

January 1989

Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Looking toward 2000

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Woman's National Auxiliary
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Looking toward 2000

By Ralph Hampton



H. Armstrong Roberts

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The end of an epoch, the dawning of a new age. Sounds awesome, doesn't it? In a bit more than a decade, one century will end and a new one begin. The new century will usher in a new millennium. No doubt the media will talk the subject to death

long before the day arrives. Still there is something exciting about the whole idea. All of us are interested in the future. In fact, the coming of a new century will incite many to become prophets.

Where will the Free Will Baptist

denomination be in the year 2000? One need not be a prophet to see that biblical Christianity in America will likely face the greatest challenges in its history in the decade ahead. These challenges are so basic that the future of the church in this country is at stake.

Free Will Baptists have our inescapable challenges to face too. As a denomination, we must find answers to some hard questions. Our future and our usefulness to God depend upon it.

The Evangelism Question

The most basic, urgent question is this: "What are we going to do about the command of our Lord to evangelize the world?" By the year 2000 the present world population of 5 billion-plus will double. It is estimated that more than 2 billion people now living have never heard the gospel. Two of every three babies born today enter the world in places where the gospel is rarely or never heard.

There has been no comparable increase in missionaries and Christian workers to offset this population explosion. The Lord's words were never more true: "The harvest is plenteous, but the laborers are few." Will Free Will Baptists provide our share of missionary manpower?

The Price Tag

A related challenge is financial. Where will the money come from to train and expand the missionary force? Such matters as inflation and currency exchange rates have wreaked havoc with missionary budgets. Various studies have shown that it takes anywhere from \$35,000 to \$50,000 per year to keep a missionary family on the field. Some missionary leaders have wondered aloud how much longer the church will continue to send out missionaries.

Our own missionaries often must delay their departure for the field because support is so slow to come in. More recently, a new problem has arisen. Missionaries have been called home early to revive sagging support. We must find answers; we dare not retrench.

The financial problem is not restricted to overseas missions. Home missions and education are also feeling the financial crunch. We clearly face a stewardship challenge. We must find the means to involve as many of our people in as many of our churches in the support of denominational ministries for world outreach as possible. We cannot continue to go forward as a denomination without building a stronger stewardship base. Could it be that we have already expanded programs beyond our level of

stewardship commitment?

The Fields at Home

An equally pressing challenge is the missionary task of the church in this land. Researchers have predicted an unprecedented religious revival in the next decade. Unfortunately, they are speaking of the New Age religions. Spiritism, reincarnation, Hinduism, Islam, and a host of newer isms are making their converts, at a phenomenal rate in some instances. The pagani- zation of America will soon be an accomplished fact if the present trends continue.

The influx of large numbers of immigrants add to this problem, but it also provides the church with one of the greatest missionary opportunities in history. The two largest groups are from Asia and Latin America. We have barely scratched the surface among Hispanics and have done nothing among other groups. Ethnic minorities present a missionary challenge of unprecedented dimensions to American Christianity. What will Free Will Baptists do?

The Urban Explosion

The urban challenge is facing the church around the world. Urbanization is rapidly mushrooming everywhere. By 2000 Jakarta, Indonesia will have 19 million people; Mexico City will have 31 million. Our own coastal areas will be monster mega-cities. The inner cities with their crime, drugs and chaos are the greatest mission fields on earth.

Free Will Baptists are still a people of the country, small towns and suburbs. We have yet to evidence the will or ability to reach the urban culture in any significant way. Will we find the manpower, money and vision to plant our share of the thousands of new churches needed in our cities?

The Age Factor

The graying of America presents yet another challenge to us. What will Free Will Baptists do to reach and minister to an older population? How can we do a better job of reaching and keeping young people? The future of the church depends upon reaching each generation. Not only are there fewer young people in most churches, there are fewer who are committed to serve the Lord. Studies have shown that church young people (as well as older folks)

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The Businessman's Prayer

By Tim Jordan

Lord, I need You, especially from 9:00 to 5:00.

Father, I need You to remind me that Your business is more important than my business. That You are the only real big shot, my only permanent employer. Keep my eye on the only bottom line that counts—Yours. Give me the faith and fortitude to pass up (or rebel against, when necessary) anything that's good for my business but bad for Yours. Like Solomon, I ask for an understanding heart to deal with people the way You would want me to.

