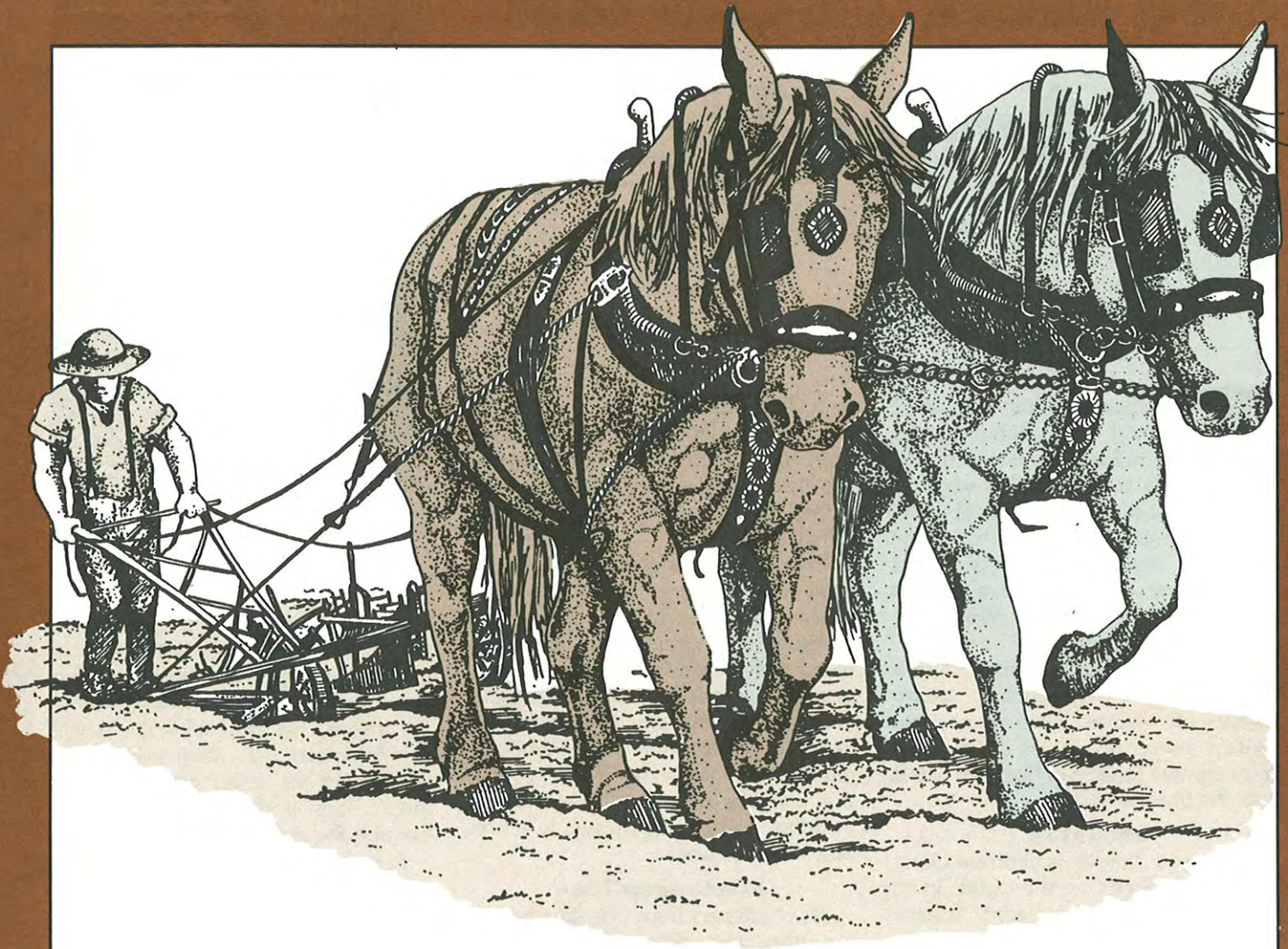


January 1988

Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



Pulling Together

FREE WILL BAPTIST NATIONAL MINISTRIES

Part one of a four-part series

What About Angels?

By Malcolm C. Fry



There's an alarming amount of interest in demonology, mysticism and the occult today, but little interest in that which is good and positive. Yet, biblical references to angels far outnumber references to demons, evil spirits and Satan. There are about 300 references in the scriptures to angels. Why don't we hear more about them?

Isn't it more of an indictment than a condemnation that church library shelves, as well as those of pastors, contain more references to the evil and negative aspects of the spirit world than the positive side?

Meaning

The word "angel" is almost a direct copy of the Greek word *angelos*. In its elemental form this word means simply a messenger, one who is sent, an errand boy. The word *angelos* is seen in our word "ev[angel]ism." This does not infer that angels can evangelize, rather it speaks of a person sent with good news.

A messenger in biblical terms can be sent by a human, by God or even by Satan. For our purposes, we shall concentrate on angels who are sent by God to carry out His commands.

Angels belong to a uniquely different dimension of creation which we, limited to the natural order, can

scarcely comprehend. In this angelic domain the limitations are different from those God has imposed on us. He had given angels higher knowledge, greater power and more mobility than us.

They are God's messengers whose chief business is to carry out His orders in the world. He has given them an ambassadorial charge. He has designated and empowered them as holy deputies to perform works of righteousness. In this way they assist Him as their creator while He sovereignly controls the universe. Thus we see that God has given angels the capacity to bring His holy enterprises to a successful conclusion.

Misconceptions

No characters from Christian history are more misunderstood than angels. They are often trivialized. Cupid is seen as a mini-angel flying all over, shooting painless love arrows at unsuspecting humans. Often angels are used to account for human goodness.

Prime Minister Benjamin Disraeli of England reacted to the theory of evolution with this thought: "Is man an ape or an angel? Now I am on the side of the angels." Actually, man is no more related to angels than he is to apes.

Another famous British literary man, Lord Byron, made the mistake of aligning angels with human perfections when he wrote: "Though women are angels, yet wedlock's the devil." An American tells, factiously, of his wife being an angel with the statement: "She is always up in the air, harping about something!"

A more biblical picture of angels is seen in their—

Ministry

Angels really do exist, and they are active in the seen and unseen worlds. To paraphrase an old adage: "An angel's work is never done." In heaven they worship and serve God, "... And let all the angels of God worship him" (Hebrews 1:6). On earth they attend personally to children, and many think each Christian has a "guardian angel."

The Savior states in Matthew 18:10, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always

behold the face of my Father which is in heaven."

Angels sometimes guide God's people through difficult times as in the case of the angel of God assisting Peter's deliverance from prison in Acts 12.

Angels also lift the sinking spirits of the saints of God as evidenced in what Paul said to the shipwrecked crew in Acts 27:23-24: "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee."

Sometimes we mistake angels for human strangers (Hebrews 13:2), and only in heaven will we know how many times we have encountered them. My wife penned the following poem, amplifying this thought:

Have You Entertained an Angel?
Have you entertained an angel
With dirty hands and face?
His clothes all torn and ragged,
His appearance a disgrace?

He may have been an orphan
Or a beggar on the street.
He could have been most anyone
You happened once to meet.

He may have come to your door
Just asking for some bread.
I wonder if you gave to him
An angry word instead!

Or did you give him more besides
And send him on his way—
Satisfied and grateful
That he came to you that day?

Angels in disguise, you see,
Can be most anywhere;
And God might send one to you
Just to see if you will share!

So treat all people kindly
And you'll be counted "wise."
You never know what needy soul
Is an angel in disguise!

(— Mae Fry)


The angel who stayed the knife of Abraham saved the life of Isaac. Then the angel rewarded Abraham for his remarkable faith and obedience by returning his beloved son, Isaac, safe and sound! The angel understood the pathos of a father's heart.

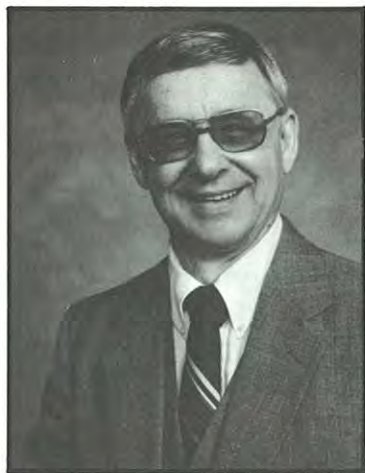
The angel who accompanied Abraham's servant, Eliezer, took the responsibility of securing a lovely bride for the lonely Isaac. And who can deny that what the angel whispered in the ear of the damsel Rebekah had a great deal to do with her decision and her reply to the question. "Will you go with this man?" And she said, "I will go" (Genesis 24:7, 58).

What a story of grace is to be found in Jacob's encounter with the angel in Genesis 28:11-16. Certainly no one was less deserving of a fresh start, with a new name and a new character, but it happened. And when we wander from the will of God and fail and fail again, those circumstances or words which brought us back may well have been of angelic origin.

A most wonderful thing about the angels of the history and the angels of today is that they understand us—our weaknesses and our needs, our fears and our foolishness. They meet us where we are and minister to us.

The angels who opened the prison doors for Peter's deliverance are actively engaged in bringing deliverance here and now to the heirs of salvation. How great is our God! How loving is our Heavenly Father and how tender and thoughtful are the "ministering spirits [who] are sent out to render service for the sake of those who will inherit salvation" (Hebrews 1:14).

Let us take courage and look up. The angels are nearer than we realize. For, after all, God has given "his angels charge over thee, to keep thee in all thy ways" (Psalm 91:11). 



ABOUT THE WRITER: Dr. Malcolm C. Fry pastors Unity Free Will Baptist Church, Smithfield, North Carolina.

Contents

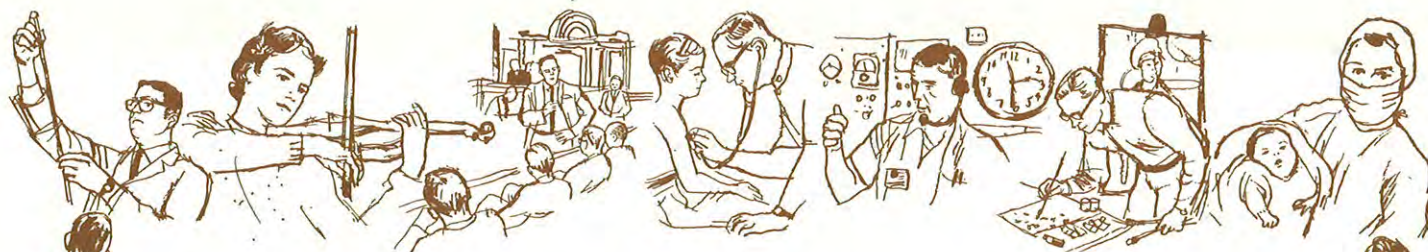
January 1988

- 2 *What About Angels?*
Malcolm Fry
- 4 *Full Hands*
M. J. Pritchard
- 5 *Briefcase: Men Who Mislead*
Jack Williams
- 6 *The Church Nursery—Your Service Niche?*
Joy Corn
- 8 *Looking Back on 1910*
Steven Hasty
- 10 *Free Will Baptist Newsfront*
- 13 *Team Work*
Judy Puckett
- 14 *Currently*
- 15 *The Department Pages*
- 24 *A Modern Parable*
Floyd Wolfenbarger
- 24 *Top Shelf*
Thomas Marberry
- 25 *Green Tree Bible Study*
Robert E. Picirilli
- 26 *On Little Lanes*
Donna Mayo
- 28 *Teen Scene*
- 29 *Especially For Young Preachers*
Dennis Wiggs
- 30 *Religious Community News*
- 31 *Leading in Loyalty*
Melvin Worthington

Editor-in-chief: Dr. Melvin Worthington
Editor: Jack Williams
Editorial Assistant: Marilyn Pritchard
Circulation: Geneva Trotter
Cover Art: Leta Welch

Volume XXXV, No. 1

CONTACT (USPS 130-660), published monthly by the National Association of Free Will Baptists. Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Phone 615/361-1010. Subscription rates: 1 year, \$9.50; church family plan \$8.00 per year; church bundle plan \$8.50 per year. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1988 Member of the Evangelical Press Association. POSTMASTER: Send address changes to CONTACT, P.O. Box 1088, Nashville, Tennessee 37202.
ISSN 0573-7796



Full Hands

By M. J. Pritchard

In order to have some things we want we must give up other things that we like. Frequently, we must choose between two—we can't have them both.

If I want to fit into that svelte size 8 I must pass up the luscious, rich, moist chocolate cake, and the Butterfingers and the brownie and the bagel and the Danish, extra helpings of my favorite foods, my peaceful laziness and routine that doesn't include regular exercise.

It's a matter of which I want most: the temporary pleasure (chocolate cake) or the longer range pleasure and benefits of self-control (slimming down to a size 8).

The choice is mine—am I willing to forego temporary personal pleasures in order to reap something ultimately more beneficial weeks or months down the road? Can I pass up short range pleasure in order to gain long range satisfaction?

Am I willing to be responsible for my actions, use self-discipline even when it hurts, stick with my decision to work doggedly for my long range goal?

For instance, the woman who works to help put her son through college must be willing to give up some things: the freedom to choose and change her daily routine, certain personal preferences, dreams of the perfect job, activities for which there's not enough time.

Is she willing to rearrange her schedule, drop activities, put up with minor discomforts, keep on plugging at the less-than-perfect job, let someone else schedule eight hours of her day?

On the other hand, the man who wants more time at home with his family to minister as husband and dad must give up some things, too. It may be ego-boosting workaholic mindset, prestige of promotion, extra dollars for extra hours, time on the golf course, tennis court, basketball court, chess board, or time with the guys.

The student who wants to make honor roll must give up personal pleasures of constant socializing, extra-curricular activities, time for radio, tv, pleasure reading and telephone, and sometimes some sleep.

When our hands are full of one thing, we can't reach out and grasp the bigger, better one. If our hands are full of immediate pleasures, we can't hold the long range goal. There's not room for both. If I'm busy clutching the cake, the extra helpings and lazy lifestyle, my hands (and my body) are too full for the size 8 dress.

Likewise, if I'm holding the size 8 dress, there's no room for the extra calories and sedentary muscles. I can't have both. I must let go of one or the other.

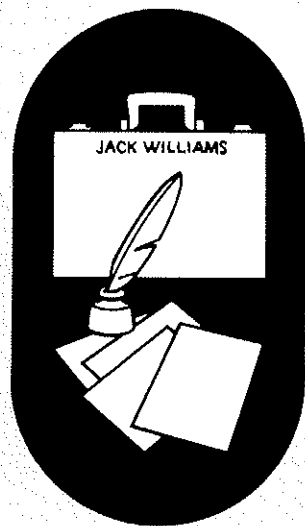
What do you want—really want? Now, what are you holding on to?



BEYOND BELIEF™



Briefcase



There are those among us who are not of us. They use our name to take our money and win the hearts of our people. When they get what they want from us, they vilify the name, mislead the people, steal the churches, then take refuge behind 1 Corinthians 6 and dare us to reclaim what's ours.

Every Free Will Baptist minister promises at ordination to voluntarily surrender his credentials if he ceases to believe the doctrine. The issue is clear, the promise binding.

Not many who change their views have the integrity to do what they promised. We commend and respect those who do. But that list is short. It's more common for unethical men to deny the doctrine, ridicule the denomination, poison the people, yet refuse to leave.

These things must stop.

The 1877 Free Will Baptist General Conference minutes contain this statement: "We think it proper that we kindly but firmly declare loyalty to our distinguishing principles...that there is reason abundant for the maintenance of our denominational identity."

