

February 1987

Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



Inside—The Age of Miracles!

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Real Life Drama—from drug dealer ...

to Christian book seller.

At age 26 I'd already done and seen more than most people experience in their entire lives, danger and death my constant companions from living in the fast lane. I strayed a long way after graduating from high school with a 3.8 grade point average, earning a college degree in business management and being able to type 120 words per minute.

I never touched drugs until Vietnam. I took them because everybody was doing it, and I mean everybody. We were encouraged to take drugs by the officers in charge. (I suppose nobody was really in charge of that nightmare.) You have to understand that after surviving with a machine gun, smoking marijuana didn't seem to be much at all.

What did I do when I came home? Nothing. For over a year all I wanted to do was loaf, and that's what I did. I eventually made my way to Chicago and worked for a while, but nothing stopped the drugs and the danger. Finally, I drifted back to eastern Kentucky to the Martin County political machinery, to the coal companies that ravaged our county and left us with nothing, to the non-stop drug culture that reached every hamlet.

As I look back today, the miracle is still present in my life, just as sparkling clear to me now as when it happened 14 years ago.

I worked in a coal mine near my home. Going 900 feet into the bowels of the earth was dangerous (an average of 25 underground coal miners are killed in Kentucky annually), but the wages were exceptionally good.

I remember the Reverend Charlie Banks, a Free Will Baptist minister who worked with me on the same coal section. He always had something good to say to me, telling me how much God loved me. Charlie was the only Christian working the coal section with me and 14 other men.

As the Lord began to reveal Himself to me, it was a very painful time. I was troubled, a deeper trouble not like worldly trouble. I'd seen my share of that, not only in Vietnam but in a 1972 indictment by the Martin County Grand Jury on drug-related charges. This was deeper, much deeper than anything I'd experienced.

H. Armstrong Roberts

The Master's Miracle

By Jim Marcum

If someone had told me 14 years ago I'd own and manage a Christian bookstore, I would have said he was insane! Being a Christian at that time in my life was the last thing on my mind.

Fourteen years ago my life was a total loss. I'd just returned from a two-year assignment in Vietnam, and I just couldn't put the war-scarred pieces back together again.

True, I came back in one piece physically, but the things I saw and did

while serving with the 1st Infantry Brigade, 5th Infantry Division stripped my life. I was empty, void, haunted by guilt. Worst of all, Vietnam left me with a dark, sin-filled heart.

I tried it all, from drinking to drugs—lots of them. From using drugs to dealing drugs—lots of them: using drugs to blot out my past and my ever-present, sin-filled life; dealing drugs to support my drug habit. Still, I hungered for something more even after four long, painful, empty years.

Little did I know how close I was to the Rock of Ages, the Deliverer, the Alpha and Omega, the Lamb who would take away the sins of the world, even the great sins of Jim Marcum.

I was so scared that week, even though I'd never been more careful with my drug dealing. Still, I couldn't sleep. For seven long days and nights I'd been on the road pushing drugs—looking over my shoulder, peeping out windows, thinking the worst, sure that death was near. Taking diet pills (speed), always on the go trying to shake this dread, this dark fear that something awful was about to happen.

When the seventh day came, I knew this was my day of judgment. Standing alone as God spoke to my heart, revealing my ever-present sins to me, all I could do was hang my head in shame. He, as only He can, showed me my darkest sins, great, small, the secret things that only I knew.

Imagine me, scared, standing alone listening to God and not knowing what to do. Then, in a still, small voice, He asked me to come, come to Him just as I was, full of sin, a heavy-laden heart, troubled and with nothing to offer but a worthless, broken life.

I thought to myself, "Oh, if only there was really a loving God who cared for me." As I stood high on a mountain in Matewan, West Virginia (I went to have a drug party with others), I told the Lord if He was really there, if I only knew for myself that He cared for me I would serve Him.

"I can't go on what Mother or Dad thinks," I reasoned, "or even on what the neighbors or friends think; I have to know for myself."

As I thought these things, the bright, clear sky gradually turned dark. Clouds billowed in from nowhere. The wind began blowing, slowly at first, then harder to almost gale force.

I believe I was seconds from eternity and that God went to extreme lengths to reach me before I perished. I weighed only 89 pounds when this happened, down from 160 pounds when I packed an M-60 machine gun in Vietnam. I'll always believe that I would've died right then if I'd turned away from God.

The clouds grew darker, the wind picked up, and then another voice spoke. The old familiar voice I knew

only too well, "It's all in your mind. Go home. Put it off. You're too young to serve God. It will be all right tomorrow. Besides, what will all your friends think?"

I'd always enjoyed gambling. The higher the stakes the more I like the challenge. But this time the stakes went too high—what if it really was true—hell and all. I just could not and would not gamble my soul away, I decided.

At that precise second I told God I'd seen enough and would serve Him if He spared me to get to my car. He did. Nearly home, I thought to myself, "No one will believe me if I tell this story."

Then the still, small voice spoke again, "I thought you were going to serve Me if I spared you."

A mile from home, I turned in the middle of the road and went to a fellow's house who worked with me in the mine. He was not a Christian, either. In fact, at one time I thought he was a narcotics agent and planned to kill him.

While I sat in his living room relating what happened, my eye glimpsed a plaque on the wall. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven images . . ." As I read each one I realized that the One who truly loved me was the One I'd done the most against with my life.

My heart broke. I began to cry, a new kind of cry, a shameful cry, ashamed of what I'd done in life. Sorry for the sin I'd committed against the only One who loved me.

I read further. "Thou shalt not take the name of the Lord thy God in vain . . ." By the time I reached the last one, I was crying so hard I could hardly get my breath. All this scared my friend. He got ready and drove me into another county to the church where that Free Will Baptist preacher, Charlie Banks, pastored. It was Sunday.

That night God reached down to the very bottom and accepted me as I was, sin-torn, wrecked, a worthless life, to be a witness—a witness of His great love, His great forgiveness, His great care for a lost soul.

I hurried to the altar when Charlie Banks gave the invitation. I prayed



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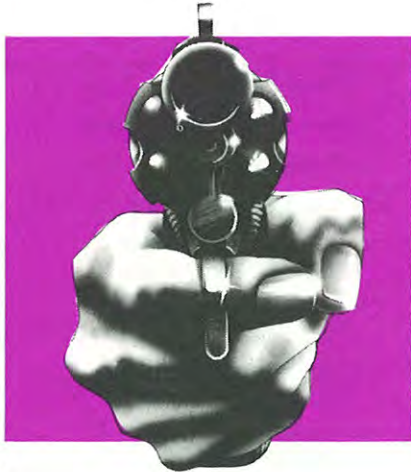
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He Came to Rob

By Ruthann Hall



The jangling telephone jarred me awake. Instinctively I looked at the lighted numbers on the bedside clock—11:45 p.m. Fear gripped me as I thought, David isn't home yet—What's happened?

By this time Fred, my husband, had answered the phone. "Hi, Bud, what's wrong?" he asked. Immediately I knew he was talking to our son, David, a security guard who got off work at midnight.

The one-sided conversation continued with Fred injecting "my-my" or "un-huh" now and then. Finally he

said, "Thank the Lord, Son. I'm glad you're OK. We'll see you in a little while."

As soon as he hung up the phone I demanded an account of the call. What he said chilled me and I began to cry.

David, our 20-year-old son who was a student at Free Will Baptist Bible College, worked the 4-12 shift as a security guard in the hospital area of Nashville. That night he worked Parkview Hospital near Centennial Park. At about 11:15 he was notified that an ambulance was bringing a body to the morgue. He went to the proper door and waited to admit the crew.

As he stood in the secluded area in the cold night air, David sensed that someone was behind him. Turning, he saw a small black man who seemed to appear from nowhere. He sat on the bench by the door, his hands jammed deep into his jacket pockets.

David began talking to the man and soon learned that the stranger was distressed over the unhappy state of his life. This, David decided, was the time to tell the man that Jesus Christ could help him set his life in order. He took a New Testament from his shirt pocket and, lighting the pages with a flashlight, led the stranger through the Romans Road. He then had the joy of hearing the man pray the sinner's prayer and accept Jesus as Savior.

He thanked David again and again as he shook his hand. As the new Christian turned to go he paused and said, "I have to show you something." With that he pulled a shiny pistol from his pocket.

"Man, I was over in the park and saw you come out here alone. I came over here to rob you. But you gave me something no one else in this world ever gave me." Then he disappeared in the darkness leaving David alone.

I trembled when I realized what could have happened. Tears of joy came as I praised the Lord that the Sword of the Spirit once again overcame the evil intent of man. ■

Miracle . . . (from page 3)

and prayed. I stayed at the altar until 10:30 p.m., refusing to leave until I got assurance that I was really saved.

Oh, did God make some immediate changes in me! My weight increased when I stopped taking speed and my appetite returned. I cut my shoulder-length hair the next week. I began to love and trust people again.

My mother took me into her bedroom and showed me the place where she had prayed and wept for me until her tears washed the varnish off the floor.

I owe the Lord such a debt. He forgave my sins and saved me. He gave me a wonderful wife and two children. God saved me from myself, from the lifestyle I'd chosen and from my dangerous friends.

Four years ago Connie (my wife) and I started the Master's Miracle bookstore here in eastern Kentucky. It's more than a bookstore; it's a witness, a testimony of what God did in one man's life and is still doing.

The Master's Miracle is a full-service Christian bookstore serving Kentucky Free Will Baptists and the surrounding area. By design we carry a full line of Christian books, Bibles and Randall House literature and curriculum. We

also have access to sound equipment and a trophy shop for state-wide incentive programs for the church market we serve.

Growth in the new 2400-square-foot facility has been phenomenal, truly a miracle from the Master. The whole thing is something that should not be, could not be, except with God.

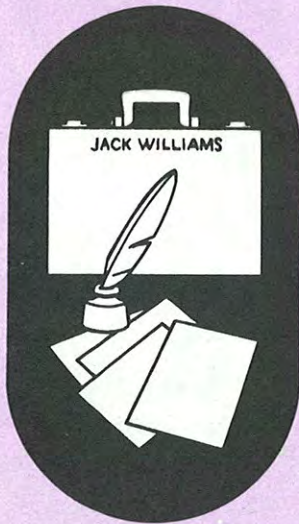
The next time you call the Free Will Baptist bookstore in Kentucky and ask, "Is this the Master's Miracle?" I hope you too marvel at the goodness of Jesus when I answer, "Yes, this the Master's Miracle speaking!" ■



ABOUT THE WRITER: Jim Marcum is a member of Lovely Free Will Baptist Church, Lovely, Kentucky. Mr. Marcum is the owner/manager of the Master's Miracle bookstore in Inez, Kentucky.

ABOUT THE WRITER: Ruthann Hall is a member of Trinity Free Will Baptist Church, Bowling Green, Kentucky, where her husband, Fred, pastors. Her 22-year-old son David is now married and lives in Kokomo, Indiana. He's an Airman 1C at Grissom Strategic Air Command Base near Kokomo.

Briefcase



Stop the Dirt Merchants

Whew! Finished it. The 571-page *Final Report of the Attorney General's Commission on Pornography*. I took the big red paperback home last Friday and spent the weekend with it. Made my way to the small print in the back late Sunday afternoon. This is not a pretty book. In fact, it's downright ugly in places.

Nope, I'm not an authority on pornography. But I can carry on a reasonably intelligent conversation about the twisted world of pornography, its victims and the greedy men who get rich exploiting the misery of others.

For those who limit pornography to air-brushed *Playboy* centerfolds, this two-pound report may startle and sicken them. The people who line American streets with pornography go far beyond nude pictures of smiling adults. "Kiddie porn," the other side of what consenting adults do, molests runaways, intimidates nursery schoolers and blackmails kindergartners into posing for lewd pictures.

A flourishing porno sub-culture exists that involves adults performing sex acts with children. Those betrayed youngsters will never understand what trust is, nor warm, godly sexual gratification in marriage. Commission members rightly termed it the "special horror of child pornography."

There's more, much more. The shadowy porno world of bestiality—men and women engaged in

sex acts with animals. Harmless material? Don't you believe it! Many communities haven't yet come to terms with a perverted side of human nature that the Bible warns about when men who reject God let their lust run wild.

Homosexuality, lesbianism, venereal disease, prostitution and drug addiction rumble as concurrent themes through pornography. The victims of porn tell the same story over and over again—abused children become abused adults who in turn abuse children, their own as well as others in a maddening cycle.

Who controls this network of violence and degradation? Organized crime, that's who. Check it out. Crime lords control 85 percent of commercially produced pornography. Lack of law enforcement makes porno prosecution look like a big joke. But it isn't.

Pornography steals the vitality, the purity, the tenderness from our children and neighbors. It enslaves the vulnerable and turns something beautiful into a hellish nightmare.

What can you do? If you're a church leader, invest \$9.95 in the National Federation for Decency (P. O. Drawer 2440, Tupelo, MS 38803) and get a copy of the *Final Report of the Attorney General's Commission on Pornography*. Use this reference work to counter slanted arguments by those who read or peddle porn.

Chapter 8, "The Role of Private Action" and chapter 22, "Suggestions for Citizens and Community Action and Corporate Responsibility" supply ideas on how to combat pornography in your community. Those two chapters alone are worth the price of the book.

Don't buy pornography. Don't read it. Ask merchants not to stock pornographic items whether films, pictures, magazines or books. It isn't just "Adult Bookstores" that dispense this toxic material.


Learn the facts about pornography, the insidious ways it scars minds and morals, the downward behavior spiral that grows darker and more bizarre. Pornography never has been the victimless, harmless material its purveyors glibly claim. And you can prove it in five minutes with the Commission's report.

The best safeguard for you and your family? Love God; practice Bible principles; stay informed; speak out in protest when confronted with pornography. Don't leave this up to somebody else. They won't do anything about it. Make the difference yourself.

Pornographers will continue to hound the helpless and shove their lies until we stand up and tell the truth about this dirty \$7 billion-a-year industry.

Commission member Dr. James Dobson said, "Nothing short of a public outcry will motivate our slumbering representatives to defend community standards of decency. It is that public statement that the pornographers fear most, and for very good reason. The people possess the power in this wonderful democracy to override apathetic judges, uninterested police chiefs, unmotivated U.S. attorneys, and unwilling federal officials."