Jesus, I need You to remind me that even though I'm part of management,

I still belong to a union—the brotherhood of Christ. To which I must pay my dues. I need You to remind me that competitors, fellow employees, suppliers and customers are people You love as much as You love me. And that I am supposed to do likewise. Show me (for I am blind) the many opportunities I have each day to let people see You through me. If I get greedy, please throw the money changer out of my temple. If I try to win by intimidation, please make me lose.

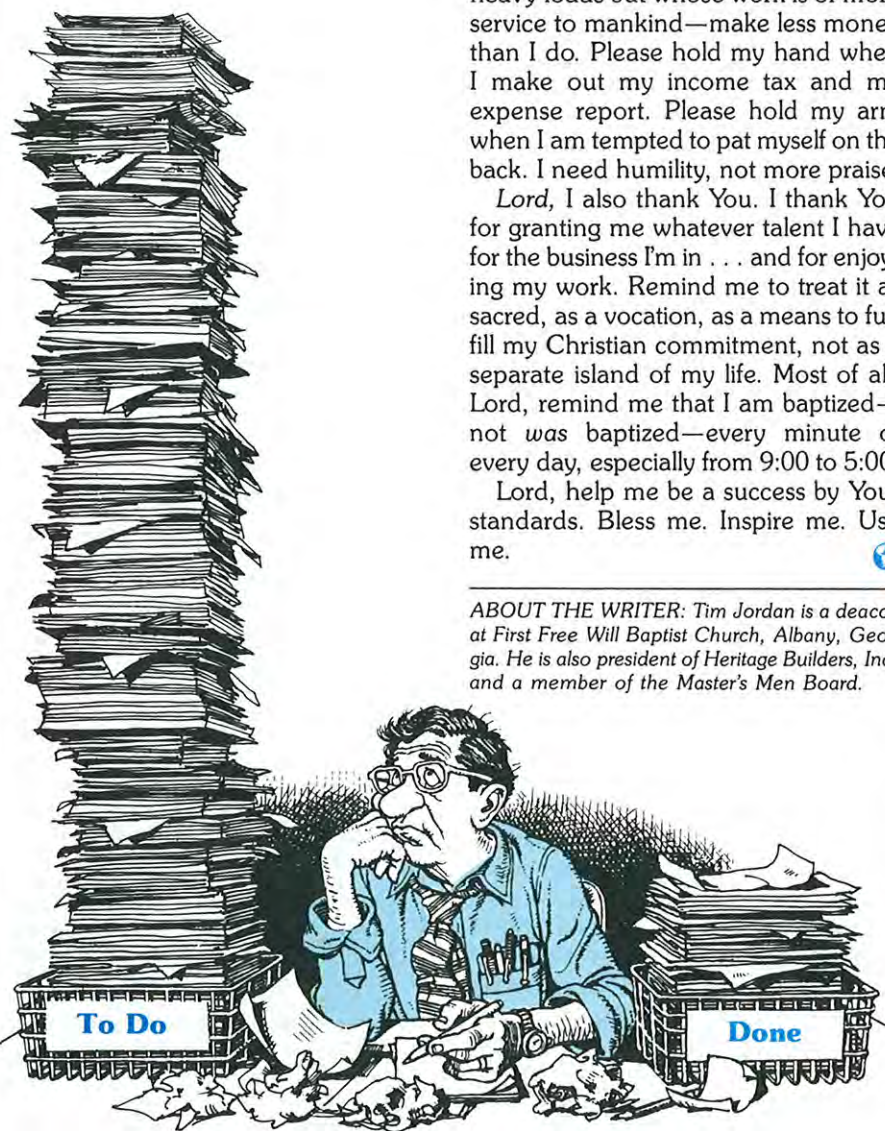
Holy Spirit, I need You to come to work with me every day. Remind me to wonder why other people—many of whom work at menial tasks or carry heavy loads but whose work is of more service to mankind—make less money than I do. Please hold my hand when I make out my income tax and my expense report. Please hold my arm when I am tempted to pat myself on the back. I need humility, not more praise.