I agree that it's proper for us to "kindly but firmly declare loyalty" to Free Will Baptist distinctives. We gladly acknowledge that God's work extends beyond Free Will Baptists. So why the flap over denominational loyalty? It's really quite simple. What's happened in

Men Who Mislead

our denomination parallels the 1970's in American history—a time of disenchantment and defection.

After angry protest marchers and flag burnings in the 70's, I cheered the patriotic chants of "USA! USA!" at the 1984 Olympic Games. It didn't set well with me when television commentators harped about how provincial it sounded. In my opinion, the flag waving did us all good.

I feel the same about my denomination. It's time we stopped burning Free Will Baptist signs. It's also time we said goodbye to those who denounce the heritage, criticize the doctrine and sabotage the denominational structure.

Is it asking too much to expect Free Will Baptists to preach the doctrine and encourage the programs? This means promote Free Will Baptist literature, support Free Will Baptist outreach, finance Free Will Baptist colleges and paint the Free Will Baptist name on church signs.

Thank God for the denomination. It gives us an unmistakable identity. Some claim they can't build a church or sustain growth unless they drop the "Free Will." Perhaps they should affiliate with a group with a growth-oriented name. Since we don't compromise our doctrine, why should we compromise our name?

I love my wife, but if she starts identifying herself as Mrs. Jones instead of Mrs. Williams, I'll be more than a little suspicious. We who enjoy Free Will Baptist benefits should display the Free Will Baptist name. It's dishonest to take dollars from Free Will Baptist people to build a Free Will Baptist church, then unmask and say, "I'm really not a Free Will Baptist." It's also illegal.

We're not generic, over-the-counter Baptists that come in plain brown wrappers. We're a uniquely packaged, brand-name group. The distinctive brand name is *Free Will*.

Sure, it costs more for the brand name product, but the benefits are

worth the cost. The denomination's a network of Christian friends reaching the world with the gospel of Jesus Christ. It prints literature we can trust. It provides a vehicle for personal and spiritual growth. It trains our children from pre-school through college.


A friend recently mourned, "This denomination is unraveling." What an intriguing choice of words—not ripped apart or attacked, but unraveling.

What causes a denomination to unravel? The same things that cause a home to unravel. Inattention to detail, careless words, taking things for granted, expecting somebody else to take responsibility, ignoring routine maintenance.

Are we unraveling? How can we stop it? It stops with you and me. We're the fabric of this movement. We can stop the fatal hemorrhage that's draining our promising young leaders. We can stop the error that says we're independent. We're not independent; we're interdependent on each other. We're not spiritual commandos or theological survivalists.

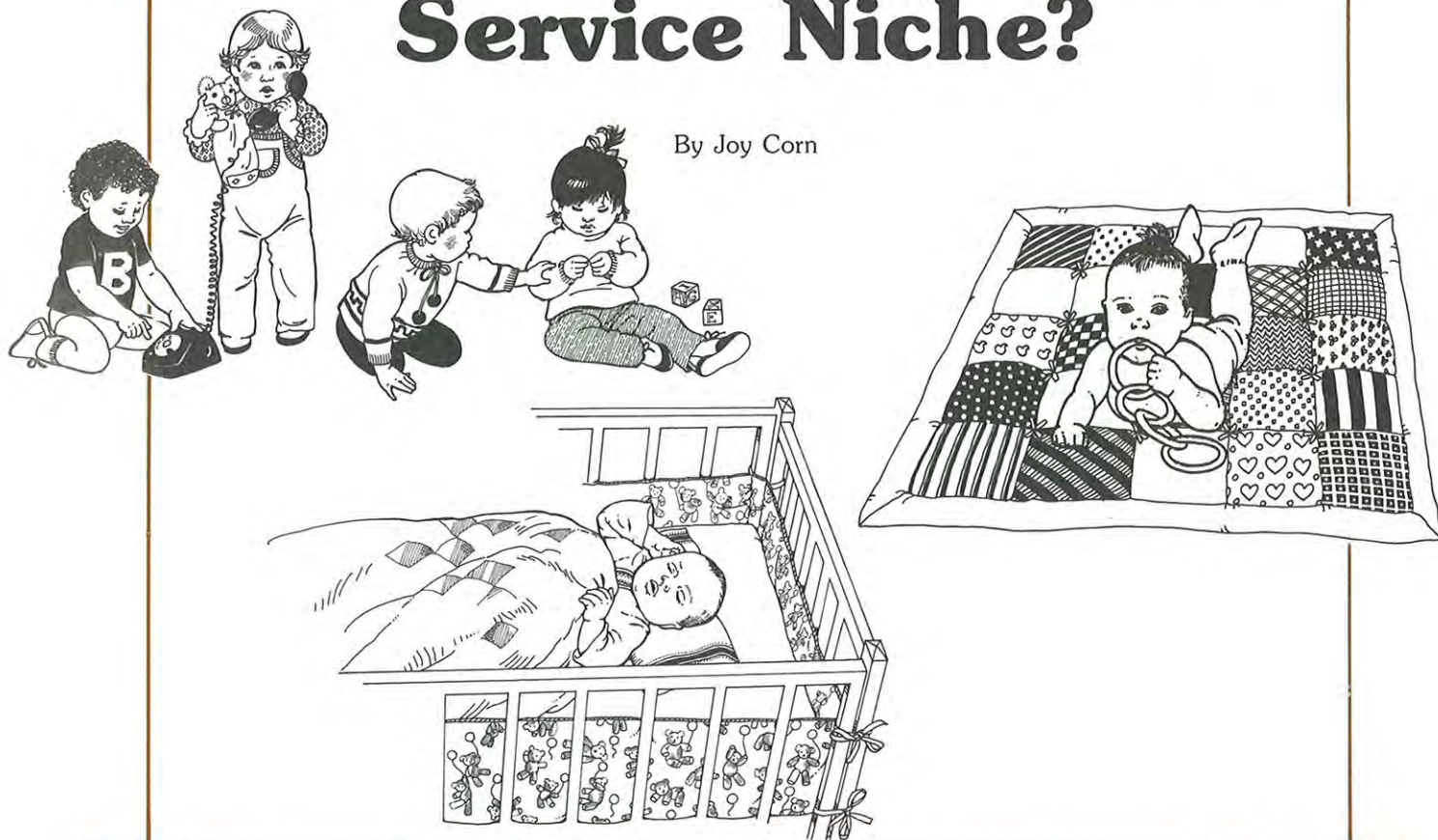
Survivalists bother me. They trust nobody. They have no hope; they've given up on their fellow man. They adopt a bunker mentality. They assume everybody's out to get them, that everybody in leadership's selling out.

Funny thing about survivalists—after a while they all sound alike, dress alike, scowl alike and pack guns. Occasionally, one goes bananas and shoots up the neighborhood. No accountability except to self. No standard except his own internal code. Survivalists focus on the problems, not the possibilities in their us-against-them world.

We don't need that. What we do need is each other. That's why we're a denomination. That's also why we "kindly but firmly" declare our loyalty to the distinctives that called this denomination into existence—free will, free grace, free salvation. 

The Church Nursery—Your Service Niche?

By Joy Corn



"Sure wish we could attract some young couples to our church—and wish the ones we have were more faithful to Sunday and Wednesday night services."

The reasons why a church attracts few young adults are far too complex and varied to analyze here. However, one simple factor to consider is the church nursery. Does your church have one? Is it open every service?

You say, "Well, we have a regular Sunday morning nursery, but there's only one child there on Sunday nights. We really don't need regular nursery attendants."

Questions and Answers

Before you get comfortable in your weekly pew, let me ask another question. Have you ever sat through a one-hour service with "only one" fully-active 15-month-old boy? Did it make you want to do it again next week? You probably know why some families don't make it back Sunday and Wednesday nights if you sat in their pew with their children.

After wrestling through services with

a twisting, squirming, lively, bored child it becomes much easier to understand Dr. James Dobson's advice to young parents (Dobson, "Focus on the Family" tape series). Paraphrased he says, "If you choose to attend a church where no nursery is provided, call a baby sitter and let her keep your child in your home each Sunday until he is three years old. By then his emotional system can handle the demands of sitting quietly in church."

You're probably thinking, "My child did great in church from the time she was a year old. I just let her know who was boss."

Be grateful for God's graciousness to you and be sympathetic with those of us who have more of a challenge. Remember, there's often not a mother-father team available to work together with a wound-up toddler. Maybe Daddy's preaching or leading the singing. Or maybe Daddy's at home unsaved.

A visiting young mother may not have the perseverance to manage even a 3-year-old on a consistent basis. If you offer her no option besides bringing her child in church with her, she may opt not to come at all. Not only is it tiring to wrestle a rowdy child through service, it's also embarrassing. Many are unwilling to endure the stares and the feeling that they are disturbing others.

On the other hand, if you can promise a well-staffed, well-equipped nursery, you may attract several visitors who welcome the idea of a quiet hour in the Bible without interruptions children usually offer at home. Some may even come with no interest in the Bible, just looking for a break from the routine of child care.

Perhaps you were trained to be in church no matter what the obstacles. If so, you know the frustration and futility of working to prepare (clean up, dress up, psyche up) the happy-to-be-at-home-playing child for church and fight-

ing obstacles to get yourself dressed and ready. Then you get to church and discover that you must stay in the nursery with your own baby.

If ever there was a valid reason to skip a church service, it has to be that you'll only do there what you would have done at home—babysit your own child. Generally, that's easier to handle at home. Many give in to the urge to skip the hassle since the rewards are not soon evident.

Let me make a few suggestions as a battle-scarred mother.

Nursery Workers

If your church does not provide a nursery for every service, begin this Sunday!

Set up a rotating schedule of volunteers. Not enough volunteers? Ask!

Young mothers do not mind occasionally babysitting their own children in the church nursery—particularly if they're helping another young mother by keeping her children at the same time. In fact, these mothers often feel obligated to help with the nursery schedule, and may find themselves serving more than their fair share. Do everything you can to avoid burning out a willing worker.

Don't rule out the idea of someone serving in the nursery only once or twice a year. The volunteer should not feel trapped into an every fourth Sunday situation. The regulars would appreciate an occasional day off. If you're the volunteer, your nursery scheduler would be happy to honor your request to be a relief pitcher.

Many seem to feel they "served their time" when their children were young,



and now it's someone else's turn. There may be some validity to that attitude. However, they can also sympathize with those who are called on to keep the nursery more than once a month.

Therefore, most of these veterans would not mind serving two or three

times a year. If enough volunteered, the load would not be unbearable for anyone. Just like the flower schedule rotates with very few repeats in a year, so could the nursery schedule with enough one-time volunteers.

Our church even has some wonderful grandmothers who volunteer babysitting during weekly choir practice. What a difference it makes at rehearsal! Teens and juniors can be a big help here, too.

If possible, schedule nursery workers in pairs. It's nice to have an extra pair



of hands when a difficult situation arises. Maybe an older and a younger worker could pair up—a teen with a mother, a mother with a grandmother. Husband and wife teams work quite successfully also.

At times pairs may not be needed, so be flexible with the schedule. I've been to some church nurseries where the workers outnumbered the children three to one. If there's only one child after all the late-comers arrive, encourage unneeded workers to attend the church service. Save up their time for a bumper week when three or four workers are needed.

Hire outside babysitters for special occasions, i.e. homecoming, Christmas cantata. Volunteers feel taken advantage of if their nursery turn knocks them out of being part of a special day.

Remember that a Sunday School nursery class is important. The faithful worker there who has no class preparation time and maybe no "gift" for teaching does a valuable service by allowing young parents to serve in other capacities or be enriched in a Sunday School class.

The Nursery Area

Make sure the nursery is clean and appealing. Visitors and regulars want to

feel sure their child will take home no more germs than he leaves and that there will be plenty to meet his needs and hold his attention. An artistic volunteer could help with wall decorations. The church family might donate toys (new or used), perhaps at a nursery shower.

You may need to remodel a classroom (close to a rest room) or maybe take out a wall to make room for rocking chairs, cribs, a changing table and a separate toddler play area. Indoor-outdoor carpeting allows for easy clean-up, while still accommodating crawlers and relieving parents by keeping their babies off the bare floor.

If possible, install a speaker in the nursery so workers can hear the service. It can be the next best thing to being there. Even if the children have a loud day, workers will appreciate hearing when the invitation begins.

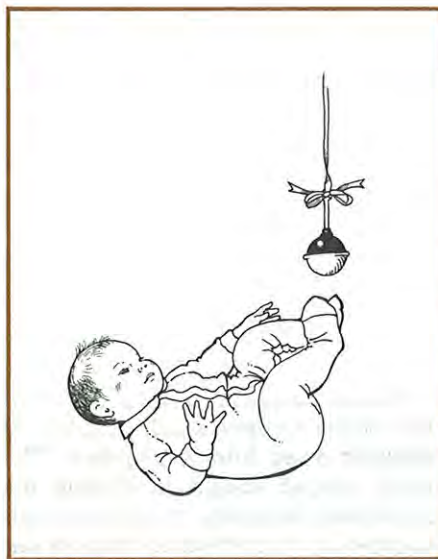
Our bulletin lists a.m. and p.m. workers each week under the heading, "Serving in the Nursery." The wording is on purpose. Nursery work is a ministry through which we serve fellow Christians and the unsaved world. As we serve, we may be responsible for parents hearing the gospel undisturbed and responding to God's call.

How many more would serve if they realized the rewards!

Your church nursery could be your niche of service for the Lord and the answer to many a mother's prayer.



ABOUT THE WRITER: Joy Ketteman Corn, mother of two sons, is the pastor's wife at First Free Will Baptist Church, Savannah, Georgia.



Looking Back on 1910

By Steven R. Hasty

July 10, 1910. Dr. Joseph W. Mauck, president of the General Conference of Free Will Baptists, banged his gavel against the rostrum, ending the historic session at Ocean Park, Maine which united Northern Baptist and Free Will Baptist ranks. To some, it seemed that a reunion had been hammered out by a family which had been split for 130 years. To others, however, it seemed as though a strategic nail had been driven in a coffin whose occupant was still alive.

Religious Influences

What caused this merger with the Northern Baptists in which 857 Free Will Baptist churches mysteriously disappeared?¹ *Postmillennialism*, though now largely abandoned by Free Will Baptists, strongly influenced the merger. Different from the now-popular premillennial and amillennial interpretations of end times, this perspective predicted that the world would grow more and more civilized through Christian influence, thereby ushering in the return of Christ.

Postmillennialism was helpful in view of the dramatic scientific, cultural and political advances made during the 19th century. However, two world wars, the establishment and growing menace of Communism, as well as racial and civil unrest would prove the undoing of this overly-optimistic philosophy.

Postmillennialism unwittingly led to the *Social Gospel* which diverted its disciples away from evangelism. The social gospel sought to change the sinful fabric of society. Its adherents advocated an immediate abolition of sla-



very and called for the prohibition of all alcoholic beverages.

Inevitably, the social gospel led to *anti-sectarianism*, a distaste for denominational titles; *ecumenicalism*, a "world-wide" linking of denominations for social evangelical purposes. Together, these influences resulted in *liberalism*, which, due to a philosophy known as "higher criticism," denied such important doctrines as the complete inspiration of the Bible, and the Mosaic authorship of the Pentateuch. Those who were liberals sought to align themselves with science rather than the scriptures, disallowing that true science only vindicates the Bible.

Merger Mania

These northern brethren, spiritual descendants of Benjamin Randall, had often referred to themselves as the Free Will Baptist *Connexion*. The term "connection" was a constant reminder of the historical 1780 rift in Baptist ranks, when the Northern Baptist majority pledged allegiance to John Calvin rather than the Bible.