A call for censorship? Oh, no! This is a call for *leadership*. Lead your home, your church, your community to stamp out the celluloid and pulp evils of pornography. And do it today!



The Alcoholic

By Don Worrell

H. Armstrong Robe

You are driving home from work when you notice two men waiting for a bus. The first man—about 30, tall, and clean cut—wears a three-piece suit and carries a leather briefcase. The second, also about 30, looks more like 60; he wears tattered clothing, a hand-me-down canvas overcoat and carries a brown paper bag.

What in the world do these men have in common? Alcohol! The first man drinks to unwind and relax. The second drinks because he's addicted. One buys fine wine because it brings out the flavor in good food. The other buys wine because it's cheap. Both men flirted with and one succumbed to the Beloved Enemy.

The Bible says that no drunkards will inherit the kingdom of God. It also commands us (Ephesians 5:18) not to be drunk with wine but filled with the Spirit.

Some people are alcoholics from their first drink; there's no safe level of drinking. Because drunkenness is a sin and because damage can result from even one drink, I believe in total abstinence. That also means no social drinking.

What is Alcohol?

Chemically, Alcohol is C_2H_5OH or ethyl alcohol, a colorless liquid with a sharp burning taste. It's the beloved enemy, society's social lubricant, even though it's better described as society's crutch and is America's number one drug problem.

Who Uses Alcohol?

Some estimates indicate that nearly 70 percent of Americans use alcohol.

An article in the January 27, 1985, edition of the *Tennessean* reported that 157 million have tried alcohol, and 100 million use alcohol. The same

article said that 65 percent of children ages 12-17 have tried alcohol, and that 27 percent continue to use it. Approximately 10 million Americans are alcoholics or encounter problems with drinking.

Dr. Anderson Spickard in his book *Dying for a Drink* estimates that 3.3 million U.S. teenagers bounce between alcohol and illegal drugs. He also says that growing numbers of housewives secretly sip their lives away and baffle unsuspecting husbands with erratic behavior.

What are the Effects of Alcohol Abuse?

According to a November 1, 1985, *Sword of the Lord* article

- every 20th alcoholic is pre-teen.
- half the traffic fatalities involve alcohol.
- one in five divorces is caused by alcohol abuse.

— nearly two-thirds of all murders in America are committed under the influence of alcohol.

— alcohol deaths outnumber drug overdoses 33-11.

Alcohol costs our economy nearly \$50 million annually in lost employment and productivity. Besides alcohol costing man materially and physically, it also costs him spiritually.

Why Do People Use Alcohol?

Unlike conditions surrounding the alcohol user, alcohol itself is at all times one thing if nothing else—consistent. It may take a larger dose for some, but the results are always the same. Of the five stages of alcohol intoxication, the two which we need to know the most about are at each extreme. Stage one—happy, seen by talkativeness, relaxation, increased social ability, lowered inhibitions, and seemingly fewer worries. Stage five—coma, seen by unconsciousness, freedom from pain and hurt.

Every person at the onset of alcohol use seeks stage one effects. It's the later addiction which produces stage five. Look at four common causes for alcohol use and abuse.

Escapism. Men want to get away from day-to-day pressures, loneliness, job problems, marital problems, unresponsive parents and depression.

Doctors Minirth and Meier in their book *Happiness is a Choice*, state that alcoholism is often caused by an underlying depression and that one in three alcoholics significantly benefits from anti-depressant medication.

Dr. Spickard gives an excellent example of escapism. Daniel (16) said, "When I was a kid I was jealous of my friends and their families. Our house was just a place to eat and sleep. We did not talk to each other. It got so that I was only happy when I was drunk and I became an alcoholic before I was 13."

Substitution. Many substitute alcohol for friendship and personal fulfillment. Dr. Larry Crabb in *Basic Principles of Biblical Counseling*, said, "Man is more than physical, he is a personal being and has personal needs. Physical needs are often well met and yet there is an emptiness, a deep sense of discontent . . . Most psychological symptoms are either the direct result of or defensive attempts to cope with unmet personal needs.

Alcohol use and abuse is one of these psychological symptoms."

Peer Pressure. A cartoon caption in the August 4, 1986, *U.S. News and World Report*, points out adult peer pressure well. It says, "The turning point in my career, Dave, came when I was about your age and the boss asked me to do something questionable. Now, Dave, would you like to do something questionable?"

Business executives are frequently expected to attend cocktail parties. Remember, alcohol is America's social and business lubricant.

Edmond G. Addeo and Jovita Reichling Addeo in their book, *Why Our Children Drink*, reported the results of the 1975 National Highway Traffic Safety Administration survey showing that 27 percent of children who drank did so because "my friends drink."

Advertisement. Madison Avenue teaches that drinking is acceptable, perhaps desirable daily or more frequently. Dr. Spickard reports that \$2 billion annually is spent to advertise alcoholic beverages. Their efforts are aimed at new groups of drinkers such as women, young people and the third world.

Spickard further states, "If you can manage to get some of the power of the liquor industry talking off the record, they will tell you they never sell alcohol. They really sell sex and sophistication. The alcohol is merely a subliminal partner. Children pick up these signals. That's education."

According to the *Detroit Free Press*, America sees alcohol abused or advertised on television every six seconds.

What Can the Church Do?

First, the church must make this a matter of prayer. Second, it must be a matter of education. Third, the church must actively resist the liquor trade. Fourth, the church must actively assist those about to become or already involved in alcohol use.

While we remember that the use of alcohol is sin, it's also an outcry about an underlying problem and/or need. We Christians believe Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus." The non-Christian or weak Christian may not have a full understanding of this verse.

Christianity always provides the answers, but not necessarily when we demand them. Christianity needs to be expressed both in actions and words. Jesus said in the great commission that we are to "teach them to observe all things." That includes teaching the lost and dying world about inner peace which comes from a right relationship with God.

Dr. Spickard illustrates this idea in his book with the testimony of Cort, age 58. "A few months ago, our 19-year-old son was killed in an automobile accident. I think it is true what they say: No one knows the pain of losing a child until it happens to them. But the miracle for me was that I could go through my son's death and the devastation I still feel without ever thinking of taking a drink. I used to get drunk if I had a flat tire. But God has made me a new person."

As we deal with people who use or contemplate using alcohol, let's exhibit the compassionate love expressed in I Corinthians 13. ■

ABOUT THE WRITER: Reverend Don Worrell, a ministerial student at Free Will Baptist Bible College, works at the Nashville Union Rescue Mission, Nashville, Tennessee.

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Lee



By David Taylor

Two weeks before Oklahoma's Kiamichi Association Youth Camp, Pastor Ronnie Drake called and asked if he could bring 10-year-old Lee to camp. He said there was one problem—Lee had a handicap; he was blind.

My first thought was "Of course he can come!" I told Pastor Drake that camp would be good for Lee and good for the other youngsters as well. But to be honest, a couple of days later I had second thoughts.

I found myself trying to excuse the boy from camp with thoughts like, "How will he find his way around? Will the other kids avoid him? How will he participate in activities?"

Pastor Drake assured me that Lee didn't want or expect special favor or treatment. As camp drew closer, I thought less and less about Lee and his handicap.

Camp week came and with it Pastor Drake's church group from Eufaula. That's when I met 10-year-old Lee. He was a fine looking boy, slightly taller than others his age. He came equipped with a smiling face and a head of curly brown hair.

I noticed that youngsters from Eufaula took him by the hand and led him around the campground, pointing out large rocks, trees and buildings. As they did, he asked questions. He wanted to know everything about everything and to touch it as well.

As camp progressed Lee did what the other kids did. The boys went swimming, so did Lee. Came running for the dinner call, so did Lee. He brought his braille Bible and followed along in class time. We visited the Nature Center and the park naturalist allowed Lee to touch all the exhibits.

However, there were three things that Lee did which made camp and him unique—the softball game, the hike to the cave and the Wednesday night service.

The Homer

It always seemed to me that at camp only the older kids got to play softball. I decided to make this camp different. We gathered all the younger campers and chose up sides, and the side that Lee was on went out into the field first. Lee played "pitcher's helper."

About every 10 seconds, Lee asked me if he would get to bat. I didn't have the heart to tell him no, but I also didn't know how he was going to hit the ball. Finally it was Lee's turn to bat. I showed him how to swing the bat and told him to do it the same way each time. The most important part, I told him, was to not swing until I yelled, "Swing!"

My idea was to have him swing the bat as I threw the ball, so that the two might by chance meet. I told the kids to play it straight, and away we went.

The first few swings were awkward for Lee and for me. But on about the seventh or eighth toss, Lee's bat and the ball finally met. How do you describe with words the expressions of joy, accomplishment and maybe the thrill of a lifetime?

Lee jumped up and down shouting how he had hit the ball. Then one of his teammates grabbed his hand, and raced to first base. With no sympathy from the fielders, he not only made it to first base, but second, third and finally home.

Robbers Cave

Robbers Cave State Park has many attractions, but its name describes the main attraction. Some of America's

more infamous citizens—Frank and Jesse James, Belle Starr, Cole Younger and others—used the cave and rocks that make up this part of the park to hide from the law. If the history of the place doesn't impress you, the climb up to and through the sandstone and rock formations will.

We took the boys on a tour of the cave and rocks. We started out on a path 200 yards long which stretched upwards 150 feet to the cave. Then we started back down to the starting point by another path about 500 yards long.

All along the trip we climbed over and under and through openings and corridors in the rocks. Lee never backed up; he never missed a step. Boys volunteered to hold Lee's hand at different times, for Lee had made many new friends. I didn't miss my turn either. Lee was no longer looked upon as a burden, but a blessing.

When Blind Men See

However, the most special blessing of all came in the Wednesday night service.

Our camp evangelist preached each night. This night God's Spirit moved mightily as young people opened their hearts to God and filled the make-shift altar area until it overflowed. I was dealing with a teenage boy when, I'm told, it happened. Lee asked a friend to guide him to the altar. He wanted to get saved. The friend did, and so did Lee.

I haven't seen Lee since camp. However, I cannot forget the young man, for I learned some valuable lessons because of him. Some of us felt sorry for Lee and thought his blindness so unfair, but Lee didn't.

We marvelled at his courage to attempt what others more gifted might not try, but Lee took it as just another effort in his day. He never stopped learning, experiencing, living. And all this *before* he became a Christian.

Who was the handicapped camper? Well, it sure wasn't Lee. Thank you, Lord, for using a 10-year-old, curly haired, question-asking, and now born-again boy, to open my eyes so that I can see Your world, its people and my life a little clearer. ❀

ABOUT THE WRITER: Reverend David Taylor pastors First Free Will Baptist Church, Wilburton, Oklahoma.

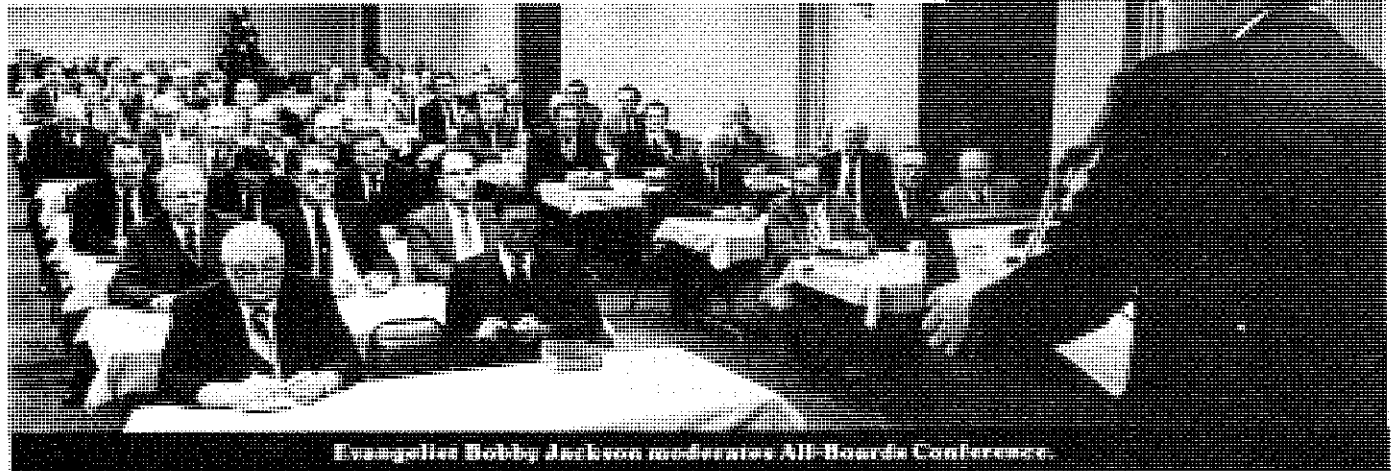
105 ATTEND ALL-BOARDS CONFERENCE



WNAC Executive Secretary
Mary Wischar



Melvin Worthington (L),
Ray Thomas



Evangelist Bobby Jackson moderates All-Boards Conference.

NASHVILLE, TN—The first biannual Free Will Baptist All-Boards Conference met at the Executive Inn December 1-3 in Nashville with 105 board and staff members attending, according to Executive Secretary Melvin Worthington.

Dr. Worthington said that board members gathered in the motel restaurant for a buffet dinner December 1 before the two-hour Monday evening general session. They then shared with eight national departments, the Executive Office and three commissions regarding each agency's work, objectives, obligations and obstacles.

Several board members expressed appreciation for the opportunity to meet concurrently with and in close proximity to all national boards. Mutual interchange of ideas along with fellowship times helped them plan denominational outreach and allowed the boards to correlate projects.