Lord, I also thank You. I thank You for granting me whatever talent I have for the business I'm in . . . and for enjoying my work. Remind me to treat it as sacred, as a vocation, as a means to fulfill my Christian commitment, not as a separate island of my life. Most of all, Lord, remind me that I am baptized—not *was* baptized—every minute of every day, especially from 9:00 to 5:00.

Lord, help me be a success by Your standards. Bless me. Inspire me. Use me.



ABOUT THE WRITER: Tim Jordan is a deacon at First Free Will Baptist Church, Albany, Georgia. He is also president of Heritage Builders, Inc., and a member of the Master's Men Board.



2000 . . . (from page 3)

have bought into the world's value system and morals to a disturbing degree.

New Leadership

Fewer young people are to be found in Free Will Baptist colleges than just a few years ago. Preparation of future leadership is a challenge that must be met successfully if we are to do anything for God in the next decade, much less in the next century. Resources must be found to provide quality Christian education for our youth if we are to have the workers needed to do God's work as a denomination.

Our task is made more difficult by the rapid rate at which changes take place in the modern world. The old pattern of reacting to crises as they occur will not do. The church must act rather than react. The times demand a people with faith in God and a vision to be what God has called the church to be. We must commit ourselves to do the work God has given us to do, whatever the cost. Only a single-minded commitment to serve the Lord in our generation will suffice.

The Cooperation Challenge

The challenge of cooperation is one that Free Will Baptists must accept and soon if the other challenges are to be met. The victories we have won as a denomination have come through working together. Thank God for each victory, but there could have and should have been many more and far greater triumphs. Without a strong team effort, a denomination can scarcely survive much less do a work for God. It is time for us to commit ourselves anew to God and to one another for the task He has given us.

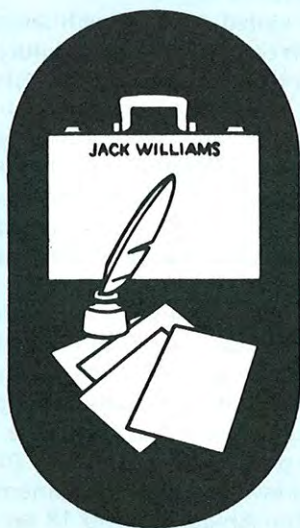
What does the future hold for the Free Will Baptist denomination? Will we be a force for God in the next century? Only God holds the final answers. It is safe to say, however, that what we do about the challenges now facing us will have a great deal to do with our future.

In the coming decade we may well set the course of our denomination for the next generation. No people in history ever had a greater responsibility to be used of God.



ABOUT THE WRITER: Reverend Ralph Hampton is moderator of the National Association of Free Will Baptists. He also serves as dean at the Free Will Baptist Graduate School.

Briefcase



The January People

In his book, *Killing Giants, Pulling Thorns*, Chuck Swindoll tells of descending through a fog at dawn in a twin-engine airplane. The pilot was humming and whistling having the time of his life. Chuck, meanwhile, quoted every verse he could remember and left his fingerprints in the seat cushion.

Swindoll said, "It was like hurtling 200 miles an hour down the Santa Ana Freeway with a white bed sheet wrapped across the windshield."

When I read that, I thought of how much it resembled the way many of us begin each new year. Mind you, we want to start just like the advertisements suggest with a clean slate, sparkling resolutions and the determination to turn life around.

But by January 15 reality lands in our new year with both feet. The new start brings with it old debts, older habits and the same worries that hounded us last year. That warm brotherly glow from merchants and employers fades under the onslaught of January white sales.

Suddenly our resolve wilts, and we're left staring at the bleak winter of life hoping for spring. Life seems out of control every January. The familiar handholds from last year slip from our grasp and we feel confused, powerless, maybe terrorized by unknown tomorrows. We find ourselves confronted by

the unexpected at the worst possible moment.

We can do something to ease the transition from a well-ordered, old year to the bright, shiny, scary new one.

Ignore the ad-men. They're in it for the big bucks. Trust your instincts on this one. Flipping the calendar from December 31 to January 1 neither exonerates nor convicts mankind.

Remember the pitchman who tried to high-pressure you last September to spend \$18,000 on an eight-cylinder Belchfire just because your chariot had 50,000 miles and needed a paint job? Don't let that same guy turn your new year into chaos because you don't dance into January like he thinks you should.

