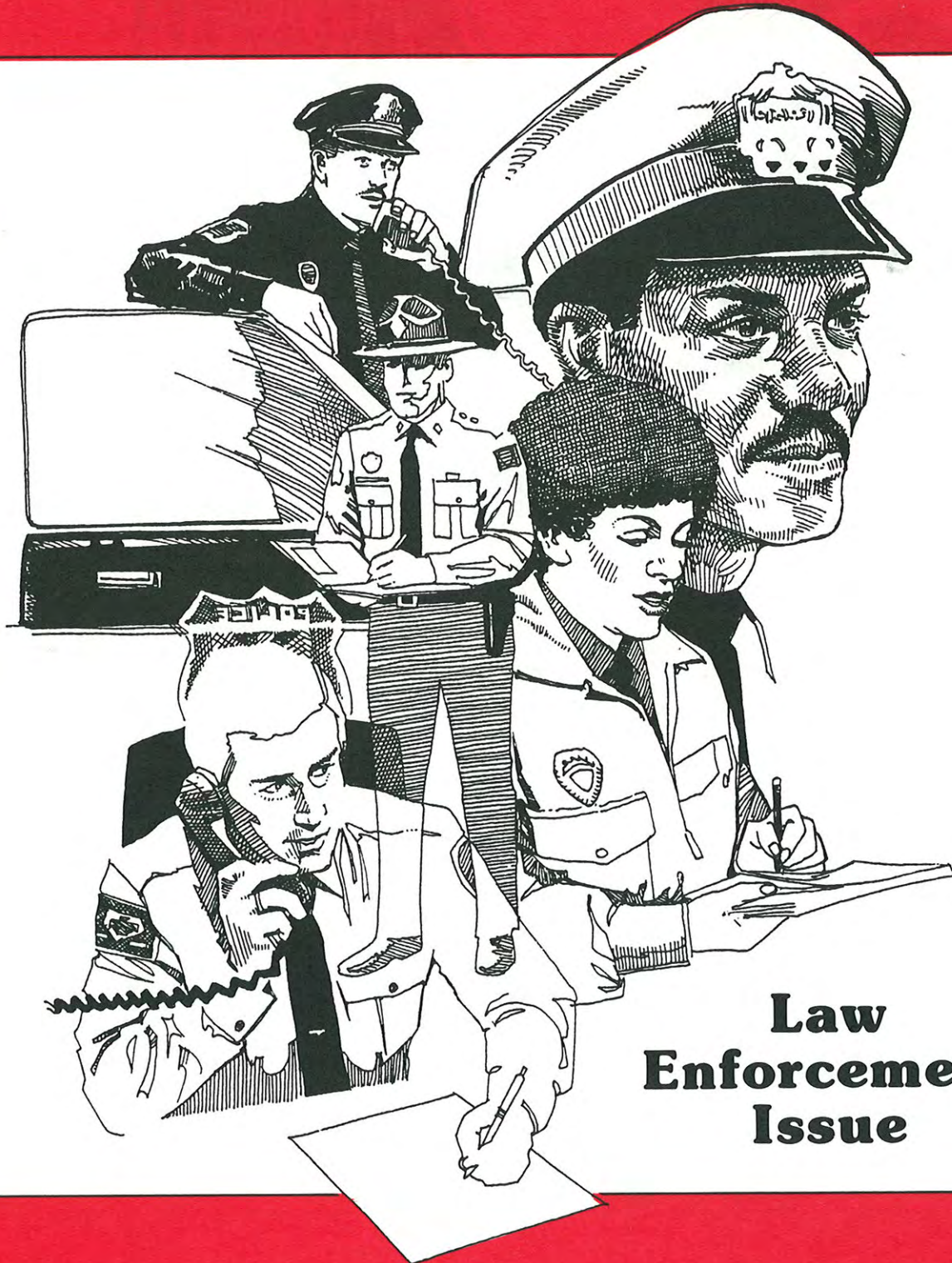


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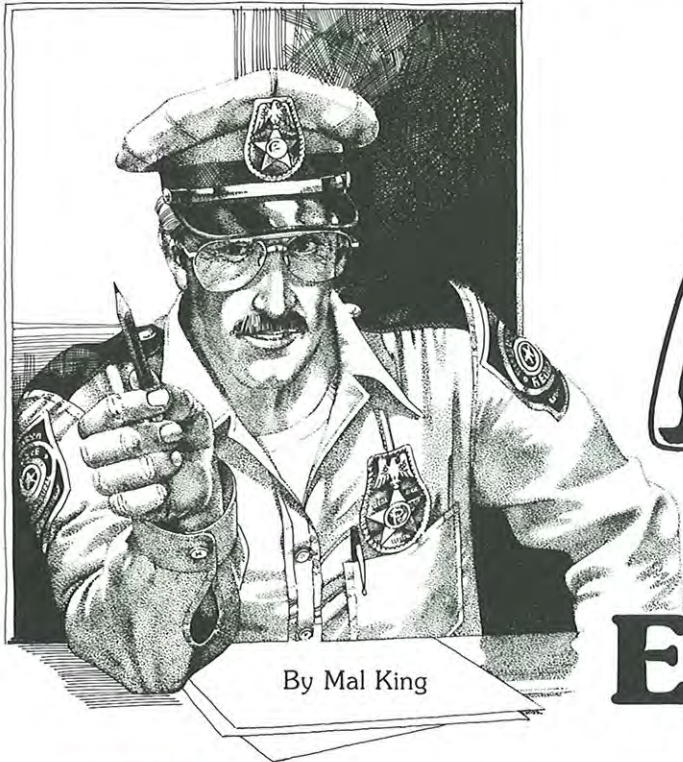


OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



**Law
Enforcement
Issue**

Why We Need Christians



By Mal King



In Law Enforcement

We need Christians in Law enforcement for the same reason we need Christians in all crafts and professions: to serve as models of how well a job can be performed when it's viewed as a holy call. Those who work as if Christ were their immediate supervisor achieve a higher level of morality and excellence than do non-Christians who work just for the money.

Those loathe to view law enforcement as a mission or a sacred call should consider Romans 13:4. Several Bible translations substitute "police officer" for "minister." Irrespective of that and your opinion of it, Christian officers during the time of Christ viewed theirs as a holy call.

Christian Law Enforcement Officers: A Rich History

In New Testament times, the Roman empire assigned soldiers to police those jurisdictions over which Rome main-

tained control. Centurions supervised each "police squad" of approximately 100 men. The centurion and his men enforced the established law, ensured public safety (a centurion rescued Paul, see Acts 22), and performed various civil services.

In other words, these men performed what are now police functions. And many of them were Christians: consider the officer in Acts 10:22, "Cornelius the centurion, a *just* man, and *one that feareth God*, and of *good report*." In Matthew 8, a centurion acknowledges the Lordship of Jesus; in Matthew 27, a centurion bears witness to Christ's righteousness and Deity at the crucifixion; in Acts 10, a centurion *gladly* receives the gospel from Peter.

Christian Exemplars

How did I come to the conclusion about the need for Christian models in law enforcement? I scan my 30 years in the criminal justice system and con-

clude that, over and over, it was the Christian officer who in crisis performed tasks ethically and with distinction.

Admiral James Stockdale, head of The White House Fellows program and a professor at Stanford, might have been writing about such officers when he described the ethical standards to which effective leaders must repair:

A leader must aspire to strength—a compassion and a conviction several octaves above that required by society in general. Glib and detached people can get by in positions of power until the pressure is on, but when the crunch comes, people cling to those they can trust, those who are not detached but involved and those who have consciences. To earn such trust, a leader has got to be authentic or congruent, someone you can believe in. He comes across like a good musical composition, the words and the music match: the opposite of the Richard Nixon syndrome.

Christians are needed in law enforcement to exemplify, to personify, to incarnate the highest ethical standards. To that end, Christians in law enforcement have created a nationwide net-

work of prayer and Bible study groups. The Fellowship of Christian Peace Officers adopted a code of ethics which speaks volumes:

As a Christian peace officer, my priority shall be service to God and then to man. In all I do, my God shall have preeminence.

I recognize that all authority comes from God and that at the final judgment I will stand before Him accountable for my use of authority. I will seek His guidance in all my decisions.

I live the most closely defined double standard of all, that being both a Christian and a law enforcement officer. My public and family life will be carefully weighed by those around me. My life must be exemplary of the ethics I enforce professionally and must radiate with the joy of life in Christ.

I see the needs of a needy people and the loss of a reckless people. Though I can not take the role of a guardian with all I meet, I will commit all in need unto the Lord. Where possible I will lend a hand or share a smile, and when I can I will give a cup of water in His Name.

As a Christian, I am not above others
As a peace officer, I am not beneath
But as a human being, I am from among
To be of service to man and submission to God.

Service Not Command, Persuasion Not Power

Few non-Christians are willing to serve with the humility Christ exemplified. And in truth, only those who don't need power to feel whole should have it entrusted to them. The peace officer has more power than the state in some jurisdictions. Capital punishment is not permitted in some states, yet in those states an officer may take another person's life to save his own or the life of a third party.

So, we must exercise caution lest those sworn to uphold the law come to use the awesome power of the law as a club against the small and the weak. The Christian peace officers I know are much more inclined to use persuasion rather than resort to power. Consequently, they alienate far less than do their fellow officers who might be more inclined to use power.

He was stocky, clean cut, upset—upset because he had not been hired by the sheriff's office. I was getting a haircut when he came in. Not knowing that I had been with the sheriff's office, he—a former marine—complained to the barber that the sheriff's office refused to hire him because he was too impressed with power. He then proceeded to confirm

the wisdom of the psychiatrist's conclusion: he talked of how he enjoyed the power he had as a marine, how he wanted to have the power which he thought a badge would give him, and what he would have done if he had been hired.

We need law enforcement officers more impressed with service than power, and I submit that the transforming power of Jesus Christ is the only thing that will work such a miracle.

Stress and the Peace Officer

The stress of being a police officer, the temptations, the cynicism—all can be overcome by a belief in Someone who transcends what the officer sees. The Peace Officer's Prayer captures why it's necessary for peace officers to have Christ [a reversal of this article's title]:

O, Father in Heaven who so ordained my job,
I pray that cynic carelessness will no compassion rob.

By the nature of my duty to all humanity,
Most daily things I deal with are not so nice to see.

As a Peace Officer in our world and a guardian of your law,
I seek the comforter to keep me standing tall.

When loved ones worry about my tasks that are so unprecise,
Please reach down and touch them with the strength of Jesus Christ.

Yes, it is a burden to be in service with badge and gun,
But all my burdens are lighten'd in service to your Son.

My great anticipation is not assignment to these beats,
It's in the excited waiting to patrol on Heaven's streets.

So, should I as a Peace Officer be required to die,
Let my final call take me...to your mansion in the sky.

The Christian Peace Officer and the Community

While I was attending the FBI National Academy in Washington, D.C., my family and I visited the Tomb of the Unknown Soldier. In the amphitheatre behind the monument I read this inscription: "When we put on the soldier, we did not lay aside the citizen."

For the Christian peace officer a paraphrase applies: "When we put on the

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The Preacher Who Went to Jail

By Brian Tolliver

I left Detroit in 1985 and woke up in a place where people think Pepsi Cola's the national drink, and eating grits and redeye gravy is a way of life. I learned a lot my first year at Free Will Baptist Bible College. The most important was how to lead someone to Christ.

Like all Bible College students, I had a Christian Service assignment. Mine was the puppet team. I missed an assignment and was told to make it up with another group. Friends suggested the Union Rescue Mission or the Metro Jail. The Mission sounded great. No jail for me.

The Union Mission group went out Wednesday evenings at 6:30. It was 6:25 when I left the cafeteria that Wednesday evening. The group would leave in five minutes. I ran to the dorm, threw on a suit coat, grabbed my Bible and reached the front door just in time to watch the van drive away. That's when I knew I'd be going to jail Thursday night.

I was nervous all day Thursday. Prison riot scenes from television came to mind.

My favorite Bible verse is Mark 16:15, where the Lord commands us to go into all the world. A close friend assured me that jail was part of the "world" in that

verse. I stopped feeling guilty about not wanting to go to jail and determined to get it done.

We left for jail at 6:30 Thursday evening. I reviewed the Romans Road till it needed repaving, wondering if it ran




through jail houses. I was ready but scared. We arrived at Metro Jail and went inside. After passing several security points, we took an elevator to the prisoners. When that elevator door closed, I prayed and recited Psalm 23.

They sent me to Cell Block B on the third floor with two other guys. Someone said the third floor was the fruitcake floor, and that didn't help much. I went directly into the cell block area and raised enough courage to knock on the metal frame of the first cell. A curtain pulled back, and I stood facing one of the meanest looking men I'd ever seen.

I told myself that this man could never get saved. But Mark 16:15 surfaced again. I said with a trembling voice, "Can I tell you about my friend Jesus?" I expected him to curse me, but instead the big man invited me into his cell. I sat on his cot and told him about the love of Jesus.

After our trip down the Romans Road, I said to myself, "Lord, I did my part, it's time to do Yours." I asked the man if he'd like to ask Jesus into his heart. Tears welled up in his eyes, and he hung his head. He was ready. He said in a quiet voice, "Yes."

I felt like shouting! I left the jail that evening with my soul on fire. I never saw him again, but out there somewhere is a man who met the Master because a preacher went to jail. 

ABOUT THE WRITER: Reverend Brian Tolliver is a sophomore ministerial student at Free Will Baptist Bible College. The Warren, Michigan, native began preaching in 1984.

Christians in Law . . . (from page 3)


badge, we did not lay aside the cross" (and all that it symbolizes). The cross, the sacred life, the holy example of our Lord Jesus Christ intensifies our desire to serve the community of men for which He died.

The Prince of Peace Needs a Few Good Men (and Women)

The Christian officers I know prefer to be called *peace officers* rather than police officers. I suspect there's something almost Freudian about this preference: what better title than "peace" when there is truth in labeling and the officers who wear the badge wear it as a symbol of their devotion to the Prince of Peace.

Yes, we need Christian peace officers. Beyond the "why" set forth in the arti-

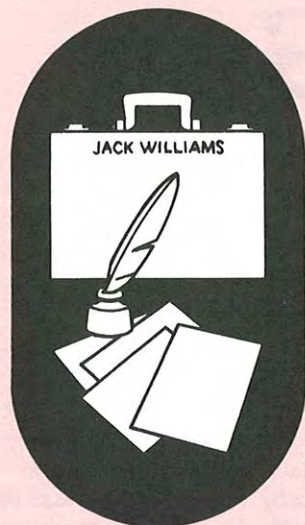
cle, one would have to live the peace officer's life—investigating the death of a child at the hands of a molester, investigating the cases of white collar crime and official corruption, notifying a young wife and small child that daddy won't be coming home this Christmas or any other— to really understand why we need them in police work.

Put another way, when one comes to understand the job, one realizes why peace officers need the Prince of Peace and His guidance. And one comes to realize that Christians and peace officers are so compatible—as they are both here to serve—and so necessary, as leaven is needed in this world, that we need Christians who are also peace keepers. 