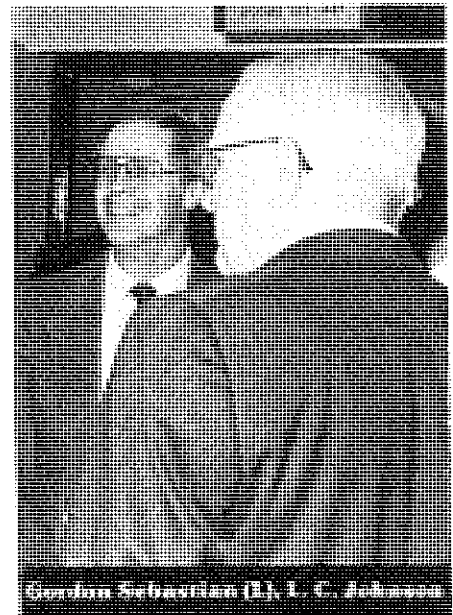
Six agencies met at the Executive Inn for their regular board meetings following the Monday plenary session—Executive Committee, Home Missions Board, Board of Retirement, Sunday School and Church Training Board, Master's Men Board, WNAC Executive Committee. The Foreign Missions Board met in the conference room of the national office building. The Free Will Baptist Bible College Board of Trustees met on campus.

Most of the boards completed their business by Wednesday. The attractive board format encouraged the groups to move through their agendas with minimum distractions.



FREE WILL BAPTIST

newsfront



Gordon Sebastian (L), L. C. Johnson



newsfront

(continued)

175 ATTEND FWBBC WELCOME DAYS

NASHVILLE, TN—Free Will Baptist Bible College had 175 visitors from 15 states and Mexico attend fall Welcome Days, November 20-22, 1986, according to Coordinator Charles Hampton.

The visitors represented 58 churches and several Christian schools. The largest group was 11 from Pleasant View Christian School, Pleasant View, TN. Two churches had eight in their groups: Cleveland (OH) Free Will Baptist Church and East 38th Street FWB Church, Anderson, IN. The leading states were Tennessee (28) and Ohio (24).

The two-day visit climaxed with a Friday night service that included a message by student body chaplain Kevin Riggs and performances by the Concert Band, College Choir and Evangels Drama Team. Some 30 young people rededicated their lives at the end of the service, which included a challenge to be a witness to their unsaved friends.

The following states were represented at Welcome Days:

Alabama	5
Arkansas	12
Florida	9
Georgia	5
Illinois	17
Indiana	17
Kentucky	1
Mississippi	9
Missouri	6
North Carolina	14
Ohio	24
Oklahoma	9
South Carolina	6
Tennessee	28
Texas	10
Mexico	3

The next Welcome Days is scheduled for April 2-4. Write or call to register or for more information:

WELCOME DAYS
Free Will Baptist Bible College
3606 West End Avenue
Nashville, TN 37205-0117
615/383-1340



(L) Gene Richards, Pam Stokes, Patti Bumpus, Jeanine McCarty, Michael Gragg.

FWBBC DRAMA TEAM PLACES FIRST IN TOURNAMENT

NASHVILLE, TN—A team of five speech students from Free Will Baptist Bible College placed first in the Invitational Forensics Tournament held December 5-6, 1986, at Tennessee Temple University, Chattanooga, according to Joseph Jones, speech teacher. In addition to the Sweepstakes Award, given to the team that accumulates the most points in competition, two students from the Bible College took first and second places as the best performers in the tournament.

Patti Bumpus, a senior from West Wayne, MI, was chosen the tournament's best speaker for the second year. Second place for overall performance went to Gene Richards, a sophomore from Ivory Coast, West Africa. Other members of the team included Michael Gragg, a sophomore from Nashville; Jeanine McCarty, a senior from Wabash, IN; and Pamela Stokes, a sophomore from New Carlisle, OH.

The FWBBC team won 18 awards from 17 events in which they entered.

Six colleges participated in this year's tournament, sponsored by Tennessee Temple University. Other participants, in addition to Tennessee Temple and FWBBC, were Bob Jones University, Liberty University, Geneva College and Brewton Parker College.

The Bible College team brought home the following awards:

1. Sweepstakes Trophy (most team points in tournament)
2. Trithon Winners (best performers in tournament)
 - 1st Place: Patti Bumpus
 - 2nd Place: Gene Richards
3. Reader's Theater
 - 1st Place: Patti Bumpus, Gene Richards, Michael Gragg, Pam Stokes
4. Solo Dramatic Interpretation
 - 1st Place: Patti Bumpus
5. Poetry Interpretation
 - 2nd Place: Patti Bumpus
 - 3rd Place: Gene Richards
 - 4th Place: Michael Gragg
 - 5th Place: Pam Stokes
6. Prose Interpretation
 - 1st Place: Pam Stokes
 - 2nd Place: Patti Bumpus
 - 4th Place: Gene Richards
7. Impromptu Story Telling
 - 1st Place: Patti Bumpus
 - 2nd Place: Jeanine McCarty
 - 3rd Place: Gene Richards
8. Oral Interpretation of Scripture
 - 3rd Place: Jeanine McCarty
9. Informative Speeches
 - 3rd Place: Jeanine McCarty
10. Duo Interpretation
 - 4th Place: Patti Bumpus, Gene Richards

Materials used in the tournament were selected and arranged by Joseph Jones and Laura Thigpen, both of whom coached and directed the students in their presentations.

SUNDAY SCHOOL ANNOUNCES CONTEST WINNERS

NASHVILLE, TN—The following Sunday Schools earned first and second places in the Fall Sunday

School Enlargement Campaign sponsored by Randall House Publications.

Division	Church	Spr. Campaign		Average Increase
		Avg.	Avg.	
A	No Entry	—	—	—
B	1st Guin, Guin, AL	409.7	557.5	36%
	2nd No Entry	—	—	—
C	1st Liberty, Durham, NC	397	483	21.6%
	2nd No Entry	—	—	—
D	1st First, Fayette, AL	218	295	35.3%
	2nd Northside, Tulsa, OK	279	377	35.1%
E	1st First, DeSoto, MO	185	213	15.1%
	2nd Bethlehem, Ashland City, TN	187	212.2	13.5%
F	1st First, Oxford, MS	125	154	23.2%
	2nd First, Salina, KS	112	137	22.3%
G	1st Felker, Valliant, OK	72	164	127.7%
	2nd Lake Jackson, Tallahassee, FL	87	175	101.1%
H	1st Faith, Salina, KS	42	102	142.8%
	2nd East Batesville, Batesville, AR	25	54	116%
I	No Entry	—	—	—

Entries were received from 21 states. The average percentage of increase of winners in the first and second place was 57.48%. First FWB Church at Guin, Alabama reported a high Sunday of 668 and 11 conversions.

The Spring Enlargement Campaign entitled *Bringing Forth Fruit* will be conducted during the month of March. Order materials early from Randall House.

12 BIBLE COLLEGE SENIORS INCLUDED IN WHO'S WHO

NASHVILLE, TN—Twelve Free Will Baptist Bible College seniors have been accepted for inclusion in the 1987 edition of "Who's Who in American Universities and Colleges," according to Dr. Robert Picirilli, dean.

The students were nominated for the honor by members of the Bible College faculty. Some of the criteria for their selection included spiritual maturity, leadership, extracurricular involvement and potential for future service.

Every "Who's Who" senior, in addition to being included in the book, will

receive a certificate honoring his/her selection.

The 12 honored students are:

Barbara Allen—La Vergne, TN
Deborah Burkepile—Johnston City, IL
Daniel Dean—Gilbert, WV
Tamara Gentuso—Farmington, MO
Michael Hollifield—Swannanoa, NC
Royce Horne, Jr.—Williamsburg, VA
Jeffery Nichols—Tupelo, MS
Krisina Nix—Auburn, WA
Keith Orr—Creal Springs, IL
Melissa Riddle—Nashville, TN
Lisa Terry—Stone Mountain, GA
Michelle Vincent—Memphis, TN



(Sitting, L.) Keith Orr, Lisa Terry, Katrina Nix, Tammy Gentuso, Debbie Burkepile, Jeff Nichols. (Standing L.) Mike Hollifield, Barbara Allen, Michelle Vincent, Daniel Dean, Missy Riddle, Royce Horne.

HILLSDALE AWARDS EXTERNAL STUDIES CERTIFICATES

MOORE, OK—Hillsdale Free Will Baptist College awarded the Certificate in Bible in external studies to three ministers, according to Dr. Cecil Sanders, director of external studies at the college.

The certificates were presented to Reverend Floyd Barber (Ozark, Ala.), Reverend Wayne Hyman (Fort Smith, Ark.), and Reverend John Amburgey (Chester, Ga.).

Reverend Barber, 62-year-old pastor of New Hope FWB Church in Ozark, Ala., said, "All these courses, though not easy, have been very helpful to me, and I enjoyed working on them to advance my ability as a pastor. I highly recommend these courses of study."

The Certificate in Bible requires completion of a 30-hour Bible study program in external studies.

Hillsdale College also offers a Certificate in Christian Education. Information on the external program may be secured by writing:

Dr. Cecil Sanders
Hillsdale FWB College
P. O. Box 7208
Moore, OK 73153

Seventh Annual Writers' Conference

May 15, 16, 1987

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newsfront

(continued)

SOUTHEASTERN COLLEGE SETS GET ACQUAINTED DAYS

VIRGINIA BEACH, VA—Southeastern Free Will Baptist College will observe its spring "Let's Get Acquainted Days" April 16-18, according to Dean Lorenza Stox. High school 10th, 11th, 12th-graders and graduates will arrive on campus Thursday and leave by noon Saturday. The college will accommodate groups that wish to stay later and perhaps attend Sunday services at Gateway Church.

Special programs for prospective students begin Thursday at 8:00 p.m. They will attend classes and college chapel Friday with special activities Friday afternoon and night. A giant preaching rally is planned for 10:00 Saturday morning including testimonies, special music and a message from God's Word. All visitors should be free to leave by noon Saturday.

For more information call 804/473-1100 or write the college at P. O. Box 61599, Virginia Beach, VA 23462.

GEORGIA STATE ASSOCIATION CELEBRATES 50 YEARS

NORMAN PARK, GA—The 50th annual session of the Georgia State Association met November 13-15, 1986, at Norman Baptist Assembly in Norman Park. Meeting under the theme, "Celebration of Our Heritage," delegates heard six sermons focused on the heritage concept, in addition to six historical sketches presented by Georgia Free Will Baptists.

Moderator Ron Wallace gavelled the business sessions through reports, discussions and the adoption of five resolutions. One resolution commended the U.S. and Georgia State Supreme Courts for upholding Georgia's law against sodomy and homosexual practices. Another major resolution opposed legislation to allow paramutual betting in the state.

"Celebration of Our Heritage" sermons were preached by Kenneth Faison, Rudy Woods, Gerald Baxley, Chuck Scarborough, John Gibbs and John Amburgey. Strategically placed historical sketches were presented by Curtis Gay, Martha Everson, Emmett McDuffie, Lora Shutes, Benny Lariscy and E. A. Welch, Jr.

Foreign Missionary Charolette Tallent spoke to worshippers at the Georgia Woman's Auxiliary. Herman Hersey, director of the Retirement and Insurance Department, addressed the Saturday Master's Men Breakfast.

Bill Robinson, Russell Horne and Danny Ryals preached during the Thursday Bible Conference.

The 1987 Georgia State Association meets November 12-14 in Norman Park.

EVANS CONDUCTS SUCCESSFUL REVIVAL

PEDRO, OH—Dr. Calvin Evans, president and director of Evangelistic Outreach Ministries, Pedro, led a team of 35 pastors, evangelists and Christian workers who conducted 121 evangelistic services in Jamaica, West Indies, November 16-20. The meetings, sponsored by the Jamaica Baptist Union, were conducted in 20 Baptist churches of western Jamaica and in 19 schools. Total reported attendance exceeded 24,000 with 3,788 public professions of faith.

Thousands of gospel tracts and booklets were distributed in street witnessing, and hundreds of free Bibles were given to students and converts. This marked the 11th annual crusade in Jamaica for the Evans' team.

Free Will Baptists in the evangelistic team included Glen Sluss, Lonnie Smith, Mike Carter from Kentucky; Hollis Boyd from Tennessee; John Burgess from Virginia; E. R. Tyree, Ralph Dean and Harold Murphy from West Virginia; Calvin, Calvin Ray, Angie and Pam Evans, Jennifer Chamberlin from Ohio.

SOUTHEASTERN COLLEGE TO HOST EVANGELISM CONFERENCE

VIRGINIA BEACH, VA—The fifth annual Southeastern FWB College Conference on Evangelism and Soul Winning meets April 5-7 in Virginia Beach. As in past years, the conference places strong emphasis on revival and soul winning.

Five men will deliver messages this year, including Dr. Wally Beebe, Rev. Jack Cox, Rev. Billy Bevan, Rev. Bob King and Rev. Randy Sawyer. Dr. Beebe, known as "Mr. Bus" across America, is currently involved in an

international evangelistic ministry. He led the bus ministry at the First Baptist Church in Hammond, Indiana during his ministry there. Dr. Beebe will also deliver his famous Bus Ministry lecture on Tuesday afternoon of the conference.

A trio of North Carolina Free Will Baptist pastors, Rev. King, Rev. Bevan and Rev. Cox, will also preach. Each pastor has an aggressive soul winning ministry as well as a strong Christian school program. Rev.

Sawyer previously pastored in North Carolina; he now chairs the Music Department at Southeastern College and preaches for the college as a representative in the Promotional Department.

Pastors, staff members, church delegations and families are encouraged to attend the conference. For further information concerning details, call the college at 804/473-1100.



Bevan



Cox



King



Sawyer



Beebe

Here's a different way of doing things. The Woman's Auxiliary at **Immanuel FWB Church, Durham, NC**, placed a nail keg in the church foyer and asked members to contribute their penny collections to missions. Pastor **Bobby Bazen** said the keg contained \$1,000 for the Ron Cailaway family.

First FWB Church, Haines City, FL, will sponsor a Church Workers Revival February 2-4 with Oklahoma Executive Secretary **Connie Cariker**. **Randy Newberry** pastors.

Members of **Arnold View FWB Church, Creal Springs, IL**, purchased a new church bus named Herbie. Uhhh . . . children who ride the bus claim that Herbie talks. **Jerry Presley** pastors the church and Herbie.

Pastor **Jack Lassiter** reports six conversions and numerous rededications during revival services at **First FWB Church, Washington, NC**.