Merger with the Northern Baptists was impractical for many years. Meanwhile, however, the General Conference considered blending with the southern Free Will Baptists, the Christian denomination, the Disciples of Christ, and the Congregationalists.²

Nothing developed from these efforts. They were successful, however, in absorbing the Free-Communion or Free Baptists of New York.³ This historical lamp post helped light the way, no doubt, in 1910.

Opponents of the Merger

One early opponent to the merger was Dr. Thomas Peden, originally from Ohio, but who later ministered in North Carolina. Aware of what was coming, Dr. Peden withdrew from the General Conference in 1892 after unsuccessfully opposing its incorporation.⁴

Another opponent was John H. Wolfe, an 1897 graduate of Hillsdale College who pastored in Lincoln, Nebraska.⁵ Still another was Rev. T. C. Ferguson of Pattonsburg, Missouri, who, as a representative of the Southwestern Convention of Free Will Baptists, "bitterly opposed the union" at the 1910 session.⁶ Even the oldest quarterly association in the denomination expressed its opposition to the merger:

Be it resolved that the New Durham Quarterly Meeting, home of Benjamin Randall and the mother quarterly meeting, should be the last to endorse a movement for union which we believe to be immature and for which the majority of both Baptists and Free Baptists are unprepared.

Be it furthermore resolved that though in sympathy with a union of Christian brethren in spirit and work, we of the New Durham Quarterly Meeting do hereby put ourselves on record as opposed, for the present, to organic union with the Baptist denomination.⁷

Proponents of the Merger

There can be no doubt that Professor Alfred Williams Anthony of Bates College in Lewiston, Maine was the front-runner in engineering the 1910 merger. Depending upon perspective, he could be likened to either Peter or Judas, George Washington or Benedict Arnold.

Anthony gained first-hand experience in such negotiations through association with the Interdenominational Commission of Maine beginning in 1890. When the General Conference met at Hillsdale College in Michigan in 1904, Professor Anthony was named the Chairman of the Committee On Conference With Other Christian People.⁸

The second important figure influencing the merger was Dr. George H. Ball of upstate New York. Dr. Ball published "The Baptist Union" from

offices in New York City during the period 1871-1876.⁹ In 1890, he founded Keuka College which is located in the "finger lakes" area of upstate New York and now operates as a women's college.¹⁰

Two other men played a significant role in the 1910 merger from a legal standpoint. One was Lindley M. Webb, an imminent lawyer from Portland, Maine and a board member of Bates College.¹¹ Along with Professor Anthony, he held membership on the Committee On Conference With Other Christian People. It was he who engineered the legalities of the merger along with the Honorable Hiram Knowlton, also from Portland.¹²

Efforts Toward Merger

The earliest effort toward merger must be traced back to 1833 when explorations began concerning the possibility of union with the Free-Communion Baptists. However, the actual transition from congregational government to connectional government began as early as 1871 with the election of a "Conference Board" of seven members which was to act for the denomination between its triennial sessions and "to advise respecting the union of other bodies with the General Conference."

By 1880, the General Conference was asserting its right(?) to discipline Yearly Meetings within the denomination.¹³ Local autonomy had been usurped by a centralized denominational government. The tail had begun to wag the dog.

In 1891 during these preparations, the General Baptists of England merged with the Particular Baptists of that country. Fraternal ties between the General Baptists of England and the northern Free Will Baptists of this country had long been close. The new organization in England, called "The Baptist Union," added impetus to the merger movement.¹⁴

By 1892, the General Conference had incorporated, the treasuries of the different denominational agencies combined, churches encouraged to deed their properties to the General Conference for safekeeping, and the Conference Board empowered to execute legal papers for the General Conference.¹⁵

Apparently, the denomination as a whole finally got its fill of all this mer-

ger-talk. In 1895, a resolution passed deprecating "the constant discussion of union with other denominations, as it turns the attention of our people from practical work for the Master"¹⁶ All it accomplished, however, was to push the ecumenical stream underground for the next nine years.

Things moved rapidly after the formation of the Committee On Conference With Other Christian People in 1904. The Northern Baptist Convention was organized in 1907, which centralized its loose denominational structure thus permitting the merger of smaller denominations.

The now-famous Federal Council of Churches was formed in 1908,¹⁷ the same year that committees from both denominations hammered out the "Basis of Union." This agreement was reached in Boston on March 28.¹⁸ The race was now on to have as many Yearly Meetings as possible ratify the agreement before the 1910 General Conference. The primary concerns were to show solidarity of purpose and ensure safe passage of the measure at the meeting in Ocean Park, Maine.

Effects of the Merger


Ocean Park was a Free Will Baptist summer resort on the coast near Old Orchard, Maine. The sound of the surf on the afternoon of July 20, 1910, exuded a sensation of peace and warmth. The young Ulysses of the denomination yielded to the Siren's song, much to the agony of Free Will Baptists today.

While many denominational eyes were turned, 857 churches suddenly vanished! Along with them went six colleges—Bates, Hillsdale, Keuka, Rio Grande, Storer, and West Virginia College; six seminaries—Parsonfield, Whitestown, Geauga, Pike, Maine State, and Green Mountain; four institutes—Lapham, Maine Central, Wilton Collegiate, and Lyndon Literary and Biblical Institution; and two academies—Austin and Cheshire.¹⁹

Staggering? Consider the extensive home missionary efforts which planted churches and associations throughout the Far West, Mid-West and South-West. Furthermore, 66 teachers and 33 home missionaries were sent into the South after the war, primarily ministering to the Freedmen. The two FWB denominational centers of edu-

cational activity for blacks were Manning Institute in Cairo, Illinois (a terminus for the famed Underground Railroad), and Storer College at Harper's Ferry, West Virginia (the scene of John Brown's raid).²⁰

Finally, three foreign mission fields reported in the 1909 Yearbook were lost in the merger. They were the work in Barbados, West Indies under the direction of Sara Esterbrook; the work in Fortville, Liberia under the supervision of Rev. Lewis P. Clinton, an African native who had graduated from both Storer and Bates Colleges; and the well-known and well-developed work in India which baptized 111 converts in 1909 alone.

Was the merger a reunion of the siamese twins, now sharing the same vital organs? Or, did someone let a Trojan Horse come in through the denominational back gate? 

References

1. A pamphlet entitled, "Getting Together," 1913, pp. 6-7.
2. *Minutes of the General Conference*, 1913 and 1917.
3. Baxter, *History of the Freewill Baptists*, 1957, pp. 179, 172.
4. Davidson, *The Free Will Baptists in America*, 1985, pp. 296, 302, 341.
5. Anthony, *Bates College*, 1936, not the historical sketch of the author on the page facing the title page, pp. 269, 200.
6. Handy, *A Christian America: Protestant Hopes and Historical Realities*, 1971, pp. 193-194.
7. Africa, *Keuka College*, 1974, p. 79.
8. *Ibid.*, pp. 99-102.
9. *Minutes of the General Conference*, 1917, pp. 70-71, see also the Table of General Conferences for number of delegates on pp. 3-4.
10. *Baptist Fundamentals*, Judson Press, 1920.
11. Mead, *Handbook of Denominations in the United States*, 1980, pp. 51, 47.
12. Moore, *The First Hundred Years of Hillsdale*, 1943, p. 414.
13. *Minutes of the General Conference*, 1913 and 1917.
14. Pabst, *The Haning-Atwood Vision*, Rio Grande College, 1969, p. 283.
15. *Minutes of the General Conference*, 1913 and 1917.
16. *Ibid.*
17. Porter, *Lamp of the Hills*, 1976, pp. 177-182.
18. Typed manuscript entitled, "The Crusade of Brotherhood: The Part of Storer College in the Education of the Negro, 1865-1955."
19. *Ibid.*
20. *Ibid.*

ABOUT THE WRITER: Reverend Steven Hasty is a member of the Free Will Baptist Historical Commission.



FREE WILL BAPTIST

newsfront

COMMITTEE SAYS PALMER CHARGES UNSUBSTANTIATED

NASHVILLE, TN—"After reviewing the available materials, statements, and interviews with the accused and accuser, the committee has found charges against present and former missionaries to be unsubstantiated," stated Dr. Melvin Worthington, chairman of a special study committee.

The special committee, formed through action of the Foreign Missions Board, was commissioned to look into charges against several current and former Ivory Coast missionaries. Former missionary Lonnie Palmer, presently serving independently in Ivory Coast, made the charges.

In a meeting held October 5-7 at the national offices building in Nashville, the committee unanimously concluded in their preliminary report that charges lodged against missionary Clint Morgan were unsubstantiated. The committee was scheduled to meet with the Foreign Missions Board in its December 2-4 session to detail findings and discuss plans for the completion of its task. The five-man group had already concluded in a July meeting that charges against Lynn Miley, LaVerne Miley and Bill Jones were not justified.

Based on all evidence examined, the committee agreed that scriptural principles had not been followed in seeking to resolve this problem.

Members of the special committee include Worthington, executive secretary of the National Association, Dean Dobbs of North Carolina, Earl Hendrix of South Carolina, Clarence Burton of Missouri, and Jack Richey of Oklahoma. The members named were verbally acceptable to the men who requested the investigation last May.

NEW HYMN BOOK DELAYED, DEDICATION SUNDAY SET MARCH 27

NASHVILLE, TN—*Rejoice*, the new 720-page Free Will Baptist hymn book has been completed and delivered to the printer, after more than 15 months of exhaustive preparation involving the work of more than 100 pastors, music ministers and laymen, reports Vernon Whaley, chairman of the seven-member committee.

However, due to unanticipated editorial and music engraving delay, the printing and binding of the hymn book will not be completed until January 1988. The manufacturer, the R. R. Donnelly Company of Chicago, has committed to delivery beginning January 2, 1988.

The Hymn Book Committee has changed the date for *Rejoice '88*, Hymn Book Dedication Sunday. The dedication Sunday will now coincide with Roll Call Sunday on March 27.

Randall House, the agency respon-

sible for accepting orders, gold stamping and shipping the new hymn book, guarantees delivery in time for the March 27 celebration on all orders received by them no later than March 1. Individual examination copies will be available from Randall House January 5, 1988.

Rejoice, the first new Free Will Baptist hymn book in 20 years contains 630 hymns, gospel songs and choruses, over 100 King James Version scripture readings, and nine indexes, three for the scripture readings and six for the hymns.

Committee Chairman Whaley states, "Rejoice is a magnificent hymn book that will serve all Free Will Baptists whatever their geographic location or special music preference. This book is a cause for rejoicing throughout our denomination."

OKLAHOMA ADOPTS \$1.6 MILLION BUDGET

MUSKOGEE, OK—Delegates to the 79th annual session of the Oklahoma State Association endorsed a \$1.6 million budget for five state outreach ministries. Half of the \$1.6 million budget (\$858,000) reflected needs at Hillsdale FWB College. Other budgets included \$205,000 for the State Mission Board and \$96,000 for the State Executive Department.

The Budget Committee recommended a \$300,000 Cooperative Plan budget with the funds to be distributed according to the following percentages:

| | |
|---------------------------|-----|
| Executive Board | 22% |
| Christian Education Board | 6% |
| State Mission Board | 15% |
| Hillsdale FWB College | 28% |
| National Ministries | 29% |

The four-day session met at Muskogee's Civic Center October 12-15. The General Board convened October 12.

Both the State Woman's Auxiliary and the State Minister's Conference met October 13. More than 134 ministers registered for the session.

Pastor Bob Ketchum of Grace FWB Church in Broken Arrow was elected as the new moderator, succeeding Reverend Jerry Dudley. Four Oklahoma ministers preached during the state association: Connie Cariker, Bob Thompson, Wade Jernigan and Bob Ketchum.

National Home Missions staffer John Gibbs spoke to the Monday evening gathering of the Master's Men. Ivory Coast missionary Robert Bryan addressed the Woman's Auxiliary Tuesday morning.

The 1988 state association will meet October 10-13 at the Civic Center in Enid.

BIBLE COLLEGE SCHEDULES CHRISTIAN SCHOOLS CONFERENCE

NASHVILLE, TN—Dr. George Youstra, president of Clearwater Christian College, Clearwater, Fla., and a former Reagan aid in the U. S. Department of Education, will be the featured speaker at Free Will Baptist Bible College's Christian Schools Conference, February 22-24.

The former Bob Jones University faculty member spoke at FWBCC's conference in 1985.

The conference will also offer a num-

ber of helpful workshops for elementary and secondary teachers, as well as administrators.

Administrators who need teachers will be given a copy of the 1988 Graduates Directory and will have many opportunities to interview prospective teachers. Dr. Ken Riggs, chairman of the Teacher Education Department, says that the college will graduate about 15 new teachers in May.

NORTH CAROLINA CHURCH TURNS 100

BAILEY, NC—Members of White Oak Hill FWB Church, Bailey, conducted a three-day centennial celebration September 11-13 citing 100 years of service, according to Pastor Percy Cunningham.

The three-day focus began Friday evening with "Sunday School Night," then declared Saturday afternoon "Youth Service," before moving into Saturday evening's "Old Fashioned Service." Numerous members and guests wore apparel depicting late 19th century styles.

Former pastors Cary Watkins, Paul Lee and Darrell Pickle preached Friday evening. Tim Perry, a young man licensed to preach, spoke Saturday afternoon. The afternoon also included a skit, multi-colored balloons and pictures from history.

Members prepared a historical room for viewing. It contained past business meeting minutes, Sunday School records and books, baptismal and VBS certificates and Woman's Auxiliary materials. A brush arbor had been erected on the church lawn.

Saturday evening, former pastors Jim Marcum and Ralph Clegg preached by kerosene lamp light. Senior citizens sang the special music for the "Old Fashioned Service."

Sunday morning, Pastor Percy Cunningham preached the 100-year sermon titled, "The Dream is Still Alive." The morning activities included recognition of the two original Auxiliary workers, Mrs. Lessie Issette and Mrs. Daisy Lamm. Creative writing and art contest winners were also recognized. Former pastors received plaques of appreciation.

Dewey Pitts, Geraldine P. Tuck and Percy Cunningham compiled and edited the 40-page anniversary booklet.

White Oak Hill Church began on September 10, 1887, under a brush arbor. The church elected Reverend T. H. Matthews as its first pastor. Six building programs since 1905 provide the church with a 300-seat sanctuary, an educational wing and a Family Life Center.

During its 100-year history, the White Oak Hill Church has been served by 33 pastors, 24 deacons, 9 ruling elders, 16 trustees, 7 treasurers, 11 clerks, 9 choir directors, 19 youth leaders and 12 Sunday School superintendents.

LEROY CUTLER TO MODERATE FLORIDA

AUBURNDALE, FL—Pastor Leroy Cutler of Immanuel FWB Church, Jacksonville, was elected moderator of the Florida State Association at the October 28-30 session which met at First FWB Church in Auburndale. Reverend Cutler also serves on the FWB Hymn Book Committee.

The 43rd annual session attracted more than 200 participants, including 41 ministers. Five pastors preached sermons on the association theme, "The Free Will Baptist Church and its Ministries." Speakers included Linberg Bass of Beulah FWB Church, Pensacola; J. D. Norris of Lake Jackson FWB Church, Tallahassee; Roger Duncan of First FWB Church, Seffner; Larry Montgomery of Hollywood FWB Church, Hollywood; and Robert Owen of First FWB Church, Highland City.