ABOUT THE WRITER: Mal King is a member of Santa Paula Free Will Baptist Church, Santa Paula, California. Mr. King is president of Mentor Consulting Group, an organization whose

clients include governors, state supreme courts and educational institutions. He lectures for the National Judicial College and has taught management/leadership courses at several colleges including the University of Southern California. He holds the Master of Public Administration degree from USC.





The Rumor Nobody Can Kill

worthless petitions. What a fire. What a waste.

How did RM-2493 get started? It seems that in December 1974, a petition from Jeremy Lansman and Lorenzo Milam asked the FCC to inquire into operating practices of non-commercial educational broadcasting stations, including those licensed to religious educational organizations. They asked that no new licenses be granted until the requested inquiry had been completed. The Lansman-Milam petition, routinely assigned the number RM-2493, was DENIED by the Commission 12 years ago on August 1, 1975.

Too late! The rumor that nobody can kill had already found refuge in church mimeograph machines. Early in 1975, the FCC began receiving mail from many parts of the country about rumors claiming that Petition RM-2493 called for an end to religious broadcasting and that the Commission was going to prohibit religious programs on radio and television. The rumors were false.

More mail and telephone calls came in from people who thought that Madalyn Murray O'Hair, a well-known atheist, was a sponsor of RM-2493, or had separately proposed that the FCC limit or ban religious programming, and that she had been granted a federal hearing to discuss this matter. Those rumors were also false.

So, who's behind the bogus RM-2493 petitions that spring up like crab grass, especially around Christmas and Easter? The April 1987 issue of *The General Baptist Messenger* suggests, "The Federal Communications Commission feels that some of Madalyn O'Hair's followers are creating this attention so Christian people will get excited and become panic stricken. When this happens they spend their energies trying to stop O'Hair, and miss the blessings of Easter and Christmas."

This reinforces the claims of a tract titled, "Please Sign Here! The Great 2493 Fraud," written by William J. Murray, Mrs. O'Hair's son who is now a

Christian. Murray says that the American Atheist Center in Austin, Texas, wants the fake petition circulated. Atheists print the false petitions and circulate them, primarily at Baptist and Assembly of God churches.

There you have it. The RM-2493 rumor is—and always was—false. It's no truer today than when it first made the rounds in 1975. About the only thing that phony RM-2493 petitions succeed in doing is make the Christian community look foolish before the FCC.

One observer noted that just the amount Christians have spent for postage to mail the petitions to the FCC exceeds \$3 million—money that could be used far more effectively.

What can you do to avoid the irritation and embarrassment caused by getting caught in the RM-2493 swinging door?

Check it out. Don't sign anything that makes any reference to RM-2493. And for heaven's sake, don't make 10 copies and give to your neighbors. Talk to your pastor. Call the FCC.

The foremost authority on Petition RM-2493 is William Murray, former vice president of the American Atheist Center. If you want one of his tracts explaining the great hoax, write or call him at Murray Faith Ministries, P.O. Box 319, Coppell, TX 75019 (Phone 214/242-1198).

Just say no to well-meaning but uninformed people who show up at the church door armed with fake RM-2493 petitions. Tell them the truth and trash their petitions. But stay alert. They'll be back before Christmas.

And what can we do about Madalyn O'Hair? We could try Dr. Robert Sumner's idea: "If Christians spent as much time praying for Madalyn's conversion as they do circulating petitions to stop a bogus suit, it would not be long before she would join her son Bill on church platforms, testifying to the redemptive, life changing power of the Lord Jesus Christ."

I'll sign that!

Last Friday, I picked up the telephone and dialed 202/632-7000. That number rings in Washington, D.C., at the Federal Communications Commission. A woman answered.

Me: "Howdy, Ma'am, I'd like to talk with someone about a petition that surfaced in our community."

FCC: "That wouldn't be Petition RM-2493, would it?"

Me: "Why, yes, it is."

FCC: "That petition is a hoax, sir. We'll send you a printed fact sheet with information about it."

Me: "Do you get many of the fake petitions in the mail?"

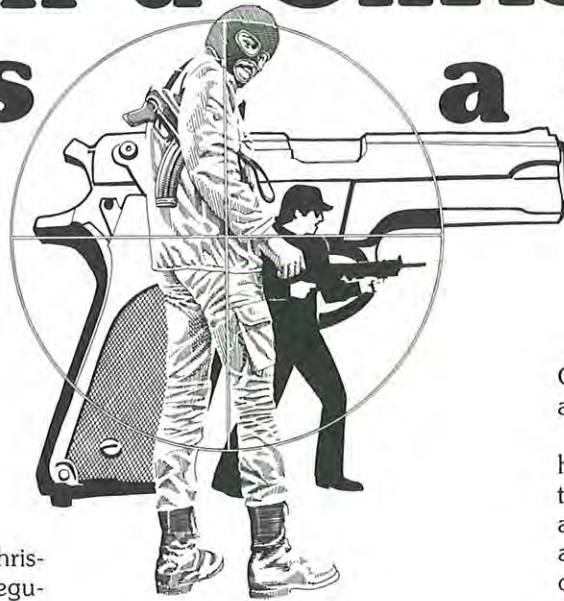
FCC: "Sir, we get those petitions in our mail every day. Believe me, it's a hoax."

She told the truth. What she said verified a folder full of evidence in my hoax file. We've been had by a clever fraud that plays on piety and patriotism.

Petition RM-2493 is a one-page appeal that calls for one million signatures to stop Madalyn Murray O'Hair from removing religious broadcasting from the air. People are asked to photocopy the petition, send 10 copies to friends, then sign a copy and mail it to the Federal Communications Commission.

If you fell for this slick tomfoolery, don't despair. So did many pastors, businessmen and newspaper editors. More than 22 million pieces of mail have flooded the FCC since 1975. The only thing the FCC can do is burn the

When a Christian Packs a Gun



By Stan Barron

Stan, I know you are a Christian and go to church regularly. With this in mind, if you were put in a situation where you had to shoot and kill someone, could you do it?"

That was a profound question and one I had settled long before. It's a serious question for anyone who carries a gun, especially when the man behind the gun is a Christian, perhaps even a church official. Using deadly force is a controversial issue.

At that time, I was in front of an oral interview board being considered for a promotion from police officer to police specialist. The promotion was with our Special Enforcement Section, a small unit involved in high-risk stake-outs, surveillance of dangerous suspects and a position on our SWAT Team.

It's been almost nine years now since that question was asked of me and the reality of it is something I face daily. I have been involved in four shootings, and I thank God that none of them ended in taking a person's life.

I pray that I never have to take a person's life, because I've seen the pain involved on both sides of the situation. Television makes it look so easy to kill. I've witnessed the pain and the emotional turmoil the officer and his family go through when he has been involved in the death of another human being. Lengthy debates in the months that follow scrutinize actions that had to be decided in a matter of seconds. The officer and his family wait to see if his actions are considered justified by the law.

I have also seen the agony of a family over the sudden death of their loved one. Even more important than these, I realize the consequences of a person going out into eternity and standing before God with sin in their life.

Considering it all though, I believe that I could and would, if necessary, take a person's life and feel that I would be justified in God's sight. I guess the bottom line of this article is where the authority to use such force originates.

In our society, civil authority recognizes that taking a person's life in certain situations is justified, and yet it's a highly debated and controversial issue. Let's take it one step further. When a Christian steps into that arena, the debate takes on a new dimension. I believe we need to check the highest authority—God's Word—and see what light it sheds on this issue.

Paul deals with this issue in Romans 13:1-7 where he shows us that God's authority is being carried out by civil authority.

Paul begins, "Let every soul," which excludes no one, "be subject unto the higher powers," which literally means to place one's self under the authority of civil government. Paul explains why we must subject ourselves in the last part of v. 1, "...the powers that be are ordained of God." The word "ordained" means that God has set them in order. Paul says that civil authority exists as

God arranged it, and the authority it administers is His.

Paul builds on this idea in v. 2 when he says that those who resist or break the laws of the land resist God's authority. Paul makes it clear that the authority enjoyed by government is ordained by God.

God set in motion natural and physical laws that govern the universe and establish order. To defy those laws produces chaos, injury or even death. Take the law of gravity for instance. When observed as intended, gravity keeps us from being thrown into space. But if you defy that law by jumping off a 10-story building, it results in serious injury or death.

Paul says that as God has set the natural laws into effect, He also ordained civil law and the government to administer it, its purpose being to establish order. To defy civil law then has the same consequences as defying natural laws. Paul says in v. 2b that this resistance or defiance earns its own punishment.

What are the limits of civil authority to punish those who choose to break the law according to God's Word? Verse 4 says, "...But if thou do that which is evil, be afraid; for he beareth not the sword in vain..." Civil authority has the God-given right to administer ultimate punishment, to take a person's life.

You see, the "sword" in Paul's day was a common method of execution. If Paul were speaking in today's vernacular, he might say, "If you decide to break the law, you better be afraid, because the police officer doesn't pack that gun for show; he will use it!"

This verse reminds me of a question that people ask me from time to time, "Is that gun loaded?" I have to fight against laughing at such a foolish question. This was what Paul was explain-

ing in v. 4. Why would a police officer carry a gun if it wasn't loaded or if he wouldn't use it? Why would God ordain law and the government to administer it if He didn't intend that those who break it be punished?

The fact is that God does intend for punishment to be administered. Look at the last part of v. 4, "...for he [police officer or civil ruler] is the *minister* [servant] of God, a revenger to execute wrath upon him that doeth evil." The word "revenger" carries the idea of taking vengeance for another, in this case in God's behalf.

The word "minister" means servant. It's important to realize that a police officer is a servant of God in the sense that he occupies a place that God ordained as necessary for the government of men. This doesn't mean that every police officer must be a Christian, but praise God when one is. What Paul makes clear is that not all of God's wrath is stored up for the final day of judgment. God has ordained a means by which to show His holiness among the affairs of sinful men, civil authority.

For 17 years now, I have enjoyed being a police officer and can honestly say that I don't know of another occupation I'd rather have. There were several years that I didn't understand why I enjoyed it so much. Then a dear saint of God, a minister himself, shared with me from this passage of scripture. He helped me understand that I was a minister of God. He pointed out that he was a minister of God's grace and that I was a minister of God's judgment.

I thank God for His ministers of grace, salvation and peace, and agree with Paul who said in Romans 10:15, "...How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

I also thank God for civil authority (police officers), because as Paul says in 13:4, "For he is the minister of God to thee for good." Can you imagine what society would be like if God had not intervened in man's affairs and ordained law and the government to administer it.

What happens when a Christian packs a gun? I think we can get a picture from the Apostle Paul's writings here of the importance God places in civil authority. Couple that with the trust and faith given the police officer by the community and what better person to

Cooperative Channel Contributions April 1987

RECEIPTS:

State	Design.	COOP (Undesignated)	Total	April '86	Yr. to Date
Alabama	\$ 185.42	\$ 20.00	\$ 205.42	\$ 1,162.10	\$ 934.67
Arkansas	.00	3,021.57	3,021.57	2,988.03	16,637.69
California	.00	612.53	612.53	603.83	3,333.84
Delaware	.00	927.07	927.07	.00	927.07
Florida	96.60	3,928.34	4,024.94	1,864.52	10,774.32
Georgia	5,533.90	724.00	6,257.90	2,625.28	32,759.38
Idaho	.00	.00	.00	.00	222.64
Illinois	10,271.55	1,221.84	11,493.39	6,508.31	32,843.53
Indiana	505.93	123.50	629.43	.00	1,942.89
Kansas	.00	.00	.00	40.98	150.89
Kentucky	.00	100.00	100.00	741.83	992.04
Maryland	.00	975.20	975.20	.00	1,618.78
Michigan	2,178.21	.00	2,178.21	5,196.95	16,958.54
Mississippi	43.54	321.01	364.55	521.04	1,387.67
Missouri	6,005.68	.00	6,005.68	7,623.80	29,993.90
New Mexico	.00	.00	.00	29.66	26.48
North Carolina	465.00	300.00	765.00	2,159.45	6,246.86
Ohio	886.27	2,116.37	3,002.64	2,579.80	9,866.91
Oklahoma	32,344.35	6,852.78	39,197.13	39,028.80	152,975.72
South Carolina	13,681.04	.00	13,681.04	140.82	25,626.16
Tennessee	790.81	1,132.98	1,923.79	1,914.18	7,652.27
Texas	7,108.10	500.04	7,608.14	.00	33,334.94
Virginia	240.00	20.00	260.00	1,474.90	1,642.06
West Virginia	2,753.06	72.54	2,825.60	2,033.17	11,820.19
Totals	\$83,089.46	\$22,969.77	\$106,059.23	\$79,237.45	\$400,669.44

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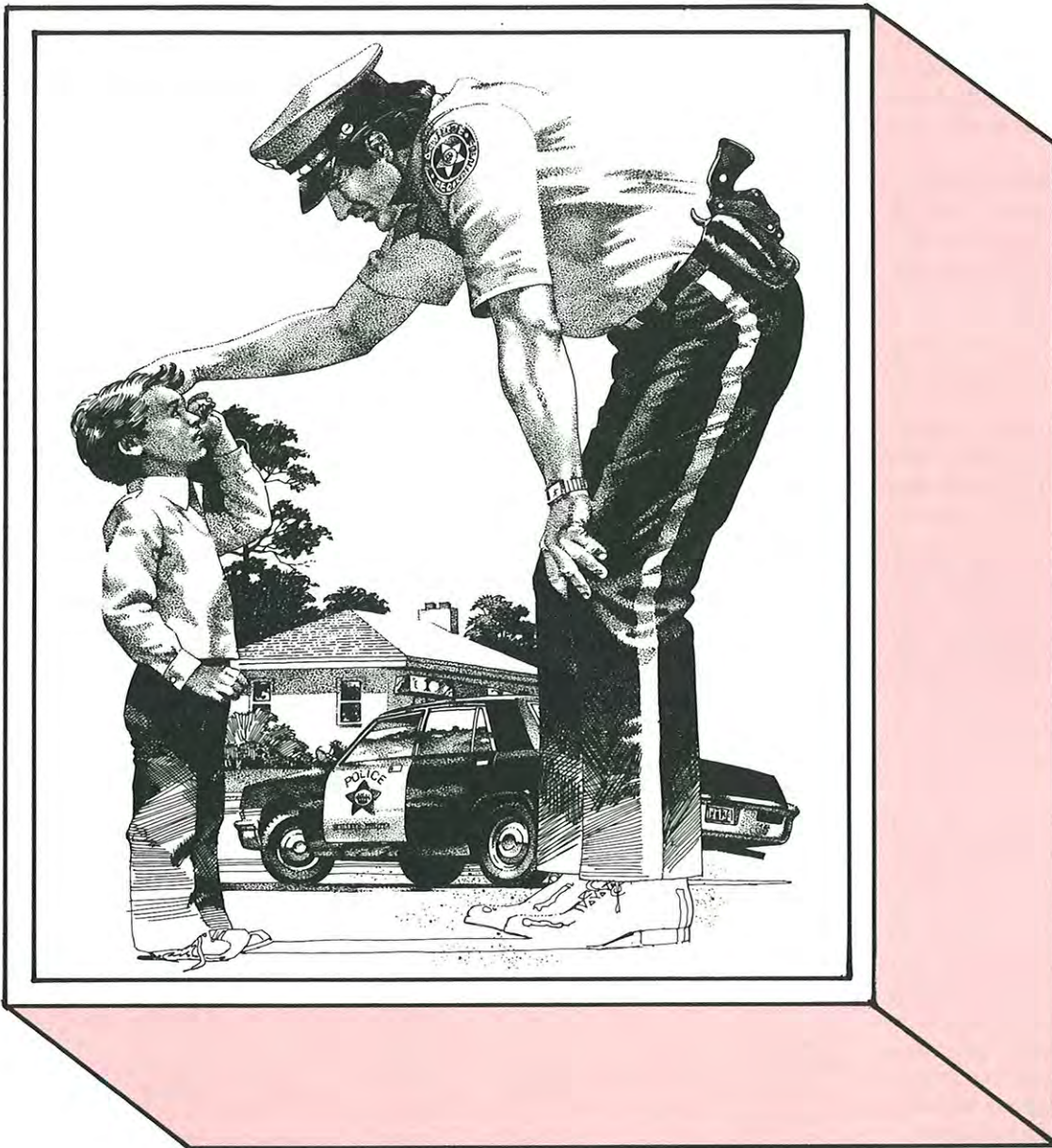
Executive Office	\$ 1,711.88	\$16,070.19	\$ 17,782.07	\$14,786.92	\$ 69,675.43
Foreign Missions	56,535.44	1,586.88	58,122.32	36,570.88	207,273.44
FWBBC	4,043.78	1,586.88	5,630.66	4,764.48	24,288.53
Home Missions	18,374.35	1,241.94	19,616.29	16,007.71	74,835.81
Retirement & Insurance	82.00	965.95	1,047.95	2,317.25	5,892.16
Master's Men	217.85	897.01	1,114.86	2,086.62	6,072.11
Commission for Theo. Integrity	53.89	68.97	122.86	168.64	597.36
FWB Foundation	14.36	414.01	428.37	954.05	3,179.78
Historical Commission	51.42	68.97	120.39	170.85	597.60
Radio & TV Commission	141.47	68.97	210.44	211.27	934.08
Hillsdale FWB College	1,793.87	.00	1,793.87	1,180.53	7,088.86
Other	69.15	.00	69.15	18.24	252.28
Totals	\$83,089.46	\$22,969.77	\$106,059.23	\$79,237.45	\$400,669.44

fulfill that honorable position than a Christian.

