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Starting from Scratch

By James Munsey

One thing in short supply among Free Will Baptists is the church planter. Starting from scratch is not easy, but it is one of the most rewarding things in the ministry. I caught the vision for starting churches from my own father, also a Free Will Baptist minister, who started a church when I was still a teenager.

The words of Jesus in Luke 14:28-30 are particularly apt for the prospective church planter:

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.

Counting the cost before starting from scratch involves developing a work strategy, accepting a divine calling to start a new work, the resolve and dedication to see the job through to the end, and the flexibility to adapt to a given situation.

Starting from scratch is not easy in a society complicated by building and zoning codes, parking restrictions and miles of red tape. Without a clear strategy, one is practically hopeless. We used a five-point strategy when we began the Hispanic work in Weslaco.

1. Start a strong local church as a base for expansion.
2. Build that church in a highly visible area of town.
3. Get into a church building as soon as possible.
4. Develop a nucleus of churches within the area, forming a district association of Free Will Baptist churches.
5. Utilize national workers in Mexico to expedite expansion there, training as many young men as possible for the ministry.

If one plans to start from scratch and raise funds among Free Will Baptists, there is a fundamental ethical principle to observe. There cannot be privilege

without accountability. Strategy should be based on this principle.

This can be best accomplished by going through a state home missions board or the national Home Missions Department. Joint project workers are those endorsed by a state home missions board and go out under the administration of the national Home Missions Board.

Such a board oversees the work of the missionary pastor, giving him direction in his work, and denominational sanction so funds can be channeled into his project. It also provides balance, giving assurance to those who support the work that the pastor has reason to remain loyal to Free Will Baptists.

Even with the best strategy, the missionary pastor will fail if he does not have a divine calling to start a new church. The high number of quitters in church planting today indicates that many people either start a work with minimal commitment or are easily dis-

couraged by the disappointments that come. Or perhaps they have never been called. Unless one is specifically led of the Lord to start a new church, he should abstain from doing so for his own good and that of the work.

Almost every month we hear about some missionary pastor who calls it quits, sometimes leaving a work to wither and die where he labored for years. His ministry will no doubt suffer serious setbacks from the failure. Many even leave the ministry. It is also disconcerting because the struggling work often fails at this point, and all the financial and spiritual effort seem to have produced nothing.

Often this tragedy happens because the pastor gives in to the cycle of despair in church planting. While the details may vary, the cycle will be something like this:

1. The pastor goes to the field with great expectations and a good support level.
2. The first few months produces good gains. The group may reach 30 to 50 attenders or more.
3. Financial support slacks, the work levels off and then deteriorates as the pastor's confidence wanes. Outside supporters lose interest when growth expectations are not met.
4. The work bottoms out with the pastor resigning or performing marginally (sometimes for years).

This cycle can be broken if one knows the pitfalls beforehand. In fact, it has

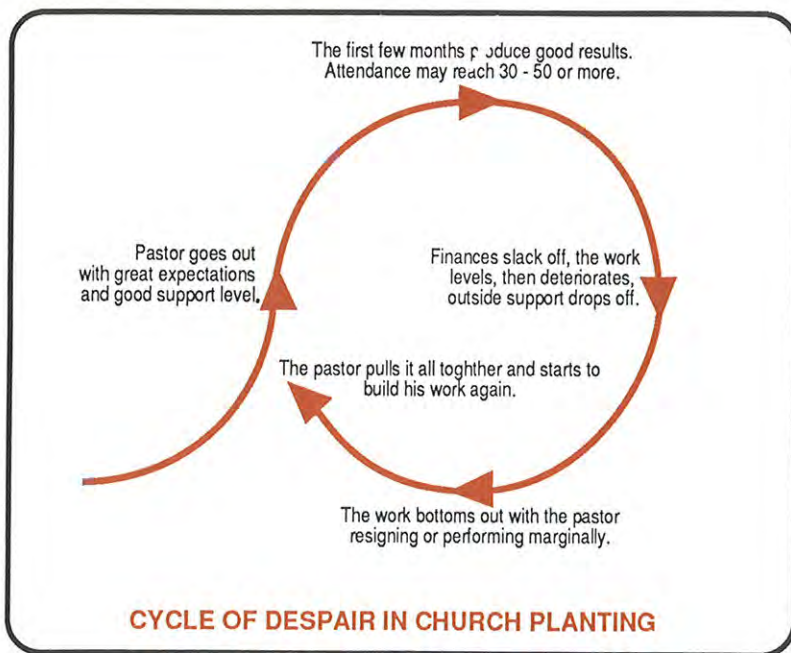
been broken more often than not. One must know that his work will have its ups and downs. He will suffer some setbacks. His financial support will dwindle. His messages will get stale. He will lose his inspiration. His family will sometimes be uncooperative and unsympathetic. He will be taken for granted. He may feel his strategy is not working; he may doubt his calling; he may lose his resolve to fight; he may be inflexible.

To get through the cycle of despair, the pastor must have the resolve to go full circle and start over, if necessary. He should say with Paul, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

If God has called him, he can succeed. If he is not called, he will most likely give in to the cycle of despair.

Starting from scratch requires a certain flexibility to deal with the unique circumstances one encounters in his chosen field. I have been directly involved in starting several Hispanic churches and found certain advantages which in part explain the relative success we have seen in our Home Missions works in Mexico and south Texas. They include:

1. The generally docile nature of the Mexican Christian.
2. The high level of respect given to leaders, especially pastors.
3. The close-knit, extended family that assures us of several faithful attenders if we win one or both parents.



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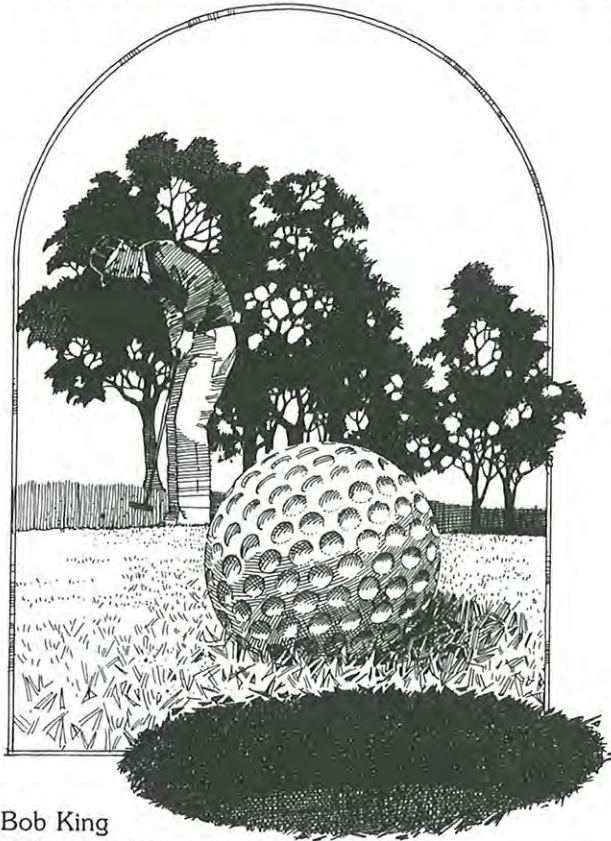
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Saved on a Golf Course



By Bob King

The occasional success story keeps us witnessing, and sometimes the story is almost sensational. Such was the case with the drunkard I led to the Lord some years ago.

My son Doug was at home for a visit and we took the opportunity to play a couple rounds of golf at Lakewood Golf Course. We had just finished the 6th hole and were approaching the tee to the 7th hole when I heard a man's voice calling my name, "Bobby! Bobby King!" I did not see the man, but I told Doug that it had to be someone who knew me when I was a boy, for no one else called me, "Bobby."

I turned and looked toward the wooded area nearby and saw a dirty, intoxicated derelict coming out of the woods. He was one of my old boxing buddies, Gene Williams. He was in a terrible shape and had been drinking anything he could get his hands on, which at that time was Listerine.

He said, "Bobby, I need help." It was apparent that he needed help, and I already knew that one of those alcoholics who stayed in that section had died there the week before.

The man was not asking for money but for spiritual help. We talked a while and Doug, Gene and I knelt on the 7th

hole to pray. Gene prayed the sinner's prayer; I prayed, then Doug. The man assured us that everything was all right and started back toward the woods.

I pleaded with him not to go back but to let me take him home. He said he would be fine. Doug and I watched him return to the woods and wondered if he could be sincere.

However, two months later, I was stopped at a traffic light and heard a horn blowing. I looked around, and much to my surprise, I saw Gene with a big smile sitting behind the steering wheel of a church bus. He had started to church immediately after he was saved and had started driving their church bus.

It has been a number of years now, and Gene is still happy and serving the Lord. He not only drives the bus, but he has a Saturday preaching ministry to alcoholics in a parking lot in downtown Charlotte. He takes every opportunity to give his testimony about his conversion.

ABOUT THE WRITER: Reverend Bob King pastors Cramerton Free Will Baptist Church, Cramerton, North Carolina.

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From Scratch . . . (From page 3)

4. The generally lower income of the Hispanic, meaning he has less material things to hinder his service to God.
5. The high priority given to fellowship over material prosperity.
6. The high proportion of highly responsive young people (over half the population of Mexico is under the age of 17).
7. The high level of disaffection with the Roman Catholic Church (85-90 percent of Mexico is Catholic).
8. The newness of conservative Protestant churches, giving us an edge for dynamic growth.

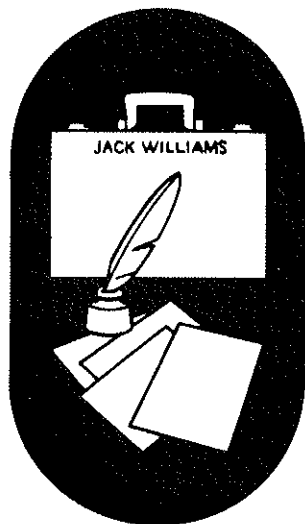
In south Texas and Mexico, we adapted to the particular socio-religious climate to build dynamic churches. In the southwest, where the Mormon Church is strong, this would require another approach. In New England and the midwest, one must counter the European brand of Catholicism brought in by immigrants. In the rural southeast and Appalachia, still another approach must be used.

Free Will Baptists must start many new churches in the next few years if we are to fulfill the Great Commission. We must choose men capable of completing the task, and then give them the financial and moral help so each project is a success.

This means helping the pastor get his nucleus of believers together, his property and a first stage building. From there the new group has a base from which to grow and has less risk of disintegrating if hard times come. If we do this, we will see our denomination grow as never before.



ABOUT THE WRITER: Reverend James Munsey is missionary coordinator for Mexico for the Home Missions Department. He founded Temple Free Will Baptist Church in Weslaco, Texas, where he and his wife Mitze still serve. He is a 1981 graduate of Free Will Baptist Bible College.



When Life's One Long Monday

Tuesday after Labor Day a repairman named Joe arrived at our office with a new printer for a computer that had terminal hiccups. He no sooner hooked it up when a secretary spotted a broken wheel on the new machine. Joe deflated like a punctured balloon, then said, "Don't blame me; it's double Monday!"

By that he meant that you can't escape the dreaded Monday syndrome just by starting the work week on Tuesday. In his mind, Labor Day only served to double the Monday punch.

We all know how Joe felt. Sometimes it seems that life is one foul-up after another. Everything we touch either bites or breaks.

Do evil elves plot to strangle your car's cooling system during 5 p.m. rush-hour traffic on the freeway? How do mechanical devices know the absolutely worst possible moment to snap, clog or blow a fuse? And if three kids in the whole grammar school come down with raging temperatures and develop chicken pox, why do two of the three live at your house?

Before you rent a rubber room, maybe there's a logical answer.

When life tastes bad. Chuck, a detective in a midwestern city, said that fellow officers complained for three months about the foul tasting coffee in their police station. He said that police coffee is notoriously bad at best, but suddenly their bad coffee turned

awful. They changed brands, changed pots and changed the people brewing it. Nothing worked.

One day the coffee pot quit. Officers stood around grousing to the repairman about the bad tasting coffee. "I'm not surprised your coffee tastes bad," he said. "Your coffee pot is connected to the air conditioning drain."

There had been a logical answer for three months, but since nobody checked the drain, everybody drank bad coffee. The best coffee in the world can't overcome bad water. Next time life tastes bad, check the water connection.

When life blows up. More frequently than we'd like to admit, life falls apart because of our own carelessness.

Tim, an evangelist, drove to a revival meeting in order to save \$225 on a plane ticket. A good stewardship move. However, he forgot to check the tires before he left home.

Tim was still a hundred miles from his preaching appointment when the right front tire blew out. Fortunately, he managed to control the skid and no one was hurt. But the tire's flailing steel belt beat \$1,000 dents in his car before he could stop.

Tim's problem? Carelessness. A 10-second tire check could have prevented \$1,000 in damages. Next time life blows up, kick the tires before blaming a cosmic enemy.

When the horse is dead. Last January I attended a seminar in Rochester, N. Y., conducted by management consultant Barbara Abrams. I was trying my best to dodge her verbal darts as she machine-gunned through the seven characteristics of a workaholic.

She said something under point three that burned both my ears. She gave a fail-safe formula for knowing when to bail out of time and energy-consuming projects: "If the horse is dead, get off!"

Sometimes we need help locating the dead horses in our lives. Of course, it's

best to dismount just before the horse requires you to carry him. That's what Yvonne did.

Two years ago Yvonne stepped into the office and called my name. I glanced up just in time to duck. She tossed her sneakers in my waste can and quipped, "They have 1,000 miles on them." They looked it.

She'd overcome sentimental attachment to a worn out but cherished item. She bought new shoes before her old ones began chewing on her feet. When the load in life gets too heavy to carry, maybe you shouldn't! You may be hauling somebody else's dead horse.

When sin wins. The men of Israel whipped everything from Egypt to Jericho and had the bad guys peeking out from behind rocks. Then unexplainably, a few toughs from Ai routed the men of Israel.

The problem wasn't leadership; Joshua was on duty doing his job. The problem wasn't lack of courage; 36 men had died trying.

Some things don't get explained until God provides the answer. That was the case in Joshua 7. Nobody suspected Achan. Not even godly leadership and the courage to die for a cause could overcome unconfessed sin. The price came high. The judgment swift, sure and final.

Yes, life often tastes bad because we're plugged into the drain instead of the fresh water. And things frequently fall apart because we don't pay attention to details. And we usually insist on getting one more mile from a dead horse. But sometimes when life doesn't work and people get hurt, it's because of something more basic, more common and more deadly—sin.

Step boldly into the double Monday experiences of life, aware of the past but trusting God for the future. Charles Kettering said, "It doesn't matter if you try and try and try again, and fail. It does matter if you try and fail, and fail to try again."

The Stranger Among Us

By Lucy Hyman

Buenos Días," Good Morning. Perhaps you hear this expression on the streets in your town these days. Day by day the number of "strangers among us"—Hispanics—is increasing.

A few years ago it was surprising to see foreigners on the streets of small towns across America. Today it's surprising if you do not see persons of another language and culture on the streets in Anytown, USA.

Statistics indicate that 18-20 million Hispanics now live in the USA. Whatever the present number, by 1996 it will increase to 23-25 million and to 30-40 million by the early 2000's.