Approximately 40 singles registered for the November 15, **Oklahoma State Single's Seminar** at **Southern Oaks FWB Church, Oklahoma City**.

The **Wentzville Mission, Wentzville, MO**, relocated near Interstate 70 on property costing \$117,000. The group then changed its name to **Crossroads FWB Church**. **Jim Mertz** pastors.

Black Oak FWB Church, Marshfield, MO, expanded and remodeled the church auditorium, says Pastor **Jack Day**. Missouri Executive Secretary **Clarence Burton** preached the dedication message.

Members at **Freeman Chapel FWB Church, Stewartville, MO**, completed a five-month building project and dedicated a new auditorium. **Vernon Maggart** pastors.

The **North Georgia Association** Family Retreat attracted 28 people to the FFA-FHA Camp facilities near Covington, GA, reports directors **Tom Kemble** and **Robert Poole**. The theme, "In His Image," was developed in seminars conducted by Georgia Executive Secretary **Herbert Waid** and Mrs. **Geraldine Waid**.

Pastor **Larry Williams** reports a note burning ceremony at **Spring Grove FWB Church, Jesup, GA**. The event concluded a 13-month building project to erect a 1,600-square-foot kitchen and dining hall.

Moderator **Rick Cason** brought the 100th anniversary sermon as **Georgia's Martin Association** celebrated its centennial meeting at New Home Miller County Church. The occasion included testimonies by ministers and laymen involved in the association's work over the years.

Reverend **Ulmont Farmer**, 89-year-old father of pastor **Dan Farmer**, preached the Pioneer Day message at **First FWB Church, Moore, OK**.

The ceiling fell in the parsonage at **Fellowship FWB Church, Kingsport, TN**. Fortunately, no one was injured. **Winston Sweeney** pastors.

Members of **Lockhart FWB Church, Lockhart, SC**, dedicated a \$300,000

building erected on a 5.5 acre tract on Highway 9 west of the city limits. The 8400-square-foot complex, completed in six months, includes 10 classrooms, pastor's study, church office, two choir rooms, sound room, nursery and a 308-seat auditorium.

Fellowship FWB Church, Florence, SC, celebrated their 12th year and homecoming festivities, according to Pastor **Henry Potter**.

Valley Falls FWB Church, Spartanburg, SC, observed their 50th anniversary, says Pastor **David Carter**. Charter member **Fred Gillespie** (82) received a plaque for helping organize the church and for faithful service. Valley Falls Church was organized in 1936 with 19 other charter members in Brother Gillespie's home.

North Spartanburg FWB Church, Spartanburg, SC, conducted an evangelism banquet, reports Pastor **Clyde Nations**. The conference launched the church's new evangelistic outreach ministry.

Members of **Mt. Trolly FWB Church, Galivants Ferry, SC**, purchased a parsonage for their new pastor **Billy Jones**. The parsonage, a double-wide mobile home, includes three bedrooms and two baths. Mt. Trolly experienced a 10 percent growth in the last six months.

Pastor **Robert Scott** said members of **Hickory Hill FWB Church, Gresham, SC**, dedicated a \$35,000 structure. The building includes a 150-seat auditorium and five Sunday School classrooms. **W.D. Jones**, member of the Eastern Conference Home Missions Board, gave a brief history of the church. South Carolina Promotional Director **Norwood Gibson** preached the dedication message.

Members of **New Prospect FWB Church, Pamplico, SC**, presented Pastor **Joe Cagle** with a plaque of appreciation for his 19 years of dedicated service.

Liberty FWB Church, Manning, SC, celebrated 100 years in the community, according to Pastor **Larry Hughes**.

Pilgrims Rest FWB Church, Springdale, AR, reports 11 conversions, 32 baptisms and 31 new church members. **Butch Bolinger** pastors.

Pastor **Cecil Case** reports nine baptisms at **Clifty Chapel FWB Church, Rogers, AR**.

Felker FWB Church, Valliant, OK, set an attendance record when 282 attended Sunday School and 410 came for the worship hour, according to Pastor **George Harvey, Jr.** Pastor Harvey baptized 18 people since August. Members gave the pastor a money tree blossoming with \$250.

Northside FWB Church, Tulsa, OK, enjoyed a record-breaking Sunday when 606 people attended. **Curtis Linton** pastors.

Members of **Donelson FWB Church, Nashville, TN**, pledged more than \$20,000 to Free Will Baptist home and foreign missions. **Robert J. Morgan** pastors.

Manager **Keith Fletcher** said that work has begun to install permanent camper hook-

ups at **Camp Hope, Ewing, IL**. Plans include installation of electrical hookups and a dumping station to accommodate 12 trailers, or recreational vehicles.

The Free Will Baptist churches of **Illinois' Northern Quarterly Meeting** reported 16 conversions and 11 rededications during their camp session. Pastor **John Hollis** served as camp evangelist and **Kenny Pell** as director.

Pastor **Lynn Wood** reports six conversions and six new members at **Garden Grove FWB Church, Garden Grove, CA**.

Under the guidance of youth director **Allen Kennedy** and bus director **Ben Lopez**, 18 teenagers from **First FWB Church, Bakersfield, CA**, knocked on more than 3,600 doors talking to people about Jesus. Sunday School averages 600. **Claudie Hames** pastors.

Pastor **Dennis Clariday** reports 11 new members at **Earlimart FWB Church, Earlimart, CA**.

Pastor **Jay Constant** baptized seven converts at **Winters FWB Church, Winters, CA**.

As he began his third year as pastor of **Liberty FWB Church, Guin, AL**, Reverend **Buddy Henry** baptized six converts and received eight new members into the church.

Delegates from 22 churches participated in the **West Virginia State Sunday School Convention** conducted at **Cedar Grove FWB Church, Parkersburg, WV**. Seminars were led by **Danny Dwyer** of Southeastern FWB College, Pastor **Harold Blankenship** of Kistler FWB Church, Kistler, WV, and foreign missionary **Alice Smith**.

Dr. **Milburn Wilson**, pastor of **Sherwood Forest FWB Church, El Sobrante, CA**, successfully completed requirements for certification as Church Growth Associate with the Institute for American Church Growth in Pasadena, CA. Dr. Win Arn is president of the Institute.

Members of **First FWB Church, Walnut Ridge, AR**, celebrated a senior citizens weekend honoring all members 62 and older, according to pastor **Larry Hughes**. The church has 88 senior citizens. Weekend activities included a Saturday supper as well as a senior citizens' choir. Sunday, the senior citizens gave testimonies and brought special music. Pastor Hughes preached a morning message titled "The Sunset Years." Each senior member received a ribbon bookmark imprinted with the church name and the poem "Footprints in the Sand."

Decatur First FWB Church, Decatur, IL, reports 12 new members and five baptisms. **Wallace Malone** pastors.

Members presented **L. S. Anthony** with a plaque celebrating his 20 years as pastor of **Wilson's Chapel FWB Church, Thomaston, GA**.





FOUNDATION

Herman L. Hersey, Executive Secretary



the right amount to give

gives us a good and settled feeling. Whether the family gets an increase in salary or a child receives a larger allowance, there is no need to fret or to ponder about what to give. A tithing family knows what to do.

Most tithers give generous gifts beyond the 10 percent base tithe. It is not unusual for some to give up to 20 percent or more. At least two well-known Christians testify of God's blessings as they keep 10 percent for themselves and give 90 percent to the Lord.

The tithe works well for the local church too. How much should a church give to outside ministries? No scriptural command is given, but the scriptural principle of the tithe can apply to churches as well as to individuals. Churches testify of god's abundant blessings as they increase their giving above the tithe.

The tithe works well in determining how much to give to the Lord's work through a will or trust at your death. Some provide for a portion or a definite amount and wonder if it will be a fair or appropriate amount in the future. Again, God's formula works. Start with a tithe of 10 percent and then give above that as the Lord directs or provides.

Yes, no one ever came up with a better plan. The tithe continues to serve as the ideal standard for giving now and beyond the grave. ◻

Abraham started it. No one ever came up with a better plan. And you can't improve on it. In reality God established it; Abraham simply obeyed.

What is it? It is the tithe, a basis or proportionate ratio for giving. We read in Genesis 14 that Abraham gave Melchizedek "tithes of all." God's people throughout history proved the plan and found it worked. Paul wrote that we ought to give "as God hath prospered" us (1 Corinthians 16:2). In

other words we should give proportionately as we are blessed.

The tithe equalizes responsibility and accountability. Every offering is equal in God's sight whether it be one dollar or one thousand dollars—if it represents a tithe. The widow living on social security and the corporate executive join equally in tithing as an act of worship.

The tithe is a workable and practical plan for individuals and families. When the decision to tithe is made, it

CLIP AND MAIL TODAY

Free Will Baptist Foundation
P. O. Box 1088
Nashville, TN 37202

- Please send me your brochure, "How the FWB Foundation Can Help You."
- Please have a representative of the FWB Foundation contact me.
- I plan to include FWB ministries in my Will.
- I have already included FWB ministries in my Will.
- I would be interested in attending a will clinic in my area.

Name _____

Street _____

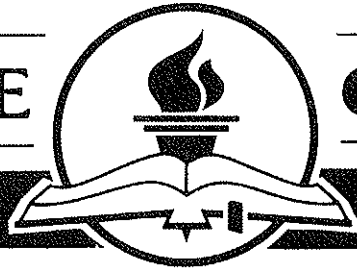
City _____

State _____ Zip _____

Phone _____

Birth Date _____

My Church _____



The Sunday School Revival

By Dr. Roger C. Reeds

It has been my joy to serve the Lord at Randall House Publications for the past 25 years. In addition to administrative duties, I have tried to promote the cause of Sunday Schools across our denomination. I believe that the way to build bigger churches is through building bigger Sunday Schools. I have conducted workshops and institutes in many of our churches and preached in many of our pulpits.

In recent years I have blended preaching and teaching into something I call Sunday School Revivals. In the past three years I have conducted 86 such meetings in 19 states and Canada. Here are the states I have visited and the number of churches in each state where I have held Sunday School Revivals:

Alabama	5
Arkansas	5
Delaware	1
Florida	6
Georgia	7
Illinois	9
Indiana	2
Kentucky	3
Michigan	1
Mississippi	7
Missouri	5
North Carolina	3
Ohio	6
Oklahoma	8
South Carolina	2
Tennessee	5
Texas	5
Virginia	3
West Virginia	2
Canada	1

After each Sunday School Revival I asked the pastor to write a meeting evaluation. Here is a sampling of what pastors have said:

"The Sunday School Revival was very informative. It was scholarly presented and timely for our church.

Your points were right on target toward Sunday School growth."

Reverend Curtis Alligood
Homerville, Georgia

"The Sunday School Revival was a great success. There have been so many favorable comments concerning the meeting. Our staff has been challenged to do a better job and I believe we will reap a harvest of souls won to Christ as a result."

Reverend Carl Cheshier
Fort Smith, Arkansas

"Dr. Reeds' wit and real-life illustrations coming from his years of living and working for Jesus, were such an encouragement to my folks and myself. This pastor highly recommends that your church have Dr. Roger C. Reeds for a Sunday School Revival."

Reverend J. D. McCormick
Wheeling, West Virginia

"One of our Sunday School teachers seemed to sum up the feelings of those attending the Sunday School Revival. She said, 'Brother Reeds has helped me see how important it is to do our best in the one hour we have the children for Sunday School. I am determined as never before to make that hour count.'"

Reverend J. L. Gore
Jackson, Mississippi

"I just wanted to drop you a line and let you know how much we appreciated the Sunday School Revival. I still hear comments concerning it. Thanks for the great messages and the challenges presented."

Reverend Rex C. Lynn
Alma, Georgia

"It was certainly an enjoyable week-end of services. The preaching services were challenging and the workshops were very enlightening."

Reverend David Pinkston
Desloge, Missouri

One question asked most is, "What is a Sunday School Revival?" It is simply a weekend of services that incorporates preaching and teaching. I usually begin Friday evening with an introductory message. Saturday morning or afternoon I conduct three hours of workshops. Saturday evening I preach a church growth message. Sunday morning I speak twice—once during the Sunday School hour and once during the morning preaching service. I leave after the morning service to return to Nashville. This allows me to be back in the office on Monday morning.

I am thankful that God has been able to use me in these Sunday School Revivals. If you believe that I can help your church with a Sunday School Revival then please call me and we will work out a schedule. ■



MINI GRAMS

Department of Home Missions and Church Extension
of the National Association of Free Will Baptists

Phoenix! Target City— 1987

By Roy Thomas

From its early beginnings the Free Will Baptist denomination accepted the challenge to carry the gospel of Jesus Christ to the whole world. The Home Missions Department was chartered by the National Association of Free Will Baptists to establish churches in the North American continent and the islands belonging to the United States.

The Home Missions Department thrust has been to send missionary pastors into large, growing metropolitan areas on our continent. This effort opened work in all but 10 states and reveals a healthy growth pattern.

Goals set by the 1986 National Association indicate a continuation of this effort to plant churches in the fast-growing North American cities. Delegates voted overwhelmingly to designate Phoenix, Arizona as "Target City—1987" and work to place at least five missionary couples there by 1990 when the National Association meets in that huge western city.

The population of Phoenix is exploding! Over two million people live in the valley, with the total expected to double by the turn of the century. The "Valley of the Sun," as the Phoenix

Valley is called, outgrew its boundaries set by the Salt River and the Phoenix Mountains, and now includes as suburbs the cities of Glendale, Peoria, Sun City, Litchfield, Tempe, Scottsdale, Paradise Valley, Mesa, Gilbert and Chandler.