ABOUT THE WRITER: Stan Barron is a deacon at Harmony Free Will Baptist Church in Fresno, California, where he also leads singing and teaches the Adult Sunday School Class.

Stan, 39 years old and the father of four, has served with the Fresno Police Department 17 years. He is a Detective/Specialist in the Narcotic Division and a nine-year member of the SWAT Team.





By Sgt. Wayne Steele

Why I Carry A Badge

Ask children what they want to be when they grow up and you will hear teacher, astronaut or nurse—the glamour jobs. Yet many become waitresses, salesmen or mechanics.

I'm convinced that what we choose as a life career is mostly chance—chance to us, not to God. During our formative years, the decade following high school graduation, many opportunities are available. Doors open and doors close. We come under the

influence of family members, teachers or pastors who help shape our lives. Events happen.

A football injury might keep one from a sports career. The death of the family breadwinner might cause an aspiring doctor to drop out of medical school to support his family. Some events are beyond our control, national or international events. The latter, in my case, shaped my career.

In Europe's eastern bloc countries in 1961, a mass exodus of refugees went west. The Berlin Wall was erected to

stem the flow. Tensions mounted between east and west. Cuba became increasingly hostile.

Our leaders made preparations for a possible conflict. Our armed forces were increased. I was invited to join the U. S. Army in 1962. After a battery of tests and basic training, I was selected to be a Military Policeman, assigned to the Military Police School at Fort Gordon, Georgia. I had no plans of pursuing a law enforcement career. A door was opened. This might not have been the career I would have chosen for myself,

but an event beyond my control shaped it for me.

After completing Military Police School, I was assigned to Fort Campbell, Kentucky, and spent the next 17 months there and with the Military Police detachment in Nashville. It was here that I got my first taste of true law enforcement since we worked closely with law enforcement agencies of Middle Tennessee.

After leaving military service in 1964, I decided to pursue law enforcement. I applied to the Metro Police Department and the Tennessee Highway Patrol. Seventeen months later I was accepted as a State Trooper. I decided then what my career would be.

For 18 months I was assigned as a field trooper in the Nashville area. In 1967 I was assigned to the Governor's Security Staff where I stayed until late 1985, except for a four-year period where I was assigned to the Communications Section for the Highway Patrol. (During this period I assisted in the recapture of James Earl Ray who had escaped from Brushy Mountain State Prison.)

Since September 1985 I've been assigned to the Driver Improvement Section as a Hearing Officer. The Tennessee Highway Patrol has been good to me. I make a decent living for my family and gave my two children a Christian education. I'm proud to be a Tennessean. My family has been in Tennessee for 175 years. I wouldn't want to live anywhere else.

I am proud to wear the uniform of a Tennessee State Trooper. There's a certain amount of prestige and pride that goes with it. It's one of the most sought after jobs in state government. There's no need to recruit troopers. There are always more applicants than could ever be accepted. The Tennessee Highway Patrol serves as a model for other state law enforcement agencies. It's an awesome responsibility and we are very image conscious, both for our state and our department.

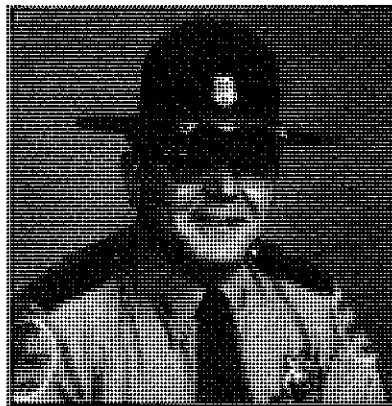
Hollywood's example of a southern law enforcement officer is an uneducated, tobacco-chewing, sadistic red-neck. That could not be further from the truth. The majority of Tennessee law enforcement officers are well-educated young men and women who are highly trained and well equipped. They go about their jobs in an efficient and professional manner.

Why do we do this? No other job could give the satisfaction of being a law enforcement officer. The camaraderie with other agencies is something that cannot be described; it must be experienced.

An incident happened in the fall of 1966 that seemed incidental at the time, but it is precious to me now. I was a road trooper in the Nashville area. We had a rash of vandalism on one of the Nashville interstates. A group of ruffians were throwing rocks, cans and bottles at passing vehicles. We made several attempts to make arrests, but had been unsuccessful. Halloween night came and my sergeant told me that if they were ever going to be out, they would be out tonight. I was not given a road assignment, but was given the responsibility to either prevent any incident or make an arrest of these vandals.

I was assigned four bridges across an interstate, a stretch of about five miles. I decided to concentrate on two bridges early in the evening, and then later include the other two. I looked for anything suspicious or anything that indicated some sort of pattern. I would drive from bridge to another and back again.

It was necessary to go several miles out through a suburban area to get from one to the other. As I was going down a street, I glanced down a side street and saw a group of small children accompanied by several adults out in the middle of the street. I stopped, drove down this street, and spoke to some of the adults cautioning them for safety purposes to keep the children out of the street. They promised they would, and I drove off.



ABOUT THE WRITER: Sgt. Wayne Steele is a native of Tennessee and a 21-year veteran of the Tennessee Highway Patrol. He is the father of two children, Terry (FWBBC class of '86) and Julie (freshman at FWBBC). Sgt. Steele is a member and deacon at Cofer's Chapel Free Will Baptist Church in Nashville.

I drove toward the interstate. For some reason, before I got there, I turned around and drove back to the street where I had been five minutes earlier. The street was empty, and the children were gone.

There was a vacant lot and a hedge that ran parallel to the street. A small boy seven or eight years old stood in front of the hedge. He wasn't looking at anything in particular, but something just didn't seem right. So I stopped to investigate. I spoke to him and without turning towards me, he answered me. He was fighting to hold back tears and there was fear in his voice as he said, "Sir, will you take me home?"

And then the situation became clear to me. This little boy was blind, and he had been part of the group that I'd seen earlier. He had somehow been left behind, alone and afraid in a strange neighborhood. It may not have been more than five minutes, but in his mind, it was an eternity. I shudder to think what might have happened had I not returned.

I told him I was a State Trooper, and instantly his fear turned to elation. I put him in my car and he wanted "to see" everything. He felt my badge and my gun. He slid up on the edge of the seat and felt my police radio. He asked me questions machine-gun fashion. I drove him back to the school and reunited him with the rest of the group. He thanked me. I never knew his name, nor he mine.

I didn't think much about it at the time, but have thought more about it lately. Why did I go back? I was just daydreaming, and turned back and discovered him. The vandals that we were certain would be out that night were never caught nor ever heard from again.

I think it was part of God's plan to help that little boy. It was certainly not in our area of patrol responsibility. Some incident happened to put someone in that area to take care of that little boy that particular night. I'm fully convinced that this was God's way of looking out for that child. This is the satisfying side of my job.

We are guardians of justice. While some simply despise the sight of our uniforms, and some even use it as a threat to their small children to make them obey, thank goodness,

(continued on page 11)



The Detective Who Became an Evangelist

By Doyle C. Terry



From detective to evangelist—from the badge to the cross! This is a change that few men see come to pass in these two extremes. Somehow policemen seem to have the idea that God reserves a special place in Heaven for the cop who faces the crises in life that they experience.

What makes a cop different from the average man who gets up to go to an eight-to-five job? A cop faces each new day wondering if he'll return to his family and next meal. Yet, when a man's obsessed with desire to become a

policeman, he puts it above all else and pursues that profession.

But wait, it started long before this in the state of Arkansas, the town of West Fork. I was born into a Christian home, my father the marshall in a town of 150 people. Dad's cop role appealed to a young, lean, dark, wavy-haired boy in bib overalls who loved to dream and build air castles about what he would be in life.

The Terry family moved to Wichita, Kansas, in 1939 to a city that was called "The West Point of law enforcement."

After graduating from high school and joining the army, I was assigned to the Military Police Corp. While stationed in Hawaii, I attended the Honolulu Police Academy and was asked to remain and become a member of the department after discharge. But I chose Wichita because of the excellent reputation of the police force there.

April 29, 1946, I took the oath of office receiving my badge, weapon and uniform. Riding a beat was exciting for a brief time, but I soon realized there was another area that appealed more to me. After two and one half years, I was appointed to be a plain clothes detective.

The beat time had allowed me to make valuable contacts on the street in both business and with the criminal element. This was the key to my future success as an investigator. With my career first in my life and everything else on the back burner, every day was exciting. Criminal investigations, court trials, report writing, instructing in the police academy, meeting with informants—once narrowly escaping death while transporting a felony parole violator who pulled a knife threatening to kidnap and possibly kill me.

Working in the asphalt jungle among the criminal element, prostitutes and even the attitudes of some of my fellow officers tended to sour me on humanity. My career was losing some of the glitter because of my mistrust.

Now a detective sergeant in charge of the burglary squad, I was on my way. Yet, as I lay my head on the pillow at night, sleep refused to come. Many times my Christian mother would phone me and I was reminded of her prayers. I realized if death should take me, Heaven would not be my home. Tears would flow; my mother's prayers and concern for my soul would haunt me. I felt that a Christian could never be a successful officer.

One beautiful day in April, I went to check on a listing in east Wichita, having received my real estate license to supplement my income. The car radio was on and the DJ read a poem, "The Touch of the Master's Hand." There was an announcement made of a revival at a large church in Wichita, also about an old-fashioned sing-along to be broadcast live at another church.

I went home and announced, "We're going to church." My wife had been

searching and was dealt with that morning. After eating lunch, I said, "We're going to a singing convention."

We heard many wonderful singers that day—quartets, duets, solos and instrumentalists. One song that was sung spoke directly to me, "Jesus Signed My Pardon." What an impact—it was all so clear now—Jesus had signed my pardon! This was language that I understood!

The group that sang that song noted my flowing tears. I went to tell them what their song meant to me and was invited to the evening service at West Side Free Will Baptist Church with the promise that they would sing there, too.

We were greeted at the door with a handshake when we arrived. The old-fashioned congregational singing, the heart-felt specials, the casual dress of the congregation, the open friendly greetings and the powerful, anointed preaching seemed to be a country church right in the heart of Wichita.

My wife, who had been in a formal church all of her life, turned to me at the invitation and said, "Let's go."

I said, "Do you want to go here? It's the first time we've ever been in this church."

She said, "Let's go." And we did—the greatest step we ever took—to accept our pardon.

The Lord helped me in my work as never before with contacts and in solving cases—a Christian cop!

Nearly one and one half years passed when in a revival we stepped out and went forward yielding to do God's will if He had a work for us to do—anything—just His will.

We learned to wait upon the Lord as God prepared us for the ministry He was calling us to. We read the great commission in Matthew 29:19-20. We were a couple with no children. God seemed to be leading us into lay evangelism through the Word and song.

Five years passed—God teaching, preparing. Now after 13 years on the road ministering in churches, RV parks, prisons, schools, state parks, senior citizen centers, nursing homes, county fairs, trailer rallies (one to 8,000 on the campus of Notre Dame), to Cuban refugees and others, we say that God still opens doors for His people who are willing to do His will.

Reporting for duty is now at His command. From a detective sergeant to an evangelist—only God could do it! This

Do What You Can

By Floyd Wolfenbarger

Keith L. Brooks said, "If we cannot do the good we would, what's the reason we do not do the good we can?"

The longer I contemplate the above statement, the more I am struck with its truth. How often we respond to opportunities by saying, "Silver and gold have I none." We rarely go on to say, "...such as I have, give I thee." We forget that to *have* means to *owe*.

We often fail to do the good we can because we are habitually negative thinkers. We can't help everyone so in order to be fair, we choose to help no one. This line of thought begins in the area of benevolence and extends to our witnessing. We see only the obstacles and not the opportunities.

We often fail to do the good we can because we are double-minded. On one hand we want to do good; on the other hand we want no inconvenience. We want the church to grow now, but we haven't set out to do something today for the sole purpose of promoting its growth. As a result we can see plenty of good that needs to be done. We don't mind occasionally pointing out how much more should be done, but we fail to do the little that we can for God, the church or for others.

We often fail to do the good we can because others don't. I don't suppose that we will ever learn that to compare ourselves with others never challenges us to rise any higher than mediocrity. Jesus warned against simply taking the well-trodden path. He besought us to "strive to enter at the narrow way."

The average person doesn't witness, doesn't pray, doesn't give and, incidentally, doesn't go to Heaven. The Christian is challenged to use what he has; start where he is; do what he can for God, the kingdom and others. 🌐

Badge . . . (from page 9)

some support the police officer in the performance of his duty. And to you, may I say, you make life worthwhile and our jobs a little more pleasant by your support.

The one thing that law enforcement needs today more than anything else is the support of the people they attempt to serve. There is no way any police agency can function successfully in a democracy without the backing of the citizens who gave them the responsibility to "protect and serve" in the first place.