While the largest concentrations are in California, New York, Texas and Florida, they are scattered over all the states now. This has been evidenced to

Randall House Publications because of orders received for Spanish literature from just about every state.

A news release from the American Bible Society states that 7.7 million Spanish language scriptures were distributed in the USA in 1986. Of the 80 languages in which the ABS supplies scriptures to Americans, Spanish ranks second only to English in volume. That same news release cites that many of the 20 million Hispanics living in this country are Christians. Their Bible Sunday materials went to over 8,000 Hispanic pastors and religious leaders throughout the United States.

Too many Christians feel that the missionary call is only for someone going to a foreign country to win those of another language. Since when did God call only certain people to witness? The command is for all believers, at home as well as abroad.

In 1984, Dr. Roger Reeds, general director of Randall House Publications, saw the growing need to provide Sunday School literature for our Spanish-speaking churches and missions. Casa Randall began in 1985, and Sunday

School literature was translated from English to Spanish. This Spanish literature missionary endeavor is still not self-supporting but sales are increasing gradually.

We translated and published the Pre-school two-year cycle which includes a teacher's manual, resource packet, pupil book, workbook and picture lesson cards. The three-year Junior cycle is finished also. Material for this group includes: teacher's manual, show 'n tell packet with teaching pictures and flannelgraph figures, pupil book, workbook and memory verse packet.

Studies for three years have been completed on the teen and adult seven-year cycle through the Bible. The undated materials can be used any time.

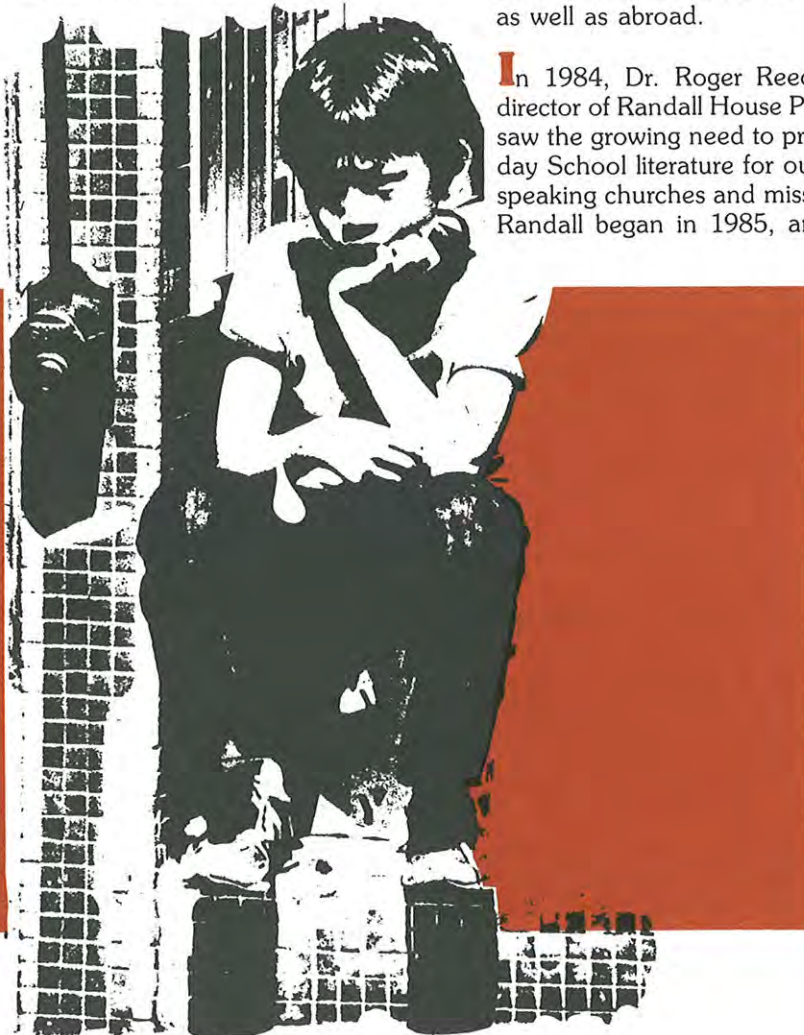
Look around your town. Do you see the strangers among you? A pastor's wife from Georgia recently expressed her frustration as she saw daily the Hispanics in her town and wanted to witness to them. How she wished she could communicate with them in Spanish.

A Michigan pastor told of hundreds of migrant workers in his area living in migrant camps. He felt the need to reach out to them but was unsure how to do so. He felt that summer missionaries could be used to work in this area, if there were any willing.

A few months ago as I read a letter from retired missionary Laura Belle Barnard, I was made aware that while she may be physically retired from missionary work, she can never retire in her heart and spirit. I sensed the burden and compassion of her missionary heart.

She was concerned about ministering to the migrant population in her town of Glennville, Ga. Some 1,200 people live in five migrant camps; many are Hispanics. She stated that most of them don't speak English. She asked for input about how they might minister to them.

Miss Barnard does not speak Spanish because her mission work was in India. But her concern was there and she got involved because she felt the need to give them the message of the gospel.



This situation is not an isolated incident, so I felt led to address the matter of the "strangers among us" as Miss Barnard put it.

First, let me speak to some negative impressions that people have.

"They don't speak English and make no effort to learn."

"I can't work with them because I don't know Spanish."

Hispanics were in this country before any of us. They want to keep their language and culture alive. We know, however, that the children attend school and must learn English. Many Hispanic professionals know English perfectly but they prefer to attend a Spanish-speaking church.

There are ways we can reach out to others, and everyone speaks the language of love. Sometimes migrant workers don't know English and don't have a chance to learn. It may be possible for a church group to offer English classes for them at the church. If they cannot get to the church, the migrant camps usually have some sort of building that could be used. The class could be held there. That's one way to get acquainted with some of the people; when they see interest and love manifested they become more confident.

Migrant workers often have fears for many different reasons. Some may be here illegally, or maybe their children are working instead of attending school. If you feel led to minister to their spiritual needs, let the authorities handle the other situations. In other words, don't ask questions about their legality.

If no one in the church speaks Spanish, make inquiries. You may be surprised to find someone in the community who does. Most schools have Spanish teachers willing to help.

About a month after writing to Miss Barnard and sending some Spanish Sunday School materials, I received a thrilling letter.

She helped a group from the community entertain 60 Hispanics at a Christmas party. There were about 35 children among them. They gave presents to the children, and a high school Spanish teacher read the Christmas story. After some research, they discovered that the wife of a business man in the community was originally from Mexico and spoke Spanish. She supported the effort with invaluable

help. In fact, she made a "piñata" for the children.

This group worked hard to give a good witness and to show love and friendship. They felt their efforts produced a breakthrough with good results.

Our Spanish department at Randall House has been praying for Miss Barnard and the others in their effort to reach out to the Hispanics. You can imagine our joy when she wrote that from those meager beginnings they had a plea for a worship service in Spanish and one man asked how to be born again, and his wife asked for a Bible in English. By the way, they were able to hand out New Testaments in Spanish, courtesy of the Gideons.

Miss Barnard requested prayer that they might have a convert, preferably a man and his wife, and she gave us the name of a couple to pray for. A couple of months later, we received another letter with a progress report. Tears filled my eyes as I read of a couple's conversion who had received a New Testament in Spanish and the Bible in English.

The next Sunday this family attended the Free Will Baptist church and were introduced. Two fine Christian couples from the young married's Sunday School class took them in hand to shepherd. How we rejoice because this couple found the Lord through the efforts of concerned Christians like Miss Barnard. Only the Lord can know the results.

Because of genuine concern for the migrant community, a group of leaders from various churches held a seminar on working with migrants. A retired missionary from Uruguay who currently works among the Hispanics, taught the interesting and helpful seminar.

From that seminar another meeting was scheduled to try to take action. Of course, the ideal way would be to find a Hispanic minister or worker willing to go and work among the people so they would hear the gospel in their own language. Some people in the community who see the need are willing to help, such as a Christian businessman and a retired judge. There will be a way to help even without a knowledge of Spanish.

Now it's easy to look at migrant workers in your area and say, "These are

the lowest class of people and very undesirable. I don't want to be associated with them in any way." Jesus died for them, too, and the invitation is to all. The command to witness is to everyone.

Often migrant workers are poor. They have no other way to make a living except by working in the fields.


I lived in Texas for many years and saw hundreds of families leave their homes and go north to find work. I also taught in high school and worked with students from migrant families. These students are taken out of school before the end of the school term in May and don't return until September and October when school is already underway. This causes most of the students to face difficulties in finishing their school work, thus often they feel self-conscious and inferior.

Why not take a look around you. Do you see any of these "strangers among" you?

Remember in the scriptures how Jesus talked about giving a cup of cold water in His name? How about a cup of water for the migrant workers or other Hispanics among us thirsting for the Water of Life? Jesus said, "I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. . . . When saw we thee . . . and did not minister unto thee? . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me."

There are "strangers among us" thirsting for the Water of Life. They are *sin sick* and *prisoners* of their sins. We can minister to the Lord by ministering to them.

Miss Barnard closed her letter written in December by saying, "Won't it be the most wonderful Christmas card ever, to see some of these migrants in heaven when the book is opened and the roll is called up yonder!"

Pray for the Spanish department of Randall House. If you can't use the Spanish literature, remember when you order the English literature you are helping make it possible for us to continue publishing Sunday School literature in Spanish. 

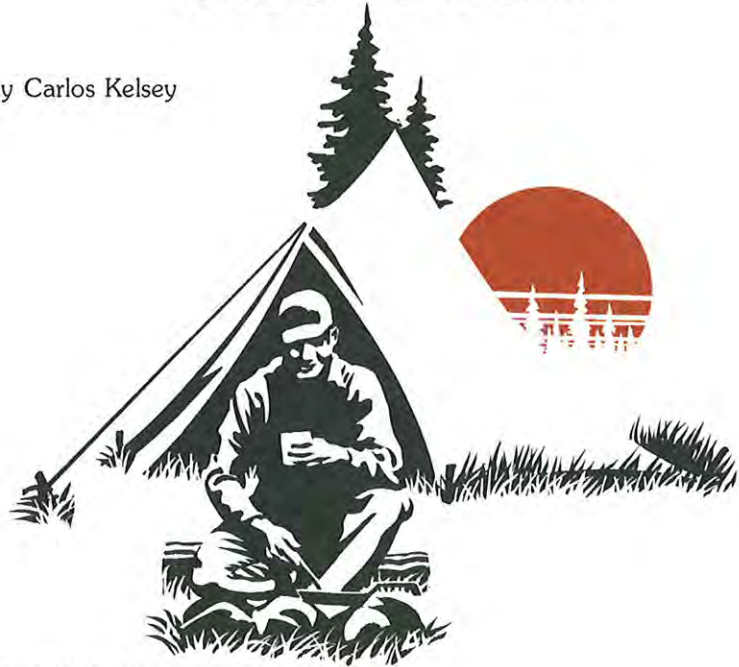
ABOUT THE WRITER: Mrs. Lucy Hyman is managing editor of the Spanish department at Randall House Publications. She served seven years as a Free Will Baptist missionary to Cuba.

A Missionary Tentmaker Speaks Up



The View from the Tent

By Carlos Kelsey



As a young boy viewing the beautiful green meadows in the valley below Gum Spring Mountain near Sparta, Tennessee, I often heard stories about my grandfather and great-grandfather. Dr. John Paul Franklin was educated at a university and practiced his medical profession in the city. Dr. William Franklin Kelsey chose the mountain and probably had been taught by another physician. He specialized in the arts of herbs, roots and other medicinal plants. Both men were practical and knowledgeable in their choices of service.

Dr. Franklin's view from the valley of the mountain was spectacular. Dr. Kelsey's view from the mountain of the valley was breathtaking. Who had the best view? Which doctor gave better service to his community? It's a matter of interpretation.

The "tentmaker" missionary view is basically no different from any other work of the Lord—same obstacles, same opportunities. Perhaps the greatest obstacle is loneliness. One man's vision is often only a dream to another.

Everyone knows that committees and boards at times move slowly. However, they certainly give encouragement, wisdom and motivation. They also make reliable prayer warriors. As bad as some think boards and committees are, the man struggling alone in a strange city with no resources would love that problem.

A friend told me recently, "I believe new churches should be started by a sister church mothering them." I agreed with him. Then I asked how many churches in his area had planted/supported another one in the last 10 years. He answered, "None!"

Biblical Method

The tentmaker concept of planting new churches is another biblical method. Rabbinical students of the law were required to learn a trade. This allowed them to teach without becoming a burden to people.

The Apostle Paul met expelled Jewish refugees from Rome in Corinth whose names were Aquila and Priscilla. They were of the same trade, that of tent makers. Paul lived with them 18 months. They moved with him to Ephesus where the church met in the home of this Christ-loving couple.

Home Missions Program

The national Home Missions Tentmaker Program has unlimited potential. But let's face the truth. Many who may be called will not go without support from a mission board.

In today's society, is the "view from the tent" realistic? Yes, the tentmaker method might be the only way that churches in some circumstances can start. While the obstacles are many, so are the rewards. Depending on his focus, the tentmaker sees Christ or the crisis.

Special Opportunities

The tentmaker has unique opportunities not readily available to others: Contacts! He works at a secular job where the people he meets, sees and talks to are prospects.

It's easier to win the confidence and trust of others when they daily see you as a co-worker doing your job well and honoring Christ. Laboring on the job with people every day may equip you to better understand the problems, stress and stark reality faced by a working society. If people find you genuine in your daily life, they more readily open up to you for spiritual help.

Sure, the ultimate goal of the tentmaker is to establish a strong church and create a full-time pastoral position. This will benefit all the people. But the new church must be fully capable of implementing this before assuming the financial load. The tentmaker must teach the new church that the laborer is worthy of his hire. If not, the next pastor may starve!

By the way, God does not require perfect health for tentmakers. I have been hospitalized 50 times, had a dozen surgeries, spent five years in total bed rest, and have an umbrella filter implant in my vena cava. Sound strange? Why would God call someone so physically weak? Perhaps I Corinthians 1:25-31 gives the answer.

I live in a growing city with no Free Will Baptist church. That's why I'm here. From my tent, I see potentially changed lives, missionaries, preachers, future Bible College students, full-time Christian workers and dedicated church members. I also see unchurched people, people with problems, people who need help and need a Savior most of all. My vision is big; my time is short; my help comes from the Lord.

Tentmaker Recognition

When tentmakers are not acknowledged, it usually results in a lack of prayer and support and no encouragement from others. I call it the "Quiet Ripple Syndrome." Little or no information surfaces about tentmakers at the local, associational, state or national levels.

It's a sort of undeliberate unresponsiveness which first begins with pastors already overloaded with pastoral problems and a burdened heart for their churches. But it affects the congregation as well as the pastors. Every missionary wants to know that others pray for him. Praying for a tentmaker and telling him about it is like putting a rock in David's sling as he steps forward to face Goliath.

You may agree with those who think



ABOUT THE WRITER: Reverend Carlos Kelsey was the first minister to launch a work under the Home Missions Department's "Tentmaker Program." He pastors Smyrna Free Will Baptist Church, Smyrna, Tennessee, a church he started in 1985.

the tentmaker has lost all sense of reality, that only a miracle can accomplish his missionary task. You could be right. His vision could become only a pipe dream, or you could be wonderfully mistaken! The New Testament tentmakers usually built churches in spite of inadequate funding and local opposition. Tentmakers don't ask you to pay their salaries, but they do ask that you help pray open the closed doors.