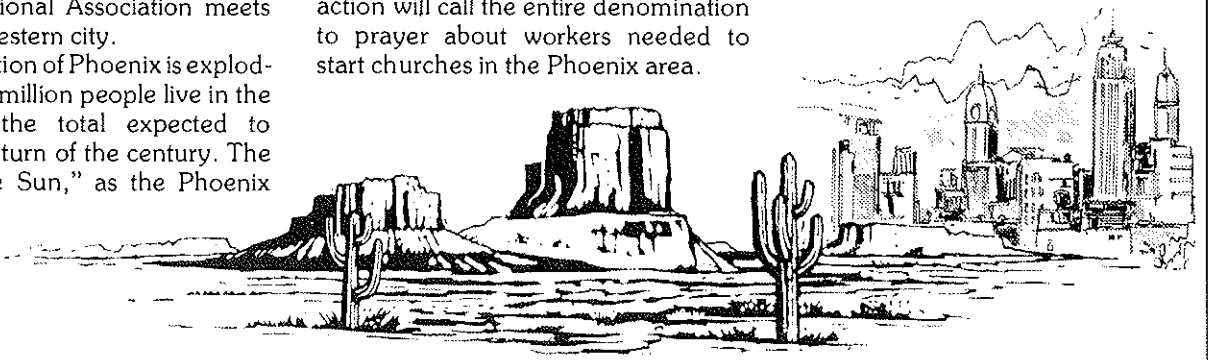
What's drawing these masses of people to this area? Certainly one reason is the beautiful climate where the sun shines every day, where the nights are cool and the humidity low, yet snow and ice are seldom seen. However, the majority move to Phoenix for its attractive job opportunities. The diversified and prosperous economy of Phoenix attracts thousands of production enterprises to locate their operations in the "Valley of the Sun."

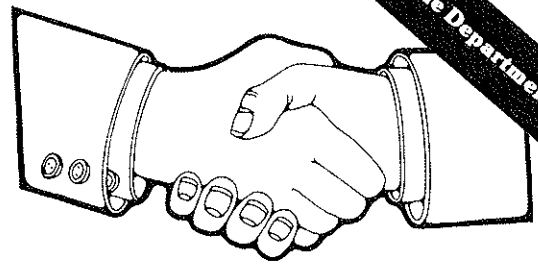
While there's a Mormon church located in every square mile of Phoenix, there are very few fundamental, gospel preaching churches. Only three Free Will Baptist churches minister to the millions in this huge, growing valley. Since this is the first time the National Association selected a "Target City," we hope that this action will call the entire denomination to prayer about workers needed to start churches in the Phoenix area.

We're praying for the five couples to go as missionaries for the "Target City" project. Each missionary will go to a different section of the area to establish a church. Rev. and Mrs. Paul Thompson started a growing church in the suburb of Gilbert, and missionaries Howard and Patsy Gwartney are establishing one in the suburb of Mesa. The National Home Missions Board in its December meeting approved Rev. and Mrs. Alvis Paul as associate missionaries to the suburb of Glendale. This makes three toward the goal of five couples to establish churches by 1990.

In addition to the five missionary couples, we're praying for dedicated laymen to enroll in our "Aquila and Priscilla Program" and move to Phoenix to help the missionaries plant churches. Support for the "Target City—1987" is needed. All gifts designated for this project will go to the accounts of the missionaries chosen for the Phoenix area.

For more information contact the National Home Missions Department, P. O. Box 1088, Nashville, Tennessee 37202. ■





MASTER'S AND DATE

Strengthen Thy Brethren

Bigger and better! Those words describe the Ninth Annual Master's Men Conference. General Director Jim Vallance announced the April 23-25 conference dates at Camp Linden (Linden, Tenn.).

The scripture theme, "Strengthen Thy Brethren" is from Luke 22:31-32. Laymen will speak in the sessions on these topics:

1. Satan hath desired to have you, that he may sift you as wheat.
2. I have prayed for thee, that thy faith fail not.
3. When thou are converted, Strengthen Thy Brethren.
4. Lord, I am ready to go with Thee.

Bigger and Better

New activities will precede the conference, including a Thursday after-

noon relaxation time to help men unwind after their trip to the camp:

- Six-mile canoe trip on the Buffalo River
- Nine-hole, par three golf course
- Archery, basketball, volleyball

Strongman Paul Wrenn will speak Thursday evening about practical wisdom concerning health and witnessing. Wrenn is a world record holder in powerlifting.

Jim Munsey (Texas) plans to attend with the Mexican quartet. The quartet will share in the worship times. Jim Munsey will show a video tape of the building process at Las Decicias Free Will Baptist Church in Reynosa, Mexico. The Master's Men of Eastside FWB Church in Houston helped in the construction.

Men from across the denomination will lead timely workshops Friday. More than a dozen topics deal with vital information for the Christian layman in society. The topics include:

- Organizing and conducting home Bible study groups.
- The Christian and his career
- Deaconing and Ushering

- Parenting
- The role of the layman in church growth
- Personal commitment
- Denominational agencies and their thrust
- Family finances in discipleship
- Teaching with power
- and more!

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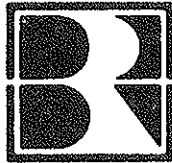
Special dietary needs: _____

Fees:	Pre-registration	\$ 5.00	Local attendance for	_____
	Conference Costs	50.00	Friday session only:	_____
	*Total	\$55.00	Pre-reg. & \$20.00	_____

*Total may be paid in advance if you desire.

Send this registration with check to: Master's Men Conference, P. O. Box 1088, Nashville, TN 37202.

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No. _____ Rect. # _____
Check # _____ Date _____



AT YOUR SERVICE

Board of Retirement



Herman L. Hersey, Director

TAX REFORM ACT OF 1986

The Tax Reform Act of 1986 was signed into law by President Reagan on October 22nd. The act, comprised of two volumes and over 1800 pages, makes changes that will affect every taxpayer in America. Generally, your tax rate will be lower but this does not mean you will pay less taxes. Certain deductions will no longer be allowed.

Ministers' Housing Allowance and IRS Revenue Ruling 83-3

In 1983 the IRS Ruling 83-3 denied deductions for interest and taxes paid after 1982 by ministers who did not own or occupy their homes before January 3, 1983, if they received tax-free housing or a parsonage allowance. The new tax law overturns this ruling and clearly states that mortgage interest and real estate taxes are deductions for 1983, 1984 and 1985. It is possible for these ministers to file an amended return to claim a refund. However, the law of limitations is running out. To claim a refund for the

year 1983, the amended return must be filed before April 15, 1987.

We recommend that any minister who believes he might be entitled to a refund consult his tax advisor or an attorney for advice on eligibility and filing procedures.

Social Security Coverage for Ministers

The new tax law provides a "window" period during which ministers who elected not to participate in the social security system can revoke such action and obtain social security coverage effective January 1, 1986, or January 1, 1987. The Social Security Administration is developing the form and regulations. These forms have not been released. Contact your nearest social security office if you are concerned about this.

The law also clarifies the grounds on which a minister may elect out of social security. It must be done because he is opposed on religious principles to participation in a public insurance program. The procedures for electing out of social security for a new

minister have changed. Contact the social security office about the new regulations.

Social Security for Church Employees

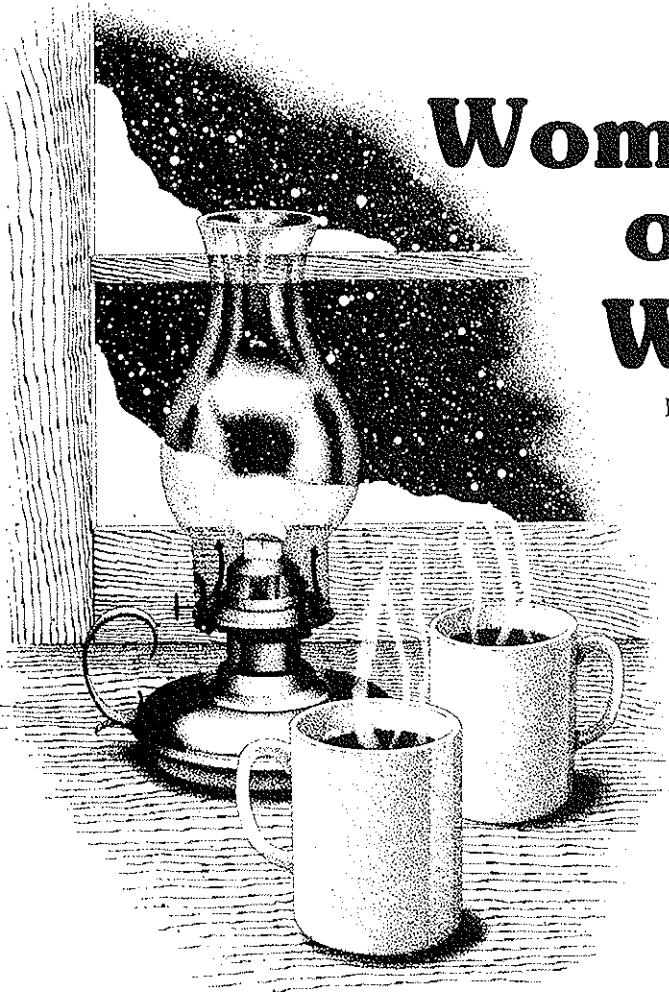
Present law permits a church organization to be exempt from paying the employer's share of social security taxes on the basis of religious opposition to payment of such taxes. In these cases church lay workers are subject to the payment of social security taxes as if they are self-employed. The new law permits a church to request revocation of its exempt status. It then becomes subject to the payment of the employer's share of social security taxes and its employees and lay workers pay such taxes at the rate applicable to employees.

Information on how the new tax law affects our pension plan is being gathered. This information will be sent to the members of the plan.

It is appropriate to write your Senators and Representative and thank them for overturning Revenue Ruling 83-3. ■

Woman's Window on the World

By Mary R. Wisheart



From My Window

"Aunt Mary," Brent said suddenly, while I sat by his bed one evening, "I didn't see Jesus in my heart."

He was 5 years old and had pneumonia. Brent had accepted Christ as Savior a short time ago, and now my mind tried to latch on to some experience which triggered that statement.

Then I remembered. The doctor said, "Brent, do you want to see your x-ray?" Then he pointed out the lungs and heart. Did the child expect to see the beautiful face of Jesus looking out the heart's window?

Brent's father said later, "You may not see Him, Brent, but I know He is there."

The heart—center of all our longings, desires and love. Of course no x-ray will show Him there, but what about the people I brush past day after day? What glimpses do they get through my heart's window? How much of His beauty shows? Can my close friends say, "Yes, I know He is there?"

As you select a Valentine for that special someone, remember to give the best love gift of all.

Let Him show through your window.

Executive Committee Met

The WNAC executive committee met December 2, 1986, in Nashville, Tenn., for its annual planning meeting.

Monday evening, December 1, WNAC shared with other departments and commissions of the National Association some of its goals and plans.

June Rolan, president; Mary Neal, vice president; Peggy Outland, secretary; Maurine Lee and Geraldine Waid, members-at-large (Marguerite Kern did not attend because of a death in the family.) met with Lorene Miley, editor; and Mary R. Wisheart, executive secretary.

The committee reviewed the first issue of the new-look *Co-Laborer*, approved a budget for presentation to the convention in July, and worked on plans for the 1988 national retreat.

The Co-Laborer Fund

Agnes Frazier in 1944 suggested the 50,000 Co-Laborer Band to WNAC. Each person who joined the band pledged to pay \$1 per month. The goal was 50,000 members. They intended to give 90 percent of the income to the Unified Program of the National Association. The other 10 percent would go to WNAC.

With continued rise in designated giving, the women voted in 1969 to use all the Co-Laborer Fund for WNAC's general expenses. In 1985 the income amounted to \$7,815.70, less than one month's general expense!

Some auxiliaries give a regular monthly offering, some tithe their income, some give a set amount, and some never contribute to the Co-Laborer Fund.

Women are responsible for the expenses of WNAC. All auxiliaries should include the Co-Laborer fund in regular monthly giving.

Provision Closet Needs

- full size mattress covers
- full size sheet sets
- pressure cookers, 6- and 8-quart sizes

Emphases

February—National Student Fund

Delegates at the 1986 convention voted to give the National Student Fund to Maurilio Amorim (Brazil) for 1986 and 1987.

Maurilio is enrolled as a graduate student at Middle Tennessee State University, where he has a teaching fellowship.

He graduated from Free Will Baptist Bible College in May and plans to return to Brazil to help in the Bible Institute.

The fund for 1986 amounted to \$1,800, including \$800 from Rocky Pass Church, Nebo, N.C., where Maurilio attended last summer. ■



Pray the Lord of the Harvest

by Don Robirds

Where is the dedication that once compelled Christians to be involved in witnessing? Where are the candidates that once lined up, awaiting the opportunity to be sent to the regions beyond? And where are the missions students—the poten-

tial candidates—who once flocked to our Bible colleges?

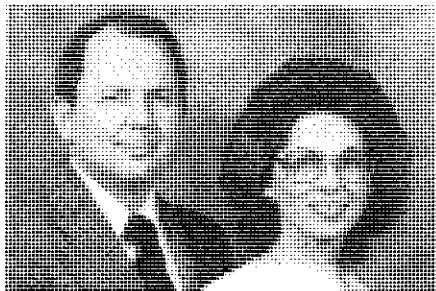
All of these questions have been asked by those who are involved in the program of missions today. And the answer may be quite simple, yet it is also complex.

God gave us the prescription for getting new missionaries when He challenged, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matthew 9:38). No other means is given to recruit new missionaries. No other method will be adequate, scriptural, or successful!

But the complexity of this simple solution lies in the framework or environment of the church today. Because no genuine praying and concern for the lost world will exude from a spiritually cold body of believers. And the church today desperately needs revival or spiritual awakening.

Parents retreat in fear from praying for laborers because they don't want

Three Couples Appointed to Missionary Service



Ron and Linda Moore



Dwain and Debbie Crosby



Jim and Evelyn Teague

NASHVILLE, TN—Three couples were appointed to missionary service when the Board of Foreign Missions met in Nashville, Tenn., December 1-3, in its semiannual session.

Ron and Linda Moore of Georgetown, S.C., have been appointed to serve as full-fledged missionary church planters in the Ivory Coast.

Dwain and Debbie Crosby of Brownwood, Tex., will serve in regular missionary status in Japan.

Jim and Evelyn Teague of Newport, Tenn., were approved for service as associate missionaries to work as dorm parents at Ivory Coast Academy in Bouake, Ivory Coast. They will assume responsibilities at the dorm in July when Neil and Sheila Gilliland return to the United States for furlough.