Most of it's artificial hype. For instance, who besides the U. S. Government and the IRS lives or dies by the calendar year? The beginning and ending of your year probably coincides more with your birthday, the school year or your church year. The calendar is but a handy device to mark the passing of time, not a made-in-heaven decree.

Get up and go to bed. If you sleep through the 12:00 midnight hoopla between December 31 and January 1, good for you! That's the healthiest and safest way to greet a new year, not prowling some cold city street at midnight wearing a party hat and kissing strangers.

The hardest part of the year is always the first part. But that's because it starts with holiday hangover. The last five weeks of the year we eat too much Thanksgiving turkey, attend too many

office parties, stretch Christmas from November 26 till December 25, and then top it off with year-end bashes.

No wonder we feel like we're driving down the Santa Ana Freeway with a bed sheet wrapped around the windshield. Most of us get in the fog in November and can't get out till January.

Expect to pay last year's bills. We know better than to expect something for nothing. Our bills come due every month—the rent, groceries, car note and all the rest. The new year begins the same way. It's just an extension of life as we've designed it.

While it may seem that every bill from 1988 comes due in January 1989, they don't. Just a portion. Likewise, it's not required that we handle every unknown for the coming 12 months the first two weeks in January. One day at a time, that's how we get it done.

Trust God for the new year. It's amazing how many of God's promises and instructions focus on a day-to-day economy.

Take the simple truth in the model prayer: "Give us *this day* our daily bread." The same God who hasn't forgotten sunrise since Genesis 1 won't forget daily bread for His people.

Or try this: "... one day is with the Lord as a thousand years, and a thousand years as one day." You don't have to explain all that verse means in order to find comfort in the fact that God controls every tick of time.

Watch the calendar but trust God. We serve the God who is the Beginning and the Ending. We talk with the God who was, who is and who will be. He knows all, sees all and can do all.

If January starts hurtling you 200 mph down the Santa Ana Freeway, there's a sure-fire way to unwrap the bed sheet from the windshield: Implement Ecclesiastes 9:10, "Whatsoever thy hand findeth to do, do it with thy might. . . ."

A Balance for Revival

By Paul Kennedy

There is plenty of discussion and debate these days about revival, the causes, hindrances, the how-to's, but one thing is still lacking—REVIVAL.

When we think of the balance of revival, we may think of a prescribed formula of spiritual ingredients that we

can compound to produce revival. While this is not my intention, let me mention three essentials—(1) The Spirit of God, (2) The man of God, and (3) The Word of God.

One Scotch theologian said, "If you were born in an English-speaking coun-

try after World War I, you have never seen genuine revival."

God visited America with revival in the 18th century, the 19th century, but thus far the 20th century has not seen revival. After the Revolutionary War came the first great spiritual awakening, after the Civil War the second awakening. But two world wars, the Korean and Vietnam conflicts have passed, yet revival has eluded us. We wonder about the conscience of our nation.

The 20th century has produced larger churches, world-wide ministries, mass communications that flash the message of Christ by satellite around the world, but revival has not come. The Gallup polls classify 31 million Americans as evangelical or fundamentalist; 69 million Americans over 18 say they are going to heaven. The polls also showed that 84 percent of all Americans believe the Ten Commandments are valid today. These may be encouraging signs, but the greatest need of the hour is revival.

Charles H. Spurgeon called his nation to a revival of (1) powerful preaching, (2) old-fashioned doctrine, (3) fervent prayer, (4) personal godliness, (5) family devotions and (6) genuine love. These are the points I want to look at briefly in relation to revival.

Preaching

Spurgeon called his nation to a revival of powerful preaching which he described as "Spirit-anointed preaching, Christ-centered preaching," where the death, burial and resurrection of Jesus is the core of every message.

The great awakenings of the past have been accompanied by preaching *against* sin, and *for* conviction, repentance, godly sorrow, confession and forsaking sin, restitution, and a *return* to the scriptures, prayer, witnessing and holy living.

Doctrine

Spurgeon called his nation to a revival of old-fashioned doctrine of: The inspiration of the scripture, the deity of Christ, His virgin birth, vicarious atonement and second coming to judge the world!