10 Ways to Help Tentmakers

1. Pray, pray, pray!
2. Publicize the tentmaker's needs and those of his church.
3. Print and distribute an information newsletter for the tentmaker.
4. Offer encouragement.
5. Get acquainted with him. He can use an extra friend (You can, too).
6. Check out the tentmaker. Get recommendations from those who know.
7. Pastor, invite him to speak at your church.
8. Adopt a tentmaker and congregation.
9. A mature church could temporarily lend missionary workers. (Example: three months at a time.)
10. Mission boards and denominational leaders: Lend your gifted expertise, valuable wisdom and vocal / publicized support.

The Right Perspective

The rose has its thorn and Christ had the Cross. No roses without thorns, no Christ without the Cross. That's the tentmaking ministry. The job must be done regardless of the inconvenience, the secret fears, the vulnerability of the tentmaker. You see, Philippians 4:13 is just as valid for the tentmaker in Kansas as it was for Paul in Corinth.

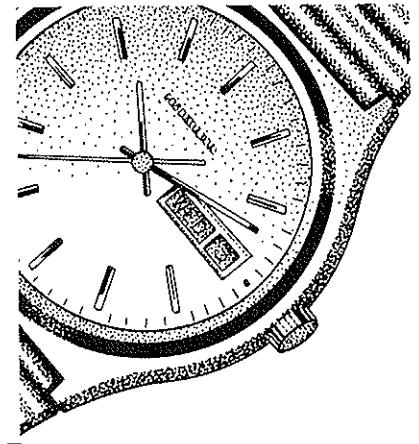
It's not wrong for God's people to want padded pews, air conditioning, hymn books and sanctuaries. However, the Great Commission extends beyond these things.

Where would our great country be had it not been for courageous pioneers? Have I misread Free Will Baptist history? Did not the tentmaker play a major role in planting our churches?

We all have places to serve. Let us compliment each other's work while we faithfully serve God whether in the valley or on the mountain—it is all His work.

An Hour of My Time

By Alton Loveless



In my travels to nearly every state in the union and to 29 foreign countries, I have had many close calls. One such incident happened at dinner in a Holiday Inn restaurant in Jacksonville Florida.

Sitting alone eating and analyzing the day's work, I was approached by a beautiful lady about 30 years old, well dressed and groomed. Could she be a pastor's wife or a Sunday School teacher who knew me since I had done many teacher training courses in this city? I soon learned that she was not.

She slowly pulled back the chair and politely sat down. Her first words, accented softly, said, "Would you like an hour of my time?"

My eyes didn't believe what I had just observed, and now my ears didn't believe what they had heard. But my heart moved my hands to a gospel tract in my shirt pocket and my lips to respond with, "Only if you give me the first hour." I laid the tract before her.

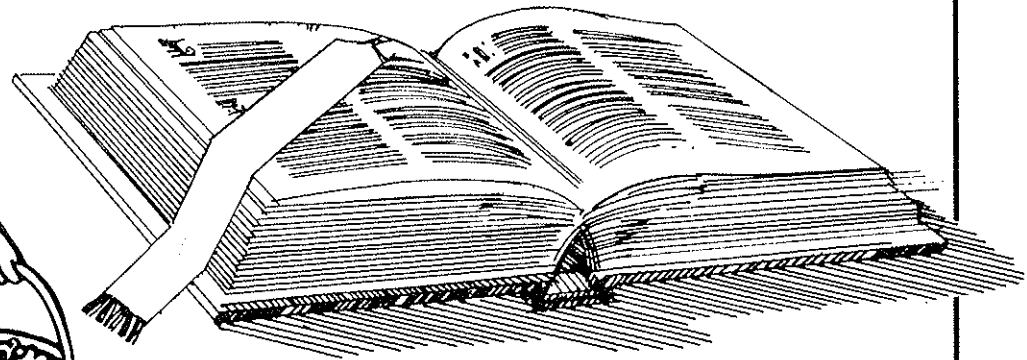
She took the tract, slowly slid the chair backwards, and sincerely said, "Pardon me, I'm so sorry!"

I was trusting the Holy Spirit to do His work during the first hour; I'm glad He had already done His work in me.

ABOUT THE WRITER: Dr. Alton Loveless serves as executive secretary for Ohio Free Will Baptists.



A 'Hungary' Child



Receives the Bread of Life

By Marianne Ennls

Imagine a small farming community outside Budapest, Hungary, in the early 1940's where families had lived for generations, each father passing his land down to his children. The people were like a large extended family. My parents, Anton and Theresia, were well established and lived comfortably. When I was born in January 1943, my sister, Martha, was six. Little did we suspect that during our generation things would change drastically.

When Hungary entered World War II, the men of our town enlisted leaving behind only women, children and old men. We were easy prey for invading Russian troops. They came in tramping belongings, ripping traditionally worn earrings from girls' ears, violating women, stealing and killing. We trembled with fear.

During this time, Hitler invited anyone of German descent to come to Germany. With no knowledge of Hitler's inhumane deeds, but well aware of Russian behavior, almost everyone in town packed and went to Germany.

This was a difficult decision for my mother. She longed to stay in Hungary

and wait for my father who had been gone nearly two years. However, she feared the uncertain future. So we boarded the train to Germany along with my grandparents, two aunts and their three children.

Meanwhile, unknown to us, my father had been captured by Americans who freed him at this time. Men traveling home by train saw the war's devastation, everything charred and broken. There seemed to be no hope, no future. The trip took days with many delays because of the war.

During one of those delays my father's traveling companion, also from our town, suggested they get out, walk around and see what was left of what they had once loved. My heartbroken father stayed on the train.

His friend started looking around. In an atmosphere of total confusion, crowds of people were coming, going, waiting and searching. He could hardly believe his eyes when he suddenly recognized a familiar face, a relative. He pushed through the crowd and asked, "What are you doing here? Where are

you going? Anton and I have been released and are on our way home."

The relative told all that had happened and explained that almost everyone was on the way to Germany. They squeezed back to my father's train and told him the news. It was here that my mother, my sister and I were reunited with my father. God mercifully arranged this miracle, and we boarded the German-bound train together.

I was three when we arrived in Germany, but I remember sleeping on hard floors with scratchy blankets and wall-to-wall people, waiting in outdoor lines for soup and bread. Hungarians were not the only people arriving in Germany. The invitation went to all with German blood in their veins, no matter how many generations back. People from all over Europe descended on Germany.

The four of us lived in a two-room section of a house. A year later, my little sister, Theresia, was born. Food was so scarce that my mother had no proper nourishment for the newborn. My parents went from house to house to Ger-

mans who had cows or goats begging milk for the infant. All refused to give a drop of the precious liquid. Consequently, Theresia died from starvation four months later.

Living in Germany was a lesson on appreciating things that cannot be bought or sold: love for one's family, friends, wildflowers and snow. These are my happy memories of Germany. On special occasions such as birthdays, we children memorized poems and recited them as our gift to the person being honored.

Tony, our only boy cousin, and a few years older than I, entertained us girls. His father was a Russian prisoner of war. Tony and I walked regularly to the next town which had a train station and waited for his father to arrive. He never did.

Our diet consisted mostly of soup, gravy and bread. Fruit was scarce. But there were occasions when we had certain fruit. If someone was ill, to the point of losing his appetite, white grapes were squeezed out of the food allowance, somehow. Grapes invariably brought back a desire for food and helped the recovery.

In late 1950, word spread that anyone displaced because of the war was eligible to enter another country, perhaps Australia, or if very fortunate, America. My father investigated the details. After two years of interrogations, physical examinations, securing a sponsor and much anxious waiting, we were ready to journey to a new and strange country. Immigrants again.

By this time, Martha was 15 and I was nine. The move was difficult for my mother. Although she had her husband and daughters with her, she was leaving her own mother, father and sisters with the fear that she would never see them again. We crossed the Atlantic Ocean in 11 days on a Navy ship, the *General Taylor*.

To pass the time, male immigrants painted and did odd jobs. It probably helped distract them from their awful sea sickness. The ship's cooks served so much beautiful food; what a shame we were so sick we could hardly bear to smell it, let alone eat it. Finally, we reached our destination. New York. Statue of Liberty! Hope!

Our sponsor in Norfolk, Virginia, was a Jewish furniture dealer. He arranged for us to stay three days in New York, then we went by train to Norfolk. He

rented a furnished downstairs portion of a house for us on Park Avenue near what's now Norfolk State University. There was even a telephone in our new home. Never mind that it was disconnected. We could not speak a word of English and had no one to call.

We were among the few white families who lived on that street. Martha and I were a curiosity to the black children

not understand the words.

Within a few years my parents saved enough money to buy an old car. What a luxury. In Germany, the only car in town was driven by the doctor. We would travel as far as 20 miles, all the way to Great Bridge. By 1956 we lived in a house which we built. That year my grandmother came to America and shared Martha's wedding day. There

Never again would I hear my mother say, "The bread is asleep," her way of saying there was no more.

because of our language, but they responded with such friendliness and generosity that my nine-year-old mind perceived the Black race to be very kind, since they so willingly shared their country with us.

Compared to an average American family at that time, we probably appeared poor. However, in our estimation, we were rich. Not because we had a car, a tv or money in the bank, for we had none. What made us rich was the fact that we had all the food we could eat: fruit, meat, bread, vegetables, even sweets! Sickness was no longer a requirement for eating grapes. Never again would I hear my mother tell Martha, "The bread is asleep," her way of saying there was no more.

Our sponsor brought our initial supply of groceries. He and his wife bought items that they themselves would enjoy. However, no Hungarian or German instructions came with the food. Consequently, if the box or jar did not have a picture giving a clue as to proper use, one might find my mother scrubbing the sink with Jello, while commenting on the pleasant fragrance of the cleanser. In those days, our favorite entertainment was to walk downtown and watch tv through the store window. We did not need to hear the sound, since we could

were difficulties adjusting to American ways while being reared by Hungarian parents. At times I felt like a foreigner, an outsider. Many years later I came to know that we're all foreigners and pilgrims on this earth.

During my childhood, my parents stressed honesty, family loyalty, compassion, respect and moral values. While we lived in Germany, we faithfully attended the Roman Catholic Church. In America, however, we went to church irregularly and rarely talked about God. He was not part of my life or thoughts. By the time I was 25, I had a divorce, two little girls and serious doubts about God's existence. After all, (I reasoned) if He were real, He could have prevented my mother's recent illness and untimely death.

Then I met Ernest. Although he had accepted the Lord as a young boy, he had drifted from God. Still, he answered many of my religious questions. Following a brief courtship, we married. Then I began to pray, "God, if You are real, and if You can hear me, then help me to believe in You."

Over the years, we occasionally dropped the girls off and picked them up from Sunday School, but we did not

(continued on page 13)

What 13 men from Oklahoma did ...

Thanks for the Hand!

By Bob Lewis

A briefcase in one hand, a Craftsman tool box in the other. I placed them both in the car and started toward our church with one thought: *This is what being a home missionary is all about.*

This day would be like countless others, and my time would have to be divided. Part of the day I would be our

church's pastor, while the rest of the time I would spend as general contractor.

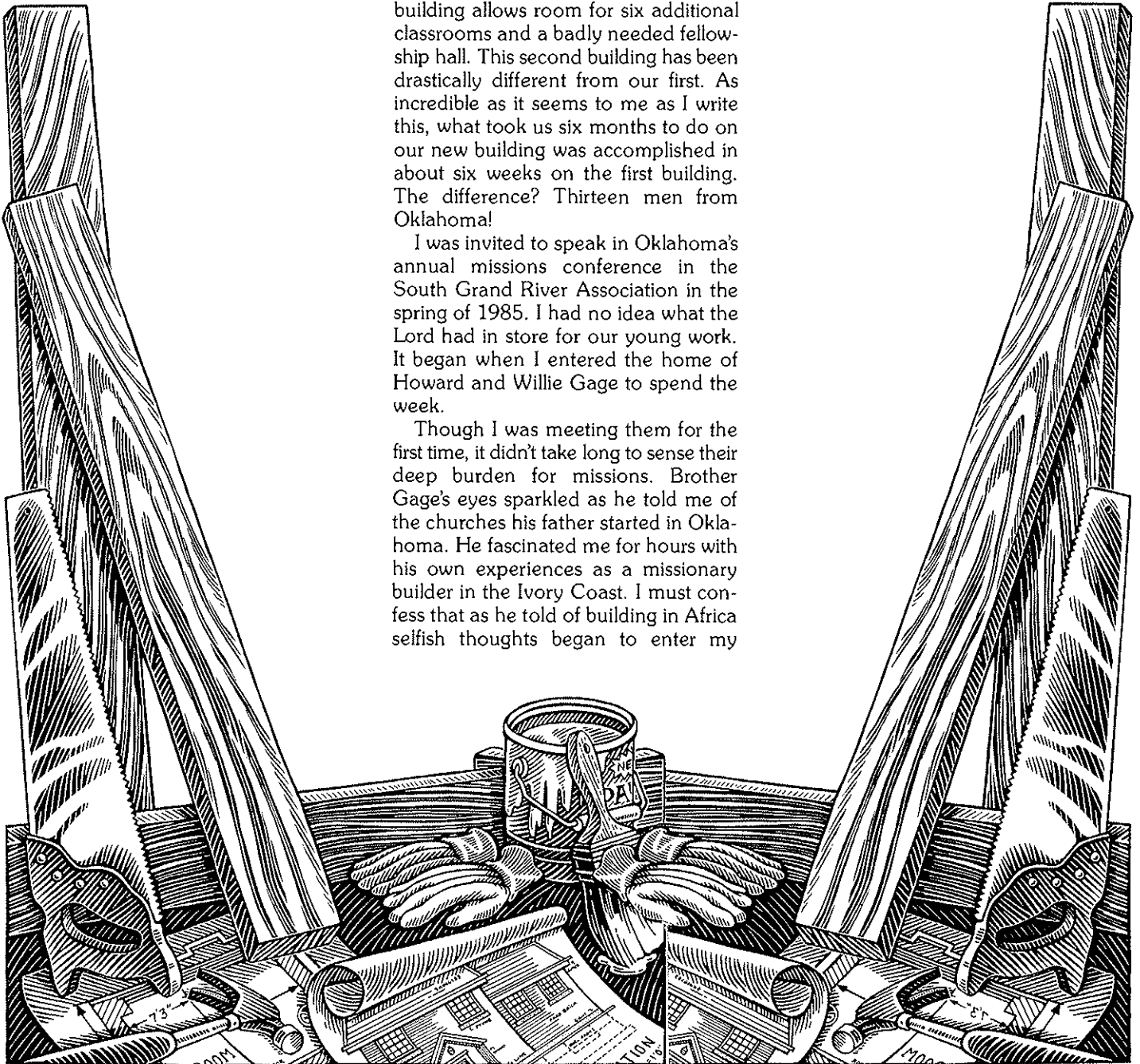
We are in that phase of church growth which every church looks forward to and dreads—the building program. Our church, started five years ago under the auspices of the Home Missions Department, is in its second building program in three years. The new building allows room for six additional classrooms and a badly needed fellowship hall. This second building has been drastically different from our first. As incredible as it seems to me as I write this, what took us six months to do on our new building was accomplished in about six weeks on the first building. The difference? Thirteen men from Oklahoma!

