion the dignity of Christian service."

One thing is certainly clear from all this: it is the very nature of the church to be growing. The generation and nurture of a spiritual life are essential. If the church isn't growing, God's will isn't being done. All believers—not just preachers—have the glorious work of "helping" God plant and cultivate and bring to maturity His spiritual vineyard.

Even so, it helps to remember that it is His and He gives the growth. Then work as we must, we must also pray for Him to do the work. ▲



Especially  
For Young  
Preachers

# Date Your Wife

"...and rejoice with the wife of thy youth" (Proverbs 5:18).

The pastor's best friend is his wife. She understands him better than anyone else. On the other hand, the best friend a pastor's wife has is her husband-pastor. Both need each other. The pastor can get too busy in the ministry and neglect his best friend.

That neglect can lead to a strained marriage. Consequently, an ineffective, maybe a ruined, ministry develops. To avoid unnecessary tension in the pastor's home, here is some practical advice:

1. Listen to your wife talk at the conclusion of the day. She has taken care of the children, counseled a disturbed church member, worried about the unpaid bills and watched you struggle with the problems of the pastorate. She needs to talk out her feelings. Listen to her.
2. Take your wife to a restaurant once a week. Luncheon meals are less expensive. Be relaxed. Date your wife by giving her your undivided attention. One hour a week is a small price to pay to keep the most important person in your life happy.
3. Give your wife affection. Hold her hand. Kiss her. Women need this kind of reassurance every day.
4. Surprise her. Other than birthday or anniversary, bring home a special gift for an unspecial day.
5. Remember the special days. On her birthday and anniversary, provide her with a special meal and a gift. If the salary does not permit a gift, then write her a poem or a love letter and give it to her at the restaurant.
6. Write notes. Occasionally leave a love note in the refrigerator or in the bedroom telling her how much you appreciate her.

Keep the love fires aglow while the children are growing up. The day will come when you and your wife will be alone again. Don't forget how to court her. Retirement should just continue what you have enjoyed all along.

Next Month: Pay For a Car

*Dennis Wiggs*





## EVERY HOME IN POLAND WILL BE REACHED WITH THE GOSPEL

KRACOW, Poland (EP)—Every home in Poland is to be reached with the gospel in a unique house-to-house literature program which has been approved by the Communist government. Already, thousands of Poles have written into the Every Home Crusade offices in Poland, asking for Bible correspondence courses, and registering decisions for Christ.

"What is so incredible is that the literature is being printed on presses owned by the Polish government," said Dr. Dale Kietzman, president of World Literature Crusade, sponsors of the Every Home Crusade in Poland. "Permission for this crusade was given by the Polish Ministry of Culture and Art, but the paper and funds are being provided by Christians outside of Poland."

A pilot project has already taken place in Kracow. Evangelical believers from several churches, including Baptist, the Church of Christ, Evangelical Free, Pentecostal, and United Evangelical, visited 250,000 homes in Kracow with specially-designed Christian literature for both children and adults.

"To our utter amazement, decision cards began to come in, then increased until we had 25,000 responses after the coverage was completed," said Dr. Keitzman.

After the Kracow crusade, the government put a ban on any further distribution. But recently they have given permission for Every Home Crusade to continue their distribution project, and it has now included the capital city Warsaw.

## BIBLES AND NEW TESTAMENTS PRINTED IN CHINA, SAYS ABS

NEW YORK, NY (EP)—100,000 Chinese Bibles and more than 60,000 Chinese New Testaments have been printed in the People's Republic of China on paper supplied by the United Bible Societies, the American Bible Society reports.

The paper for the books was supplied by UBS earlier this year to the Amity foundation, a non-government and non-church social service organization initiated by Chinese Christians.

"Almost all of the complete Bibles have now been sold out by the Provincial Christian Council," wrote Han Wenzao, general secretary of the Amity Foundation. "We are all very glad of the facility with which the work of printing and publishing could be done, thanks to the timely arrival of the paper."