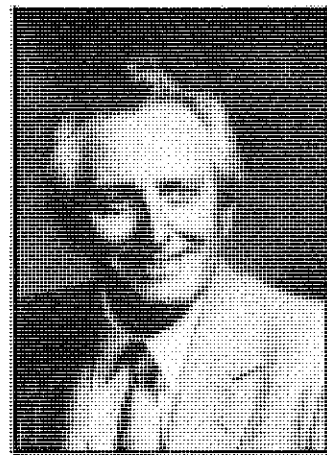
Given the fact that criminals are smarter than ever, that sometimes court decisions seem to go against us, that there's an element of society that distrusts and despises police, we can and we will survive and do the job you have given us to do if we can count on your support.

God doesn't call everybody to be a preacher or a missionary or a Christian school teacher. God calls people to be mechanics, welders, carpenters, and yes, police officers too. That's why I am a police officer, because I believe that's what God wants me to be. 🌐

sergeant has been saved to serve and is reporting for duty to the King! 🌐

ABOUT THE WRITER: Evangelist Doyle Terry served on the Wichita, Kansas, Police Department 25 years and three months. He left the department as a detective sergeant to serve as Parole Officer-Bailiff on the staff of District Court Judge Tom Raum, 18th Judicial District of Kansas for two years before becoming a full-time lay evangelist.

Doyle served on the Free Will Baptist National Layman's Board for 13 years. He and his wife, Donna, are members of West Side Free Will Baptist Church in Wichita, though they have headquartered in Harper, Kansas, for 14 years. Doyle is president of Terry Ministries, Inc., a non-profit evangelistic corporation.



“Bust His Head!”

By Roger M. Cooper

It happened the last Wednesday in January. As I took 15-year-old Roger, Jr. to school, we discussed the meaning of resiliency. So soon we would need to be resilient, both physically and mentally.

In God's providence, my wife, Inis, 13-year-old Randy, and 13-month-old Charlie did something unusual for them on Wednesday—they stayed home from prayer meeting. Roger and I headed out that fateful evening an hour early as usual.

Pastoring Michigan's oldest Free Will Baptist church seemed an honor of which I was unworthy. Suffering for His name inside that building was an honor I neither expected nor hoped for.

The basement door to the narthex stood open. I'd closed it not two hours earlier. Another door and yet another also stood open, and some lights were on. We searched without suspicion for reasons why, not knowing how to feel unsafe in God's house.

A most satanic scenario was about to unfold, yet the Lord would keep everything in check. Roger left the building to move the car around back. I continued preparing for the service while dreadful workers of darkness hiding in an upstairs office waited to carry out their evil deeds.

I went to unlock the side door through which some of the people enter during our winter basement meetings. My soon-to-be-destroyed pocket watch showed exactly 6:30 p.m.

Someone moved behind me. Turning, I was startled to see a hooded figure step from the dimly lit basement into the hallway where I stood. Questions flooded my mind, though I never spoke. As he drew closer, the face inside the dirty, hooded, winter coat seemed to be nothing more than an empty hole from which hellish profanities emitted.

I tried to escape through the door but I'd waited too long! The iron clasp of a madman dragged me back into the building. I cried out for my son who was

just approaching, thinking the two of us could stop this crazed fiend.

Then another figure stepped from the dark and the hooded man called to him, “Bust his head!” My heart raced. A crushing blow dropped me to the floor. I screamed for Roger to run. A third man chased him till he came to a neighbor's house.

From the floor, I looked up to see a young black man, almost expressionless, wielding a long-handled sledge hammer. He held it over his head then plunged it down toward mine. The blows continued, direct and glancing. I tried to ward them off with my arms and feet. The hooded figure screamed repeatedly, “Hit him again!”

Bathed in blood, I rolled over and tried to crawl through the doorway. My ability to awaken from dreadful nightmares is uncanny, but as I ordered this dream to stop, all I received was a rude awakening. I was being murdered! They bludgeoned my back and sides. I would soon die if this ordeal didn't end.

I said the only thing I knew that might save my life, “Stop hitting me, and I'll open the safe for you.”

The death blows stopped. I was jerked to my feet and with much abuse taken to the secretary's office upstairs. There on one knee, dazed and with blood-soaked hands, I worked nervously at the safe's combination while the hooded thug held a gun to the back of my head. With unrelenting threats, life seemed to have dwindled down to a precious few seconds.

Finally, yet too soon, the safe opened—death appeared imminent. Immediately, I was dropped again with another blow to the head; this time they hit me with a trophy that had been sitting nearby. By God's grace, never once did I lose consciousness. Forced to lie face down while they angrily ransacked the safe, I pled for my life in behalf of my baby at home. The threats continued. Swearing all the while, the hooded one was occupied with the contents of the safe.

I tried to think. I attempted to pray. The Holy Spirit rushed the desires of my

heart to the throne of God where my groanings agreed with the thousands of prayers that would still be prayed during the next hours and days in my behalf.


“Stay down!” shouted the bandit. Not wanting to be shot in the back, I refused to cooperate. Something (I don't know what) caused them to believe their time had run out. Their plans for me were fouled; our prayers availed. The few dollars from the safe were left scattered behind as they scurried for the dark.

That night our people saw a river of blood as they came in the side basement door for prayer meeting. Those who entered the front door found their battered pastor sitting on the narthex steps, blood soaked, beaten and confused.

My mind ran rampant as I thought my son was missing, but the Lord had preserved him and used his presence outside to deter the activity of my assailants. As he and the police retraced the horrid events, they found a kitchen knife in the doorway where the initial attack occurred. The knife blade was bent on a 90 degree angle (We think it had struck my pocket watch). God bent that knife when they tried to stab me.

I believe I can sense the emotion of Paul as he relived the events in II Corinthians 11, and know something of the loneliness he described in II Timothy 4. “Notwithstanding, the Lord stood with me.”

The rescue squad hurried me away, but I'd already been rescued. Hot tears streaked my face as I rehearsed the words of the apostles from Acts 5:41.

The doctors say I'm “lucky” to be alive. My recovery's been much faster than predicted. Thanks to the many prayers of friends and to the Lord who cares for His own, we're giving new meaning to the word *resiliency*. 

ABOUT THE WRITER: Reverend Roger Cooper pastors First Free Will Baptist Church, Hazel Park, Michigan. He said that he wrote this article not to alarm but to alert pastors and lay workers to be more observant when entering their “empty” church buildings.



FREE WILL BAPTIST

newsfront

WRITERS' CONTEST WINNERS NAMED

NASHVILLE, TN—Thirteen entries in four categories vied for first and second place honors in the 1987 Randall House sponsored writers' contest.

The 10th annual event registered entrants in the short story, poetry, tract and skit categories.

Winners receiving first and second place cash awards were:

Short Story

- 1st: *The Eagles*
Elaine Stringer
Union, MO
- 2nd: *Mama's Song*
Lynda Wood
Salina, KS

Poetry

- 1st: *They Speak*
Paul Shelton
Greenville, TN
- 2nd: *Forgive Me Lord*
George Brunkhorst
Sacramento, CA

Tract

- 1st: *The One That Got Away*
Joe McKnight
Pamplico, SC
- 2nd: *Is There Really a God—Can I Really Know Him?*
Gene E. Adams
Florence, SC

Play/Skit

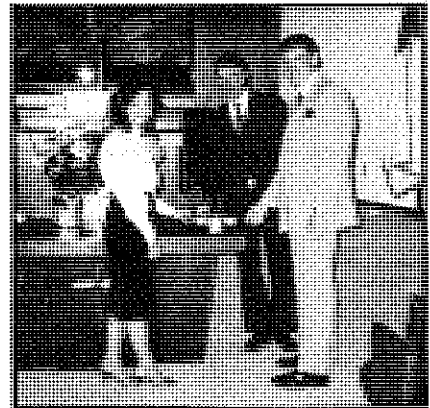
- 1st: *Oh! Those Bus Kids*
Linda Derby
Fresno, CA
- 2nd: *Christmas Memories Perhaps Unwritten*
Frankie Dean Cooper
Conway, SC

COLORADO CHURCH GIVES \$13,000 "MIRACLE OFFERING"

COLORADO SPRINGS, CO—Members of Harvest FWB Church, Colorado Springs, gave \$13,318 in a special miracle offering on Easter Sunday, reports Pastor Bob Lewis. The offering came in response to a challenge from Lewis asking members to make major sacrifices and give \$10,000.

Pastor Lewis said, "We do not have any wealthy people in our congregation, but we do have a great deal of dedication. Some people sold cars, cashed in insurance policies and even took out loans to be able to give a sacrificial gift. Gifts ranged from children's allowances to as much as \$2,000."

The funds were used to begin construction on a fellowship hall and educational wing. The 2,000-square-foot addition will be built by the congregation without involving any debt. It will



(L) Treasurer Sheila Flowers, Pastor Bob Lewis, Usher Russell Detherage.

provide five classrooms for the growing church.

Harvest FWB Church is a project of Free Will Baptist National Home Missions, started by Pastor Lewis four years ago.

BIBLE COLLEGE SETS GRADUATE SCHOOL COURSES

NASHVILLE, TN—Three one-week courses will be offered in Free Will Baptist Bible College's Graduate Program before the end of the year, according to Dean Ralph Hampton.

Methods and Materials for Pastoral Counseling was scheduled in May. Guest speaker was Dr. William Kirwan, author, clinical psychologist and teacher at Trinity Evangelical Divinity School.

Preaching and Teaching the Old Testament will be offered August 3-7. It will focus on the value of preaching from the Old Testament and applying it to today's needs.

The Christian Education Program of the Church, the final course to be offered this year, is scheduled Decem-

ber 28-January 1. Teachers will be Dr. Ken Riggs and Rev. Jonathan Thigpen.

All three courses are part of the Master of Ministry program the college offers and may be taken for credit or non-credit. The reading of required materials must be done before the classes are taken.

Tuition is \$250 per course for credit; \$125 for non-credit. Room and board on campus is \$68.

For more information, write or call:

**Free Will Baptist Bible College
Graduate School
3606 West End Avenue
Nashville, TN 37205
615/383-1340**

280 ATTEND BIBLE COLLEGE WELCOME DAYS

NASHVILLE, TN—A total of 280 people attended Free Will Baptist Bible College's spring Welcome Days, April 2-4, according to Dr. Charles E. Hampton, coordinator. They came from 86 churches in 19 states, he noted.

In the group were 96 boys, 115 girls and 69 sponsors. The most from one church was 13 from Bethany FWB Church, Norfolk, VA. The leading states were Illinois (48), North Carolina (40) and Arkansas (30).

The weekend on campus featured special activities, including programs by the Evangel Players, the College Choir and the Concert Band. Several deci-

sions were made during the special Friday evening service.

Visitors also viewed the new multimedia program, cheered at all-star and North/South basketball games, visited classes and enjoyed seeing what life is like at FWBBC.

The next Welcome Days is scheduled for November 12-14. If you would like to attend or to bring a group, please write or call:

**Welcome Days
Free Will Baptist Bible College
3606 West End Avenue
Nashville, TN 37205
615/383-1340**

newsfront

(continued)

EIGHT FROM BIBLE COLLEGE TO BE SUMMER MISSIONARIES

NASHVILLE, TN—Eight students from Free Will Baptist Bible College will serve as summer missionaries on four mission fields, according to R. Eugene Waddell, Executive Director of the Free Will Baptist Foreign Missions Department.

The FWBBC appointees are:

Jeff Black, Chocowinity, NC (Spain)
Vicky Christy, Ashland City, TN (Spain)
Dave and Rebecca Franks, Nashville, TN (Brazil)

Suzanne Franks, Barbacena, M.G., Brazil (France)

Sharon Justice, Phelps, KY (Panama)
Greta Lambert, Burnsville, MS (France)
Corinna Robertson, Mason, IL (Brazil)

Rev. Waddell says that the program has been valuable for many reasons. "It gives the prospective missionary candidate an opportunity to practice some of those things which he has heard in the classroom," he observes. "The student renders valuable service to the missionary in many practical ways . . . We praise God for this avenue of service for our dedicated Free Will Baptist young people."

DEPARTMENT ANNOUNCES ENLARGEMENT CAMPAIGN WINNERS

NASHVILLE, TN—The following Sunday Schools earned first and second place in the Spring Sunday School Enlargement Campaign sponsored by Randall House Publications.

Entries were received from 21 states,

plus Canada. The average percentage of increase of winners in the first and second place was 59.75. The Fall 1987 Enlargement Campaign entitled *Enlarge Your Vision* will be conducted during the month of October.


DIVISION		CHURCH	SPR. AVG.	CAMPAIGN AVG.	AVERAGE INCREASE
A	1st	First, Bakersfield, CA	607	658	8.4%
	2nd	No entry	---	---	---
B	1st	Liberty, Durham, NC	423.84	478.8	12.9%
	2nd	No entry	---	---	---
C	1st	Emmanuel, Wabash, IN	356	475	33.4%
	2nd	No entry	---	---	---
D	1st	Bethlehem, Van Buren, AR	260	372	43%
	2nd	Valley Falls, Valley Falls, SC	206	280	35.9%
E	1st	First, Springfield, MO	166	239	43.9%
	2nd	Woodbine, Nashville, TN	198	256	29.2%
F	1st	Lake Jackson, Tallahassee, FL	148	202	36.4%
	2nd	Eggville, Tupelo, MS	114	131	14.9%
G	1st	First, Salinas, CA	70	156	122.8%
	2nd	Spencer Road, Spencer, OK	94	191	103.1%
H	1st	Fairfield, Fairfield, CA	41	116	182.9%
	2nd	Liberty Heights, Bixby, OK	40	84	110%
I		No Entries	---	---	---

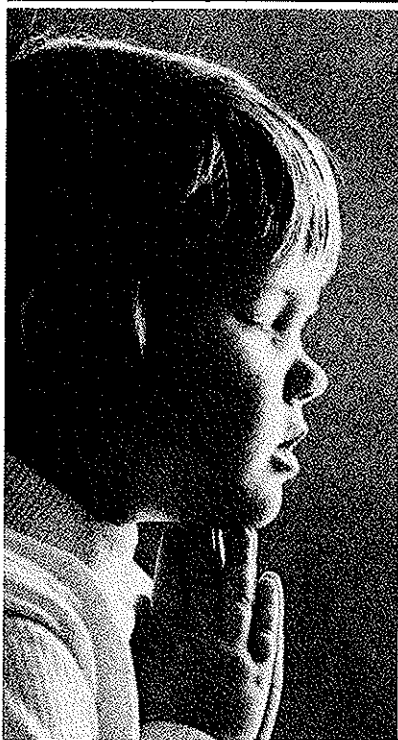
MORRIS TO LEAD NEW MEXICO

HOBBS, NM—Delegates to the 19th annual session of the New Mexico State Association re-elected Reverend Lloyd Morris to a second term as moderator. Some 40 delegates met April 17-18 at First United FWB Church to conduct Association business. Other officers

elected included Rev. Buck Gilcrease (assistant moderator), Katie Pinson (clerk) and Orville Rogelsky (executive secretary).

Dr. Melvin Worthington preached three times to worshippers. Anne (Mrs. Melvin) Worthington addressed the 18th annual New Mexico Woman's Auxiliary which met April 17. Mrs. Worthington spoke during the 5:00 p.m. Auxiliary Banquet.

The 1988 New Mexico Association will meet April 15-16 at First FWB Church in Albuquerque. 