I was invited to speak in Oklahoma's annual missions conference in the South Grand River Association in the spring of 1985. I had no idea what the Lord had in store for our young work. It began when I entered the home of Howard and Willie Gage to spend the week.

Though I was meeting them for the first time, it didn't take long to sense their deep burden for missions. Brother Gage's eyes sparkled as he told me of the churches his father started in Oklahoma. He fascinated me for hours with his own experiences as a missionary builder in the Ivory Coast. I must confess that as he told of building in Africa selfish thoughts began to enter my

mind. Our church desperately needed to get out of the day care building we were renting and into our own facilities.

As the days passed, though I said nothing, I knew that my burden about the need for a building was becoming Brother Gage's burden as well. He was my "chauffeur" for the week, and he listened intently each night as I



preached and shared the needs of our work in Colorado Springs. One rainy afternoon as we sat by the wood stove in his country home, Brother Gage made a statement I will never forget. "Brother Bob, I believe I could get some fellows together to come to Colorado and build you a church building."

One Saturday evening three months later, 13 men and two women from Oklahoma drove up the hill to our church property. A vision was about to become a reality. Our men had been hard at work preparing for the Okie arrival. The foundation to our building was complete, and part of the exterior walls were built and lying on the ground. We had wonderful services together on Sunday with a tremendous spirit of expectancy in the air. After what seemed an eternity of impatient waiting, it was down to tomorrow. Tomorrow we would build our church!

As the sun rose Monday morning, we ate breakfast together on our property and began working. Our commander-in-chief was Howard Gwartney, a professional contractor who had taken time off from a busy schedule to be part of this Oklahoma team. He divided us into different crews, and the walls went up quickly. The pre-built roof trusses were slid into place while another crew followed to place the plywood decking on the roof. We would later hear from people in our community who came home from work that Monday shocked to see a church building where there had been nothing when they left that morning.

Over the next few days shingles were installed, inside walls built, electrical conduit placed, and our auditorium stage and baptistry roughed in. On Wednesday night we had a precious service in the new building, surrounded by the studded walls and open rafters. It was a glorious cathedral in the minds of our people who had worked so hard to make it possible.

Five days after we started working, the Oklahoma men prepared to leave for home. Many of us fought back tears as we shook hands with these newfound friends. One little boy from our church tugged at the pants leg of one of the men who had spent his only week's vacation putting shingles on our roof. When the little guy said, "Thank you for building us a church," some of us lost the battle with our tears.

Since our building was built, some exciting things have happened. Howard

Gwartney has been employed by the Home Missions Department to help new churches build without hiring a local general contractor. This saves thousands of dollars. Our Master's Men Department now sponsors the "Master's Hands" project to challenge laymen to do what this group of Oklahoma men did. Several churches have already been built this way.

While a good bit of organization is necessary to make an old-fashioned barn raising work these days, it can be a tremendous boost to both the church and the men who build. Why not consider taking some vacation time to use your talents in the Lord's work?

You need not be a builder. Only two of the men who helped us had much

building experience. Age doesn't matter much either. We had one teenager who was a great help and Brother Gage is in his 70's. As a matter of fact, the entire family could be used in many cases. A retired couple could bring a travel trailer and stay for an extended time. Even one man who is available to help the pastor during the day while the men of the church are working can be a great encouragement.

To the men who were such a blessing to us I say one more time, "Thanks for the hand!"



ABOUT THE WRITER: Home Missionary Bob Lewis pastors Harvest Free Will Baptist Church, Colorado Springs, Colorado. The 1974 graduate of Free Will Baptist Bible College previously pastored in Virginia.

Hungary Child . . . (from page 11)

attend. One Sunday, my older daughter, Teresa, visited a church with her girlfriend and came to ask, "Mama, are you saved? Will you go to heaven?" I tried, with difficulty, to assure her that I would.

Then she asked, "Why do you dislike going to church?" I answered her, "I already learned all the Bible stories when I was a little girl, and now I want you to go so you can learn them, too." Foolishly, because I was not familiar with the Bible, I thought it contained only stories.

My father, who had surrendered his life to Christ, was visiting on one occasion. In conversation, I said to him, "I certainly am glad I have daughters, because daughters will raise my grandchildren the way I want them to be raised."

My father said, "You would think so, but you are my daughter and you are not raising my grandchildren the way I want them raised . . . you rarely go to church with them."

How long had he waited for the appropriate time to make that comment? I do not know. I do know that it had a powerful impact on me. Coincidentally, around the same time, one of Ernest's co-workers suffered a heart attack at work, and Joy's girlfriend lost her father through illness. These events brought us to the realization that none is guaranteed tomorrow.

While the four of us sat on the living room floor one Saturday evening, we decided that the next morning we would all go to church. No excuses. No oversleeping. No changing of minds. That was that; we were going.

The message that Sunday morning was good. However, the sermon the following Sunday seemed directed to me personally. For the first time in my life I realized that I was a sinner, that the penalty of sin is hell, that no amount of good deeds could make me righteous before God, that Jesus Christ paid the penalty for my sins and He graciously offered me the gift of life.

That Sunday in January 1978, I acknowledged my sins, asked forgiveness and allowed Him to take charge of my life. Ernest rededicated himself at the same time. As a result, we and our marriage were finally on the right track, and we were on it together.

Thank God for His patience and mercy toward us. Teresa and Joy by this time were teenagers. Since I had not given them the proper foundation as children, it's a miracle that they've matured into women who love God. This is certainly not because of me, but in spite of me through God's mercy and grace.

As thankful as I am to live in this land of liberty, I'm more thankful that I've been liberated from sin. As happy as I am to be a naturalized citizen of the United States, I'm more happy about my Christian citizenship in heaven.

It's been more than 30 years since we were told, "The bread is asleep," meaning there was no more. Now I have the Bread of life and will never have to hear those words again.



ABOUT THE WRITER: Mrs. Marianne Ennis is a member of Great Bridge Free Will Baptist Church, Chesapeake, Virginia. She teaches an adult Sunday School class for singles.



FREE WILL BAPTIST
newsfront

CONVENTION STEERING COMMITTEE MEETS IN TAMPA

TAMPA, FL—The Florida Steering Committee met September 16 at the Tampa Hilton Hotel to make plans to host the 53rd annual Free Will Baptist national convention, July 16-20, 1989. Plenary sessions of the National Association will convene in downtown Tampa at Curtis Hixon Convention Center.

Executive Secretary Melvin Worthington said he blocked more than 1,100 rooms in four hotels for delegates, ministers and visitors. The convention housing form will be printed in the April 1989 issue of *Contact* and in state papers as space is available.

The Florida Steering Committee includes:

- Leroy Cutler—Chairman / State Moderator
- J. D. Norris—Hospitality Committee Chairman
- Douglas Carey—Registration Committee Chairman
- Elmer Turnbough—Prayer Committee Chairman
- Roger Duncan—Ushering Committee Chairman

Diana Bryant, field worker for the Florida Woman's Auxiliary serves with the Steering Committee to coordinate women's activities. Harvey Hill, Florida promotional secretary, will oversee the work of the committee and boost national convention participation throughout the state.

The Steering Committee personnel met 8:30 a.m. - 3:00 p.m. gathering information, reviewing committee assignments and touring convention facilities. The committee will meet twice in 1989, January and May, to expedite convention plans.

FREE WILL BAPTIST BIBLE COLLEGE ENROLLS 286

NASHVILLE, TN—Free Will Baptist Bible College officials said that preliminary figures indicate an enrollment of 286 students from 25 states and five foreign countries for the fall semester.

Dr. Charles Hampton, registrar, said that the enrollment showed an increase

Alabama	17	Louisiana	1
Arkansas	20	Massachusetts	1
California	2	Michigan	13
Delaware	3	Mississippi	4
Florida	8	Missouri	19
Georgia	14	New Mexico	1
Illinois	20	New York	1
Indiana	6	North Carolina	28
Kansas	2	Ohio	12
Kentucky	13	Oklahoma	6

in 12 states, a decrease in 12 states and stayed the same in one state. The number of dormitory students is higher than last fall, he noted. The number of foreign students is also up.

The following states are represented in the student body:

South Carolina	15
Tennessee	49
Texas	6
Virginia	13
West Virginia	5
Foreign	7
(Mexico, Canada, Ivory Coast, Panama, Sweden)	

By classes, there are 90 freshmen, 65 sophomores, 55 juniors, 56 seniors and 20 special students. The number of men / women divides perfectly—143 men, 143 women.

More than 40 percent of the men enrolled this year (61) are ministerial students. Another 24 students are pursuing ministries in missions.

Opening services were conducted

August 29-31. The speakers were Joseph Jones, speech teacher; Dr. LaVerne Miley, Bible and science teacher; and Neil Gilliland, the college's new director of recruitment. A large number of students rededicated their lives in the opening services and in the first Sunday night campus service, September 4.

139 STUDENTS ENROLL AT SOUTHEASTERN

WENDELL, NC—Southeastern FWB College registered 139 students for the fall semester to begin its sixth year of operation. Officials said this represents an 8.5 percent increase over last year's enrollment.

The classification breakdown includes: Freshmen—62, Sophomores—34, Juniors—22, Seniors—18, Special—3.

Faculty, staff and students participated in opening services August 29-30. President Joseph Ange preached the opening service which resulted in a number of young people responding to the altar call to rededicate their lives.

Dr. Lorenza Stox, dean of students, said, "There is an excellent spirit of enthusiasm and expectancy among students and staff. The spirit on campus and in the chapel services has been among the best we have seen. Students

are excited about the new business department begun this fall along with teaching proficiencies in high school math, Bible, P. E., history, English and science in the teacher education department. Missions professor Joe Haas now teaches on campus as a full-time professor challenging the hearts of our students towards missions."

The annual Southeastern missions conference will be November 13-15 with the following speakers: Rick Bowling, missionary to Uruguay; Tim Hackett, missionary to Bloomington, Ind.; Phil Ange, pastor, Jefferson FWB Church, Sumter, S. C.; Danny Dwyer, professor of pastoral theology, Southeastern FWB College.

Dr. Stox noted, "Our fall session of Get Acquainted Days will be November 17-19. We encourage young people to attend. For more information, write to us."

17 ATTEND ALABAMA COLLEGE

GUIN, AL—Alabama Bible College registered 17 full-time day students for the fall semester, according to President Richard Cordell. The college was founded in 1976 as a Bible Institute and assumed collegiate status with full-time day students in 1982.

Academic Dean Robert Bains said,

"The current school year offers the first full four-year bachelor's program in pastoral training and elementary education."

Alabama Bible College operates as a ministry of First Free Will Baptist Church, Guin, Ala. Dr. Richard Cordell serves as pastor / president.

HILLSDALE ENROLLS 117

MOORE, OK—A total of 117 students enrolled for the fall semester at Hillsdale FWB College, according to school officials. The number includes 65 freshmen, 21 sophomores, 14 juniors, 14 seniors and four special students.

The students represent 11 states and four foreign countries: 63 from Oklahoma, 13 from Missouri, 12 from Texas, 11 from Arkansas. Seventy-one students live in the college dormitories.

The biblical studies program enrolled 45 students. There are 21 business students, 19 students in general studies, 13 students in pre-education, and 31 ministerial students (26 percent of the student body). Dr. Thomas Marberry, vice president of academic affairs, explains, "We are encouraged by this fall's enrollment. We have more freshmen, more freshmen ministerial students and more dormitory students. We are looking forward to an excellent year."

455 ATTEND ARKANSAS STATE ASSOCIATION

CONWAY, AR—Moderator Carl Cheshier gavelled 455 ministers, deacons, delegates and visitors through three days of business August 16-18 at the 91st annual Arkansas State Association. The session met at Camp Beaverfork near Conway.

Reverend Ralph Hampton, moderator of the National Association of Free Will Baptists, preached the keynote message. Arkansas pastors Frank Gregory, Larry Russell and Roy Dale Smith also preached association sermons on the "Broadening Our Boundaries" theme. Preceding the state association, pastors David Williford and Loy Counts spoke during the Bible Conference at First FWB Church in Conway.

Delegates heard reports and adopted

budgets presented by Promotional Director David Joslin and by Keith Johnson, manager of the Christian Supply Store, as well as by CTS Director Jim Pursell.

Joslin reported that during 1987, Arkansas Free Will Baptists gave \$849,000 through state agencies and \$290,000 through National Association ministries, plus more than \$7,500 to Hillsdale FWB College.

In other action delegates established a benevolent fund for ordained ministers / pastors of the Arkansas State Association. Delegates also adopted resolutions opposing the film, "The Last Temptation of Christ," and the television program, "Geraldo."

The 1989 session will meet August 15-17 at Camp Beaverfork.

ALL-BOARDS CONFERENCE TO MEET IN NASHVILLE

NASHVILLE, TN—The biennial Free Will Baptist All-Boards Conference will meet December 5-6 at the Days Inn - Executive Center in Nashville, according to Executive Secretary Melvin Worthington.

Dr. Worthington said he expects more than 90 board members from 20 states to participate this year. The two-day conference includes five plenary

sessions addressing board members' relationships and responsibilities.

After the five general sessions, the various national boards and commissions will meet separately to conduct the business of each agency. Dr. Worthington said he expects individual board sessions to begin before noon, Tuesday, December 6.

FOREIGN MISSIONARIES TO SPEAK AT FWBBC CONFERENCE

NASHVILLE, TN—Three veteran Free Will Baptist missionaries will be featured at Free Will Baptist Bible College's 1988 Missionary Conference, November 6-11.

Jim Sturgill will represent Brazil, Sherwood Lee will report from the field of Ivory Coast, and Tom McCullough will bring news from France. All three are FWBBC alumni.

Jimmy Aldridge, Don Sexton and Fred Warner are also scheduled to speak during the conference.

The conference will include 14 services, beginning Sunday night and running through the chapel hour on Friday. Classes will be dismissed Tuesday and Wednesday so that both days may be devoted fully to hearing the missionaries.

Neil Gilliland, who served in Ivory Coast and joined the college faculty this fall to teach missions and serve as director of recruitment, sees an apathy toward world missions among Free Will Baptists. "We are praying that God through this conference will destroy our self-centered indifference and create within us a passion for world evangelization," he says.

TARGET 90 UPDATE

NASHVILLE, TN—The Target 90 Campaign adopted during the 1985 National Convention in Nashville, Tenn., completed its third year. The five-year campaign has a two-fold thrust: planting 100 new Free Will Baptist churches and increasing net membership by 50,000.

Statistical data for 1986 - 1988 reflect steady though not spectacular growth.

	1986	1987	1988	Total
Baptisms	8,517	8,407	7,910	24,834
Members Added	12,052	12,134	12,436	36,622
Members Lost	7,314	6,581	6,454	20,349

The campaign's three-year net membership goal was 22,500. Actual gains fell 6,227 short of the campaign goal with a 16,273 net membership increase. Executive Secretary Melvin Worthington, chairman of the Target 90 Committee said, "We can reach our net membership goal of 50,000. We praise the Lord for the 24,834 baptisms."