## STUDY FINDS TEXTBOOKS ARE BIASED AGAINST CHRISTIANITY

NEW YORK, NY (EP)—Public school textbooks are biased against religion and traditional values, according to a study by Paul C. Vitz, a New York University psychology professor.

Vitz reviewed dozens of textbooks commonly used in public schools and found that "public school textbooks present a very biased representation of both religion and of many traditional values."

Among 40 social studies textbooks for grades 1-4, "not one . . . had one word of text that referred to any religious activity representative of contemporary American life," said the report. Vitz was joined on the project by other professors, including Donald Oppewal of Calvin College.

Oppewal contrasted the treatment of religion with information about sex in health books. He quoted one text which said, "Although homosexual acts have traditionally been categorized as deviant or unnatural, there is no evidence that they are any more or less so than heterosexual acts."

The report also said that in several sixth-grade world history or world culture texts, "Mohammed's life gets much more coverage than that of Jesus."

## CHRISTIAN BROADCASTERS PLAN TO 'BLANKET THE PLANET' BY YEAR 2000

CHATHAM, NJ (EP)—Leaders of the world's three largest Christian broadcasting organizations have agreed to cooperate in an effort to blanket the planet with the gospel by the year 2000.

"We are committed to provide every man, woman and child on earth with the opportunity to turn on their radio and hear the gospel of Jesus Christ in a language they can understand, so that they can become followers of Christ and responsible members of His church," said the joint statement issued by the presidents of HCJB in Quito, Ecuador; Far East Broadcasting Company; and Trans World Radio.

The statement noted that radio can cross barriers—like the Iron and Bamboo Curtains—that prevent missionaries from entering many countries. "Not even television could ever get into countries like China or the Soviet Union . . . but we can!" said Dr. Ron Cline, president of HCJB.

Shortwave signals can travel thousands of miles, and the three major Christian broadcasters already preach in more than 100 languages. Cline estimated that more than 90 percent of the world's population can now hear the gospel in a language they can understand although not necessarily in their own language.

A committee formed by the three broadcasters has begun research to determine exactly which people are not able to hear the gospel at present. A report is expected by June 1986.

## MISSIONARY AVIATION FELLOWSHIP AFFILIATE ACCUSED OF JEWEL SMUGGLING

ANAPOLIS, Brazil (EP)—Asas do Socorro, a Missionary Aviation Fellowship (MAF) affiliate based here, is being investigated by the Brazilian federal police on charges of smuggling jewels out of Brazil. Asas has been ordered to stop operating in Brazil until police findings are analyzed.

According to Christianity Today, the events that led up to the investigation began last year, when Antonio Carlos Alves Calvares approached Mark Lewis, the son of an MAF missionary. Calvares asked Lewis to work for him, transporting gems to private buyers in the U.S. Lewis said he initially refused Calvares because he doubted the legality of the arrangement, but agreed to work for him two months later, when it looked as though everything would be done legally.

After making several trips to the U.S. for Calvares, Lewis said he "began to sense something was wrong." Lewis said he ignored threats from Calvares, and contacted U.S. Customs officials with his questions. Subsequent investigations showed that Calvares's company had issued false documents, and had failed to pay taxes on the gems.

Calvares responded by producing a receipt for a large donation he had made to Asas. He told Brazilian authorities that he had made the donation in gems, which Asas then smuggled out of the country.

While the Brazilian government is investigating Calvares's charges, Asas has been ordered to stop operating in Brazil. MAF's 30 missionaries and five planes provide relief, medical assistance, and transportation for missions groups working with Brazil's native Indian population, including Wycliffe Bible Translators, New Tribes Mission, and Unevangelized Fields Mission.

## CHINESE CHRISTIAN LEADERS SENTENCED TO PRISON

GUANGZHOU, China (EP)—Three Christian leaders from Guangzhou have been sentenced to prison terms of two, seven, and ten years. The three were arrested in August 1983 with several other Christians who have been released.