Delegates passed four resolutions. One called for a boycott of Circle K and Cumberland Farms stores because they sell pornography. Another resolution voiced opposition to abortion. A third resolution protested "filth on tv." The final resolution authorized the C. E. Board to investigate the possibility of video taping the state meetings.

Outgoing moderator Gene Helton received a plaque for 12 years of service. Reverend Harvey Hill received a plaque for his tenure of service with the Florida Home Missions Board.

In other action, delegates voted to employ a part-time promotional officer for the state. The Executive Committee named Harvey Hill to the position.

The 1988 association meets November 2-4 at First FWB Church in Chipley.

SEVEN SERMONS KEY ALABAMA MEETING

HAMILTON, AL—By the time the Alabama State Association ended at noon November 7, the 355 delegates and visitors had heard at least seven sermons preached by Free Will Baptist ministers. Evangelist Van Dale Hudson delivered the keynote message Thursday evening titled, "The Proven Ministry."

Six other ministers preached during the 68th annual session which met November 5-7 at Hamilton FWB Church. Three men spoke on Thursday to lead the Ministers and Deacons Meeting—Duane Taylor, Terrell Jones and Len Blanchard. Reverends Ken Ray, Jimmy McNeil and Tim Trimble joined Evangelist Hudson on the state

association program.

Officials reported that 101 ministers, 55 lay delegates and 26 deacons registered for the meeting. Dr. John Edwards (Dothan, Ala.) moderated the session.

After lengthy discussion on Friday, delegates voted that non-Free Will Baptist speakers not be invited to speak at the annual state Pastors' and Workers' Conference for a period of five years. In other action, delegates voted to accept Lighthouse FWB Church (Montgomery) into the state association for a period of one year.

The 1988 state association will meet November 10-12 at First FWB Church in Dothan.

TENNESSEE CHURCH HONORS FOUNDING PASTOR

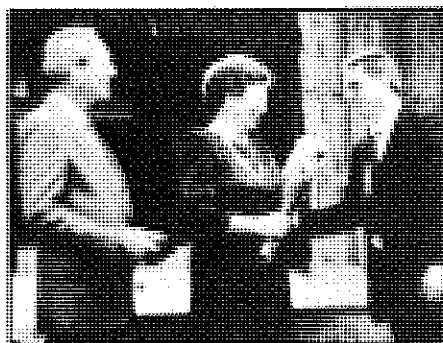
HENDERSONVILLE, TN—Founding pastor John Lindsley was honored September 27, 1987, by members of Hendersonville FWB Church for 20 years of faithful service to the church and community.

Reverend John and Sadie Lindsley, the Cumberland Association Home Mission Board and a number of interested people organized the Hendersonville Church on January 15, 1967, at Hendersonville High School. Before the church called Pastor Lindsley on a full-time basis, he served as principal in the county school system.

Reverend Lindsley retired as pastor of the church in May 1987. He now provides supply work for pastors in the

Cumberland Association's Northern Quarterly Meeting.

After Lindsley's retirement, the church called Eddie Hodges as pastor.



Left: Pastor & Mrs. John Lindsley. Right: Eddie Hodges.

newsfront

(continued)

RANDALL HOUSE EMPLOYEE WINS GRAPHIC EXCELLENCE AWARD



NASHVILLE, TN—Randall House layout artist Leta Welch won the 1987 Graphic Excellence Award from Fox River Paper Company for a cover design that placed first in the Southeast Division competition.

Welch, a six-year employee and Missouri native won because of her award-winning design of the Randall House 25th anniversary brochure. Officials judged entries on graphics, design, art, printing and paper.

Michael D. Purdo, Atlanta regional sales manager for Fox River Paper Company, traveled to Nashville to present the trophy to Miss Welch.

Leta graduated from Southwest Missouri State with the Bachelor of Fine Arts Degree. She first drew attention from Randall House officials in 1973 when she won the National Youth Conference arts contest. Leta is a member of LaVergne FWB Church, LaVergne, Tenn.

Directory Update

ARKANSAS

Robert D. Hidde to Ballews Chapel Church, Grubbs from Madison Avenue Church, Tulsa, OK

FLORIDA

Ron Byrd to First Church, Auburndale

RANDALL HOUSE TO SPONSOR EIGHTH ANNUAL WRITERS CONFERENCE

NASHVILLE, TN—Norman B. Rohrer, the man who has been "firing" writers for more than two decades, will lead a "Write To Be Read" workshop in Nashville on May 13-14, according to Conference Director Harrold Harrison.

Rohrer is director and senior instructor of the Christian Writers' Guild of Hume, California. He served as executive secretary of the Evangelical Press Association from 1965 to 1978.

As an author of 11 books, a free lance writer and instructor in writing to be published, Rohrer's work has taken him to every state in the nation and 16 foreign countries.

The eighth annual Writers' Conference, sponsored by Randall House Publications, is open to beginning, intermediate and advanced writers. Writers are encouraged to bring a manuscript in a self-addressed, stamped

envelope for a free critique. This alone is worth the price of the workshops.

Workshop sessions will be conducted at the Executive Inn, 823 Murfreesboro Road in Nashville. The first workshop will begin at 4:30 p.m. on Friday, May 13. A sit-down banquet meal will conclude the Friday sessions. Saturday sessions will begin at 9:00 a.m. and conclude at noon.

The price for the registration fee, tuition for all sessions, and banquet is \$69. Preregister and pay by March 15 and save \$2.

For a descriptive brochure and registration form, write to:
Rev. Harrold Harrison

Writers Conference Director
Randall House Publications
P. O. Box 17306
Nashville, TN 37217
or call: 615/361-1221

COLLEGE ANNOUNCES BIBLE COLLEGE SPEAKERS

NASHVILLE, TN—Dr. John C. Whitcomb will be the featured speaker at Free Will Baptist Bible College's spring Bible Conference March 6-10, according to President Charles Thigpen.

Also on the program are Rev. Billy Hanna, Rev. Larry Powell and Dr. Stanley Outlaw.

Dr. Whitcomb is recognized as an international expert on the Bible and science. He is Professor of Theology and Old Testament, and Director of Doctoral Studies at Grace Theological Seminary. He has also written a number of books and commentaries.

Rev. Hanna is pastor of First FWB Church, Albany, Ga. He is a 1973 graduate of the Bible College and has

pastored in Bowling Green, Ky., and Savannah, Ga.

Rev. Powell is a former home missionary and now pastors Cofer's Chapel FWB Church, Nashville. He established churches in Puerto Rico, the Virgin Islands, and McAllen, Texas. He graduated from Free Will Baptist Bible College in 1964.

Dr. Outlaw, a 1962 FWBBC graduate, has been on the college's faculty since 1966. He teaches Bible and Greek. He earned both his M.A. and Ph.D. at Bob Jones University.

Special music will be provided by the college Music Department, including the College Choir, Concert Band, and Rejoice! Ensemble.

GEORGIA

Hoyt Findley to Little Bethel Church, Dudley

Tony Howell to New Hope Church, Empire

Randy Penix to First Church, Valdosta

Alton Everson to Corinth Church, Iron City

ILLINOIS

Bruce Bennett to Immanuel Church, Joliet

MISSOURI

Ernest Harrison to Beacon Church, Raytown from First Church, Wewoka, OK

NORTH CAROLINA

Wendell Walley to Zepher Hills Church, Asheville from East Nashville Church, Nashville, TN

OKLAHOMA

Robert L. Hidde to Madison Avenue, Tulsa

SOUTH CAROLINA

Gary Watson to Calvary Church, Georgetown

Billy Vanderford to Hilltop Church, Travelers Rest from Faith Church, Darlington

Howard Johnson to Calvary Church, Union

Bo Ray Dunford to Trinity Church, Una from Faith Church, Kinston, NC

TEXAS

Billy Brown to Pleasant Mound Church, Bellevue from Trinity Church, Nashville, TN

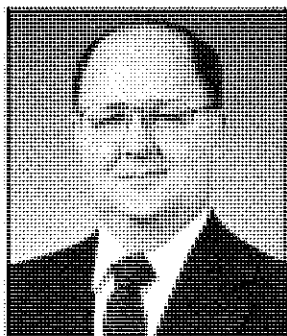
PASTOR'S BIRTHDAY NETS \$50,000 FOR SOUTHEASTERN COLLEGE

CRAMERTON, NC—Members of Cramerton FWB Church, Cramerton, honored Pastor Bob King on his 50th birthday by sending \$50,000 (\$1,000/year) to Southeastern FWB College.

Church officials reported, "This is the largest single gift by any church that we know of to the college."

Reverend King has pastored the Cramerton church (his home church) for 12 years and has seen steady growth numerically and spiritually.

The church board said, "He (King) is known for his sound preaching, his warmth and his burden for souls. The church is honored to have him as their pastor."



Brother King has pastored in Missouri, Florida, Tennessee and North Carolina. He was converted in 1956 and ordained in 1960. He graduated from Free Will Baptist Bible College in 1961.

BIBLE COLLEGE SENIORS ELECTED FOR 'WHO'S WHO'

NASHVILLE, TN—Twelve Free Will Baptist Bible College seniors will be included in the 1988 edition of "Who's Who Among Students in American Universities and Colleges."

They were chosen in October by faculty vote, based on their social and spiritual maturity, academic attainments, extracurricular activities and potential for the future. Each "Who's Who" senior has been notified by the national office and will also be honored at graduation exercises in May.

The honorees are:

Scott Bullman . . . Spartanburg, S.C.
Vicky Christy . . . Ashland City, Tenn.
Shelly Coyle San Jose, Calif.
Suzanne Franks Barbacena, MG, Brazil
Fred Hoffman Nashville, Tenn.
Dean Jones Marion, Ill.
Michael Lewis . . . N. Little Rock, Ark.
Colleen Spears Pikeville, Tenn.
Karen Tippet Nashville, Tenn.
Harold Webb Marion, N.C.
James Weese, Jr. . . Bakersfield, Calif.
Donald Worrell Smithfield, N.C.



Pastor and Mrs. Gene Norris (L) accept \$510 check from a representative of Philadelphia FWB Church, Mt. Clemens, Mich. Testimonials, a love offering, a picnic in the park and a pastor appreciation banner accompanied the check on September 6.

Team Work

By Judy Puckett

Have you ever played a team sport? If so, you may remember some good players who were not good team players. Like the basketball player who was reluctant to pass the ball to a teammate who had better position for a shot. Or the shortstop who insisted on running down a batter rather than advancing the ball to the third baseman.

Frequently, the opposing team gains advantage because one athlete is more interested in personal achievement than the team's goal.

Many of our churches now have multiple workers, and it's important that staffers remember they were selected to be members of a team. There's no place or need for individual stars.

Are you a good team member? Answer these questions about your work:

1. Do you know what goals the team wants to accomplish? You should be able to simply state these goals.

2. Do you help determine how the goals are met? Your input and contributions are invaluable.

3. Do you share in the mutual respect of team members? Loyalty to the task demands that staff members trust the skill and expertise of one another, being interdependent. Allow God to use the strengths of others where you are weak.

4. Do you share in group decision making? Good team members are committed to goals from the outset. They should be willing to express their views and feelings, not just give verbal assent to a program with which they inwardly disagree.

5. Do you carry your load of the responsibilities? As a good team player, you can neither shirk your work load nor "hog the ball."

6. Do you share in the sense of achievement and give God the glory? We can all be proud of a job well done, as well as share when failures occur. But ultimately, we must give God the glory when goals are reached, realizing that we are but instruments in His hands.

If you're a good team player, the Lord may be the only one who takes notice. But if you are not, it will be evident in the overall effort of the church.

ABOUT THE WRITER: Mrs. Judy Puckett is a member of Southern Oaks Free Will Baptist Church, Oklahoma City, Oklahoma.

Calling all alumni! The **California Christian College** Alumni Association again requests that all CCC alumni send current addresses and phone numbers to: Mae Wood, California Christian College, 4881 East University Avenue, Fresno, CA 93703.

Pastor **Jerry Henshaw** baptized nine at **Hickory Flatt FWB Church, Springdale, AR.**

Members of **First FWB Church, Fayetteville, AR,** honored Pastor **Dennis Artman** with a fellowship dinner, a \$25 gift certificate and other gifts.

Thanks to a special drive, attendance at **Friendly FWB Church, Harrah, OK,** surged to 325. **Don Guthrie** pastors.

Harvest Sunday at **Trinity FWB Church, Bridgeton, MO,** got an extra boost this year, according to Pastor **Millard Sasser.** In addition to the usual meal together, music and praise service, the congregation burned the church mortgage.

Faith FWB Church, Goldsboro, NC, celebrated its 26th homecoming in October. **Dann Patrick** pastors.

A youth group from **Lawnwood FWB Church, Tulsa, OK,** made a missionary trip to **Fort Collins, CO,** to assist missionary pastor **Bob Thomas.** Some 21 people, including 12 teens, two children and seven adults made the week-long trip. The youth conducted three Bible clubs with 50 people enrolled. **J. C. Morgan** pastors.

Members of **Peace FWB Church, Henderson, NC,** launched a \$120,000 bond issue to raise funds to construct a building on their 1.8-acre site. **Steve Pryor** pastors the mission work which began in 1984. The new building will include a sanctuary with seating for 168, pastor's study, baptism, eight classrooms, kitchen and fellowship area.

North Carolina Promotional Director **Tom Lilly** spoke at **Tippett's Chapel FWB Church, Clayton, NC,** where members raised \$17,074 on "North Carolina Day." The funds were raised to help underwrite costs for the proposed new state office complex and bookstore for the Greenville area. **Wade Parker** pastors.

North Carolina evangelist **Frank Davenport** conducted the Visiting Pastor Seminar on the **Free Will Baptist Bible College** campus in October. Davenport spoke to the students and the college faculty on starting and organizing churches, church finances, part-time pastoring and fatherly advice to young preachers. He has organized 10 churches.

The Foreign Missions Department approved retired minister **Dewey C. Bernard** of **Church Hill, TN,** to voluntarily serve in his region as "special projects representative" in an effort to raise funds to

complete payment for the Uruguay Bible Institute building.

Free Will Baptist Bible College students adopted a project to raise \$7,500 to be placed in a loan fund to help Free Will Baptist foreign missionaries build churches, according to **Michael Gragg,** Foreign Missions Fellowship president. The loan will be extended first to missionaries in St. Nazaire, France, to begin a church building December 1987. Mr. Gragg said students hoped to exceed the \$7,500 goal before the current school year ends.

The **Free Will Baptist Bible College Choir** and **Evangel Players Drama Team** head west for their spring tours in March, according to **Charles Hampton,** the college's recruitment coordinator. The choir will spend most of its tour in Arkansas and close with one service in Mississippi. The drama team will focus its time in Oklahoma but will also conduct services in Illinois, Missouri and Arkansas.

Pastor **Jerry Norris** said that bus attendance at **Calvary Fellowship FWB Church, Fenton, MO,** set a new record. The new attendance record climbed to 73 eclipsing the old record of 72 which had stood for several years.

The seventh annual **Oklahoma Youth Evangelism Conference** met November 7 at **First FWB Church, Ada, OK.** **Ken Riggs,** professor from Free Will Baptist Bible College, served as keynote speaker. The conference theme was "You Can Make a Difference." **Kevin Lauthern** and **Dean Stone** served as conference directors.

Members at **Blue Point FWB Church, Cisne, IL,** celebrated their 90th anniversary in October, according to Pastor **Ernie Lewis.** Illinois Promotional Director **David Shores** preached during the morning service.