Statistical data for new churches planted is not available at this time. Plans have been implemented to get this data.

The Target 90 Committee urges every Free Will Baptist to get involved in the Target 90 Campaign by participating, praying and promoting growth for God's glory among Free Will Baptists.

Pastor **David Archer** reports that 35 people visited neighborhoods around **Faith FWB Church, Glenpool, OK**, and issued 1,200 invitations for the Children's Crusade. It worked—200 children attended each night of the crusade. The children gave a \$388 missions offering and 47 children responded to altar invitations.

Members of **Monterey FWB Church, Monterey, TN**, honored Pastor **Jack Taylor** for 21 years of leadership. Tennessee Governor **McWherter** wrote a letter of appreciation. Pastor Taylor also received three plaques including one presented by state Senator **Tommy Burks**. Tennessee Executive Secretary **Raymond Riggs** also participated in the tribute to Pastor Taylor.

Arizona youth camp director **Bob Dreher** said that teenagers brought rock music tapes to camp evangelist **Howard Gwartney** to be destroyed after Gwartney's messages. Dreher said, "Although the campers were not supposed to have cassette tapes at camp, the teens voluntarily took their rock music tapes to Rev. Gwartney and wanted to destroy them in response to his messages." After youth camp, teens at **First FWB Church, Tucson**, burned several hundred dollars' worth of tapes following Sunday worship sessions.

Pastor **Charles Beasley** reports 16 conversions and 16 new members at **Friendship FWB Church, Twin City, GA**.

Arkansas state CTS director **Jim Pursell** told delegates at the Arkansas State Association that 661 campers attended the summer sessions. Camp officials reported 131 conversions and 66 rededications among the campers.

The eighth annual **Pamlico Association** Mini-Conference met September 12-13 at **Union Chapel FWB Church, Chocowinity, NC**. The conference featured the preaching of North Carolina pastor **Phil Ange**, Alabama home missionary **Richard Hendrix** and FWBCC academic dean **Robert Picirilli**.

Members of **Peace FWB Church, Wilson, NC**, dedicated a \$550,000 classroom / activity center, according to Pastor **Gordon Sebastian**. The center added 19,000 square feet of floor space to existing buildings. The new facility includes a gymnasium, bleacher seating for 250, four offices and seven classrooms.

Illinois promotional secretary **David Shores** and his editorial assistant **Keith Fletcher** produced a two-page memo to pastors and church reporters concerning guidelines for reporting church news. The August memo includes at least eight positive suggestions for church reporters. Good job, fellows.

Pastor **Roger Harwell** and members of **Bethany FWB Church, Broken Arrow, OK**, celebrated the church's 25th anniversary this fall. Former pastor **Ray Gwartney** preached the morning message. Other speakers included **Roy Bingham** and **Ernest Harrison, Jr.**

Pastor **George Harvey, Jr.** reports that after four years, members of **Felker FWB Church, Valliant, OK**, burned the parsonage note.

Pastor **Claudia Hames** reports 13 new members at **First FWB Church, Bakersfield, CA**.

The seventh annual **Tennessee Master's Men** Retreat met September 30-October 1 at Happy Hills Camp near Clarksville, TN.

Arkansas' Northwest Association sponsored a two-day Church Growth and Evangelism Conference at **First FWB Church, Berryville**. Three Oklahoma ministers shared platform duties in the seven conference sessions: **Connie Cariker, Wade Jernigan** and **Vernon Whaley**.

Bob Shockey, campus pastor at Free Will Baptist Bible College was the principal speaker at the **Oklahoma Christian Education Convention** conducted September 9-10 at **Lawnwood FWB Church, Tulsa**. The two-day, 21-session conference was sponsored by the Oklahoma Christian Education Board. Four simultaneous sessions as well as general sessions occupied attendees. Arkansas pastor **Doug Little** gave a mini-concert and led a seminar.

Renewed interest in the youth program at **Northside FWB Church, Pochontas, AR**, resulted in two girls from the church attending camp at Camp Beaverfork near Conway. In addition to increased attendance and excitement for the general church work, the youth participate in "Fun Time" nights and other fellowship activities. **Melvin Shelton** pastors.

Pastor **Melvin Sanford** reports that **First FWB Church, Scottsmeer, FL** needs a part-time youth minister (starting salary \$150 per week). They plan to expand the position into a full-time ministry as the church grows. Interested persons may contact Pastor Sanford at 305/269-7542 or by writing him at P. O. Box 72, Scottsmeer, FL 32775.

The **Missouri All-Boards Meeting** and Preachers / Laymen's Seminar met September 19-20, according to Executive Secretary **Clarence Burton**. The seminar included six sessions conducted by three Missouri ministers—**Tim Eaton, Jim Shepherd, Joe Braddy**.

Bob and **Sheila Hibbits** direct the newly-established children's church at **Cop-**

per Mines FWB Church, Fredericktown, MO. **Charles Lotz** pastors.

Arkansas pastor **Ben Scott** preached four messages at the **Missouri Senior Adults Retreat** conducted September 27-29 at Stonecroft Conference Center in Branson, MO. The Senior Adult Ministries Board sponsored this first-ever retreat for Missouri Free Will Baptists age 55 and older.

Pastor **Glen Hood** of **Mile High FWB Church, Denver, CO**, said, "We praise the Lord for a tremendous Vacation Bible School! We were about double what we anticipated." The VBS enrolled 108 with an average attendance of 85 each evening. **Lorene Ware** directed the school which resulted in 24 conversions. Pastor Hood said this was the first Vacation Bible School conducted by the Mile High Church. The \$90 VBS offering was sent to the **Robert Bryan** account; Bryan is a missionary to Ivory Coast.

Directory Update

ALABAMA

Donnie Hussey to Unity Church, Sylacauga from Shady Grove Church, Adamsville

ARKANSAS

Will Harmon to Oak Park Church, Pine Bluff from Western Hills Church, Fort Worth, TX

GEORGIA

Jerome McNease to Christian Hill Church, Abbeville

Robert Stiles to Pine Level Church, Chester

William Sumner to Pleasant Hill Church, Vienna

Gary Page to Bethel Church, Baxley

John R. Amburgey to Bethany Church, Hazlehurst from Pine Level Church, Chester

KENTUCKY

Pete Winstead to Trinity Church, Bowling Green from Cool Springs Church, Norman Park, GA

TENNESSEE

James Carrington to United Church, Dickson from Mt. Olive Church, Plymouth, NC

OTHER PERSONNEL

Keith Tallent to Oak Park Church, Pine Bluff, AR, as minister of music and youth

Alan Thomas to First Church, Morehead City, NC, as minister of youth

MASTER'S ANDATE Attack

Cubans Among LifeMembers

Two Cuban brothers visited the United States in August. Mr. Gilberto Triana, president of the Cuban Association of Free Will Baptists, and Rev. Roberto Hernandez, secretary of the Association visited the United States for about 20 days. They reported to the Foreign Missions Board and all furloughing missionaries during the annual Missions Retreat.

Missionary Walter "Dub" Ellison translated for them. Mr. Triano spoke of the way God has continued to bless the work in Cuba. He reported they have an organization for the men of the churches. The laymen lead services and speak when the pastors cannot attend services. There are 15 churches in Cuba with only eight pastors. Some pastors minister to two churches. Last year nearly 100 people were saved in services.

The men from Cuba shared two praise items. The government gave permission to rebuild the chapel on the Cedars of Lebanon school property. It was built by the Willeys in the 1940's. The new structure will be named in their honor. The other praise item is equally good. Permission was given to reopen the school on the property. Classes began in October.

After their report, Master's Men Director Jim Vallance presented

both men with Honorary LifeMember certificates. According to Vallance, their names on the list will be a constant reminder of the need to pray for our brothers and sisters in Cuba.

As Vallance presented the certificates, he read the following statement:

"My brothers from Cuba, as director of Master's Men, I am happy to present you a certificate. It proclaims you are a LifeMember of Free Will Baptist Master's Men.

"I hope this honor will remind you of your brothers in the United States who pray for you.

"I wish we could give a certificate to every brother in Cuba. We cannot. But I hope your name on this list will be a challenge to our

men to be more dedicated as living sacrifices for our Master.

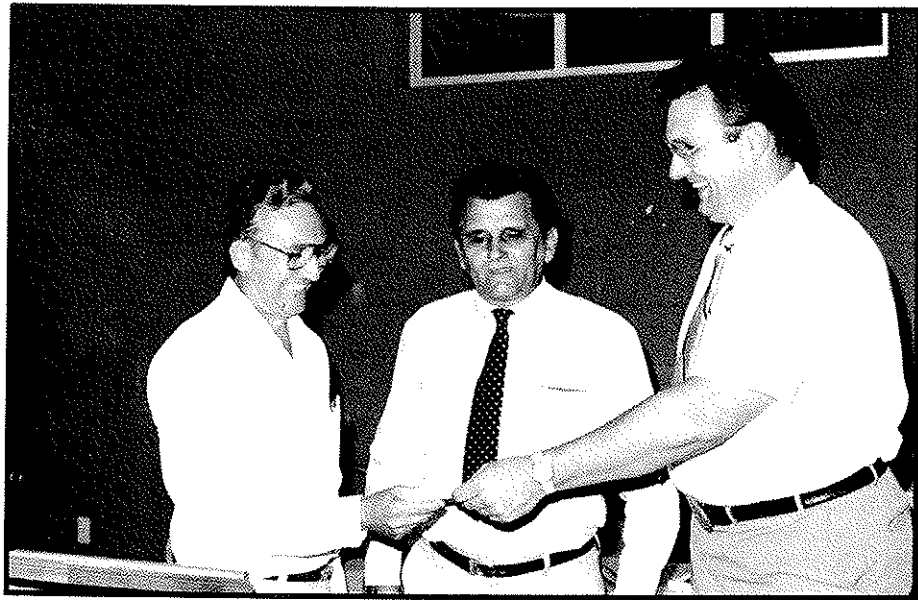
"Please accept this certificate as an honor from our men to indicate our desire for fellowship with our brothers and sisters in Cuba."

Their names with other new additions bring the list to 242 LifeMembers, 21 LifeFriends and 42 LifeCommitments.

The LifeMember Endowment Trust is held by the FWB Foundation. It now totals nearly \$27,000.

Office Relocating . . . Again

Randall Publications has been gracious to provide office space to Master's Men Department since 1975. Due to space allocations we moved to the top floor in September.



Roberto Hernandez (L) and Gilberto Triano accept honorary LifeMember certificates from Master's Men Director Jim Vallance.

MINI GRAMS

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

Vote for Home Missions

November 8 is Election Day!
November 20 is Home Missions Sunday!

By Roy Thomas



Home Missions is running on a good platform in 1988!

A total of 176 churches have been established in the past. At the present time, 95 families of missionaries, "tent-makers," and national Mexican pastors are establishing churches. Thousands of people are now saved and serving the Lord because they were won to Christ by a home missions church.

Bible College enrollments have increased because students came from churches started by home missionaries. In fact, every denominational agency enjoys the support of the churches begun by home missionaries.

Men and women in the military have the blessing of eight full-time chaplains and numerous national guard and reserve chaplains to tell them about Jesus.

The Church Extension Loan Fund (CELF) provides the means for mission churches to secure property and build-

ings. The Missionary Builder saves mission churches thousands of dollars and helps erect beautiful buildings in which to preach the gospel and win souls.

More than 250 Revival Time Meetings on Evangelism and Church Growth have been conducted by the Home Missions Traveling Team.

Roll Call Sunday inspires churches to break attendance records and win souls to Christ each year.

New convert packets, follow-up lessons, and over 100 other pieces of literature assist churches with winning and training converts.

The "Old Time Camp Meeting" on Monday afternoon at the National Association is an inspiration to hundreds of Free Will Baptists.

The "Available Pastors" and "Available Churches" lists maintained by the Home Missions Department assist numerous churches in securing pastors.

Free Will Baptists are able to do more

toward fulfilling the Great Commission through the ministry of the Home Missions Department.

On November 8 Americans will cast their votes for a president and vice president to lead our country. On November 20 Free Will Baptists will cast their votes for home missions by giving special offerings to enable the department to expand its programs and start more churches.

If God's people stay at home on November 8 and don't go to the polls to stand up for biblical principles, our country could be lost.

If Free Will Baptists ignore the vote for home missions on November 20, many precious souls could be lost.

We are calling upon every Free Will Baptist church to receive an offering of at least \$100 and send it for the missionary of their choice or to the General Fund. Join me in casting your vote for home missions.



Woman's Window on the World

The Department Pages

By Mary R. Wischart



From My Window

"We put all the Lespedeza seed in one hole and went swimming."

I remember hearing my pastor say those words, and I still get that sinking feeling in my chest when I recall the story.

His father left him and his brothers to sow the seed in the cultivated field while he went on to another task. The boys wanted to go swimming, but he said, "Not until you have planted the seed."

The field looked big. It could take all afternoon. Then someone thought of an easy way. Just dig a hole, put all the seeds into it, cover them over and go swimming. It didn't take long at all.

We used Lespedeza for feeding the cows in the winter on our farm. Even as a youngster, I got a sick feeling when I thought about it.

How could they so lightly disregard the consequences of their actions? Nobody would even know about the seeds until it was time for them to come up. Then it would be too late. How disappointed the father would be in his sons. And what about the winter food for the cows?

Oh, it was easy and painless that day. The summer sun was hot. The swimming hole was tempting. After all, they did plant the seeds.

But eventually the seeds came up. Eventually they had to face the consequences. Then one day it was harvest

time and they could reap only what they had sown.

Galatians 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Meet Sue Hayes, Bookkeeper

"Praise the Lord!" We often hear that from the bookkeeper's desk in the WNAC office. When we do, we know her report balances, she has found that 59 cents she was off, or some state treasurer has sent in a report with a good amount for WNAC office expense.

Sue has found her Lord a "present help in trouble," whether it's with the books, dealing with the loss of a parent (Her father died April 3.), or coping with a sick child.

Sue, born to Betty Jo and the late Herbert E. Carter in Elizabethton, Tenn., is the third of five children and the only girl.

When Sue was seven, her parents moved to Akron, Ohio. She graduated there from East Senior High School.

In the fall of 1969 Sue enrolled in Free Will Baptist Bible College as a business student.

Then in May 1971, she went to work at Randall House Publications as secretary to Harrold Harrison. She spent 10 years at Randall House, working most of the time with Jim Lauthern in printing.

There she met Michael Hayes who came from Muskogee, Okla., to work at the publishing house. They married in 1972. They have two daughters: Angela Sue and Rachael DeAnne.

Sue attends Fellowship FWB Church in Antioch, where she is a Sunday School teacher, assistant clerk, and treasurer for the Woman's Auxiliary.

After some time spent working for the Home Missions office and in the Master's Men office, her work at WNAC began in February 1987. She has at least two immediate goals for work. One is to have regular monthly reports from state treasurers. The other is mastering bookkeeping on the computer with R:Base.

Sue enjoys sewing, bowling and reading. But she especially enjoys finding bargains both for WNAC and her family.

Data

Birth: February 6, 1950
 Marriage: June 3, 1972
 Daughters: Angela—January
 13, 1977
 Rachael—February
 14, 1984

Look Ahead

Prepare now for the pre-Thanksgiving week of prayer and the Lizzie McAdams offering for Home Missions.