In every great revival era there has been strong emphasis on the doctrine



of repentance. Remember, revival is a work of God's Spirit among His own people to prepare them for His work. This is God's order, and He has never changed it.

Prayer

Spurgeon called his nation to a revival of fervent prayer. During the Welch revival (1904-05) 100,000 people were saved in a five-month period. God's man was Evan Roberts. "I prayed for thirteen years," he said, "for this hour." You can't substitute program for prayer.

One man can start a revival. Someone has said that Christ is waiting, not for a committee to pass a resolution, but for one man to let Him come in. The way to revival of heart, home or church is to open the door to Jesus. Remember Laodicea had everything but Jesus.

When British Evangelist Gipsy Smith was asked how to start a revival, he said, "Go home, lock yourself in your room, kneel down in the middle of your floor. Draw a chalk mark all around yourself and ask God to start the revival inside that chalk mark. When He answers your prayer, the revival is on."

Personal Godliness

Spurgeon called his nation to a revival of personal godliness. God demands that we be holy in all our conduct (1 Peter 1:15). Separation from the world and unto God is imperative if we are to experience real revival. We are hearing much these days about dedication without separation. We invite men, women and particularly young people to "present their bodies a living sacrifice," but very little is said about "and be not conformed to this world" (Romans 12:1-2).

Family Devotions

Spurgeon called his nation to a revival of family devotions. Ours is the age of soaring divorce rate and fractured families that need spiritual family devotions. During the 1950's and 1960's we still talked about family altars in Free Will Baptist homes, but the priorities of many Christians today leave little time for their families.

Love

Lastly, Spurgeon called his nation to a revival of genuine love. "For by one Spirit," Paul said, "are we all baptized

Take the Bright Look

By Jeff King



Have you ever caught yourself saying something like this: "I'm confused, depressed and just don't know what to do." Relax, you're probably normal.

I once made the mistake of telling a preacher in my home church that I was depressed and confused. He chirped, "Jeff, God's still on the throne." Ouch! Of course, he was right.

We often fail to maintain joy because we focus on trials and allow confusion to block our paths. We need to learn to look at the bright side of life's obstacles. Here's what I mean.

Take childbirth for example. One could view it as only a painful experience. But just ask a mother—the pains soon disappear when that new life cries.

Or what about those "awful spring showers" that depress us and limit our lives to four walls? The bright side of that rain comes later when we see the flowers in the garden reaching for the sky as if to say, "Thank you, God, for the rain." See what I mean? It's all in one's perspective.

We frequently misunderstand the paths that God chooses for us. Don't worry, we aren't the first generation to do that. Let's take the bright look, hold fast and walk beside God in dependence and faith, knowing He will not lead us astray. Be happy and understand that we are His children.

No, it's not always an easy thing to follow God. But remember what Jesus said, "Be of good cheer; I have overcome the world" (John 16:33).

That's our hope and promise. In our daily dependence upon Him, we overcome the world. We must still fight the battles, but the war is over and Jesus Christ is Victor.

Ask not to lead; He may not follow. Don't try to follow; you may fall behind. Walk beside Him and exalt Him as Lord.

ABOUT THE WRITER: Jeff King is a junior at Free Will Baptist Bible College with a combination major in Christian education and church music. He is a member of Oak Park Free Will Baptist Church in Pine Bluff, Arkansas.

into one body" (1 Corinthians 12:13). Yet, we see within the church loose organizations of polarized groups and sub-groups often in opposition and competition with one another. This party spirit is often directed toward the pastor.

"The moment the church of God shall despise the pulpit," Spurgeon warned, "God shall despise her. It has been through the ministry that the Lord has always been pleased to revive and bless His church."

We need a baptism of God's love to

see ourselves and one another as we really are. Some have fought the enemies of the cross well, but we need to stop fighting the friends of the gospel and pray for God's glory upon His church.

ABOUT THE WRITER: Paul Kennedy is moderator of the California State Association. This article originated as his moderator's message, given at the 44th annual session of the California State Association which met June 24-27, 1987, in Memorial Free Will Baptist Church, Fresno. The theme of the meeting was "The Principles of Balance" (Isaiah 54:2).

Sink or Swim!

By Mal King

Training is everything . . . a cauliflower is but a cabbage with a college education.
—Mark Twain

A layman looks at pastoral training.