According to Foreign Missions General Director R. Eugene Waddell, "These three couples have responded to God's call as people have prayed for workers. We have requests for 87 missionaries on our fields right now and very few candidates appear ready to

meet the challenge. We are thrilled that these three couples have caught the vision and have presented themselves for service."

The Moores started deputational services immediately as did the Teagues. The Crosbys were scheduled to begin their itinerate in February. Teague plans to continue in his employment and travel on the weekends so his missionary account will be able to grow more rapidly.

Those interested in scheduling services should contact Foreign Missions, P.O. Box 1088, Nashville, TN 37202 or call 615/361-1010. ■

God gave us the prescription for getting new missionaries.

their children to go. Churches don't pray for workers because they don't want to share their members with those in other areas. Individuals can't pray for laborers lest they be forced to say, "Here am I, send me."

With a number of our missionaries facing retirement soon, and with the world conditions indicating more and more that the "night is far spent," we must get serious about our Lord's command.

"Pray ye, therefore. . . ." The harvest field is increasing but the laborers are decreasing. "Pray ye, therefore. . . ." God is still anxious to save those who will call on Him. "Pray ye, therefore. . . ." No other answer will do! His answer will be, "Go ye into all the world. . ." and it will be indelibly imprinted in the hearts of Christians who are committed to Christ. They will respond!

If I had to select one Christian workers conference to attend in 1987, this is the one that I would choose.
Dr. Charles A. Thigpen



AN OPEN LETTER TO FREE WILL BAPTISTS:

We want you to join us for the *Target 90 Conference*, February 16-18. There is something for all Christian workers in this meeting. In fact, this will be, in my opinion, one of the finest conferences ever held here at Free Will Baptist Bible College. Church growth, evangelism and leadership will be emphasized throughout. Pastors should attend because they will provide leadership and inspiration for church growth to be realized. Lay leaders—such as deacons and other church officers, Sunday school and Church Training Service teachers and leaders, and officers of the Woman's Auxiliary and Master's Men—are also encouraged to attend. If church growth is experienced, trained and dedicated laymen will help to make this growth permanent and purposeful.

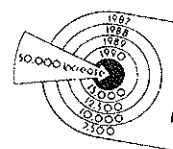
An outstanding evangelist, preacher and writer, Dr. Robert Sumner, will speak five times. Warm-hearted evangelism is the real key to church outreach and growth. Two outstanding Free Will Baptist pastors—Brother David Sutton and Brother Leroy Welch—will each speak several times. David Sutton has held three successful pastorates in Oklahoma and has been very active in denominational work. Leroy Welch has had many varied experiences in church work. He has served as youth director, music and choir director and as pastor in Free Will Baptist churches. All three of these men will inform and inspire us in the work of the Lord.

We have a special concern that Christian day school administrators and teachers attend. A reception for Christian school personnel will be held on the opening night. A good deal of attention will be focused on the use of overhead projectors as a forceful teaching tool. Even though this will be of definite interest to Christian school workers, Sunday school and CTS workers will also benefit from these presentations.

Twenty-two seminars will be presented by some of the most gifted people in our denomination. A wide range of subjects has been assigned. Dr. LaVerne Miley will address "Avoiding stress/burnout in the ministry." His wife, Lorene, will cover "The woman's role in developing the Christian family."

If I had to select one Christian workers conference to attend in 1987, this is the one that I would choose. Please do not miss it! We are praying that the dear Lord will use these speakers to spark revival and revitalization in all of us.

Dr. Charles A. Thigpen
President



TARGET 90 CONFERENCE

A conference for preachers, teachers and other Christian workers

February 16-18, 1987
Free Will Baptist Bible College
Nashville, Tennessee 37205
(615) 383-1340



The Criteria for Using New Songs

By Rodney D. Whaley

All of us like something new—a new car, a new house, a new book. With new things comes the idea of improvements over the old. Yet many times when creating or purchasing that new item, we will also make an effort to retain the old: we want the new church sanctuary, but we cherish the stained glass windows in our old building and carefully implant them in the new building.

As a member of the Hymnal Committee to produce a new hymnal for Free Will Baptists, I am confronted with questions about the new songs. "Are there going to be youth choruses?" "Do you plan to have scripture songs and choruses?" "What about convention songs?" These and many other questions suggest that people are interested in what will be *new* and *different* in this hymnal.

Before we actually discuss the new, let me assure you that the majority of our hymnal will be a compilation of hymns that not only express our rich faith but our rich heritage as well: the old hymns and gospel songs we have grown to love over the years. Choosing these for inclusion in the hymnal will not be an extremely difficult task.

But what about the new songs that have not been in our hymnal or any other for that matter? What criteria does one use in choosing a new song for inclusion in a hymnal?

Before giving you five criterion for evaluating a new song, let me tell you

the one criteria most people use for making such judgments. "I like it, therefore it is good, and it should be in there!"

People make value statements based upon their tastes. Taste alone is insufficient reason to include a song in the hymnal, especially when there's only room for approximately 500 hymns. No one person's tastes nor one group of people's tastes should dictate what should be sung in all our churches.

There are some principles the committee can use in discerning which new songs or hymns to include. First, does the song withstand the *test of time*? Of course, it's obvious that a new song can't take this test. Nonetheless, I believe the principle can still be applied.

By withstanding the test of time, I mean, "Does the song communicate to persons of different generations?" Can and does the song minister to the elderly, the middle-aged as well as the young? Will this song be enjoyed and appreciated in generations yet to come?

Another question to ask of a new song: "Does it have *complexity*?" By complexity I mean that it is complex enough so that it can be repeated with new inspiration. Often I sing a great hymn of the faith such as "A Mighty Fortress" or "How Firm a Foundation," and I experience something from it I've never noticed before. The song provides a new inspiration each time I experience it.

Many songs that may be popular today and well-liked lack complexity. Once you've heard them, you've heard them. No matter how many times you listen to them, you receive no new inspiration. This is not to say you do not enjoy each experience with the song, that is, until you grow tired of it. New songs included in our hymnal should have complexity and be a source of new inspiration each time we sing them.

A third test is what can be called *intensity of expression*. By this I mean that the song has that aesthetic quality which causes a person to change. It can change our moods, our ideas, our feelings or actions. It can have an impact on us. It causes us to be different people after singing it. A song that's *only* enjoyable or entertaining does not merit inclusion in the hymnal. I'm sure all of us would agree that we want to use music that makes a spiritual impact.

Although each of these tests is subjective, the fourth is perhaps the most subjective. That criteria is *unity*. Does everything fit? Do all the parts belong? While on the surface it seems this would be the easiest test to give a song, to the contrary, it's the most difficult.

Once again, we're haunted with our own likes and dislikes, preferences and prejudices. Nonetheless, in evaluating a new song, we need to objectively analyze whether or not the music aesthetically "says" what the text is saying. Does the music complement the text?

As is often the case, many hymns may have a text that speaks of a solemn and profound truth, yet the music with which they are projected is rather flippant and erratic. Such is the case of songs like "At the Cross," "Standing on the Promises" or "At Calvary."

While I do not advocate excluding these from our hymnal, in evaluating new songs, we must determine if the music portrays the thoughts and ideas of the doctrines presented in the lyrics. It must have a unified presentation.

The fifth criteria is what aestheticians call *multivalence*. Does the song cross cultural boundaries? I need not expound the obvious when I say that Free Will Baptists are a diverse people culturally. We come from North Carolina to California, from Miami to Seattle, from rural communities to metropolitan cities. With these variances, naturally, come cultural differences.

Since taste in music is more cultural than anything else, we must realize that no one song will communicate to all cultural groups the same. However, in selecting new material for our hymnal, we must endeavor to select hymns and songs that cross cultural boundaries and communicate to more than one particular culture.

While it's difficult to find 500 hymns that will speak to all cultural groups in our denomination, we must and will make an honest attempt to find and include hymns that will speak to as many cultural groups as possible. Obviously, this is most difficult.

Needless to say, the first test the committee will give any song is whether or not it is scripturally valid. Yet within the domain of those which have scriptural texts are hundreds of songs that will be considered. Although no one song will satisfy all five of the suggested criterion completely, I feel this will be a fairly good measuring stick for dealing with new material.

With this we will endeavor to produce a new hymnal that will be scripturally sound, yet minister to a broad sector of our churches and people. ■

ABOUT THE WRITER: Reverend Rodney Whaley is minister of music at Northside Free Will Baptist Church, Stockton, California. He formerly served on the music faculty at Free Will Baptist Bible college.

A Call to Consistency

By Floyd Wolfenbarger

There's nothing more obvious in this age than confusion in religion. It was inevitable for a world that discarded its anchors of authority to also lose its moorings. The new morality and the substitution of humanism for true religion has left this generation to drift in a sea of bewilderment.

This trauma is accompanied by inconsistency and uncertainty about the church. Where nothing is sacred, nothing is certain. Against the backdrop of perplexity, the true Christian must live with true consistency.

The Christian must *always be in touch with the throne of God*. The New Testament commands every Christian to be always ready to pray. This is more than knowing a collection of prayerful phrases. It means to truly be in constant contact with God. The Christian who *doesn't* pray is not much better off than the sinner who *can't* pray.

The Christian must *always be in tune with the will of God*. The will of God is not a treasure to be unearthed, but a path to be walked. I am to glorify

Him when I preach, teach and witness. But I am also to glorify Him when I eat, drink, work or play. The wise preacher said, "Let thy garments be always white" (Ecclesiastes 9:8).

If the Christian lives off-and-on, in-and-out, up-and-down, the world is left to wonder what Christianity is after all. More than anything it is our own inconsistencies that are flies in the ointment sending out to the world a stinking savor (Ecclesiastes 10:1).

The Christian must *always be in triumph by the grace of God*. Just as inconsistency is a stinking savor, so consistency is a sweet savor. Such consistent victory is the key to glorifying God before the saved and the perishing.

We triumph not by distorting the Word to fit our circumstances or the prevailing winds of our generation. We triumph by interpreting our circumstances and challenging the winds of the world in the manifest light of Christ in the Word (II Corinthians 2:14-17).

Thanks be to God who can cause us to be consistent in the midst of a changing generation. ■

Better Than Black Coffee

By Marvin Bryant

This morning as I entered the back door of the church, I desperately needed some sugar for my black and bitter coffee. I passed through the pastor's study and on into the auditorium where I spotted what looked like a prayer session going on under the altar.

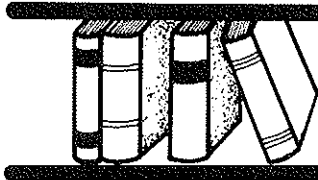
The lone worshipper I quickly identified as a "Devil's Horse," a very poisonous insect. How do I know all this? My 10-year-old sister told me when I was six. Heeding what my wise sister said, I raised my number 11 shoe to crush the intruder, when suddenly I remembered that Webster called him a "Praying Mantis," not a Devil's Horse.

I quickly turned on more light for further investigation, since a little more light is helpful on any subject. Of course, by this time he and I were both under the altar where anyone could find peace and pardon at any time. Reverently, I took the pastor's last Sunday's sermon notes and gently airlifted my new-found friend to the front door. And being let go, he went to his own company (Acts 4:23).

Then I too went on my way rejoicing, being reminded that fellowship with God and His creatures is better than black coffee with or without sugar. ■

ABOUT THE WRITER: Reverend Marvin Bryant is a Free Will Baptist minister who resides in Winters, California.

Top Shelf



Thomas Marberry



Harold Morris, Twice Pardoned (Arcadia, California: Focus on the Family Publishing, 1986, 181 pp., paperback, \$6.95).

This is the first autobiography reviewed in this column. It's the story of a man who came to know Christ amid terrible adversity. Not only has he come to know Christ, but also to serve and follow Him. The author has been used by God as an evangelist in the most difficult of places, behind prison walls. He's also used with great power in many churches and schools across the country.

Harold Morris grew up in South Carolina as the son of a factory worker. He received no religious training as a child. His mother would go to church only when his father didn't know about it. In many ways he had a typical American childhood; he was an outstanding athlete in high school and married his high school sweetheart.

He tried college but was not good in school. His marriage began to fail largely because he had a problem with alcohol. After the divorce, his life became a whirlwind of wine, women and song.

One day the hammer fell. He got involved in a supermarket robbery with two men he met in a bar. Harold waited outside in the car while the other two men took the life of a supermarket employee. The other two men lied in order to protect themselves; Harold was convicted of murder and sentenced to prison.

The time he spent at the Georgia State Penitentiary was filled with suffering, bitterness, hatred and violence. It was a time of terror and darkness. Yet, the light of the gospel penetrated that darkness, and Harold became a believer. He began to grow as a Christian in difficult circumstances. He was even selected to speak to groups of young people outside prison.

In time he won a pardon from the governor and walked out a free man.

He attended Bible college in order to prepare himself to serve more effectively. His life became a magnet to help point young people in the right direction.

Now, he faces a severe trial. Cancer came close to taking his life, but it's in remission. Through all of this God has preserved and protected him.

This is a book which every teenager (and every parent) in our churches should read. It is sobering. It shows where sin can lead. It also shows us the greatness and power of God. Once I began reading the book, I could hardly put it down. ■

Update Directory

ALABAMA

J. M. Cobb to Victory Church, Russellville from Piney Grove Church, Bristol, GA

CALIFORNIA

Tom Keylon to Salinas First Church, Salinas from Bethel Church, Allen, OK

COLORADO

Glen T. Hood to Mile High Church, Northglenn from Trinity Temple Church, Tulsa, OK

FLORIDA

Sterl Paramore to First Church, Deerfield Beach

ILLINOIS

Jerry Presley to Arnold View Church, Creal Springs from Hazel Dell Church, Sesser

MISSISSIPPI

Ron Ivey to First Church, Columbus from Lubbock Church, Lubbock, TX

OTHER PERSONNEL

Don Hanna to Lake Jackson Church, Tallahassee, FL, as assistant pastor from Green Rock Church, Green Rock, IL

James Price to Lake Jackson Church, Tallahassee, FL, as bus director from Hilltop Church, Fuquay-Varina, NC

The Accident

By Roy Newman

I make my living in construction as a blue collar worker. The kind of guy you see with his hard hat and lunch box going to work.