July 12 National Convention Day of Prayer and Fasting

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361-5005**

Currently . . .

The first work sponsored by the newly-established **South Carolina** State Mission Board conducted services March 1 in **Oran-geburg**; 36 people attended. Pastor **Earl Hanna** leads the congregation at **Liberty FWB Church**. The group meets in temporary quarters in a two-story house on the outskirts of the city.

Pastor **Robert Edwards** distributed 13 certificates to members of **First FWB Church, Darlington, SC**, who read the Bible through. One certificate holder, **W. J. Harding**, cannot read. But since 1975 he has "read" the Bible through twice a year by listening to Bible recordings.

Members of **First FWB Church, Greenville, SC**, honored Pastor **Bobby Bowers** for 20 years of service with the church. In addition to testimonials, the church presented Pastor Bowers with a \$500 check.

Pastor **W. D. Jones** said **Cypress Fork FWB Church, Manning, SC**, began construction on a 3,300-square-foot building this spring. The facility will house an auditorium, foyer and a fellowship hall which converts to classrooms. The building sits on a two-acre site 10 miles north of the city.

Herbert Collins was honored for 45 years of service as a deacon at **Beulah FWB Church, Pamplico, SC**. Deacon Collins received a plaque, after which friends and co-workers gave testimonials regarding his faithfulness. **Joe McKnight** pastors.

Contact welcomes *The Single Note*, publication of the singles class at **Southern Oaks FWB Church, Oklahoma City, OK**. **James Puckett** pastors.

Pastor **Cliff Donoho** reports eight conversions at **Calvary FWB Church in Salem, IL**.

Members at **Crossroads FWB Church, Effingham, IL**, made 1,816 contacts inviting people to services during February. Their efforts resulted in 13 rededications and five new members. **John Hollis** pastors.

President **Jim McAllister** reported 170 people attended Hospitality Days March 13-14 at California Christian College, Fresno, CA. That number included 120 teenagers.

Pastor **Brian Atwood** reports 735 in attendance at **Emmanuel FWB Church, Wabash, IN** on March 29. The day's activities resulted in six conversions, three baptisms and one public announcement of a call to preach. On Saturday preceding the big event, 146 members turned out to knock on approximately 4,000 doors in the city.

Faith FWB Church, Goldsboro, NC, logged 32 conversions on one Sunday this spring, according to Pastor **Dann Patrick**.

Twenty people have been saved, 13 baptized and 20 joined the church at **Blackwell First FWB Church, Blackwell,**

OK. Pastor **Wayne Bookout** said Sunday School averages surged from 50 in 1982 to 226 in 1987.

Pastor **John Smith** sent a series of four letters to each member of **Village Chapel FWB Church, Ceres, CA**, during March. The letters emphasized church growth. Sunday School attendance climbed from 66 to 114 during that time.

Pastor **Luther Sanders** said the \$9,000 repair to the church roof at **Waipahu FWB Church, Waipahu, HI**, was the first major repair on the building since it was constructed in 1968.

Construction began this spring for a new chapel at **Hollywood FWB Church, Hollywood, FL**. Pastor **Larry Montgomery** said members approved a \$350,000 bond program, in addition to the \$70,000 they accumulated in the building fund.

Pastor **Gordon Sebastian** said members surpassed the \$300,000 Victory Sunday goal for the building fund at **Peace FWB Church, Wilson, NC**. Sebastian said Victory Sunday closed with \$339,000 in commitments. During a two-month church growth drive, Sebastian reports 10 conversions, 22 new members, 13 baptisms and 101 other altar decisions.

Members of **First FWB Church, Batesville, AR**, observed pastor appreciation day in honor of Pastor **Bobby Shepherd**. The church presented Pastor Shepherd with a set of *Zondervan Pictorial Encyclopedia of the Bible*. Various church agencies gave him cards of appreciation, a desk lamp and other items. Shepherd has pastored the church for five and one-half years.

The new dome-shaped auditorium in **Hot Springs, AR**, belongs to **First FWB Church**. Members built a dome 32 feet high and 80 feet in diameter that will seat 400 on the ground floor. The building design allows a free-standing balcony to seat an additional 250 people. **Roy Helms** pastors.

Pastor **Reuben Cason** reports 95 for Sunday School and 101 for preaching in a special drive at **Davis FWB Church, Davis, NC**. The church awarded a New Testament on cassette to **Elvin Davis** who brought the most visitors to church.

Members of **First FWB Church, Sparta, TN**, conducted ground breaking ceremonies April 5 for the new church. The 7,700-square-foot structure will contain a full basement. Plans call for 13 Sunday School rooms, a pastor's study and a nursery. Pastor **Gary Lovitt** said members expect to add 100 parking spaces. Executive Secretary **Melvin Worthington** preached that morning and assisted in ground breaking ceremonies. Some 165 people attended. Pastor Lovitt said members have \$100,000 in a building fund and expect to borrow another \$50,000 to complete the project.

Reverend **S. T. Shutes**, 85-year-old Free Will Baptist minister, died March 26. Brother Shutes was licensed to preach in the state of Georgia. He took an active roll in the 1935 meeting when the National Association of Free Will Baptists was organized. He also helped to reorganize the Georgia State Association.

Reverend **Chester A. Rineer**, pastor of **First FWB Church, Valdosta, GA**, died March 29 at the age of 60. Brother Rineer was clerk of Georgia's Little River Association at the time of his death. He had pastored First Church for the past five years. He also served 30 years in the U. S. Navy.

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MASTER'S ANDATE

All
Together
To
Advance
Christ's
Kingdom

Attack

Ninth Master's Men Conference

Nearly 110 laymen and pastors moved into Tennessee's Camp Linden April 23-25 for the Ninth Annual Master's Men Conference. Seven speakers developed the theme, "Strengthen thy Brethren." Guest speakers included Paul Wrenn, power-lifter and powerful speaker. Several strongman exercises preceded a message titled, "Strength for today is mine because of Christ."

Master's Man Jim Lambert, from Woodhaven FWB Church in Michigan, spoke on the topic, "I can do all things through Christ which strengtheneth me." Lambert is mayor of Woodhaven and works for Electronic Data Systems, Inc., a subsidiary of General Motors.

Four other conference speakers developed theme verses from Luke 22:31-32, Tim Jordan (GA), Charles Denman (TX), Ron Callaway (NC) and George Kimbrow (MS).

Thirteen workshop topics explored many areas of service available for involved laymen.

The men gave an offering to enable General Director Jim Vallance to travel to New Hampshire. Vallance will labor with other men on the eighth Master's Hands Project to erect a new church building for First FWB Church, New Durham, NH. Home Missionary Jim Nason Pastors.

Vallance noted, "This conference had the sweetest spirit. It was evident that Satan sought to prevent the effectiveness of the conference through circumstances; at least 15 key individuals were unable to attend to perform important assignments. But the power of God was evident as the conference progressed."

The Tenth Annual National Master's Men Conference will convene at Camp Linden April 21-23, 1988. More than

35 men have already pre-registered for the meeting. Men who attended previous Conferences are challenged to make this a homecoming rally, and to make it a father/son weekend.

Texas Chapter Receives Award Certificate

The Master's Men from Eastside FWB Church in Houston, Texas, received a certificate called the Director's Award. It stated:

In appreciation of the Eastside Free Will Baptist Master's Men...The chapter that led the denomination in gifts to the General Fund of the Master's Men Department in the year 1986.

Thank you for helping make my job easier.

Our goal to serve God as the Master's Men is more important than individual achievements. Together you have accomplished a noteworthy task. I salute your involvement.

The certificate was presented to Chapter President David Jennische during services at the Eastside Church by General Director Jim Vallance.

LifeMember Growth Continues

The list continues to grow. At the close of April 144 names made up the LifeMember list. And one name was added to the LifeFriends.

The Department will benefit through the fees paid by the donors. All LifeMember and LifeFriend deposits became part of the Master's Men Endowment Trust. That Trust will pay interest to the general fund until the Lord returns. The principal amount will

never be used. The Trust fund exceeded \$15,000 in May.

The Master's Men were challenged to reach for 200 LifeMembers by December. Many used the time payment method to pay the \$100 one-time fees. About 25 currently use this method.

The new LifeMembers for the first four months of 1987 are the following:

Rev. Willie L. Summerlin, GA
Billy Jordan, MS
Steve Price, MS
Watson Hall, NC
Billy Scott Daniels, KY
Waymon Ray, OK
Ernest Owen, FL
Roy V. Gordon, MS
Ray Shoemake, MS
Donald T. Brown, AR
Steve J. Gregory, TX
Phil M. Ledgerood, Jr., MO
Jerry L. Stollings, TN
Glenn Haringer, Jr., TN
Rev. Gary Lovitt, TN
Melvin Martin, AR
Clifford E. Altis, MO
Ron Callaway, Spain
George Cooper, KY
M. G. Shiver, GA

LifeFriend
Jackie Fowlkes, AR

Master's Men Breakfast Update

Date: July 22, 1987

Time: 7:00 a.m.

Place: Ramada Civic Center Plaza
Mediterranean/Caribbean/Baltic Room

Cost: \$7.00

Speaker: McLeod Wilcox

**Attention Parents:
Nursery services
will NOT be
available during
the 1987
Convention.**

MINI GRAMS

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

Church Extension Loan Fund

Help for the missionary
with the property and building problems that he may face

By Roy Thomas

An important part of establishing a church in a city is securing adequate property and buildings. Missionaries must "make do" with rented facilities until they are able to get their own building. Their temporary quarters are almost always inadequate.

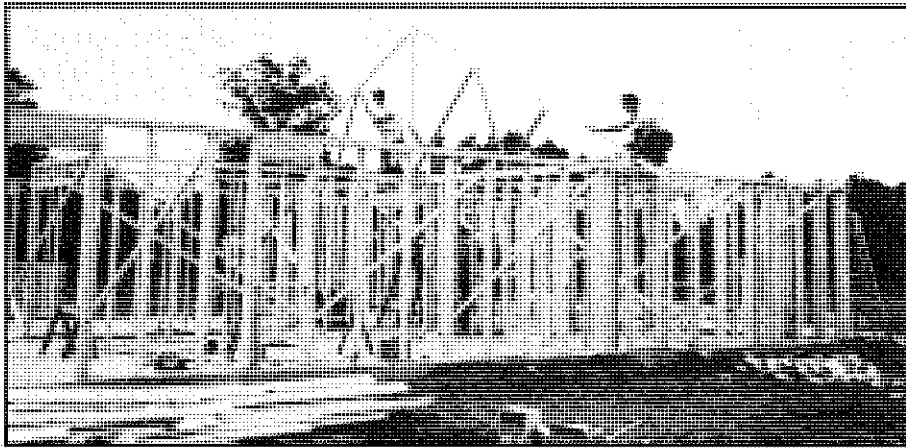
Some missionaries cannot put out signs advertising the church. Others can

The missionary must spend a good part of his time laboring under undesirable circumstances while trying to hold his congregation together and save enough money to make a down payment on property. Then they must pay off the cost of the property before a lending institution will consider a loan for a church building.

tain rate of interest. The mission churches may borrow money from the loan fund to provide the church facilities. They pay back this money with interest in monthly payments. The interest paid by the mission church is paid to those who allow their money to be used for this purpose.

In five years the Church Extension Loan Fund has grown past \$1.25 million, and numerous missionaries have been able to purchase property and buildings.

More information about the Church Extension Loan Fund may be obtained by contacting the Home Missions Department, P.O. Box 1088, Nashville, TN 37202.



Rafters going up in Elkhart, Indiana

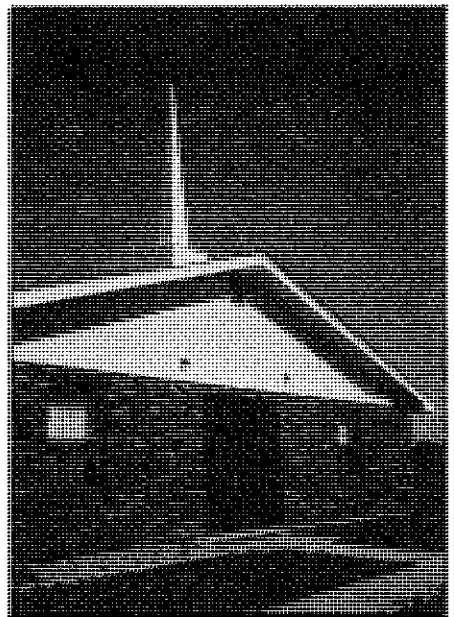
only display a sign while church services are in progress. Some missionaries are only able to rent one large room. This makes it difficult to conduct Sunday School classes and have a separate children's church program.

Some missionaries are fortunate enough to rent facilities that are only used by their mission church. This enables them to schedule revivals and mid-week services. Others may only be able to get a building for two hours on Sunday morning and one hour on Sunday night.

The city looks on a church that is using a rented facility as being a temporary project and likely to fold. They have probably seen other churches fail in that same building.

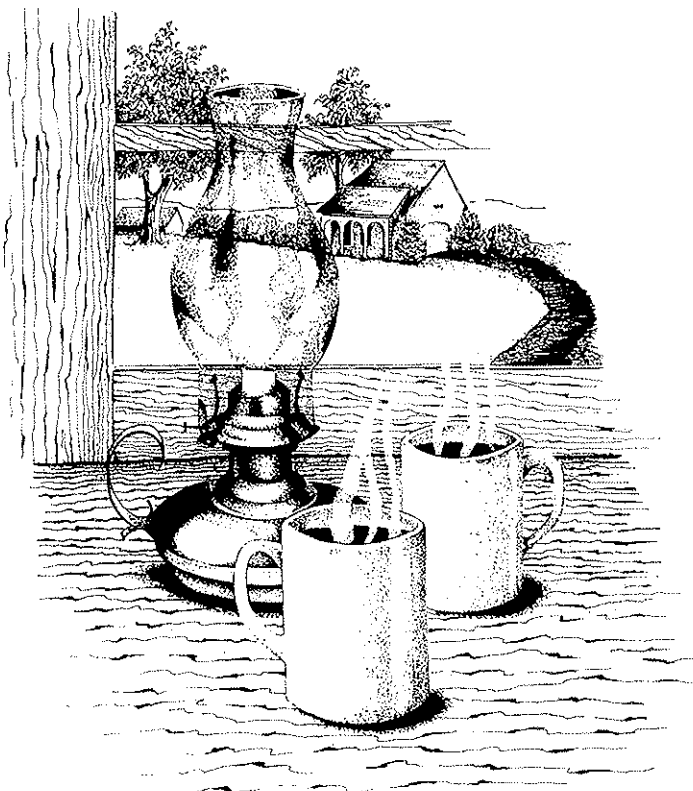
If there were a way to help the missionary secure property and a building soon after he goes to the field, it could cut years off the time that it takes to establish a church. In considering this problem, the National Home Missions Board and staff began the Church Extension Loan Fund. This fund, kept separate from funds used to pay home missionary salaries and departmental operational expenses, is used solely to make loans for buying property and constructing buildings for Free Will Baptist churches started by national home missionaries.

The operation of the Church Extension Loan Fund is quite simple. Individuals, churches and organizations place \$500 or more in this fund at a cer-



Finished product — Fort Collins, Colorado

Woman's Window on the World



From My Window

I have to find myself.
I want to be my own person.
I'll do my own thing.
Give me room.