Materials are included in the November/December issue of *Co-Laborer* magazine.

Eunice Edwards Fund

August 31, 1988—\$15,648.56
 \$4,351.44 needed before
 December 31

Provision Closet Needs

Tupperware: cereal bowls, juice tumblers, maxi-cake takers
 Drip coffeemakers like Mr. Coffee ☺



Board of Retirement *AT YOUR SERVICE*

Herman L. Hersey
Director



Bibliography

Barkley, Vada Lee, *Survive and Thrive After Fifty-five*, Randall House Publishers, Nashville, TN, 1988. Strong testimony to the productive potential of senior years. Contains vital information on the aging process and retirement considerations.

Crisci, Elizabeth, *15 Fun-filled Programs for Adults*, Standard Publishing, Cincinnati, OH, 1986. Excellent programs including step-by-step instructions for invitations, name tags, decorations, favors, games, songs, refreshments and devotions. Special suggestions are included for senior adults.

Hauser, L. Roger, *Activities With Senior Adults*, Broadman Press, Nashville, TN, 1987. A creative and instructive resource for senior adult leaders. Chapters outline qualifications, responsibilities, guidelines, relationships and etiquette for the Minister of Senior Adults. Also included are listings of service opportunities, club programming, activities, cultivating a witness, etc.

Miller, Sarah Walton, *Drama for Senior Adults*, Broadman Press, Nashville, TN, 1978. An 80-page booklet with seven skits (some serious, some fun), a one-act play, two choral readings and three monologues (biblical, a series, fun).

McCormick, Tom and Penny, *Nursing Home Ministry, A Manual*, Ministry Resources Library, Zondervan Publishing House, Grand Rapids, MI. A 127-page manual in five parts for leaders. (1) Orientation, including an outline for Bible study, (2) Needs, (3) Visitation, including guidelines and introducing someone new to visitation, (4) Worship and evangelism, including conducting Bible studies and initiating a worship service, (5) Organizing the church for

ministry. In the Appendix is an extensive list of publishers of large-print literature.

Hendrix, John and Lela, *Everybody Ages—Youth Too*, Convention Press, Nashville, TN. A study in six parts. Through the relationship of a youth and a senior adult, you discover the seasons (stages) of life which lead you to understanding and enrich your relationships with persons of all ages.

Gulledge, Jack, *The Senior Years, Getting There—Being There*, Convention Press, Nashville, TN. Eight chapters suitable for individual or group study on such topics as: making financial arrangements, using time, maintaining health, dealing with illness and crime, coping with grief, relating to family and friends, pursuing spiritual and social enrichment, finding fulfilling service, making wills, etc. Suitable for adults of all ages.

Brown, Paul Fremont, *From Here To Retirement*, Word Book Publishers, Waco, TX, 1988. Fourteen chapters on pre-retirement planning covering the areas in which one needs to prepare and plan for a meaningful and abundant life in later years. An excellent book for ages 40-65.

Cooper, Owen, *Managing Your Money in the Senior Years*, Convention Press, Nashville, TN. This eight-chapter book is suitable for individual or group study and covers such topics as attitudes, budgeting, investing, and giving after death.

Maves, Paul B., *A Place To Live In Your Later Years*, Augsburg Publishing House, Minneapolis, MN. A 117-page book written for older adults who are faced with decisions about housing alternatives. It covers concerns such as: confronting and coping with change, options for housing, nursing and hospice care.



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Down Memory Lane

by Gladys Gragg

A young couple with two small children waited expectantly for the evening service to begin. The little girl, 6, sat between her parents while the little boy, only a few months old, lay asleep on his mother's lap.

Voices broke the silence as a group of young people on tour from Free Will Baptist Bible College, Nashville, Tennessee, marched briskly down the aisle, quoting scriptures. Their voices, so close, awakened the son and he began to whimper. Mother drew him near as the little girl also snuggled closer. What was all of this?

When the service was over, the well-presented program had left a lasting impression on the young couple with the two children. The college kids seemed different from any they had seen. As they had introduced themselves and told why they had chosen to go to the Bible College for their training, the young mother thought of her own two children. "Lord," she told Him that night, "I would so like to someday see my children serving You in the way these young people are serving You."

Once again she heard the voices of young people coming down the aisle. It took a few seconds to jar the middle-aged mother from her day dreaming. As she listened, one voice stood out from all the others and her eyes glistened with tears. That familiar

voice was that of the little boy who sat on her lap some 18 years before. No longer a babe, he was now a freshman at Free Will Baptist Bible College and preparing to go on his first tour. She and her husband had been invited to the dress rehearsal of the Evangel Players' tour program for that year.

I had to watch several performances of the program before I saw it all. The tears kept getting in the way. God has a wonderful way of sending us down memory lane.



Gladys Gragg is the wife of Rev. Walter Gragg, pastor of Lewisburg (TN) Free Will Baptist Church, and the mother of Michael Gragg, currently a senior at FWBBC. Mike served this summer in Ivory Coast as a student missionary and has ministered across the denomination with *The Evangel Players* and *The Evangelists Drama Team*. The Graggs live in Nashville.



Meet Leroy Forlines—

No one associated with Free Will Baptist Bible College has touched more lives or earned a higher reputation for sterling character than Rev. Leroy Forlines.

Rev. R. N. Hinnant, who was preaching a revival meeting at the Winterville (NC) Free Will Baptist Church in October 1944, probably had no inkling that the 17-year-old boy who was saved in that meeting would grow up to have such a tremendous impact on the course of the denomination.

Mr. Forlines graduated from FWBBC in 1952 and moved to Virginia to pastor the First Free Will Baptist Church of Newport News. He later returned to teach at the college and, for 17 years, served as a student dean. He also earned degrees at Winona Lake School of Theology (M.A.), Northern Baptist Theological Seminary (B.D.) and Chicago Graduate School of Theology (Th.M.).

He maintains a full teaching schedule at FWBBC, including classes in Systematic Theology, Biblical Ethics, and, one of his favorites, Understanding and Helping People.

But what does such a serious-minded man do in his spare time? He is currently working on his family genealogy, but confesses that he also enjoys exciting rides at amusement parks!

He and his wife, Faye, have two sons in Christian ministry, John and James.

His favorite verse is John 8:32, "And ye shall know the truth, and the truth shall make you free"—a fitting verse for a man whose ministry has been so liberating!



Beaver Creek Women Did It!

By Don Robirds

Praise God for Free Will Baptist women! When it appears that no one can motivate people to give sacrificially to evangelize the lost, the women step in and do it.

In this case, missionary appointees Ron and Linda Moore of South Carolina were the recipients. And it all happened in marvelous fashion!

When Ron preached at the Beaver Creek District Woman's Auxiliary in Spartanburg, S.C., on March 5, he also presented a list of things needed to get him and Linda to Ivory Coast. The list included \$12,000 in cash.

Gwen Hendrix, president of the district auxiliary, was challenged! During lunch she shared her concern with the presidents of the various local auxiliaries and with the pastors' wives who were present. "I would like us to do something for Ron Moore," she said. "I know that \$12,000 is a good sum of money but I know we can do it if you are willing." A pastor's wife spoke up and said, "I believe we can do it." Two or three other ladies vocally agreed.

In the afternoon business session the women voted to make the entire \$12,000 their project. That was a step of faith for the 15 churches in that district.

Within the next two weeks Gwen called all of the auxiliaries in the upper part of the Beaver Creek and scheduled a meeting. Seven of the churches were represented at the meeting and ideas were shared about how they could raise the money. Those present made commitments of \$7,000 that day.

Later Mrs. Hendrix met with women of eight auxiliaries from the lower part of Beaver Creek. Their



Ron and Linda Moore (left, center) receive a large check from Beaver Creek District Woman's Auxiliary President Gwen Hendrix (right, center) as R. Eugene Waddell, foreign missions general director (center), and auxiliary representatives look on.

commitment combined with that of the upper group totaled \$13,000. The ladies also made plans to present a check for \$6,000 to Ron and Linda at a special meeting in August.

The women voted to make the entire \$12,000 their project.


Gathering at the First Free Will Baptist Church in Inman, S.C., on August 6, the women bubbled with excitement at what had taken place.

A huge blank check was rolled out and Gwen called all of the Beaver Creek women forward. She asked them what they thought the total on the check would be. They agreed it would be \$6,000. But when the treasurer posted the amount, it totaled \$10,504. An additional offering of \$189 made the total over \$10,600.

R. Eugene Waddell, general director of foreign missions, and Fred Warner, director of church ministries for foreign missions, witnessed the special presentation. Missionaries Sherwood and Vada Lee and South Carolina's promotional director, Norwood Gibson, also graced the meeting and rejoiced with the Moores.

"We cannot begin to express our gratitude to the Beaver Creek District Woman's Auxiliary," said Ron. "It is humbling to know that they have this kind of confidence in our ministry. The united effort of so few auxiliaries to reach such a large goal is an inspiration and example to all of us."

The funds for the project were raised through various means: special pledges, walk-a-thons, suppers, pictures, a talent show, etc.

Gwen Hendrix concluded, "I don't think I've ever seen anything where the Beaver Creek came together in unity as I did over this money. Even the preachers seemed proud that we had taken on this big endeavor." 

Stewardship of Possessions

Part II

How Do You Earn Money?

“A just balance or scales are the Lord’s; all the weights of the bag are His work (established on His eternal principles)” (Proverbs 16:11 AMP).

There is far more to stewardship of possessions than first appears. Attitude is just the beginning. God is also concerned with how you earn income and gain possessions. Here are summaries of biblical principles. Test your earning practices.

God rewards those who deal with a just weight and a full measure. But, He will not justify treasures of wickedness nor overlook scant measure and false balances. Using different weights and measures—one for buying and another for selling—offends Him. Proverbs 11:1; 20:10; Deuteronomy 24:13-16.

Are you charging excessive interest to increase your wealth? You are gathering it for another who is kind and generous to the poor. Proverbs 28:8; Ecclesiastes 2:26.

Do you gain financially by withholding just wages from employees? You should weep, for misery and woe are coming. The pay of

the laborer cries out against you; God hears his outcry. James 5:1-4.

Are you a poor man who oppresses the poor? You are like a sweeping, driving rain-storm that destroys all the crops. You don’t leave even a crumb for the poor. Proverbs 28:3.

Are you seeking a fortune by lying? You are pursuing death. And, such treasures disappear like a vapor. Proverbs 21:6.

Are you tempted to rob the poor and the fatherless because they are helpless? You will surely come to want. The Lord pleads their cause. He plunders those who plunder them. Proverbs 22:16, 22, 23; 23:10, 11.

In your haste to gain riches are you chasing fantasies and following vain persons? Worthless pursuits? You lack judgment and understanding. Don’t you know that the “get-rich-quick” come to poverty? But, the honest worker will have plenty of bread and an abundance of blessings. Proverbs 12:11; 28:19-22.

At first, wealth gained hurriedly and dishonestly appears to be blessed. Beware! It

dwindles away. It ends up in the hands of the righteous. Proverbs 20:21.

Wealth earned honestly, little by little, increases and is blessed in the end. It leads to life. But the income of the wicked tends only to further sin, and leads to punishment and death. Romans 6:21; Proverbs 10:16; 20:21; 1 Timothy 6:9-10.

Priceless eternal treasures come to the righteous. Only trouble, vexation and turmoil to the families of those who are greedy for gain. Proverbs 6:16; 15:6, 27.

Whoever gets wealth dishonestly will leave his riches or they will leave him in the middle of his days. In the end he will be a fool. He is like a partridge who hatches eggs she did not lay. The eggs are either broken or stolen. Even if the brood is hatched, they leave. Jeremiah 17:11.

It is far better to earn little and be in right standing with God than to get great riches by unjust and dishonest means. For the inheritance of the righteous is forever. Proverbs 15:16; 16:8; 28:6; Psalm 27:16.

God’s law of recompense is this: Those who earn or gather much have nothing left over; those who earn or gather little lack nothing. All have their needs met. Exodus 16:18, II Corinthians 8:15; Psalm 34:9.



“... lay up for yourselves treasures in heaven, where neither moth and rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also” (Matthew 6:20-21).

Enclosed is \$_____ as a gift () in memory of () in honor of _____

Acknowledge to _____

Donor _____

Occasion (if in honor of) _____

birthday, anniversary, holiday, etc.

- () Cooperative Plan of Support Endowment—for all national ministries
- () Foreign Missions Endowment—for all foreign missions ministries
- () Metcalf Memorial Endowment—for Brazil missions
- () Master’s Men Endowment
- () FWB Foundation Endowment
- () Other _____

A minimum of \$100 is required to establish a new endowment.

Clip and mail to: FWB Foundation, P.O. Box 1088, Nashville, TN 37202.



Thomas Marberry



John Stott, *Involvement: Being a Responsible Christian in a Non-Christian Society* (Old Tappan, New Jersey: Fleming H. Revell Company, 1985, 221 pp., hardback, \$13.95).

John Stott, a leading evangelical thinker of our generation, is committed to maintaining the traditional doctrines of the Christian faith. In this volume, he repeatedly affirms his commitment to prayer, to the necessity of repentance and faith, and to the transforming power of the risen Christ.

Yet, John Stott is also a world Christian. He understands that Christ has called us to be both salt and light in the world. He is convinced that the Christian cannot withdraw into a shell of isolation; he must be involved for his own good and for the good of the world in which Christ has called him to minister.

Most Christians would agree that Christ has called us to be involved in world affairs, but there is no general agreement beyond this basic point. Many of us feel a sense of frustration. We wonder how we can make a difference in the world in the name of Christ without compromising our integrity as believers.


In this book, Stott suggests how Christians should approach such important issues as nuclear war, ecology, economic inequality and human rights. He analyzes each issue in a perceptive and insightful way. He also recognizes the complexity of each issue. They are complex issues which often defy easy and simple solutions; all Christians will not agree on how they should be approached.

On the issue of economic injustice, all Christians would agree that there is no justification for the tremendous disparity in economic well-being which exists between the developed countries of the western world and the undeveloped countries of the third world. Yet, Stott recognizes that the causes of poverty are complex. Simply sending large amounts of aid may not provide a long-term solution. Stott's analysis and suggestions can help us to have a much better perspective of this complex issue.

Stott argues that the Christian must avoid two extremes. On one hand, he must not seek to impose Christian views

and values on others. Laws can never make believers out of unbelievers. On the other hand, Stott is convinced that the Christian cannot adopt a laissez-faire attitude. He cannot afford to become alienated and give up. He must find a middle course. He must seek to influence the world in which he lives by persuasion, argument and influence.

This is an excellent and thought-

provoking book. It is, of course, written from a British perspective. We understand that British laws and traditions are somewhat different from ours, but the basic points which Stott makes apply in any country. We are Christians, but we must live in a non-Christian world. That is a difficult task, and we need all the help we can get to accomplish it. 