Mine is a dangerous occupation. I live in a dangerous world. In fact, we all live in a dangerous world. We need the protection of God.

Something happened November 3, 1986, that rattled me as much as anything in my 30-plus years in construction. I was in downtown Nashville working on the convention center at 5th and Broad. The new 700-room Stouffer Hotel joins the convention center.

That morning two young men, ages 23 and 27, lost their lives. They plunged 250 feet when a scaffold apparently gave way. It was the first day on the job for the 23-year-old. A large construction company had contracted to build the hotel; the young men worked as subcontractors on the almost-completed building.

I was on the roof of the adjacent three-story building when a fellow employee brought word about the accident. He asked if I'd been to the scene of the accident. I told him I had no desire to go and kept working.

I couldn't help wondering if they were Christians. It bothered me all day.

This made six job-related deaths in Nashville in two weeks. The next day I read the story in the newspaper (and was relieved to discover) that one of the young men was a Christian.

I couldn't make it without God. In my line of work, I've seen co-workers lose fingers to electric saws, fall from heights, break bones and worse. But nothing like this had ever happened to me before.

When I reflected on the hotel accident, I remembered Psalm 23: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." I live in the valley, and even though I wear a hard hat I still need the protection of the Shepherd. ■

ABOUT THE WRITER: Roy Newman is an usher at Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee.



Green Tree Bible Study



Robert E. Picirilli

Luke 11:5-13

What is Importunity?

The previous study dealt with Matthew 7:7-12. There we found great encouragement to pray. The passage in Luke 11 is similar, although we cannot be sure whether this is another account of the same occasion or a different time when Jesus gave similar teaching. The occasion in Luke seems different: Jesus was praying and His disciples asked Him for teaching on prayer (see vv. 1-4).

At any rate, in Luke 11 we find the same "Ask and it shall be given you" passage; vv. 9-10 are essentially the same as Mt. 7:7-8. Furthermore, vv. 11-13 are almost like Mt. 7:9-11, using the human father's giving to illustrate the fact that our heavenly Father will give to His children. The only differences are that Jesus uses a third illustration—an egg and a scorpion—and that He used "the Holy Spirit" instead of "good things."

But there's one major thing in Luke 11 that does not appear in Matthew at all—the parable of the importunate friend, as it's sometimes called. This parable, in vv. 5-8, introduces the teaching that encourages us to pray. It leads right in to the "Ask, and it shall be given you."

The big question about this parable is, What is "importunity" (v.8)? If we miss that, we miss the whole point of the parable and therefore Jesus' lesson about prayer.

Consider, first, that the parable is put in the form of a question: "Which of you . . .?" This is a form that Jesus used several times, including Mt. 7:9: "What man is there of you . . .?" In all such instances, this kind of question expects a negative answer. We do the same kind of thing in English: "Who would ever . . .?" when expressing incredulity, suggesting that no one would.

That's the point of Jesus' question in Luke 11. You will recall the situation He poses in the question. An unexpected visitor comes in the night and catches the host unprepared. The host goes to a friend's house, knocks, rouses the friend and asks for bread. Jesus' question is simply this: Who, in such a situation, would be met by rejection? Who would ever go to a friend at midnight and be turned down because the friend was already comfortable in bed?

Even human experience teaches us the answer to that, and that's the reason Jesus posed such a real-life circumstance. The answer is, No one would ever be turned down at such a time. No friend worthy of the name would reject a friend in such a time of need. (Actually, you would probably get a positive response from a total stranger!)

Indeed, Jesus adds, Even if he wouldn't respond out of friendship (which, of course, he would), he would *still* respond favorably because of the man's *importunity*.

So, what is importunity? Many people understand it to mean persistence. Webster defines it—the English word—as "troublesome pertinacity." But one difficulty with that meaning is that it doesn't fit the context at all. The whole point of the teaching is that God *will* respond favorably when we call on Him.

The Greek word thus translated is *anaideia*, and this is the only time it appears in the New Testament. Literally, it means "shamelessness." Thus it often carries the idea of impudence or boldness, impertinence.

True, it *could* suggest, indirectly, that a person was not ashamed to keep on asking even after being turned down. But there's no need for the

word to mean that at all. For one to go at midnight, knowing full well that he will have to wake up his friend, is shamelessness enough! And this simpler meaning will fit the entire context much better.

If Mt. 7:7-11 (and Lk. 11:9-13) teach us that we can expect our Father in heaven to respond as we can expect a human father to respond to a hungry son's request for food, then the parable of the "importunate" friend teaches us that He will respond as much as a friend in desperate times.

Once again, then, we are encouraged to pray. ■

The Waiting Prayer

By M. J. Pritchard

Dear Father,

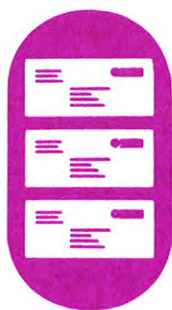
Give me patience to sit still and be calm while waiting on others. Help me not to be upset or fret or worry, but to accept the waiting as a lesson in patience.

Help me understand that other people have more responsibilities than just to answer my questions and do things for me. Help me not to be agitated if my work doesn't get done because it required the assistance of someone who was not available—that isn't my fault.

Help me to accept my responsibilities and to accept my limitations and those imposed on me by others. Help me not to chafe when those limitations hinder my efficiency.

And, Father, thank you for Your love and understanding of my humanness.

Amen.



OUR READERS COMMENT

FLORIDA PASTOR WRITES

I just wanted to express my appreciation for the articles written by Brother Dennis Wiggs for young preachers. I feel these articles are simple truths with deep meaning not only for the young preacher but are effective reminders for us older preachers as well.

Also the December "Briefcase" about the Clint Morgan family was a touching and inspiring one. I appreciate the sincere warmth.

Reverend J. D. Norris, Jr., Pastor
Lake Jackson Free Will Baptist Church
Tallahassee, Florida

BETTER THAN EVER

The two December articles by Frank Breeden and Jack Williams were especially a blessing to me. In fact, the whole magazine this month was better than ever, I thought.

Thanks for always doing such an outstanding job!

Reverend Roger Russell, Pastor
Blakely Free Will Baptist Church
Blakely, Georgia

READER LIKES 'BOUNA'

I found the December Briefcase to be very poetic. Nothing has tugged so at my heart strings in a long time.

What a marvelous thing, God's grace, that He should allow us the privilege of being part of His work.

Mrs. Oretha Hamlin
San Pablo, California

LIKES HOME MISSIONS ISSUE

I thoroughly enjoyed the Home Missions issue of "Contact" [November 1986], especially the article by James O'Donnell, "What If the Missionary Had Not Come?"

I thank God for the local Free Will Baptist church He led me to and for the people that had a part in getting it off the ground.

Until this year, though, I had not been exposed to many missionaries. I have been greatly blessed by the missionaries I've met, both home and foreign.

My pastor is missions minded and has a burden for the lost around our church as well. Through him I have seen the heart of God, and I asked God for that kind of heart. God gave it to me, and now I'm actively seeking out lost people, especially children, and am bringing a van load of them to church every Sunday.

Keep up the good work on the magazine.

Cindy Roth, Member
Southgate Free Will Baptist Church
Southgate, Michigan

Thank You For Your Contributions...



Cooperative Channel Contributions November 1986

RECEIPTS:

State	COOP		Total	Nov. '85	Yr. to Date
	Design.	(Undesignated)			
Alabama	\$ 169.23	\$ 30.00	199.23	\$.00	\$ 9,195.87
Arizona	.00	.00	.00	.00	221.29
Arkansas	.00	5,305.52	5,305.52	6,460.90	46,628.11
California	.00	771.51	771.51	945.02	9,337.79
Florida	.00	2,655.20	2,655.20	1,975.37	21,900.99
Georgia	9,368.26	15.00	9,383.26	15.00	55,989.95
Idaho	.00	.00	.00	263.81	392.80
Illinois	5,414.34	988.76	6,403.10	12,746.49	77,766.68
Indiana	482.36	.00	482.36	420.47	6,018.88
Kansas	.00	105.30	105.30	92.96	688.36
Kentucky	.00	269.66	269.66	595.00	4,738.87
Michigan	3,007.14	1,100.27	4,107.41	7,250.78	51,126.90
Mississippi	28.55	.00	28.55	179.31	4,419.15
Missouri	1,653.31	9,179.85	10,833.16	9,675.25	97,291.02
New Mexico	.00	.00	.00	26.72	390.23
North Carolina	830.50	841.47	1,671.97	673.18	20,318.52
Ohio	962.41	1,859.00	2,821.41	3,233.00	30,254.48
Oklahoma	41,682.58	7,962.75	49,645.33	33,386.37	460,281.28
South Carolina	5,490.95	.00	5,490.95	.00	25,051.68
Tennessee	133.00	607.29	740.29	243.00	16,377.50
Texas	7,133.51	690.35	7,823.86	7,404.93	81,836.67
Virginia	115.00	10.00	125.00	.00	5,519.12
West Virginia	2,555.48	303.81	2,859.29	6,620.39	33,417.12
Canada	.00	.00	.00	.00	500.00
Northwest Assoc.	.00	.00	.00	.00	18.00
Totals	\$79,026.62	\$32,695.74	\$111,722.36	\$92,207.95	\$1,059,681.26

DISBURSEMENTS:

Executive Office	\$ 552.15	\$14,234.77	\$ 14,786.92	\$13,875.95	\$ 162,656.30
Foreign Missions	56,649.93	4,246.00	60,895.93	42,355.59	536,893.40
FWBBC	2,025.47	4,246.00	6,271.47	7,380.09	69,736.95
Home Missions	17,397.64	3,323.05	20,720.69	17,548.73	198,562.21
Retirement & Insurance	45.40	2,584.55	2,629.95	3,831.38	29,303.03
Master's Men	119.90	2,399.97	2,519.87	3,230.24	25,421.35
Commission for					
Theological Integrity	20.69	184.57	205.26	254.94	2,156.00
FWB Foundation	211.13	1,107.69	1,318.82	1,583.02	12,194.14
Historical Commission	23.01	184.57	207.58	252.98	2,167.22
Radio & TV Commission	43.01	184.57	227.58	257.72	2,573.07
Hillsdale FWB College	1,873.45	.00	1,873.45	1,458.92	16,688.85
Other	64.84	.00	64.84	178.39	1,328.74
Totals	\$79,026.62	\$32,695.74	\$111,722.36	\$92,207.95	\$1,059,681.26

What is



Love?

ON LITTLE LANES

BY DONNA MAYO

Marty and Megan sat at the kitchen table doing their homework. But they had a hard time keeping their minds on their work with Grandma and Grandpa Lane visiting.

"This is a goofy assignment, anyway," complained Marty.

"What's the problem?" asked Grandpa Lane putting down the book he was reading to Jeff.

"We have to write a paper for English class," answered Marty, "and the title is 'What is Love?'"

"That's not so goofy," said Grandpa Lane. "You two come over here by this cozy fire and let me tell you a story. Maybe after that you'll want to write about love."

The twins hopped up from the table and sat down on the couch by their grandfather.

Grandpa Lane put Jeff in his lap and began. "When I was just a little lad, not even as big as Jeff, the log cabin where my father, mother, sister and I lived caught fire. Ma, Pa and your great-aunt Martha were sleeping downstairs when the crackle of flames and the smoke awoke them. Pa and Martha ran out, but Mama remembered me sleeping up in the loft.

"Smoke quickly filled the small cabin, but Mama groped through the haze and climbed the ladder to the loft. She crawled through the flames in the direction of my sobs. Seconds before my bed was ablaze, she snatched me up and tossed me out the window to the safety of my father's arms.

"Before she could jump, the loft collapsed, pinning her under burning beams. When Pa pulled her out, her clothes were flaming, her hair scorched, and most of her body covered with burns. Pa tended to her and Martha rang the dinner bell to summon help.

"Our neighbors got the fire out before it spread to the out-buildings

and woods, but our home was destroyed. We lived in the barn until Pa and the neighboring men built another cabin. Of course, I was so young I didn't remember any of this.

Grandpa continued, "Through the years when I was growing up, I naturally noticed that Ma's face and hands were badly scarred. But I never thought to ask why. Then one day when I was about 10, right after hog-killing time, Pa came home with a gorgeous store-bought dress and bonnet for Mama. It was the first she'd had in years, and I can remember to this day how she smiled and how her blue eyes sparkled when she tried it on for Pa and twirled around the cabin.

"Why, Mary Lane, you look as beautiful as you did the day I married you," said my pa.

"Mama blushed and said, 'How you do carry on, Zachary Lane. Now don't you men-folk have chores to tend to outside?'"

"Pa and I went outside to milk the cows. Pa sat down on the little worn milking stool, and I rubbed Old Bossie's soft nose. 'Pa, do you really think Ma is beautiful?' I asked.

"He didn't look up, but kept right on with his milking. 'Son,' he said, 'she's the most beautiful woman that ever walked this earth. She's kind and good, gentle and as honest as the day is long. She's got a heart of pure gold.'"

"Yeah," I started, "but that's not what I mean. Do you really think she's, well, pretty? I mean, her face is scarred and her hands are all messed up," I said meekly.

"This time Pa looked up. He turned around on the stool and motioned for me to sit down beside him. With his arm around my shoulder he told me about the fire. He told me how she suffered, how she begged him to shoot her to put her out of her pain. He told me how she had to learn to walk all over again, and

how she never did fully regain the use of her left hand.

"At first I was too stunned to speak, but then with tears streaming down my dirty cheeks I ran to that humble cabin and threw my arms around Mama's neck. Mama sat down and pulled me to her lap. She wiped my tears and stroked my hair and kept saying, 'There, there, what's the matter?' All I could say between my sobs was, 'Thank you, Mama. I love you.'"

"That night when Pa tucked me into bed he said, 'Son, your mama's done a lot for you. I hope you won't ever let her down. Do what's right and make her proud.'"

"I will, Pa, I promise," I said.