These expressions have all been used in our century for a person's desire to be free.

Christ said, "Ye shall know the truth, and the truth shall make you free" (John 8:32).

Sometimes we may even ask with Pilate, "What is truth?" But Jesus said, "I am . . . the truth." Knowing Him gives us boundless freedom, genuine freedom.

Do you ever feel chained, hampered, bound? Christ has taken away the chain; yet many of us still move in the same limits and bounds as before. As though the chain were still there!

What is your false chain? Perhaps you're a slave to a habit, an evil or

weakening thought pattern. Perhaps you are chained by worry or fear. Maybe you long for things or think, "Oh, if only I had what she has, if my life were only like hers." (Not recognizing the secret chain that galls her.) The chain of jealousy or desire seems to bind you.

But all these chains are false. Step out beyond the boundaries and you will discover the chain no longer holds you. You are free. You can soar beyond those things which would chain you.

Then looking down at the circumstances from your position in Christ, you realize they are mere circumstances. Whatever comes to you consider in the light of these statements from God's Word.

"Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:37).

"Let your conversation be without covetousness; and be content with such

things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Hebrews 13:5).

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world" (I John 4:4).

"For all things are yours; . . . the world, . . . life, . . . death, . . . things present, . . . things to come; all are yours: And ye are Christ's, and Christ is God's" (I Corinthians 3:21-23).

Leadership Seminar Materials Available

Women in WNAC in different parts of the country have asked for helps in leadership training. In 1986 the executive committee voted to take steps to help in the training of leaders.

First, state presidents and field workers are urged to take advantage of the training session at the National Convention in Birmingham, Monday, July 20, 3:00-4:00 p.m.

Second, state presidents and field workers are invited to participate in the national leadership conference, November 30-December 1 in Nashville.

Third, the national office has prepared leadership seminar kits for use in state or district leadership training seminars. These kits will be available at the convention in July. After the convention you may order them from WNAC, P. O. Box 1088, Nashville, TN 37202.

Eunice Edwards Fund

April 30—\$1,889.94

Up and Away Into Tomorrow

Try the August Emphasis program. Wanda Powell of McAllen, Texas, has written a delightful program for emphasis month.

With WNAC's 1986-87 theme, "God's Wonders for Tomorrow," Mrs. Powell uses the hot air balloon and other balloons as symbols for WNAC's advance into tomorrow.

At WNAC's booth in Birmingham, you will be able to get special balloons, offering envelopes and other attractive items.

You may also order these from WNAC, P. O. Box 1088, Nashville, TN 37202 after the National Convention in July.





Herman L. Hersey
Director

Board of Retirement

AT YOUR SERVICE

"So I start putting money into a pension fund. What will be the cash value at age 65?" This is the "bottom line" question and is important.

The chart answers the question. It shows how a deposit of \$1 each month until age 65 will compound. It is simple to use. Find your present age and multiply the amount on the chart by the amount you plan to deposit each month.

For example, let's suppose you are now age 29 and want to deposit \$75 a month. At age 29 a deposit of \$1 a month until age 65 will compound to \$4,922.93. Since you want to deposit \$75 a month, the \$4,922.93 is multiplied by 75 showing your accumulated total at age 65 will be \$369,219.75. If you want to deposit \$35.50 a month, the \$4,922.93 would be multiplied by 35.5.

Remember these figures assume that you will make a deposit the first day of every month. The interest rate on the chart is based on earnings the past four years but is subject to change.

Careful planning will assure adequate finances in retirement. Use the chart to determine what your monthly deposits should be to meet your potential needs.

DEPOSIT \$1.00 EACH MONTH
EARNINGS 9 1/2 %
COMPOUNDED SEMI-ANNUALLY
BONUS OF 1 1/2 % EACH YEAR

Accumulated Total		Accumulated Total	
AGE	At Age 65	AGE	At Age 65
25	\$7,717.41	45	\$807.95
26	\$6,922.35	46	\$714.21
27	\$6,207.99	47	\$629.99
28	\$5,492.12	48	\$560.05
29	\$4,922.93	49	\$491.47
30	\$4,411.52	50	\$429.86
31	\$3,952.01	51	\$374.50
32	\$3,539.15	52	\$324.76
33	\$3,168.20	53	\$280.07
34	\$2,834.89	54	\$239.92
35	\$2,535.41	55	\$203.83
36	\$2,266.34	56	\$175.01
37	\$2,024.57	57	\$150.48
38	\$1,807.35	58	\$128.86
39	\$1,618.17	59	\$104.05
40	\$1,441.26	60	\$ 81.76
41	\$1,283.24	61	\$ 61.73
42	\$1,141.26	62	\$ 43.82
43	\$1,028.38	63	\$ 27.61
44	\$ 912.27	64	\$ 13.06

THE FREE WILL BAPTIST PENSION PLAN
INFORMATION REQUEST

Yes! I am interested in joining the Free Will Baptist Pension Plan and would like more information.

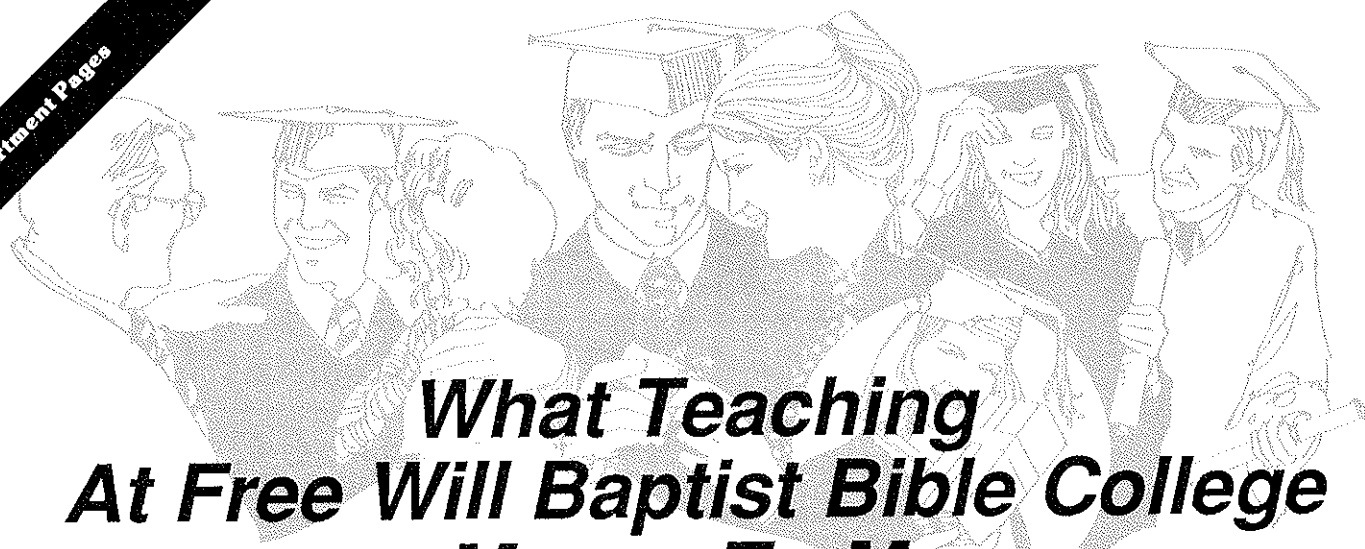
Please send me an enrollment package at the address below.

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Employer _____

Address _____

Phone Number _____



What Teaching At Free Will Baptist Bible College Means To Me

by Dr. Stanley Outlaw

One of the most fulfilling aspects of my ministry at Free Will Baptist Bible College has been to observe the maturing of young men and women whose lives I have had the privilege to touch.

Because of the nature of the teaching ministry, compliments are infrequent. But the greatest compliment of all is to see former students who are practicing and passing on the principles from God's Word which they have learned from us, their teachers.

Forced To Grow

My teaching has forced me to grow. Peter advised, "Keep on growing in the grace and in the knowledge of our Lord and Savior Jesus Christ" (II Peter 3:18). Technical and academic knowledge can be acquired, even about God's Word, without spiritual growth taking place. But growth in grace can only take place when one is growing in his knowledge of God and His Word. As I have studied the Bible, preparing to teach others, my own heart has often been blessed. It is this overflow of blessing that I have tried to pass on. As long as I continue to grow, I believe I will be able to continue teaching.

My Three Goals

There are three major goals which I have always had. First, I want every student I teach to dedicate himself fully to do God's will. We can only learn all God wants to teach us when we are open to His perfect will.

Second, I want every student to experience the excitement of learning. Yes, I said *excitement*. A good teacher can help in this regard, but a good student can be excited about learning, even when he studies with a poor teacher or no teacher at all.

Third, I want every student to do his

best. He should do his best because that is what God requires. That is the basis upon which God will judge each Christian. But, also, he should do his best so that there will be no future regrets. How sad to hear former students lamenting their school days and wishing they had done better. It doesn't have to be that way. So I encourage every student to do his best *now*, when it really counts.

My Hopes

I hope my students will be kind in their evaluation of me as a teacher. I have found, by and large, they have been. I hope that students realize that hard assignments and long tests were for their benefit. As the saying goes, "No pain, no gain."

I further hope that every student knows that I cared for him personally, those who did well and those who didn't. I hope they know that my efforts are sincere, that I am not just doing a job to make a living, but practicing the ministry to which God has called me. Perhaps the most frustrating, disappointing thing for a teacher is to feel that he is trying to give students knowledge they do not want, are not interested in and do not plan to use. I hope my students know that what I have tried to teach them is practical and that they will make it a part of their lives and ministries.

A Personal Relationship

I believe that it is important for a teacher to have a good relationship with his students, not just in the classroom, but also on a personal basis. A good relationship in class can be cultivated by being fair and consistent with each student and being willing to alter assignments if they prove too much for the class as a whole. The teacher needs to develop some

way of becoming familiar with each student's background and needs. Perhaps over-all relationships are best helped by contact outside the classroom. Concern about a student's family, home church or personal needs can help cultivate this personal relationship.

This Is My Calling

The term "calling" is usually reserved for those who are involved in some full-time Christian service. I feel that my calling is to the gospel ministry. I am very certain that I have been in God's will now for over 20 years as I directed that ministry primarily in challenging and training Christian young people at Free Will Baptist Bible College.

To whatever extent I have been successful, I give all the glory to Jesus Christ, our Lord and Redeemer.

W. Stanley Outlaw
November 1986



The 1987 edition of *The Lumen*, Free Will Baptist Bible College's yearbook, was dedicated to Dr. Outlaw, who has taught at the college for 21 years. This article is included, in part, in the dedication.



The Field Council

Means of Fellowship and Guidance

By Jimmy Aldridge
Overseas Secretary for Foreign Missions

Free Will Baptist foreign missionaries are called by God in response to the prayers of God's people just as Paul and Barnabas were in Acts 13:1-3.

When a missionary's call has been confirmed by the churches in America, the Board of Foreign Missions appoints and commissions him or her to service overseas. Each missionary is sent out to do his or her specific job in the overall task of soulwinning and church planting (Acts 13:3, Romans 10:9-15).

Once individual missionaries or missionary couples reach the field, they automatically become a part of the field council for that field. A field council is made up of all missionaries on one field.

A Means of Fellowship

The field council has many functions:

It serves as a means of fellowship for those members of the family of God that we have sent overseas.

In the field council these servants of God take counsel together to insure the unity of the Spirit and the cooperation necessary to fulfill the task of planting fundamental Free Will Baptist churches in that particular country.

Many administrative functions are also fulfilled through the field council: assisting new missionaries in their orientation to the field, helping them decide the particular place of their ministry, aiding them in finding adequate housing, assisting them to enter language study, etc.

Through praying and planning

together, the field council seeks to insure each missionary of realizing his or her potential in keeping with his or her unique gifts and abilities.

Provides Accountability

In addition to personnel responsibilities, the field council is also charged with accountability in the area of finances. Each missionary submits his or her individual proposed budget. This, in turn, becomes a part of the overall budget for that field. Consequently, each missionary reports monthly to the field treasurer regarding the expenditure of foreign missions funds. Each must provide receipts and statements of all disbursements (2 Corinthians 8:20,21).

While lines of authority actually reside with the Board of Foreign Missions, the field council serves as the administrative body on the field. As such, the field council is responsible to see that board policy is followed on the field.

Officers of the field council are chosen by the missionaries on that field. They usually consist of a field chairman, assistant field chairman, secretary, and treasurer.

Acts as Liaison

The field chairman is elected by the field council subject to board approval. He serves as the liaison for the field council to the board and vice versa. His role is not that of a director or dictator over the council, but he serves as moderator at all field council meetings. He is also the official legal representative of the field council to the government of


the host country. In addition to this, he acts as a coordinator of the various missionary activities on that particular field.

Each field council has at least one annual meeting. Someone has said these meetings are quarterly meeting, board meeting, ministerial fellowship, and homecoming all rolled into one.

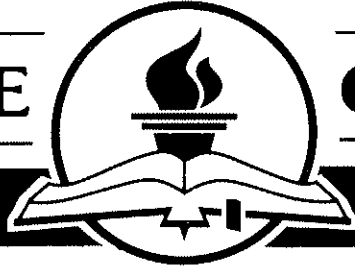
A Source of Comfort

Living as a missionary in a foreign country can seem like living in a pressure cooker and a glass house at the same time. The pressures of cultural differences and satanic forces can seem unbearable. And the fact that supporters and critics alike have open access to the missionary's personal life and ministry can be hurtful and frustrating at times. The field council provides a solace from some of the hurts and frustrations all missionaries encounter.

Should conflicts and misunderstandings arise between missionaries, field council meetings afford an avenue through which they can be resolved. And as missionaries minister to one another, comfort is received in times of sorrow, encouragement comes to those who are discouraged, and counsel to those who seek it.

One experienced pastor-missionary recently told me, "As a missionary, I learned the spiritual sensitivity that allowed me to work together with people while differing with them in some things. I'm glad I had that opportunity." 

HOUSE



CALL

LIFEQUEST

LIFEQUEST is the all *NEW* youth training curriculum from Randall House Publications. Designed to replace *Teen Encounter* and *Triumph* magazines, **LIFEQUEST** materials are available **NOW** for the 1987 Fall Quarter. The four items below make up the **LIFEQUEST** product line (published quarterly) and are listed on the Fall order blank from Randall House or your state bookstore.

LIFEQUEST LEADER

- Packaged in a custom 8.5" x 11" 3-ring binder
- 13 weeks of program materials
- Includes a section of leadership training helps and materials
- Also features a 3-month youth group calendar plus lots of activity ideas

\$ 16.95 with 26 overhead transparencies

\$ 9.95 with 26 transparency masters

LIFEQUEST STUDENT HANDOUT SHEETS

- Fill-in-the-blanks, discussion starters, small group activities
- Convenient 5.5" x 8" size
- Hole-punched for 3-ring binder (available separately)
- Attractive, eye-catching graphics

\$ 1.50 per student

LIFEQUEST LIFELINE

- Daily devotional guide designed especially for teens
- Based on Sunday school daily Bible readings
- Space to list prayer requests
- Hole-punched for 3-ring binder

\$ 1.80 each

LIFEQUEST STUDENT NOTEBOOK

- Custom 5.5" x 8.5" 3-ring binder
- A convenient place to store **LifeQuest** student handouts and the **LifeLine** devotional guide
- Enough space for a year of materials

\$ 3.50 each



John Wayne's Accidental Disinheritance

John Wayne died in 1979. His estate, probated in the Orange County, California court, was valued at more than \$12 million.