Cooperative Channel Contributions August 1988

RECEIPTS:

State	Design.	COOP (Undesignated)	Total	Aug. '87	Yr. To Date
Alabama	\$ 80.72	\$ 1,020.00	\$ 1,100.72	\$ 180.52	\$ 5,468.69
Arizona	.00	.00	.00	.00	264.17
Arkansas	.00	5,169.79	5,169.79	5,305.16	36,979.00
California	460.00	1,581.09	2,041.09	725.92	11,301.28
Colorado	.00	.00	.00	.00	.00
Delaware	.00	338.50	338.50	.00	3,348.36
Florida	12.78	3,755.53	3,768.31	2,187.99	17,880.85
Georgia	6,290.62	1,745.12	8,035.74	8,677.34	67,949.80
Idaho	.00	.00	.00	.00	394.43
Illinois	16,050.79	2,334.96	18,385.75	7,494.31	74,399.21
Indiana	617.53	.00	617.53	894.15	4,410.43
Kansas	.00	174.44	174.44	66.78	759.53
Kentucky	20.00	307.58	327.58	388.17	1,165.90
Maryland	.00	414.00	414.00	41.00	3,144.79
Michigan	3,578.97	.00	3,578.97	469.51	47,258.73
Mississippi	237.61	874.95	1,112.56	393.32	5,168.40
Missouri	.00	.00	.00	.00	52,541.10
New Mexico	.00	.00	.00	.00	192.10
North Carolina	949.63	1,048.38	1,998.01	1,273.63	14,463.95
Ohio	6,605.07	2,183.00	8,788.07	2,707.75	30,233.13
Oklahoma	27,004.99	8,433.35	35,438.34	35,068.42	292,408.51
South Carolina	11,501.10	.00	11,501.10	6,685.43	75,378.88
Tennessee	881.61	830.22	1,711.83	1,387.72	17,121.89
Texas	8,501.89	495.36	8,997.25	8,015.45	64,146.10
Virginia	193.31	310.00	503.31	.00	3,492.82
West Virginia	1,295.31	.00	1,295.31	1,738.97	19,106.16
Canada	.00	15.00	15.00	.00	545.98
Northwest Assoc.	.00	45.19	45.19	42.69	169.80
Other (Computer)	.00	.00	.00	.00	.32
Totals	\$84,281.93	\$31,076.46	\$115,358.39	\$83,744.23	\$849,694.31

DISBURSEMENTS:

Executive Office	\$ 1,129.76	\$17,015.99	\$ 18,145.75	\$17,782.08	\$145,166.00
Foreign Missions	66,462.42	3,233.89	69,696.31	46,825.43	465,777.88
FWBBC	3,227.76	3,233.89	6,461.65	4,232.50	59,121.01
Home Missions	12,061.38	2,530.88	14,592.26	11,677.20	122,429.33
Retirement & Insurance	90.24	1,968.47	2,058.71	1,037.85	14,175.95
Master's Men	164.68	1,827.86	1,992.54	979.25	15,051.66
Commission for					
Theological Integrity	18.61	140.60	159.21	81.16	1,356.59
FWB Foundation	428.07	843.64	1,271.71	432.40	6,759.31
Historical Commission	16.20	140.60	156.80	79.09	1,334.76
Radio & TV Commission	18.61	140.60	159.21	109.09	1,607.98
Hillsdale FWB College	444.23	.00	444.23	438.15	13,959.15
Other	219.97	.04	220.01	70.03	2,954.69
Totals	\$84,281.93	\$31,076.46	\$115,358.39	\$83,744.23	\$849,694.31

Washington Teens Involved in Missions

Two teens from New Hope FWB Church in Kent, Wash., invested their summer in missionary activities.

Leah Plunkett, daughter of Pastor Lloyd Plunkett, spent two weeks in Mexicali, Mexico. Leah, a high school junior, joined a group of 40 youth from her Seattle Christian School for this missionary endeavor. Bible distribution was the emphasis of the project.

Mark Swensen, currently a high school senior, spent six weeks on his missionary project. He was with a group of 20 teens from across the United States that ministered in Bolivia, South America. They met in Miami for five days of instruction and orientation. The teens traveled with a sponsoring family under the auspices of New Tribes Missions.

In Bolivia, they ministered with the Bob Garland missionary family. The only transportation into the mission station was by boat or small airstrip. The missionary was an amateur radio operator and Mark's youth pastor, Jeff Halliburton, was able to make contact during the missionary project.

The ministry involved hard work in a tropical climate. The teens assisted in building dwellings for the Indian tribes and repaired the airstrip. Mark had the

TEEN Scene

opportunity to hunt with the native Indians.

The living conditions were primitive. The food and climate were drastically different from Kent. Yet when Mark returned to the states and was asked what he had missed most, his response was, "I didn't miss a thing."

Not only did Mark have the opportunity to minister during the summer, but he has been greatly challenged to channel his life into future missionary service.


Both Leah and Mark had to raise their own financial support. Their church and other churches and individuals assisted them.

Leadership Conference Awards

At the conclusion of the 1988 Truth and Peace Youth Leadership Conference, special awards were given. The group of 50 high school students had

completed a three-week intensive training program. They had started the conference basically as strangers from 17 different states. The conference ended with a closely knit group of 50 friends.

The youth participants selected the Best All-Around youth. These awards went to Lori McGlone from Huntington, W. Va. and David Outlaw from Nashville, Tenn. They were both graduating seniors and are now enrolled in Free Will Baptist Bible College. The staff selected the recipients for the Outstanding Leadership Awards. Michelle Laughlin from Cisne, Ill., and Jim Harris from Rowlett, Texas, were selected. Michelle is now a high school senior and Jim attends Hillsdale FWB College.

The 1989 edition of Truth and Peace will be July 3-19. Applications and information are available by writing: Truth and Peace, P. O. Box 17306, Nashville, TN 37217. 



Mark Swenson swings hammer in Bolivia.



Leah Plunkett



ON LITTLE LANES

BY DONNA MAYO

Ready and Waiting

Mr. Lane looked at the big yellow thermometer that had hung on the back porch of his parents' farmhouse since he was a boy.

"One hundred and one," said Mr. Lane wiping his forehead with a handkerchief.

"I can't remember when we've had such a hot summer," added Grandma Lane, sitting in the swing with Mrs. Lane and Megan shelling beans. Marty and Jeff sat on the steps, and Mr. Lane and Grandpa in the big wooden rockers.

"Back in '49," said Grandpa as he slowly rocked back and forth. "Now that was a scorcher. We had 21 days in a row when the temperature went over 100."

You were just a little fella, Peter," said Grandma with a soft smile. "Do you remember that summer?"

"Barely," answered Mr. Lane. "I remember staying in the swimming hole as much as I could."

The twins' ears perked up. "Swimming hole? What swimming hole?" they both asked at once.

"I wanna go swimming," said Jeff.

"Me too," said Marty. "Can we?"

"Please, Daddy, please," begged Megan.

"I'm sorry young 'uns," said Grandpa Lane, "but that swimming hole is too grown up. It's like a jungle. The weeds are as tall as I am."

"We don't care," said Marty. "Please, can we go?"

"No," said Mrs. Lane firmly. "I'm sure it's snaky down there."

The twins went in the house for some cold watermelon and soon forgot all about the swimming hole.

The next morning Marty and Megan went into the kitchen for breakfast. Everyone was already seated around Grandma's oak table—everyone except their daddy.

"Where's Daddy?" asked Marty.

"He left early this morning," answered Mrs. Lane. "He said he had some work to do. He left this for you."

Mrs. Lane handed the twins an envelope. Megan quickly tore it open.

Dear Marty and Megan,

I've gone to get the swimming hole ready for you. I took Grandpa's tractor and bushhog. I'll mow and then clean around the bank with a weedeater. I don't know how long it will take me, but be ready to go when I get back.

By ready, I mean have on your bathing suits and do any chores that Grandpa and Grandma have for you. I'll be back to get you soon.

Love,
Daddy

"Hooray!" shouted Megan. She was so excited she barely touched the stack of pancakes and sausages Grandma heaped on her plate. "What chores do you want me to do?" she asked eagerly. Then Megan started to work at once stripping the beds, gathering the eggs, shucking corn and helping Grandma hang out the laundry.

Then Megan put on her bathing suit and sat down in the porch swing to watch for her daddy.

Marty, on the other hand, took his time and enjoyed a leisurely breakfast. Then he sat down in front of the television set.

"Son, before you go swimming I want you to hoe those two rows of beans in the garden and clean out the horse stalls," said Grandpa.

"Sure, Grandpa," answered Marty, not taking his eyes off the tv. "Soon as this

show is over." But when that show ended another one started and then another.

Megan came in once to remind Marty to get ready, but he didn't even hear her. He was so interested in the tv programs that he forgot all about the fact that his daddy would be returning for him soon.

Marty was finally jarred when he heard the back door slam and his sister shouting, "He's coming! He's coming! Yipee!"

Megan then ran back outside and down the lane to meet her daddy. Mr. Lane stopped the tractor and Megan climbed on and rode the rest of the way back to the farmhouse.

Mr. Lane turned off the noisy engine and asked, "Where's Marty?"

"He was watching tv," answered Megan. "I don't think he's ready."

"We'll see," said Mr. Lane.

When Mr. Lane and Megan came in, Marty was dashing up the steps to find his bathing suit. His shirt was on the bottom step and he was tugging at his belt while he ran.

"Whoa, Marty," said Mr. Lane. "Why aren't you ready?"

"I didn't know for sure when you were coming," said Marty. "I figured it would take you a long time to bushhog, so I thought I would watch a little tv. I guess I lost track of time."

"Have you done your chores for Grandpa?" asked his daddy.

Marty hung his head. "No, sir," he answered.

"I'm sorry, Son, but you can't go swimming," said Mr. Lane. Then he turned and went out the door. He and Megan climbed into Grandpa's old pickup.

Does Your Church Want This Family?

By Pat Creech

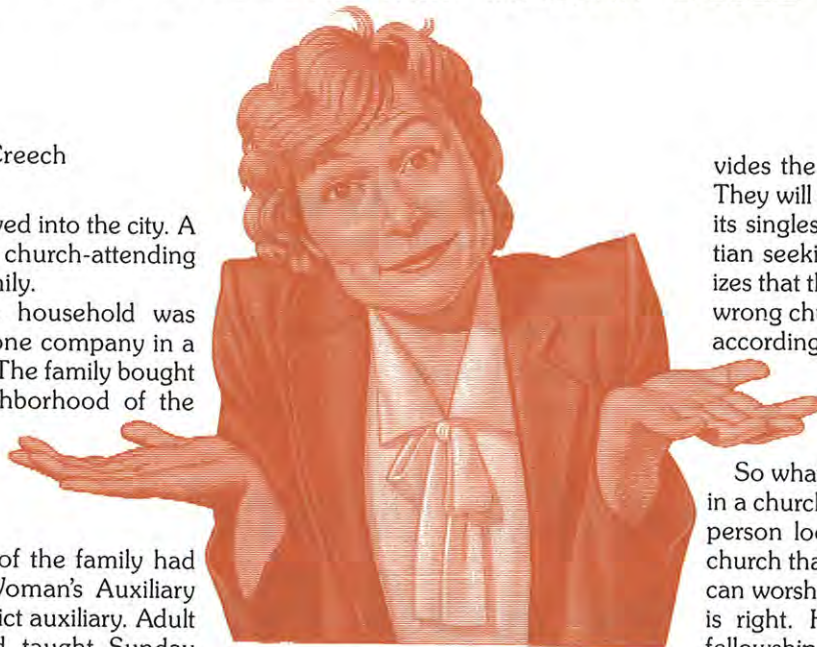
A new family moved into the city. A faithful, tithing, church-attending Free Will Baptist family.

The head of the household was employed by the phone company in a managerial position. The family bought a home in the neighborhood of the

church. The female of the family had been president of Woman's Auxiliary and active in the district auxiliary. Adult family members had taught Sunday School, worked in children's church and sang in the choir. The family was anxious to find a new church and become active in it.

You'd think that any church in the area would be happy to find a family such as this. Yet the family visited a church of about 150 people for two months and only one person said hello. No one asked if the family was new in the area or looking for a church. No one asked for an address or called.

Undaunted, the family tithed in the hope that a new name on a check might alert the treasurer and bring a response. But still the church showed no apparent interest in the family. Why? Was the



church unfriendly? Were they not interested in visitors or new members?

What was wrong with the family? Why no interest there? You see, that family contained only one member, a single woman. The church, like many other churches, made the mistake of overlooking an eager prospect.

Since I married at the ripe old age of 27, I feel I have a pretty good idea of what dedicated Christian singles want from a church. The first thought that comes to mind is a singles department or a singles Sunday School class. While those things are nice, they're only icing on the cake. Dedicated Christian singles are not looking for a church that pro-

vides the "Dating Game" atmosphere. They will not choose a church based on its singles department. A single Christian seeking God's will for his life realizes that the right mate will not be at the wrong church and will choose a church accordingly.

So what does a single person look for in a church? The same things a married person looks for! First, he looks for a church that teaches the Bible, where he can worship God in the way he believes is right. He also looks for Christian fellowship.

Like married people, singles are most comfortable with people who have the same interests. But never make the mistake of thinking that singles cannot fellowship with married people. They can.

Singles want a church where they can serve. They want to tithe and sing in the choir or teach Sunday School. They want to work a bus route or play the piano or bring food for a bereaved church family. Of course, not every single will want to do all those things. But then neither will every married person. Singles, like married people, want to serve God the best way they can.

One more thing that singles want from a church is to be treated like an adult. I'll never forget how I felt when the church I was attending as a single was having an "adult" Christmas party. As people left the church, the pastor's wife shook each member's hand and asked about plans to attend the Christmas party.

When she came to me she said nothing, so I inquired why she was not inviting me to the Christmas party. Her surprised reply: "Oh, it's usually only married people."

It's time we realized that *married* and *adult* are not synonymous. Let's welcome this growing number into our fellowship. Let's not be guilty of overlooking excellent prospects just because they come to church alone.

ABOUT THE WRITER: Pat Creech is a member of Glendale Free Will Baptist Church in Midwest City, Oklahoma.

Marty cried as he watched the truck bounce over the field and disappear into the woods. Then he went to the barn to get the hoe. After five minutes of hoeing, Marty's face was red and perspiration streamed down his face mingling with his tears. The sun was much hotter now than it was earlier. If only he had done his chores then. Marty had a terrible afternoon.

Meanwhile, down at the swimming hole, Mr. Lane and Megan were having a terrific time. The water was wonderful—so cool and refreshing. They swam and splashed and played and then ate a delicious picnic lunch that Grandma had packed for them.

At breakfast the next day Mr. Lane announced that he was going to town.

When he got back he would take the twins swimming—if they were ready. You can be sure that Marty didn't waste anytime getting his chores done that day! Then he sat down to watch for his daddy's return.

How is this story like the second coming of Jesus? How is it different? Are you ready for the Lord's return? If you have never asked Jesus to come into your heart and forgive your sins, you can right now.

Please don't be like Marty and get left behind when Jesus comes to take His children to heaven.



Green Tree Bible Study



Robert E. Picirilli

Psalm 119 (Part Three)

God's Word: Blessings and Response

God's Word is perfect, the A to Z of His revealed will for man. Its perfections are wonderful and call for man's whole being to submit. That much we have seen in the two previous studies. But the psalm does not leave all this in generalities. The inspired writer provides rich detail about what God's spoken revelation of Himself does for us and how we should respond. Even without comment, the simple list is overwhelming.

I. How God's Word acts on us.

It directs our ways (vv. 5, 35, 105, 133).