Wow! Just goes to show that you are never too old. **Jim Bowman,** bus director at **Gateway FWB Church, Norfolk, VA,** is 78 years old. Pastor **Dale Burden** calls him "a man in a million who has touched more souls for Jesus personally than any other individual in the last 30 years." That's a great testimony.

Members at **Santa Paula FWB Church, Santa Paula, CA,** completed a new educational building. **Jerry Barron** pastors.

Pastor **Ed Mize** reports nine new members at **Valley View Acres FWB Church, Sacramento, CA.** Attendance tripled since the pastor came two years ago. The church also purchased new pews, carpet, drapes and painted the sanctuary.

President **James McAllister** reports 43 students enrolled at **California Christian College, Fresno, CA.** Seventeen stu-

dents live on campus and the remainder drive in, some from as far away as Bakersfield (100 miles).

Pastor **Doug Little** describes a new ministry outreach at **First FWB Church, Russellville, AR.** The ministry group is called "Heartwarming." They meet Tuesday mornings to help young mothers grow through Bible study, service and fellowship. Child care is provided.

Pastor **Larry Powell** said members at **Cofer's Chapel FWB Church, Nashville, TN,** set a \$29,000 goal for missions giving during the next year starting with their World Outreach Conference November 4-8.

President **Charles Thigpen** says that Free Will Baptist Bible College received \$20,000 from the estate of two deceased members of Cofer's Chapel FWB Church, Nashville, TN. The gift came from the estate of **Victor** and **Lassie Link.**

The **South Carolina** Free Will Baptist Children's Home, **Turbeville, SC,** celebrates 40 years of service in 1988.

Pastor **Phil Ange** reports an \$11,000 renovation project at **Jefferson Road FWB Church, Sumter, SC.** Most of the renovation focused on the auditorium interior.

Pastor **Ray Cribb** and 21 others gathered on September 13 to mark the beginning of **Socastee FWB Church, Myrtle Beach, SC.** Offerings for the day exceeded \$1,000. The group meets temporarily in a mobile home.

Members at **First FWB Church, Hartsville, SC,** celebrated their 23rd anniversary, according to Pastor **Reedy Saverance.** The church organized in 1964 with 30 charter members.

Members at **Valley Falls FWB Church, Spartanburg, SC,** honored **Cecil Splawn** for 40 years of service. Brother Splawn's service includes 22 years of perfect attendance, as well as Sunday School superintendent, teacher, trustee and deacon. The U. S. Navy veteran of World War II retired from the Sealtest Dairy Company.

Pastor **Herman Hyman** reports 44 in attendance at the first anniversary celebration of **Immanuel FWB Church, Santee, SC.**

Missionary Pastor **Earl Hanna** reports 10 conversions at **Liberty FWB Church, Orangeburg, SC.**

Bobby Pattillo, member of **Fellowship FWB Church, Florence, SC,** printed 800 song books for Free Will Baptist missionaries in **Ivory Coast, West Africa.** Missionary **Sherwood Lee** supplied a copy of the book in the tribal language. The content was photographed and then printed.

Free Will Baptist Bible College **REPORT**

3606 WEST END AVENUE
P.O. BOX 50117
NASHVILLE, TENNESSEE 37205-0117
(615) 383-1340

The Department Pages

Treasures Unseen

by Bob McGlone

Senior

Free Will Baptist Bible College

What is a treasure?

A definition of "treasure" I read recently said it is "something valuable stored away." I am sure most of us think of treasures as silver coins, gold nuggets or jewels, like pearls or rubies. However, I have thought recently of treasures of another kind. During my stay at Free Will Baptist Bible College, I have discovered many valuable treasures, the kind that "fadeth not away." Rather than storing them away, let me share them with you.

The Gold of God's Word

One of my most precious treasures is the golden opportunity to study God's Word. After five years of study, I am convinced that the Bible is the greatest textbook ever written. It is God's textbook in the course of Life. Only those who diligently study it can expect to pass the course.


The Jewel of Commitment

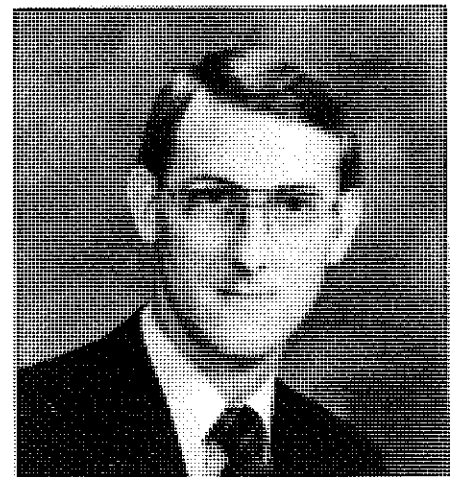
Another treasure I found at the Bible College is the jewel of commitment. Commitment isn't easy. As a freshman, I remember walking to work many times in the cold, the rain and the snow. During my sophomore year, I had to bear a

great financial burden. I often went to God in tears, asking, "My God; why hast Thou forsaken Me?" As a junior, I will never forget the heavy class load, accompanied by a 45-hours-per-week work load at a service station. Through it all, I learned the meaning of "commitment," a precious jewel one cannot live without.

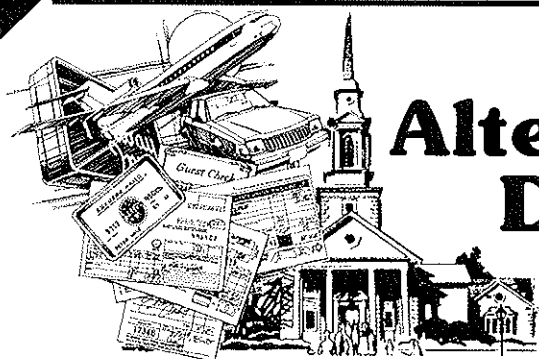
The Gem of God's Will

The final treasure I want to share is the gem of knowing God's will. Knowing God's will and living for Him is a priceless possession. It brings unlimited joy, peace and satisfaction. As God's children, we do not need to resist, rebel against nor regret God's will. Rather, we should realize it, rejoice in it and resign ourselves to it.

Free Will Baptist Bible College is like an island in the sea, dotted with a multitude of treasures, waiting to be discovered by those who land there. I dropped my anchor five years ago. Soon, I will set sail again. My departure will be sad, but I leave rejoicing, knowing I am a wealthier man for having been there. 



Rev. Bob McGlone, from Kenova, West Virginia, is a senior. He plans to work at Central Free Will Baptist Church, Huntington, WV, when he graduates.



Alternatives to Excessive Deputational Travel

By Fred Warner

Director of Church Ministries for Foreign Missions

“Why do missionaries have to spend so much time and money on the road?” queried a Free Will Baptist pastor. “It seems like you fellows in Nashville are running them to death and eating up all their finances in deputational travel,” he concluded.

Practically everyone in Free Will Baptist circles laments the fact that our missionaries have to spend so much time on the road, raising funds for their support. I agree!

While missionaries welcome the opportunity to share with our people and to thank them for their support, the fact is, living on the road is not only expensive but physically and emotionally draining. On top of that, consider the time the missionary is asked to spend away from his or her family.

While this problem is somewhat frustrating, we must realize that missionaries will always need to do a certain amount of traveling for the sake of visibility and staying in touch with people on the “grass roots” level in the denomination.

In addition to that, the annual missionary conferences in local churches and in district associations are absolutely necessary.

Both of these factors point to the importance of missionary deputation, but time spent on the road should center around reporting God’s blessings abroad. The missionaries should be free to major on thanking people for their faithful support and ministering to their needs rather than being burdened

with the endless task of raising funds. And often, much of the money raised ends up being used simply to raise more money because deputation is so costly.

What is the answer to this dilemma? I believe alternatives can be found.

Suppose a local church (or several churches in a given area) were to “adopt” a missionary family and underwrite their total support on the field. This would cut down on travel expenses for the foreign missions staff (which solicits support for the missionary while he is on the field) and it would be a tremendous blessing for the missionary when he or she arrived for furlough. In short, we would be saving money instead of spending money. This would make us far better stewards of the money given by God’s people.

The missionaries should be free to major on thanking people for their faithful support and ministering to their needs.

Under these circumstances, the missionary could spend time with his supporting church or churches in a given area and actually be a part of that local ministry. This would also be another “giant step” in the direction of stronger regionalized support which does cut down on the amount of one’s travel.

But there are other alternatives, as

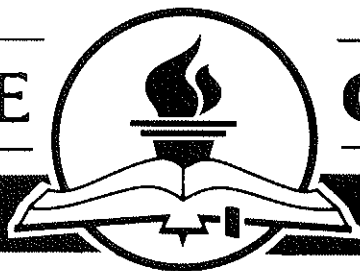
well. For instance, time spent on deputation can also be cut back substantially if churches will use the vast store of promotional materials available to them through the foreign missions department. Slide presentations, printed materials, and up-to-date videos from the mission fields will keep people abreast of the ministries and current needs in the regions beyond.

Keeping deputation time and costs to a minimum rests largely with the pastors. Keeping missions before the people through preaching and sharing of information should be the aim of every pastor. He should preach missions messages regularly and be vocal from the pulpit about current situations. He should also be the “chief” spokesman and leader in the church when it comes to raising support. In fact, the pastor is the key! If he is missions minded, the congregation will follow his example.

Still another alternative to extensive deputational travel rests with the local church at budget time. Including the regular support of missionaries in the annual church budget promises to go a long way in minimizing missionary travel.

Now, here is my point to all of this: So many alternatives to excessive deputational travel can be found that we Free Will Baptists have no excuse for making missionaries stay on the road week in and week out.

Yes, it is time for us, as a denomination, to stop lamenting the problem and start implementing a solution.



SHEDDING LIGHT ON THE GOLDEN YEARS

\$7.95*

Seldom does one find a book with such a wealth of vital information on the aging process and retirement considerations. Properly placed priorities insist on the reading of this book in one's fifties, at least. For those who have passed this milestone, its reading is a must.

Vada Lee Barkley, nearing three score and ten years herself, with sparkle and wit, reveals the vibrance and vitality one may exude in the golden years. *Survive and Thrive After 55* is a strong testimony to the productive potential of senior years.

She writes with clarity and conviction from personal experience, painstaking research, and concern for senior citizens. *Survive and Thrive After 55* reveals a person of Christian character, competence, and compassion.

You will enjoy this grand tour through Golden Acres and use this valuable resource tool again and again. Happy reading!

*PLUS POSTAGE & HANDLING



Foundation

Herman L. Hersey
Executive Secretary-Treasurer

Double Duty Giving

Would you like to give a gift to a church ministry and at the same time receive an income from it? Through a gift annuity you can. The FWB Foundation can help you arrange it.

A gift annuity is a gift of money or other property to a qualified charitable institution in exchange for an agreement to pay a fixed income for the life or lives of one or more persons.

A gift annuity is easily understood when you keep in mind that it is both a gift and an annuity. The gift consists of money or property given in one payment by the donor. The annuity is the payments the donor receives for life. At the donor's death the remainder of the funds (gift) is distributed to the named ministry or ministries.

The annuity payment is fixed and is made by the Foundation to the annuitant either monthly, quarterly, semiannually or annually. The amount is based on the donor's age and the value of the gift. In determining the payment, the Foundation uses the Uniform Gift Annuity Rates adopted by the Committee of Gift Annuities.

Three types of gift annuities are offered by the Foundation.

1. The Single Life Annuity. The annuity or payment is based on the life of one person and is paid for that person's lifetime.

2. A Joint and Survivorship Annuity. The annuity or payment is based on the life of two persons. At the death of the first person, the payments continue for the life of the second person.

3. A Deferred Payment Gift Annuity.

This annuity is based on either one or two lives with the payments beginning in the future, although the gift is made now.

Some benefits for you as a donor are:

- 1. You are assured of a guaranteed income during your lifetime.
- 2. You are able to provide for the care of a loved one.
- 3. You receive a sizeable income tax reduction in the year the Gift Annuity is written.
- 4. A portion of the annuity payment or the income you receive is tax-exempt.
- 5. The tax-free percentage may lower the percentage on which you are taxed.
- 6. Money management worries are eliminated for you.
- 7. In some cases probate costs will be avoided.
- 8. You have the satisfaction of helping a ministry to sustain its operation in future years.

One of the advantages of making your gift through the FWB Foundation is that you are able to give to any number of ministries with one agreement or arrangement. You deal with only one office, yet the final disbursement of your gift may be to as many ministries as you prefer.

A 12-member board oversees the administration of the Foundation. They are elected by the delegates of the National Association and are accountable to them with audited financial reports.

Write or call 615/361-1010.



The Foundation is not engaged in rendering legal service or advice, but we can give you information which will help in your planning. Mr. Hersey or a representative of the Foundation is available to assist you. Just call or write.

MASTER'S ANDATE Attack

The Department Pages

1985—Decade of Discipleship—1995 1988 Theme: "Homestyle Discipleship"

"... But as for me and my house, we will serve the Lord."

Joshua 24:15

Home. Every person has a different concept when that word's mentioned. Children think of Mom and Dad, safety and warmth. Adults think of a place to rest, relax in at day's end, keep clean and repaired, or make payments on. Travelers think of a particular place on the map where roots run deep.

For a family, a home is made by the love of the people who dwell there. Security, rest, relaxation, work, togetherness... qualities not made by walls that surround the family, but by the people themselves.

Master's Men *Monthly Meeting Material* during this first quarter of the year explores the topic: The Home—Cradle of Theology. Lessons delve into God-parent-child relationships. As the God-appointed head of the home, men must understand certain truths about home responsibilities.

When God saw that it was not good for Adam to live alone, He instituted the family unit by creating Eve. He blesses those who join together to make a family with dependence on His help and love. No occasion brings more joy and hope than a wedding. Love blossoms and grows through the relationship of marriage.

Children are a by-product of that love. One pastor calls them "rivets in the bonds of matrimony." Depending on their age and compliance to parents' standards, they can be little angels or holy terrors. But they are God's heritage to be lovingly nurtured until maturity.

The first appearance of Satan separated Adam from Eve. Then the disobedience separated them from God. Satan always creates discord and disaster in the family unit.

Every day we hear of marital difficulties among friends and relatives. Sometimes it happens within our own homes. Even if you've been spared this trouble,

you are sure to experience problems with children. It's amazing how easy it is to help raise other people's children, and how hard to raise your own!

As kids grow and mature, parents also learn. You learn forbearance, humility, patience, thrift and a lot of things you wouldn't need if you didn't have children. The theory of raising children is far different from the practice. To raise them "in the nurture and admonition of the Holy Spirit" is hard. To give them to God at birth is easy, far easier than training them in the way they should go as they mature. The giving will come to nothing if training is absent.

All participants in home life need a firm reliance on the head of the house, God. The day to day rip and tear of life and society need His healing touch and guidance. His love never fails, but those who live together under one roof sometimes experience a great stretching of the love-fabric. Only an abundance of God's grace can prevent a torn relationship.

Master's Men study lessons for 1988 will examine many facets of the relationships of husbands-wives, parents-children, Creator-creation. Dedicated laymen across the denomination will share lessons from their experiences. Join with your Master's Men and study with us "Homestyle Discipleship."

Two great opportunities for Master's Hands Projects

Two churches are being built half a world apart. Men from chapters in America have a great opportunity to do missionary work. Skilled men are needed to complete the interiors of both churches.