But his heirs have, to this good day, received nothing.

Only the government has benefited from his life-long work. Taxes have taken over \$6 million. Probate fees have consumed another quarter million dollars.

But his wife and children have received no benefit!!

No. John Wayne didn't plan it this way. He did have a will...and it seems that he fully intended for his heirs to enjoy the fruits of his labors after he passed away.

But his family, so far, has been temporarily accidentally disinherited.

Why has it taken so long for the "Duke's" estate to get to his heirs?

The answer is quite simple.

A Simple Will

Like many Americans, John Wayne used only a simple will as a means of passing his estate. But simple wills can create complex conditions. And that's what happened. His will is hung up in probate.

The probate process usually takes about two years. And it is expensive. It can cost as much as 10% of the estate's gross value.

Unfortunately, most American men think they

are doing their wife and children a favor by having a simple will. Many of them brag that "everything goes right to the little lady." But, they do not consider the delay, expense and publicity which the probate process can cause.

The Living Trust

Had John Wayne conveyed most of his property through a living trust, instead of depending solely upon his will, he would have paid only a small probate fee...and most of his estate would have already passed to his heirs.

But he didn't have such a trust.

While every adult should have a will...and only about 25% of American adults do have one, many families could also benefit by having a living revocable trust.

This trust is a rather simple contract which appoints someone to step into the shoes of the owner, usually at his or her death, and to continue to care for things. At the death of the owner, business does not have to come to a halt. It continues in the hands of an alternate.

If you want to avoid the problems encountered by John Wayne's estate, ask your attorney if you should have a living revocable trust. Your attorney can help you with this and with other estate planning mechanisms. These can help you have greater peace of mind by knowing that your exact desires are carried out by the plans you have made.



Free Estate Planning Booklet

The booklet, entitled, *Accidental Disinheritance: How to Avoid It*, is available free of charge. To receive your complimentary copy, write or call today.

TEEN Scene

LifeQuest Conference

Two hundred youth, youth workers and pastors attended the West Virginia youth and youth workers conference, "LifeQuest" April 24-25 at Bradley FWB Church in Bradley. Reverend Gerald Kelley was host pastor.

The conference, sponsored by the West Virginia Christian Education Board and the Youth Ministries Division of Randall House Publications, began with a Friday evening youth service. The service featured winners from the West Virginia state youth competition. The Bradley Church youth choir also sang. Len Davenport of the Youth Ministries Division staff preached.

After the service the youth attended a seminar dealing with self-image. Lisa Wallace, of the Youth Ministries Division, gave suggestions for developing a proper self-image.

Jim Lauthern, director of the Youth Ministries Division, shared ideas with the adults on how to get young people involved in evangelism.

After the seminars everyone gathered in the church gymnasium for refreshments. During this time the Youth Evangelistic Team from Camp Creek FWB Church in Huntington presented skits.

Saturday activities included seminars, games, group discussion and challenges from the Word of God. Adults participated in seminars dealing with youth in ministry and leadership, developing a



music program with children, competitive program and guidelines, and strategy for youth ministry. State Moderator George Smith shared practical lessons from Nehemiah in his message during the general session.

The youth learned how to improve their personal prayer lives. They also joined together to form a mass choir and learned a new song which they sang at the concluding service.

The conference ended with a challenge from God's Word presented by Jim Lauthern.

Spring Tour

The Youth Evangelistic Team from Fellowship FWB Church in Bryan, Texas toured through Missouri, Oklahoma and Texas during their spring break from school. The group traveled 1,900 miles and participated in nine services. Sixty-four people made decisions during their services.

The program the group presented consisted of singing, skits and drama with individual testimonies. The members of the group include:

Candie Cochran
Lee Nix
Laurie Bundren
Kathy Nix
Jennifer Dunaway
Tammy Pittaway
Michelle Pittaway
Steve Jones
Amber Holt
Walt Desern

Wesley Bigelow, director, says the group will present their program at the district youth camp this summer. Other future plans include a trip to one of the mission churches in Mexico and to the Passion Play in Eureka Springs, Arkansas.



ON LITTLE LANES

BY DONNA MAYO

When Helping Hurts and Hurting Helps

Marty slammed shut his math book. "This is just too hard," he complained. "I'll never learn all these multiplication tables. I'm not going to do it."

"Me neither," said Megan. "I wish Mrs. Curtis was back from having her baby. She never gave so much homework."

Mrs. Curtis' substitute, Mrs. Moody, was a little harder. "Mrs. Moody is a mean old grouch," said Marty. "She ought to be named Mrs. Meanie."

The twins giggled. "Now, Marty," said Mrs. Lane, "I don't want you talking that way about your teachers. Why don't you two take a break from arithmetic and go outside for awhile. Maybe you'll feel more like tackling it after supper."

Marty and Megan didn't have to be persuaded. They dropped their pencils and raced out the door.

A strong breeze was blowing, so the twins decided to fly their kite. Marty and Megan took turns holding the string and racing into the wind. The kite made a gorgeous sight as it soared against the blue sky.

"Look," called Megan excitedly. "Look how high I'm getting it." But Megan didn't look where she was going, and before she knew what was happening, the kite was caught in a tall maple tree. She sighed as the kite dangled from a limb.

"Megan," scolded Marty. "Why didn't you look where you were going?"

"I don't know," admitted Megan. "I was watching the kite. I don't know how it happened. But maybe we can get it down."

The twins had climbed this maple often. They were up in no time, but

getting the string untangled was a bit harder. Finally they broke the limb and sent it, the kite and the string sailing to the ground.

In the jumble of the kite, string, twigs and leaves, Megan found a chrysalis attached to the underside of one of the leaves. When the sunlight caught it, it shimmered like gold.

"Marty, look, I found a cocoon," cried Megan.

"How do you know it's a cocoon?" asked Marty. "Remember, Mrs. Meanie said that a butterfly spins a chrysalis and a moth spins a cocoon?"

"Well, Mr. Know-It-All, I don't know which it is," admitted Megan, "but I bet there's something in there that wants out."

"Let's break it open and see," said Marty.

"No," said Megan protecting the chrysalis with her hands, "it probably isn't ready. I don't want to see an ugly old caterpillar. We'll have to wait until it's a butterfly."

"You're right," agreed Marty. "I guess we'll just have to wait until it starts coming out on its own."

The next two weeks were hard for the twins. There were science and history tests to study for, books to read and report on, poems to memorize, and always more multiplication tables. Keeping up with Mrs. Moody's assignments left little free time for playing, but Marty and Megan did manage to check the chrysalis every day. Finally one afternoon when they got home from school, the chrysalis was cracked.

"Look," said Megan excitedly, "the head is poking out."

"It looks stuck," said Marty. "Maybe we should finish cracking the chrysalis open and make it easier for the butterfly to get out."

"I don't know," said Megan hesitantly. "Oh, well, what can it hurt?"

Marty took the chrysalis and gently pried it open. He set it back down on the ground, and the twins watched anxiously to see what the butterfly would do next.

"Yuk," said Megan as she inspected the insect. "It doesn't look much like a butterfly to me. Where are its wings?"

Instead of wings the butterfly had little pads that hung downward. The twins didn't know that it was supposed to look like that.

"It's having trouble getting up," said Marty.

Very carefully Megan tried to get the butterfly to stand, but it kept falling back down into the chrysalis.

"Let's go get Mama," Marty suggested.

When Mrs. Lane and the twins got back, the butterfly was dead.

"I don't understand," said Marty. "What went wrong?"

"Maybe we shouldn't have cracked the shell," said Megan. "What do you think, Mama?"

"I think when you cracked the shell, instead of helping the butterfly, you hurt it. It needed the exercise of cracking the chrysalis, pushing its legs out, and pulling its body free to strengthen it. I think once it's out it tightens its muscles to pump air and blood through its body and wings. It takes it a while to get strong enough to fly."





Green Tree Bible Study



Robert E. Picirilli

Matthew 6:5-15 (Part II)

A Model for Prayer

The Lord's Prayer," as we call it, is meant to be *our* prayer. Not that we are content merely to memorize it and repeat it in some ritual. But it does serve as a model: all the elements of good prayer are here. If I may give a more or less literal translation of the Greek:

Our Father in heaven: your name be sanctified, your kingdom come, your will come to pass—as in heaven also upon earth. Give us today our bread, the daily portion needed. And forgive us our debts, as we also have forgiven our debtors. And bear us not into temptation, but deliver us from the evil one. Because yours is the kingdom and the authority and the glory forever. Amen.

Analysis of the various clauses will show the main elements in the prayer, as follows.

(1) God is *Father*. Jesus Himself consistently addressed God as Father in His own prayers. He taught us to do the same.

(2) God's name—which, in the Hebrew way of thinking is a reverent way of referring to God Himself—is to be "sanctified"—set apart by us as holy. When we truly pray, we stand in awe of the holiness of God.

(3) We desire His kingdom.

(4) We desire His will in earth's affairs. These last two may be different ways of saying essentially the same thing. At least it seems possible that "thy will be done" explains the meaning of "thy kingdom come." Either way, the desire for God's kingdom, and the desire for

God's will to come to pass, expressed in prayer, are meaningless unless they include the idea of personal submission to God's will and kingdom *in our own lives*. Whatever else God's kingdom is (and it is many things), it includes His rule, His dominion over us.

(5) We both depend on Him, and therefore put our confidence in Him, for His provision of our "daily bread." This suggests our most basic need and therefore implies all other needs. It also means that we will be satisfied with the provision He makes.

(6) We both require and depend on Him for forgiveness of our sins, our unmet obligations to Him.

(7) We recognize that our forgiveness of others is inextricably tied together with His forgiveness of us. Note that this particular petition is expanded on in vv. 14-15, with "debts" presented as "transgressions." In both, our forgiveness of others is put logically *first!* Whatever else this may mean, we certainly have no right to count ourselves forgiven by God if we harbor unforgiving spirits. The consciousness of our own sinfulness and need for forgiveness from God, that makes us turn to Him for that forgiveness, must automatically include the willingness to show others the same mercy and grace we claim from Him, else it is not true repentance.

(8) We depend on Him for deliverance from evil. This includes the acknowledgement that He is in control of our lives: He "bears" us wherever we go. It probably implies our helplessness before "the evil one," and thus our desire that He bear us away from "temptation"—a trial that would risk making us Satan's victim. Apart from God's help, we will be overcome.

(9) We recognize that God is the rightful Sovereign, that He has all authority, and that all glory and honor are due Him. We are therefore willing to submit everything to Him and glorify Him in everything He does.

You will not miss the fact that this prayer expresses the right attitude toward God: as our Father, as holy, as the one who has the right to rule in all the earth. It expresses the right sense of ourselves: as sinful and in need of His forgiveness, as utterly dependent on Him and submitted to Him. And it expresses the right attitude toward others: as fellow-sinners toward whom we must manifest the same grace we expect from God.

Little Lanes . . . (from page 25)

"But look, Mama," said Marty, "it didn't even have wings, just those little pads."

"The wings would have flattened out and expanded if you had given it time," explained Mrs. Lane.

At supper that night Marty and Megan told their daddy about the butterfly.

"You know what it makes me think of," said Mr. Lane smiling.

"No, sir, what?" asked the twins.

"Hard things come into every person's life," said Mr. Lane. "and when they do we usually want someone to take them away for us. But we should use the hard things to make us strong. Like the butterfly needed the hard work of crack-

ing the chrysalis and exercising its muscles so it would be strong enough to fly, we need the hard things to make us strong."

"Like practicing your scales on the piano," said Mrs. Lane to Megan. "Or like running laps around the soccer field," she said to Marty.

"And learning multiplication tables, and even having substitutes like Mrs. Moody," added Mr. Lane. "Hard things can make us stronger, so we shouldn't complain about them. We really should be thankful for them."

As Marty said the blessing for the food he added, "And Lord, we're real sorry about the butterfly, and Oh, thank you for Mrs. Meanie, I mean Mrs. Moody."



Strategy and Philosophy of Hymn Selection

By Blaine Hughes

What is Free Will Baptist hymnody? Quoting from the preface of the *Free Will Baptist Hymn Book* (1964), "Next to the Bible our forefathers cherished most their hymn books." A book of Psalmody published by the Freewill Baptist Printing Establishment (Dover, N.H., 1853), declares in its preface, "...in all ages of the church, the singing of the songs of Zion has constituted an essential part of worship." In the foreword of the *Free Will Baptist Hymnal* (1958), "...hymns and gospel songs should lead the devout worshiper to a deeper consecration and experience with the Lord."

The attitude of our forefathers concerning the importance of hymnody, the fact that singing has been such an integral part of worship among Free Will Baptists, and the impact of great hymns of the faith on the believer's sanctification all demand that any attempt to revise or to initiate a new hymnal be launched with the utmost respect for denominational roots and prayerful consideration for the future.

Obviously, a hymn book for Free Will Baptists must be more than just a collection of available songs and hymns. The task would be simple if limited to collecting hundreds of musical selections and pressing them between two colorful pieces of processed wood. The responsibility is much greater than this, demanding a thorough knowledge of Free Will Baptists. Out of this knowledge a competent strategy and a viable philosophy of hymn selection are formulated.

As Dr. William F. Davidson noted in his book, *The Free Will Baptists in America 1727-1984*, "The Freewill Baptists often sang a song that proclaimed their radical evangelical beginnings." The implication of the quotation is obvious. The spiritual experience of Free Will Baptists prompted the song rather than the converse.

The answers to certain key questions lead to the formulation of a proper strategy and philosophy of hymn selection. What do Free Will Baptists believe? What do Free Will Baptists practice? Where may one find Free Will Baptist roots? In which direction do Free Will Baptists wish to go?

Stated succinctly, a hymn book must reflect the people, and a strategy and philosophy of hymn selection must be developed from an understanding of this image. Theology and its implementation, history, culture, education and future direction all provide a framework for hymn selection.

In addition to questions which must be answered regarding Free Will Baptists, some extrinsic issues should be considered. Do we wish to market our hymn book among other church groups? Is the hymn book to be a product of North American Christianity, or should other lands and cultures be considered?

Do we want our hymnal to conform to the trends in modern hymnody? Some of the trends are 1) The shifting of emphasis from fear and awe of God and impending judgment to an expression of love and gratitude to God; 2) The desire for a more abundant life in

this world...the Promised Land yearnings have been decreased; 3) The introduction of plainsong; 4) An increase in unison literature; etc. (These and other contemporary trends may be found listed in *A Survey of Christian Hymnody*, by William Jensen Reynolds.)

To what tradition do we want our hymn book to conform? For how long will the proposed hymnal be used before another is compiled?

To simply compile information is superfluous. The task requires a concert of backgrounds, abilities and commitments along with an adequate time frame.