How could something so right, so uplifting, so much the will of God go wrong?" That's what the young minister asked himself. For he had felt the call of God on his life. Now, the call remained but all else had fled. He knew now how Jesus must have felt when His disciples abandoned Him.

How had it come to this? He thought back to the joy of that moment when he was ordained, and to that time a year ago when he came to serve this church as pastor. Then his mind flitted across the landscape of his memory to those incidents that eroded his influence, destroyed his ministry.

It had all seemed so easy at first. He was not required to learn how to pastor before becoming a pastor; he was simply elected to that office. As he thought back on his ministry he realized that he had not known how to handle any of the critical incidents that brought him and the church to this valley.

He hated his thoughts, hated what the loss of over half of the church's congregation and his own dismissal as pastor did to him and to his faith. For Satan was now putting into his mind the

thought that he had never been saved. Or if he was saved, he certainly was not called.

Then, after prayer, he thought others might bear some responsibility. For he remembered that secular positions require training before licensing. And he thought of what his reaction would be if he went to a medical doctor and asked for his credentials only to elicit this response: "Well, you see I never had any training but I did feel this call to become a doctor." He knew he would walk out of that office.

He thought it strange that men insist on training for those who treat the body that will die, but require no training of those who treat the soul that will never die. He talked to a fellow pastor who told him that his church in the last year had voted to finance his attendance at management and leadership seminars and college courses. That his church had concluded that society had become too complex to expect men to pastor without more training.

The church is not the only institution to come to this conclusion late. When I entered law enforcement 32 years ago,

my only training was one day with an experienced officer. I immediately realized the need for additional training . . . like that day we recovered a stolen vehicle and stopped a car involved in an armed robbery at a time when I didn't know my gun from a pencil sharpener. Now modern recruits receive hundreds of hours of classroom and firearms training before they are put in the field under the tutelage of senior officers. This is a vast improvement, and teaches a lesson the Free Will Baptist denomination has yet to learn.

Before you think I am elevating training above the call of God, let me state my Bible-based belief: The call of God must be the foundation of any person's work as pastor or missionary. Without that call, nothing. But to try to make the call—which is the foundation—serve as walls and ceiling and roof is to leave occupants at the mercy of wind and rain and storm. Jesus called the disciples, but He did not immediately send them out. He trained them for years. Can we afford to do less?

We have hundreds of casualties whose story is much the same as that of the young man referred to at the start of this article. Many of them have left the ministry, and some no longer attend any church. We as a denomination have blood on our hands. When will it end? When will we require denomination-sponsored and approved training before young people are licensed? And certainly before they are permitted to pastor?

It is time. A deep necessity goes to the heart of this issue. Such a profound need for training can be handled by our denomination's colleges conducting training programs which must be completed before any person is licensed to pastor.

When I participated with Jim McAllister, president of California Christian College, in a one-week leadership seminar for pastors—some of whom had more than 40 years in the ministry—they had one universal comment: "We should have had this training at the start of our ministry."

Will we continue our tradition of letting new pastors sink or swim, or will we follow Christ's example and train them before sending them out?



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

When You Pray that Souls Will be Saved

By Greg McAllister



One of the things I remember best from being brought up on a steady diet of church growth philosophy is Donald McGavrin's four-point plan for church growth thinking:

1. Churches that want growth grow, and churches that don't want growth don't grow.

2. Churches that know what produces growth grow, and churches that don't know don't grow.

3. Churches that do what produces growth grow, and churches that don't do it don't grow. And finally,

4. Churches that pray for growth grow, and churches that don't pray for growth don't grow.

On the other hand, I was also exposed to strong, fundamental, evangelical preaching and teaching all my life. I have been to the Old Time Camp Meetin's, evangelism conferences, the American Festival of Evangelism; I have heard Jack Hyles, Win & Chip Arn, Leonard Ravenhill, Billy Graham, Bill Bright, Stephen Olford—you name him, I've heard him in person, on tape

or read his books—or all three. At this stage in my life, anything I hear anyone say about church growth is going to be familiar ground.

But there is a question going unanswered, one which we all treat with vagueness. That question is, *What do you mean when you pray that souls might be saved?* The answer you choose for this question cuts to the heart of Free Will Baptist doctrine; it is an Arminian issue.