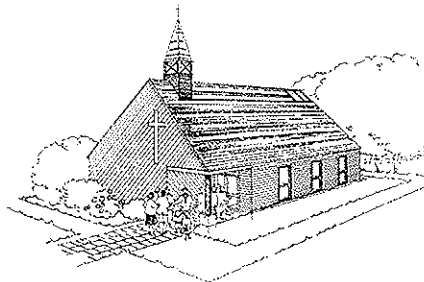
In Sapporo, Japan, the people have permission to build a new church. The building will also contain the parsonage. Work was scheduled to begin in

December, and must be in livable condition by March. Workers can go by the middle of January to help with interior finishing.

Most Japanese travel by subways and trains. The church in Aino Sato, established by Pastor Kawasaki, purchased property midway between the train station and a university. Thousands of people walk past this location daily.

Halfway around the world, an opportunity exists to build the first fundamental church building in western France. The city of St. Nazaire has a group of Free Will Baptists with no permanent worship center.

Construction has begun on the first structure that will look like a church in



this city of 70,000. The French people have had cathedrals as meeting places. However, they rarely meet with God in those structures. This new building will have a monumental impact.

Exterior and frame work must be done by French contractors. American laymen can do the interior work. They need carpenters, plumbers and electricians. The work can be accomplished during the winter months of February and March.

Those who wish to go build must use personal funds to travel. Missionaries will house and feed the men.

This is also a great opportunity for Master's Men to help provide some travel funds. If you can't go, give so another can travel and build two more churches through the Master's Hands Project. Send your gifts to Master's Men Department.

MINI GRAMS

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

Target City Update

By Roy Thomas

During its July 1986 convention, the National Association of Free Will Baptists designated Phoenix, Arizona, as a "Target City" for 1987. The goal is to establish five new Free Will Baptist churches in this rapidly growing metropolitan area by 1990 when the National Association meets there.

Paul and Marilyn Thompson were the first missionaries appointed under the Target City project. They located the church in Gilbert, a suburb on the southeast end of metropolitan Phoenix that's exploding in population growth.

Heritage Temple FWB Church of Gilbert purchased five acres in an excellent location, with a riding stable on the property. Pastor Thompson and his men remodeled the stable, turning part of the stalls into Sunday School rooms and a chapel.

In June 1987 Missionary Builder Howard Gwartney assisted this new mission church with the construction of beautiful new facilities consisting of an auditorium and additional classrooms. The church now has facilities to accommodate enough people to work on becoming self-supporting.

Paul Thompson's missionary account is deeply in the red, and he had to leave the field temporarily for itinerate services. Pray for additional support and for the church to win new families needed to establish an indigenous church.

Howard R. Gwartney began the second Target City project. He's the son of Missionary Builder Howard Gwartney. He and his wife Patsy and daughters Brooke and Fawn began East Valley FWB Church in Mesa, another Phoenix suburb. This area on the east side of the Phoenix Valley is booming with new construction.

East Valley FWB Church meets in rented facilities in a shopping center in Mesa. The room has seating for 60 peo-

ple, but there are no classrooms available. The Gwartneys began services the first Sunday in March 1987. They have seen more than 100 people crowd into this small meeting room.

Property is expensive in the Phoenix Valley. East Valley FWB Church pays \$750 rent per month, plus utilities, for the one meeting room in the shopping center. The most inexpensive piece of property the church has located in Mesa is a three-acre tract with a 4,000-square-foot building on it for \$200,000. The church is negotiating with the owner to lease this property with option to buy.

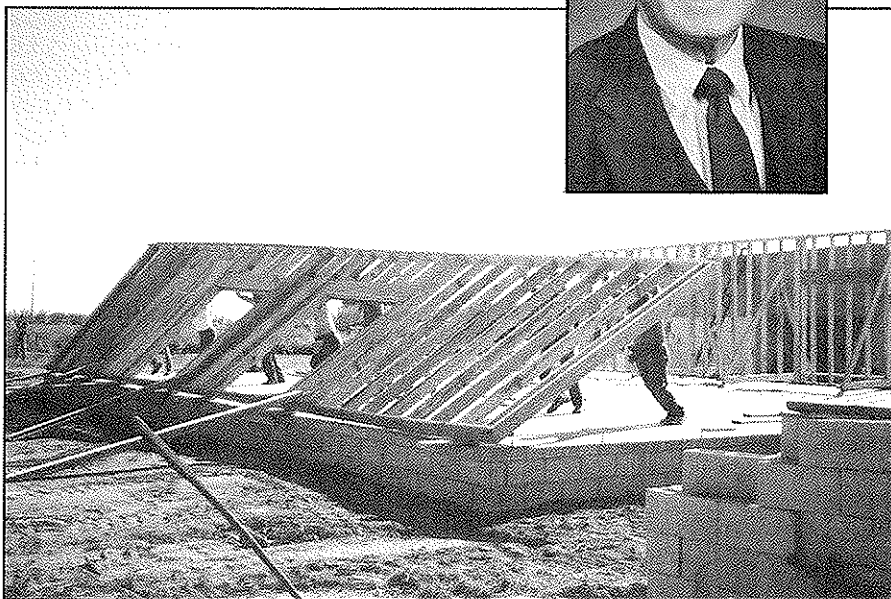
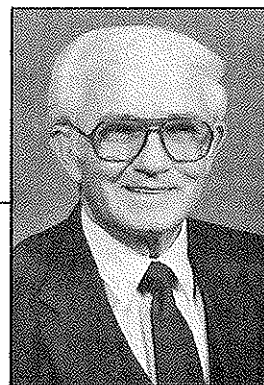
Alvis and Doris Paul are the third Target City project workers. They began services for West Valley FWB Church on May 10 in Glendale, a suburb on the west side of the Phoenix Valley. This church also meets in rented facilities and is saving money for a down payment on property. This new church averages about 40 in attendance.

The Pauls need additional support for

their missionary account. They are associate missionaries and receive only designated support. They are dedicated missionaries, doing a good job and are worthy of our support.

The Target City project still lacks two missionary families in order to reach the denominational goal of five new churches started there by 1990. Please pray the Lord of the harvest that He will send forth laborers into this needy field of almost three million people—a field that's growing at the rate of 100 new people a day.

It is imperative that Free Will Baptists get busy doing what's stated on the Gwartney's prayer cards—"Taking the SON to the Sun Belt."



Walls going up at Heritage Temple FWB Church, Gilbert, Ariz. (inset, Paul Thompson).



Woman's Window on the World

By Mary R. Wisehart

From My Window

Lint all over the bathroom mirror! I reached under the sink, grabbed the spray, painted a double S across the mirror and begin spreading the cleaner with a paper towel.

But when I looked for the expected sparkle, I saw myself only through a clouded surface. "What has someone put on this mirror?" was my first reaction.

After I used a few paper towels and an extra amount of scrubbing, the sparkle returned. Only then did I glance down at the spray can and discover that instead of Windex I had used the Lemon Pledge.

Immediately I thought of Amy Carmichael's words: "Do we expect sand to be steel?"

Disillusioned, disappointed and becoming cynical, many of us look with disgust on new revelations every day

about people we admired and respected. "I'll never trust anyone again," we may find ourselves saying.

But wait. What did we expect of these people? Did we place them on a pedestal? Scarcely any human being can balance himself in such a precarious position. To expect perfection of a being just as vulnerable as we are is expecting too much.

Who promised us that man would never let us down, disappoint us, fail?

If we have trusted in sand, then it will fail us. We can't expect sand to be steel.

But there is the steel, and better than steel, that we can rely on. "Forever, O Lord, thy word is settled in heaven" (Psalm 119:89). If God says it, then you know it can be trusted.

Whoever said man would not change?

But there is one who is unchangeable. "Jesus Christ, the same yesterday, and today, and forever" (Hebrews 13:8).

I can expect only Windex to give the sparkling surface on my mirror. If I expect Pledge to do the same, I'll be disappointed every time.

Don't expect sand to be steel. Hold to God's unchanging hand.

Eunice Edwards Loan Fund

October 31, 1987—\$5,848.13

Asking and Receiving: WNAC 1988 Retreat

W N A C

Participate in praise and worship service led by June Critcher.

Relax in the comfort and beauty of the Blue Ridge Mountains.

Acquire new friends and renew old acquaintances.

Yield yourself and your burdens to God in one of 12 prayer groups.

Enjoy drama, directed by Laura Thigpen; music, directed by Barbara Anderson with Winona Riggs, organ, and Beverly Welch, piano; meeting missionary women with Janie Aldridge.

Refresh yourself in the Lord with hundreds of Free Will Baptist women.

Retreat to Ridgecrest, September 8-10, 1988.

Ridgecrest Baptist Conference Center is located just off I-40 a few miles east of Asheville, N.C. Rates below include two nights' lodging, program fee (\$7.50), and 5 meals (dinner Thursday through breakfast Saturday). A deposit of \$17 (applicable to total fee) is required. Refund available until August 8.

FREE WILL BAPTIST WNAC RETREAT

Registration for Lodging and Meals
September 8-10, 1988

| | Persons Per Room | Total Cost Per Person |
|----------------|---------------------|--------------------------|
| I prefer _____ | 1 | \$96.25 |
| _____ | 2 | 67.40 |
| _____ | 3 | 61.30 |
| _____ | 4 | 58.15 |

I am enclosing a deposit of _____ (\$17 per person).

MAKE CHECKS PAYABLE TO RIDGECREST.

Name _____

Address _____

Total in party _____

Names _____

Mail to:

Ridgecrest Baptist Conference Center

P. O. Box 128

Ridgecrest, NC 28770



Herman L. Hersey
Director



Board of Retirement

AT YOUR SERVICE

Social Security Window

The Tax Reform Act of 1986 provides the last opportunity for ministers who elected exemption from Social Security coverage to get into the program. The last temporary window to revoke exemption was in 1977.

April 15, 1988 is the deadline. Certain forms must be filed by that date to revoke your exemption and to begin Social Security coverage. You have the option of beginning coverage January 1, 1986, or January 1, 1987.

You will not be permitted to revoke your exemption after April 15, 1988. Once you choose coverage, however, it is irrevocable. SECA (Self-Employment Contributions Act) taxes must be paid for the years you opt in. Keep in mind that you may need the extra quarters depending on your age and your family obligations.

Before making a decision to elect Social Security or remain out, study carefully the advantages or disadvantages.

Here are just a few factors you might think about.

■ What are the needs of your family? Can your personal financial program provide benefits for you and your family comparable to Social Security benefits?

■ Are you willing to chance no medicare benefits in retirement? What about medicare benefits for your spouse?

■ Consider what will happen in case of your disability or death. Do you have survivor benefits for your spouse and children should you die early? Adequate coverage should you be disabled? Good health is not a requirement to get into Social Security as in some insurance disability programs.

■ Will your pension income be adequate without supplementary Social Security payments? Cost of living adjustments are made on Social Security payments. In most cases no such adjustments are made on pension payments.

■ Do you have income currently or formerly from another occupation outside the ministry on which you pay or paid Social Security taxes? SECA only affects what you earn as a minister.

■ If you are older, take into consideration your age and other provisions you

have already made. For instance, if you are less than 10 years from age 65, inquire about what advantages or disadvantages there are for you if you choose coverage. Find out if and when you can qualify for benefits and what working quarters will be required.

■ Look into some of the differences in pension and IRA retirement incomes and Social Security payments. Most Social Security payments in retirement are tax free whereas taxes are due for tax deferred IRA or tax deferred pension incomes. Keep in mind that an annuity through your FWB Pension Plan is designated housing allowance and is tax free income.

■ Have you filed for exemption on religious grounds? Economic reasons or political principles are not grounds for exemption.

Before making your final decision, gather the facts and study them carefully. These brief comments are not sufficient information for making your decision. Call your local Social Security office or 800/424-FORM for information and help.



NOW AVAILABLE

REJOICE

The Free Will Baptist Hymn Book

A joyous expression of the uniqueness of Free Will Baptist faith, practice and purpose

A dynamic resource containing the broadest and best collection of "psalms and hymns and spiritual songs" used by all Free Will Baptists

A rich and warm ministry tool—wide enough in scope and content to serve the diverse music needs in worship, evangelism, missions and fellowship for all Free Will Baptists around the world

An offering to God of the songs that ring in the hearts of Free Will Baptists everywhere, expressing our praise, our joy, our thanksgiving, our love and our commitment to serve

Distinctive Features

- More than 600 usable selections • More than 100 readings • Easy to read •
- King James scripture • Instrumental introduction •
- Author's name and date of composition • Metrical rhythm •
- Composer's name and date of composition • Tune name • Subject heading, sub-heads
- Indexes for hymns • Indexes of scripture readings
- High-grade linen cloth cover, Smythe-sewn binding •

NATIONAL
HYMN BOOK
DEDICATION
SUNDAY

REJOICE '88 MARCH
27

- SHAPE NOTE EDITION
- ROUND NOTE EDITION
- THREE COLORS:
 - SKY BLUE
 - SPRING GREEN
 - CARDINAL RED
- MOROCCAN LEATHER EDITION
- LOOSELEAF ACCOMPANIST EDITION

Individual and Church Groups

Exclusive Distributor



**Randall House
Publications**

P.O. Box 17306 • 114 Bush Road
Nashville, TN 37217

Rejoice... give Thanks... and Sing.

A Modern Parable

By Floyd Wolfenbarger

There was once a kingdom ruled by a cruel and evil tyrant. He often beat his subjects and many times injected them with a deadly virus which infected its victim with a most horrible disease. After months or years of anguish, every victim died.

His cruelty knew no boundaries, for he willingly infected not only men but also women and children. Finally, every person was infected. In their anguish, they turned on one another with hostility and malice. The tyrant only gloated when he saw the writhing of his subjects.

Then from a far country came a man who conquered the tyrant. The cruel oppressor tried to infect the visitor, but his blood was so pure it killed the virus. The deliverer's plan was simple. He would give his blood to some who would be healed of the disease and freed from hatred. Each one was to carry a vial of that precious treasure and give it to everyone who had been infected.

There was a man named Sam who loved being free from the disease. He gave the blood to his wife and children. Life was so different, so much better.

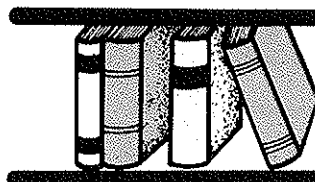
The deliverer sent him a message about a neighbor who had been infected, and commanded Sam to take the healing blood to him. Sam decided he would, but first he had a family reunion to attend. Then he started working overtime, and with the extra money he built a new house across town. Things were going really well for Sam.

All the while, Sam kept saying, "Perhaps tomorrow I'll take the healing blood to my old neighbor." Months turned into years before one day Sam said, "Today I'll go!"

When he arrived eager to share the precious blood, he noticed a dozen cars in the driveway. Not dissuaded by the crowd, Sam parked and walked right up to the door. On the door the black wreath, through the window his neighbor's weeping wife, these visions told him the awful truth. Too late!

It's a solemn responsibility to have in your possession a reprieve for men under condemnation, and then not deliver it!

Top Shelf



Thomas Marberry



Robert E. Picirilli, "1, 2 Corinthians" in *The Randall House Bible Commentary*. Edited by Robert E. Picirilli. (Nashville: Randall House Publications, 1987, 434 pp., hardback, \$19.95)

What a pleasure to review the second volume published in this series of commentaries by Free Will Baptist authors. The author is no stranger to writing and scholarship. He has produced a variety of books, booklets and articles on different subjects. He holds a Ph.D. degree in New Testament text from Bob Jones University and has served in different capacities at Free Will Baptist Bible College for over 25 years.

This volume, like the others in the series, is designed for pastors, teachers and serious students of the scripture. It's not so technical that it's useful only to a small minority of students with advanced training. On the other hand, it's not a devotional commentary. It examines questions of grammar and syntax; it also grapples with problems of interpretation which must be faced in the study of these two epistles.