"I never forgot that promise either. About six months later we were having a revival meeting at our little country church. It was then that I asked Jesus into my heart. You know, it wasn't a bit hard for me to believe that my Savior loved me enough to die on a cruel cross for me. After all, my mother had loved me enough to risk her life to save me.

"Mama was close to 80 when she died, but I remember looking into that casket and thinking, 'That's the most beautiful woman that ever walked this earth.'"

There was a long silence, and Megan noticed a tear trickling down her grandpa's cheek. "And that, dear children, is what love is," he whispered.

Marty and Megan went back to the table and looked at their blank papers. This time, however, the words came pouring out. Now they knew the answer to the question, "What is Love?"

How was Grandpa Lane's mother like Jesus? How did Jesus show His love for us? If you haven't asked Jesus to forgive your sins and save you, ask Him now. Then ask Him to give you His kind of love for you to share with others.

TEEN Scene

Personality

Each July hundreds of young people from across the Free Will Baptist denomination gather to participate in competitive activities at the National Youth Conference. They are judged, critiqued and rewarded for achievement. All participants are winners, having won district and state competitions, but only a few attain first-place status in their divisions at the National.

One such winner at the 1986 National Youth Conference was Becky Jones, an 11th-grader at Mountain Grove Christian Academy in Mountain Grove, Missouri. Becky participated in the keyboard solo division on the Crusader level.

In competitive activities, Becky scored one of the highest ratings overall, a 69.8 out of a possible 70 points, an almost perfect score. A 10th-grader at the time, she competed against 10th, 11th and 12th-grade pianists.

Becky began playing the piano when she was 9. Though not consecutively, she has taken three years of piano lessons. Becky often plays for her church choir at Rock Chapel FWB



church. She's also the pianist for youth night services at the church.

Becky advises those considering competition, "Pray about the piece you select to play; put yourself into the music, and practice a lot!"

We can be proud that young people like Becky Jones are improving and using their talents for the Lord. We can also be thankful that our denomination provides a goal for young people to strive toward. Our Bible Competition and Music and Arts Festival are exciting parts of the denominational youth ministry. As Becky Jones said, "Competition is a lot of fun."



Oklahoma

Youth ministry in Oklahoma is on the move. The sixth annual Oklahoma FWB Youth Conference met November 8 at First FWB Church, Ada, sponsored by Oklahoma's Christian Education Board. The conference theme was "Run the Race" with Philippians 3:13 as the theme verse.

The action-packed day for 350 youth workers included seminars, group interaction, inspiring films, a youth worship service and some good, clean fun. Dean Stone, minister of children and youth at First FWB Church, Ada, organized the conference. The conference was staffed by people from Oklahoma, many involved in full-time youth ministry.

Keynote speaker Rev. Doug Little from Russellville, Arkansas, performed a mini-concert as well as preached at the youth worship service.

Other conference highlights included comedy skits by the Youth Evangelistic Team from Bethany FWB Church, a puppet show by the Locust Grove Puppeteers, and a monologue presented by Zena Ballard from the Jenks FWB Church. ■

Especially
For Young
Preachers

Establish a Church Around Men

"Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning" (Proverbs 9:9-10).

1. Begin a men's prayer meeting. Select the best time to get your men together at the church altar for prayer. Saturday night is best for many. Begin on time. Write down the names of unsaved men or men with spiritual problems. Without preliminaries, use the time to pray. Some men will not come every time, but encourage all men to come some of the time.
2. Call your men together. Occasionally after service, ask your men to meet you in a certain place at the church. Seek their counsel about a decision, share a burden, or ask them to pray about a problem. Meet just a few minutes.
3. Win men to the Lord. Pray daily for opportunity to witness to a man about his relationship with God.
4. Meet with the men converts. When a man trusts Christ as Savior, meet with him weekly for Bible study and fellowship. Go fishing or play golf with him. Share Bible truths and principles with him. Train him to win souls.
5. Plan fellowships. Retreats, fellowships, cook outs will give opportunity to teach men how to pray or give a devotional.
6. Let your men read the scripture. Post a monthly schedule of men to read scripture in morning and evening services.
7. Learn the names of the community men. Introduce yourself to businessmen and community leaders. Give them your calling card.
8. Write men. Men who perform a job in church ministries deserve a note from the pastor. Men enjoy receiving mail, too. Send them birthday cards.
9. Visit with men. Schedule hospital and home visits with the men of your church. Don't use just one man.
10. Treat all men alike. It may be difficult, but don't show partiality. Shake hands with all the men.
11. Commend men publicly. Often they don't get any commendations at home.
12. Ask God for a man's church. The preacher needs to be surrounded by godly men. The church's strength depends on the quality of men who stand with the pastor.

Dennis Wiggs

Next month: The Young Preacher's Family



CHRISTIANS OUTNUMBER MUSLIMS IN NIGERIA

JOS, Nigeria (EP)—Christians now outnumber Muslims in Nigeria, according to a report compiled by church leaders in the nation's 10 northern states. The report was issued in response to government action making the nation a member of the Organization of Islamic Conference (OIC) without public discussion or debate.

The report presented statistics from National Population Bureau research, which indicates a steady growth in Christianity. In 1952-53, Christians accounted for 22 percent of the population, Muslims 44 percent. By 1963 Christians had increased to 34.5 percent and Muslims to 47.2 percent. By 1981-82 the figures showed 44.9 percent Christians, 45.9 percent Muslims. Using statistical projections, the report estimated the current situation as Christians 51 percent, Muslims 45 percent.

Membership in OIC "offends various chapters of the Nigerian constitution," said the report, which called on the government to "pull out with immediate effect."

FOUNDATION LAID FOR CHINESE BIBLE PRINTING PRESS

NANJING, China (EP)—The foundation stone was laid Nov. 8, 1986, for a printing press that will print Bibles for Christians in China, according to a report from the American Bible Society.

The press will be run by the Amity Foundation, a social service organization set up on the initiative of Chinese Christians. When completed in late 1987, the Amity Printing Press will print Bibles, New Testaments and other Christian literature, as well as some material of a more general nature.

Funds for the machinery, training of personnel, and start-up costs of the Amity Printing Press are being raised by the United Bible Societies (UBS), a worldwide fellowship of Bible Societies.

Bishop K. H. Ting, president of the China Christian Council and of the Amity Foundation, called the press "a model of cooperation between the people of China and people overseas." He added, "This printing press will give priority to the printing of Bibles. I am a Christian and many who have participated in the Amity Foundation are Christians. Thus I am particularly glad that this press will enable the Bible to be more widely distributed in China."

WILLIAM BUCKLEY NOTES ANTI-CHRISTIAN BIAS

NEW YORK, NY (EP)—Columnist William Buckley commented on the treatment Christians, such as Pat Robertson, receive from the media when they enter the political arena.

"The attitude is certainly an aggressive one toward the Christian religion, and in fact all other religions," Buckley observed, noting criticisms of Christian activity leveled by groups such as Norman Lear's People for the American Way.

"Oh, they go through the motions of reminding us the Constitution guarantees freedom of religion," he remarked. "But freedom of religion, we need to remind ourselves, incorporates the freedom of religious advocacy. A purpose of those who believe is to persuade others who do not believe themselves to believe. And Christianity is not comprehensible save by taking seriously the injunction that it is a Christian's duty to go forward and preach the gospel of Christ."

BIBLE SCHOOL OPENS IN GHANA PRISON

ACCRA, Ghana (EP)—An unusual Bible school has begun behind the walls of Nsawam Prison, Accra's largest detention center.

"On the first day, 104 students enrolled," reported Jim Mason, Ghana director for SIM, a mission agency. "All of them are inmates, many of them men who have been won to the Lord through the ministry of Challenge Enterprises prison ministry."

Challenge Enterprises is an SIM-related Ghanaian outreach organization that also maintains a mobile cinema ministry, a literature distribution network, an extensive Bible correspondence school, and a counseling ministry.

Called Ghana Challenge Bible Institute, the school meets twice a week and is taught by two Challenge chaplains, one of whom was converted some years ago when he was an inmate in Nsawam, and by a pastor who heads the Challenge Enquiry Center.

HALF OF AMERICANS SAY RELIGION HAS GROWING ROLE

PRINCETON, NJ (EP)—Nearly half of Americans (48 percent) believe the influence of religion on American life is increasing, according to a recent Gallup Poll.

The number holding that opinion is near the highest level recorded in nearly 30 years of opinion surveys. In 1959, 69 percent of those polled said religion was increasing its influence in American life, while in 1969-70 only 14 percent saw the influence of religion increasing.

The survey, based on telephone interviews with 978 people, also found that 57 percent of Americans believe religion "can answer all or most of today's problems," while only 23 percent said religion was "largely old-fashioned and out of date."

STUDY SHOWS RELIGIOUS SURGE AMONG 'BABY BOOM' GENERATION

HARTFORD, CT (EP)—Older members of the "baby boom" generation are returning to churches and synagogues as they take on more traditional family roles and values, a new study shows.

"We are witnessing a resurgence of religious involvement as many of the prodigal sons and daughters of the 1960s return to more active participation," observes David A. Roozen, associate director of Hartford Seminary's Center for Social and Religious Research, who directed the study.

The study found 43 percent of people born from 1945 to 1954, now ages 31 to 42, reported attending worship services three or more times each month, up from 34 percent in a poll of similarly aged adults taken in the early 1970s.

The *New York Times* reported that Roozen believes the two principle reasons for the dramatic rise in religious involvement in a group that was known for rebellion in the 1960s are the growing number who have become parents, and growing political and economic conservatism.

"As people move into later stages of their life," he said, "they're looking to more stable, more lasting kinds of values, and they find the church supportive of that."

Roozen noted that "baby boomers" were influencing their houses of worship. "This generation is really strong advocates of participatory democracy and pastors are saying that younger people are demanding a voice, which is often upsetting to congregations and makes the pastor's life more stressful," he said.

MISSIONARY TRANSPORT PLANE TESTING IS UNDERWAY

ORANGE CITY, Iowa (EP)—The Angel, an eight-seat twin-engine transport airplane designed to support Christian missionary efforts in underdeveloped countries and remote areas, is undergoing structured testing. Unexpected propeller twist problems delayed testing of the plan, which was constructed by The King's Engineering Fellowship, a non-profit donation-supported company based in Orange City, Iowa.

The 5,800-pound Angel is designed to operate on short, rough, soft airstrips, that can be prepared by missionaries working in undeveloped areas. The plane is also being designed for inexpensive maintenance and manufacture, and high safety in bush operations. It is expected to sell for \$330,000.

At 65 percent power the Angel will cruise at 200 mph at 10,000 feet, and has a fuel burn of 28 gal./hour, meaning its 225 gallon fuel capacity gives it a range of 7 hours, or 1600 nautical miles, with reserves.

The Angel was designed from scratch starting in 1972 by Carl A. Mortenson, an FAA-certified aviation mechanic and longtime pilot for Wycliffe Bible Translators, with missions flying experience in Colombia and Peru.



Multiply the Membership



THE SECRETARY SPEAKS

By Melvin Worthington

The rapid growth of the early church surges through the pages of Acts. From Jerusalem to Rome converts herald the gospel. Acts makes growth seem natural.

Growth called forth the office of deacon so that the Apostles could give themselves to prayer and preaching. Growth changed the church in Acts. Growth still changes churches. When the church grows, it exerts powerful influences on communities and nations.

Dimensions in Growth

Statistical Growth. Plainly put, statistical growth means an increase in members. Acts 2:41 records 3,000 added to the church. Acts 4:4 converts 5,000 men. Multitudes believe in Acts 5. The disciples multiply in Acts 6. By Acts 9:31 entire churches multiply.

Spiritual Growth. Even a casual glance at the New Testament shows that spiritual growth accompanies numerical growth. To neglect spiritual growth produces selfish, short-sighted believers. Paul chides the Corinthians about spiritual immaturity. Peter urges readers to grow in grace and knowledge.

Stewardship Growth. A New Testament treatise on stewardship leaps from II Corinthians 8-9. Paul commends the church for giving beyond

their ability. Out of deep poverty they gave liberally. Paul reminds them that God loves a cheerful giver. This growth dimension must not be regarded as optional but an obligation. God demands the tithe and deserves the offering.

Dangers in Growth

Motivation. Church growth brings with it certain dangers, including improper motivation. Why do we want to grow? Two Old Testament passages (I Sam. 8 and II Sam. 24) caution about motivation. Paul asks men to examine their motives when he describes the accountability and responsibility every man must make regarding his work.

Methodology. Give careful attention to methods. The method must be biblical. We can do the right thing the wrong way, possess the right motive and message and use the wrong

method. Moses' wrong method sabotaged his right motive in Numbers 20. There's a fine line between healthy motivation and poisonous manipulation. The early church knew nothing about Madison Avenue business methods, but everything about the power of God.

Manufacturing. Beware lest we manufacture results through skillful manipulation of figures. Growth is a miracle; make no mistake about it. Sure, we can get results by utilizing the tools of the unsaved world. But when church growth can be explained and you can tell how you did it, remember, you did it! God's work cannot be explained. God's methods will do the work of God—preaching, praying, praising, participating.

Merchandizing. Not only must we avoid the temptation to sell the gospel but also the temptation to use people for our own selfish ends. We seek men, not what men have.

Perhaps A. C. Dixon said it best, "When we rely on organization we get what organization can do. When we rely on education we get what education can do. When we rely on the Spirit we get what the Spirit can do."

The credit for growth goes to God—not the pastor, the Christian worker or the soul winner. God always claims the increase. Exalt the Sovereign rather than the servants.

We can multiply our membership. Whatever we do in the name of God, let's do it with the methods of God. ◻

The Secretary's Schedule

- Feb. 2-6** Hymn Book Committee Meeting
Nashville, Tenn.
- Feb. 9-11** Pastors and Workers Conference,
First FWB Church
Florence, Ala.
- Feb. 16-18** Target 90 Conference
Free Will Baptist Bible College
Nashville, Tenn.
- Feb. 19-20** South Carolina State Association,
Peace FWB Church
Spartanburg, S.C.
- Feb. 22-25** First FWB Church
Darlington, S.C.

CONTACT

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Use pencil (with eraser) to get from A to B. Good luck.

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