It delivers us from shame (vv. 6, 46).

It cleanses our way (v. 9).

It keeps us from sin (v. 11), including specific sins like lying and covetousness (vv. 29, 36)—in short, from every evil way (v. 101).

It is the source of spiritual life for us (vv. 17, 40, 50, 93).

It opens our eyes to wonderful things (vv. 18, 129).

It serves as our best counselor (v. 24).

It strengthens and fortifies us (v. 28).

It enlarges our hearts (v. 32).

It gives us understanding (v. 34) and supernatural wisdom (vv. 98, 99).

It provides an answer to those who reproach us for our faith (v. 42).

It is the basis for our hope (vv. 43, 49, 114).

It produces in us a truly "liberated" walk (v. 45).

It comforts us in affliction (vv. 50, 92, 143).

It teaches us a song (v. 54).

It provides us the fellowship of faithful companions (vv. 63, 74, 79).

It reassures us when others lie against us (v. 69) or seek to destroy us (v. 95).

It produces a sound and healthy heart within us (v. 80).

It gives light for us to walk by (vv. 105, 130).

It causes us to have joy (vv. 111, 162).

It upholds, sustains us (vv. 116, 117).

It gives us peace (v. 165).

II. How we should respond to the Word of God in light of its perfections.

We walk in it (v. 1), run the way of it, go in the path of it (vv. 32, 35), turn our feet to it (v. 59).

We keep it (v. 2), do it (v. 166), heed it (v. 9), observe it (v. 34).

We respect it (vv. 6, 117), consider it (v. 95).

We learn it (vv. 7, 71), hide it in our hearts (v. 11), and so know it (v. 125).

We declare it (v. 13), speak of it (vv. 46, 172).

We rejoice in it (vv. 14, 111), delight in it (vv. 15, 47).

We meditate in it (vv. 15, 48).

We long for it, pant for it (vv. 20, 40, 11), seek it (vv. 45, 94), let our eyes fail from looking for it (v. 123).

We stick to it (v. 31).

We trust in it (v. 42), believe it (v. 66), hope in it (vv. 43, 49).

We lift our hands to it in dependence (v. 48).

We love it (vv. 48, 97).

We remember it (v. 52), do not forget it (v. 16).

We sing about it (v. 54).

We give thanks (v. 62) and praise (vv. 164, 171) for it.


We incline our hearts to it (v. 112).

We take it as our heritage (v. 111).

We fear it (v. 120), stand in awe of it (v. 161).

We esteem it to be right (v. 128).

We choose it (v. 173).

These are two facets of the same basic truth. When God's Word does such things for us we can do nothing else but respond in such ways. Indeed, when we do not respond thus, the blessings are not truly ours. 

Especially
For Young
Preachers

Things You Can Do That an Older Minister Cannot Do

"He that gathereth in summer is a wise son" (Proverbs 10:5).

1. Prepare for retirement. Age, illness and churches have ways of retiring you, often before you are ready. Waiting until you are 40 to begin preparation is too late. Begin today. Seek counsel. Establish a systematic method of saving and investment. Do for yourself what no one else will do for you.
 2. Prepare your children for life. Your most important responsibility is training them for the Lord (even more important than church ministry). Start before they are teenagers. Use family devotions, firm discipline and biblical instruction when the children are young if you hope to be proud and thankful when you are older.
 3. Memorize scripture. The older minister forgets where he put his glasses. While you are young, use your mental capacity to hide God's Word in your mind and heart. A few minutes each day devoted to memorizing scripture will continue to produce spiritual fruit the entire ministry.
 4. Study, read and prepare messages four hours, four days a week. No exceptions! The fruitfulness of your ministry in later years may well be determined by your devotion to study in your younger years. By the time you are older, you should have volumes of notes gleaned and recorded in notebooks.
 5. Develop a library. Buying just one book a week for 30 years will give you a library of over 1,500 volumes. Skip one or two meals a week just to accomplish this.
 6. Read at least one book each month. When you are older your eyesight may be dimmed.
 7. Take care of your health. It's too late after you lose it. Brush and floss your teeth daily. Eat nutritional meals. Eat fruit. Get plenty of rest. Exercise regularly. Don't neglect the temple of God.
 8. Date your wife. Don't let rearing children rob you and your mate from enjoying each other's company. The day will come when you will be alone again. Prepare for that time by eating in restaurants once a week. Listen to your wife share her feelings.
- Preach and live as if Jesus may come today. Plan and prepare as if you may live to be 100. You'll be glad you did either way.

Next Month: The Church Bulletin

Dennis Wiggs



NEWS OF THE RELIGIOUS COMMUNITY

EVANGELICAL CHURCH IN CUBA GROWING

HAVANA, Cuba (EP)—The evangelical church in Cuba is alive but is "waiting for a revival," according to Rodrigo Zapata, an expert on the Latin American church and a missionary with Herald-ing Christ Jesus' Blessings (HCJB) World Radio. Zapata visited the communist-controlled country in June.

"The Cuban church is in a period of transition," he said. "It's not dead, it's alive. But it's waiting for a revival. Some believers are fearful of the future." Zapata preached in churches and led Bible studies for more than 60 Cuban pastors representing about 30,000 believers in the country.

There is no organized persecution of the evangelical church by the Cuban government, but resistance can come in more subtle forms, especially for those outspoken about their faith. For example, it is difficult for an active Christian to secure and to hold a job, according to Zapata, who said it is "not impossible, but difficult. The Christian has to be quiet so he won't be betrayed by someone else who wants to obtain his job."

In spite of the pressure, there are young, Christian professionals spearheading future growth of the evangelical church in Cuba, according to Zapata. "The new generation of Christians is a generation of university students and professionals, doctors and scientists, cultured people who are very well prepared and who have a greater impact on society."

A number of Christian radio stations broadcast into Cuba: Family Radio from Florida, Trans World Radio from Bonaire, and HCJB can be heard clearly throughout the island nation.

When he asked the 500-member congregation of First Baptist Church in Santiago which of them listened to HCJB, said Zapata, nearly everyone raised their hands. He also reported hearing of a church in the mountains founded by people when they came to faith through the radio programs of HCJB ten years ago. "Today it's a strong church and has a pastor," said Zapata.

MORE BELIEVE IN CHRIST, BUT FEWER IN CHURCH

WASHINGTON, DC (EP)—Though the nation's churches are making little progress in attracting new members, they have a much more receptive audience among unchurched Americans than they may realize. That's the conclusion of a new three-volume Gallup Organization survey, "The Unchurched American."

According to a story by Rob Wright, the \$193,000 project, funded by a consortium of 22 Catholic and Protestant organizations, updates a similar Gallup effort of a decade ago, and has "both good and bad news" for the church in America, said pollster George Gallup Jr.

"It's bad in that there's a lot of untapped feelings out there about Jesus Christ," Gallup said, "but by keeping losses down to a minimum and values levels up, the churches have been successful."

The survey of 2,556 adults at 300 sites nationwide found that 44 percent of America's adults—some 78 million—are "unchurched," defined in the poll as neither belonging to a church or visiting one within the last six months except for religious holidays, weddings and funerals. In 1978 41 percent—61 million—were unchurched.

Gallup noted that the unchurched are becoming increasingly receptive to the message a church has to offer, and often stay away for reasons of convenience rather than hostility. More effective evangelism could make church members of many of the unchurched, Gallup predicted.

For example, nearly 75 percent of non-churchgoers said they believe Jesus Christ is the Son of God; 77 percent said they pray, and 63 percent consider the Bible to be the inspired word of God; all increases from a decade ago.

Gallup concluded that unchurched people stay unchurched because major denominations lack effective outreach strategies. "Evangelism should be proposed, not imposed, as someone has said," Gallup added. "These people are ripe for the picking, but it will take new and creative strategies to reach them."

Only 40 percent of unchurched people said they stopped attending a church for reasons related directly to the church, while 58 percent said they were open to joining a church if they found one that was right. The most common reasons given for stopping church attendance were moving to a new community or getting involved in new activities.

Unchurched people emphasized good youth programs, personal relationships with clergy and changes in their family situations as factors that

would lead them to consider rejoining a church. Still, more than three-quarters of the unchurched surveyed said they believe a person can be a good Christian or Jew even without attending church or synagogue.

"In many senses, to be American is to be religious," Gallup concluded, noting that U. S. church attendance dwarfs that in Western Europe. "We are a remarkably religious nation, at least on the surface."

SOVIET CHURCH SELLING BIBLES MEANT FOR GIFTS TO RUSSIANS

MOSCOW, U.S.S.R. (EP)—The Soviet government, which usually highly restricts Bibles and religious literature entering the country, is reportedly permitting more Bibles to be brought in by visitors as well as allowing outside religious organizations to make gifts of thousands of Bibles during this millennial year of Christianity in what is now the Soviet Union. However, it has been reported that the Bibles, which were to be distributed free of charge, are being sold at a high price to Russian Christians.

Thousands of Bibles which were given by the United Bible Societies (UBS) to the official All-Union Council of Evangelical Christians-Baptists (AUCECB) of the Soviet Union, have been offered to unofficial, unregistered churches at a cost of 30 to 35 rubles per copy, equivalent to nearly one week's salary, a source told News Network International.

Leaders of unregistered Baptist churches in Moscow and Brest said they were offered the Bibles at a cost of 30 to 35 rubles, an offer they declined because of the expense. Pentecostals in Western Ukraine said they have been offered the Bibles for 35 rubles apiece.

Ulrich Fick, general secretary of UBS, said he had not heard that the Bibles were being sold in the Soviet Union. "Our partners in the Soviet Union tell us they are not sold but are offered as gifts." Individuals often give money voluntarily in return for the Bibles but actual selling of the Bibles would be in violation of the agreement between UBS and AUCECB, Fick explained. "Our whole understanding is that they do not sell [the Bibles]."

Tourists have reported that they have been permitted to carry up to 15 Bibles or religious books into the Soviet Union if they tell border officials that the literature is intended for gifts. In the past, few tourists were allowed to enter the country with Bibles and seldom more than three of the same type.

Tourists suggest that Bibles not be hidden in the luggage but also warned against being too open about them, saying less attention results in smoother processing.

BEYOND BELIEF





THE SECRETARY SPEAKS
By Melvin Worthington

Go Vote!



The American people will elect a new president November 8. Political conventions dominate newspaper and television reporting during 1988. Some detest the entire process while others delight in it.

What should be the Christian's attitude? Can a Christian, walking in the will of God, be involved in the political process? Should Christians use their influence to help elect political leaders? Biblical evidence indicates that believers not only need to participate in the political process but that they can make a significant difference.

The Ordained Authority

Human government is a *divine institution*. Genesis 9:6 makes it clear that government was instituted for man's good: "Whoso sheddeth man's blood, by man shall his blood be shed. . . ."

Paul affirms the same truth: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Romans 13:1).

Human government is also a *designed institution*. Whatever may be said regarding the error and evils in the exercise of government, even at its worst it is so much better than anarchy. Government preserves the peace and executes justice.

Lenski said, "One implication is plain; anarchy is not according to the will of God. While it has had its theoretical advocates it could not be established so as to continue, for it is the abolition of all governmental authority."

Human government provides an orderly way of life for mankind and presents the will of the Lord for an ordered, peaceful, just and happy soci-

ety. So far as government does not hinder one's allegiance and adoration to God, obedience to its laws is required.

The Obligation Addressed

The Christian's obligation to human government includes *submission* (Romans 13:1). This submission includes subjection within (attitude) and without (actions). Peter exhorts believers to submit to every ordinance of man, and Paul directs his readers to be subject to civil government.

The Christian's obligation to human government includes *support*. Paul instructs, "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Romans 13:6-7).

Government expenses will be incurred both in carrying on of government affairs and in remunerating the labors of government officials. Hence the need for income through taxes. To refuse to pay our share of taxes is not only against the law of the land but against the law of the Lord as well. Christ paid taxes! The paying of taxes becomes an act of homage to God, an act performed in obedience to His will, and acceptable to Him.

The Secretary's Schedule

- November 2-4** Florida State Association
- November 6-9** Ambassador FWB Church Cincinnati, Ohio
- November 10-12** Alabama State Association
- November 14-16** Tennessee State Association
- November 17-19** Georgia State Association

The Christian's obligation to human government includes *supplication*. Paul instructs Timothy to pray for all men and especially for kings and those in authority. Governmental leaders need the prayer of Christians. They need wisdom and grace from God to effectively, justly and honestly fulfill their responsibilities. They are the ministers of God for good. Christians can and should pray for leaders.

The Opportunity Afforded


We can make a difference. The Lord expects His people to be actively involved in the affairs of civil government. Participating properly will help insure a quiet and peaceful life (I Timothy 2:1-2). Christians should be and can be good citizens.

First, we can expand our reading scope. We can read pertinent information regarding the issues, implications and individuals seeking public office. We can be better informed.

Second, we can exercise our right to vote. We can take time to vote. Our vote is important. If you plan to be away from home on November 8, vote by absentee ballot. Do not take the right to vote lightly.

Third, we can exemplify responsible citizenship. We can set the proper example by having the right attitude and action toward civil authority.

The political process can be a rich and rewarding experience. Participation begins with cheerful submission to civil authority, continues with careful support of civil government, and climaxes with constant supplication for governmental leaders.

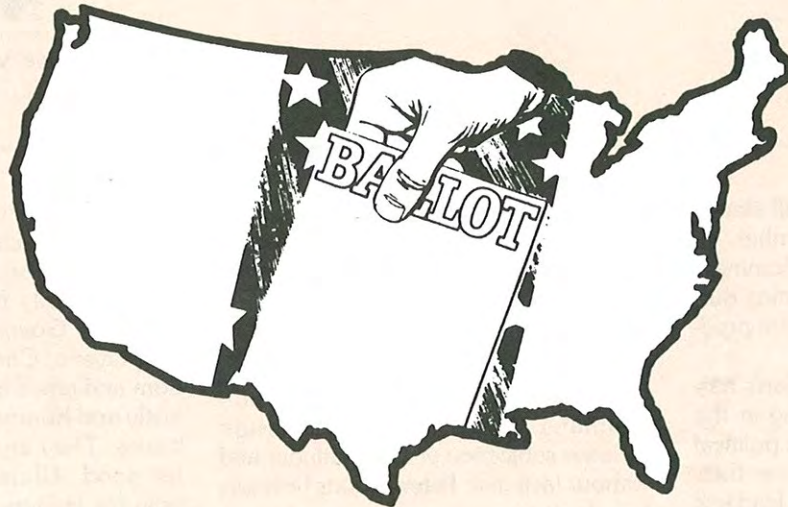
Join me in the political process. We can make a difference. 

CONTACT

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VOTE FOR HOME MISSIONS

1989 Missionary Birthday Calendar Available

The National Association has designated November as "National Home Missions Month" and November 20 as "Home Missions Sunday." Free Will Baptists are encouraged to give gifts and offerings to support the 56 American missionary families and 20 national Mexican pastors serving under the auspices of the National Home Missions Board.

For each person who sends an offering of \$25 or more designated for "November Home Missions Offering," a beautiful 1989 calendar listing birthdays of all National Home Missionaries will be sent free of charge. Mail your gifts to National Home Missions, P. O. Box 1088, Nashville, TN 37202.