There are several things which I like about this volume. It has excellent documentation which points the reader to additional sources of information. Dr. Picirilli constantly refers to leading commentaries and journal articles which relate to the study of the Corinthian epistles. He presents (and defends well) his own positions, but, at the same time, he presents fairly and accurately the views of others. He gives serious attention to the difficult passages in these books, and that is the mark of a good commentary.

On most issues, the author advocates

very traditional positions. He argues that I Corinthians was written in Ephesus about A.D. 55 while Paul was on his third missionary journey. He believes that II Corinthians was written in Macedonia shortly after the writing of I Corinthians. Along with many scholars in the English-speaking world, he defends the unity of II Corinthians. He points out (quite correctly) that the differences between chapters 1-9 and 10-13 have often been exaggerated.

According to Dr. Picirilli, both tongues and prophecy were intended for the apostolic age and are no longer needed in the church. More discussion of the long-running controversy within the church over the meaning of the word "tongue" would have been helpful.

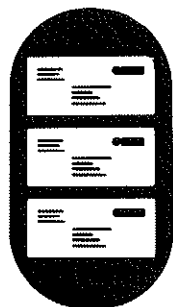
His interpretation of Paul's statements regarding the role of women in the church are most appropriate and well taken. This is one area where it is absolutely essential to compare different scriptures before coming to conclusions. Proof-texting simply will not do.

In a few cases the author frankly admits that we cannot determine with certainty what Paul meant by a particular word or phrase. This type of frankness in a commentary is much appreciated.

This volume is a worthy addition to this set. Do yourself a favor and buy it. Then, do someone else a favor and buy a copy for them!



OUR READERS COMMENT



OOPS! EDITOR GOOFS AGAIN

I appreciate all the good news that you put in *Contact*, but the October 1987 issue stating that I had resigned at Westgate FWB Church is an error. I am still the pastor and don't plan to quit soon. I enjoy working at Hillsdale Free Will Baptist College one day a week plus some more!

I hope you will keep giving us news about our Free Will Baptist churches and institutions, even if it does err occasionally.

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



Robert E. Picirilli

Green Tree Bible Study

Studies in II Corinthians

Paul, Waging War on God's Side

Throughout these studies, we've been asking what kept Paul going in spite of opposition and suffering. He saw things in ways different from ordinary 20/20 vision. He had spiritual sight.

One of the ways he saw things is described in II Corinthians 10:3-5. There Paul squares up to the fact that he is engaged in warfare. Only he sees something in that warfare that most people don't see at all.

First, *he acknowledges that he is waging war* (v. 3). Those who serve the Lord are at war. Compare 6:7 (and Ephesians 6:10-18).

Then *he insists that the warfare is not "after the flesh"* (vv. 3, 4a). He admits that he is walking—that is, living—in (Greek *en*) the flesh. That's true of all still in these physical bodies. This is the reason he was subject to all those frailties we saw in the first study in this series.

Even so, the warfare Paul conducted was not *after* or *according to* (Greek *kata*) the flesh. It was not in the arena of the physical world, but—as in Ephesians 6:12—"in the heavenly spheres," the realm of spiritual reality.

Nor was it conducted in a fleshly way. As Paul puts it, his "weapons" (Greek *hopla*, the same as "armor" in Ephesians 6) were not "carnal" (Greek *sarkika*, fleshly). Carnal weapons are the methods of a fleshly, unspiritual person, like human cleverness or ingenuity, eloquence, charm, forcefulness of personality. Paul did not rely on such instruments in the spiritual warfare he was involved in.

Instead, he relied on things "mighty through God." This expression could mean mighty for God's use, or mighty in God's eyes. C. K. Barrett renders it "powerful on God's side." Either way, these are obviously the kinds of God-given armor listed in Ephesians 6.

Paul's main point is that *warfare waged with such weapons is effective*

(vv. 4b, 5). Several phrases make this clear, summarized as "pulling down strongholds:" destroying the enemy fortresses, in other words.

Verse 5 explains, in a two-fold way: First, "casting down" repeats "pulling down," and the following words tell exactly what enemy strongholds are thus destroyed when one wages warfare with the truth of God and of the gospel. "Imaginations" (Greek *logismoi*) are reasonings, theories, opinions. A "high thing" (Greek *hupsoma*) is something elevated, like a rampart or parapet on a fortress.

These, then, are the opinions of men that they lift up against God, intellectual structures that the world builds as alternative to the truth of God. Unsaved men take refuge in such mental machinations and raise them up as barriers to the knowledge of God. Spiritual war-

fare, conducted in the power of God, is capable of destroying such falsehoods.

"Bringing into captivity" is the word (*aichmalotizo*) used in Greek to refer to taking prisoners of war. This, however, is not a physical warfare but an ideological one, waged in the thoughts and reasonings of men. When one presents the truth in the power of the Spirit he can capture men's thoughts for Christ, bringing men's intentions into submissive obedience to Him.

All this, by the way, involves more than the mere conversion of unsaved men. We have an on-going warfare to wage, a "battle for the minds" of Christians. Paul kept going no matter how rough things were, because he knew that he was waging war by means of weapons that God makes mighty. He knew the truth would prevail.

1988

Writers' CONTEST

Sponsored by Randall House Publications

- Six Different Categories
- Low Entry Fees
- Cash Awards
- New Book Entry Requirements—Opportunity for Royalty Contract

Deadline for Entries—March 15, 1988

Write for rules of entry to:

Rev. H. D. Harrison, Writers' Contest Director
P.O. Box 17306 • Nashville, TN 37217



ON LITTLE LANES

BY DONNA MAYO

More Than Enough

Why the long faces?" asked Mrs. Lane.

Marty and Megan were supposed to be eating their oatmeal, but they were looking out the window and frowning. It was a cold, gray January day.

"I wish it would snow," griped Marty.

"Me too," echoed Megan. "I've been praying for snow since we got sleds for Christmas, and God still hasn't made it snow."

"Let's leave the weather to God," suggested Mrs. Lane. "He knows best. Here, you kids take your vitamins."

"Aw, Mom, do we have to?" groaned Marty. "They're yukky."

"Yes, you have to," answered Mrs. Lane. "They're good for you."

Marty gulped down his vitamin and reached for the sugar bowl. He was about to swallow a big spoonful when his mother stopped him.

"It's not good for your teeth," she said.

"It's good for you, . . . 'It's not good for you.' That's all we hear," said Marty.

"I know it seems that way, Son," admitted Mrs. Lane. "But your daddy and I really do know best. Now, why don't you find a game to play, and maybe Daddy will be home soon."

Mr. Lane usually didn't work on Saturdays, but today he had to go to his office. He had promised to be home by lunch time.

The twins went to Marty's room to get a game from his closet.

"I'd rather be sledding," pouted Megan.

"Yeah, me too," agreed Marty.

"I'm going to try one more time," said Megan.

"What?" asked Marty.

Megan didn't answer. She just started praying. "Dear Jesus, please let it snow. We want to go sledding so bad. Please."

Marty and Megan went in the den and began playing. Every few minutes they looked out the window to see if the snow had started falling.

"Look! Megan, look!" shrieked Marty. "It's snowing!"

"Yippee!" shouted Megan. She and Marty jumped up and clapped their hands. They laughed and screamed.

"What's all the ruckus?" asked Mrs. Lane rushing in from the kitchen. "Why, I declare, it's snowing."

"Look how hard it's snowing," said Megan with her nose pressed against the window.

"The ground is almost covered," said Marty. "Let's go."

The twins and Jeff bundled up, got their sleds from the garage, and skipped through the snow to Mrs. Douglas' farm. Mrs. Lane went to the phone to call her husband and ask him to stop at the grocery store. However, there was no answer at Mr. Lane's office.

"He must have finished his work early and already left," sighed Mrs. Lane. She looked at the clock. It was 10 o'clock.

The Lane children loved sledding. And for a while, they had a terrific time sliding down Mrs. Douglas' hill. Sometimes Jeff sat between Marty's or Megan's legs. Sometimes they all piled on top of each other and roared to the bottom. Then they tumbled off and rolled in the snow. They made snow angels, and they stuck their tongues out and caught snowflakes on them. The snow was getting deep—it was over their ankles—and the wind was strong.

It was hard to walk, but the kids trudged back up the hill to sled down again and again.

"I'm tired," moaned Jeff. "I wanna go home."

"One more time," said Marty. He and Megan helped Jeff up the hill. They piled on the sled and took off. Their path was packed down and so slick that they went faster than ever. And farther than ever—right into a tree.

The sled rammed the tree with such force that all three children were knocked off. Jeff screamed. The hard jolt scared him, but he was all right. Megan held her side. It seemed that Marty's elbow and Jeff's feet landed there.

"Ouch," groaned Marty. He slowly stood up and rubbed his head. A bump as big as an egg popped out on his forehead.

"I wanna go home!" wailed Jeff. The children were cold, tired and aching. The walk home was difficult. The sky was dark, and the snow was falling so hard that it was not easy to see. They plodded on. The walk from Mrs. Douglas' had never seemed so far.

"I can't walk any more," cried Jeff sinking to the ground in a heap.

Marty and Megan took turns carrying Jeff, and finally they arrived home.

"Thank goodness you're back," cried Mrs. Lane hugging them all. "Marty, look at your head," she gasped. Mrs. Lane hurried to the bathroom and came back with a warm cloth to put on the bump. The kids changed into dry clothes and warmed up with hot chocolate.

"I hope nothing has happened to your daddy," said Mrs. Lane. "I called

the office at 10 o'clock, and he had already left. It's after 12 now."

Marty, Megan and Jeff sat down to eat lunch. Mrs. Lane prayed, "Thank you, Heavenly Father for our food, and please, bring Daddy home safely. Amen."

They ate in silence. There was no sign of Mr. Lane.

Mrs. Lane was putting Jeff in bed for a nap when the back door opened.

"Daddy's home!" yelled Megan.

Mr. Lane came in. He was shaking from the cold. His face and hands were red and stinging, his eyes watery, and his feet numb.

"Thank the Lord you're all right," said Mrs. Lane hugging him close. "We were getting worried."

"I'm all right," said Mr. Lane, his teeth chattering. "It just took me three hours to get home."

"What happened?" asked Marty.

Mr. Lane told his story—how it was snowing so hard that he could barely see the car in front of him. How it took him an hour to stop at the store and buy a loaf of bread and a gallon of milk. How slippery the roads were with cars sliding across the medians and into ditches. How a car couldn't stop at a stop sign, slid through the intersection and crashed Mr. Lane's car into a telephone pole. How he had walked two miles in the blizzard to get home.

"That's the last time I'll believe a weather man," said Mr. Lane. "When I left this morning he said no snow in sight. What happened?"

Marty and Megan looked at each other. They swallowed hard and turned red.

"Well, maybe some folks like snow," answered Megan meekly.

"Well, I like it too, a little that is, not a blizzard," answered Mr. Lane.

"We didn't mean for it to snow this much," said Marty.

"Yeah, we just wanted a little," said Megan.

"What are you talking about?" asked Mr. Lane.

The twins explained how badly they had wanted to sled and how they had prayed for snow.

"We're sorry, Daddy," finished Megan. "We just wanted to have a little fun."

"I don't think I can take any more of this fun," groaned their daddy. "Next time, leave the weather to God."

Cooperative Channel Contributions October 1987

RECEIPTS:

| State | Design | COOP (Undesignated) | Total | Oct. '86 | Yr. To Date |
|------------------|--------------------|------------------------|--------------------|---------------------|---------------------|
| Alabama | \$ 209.07 | \$ 1,062.15 | \$ 1,271.22 | \$ 1,276.68 | \$ 3,331.66 |
| Arizona | .00 | .00 | .00 | .00 | 50.00 |
| Arkansas | 137.18 | 4,841.96 | 4,979.14 | 4,530.37 | 43,381.24 |
| California | .00 | 1,045.45 | 1,045.45 | 1,019.18 | 8,873.65 |
| Colorado | .00 | .00 | .00 | .00 | 10.00 |
| Delaware | .00 | .00 | .00 | .00 | 2,578.41 |
| Florida | 101.08 | 2,234.22 | 2,335.30 | 587.77 | 19,310.29 |
| Georgia | 6,356.01 | 1,305.79 | 7,661.80 | 6,390.57 | 79,169.74 |
| Idaho | .00 | .00 | .00 | 202.08 | 340.48 |
| Illinois | 8,550.82 | 1,289.92 | 9,840.74 | 5,780.84 | 85,601.49 |
| Indiana | 429.82 | .00 | 429.82 | 581.27 | 5,924.20 |
| Kansas | .00 | 64.16 | 64.16 | 46.61 | 480.69 |
| Kentucky | 15.00 | .00 | 15.00 | 300.00 | 2,518.59 |
| Maryland | .00 | 904.96 | 904.96 | .00 | 2,871.74 |
| Michigan | 2,086.39 | .00 | 2,086.39 | 4,154.22 | 43,166.77 |
| Mississippi | 32.83 | 462.38 | 495.21 | 637.91 | 3,983.08 |
| Missouri | 8,263.12 | .00 | 8,263.12 | 10,635.49 | 76,282.24 |
| New Mexico | .00 | .00 | .00 | 78.26 | 116.66 |
| North Carolina | 272.80 | 750.00 | 1,022.80 | 783.00 | 13,958.15 |
| Ohio | 628.19 | 1,692.00 | 2,320.19 | 4,444.00 | 25,431.90 |
| Oklahoma | 23,855.25 | 8,999.94 | 32,855.19 | 44,985.92 | 351,118.69 |
| South Carolina | 58.71 | .00 | 58.71 | 3,841.58 | 63,160.90 |
| Tennessee | 1,044.04 | 1,671.02 | 2,715.06 | 1,819.64 | 18,936.83 |
| Texas | 8,325.64 | 761.14 | 9,086.78 | 6,666.51 | 78,591.16 |
| Virginia | 135.00 | 10.00 | 145.00 | 1,317.37 | 4,196.69 |
| West Virginia | 1,053.25 | 52.92 | 1,106.17 | 1,619.72 | 26,691.19 |
| Canada | .00 | .00 | .00 | .00 | .00 |
| Northwest Assoc. | .00 | 87.81 | 87.81 | .00 | 164.44 |
| Other (Computer) | .00 | .00 | .00 | .00 | .02 |
| Totals | \$61,554.20 | \$27,235.82 | \$88,790.02 | \$101,698.99 | \$960,240.90 |

DISBURSEMENTS:

| | | | | | |
|------------------------|--------------------|--------------------|--------------------|---------------------|---------------------|
| Executive Office | \$ 2,025.64 | \$15,756.43 | \$17,782.07 | \$ 14,786.94 | \$176,349.86 |
| Foreign Missions | 42,460.09 | 2,640.22 | 45,100.31 | 49,086.22 | 503,767.44 |
| FWBBC | 3,776.43 | 2,640.22 | 6,416.65 | 6,578.54 | 61,987.18 |
| Home Missions | 10,167.87 | 2,066.29 | 12,234.16 | 21,704.65 | 160,855.19 |
| Retirement & Insurance | 103.57 | 1,607.19 | 1,710.76 | 2,826.04 | 12,841.71 |
| Master's Men | 325.03 | 1,492.40 | 1,817.43 | 2,611.90 | 13,680.18 |
| Commission for | | | | | |
| Theological Integrity | 62.32 | 114.74 | 177.06 | 219.89 | 1,396.45 |
| FWB Foundation | 10.07 | 688.85 | 698.92 | 1,201.48 | 5,922.83 |
| Historical Commission | 60.55 | 114.74 | 175.29 | 222.62 | 1,383.20 |
| Radio & TV Commission | 90.55 | 114.74 | 205.29 | 262.62 | 2,175.24 |
| Hillsdale FWB College | 2,190.57 | .00 | 2,190.57 | 2,111.32 | 18,366.39 |
| Other | 281.51 | .00 | 281.51 | 86.77 | 1,515.23 |
| Totals | \$61,554.20 | \$27,235.82 | \$88,790.02 | \$101,698.99 | \$960,240.90 |

After Mr. Lane had a warm bath, he sat down on the couch with a cup of hot coffee.