From the gathering of a group of individuals and the tapping of outside resources comes a river of information and possible hymn inclusions. The basic task force includes seven men appointed by the Executive Secretary and approved by the National Association of Free Will Baptists. In addition to the seven, 76 others have been enlisted to "help find suitable texts and tunes for the new hymn book."

Another major step in developing a strategy and philosophy of hymn selection is the process of answering this question, "What is Free Will Baptist hymnody?" Free Will Baptist hymnody is distinctly American and in the gospel song tradition. It is New Testament-oriented dealing with subjects such as love, salvation, sin, judgment, second coming, heaven, Jesus, the cross, etc.

Free Will Baptist hymnody reflects the spirit of Free Will Baptist evan-

Top Shelf



Thomas Marberry

John Jefferson Davis, *Evangelical Ethics* (Phillipsburg, New Jersey: Presbyterian and Reformed Publishing Co., 1985, 299 pp., hardback, \$13.95).

If you don't like to think, leave this book on the shelf. It will force you to look at important issues, consider them and come to conclusions about them. You will not always agree with the author, but reading his book will do one thing for you. It will help you to understand what it means to be a Christian in the modern world.

Christian ethics is an often neglected and misunderstood part of theology. Yet, it's important to all of us because we must make decisions about our attitudes and actions every day. We must make individual decisions about our lives and families. As a church, we must make collective decisions about attitudes and actions which we will support and those which we will condemn. As

we make these decisions, we bring together the teachings of scripture and the needs of a given situation. We try to determine the best course of conduct in that situation.

This book is more than a list of do's and don'ts. It challenges us to make the best decisions in light of Bible teachings and the need for an authentic Christian witness in a sinful world. Human reason certainly plays a role, but this volume reminds us that no system of Christian ethics can be devised entirely by human reason. The leadership of God is necessary if we are to accurately understand right and wrong.

Dr. Davis addresses some of the most pressing moral issues which Christians must face. He examines the issues of

birth control, premarital sex, sex education, artificial insemination, surrogate motherhood, sex selection and in vitro fertilization. He explains how various Christian groups view these issues. He also shares up-to-date scientific information.

The author devotes one chapter to divorce and remarriage. His analysis of the biblical passages relating to these issues is one of the best I have seen. He does an excellent job explaining how these passages would have been understood by those early Christians who first received them.

His discussion of homosexuality is frank and fair. He examines this issue from the standpoint of the Bible, church history and modern medical science. Davis points out that homosexuality carries with it several serious health risks; he also demonstrates that homosexuality can be treated and, in many cases, cured.

This book faces squarely other important issues such as abortion, infanticide, euthanasia, capital punishment, civil disobedience, revolution and war. Most of these issues have been around for a long time, and the Christian church has some experience in dealing with them. That is not the case for revolution. Is a Christian ever justified in joining an armed revolution to overthrow a tyrannical government? Read this book for some good information.

Hymn . . . (from page 27)

gelism. It is basically happy in tone and futuristic in outlook. Free Will Baptist hymnody is scripture songs and choruses, songs on the home and country, and seasonal songs. Relationship—God with man and man with God—receives emphasis.

Current denominational hymn books must receive due consideration. Analysis from the following platform is useful: 1) Is the hymn used regularly by the church? 2) Does the hymn carry a message that's vital to our denomination? It is noble to recognize and preserve the significant and meaningful. Therefore, help in the analytical process has been sought from musicians, pastors, church lay workers, denominational leaders, college professors and others.

While being interviewed in January 1985 regarding the need for and possible direction of a new hymn book, Roy Thomas, general director of the Free Will Baptist Home Missions Department observed, "Hymnals are not quartet songbooks; they are for congregational

singing." The Hymn Book Committee concurring with Mr. Thomas and others determined to compile a distinctly Free Will Baptist book different from any other collection on the market.

As Dr. Melvin Worthington admonished, we must "...reflect denominational distinctives, illustrate balance in musical style and provide a tool that our people will want to use exclusively." We are not confined by precept, but we are regulated by conscience and conviction. Conscience as is reflected by behaviors which honor antiquity, and conviction as is reflected by behaviors which protect posterity.

Dr. Vernon Whaley, chairman of the Hymn Book Committee said, "We must do whatever is necessary to insure that Free Will Baptists continue to be known as a singing denomination."

ABOUT THE WRITER: Reverend Blaine Hughes is minister of music and youth at Peace Free Will Baptist Church, Wilson, North Carolina. He is a member of the Free Will Baptist Hymn Book Committee. Reverend Hughes also serves as music coordinator for the annual Free Will Baptist National Convention.

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Keep Your Wife Happy

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

A church parsonage can be compared to a glass house, a convent, a three-ring circus or Grand Central Station. The young preacher's wife organizes and operates the church-owned home as a queen without a crown.

A normal day finds her functioning as parsonage secretary, telephone answering service, taxi driver, babysitter, counselor, house cleaner and cook—all without pay. She attends all the church services and functions, sings in the choir, teaches a Sunday School class, serves in the nursery, and does anything else the church members suggest.

Besides serving as parsonage queen, her most important responsibility is to be the devoted wife of her preacher husband.

The young preacher must not forget her. While he studies, visits, preaches, carries on administrative duties and fellowships with brethren, his parsonage queen often reigns without recognition and understanding. The young preacher must remember to do the following:

1. Listen to her talk. Give her your attention at least the closing moments of each day.
2. Help keep the house clean. Wipe off your shoes; pick up your clothes; help the children to play "pick up."
3. Leave love notes in the refrigerator, bathroom, dressing room.
4. Take her out for a restaurant meal once a week. Breakfast and lunch would not be as expensive but just as enjoyable.
5. Send her flowers occasionally. An un-special day can be made special for the woman who is your best friend.
6. Recognize the special days—birthdays and anniversaries—with poetry, a small gift and maybe a special meal.
7. Take care of your bride. Protect your investment with loving care. She should be your greatest asset in the ministry.

Next Month: Keep Your Preacher Husband Happy

Dennis Wiggs

Men with Solutions

By Gene Adams

While some look for the silver lining in every cloud, others always spot the tarnish on the silver. When souls are being born into God's kingdom, even as the Father and His faithful servants rejoice, be assured that some older brother is busy calculating the total expense for the robe, the shoes, the ring and the fatted calf!

If the pastor is a strong leader with a loyal following, then he's accused of being a dictator with too much power in the church. When a good church follows the pastor in an assault on Satan's kingdom, when victories are won for the Lord, when God pours out His blessing, expect the devil to start blasting.

Satan's plan has always been the same—"Divide and conquer." In the tiny epistle of III John, there was a man named Diotrephes who, the scripture says, "loves to have the preeminence among them" [the church]. He wouldn't acknowledge John's authority as an apostle in the church.

John said in verse 10, "... Therefore . . . I will call to mind his deeds which he does, prating [that's talking nonsense] against us with malicious words" (NKJV). In verse 11 he's still talking about Diotrephes, "Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God" (NKJV).

If you have been around some of our churches you already know that Diotrephes has a few spiritual descendants in our midst. But Diotrephes is a problem and not a solution. Some pastors cannot seem to get around to winning souls because they are always fretting with Diotrephes. I don't know what the name "Diotrephes" means in Greek, but as far as I'm concerned, it has to mean, "devil's diversion."

Problems

It's easy to become so consumed with the church's financial problems that the desperately needed revival is cancelled because of expenses. The problem may be money or it may not

be money, but the solution is a reviving from God, no matter what it costs us. When we sow sparingly we also reap sparingly.

A teenager with fluorescent green hair came to our church for teen night in our last revival. Some others were dressed in gaudy punk attire. Diotrephes immediately recognized the problem and wanted to take the necessary action to get rid of it. But the solution is to help them find a new life in Christ.

To hear Diotrephes "prating . . . with malicious words," you would think he knows exactly what should be done. But he doesn't; he just rakes up muck and points out problems.

A few years ago a man joined the church where I pastored. One day we had a conversation about every Christian possessing a talent. In the course of the conversation he said, "I know what my talent is, it's seeing what the problem is." He continued, "When people make mistakes, when things aren't being done right, I can spot it immediately."

A prayer began to well up in my heart, "Dear Lord, please help this fellow to do like the one-talent man in the Bible and go out and bury that awful talent." We have too many Diotrephes pointing out problems today. But then again, that's part of the problem rather than the solution.

Some of Diotrephes' spiritual heirs have gotten themselves ordained to the ministry and they still love to have the preeminence. Now these sons of Diotrephes scorn aggressive soul winning, prate about pastoral authority, pick about "Disneyland promotions" and point out the problems with the way someone else is getting things done.

A fellow minister complained to D. L. Moody, "Mr. Moody I don't think I like the way you go about the work of the ministry." Moody replied in his typically tart fashion, "I like the way I'm doing it a whole lot better than I like the way you're not doing it."

Reverend Diotrephes doesn't really know how to get the job done, but he

sure can point out all the problems with the way someone else does it. His own ministry is stagnant but he "loves to have the preeminence," so you can find him at the meetings politicking for a chair or some committee—but then, that's a part of the problem and not the solution.

I'm weary with preachers telling me why they think some other preacher's church is not growing. I'm tired of being told what Diotrephes thinks is wrong with Free Will Baptists—but then, that is a part of the problem and not the solution.

Solutions

The solutions are as simple as A, B, C. If you want church growth then sell out to God. Give Him all of you that there is. Pray with complete abandonment. Wrestle with God as Jacob did at Jabbok.

Plead with God, "I'll not let you go until You bless me!" Go and beg everybody to receive Jesus as their Savior. Forget about being a pulpiteer. These are desperate times. Plead, beg, entreat as if eternity depended upon it—it does!

The man who succeeds has learned to walk with God through opposition. He has adopted the right philosophy about criticism. People usually criticize the man out front. The failing, faltering, unsuccessful man commands less attention than the one who is going places.

There are two classes of people: Those who focus on the problems and those who focus on the solutions. A man with solutions will naturally arise to preeminence. Anybody can point out problems, create problems, discuss and analyze problems. But the man who walks with God spends his time implementing solutions.

Do not spend all your time battling perennial problems—get on with the solutions.



ABOUT THE WRITER: Reverend Gene E. Adams pastors Community Free Will Baptist Church, Florence, South Carolina.



THE SECRETARY SPEAKS
By Melvin Worthington

Grow Toward the Goal



THE NATIONAL ASSOCIATION OF
Free Will Baptists

The theme for the 51st national convention is "Grow Toward the Goal." God's plan for every Christian includes growth in three areas—godliness, giving and going.

Growth in Godliness

Growth in godliness is not an option but a happy obligation. The goal, of course, is that all Christians be conformed to the image of Christ. New Testament writers admonish readers to grow in grace and knowledge of Jesus Christ.

Growth in godliness requires the proper disposition. The person filled with malice, hypocrisy and envy cannot grow in godliness. That's why Peter insists that Christians feed on the Word of God, to counter the hindrances to maturity.

Growth in godliness requires discipline. Paul explained discipline this way: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

Growth in godliness also requires discernment. A spirit of discernment enables one to detect the true from the

false, right from wrong and wise from unwise. Lack of spiritual discernment usually indicates lack of growth.

Growth in Giving

Christians can give their brains. The Christian's mind should be used for the glory of God and His kingdom's work. Paul advised in Romans 12:2, "...be ye transformed by the renewing of your mind..."

Christians can give their bounty. Growth in giving includes one's money or substance. The Christian is directed to give tithes and offerings, to honor the Lord with his first fruits. Giving money acknowledges God's ownership of all things. Giving money, when properly done, becomes an act of worship.


Christians can give the Book. Peter says that Christians are stewards of the mysteries of God. Christians can faithfully in season, out of season give the blessed message of the gospel. Ours is a message and ministry of reconciliation.

Christians can give their best. The Lord deserves our best. What's more, the work that God has for His children requires it. We may not be in a position to give millions, but we're always in a position to give our best.

Growth in Going

Christ's commission includes going into all the world. Christian service is another one of those happy obligations. Service to God ought to be rendered gladly from the heart, with enthusiasm and genuineness.

We can all grow in this area. The field is still the world, the harvest yet plentiful and the laborers few. Let us pray that the Lord of the harvest thrust more laborers into the ripe harvest. Getting involved in God's harvest is an intensely personal matter. The harvest starts in your back yard and extends everywhere else.

Going Christians are obedient Christians. They take God seriously. They minister wherever and whenever they find a need. They understand that the outcome will be worth the effort. 

Directory Update

ALABAMA

Joe Grimmer to First Church, Enterprise from First Church, Tucson, AZ

KANSAS

Mike Messer to First Church, Salina

MISSISSIPPI

Russell Wright to First Church, Booneville from Capitol Church, Lincoln, NE

OHIO

Jerry McArthur to Ambassador Church, Cincinnati

Berchard Kerns to Old Emory Church, Oak Hill

OKLAHOMA


Lynn Wood to West Tulsa Church, Tulsa from Garden Grove Church, Garden Grove, CA

SOUTH CAROLINA

Darrell Cartrette to Mill Branch Church, Johnsonville

B. L. Eford to Bay Branch Church, Timmons ville

Ricky Walker to Oates Church, Oates
James Pierce to Eastside Church, Florence

Rick Cason to Bethany Church, Timmons ville 

The Secretary's Schedule

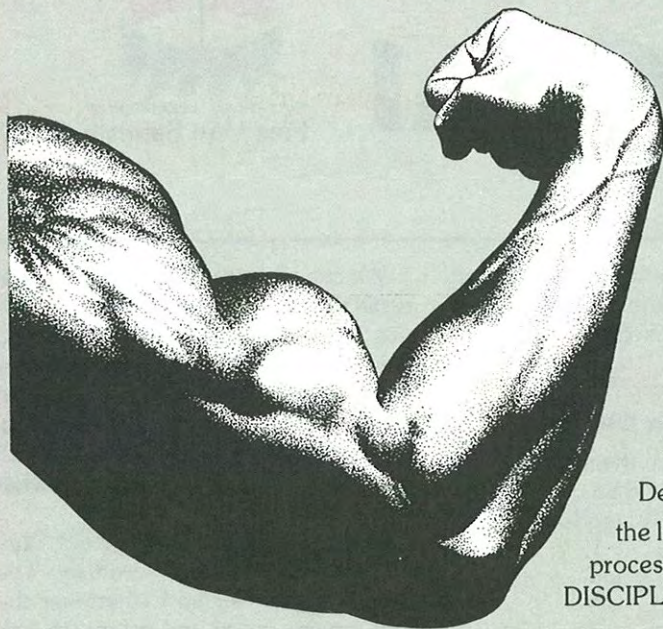
July 5	Central FWB Church Royal Oak, MI
July 14-18	Pre-convention Meetings Birmingham, AL
July 19-23	National Convention Birmingham, AL
July 23-25	Post-convention Meetings Birmingham, AL
July 31-Aug. 2	Mexican National Association

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1985—Decade of Discipleship—1995

Themes:

- 1985—Committed to Christ's Commission
- 1986—DiscipleLife
- 1987—DiscipleDepth
- 1988—Discipleship in the Home



Strengthening physically through:

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In three years, eight structures for worship have been erected with the help of Master's Men. At least two more projects are scheduled for 1987.

Missions Projects

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“The things that thou hast heard of me among many witnesses, the same commit thou to *faithful men*, who shall be able to teach others also” (II Timothy 2:2).