According to the court sentencing record, the three men were charged with inciting counter-revolution. They were also charged with distributing Christian literature, presumably from foreign sources. Several items from their homes were confiscated, including bicycles, a tape recorder, and Bibles.

The principal problem for the three Guangzhou Christians is an alleged connection with the "shouters" group under the leadership of Witness Li. According to the text of the court sentencing record, the three were involved in shouter activity from 1979 to 1982, including meeting with shouters from Hong Kong, organizing secret meeting points for shouters, distributing shouter literature, and holding spiritual training classes led by shouter preachers from Hong Kong.





# The Christian Communicator



## THE SECRETARY SPEAKS

By Melvin Worthington

**T**he Christian's role is unique in this world. He can never escape the fact that he is in it but not of it.

That's exactly what Jesus said in His high priestly prayer, "... they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil" (John 17:14-15).

Jesus used numerous figures of speech to represent the Christian's role—ambassador (I Corinthians 5:20), servant (Romans 6:22), witness (Acts 1:8), salt (Matthew 5:13), friend (John 15:15), light (Matthew 5:14-15), sheep (John 10) and more.

## The Reception

Jesus warned, "Behold I send you forth as sheep in the midst of wolves: be ye therefore as wise as serpents, and harmless as doves" (Matthew 10:16).

Again, He said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19).

## The Responsibility

The Christian's responsibility is clearly and concisely set forth. He has been given the work and word of reconciliation (II Corinthians 5:18, 19).

The Christian is charged with the solemn responsibility to communicate Christianity to the sinful society in which he sojourns.

Christians communicate Christianity by their *character*. The Christian is a changed person, transformed by the conversion experience.

No other moral change takes place on earth so deep, so radical, so thorough as the change at conversion. The converted man has literally been "born again."

The Christian also communicates by his *conduct*. Peter says that the Christian's lifestyle causes the unbeliever to ask concerning the hope they have in Christ. The epistle of I Peter sets forth the effective witness of the holy, honest, happy and hard-working Christian in a hostile habitat.

Paul's lengthy admonition on conduct in I Corinthians 6:9-11 echoes the same truth. Paul also urges the church at Philippi to live as well as they believe (Philippians 1:27).

The Christian communicates Christianity by his *conversation*. He shares the good news of the gospel. Christians are ambassadors for Christ (II Corinthians 5:20), that is, messengers for and representatives of Christ.

Charles Hodge explains, "They are messengers, they communicate what

they have received, not their own speculations or doctrines. What they announce derives its importance not from them, but from Him who sends them. The rejection of their message is the rejection of Christ, and any injury done unto them as ministers is done unto Him."

The Christian also communicates Christianity by his *compassion*. Jesus declared that all men would know we are Christians by our love for each other.

Compassion characterized Christ. Matthew records, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36).

Finally, the Christian communicates Christianity by his *contribution*. He supports the Lord's work through his prayers, with his possessions and by his participation. Tithes and offerings are as normal for the Christian as summer following spring.

## The Resources

The Christian moves through the world with divine authority. He has been sent by God (John 17:18). He stands with the anointing of the Spirit on his life (John 16:7-15), clothed in armor that makes him invincible (Ephesians 6:13-20).

The man of God doing the work of God by the Spirit of God in the power of God communicates truth with such clarity that no one misunderstands his message. ▲

## The Secretary's Schedule

- February 10-12** Alabama Pastors' and Workers' Conference
- February 13-14** South Carolina State Association
- February 17-20** Hymnal Committee Meeting, Nashville, TN



**CONTACT**

**P.O. Box 1088**

**Nashville, Tennessee 37202**

Second class postage paid at Nashville, Tennessee

---

**the**

---

**SUPPORT OF ALL**

**is the**

**CONCERN OF ALL**

---

The Free Will Baptist Foundation can assist you in your continual support of all Free Will Baptist ministries.

- Local church
- State & associational ministries
- Cooperative plan of support
- National Departments

For details write:

**Free Will Baptist Foundation**

P.O. Box 1088

Nashville, TN 37202