"There is one good thing that came out of this," said Marty.

"Oh, what's that?" asked Mr. Lane.

"We'll probably be out of school for the whole week!" grinned Marty.

"Oh, no," groaned Mrs. Lane.

Sometimes when we insist on our own way, we get into trouble. God knows what is best for us. And He gave us parents that know what is good for us. Will you trust God and your parents to know and do what is best?

TEEN Scene

Truth and Peace Youth Leadership Conference

The 1988 Truth and Peace Youth Leadership Conference is open for applications.

The fifth annual conference for high school youth will be held July 4-20. The first will be conducted at Happy Hill Camp near Nashville, Tennessee, the second week on the Free Will Baptist Bible College campus, the last week at the National Youth Conference in Kansas City, Missouri.

The conference program will feature seminars relating to, "Proclaim Liberty! Looking In . . . Reaching Out." Participants will look inward and learn how to deal with their own problems. They will also train to reach out to other youth and people in need.

The three-week conference will be packed with seminars, recreational activities, local church involvement and other special events.

Leadership training for participants will be put to the test as they assume leadership roles at the National Youth Conference. They will be involved in the competitive activities, children's programs and activities, youth banquet, registration, sales booth and other responsibilities.

Fifty youth (25 girls, 25 boys) will be selected from the applicants. Selection of the participants will be done in February. To apply, write: Truth and Peace, P. O. Box 17306, Nashville, TN 37217.



Aim for Uruguay

Is your youth group involved in the national youth project, "Aim for Uruguay"? The goal is to raise \$10,000 for the Bible Institute in Montevideo, Uruguay.

It is not too late to get involved. Write today for information on how your youth can get in on the action. Write: AIM, P. O. Box 17306, Nashville, TN 37217.

Consider these ideas from two youth groups.

The youth of Friendship FWB Church in Flint, Michigan, raised money through a bowl-a-thon. They got an early start on this missionary project and have already raised, \$880. Robert Trimble pastors.

Mark Stripling, youth director at First FWB Church in Savannah, Georgia, reports that their youth group is actively involved in several fund-raising projects. October featured a 20-mile walk-a-thon that brought in over \$400. The December project was a rock-a-thon. The youth group also provides baby sitting for the Young Adult Sunday School Class. This service provides fellowship, ministry and funds for the missionary project. Randy Corn pastors.

Especially
For Young
Preachers

How to Conduct a Business Meeting

"Without counsel purposes are disappointed: but in the multitude of counselors they are established" (Proverbs 15:22).

One challenging responsibility for the pastor is the church business meeting. While more preachers die of heartache than heart attack, business meeting pressures may make him think otherwise. The pastor can eliminate much of the pressure. Here's how:

1. Be prepared. When you arrive at a new pastorate, discuss how the church conducts its business meetings with the deacons, church clerk or older member.
2. Make no immediate changes in the method of conducting business meetings. Win the confidence of the membership first.
3. Plan ahead. Map out a meeting strategy. Determine what business should be conducted by seeking counsel from a board member, deacon or clerk. If a board meets before the actual church meeting, prepare an agenda for that meeting.
4. Begin with Bible reading and prayer, not a sermon. Present the business with optimism and exactness.
5. Put everything on paper. Budget proposals, nominations for office, large expenditures should be clearly stated on paper.
6. Let the majority decide. Do not try to ramrod items through. Present business items clearly; ask for a motion and a second; allow time for discussion; call for a vote. You may want to have prayer before you vote. Conclude with prayer, maybe around the altar.
7. Avoid unnecessary business. Do not bring items before the church that may have been handled in a budget or a previous vote.
8. Take your time. If an item demands a big decision, ask for a vote to table the motion one week to give time for more prayer. Then, the next week ask for a motion to bring the item off the table. Allow time for discussion, pray and vote.
9. Keep people informed. Remember, informed church members conduct the Lord's business more efficiently. Use the bulletin and newsletter to keep them informed before and after business sessions about items of importance.
10. Control yourself. Don't get angry and say something you will regret later. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Dennis Wiggs

Next Month: Hospital Visitation



NEWS OF THE RELIGIOUS COMMUNITY

'SIBERIAN SEVEN' RELATIVES LEAVE RUSSIA FOR U.S.

DALLAS, TX (EP)—Three Russian Christians who are related to one of the "Siberian Seven" were released from Russia after four years of petitioning the government and many prayers of believers around the world.

Son-in-law Timothy Chmykhalov, is one of the "Siberian Seven," a group that attracted world-wide attention four years ago by seeking sanctuary in Moscow at the American Embassy. Timothy and his mother fled to the Embassy and lived there for five years.

Seeking to escape religious persecution, the three women left Siberia and arrived in the U. S. at the Dallas/Ft. Worth Airport in September. Alexandra Plotnikov, 57, and her daughters Galina, 34, and Nadezhda, 29, were welcomed in Dallas by daughter Tatyana and her husband, Chmykhalov, Dallas residents. A crowd of about 100 Christ for the Nations students was also there to greet them.

The release of the family was made possible through the efforts of Christians in the U.S. and pressure from the U.S. government. The release was also aided by the fact that the Chmykhalovs are family members.

Daughter Galina said that the general Russian attitude toward Christians is, "If you are a Christian, you are not a real Russian—not one of them."

The united family will live in Dallas. The immigrants are studying English at Christ for the Nations Institute in Dallas.

FORMER NEW AGE MEMBER SHARES CONVERSION TO JESUS CHRIST

HOLLYWOOD, CA (EP)—Former New Age member and film producer Paul McGuire has launched a campaign to warn people of New Age deception and the importance of developing a supernatural relationship with Jesus Christ. McGuire has written a book tentatively entitled *Don't Throw the Baby out with the Bath Water*, has produced a videotape, and is traveling to speak on the dangers of the New Age Movement.

McGuire, who, with his actress wife, is active in the Hollywood film community, says, "Almost all of the non-Christians we meet are involved in some form of New Age practice such as channeling, regression, meditation and other Eastern mystical practices. Some of these people are very influential in the motion picture industry."

McGuire studied the newly-accredited field of "Altered States of Consciousness" at the University of Missouri, and says he's experienced cosmic consciousness, astral projection, LSD consciousness expansion, mental telepathy, hypnosis, spirit guides, the teachings of Baba Ram Dass and Carlos Castenedas, Buddhism, Hinduism, Zen, enlightenment, meditation, and other New Age practices. He warns, "Involvement in these activities can have serious detrimental effects. Shirley McLaine's New Age is not all fun and games."

McGuire was a former radical activist who demonstrated with Abbie Hoffman at the age of 15 and was made an honorary member of the Black Panther Party, although white. He says that growing up in New York City he never encountered a Bible-believing Christian, and looked instead to eastern mysticism for answers. While in high school he engaged in narcotic-aided "consciousness expansion" exercises with a fellow honor student, beginning a pilgrimage into New Age practices that lasted over a decade, until he came to Christ at the University of Missouri.

McGuire says the New Age movement is nothing more than "a Satanic counterfeit of biblical Christianity."

1,000 KILLED AFTER CHRISTIAN CONVERTS DENY MUSLIM FAITH

KHARTOUM, Sudan (EP)—According to a 33-page report filed by Khartoum University professors Dr. Ushari Mahmud and Dr. Suleyman Ali Baldo (both Moslem), more than 1,000 Dinka citizens including women and children were massacred in the western Sudan town of Diein in 1987.

Violence erupted there after about 25 Christian Dinka worshippers were driven from their evening prayer service by a mob of Rizeigat Muslims who carried spears, axes and Soviet-made Klashnikov guns. That evening a handful of people were killed and homes were burned.

The next morning as some of the Diein citizens were boarding a train to evacuate the town, hundreds of armed Rizeigats attacked the railroad station, shooting, stabbing, and clubbing them to death. Burning mattresses were heaped on top of huddled Dinkas. By evening, more than 1,000 were dead.

The Rizeigats are an old warrior tribe from western Sudan who reportedly hold hostile feelings toward the Dinkas, non-Muslim blacks who call themselves Arabs and are in the area as refugees from the south. The Rizeigats are not associated with the Sudanese People's Liberation Army (SPLA).

Since 1983 when Sudan was officially declared an Islamic republic and Islamic Shariat law was imposed on the country's citizens, dozens of pastors have been killed and many churches destroyed.

The government has expressed unhappiness at relations many aid organizations and missionaries have with the Sudanese People's Liberation Army (SPLA), a non-Muslim Marxist-backed group which now controls much of the southern part of the country, where much of the Christian population is concentrated, and it has been speculated that this is the reason for the eviction of the Christian organizations.

HIGHWAY PROPOSAL THREATENS AMISH COMMUNITY

INTERCOURSE, PA (EP)—Traditionally, the Amish tend to steer clear of the world outside their close-knit community, but a proposal for a four-lane highway through their farmland resulted in an unusual political demonstration of concern on the part of the farmers.

"To run a superhighway through the farmland could be very unhandy for the plain people," said one man. "It's bound to bring more tourists and more businesses, and more traffic," he added.

When the state's plan to build a \$100 million four-lane highway east of Lancaster—cutting through the 800 farms around Intercourse—became known, a leaflet circulated throughout Amish church districts to suggest the farmers attend a state hearing and let their silent presence be a testimony of their concern. About 1,000 of them turned out, along with about 500 non-Amish farmers and residents from the area.

Most urged that alternate routes be considered to run the highway around, not through the community. Robert Mueser, a district engineer for the State Transportation Department, promised that all potential routes and the possibility of not building the road will be studied.

life
A ~~mind~~ is a terrible thing
to waste!

Let us help you discover
God's plan for your life.

Write for a free catalog:



Free Will Baptist Bible College
3606 West End Avenue
Nashville, Tennessee 37205
(615) 383-1340



THE SECRETARY SPEAKS

By Melvin Worthington

Leading in Loyalty



A renewed concern about loyalty seems to be sweeping our denomination. Even a casual glance at history reveals the tragedy of disloyalty. Loyalty forms special relationships and friendships. It endures with patience the times of adversity and affluence, peace and problems, poverty and prosperity. A sense of pride (the right kind) wells up inside people who give and receive loyalty.

The most effective way to produce loyalty is to practice it. Perhaps we all share the blame for loyalty decline. We often commend those outside our ranks while we criticize ourselves. We focus on our weak points and ignore our strong points. Loyalty is a two-way street—from local to national and from national to local levels.

The possibility of loyalty. Free Will Baptists can be loyal to their denomination without compromise, conformity or contention. Our structure provides for dialogue to deal with differences. Working with someone who differs does not mean compromise. Room exists in our ranks for honest differences without divisiveness and disruption.

The progress through loyalty. Free Will Baptist history indicates that we have made significant progress since 1935 when the National Association organized. Loyalty made that progress possible. Could it be that our recent lack of growth simply reflects the diminishing loyalty among us?

The parchments which champion loyalty. Read them—the Bible, the Treatise and the Church Covenant. Each calls for loyalty. We adopt the Bible as the rule for our lives, accept the Treatise

and affirm the Church Covenant. All three documents emphasize relationships and responsibilities. Disloyalty is unacceptable for those who take the parchments seriously.

The practices enriching loyalty. This means we participate in and promote the work of the Lord through Free Will Baptists. Loyalty is contagious. Organizations with loyal, committed workers and supporters invariably grow.

We must practice what we preach. We cannot drift along with an attitude of non-commitment saying there's not much difference between us and other Baptists. There are differences—significant differences. In fact the differences justified the formation of our denomination.

The price of loyalty. It costs to be a Free Will Baptist. One must forego his preferences for the good of the whole group. One's personal preferences should never be pushed so as to disrupt. While individualism can be a strength, it also produces serious problems when it demands its way at all costs.

Disagreements among Free Will Baptists are decided by majority vote. The minority has a right to express its opinion, but when the vote's taken the majority rules. This is our way of doing business. One person does not force his ideas, opinions and will on a group. The

group decides. Yes, it's a slow, cumbersome process, but it's our process. I like it and can live with it.

The problems endangering loyalty. Some Free Will Baptists refuse to participate in programs they do not like, support personnel who disagree with them or promote programs which do not conform to their expectations.

Some attitudes toward elected leadership endanger loyalty. It seems there's a lack of respect for elected leadership at all levels. Elected leaders sometimes contribute to this unhealthy attitude. Often leaders in other movements are praised and promoted rather than Free Will Baptist leadership, in spite of doctrinal and life style differences. Those who want respect must show respect.

The potential awaiting loyalty. Free Will Baptists stand at the gate of significant progress. Capable young people are sprinkled throughout our constituency. Our colleges must address the changing needs of youth and provide an education which will prepare them for service in the years to come. Our training programs must view the broad picture.

We have the program—getting the gospel to the ends of the earth—to call us to loyalty. We have the priorities which challenge loyalty—evangelism, education, edification. Let's give unswerving loyalty to the priority which Christ gave the Church.

Denominational loyalty must be passed on from generation to generation. That's my job as well as yours. Every Free Will Baptist a loyal Free Will Baptist!

The Secretary's Schedule

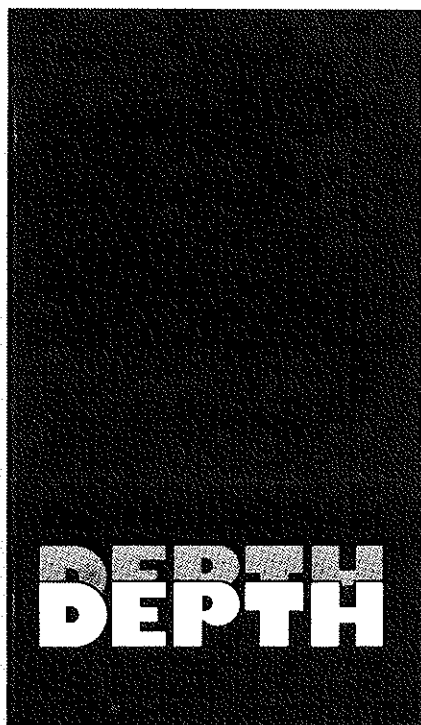
| | |
|------------------------|---|
| Dec. 28-Jan. 20 | Ivory Coast West Africa |
| Jan. 26-29 | RCMA Conference Rochester, N.Y. |
| Jan. 31 (a.m.) | Philadelphia FWB Church Mt. Clemens, Mich. |
| Jan. 31 (p.m.) | Central FWB Church Royal Oak, Mich. |

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second class postage paid at Nashville, Tennessee



**A
L
L
N
CONTENT
W**

Beginning Spring Quarter, 1988

- ☆ Based on Adult Sunday School Daily Bible Readings
- ☆ Special Prayer Requests for our Pastors, Missionaries, Leaders, and Laypeople
- ☆ In Depth, Concise, Life Related
- ☆ Pocket or Purse Size



**Rev. Larry Powell
Pastor—Cofers Chapel
Nashville, TN**