When we pray that particular people might be saved, are we praying that

God will overpower their will and save them?

If so, that's Calvinism. And we reject that. We don't believe in irresistible grace. We believe that the Bible teaches the freedom of the will. If man is created in the moral image of God, He must have freedom of will. To have less than that is to have less than the image of God.

(Continued on page 12)



The Ultimate Educator

By Ken Riggs

Text: John 3:3

The New Testament makes it clear that Jesus was a teacher. He was a preacher but primarily a teacher. Terms like "Master, Rabbi and Teacher" point to that fact.

J. A. Marquis says, "Teaching was His chief business. He was often a healer, sometimes a worker of miracles, frequently a preacher, but always a teacher. He did not teach when He was not doing something else, but when He was not teaching, He was doing something else. He made teaching the chief agency of redemption."

What was the secret in the success of His teaching? Aside from the fact that He was God in the flesh, are there characteristics from His human nature that we can emulate? Why were people attracted to Him? What were His skills in the art of teaching? Perhaps another question to be raised: what does teaching involve?

I suggest that a teaching situation involves six elements: (1) a teacher, (2) students, (3) environment, including such things as classroom, library, social culture and a host of other unseen elements, (4) curriculum, (5) goals, aims and purposes, and (6) methods of getting the curriculum across to the students.

In each of these six areas, Jesus stands out as the ultimate educator. I challenge you to take these six areas and analyze the ministry of Jesus. Courses in psychology, curriculums and methods have their place, but every Christian teacher should have a thorough understanding of the Lord's teaching ministry. Not only of His teaching, but His overall attitude and actions in dealing with people. Jesus was not only the ultimate educator, but also the ultimate manager, the ultimate administrator and the psychologist. He knew how to get along with people.

Jesus was a great teacher without the advantage or benefits of technology and

materials. He was God in the flesh and obviously that's an advantage we'll never enjoy. However, as believers, we've been promised the power of Christ to accomplish anything He asks of us.

We'll never be God in the flesh, but we can be all we should and could be because of His indwelling power. We have the technology, the materials, the curriculums. But none of these can substitute for the indwelling power of God.

As the ultimate educator, Jesus possessed five characteristics.

He Demonstrated What He Said.

Whatever the subject or topic, Jesus was His own illustration. In every situation, whatever He taught He was a model of it. Note just a few of the topics presented by Jesus and reflect how He illustrated them: He spoke of love; He was love. He spoke of light; He was light. He spoke of forgiveness; He was forgiving. He spoke of truth; He was truth. He spoke of obedience; He was obedient. He spoke of servitude; He was a servant. He spoke of impartiality; He was impartial. He spoke of holiness; He was holy.

Get the point? No man ever spoke like this man. No one ever displayed such authority. And no man was a greater example. Your greatest method of teaching is not your ability or talent, not your lesson plans and outlines, not your overheads and transparencies. Your greatest method is your example.

He Desired to Serve

Neither the situation nor the type of students He had made a difference. Think of the unlearned and uninformed men whom Jesus chose. They came from different backgrounds, had different occupations, had various temperaments, had different opinions and personalities. Yet He was a servant to all.

Social class made no difference; Jesus served them all. He taught the wealthy, as illustrated by the rich young ruler. He taught the outcast, as illustrated by the Samaritan woman. He taught the intellectual, as illustrated by Nicodemus. He taught the handicapped, as illustrated by the blind, the lame and the mentally afflicted.

To be a servant was His purpose. He said, "I came not for you to serve me, but for me to serve you...." Our motive for teaching, preaching, singing or whatever is two-fold: first, to honor and glorify Christ, and second, to help and to be a blessing to others.

Your school, your classroom, your church, can get along without those of us who teach, but it would die without people to teach and serve. Even the worst of students has a potential, and one of the best and quickest ways to bring them to their potential is to be a servant to them.

Jesus was certainly far greater and far superior to any of His students, but He never made His students feel inferior. They felt comfortable with Him. He took time for them. We can do no less.

He was Dedicated to the Scriptures.

Jesus was God in the flesh. He was involved in the writing of the scriptures, and in that sense, He had the advantage over us. But we do have the scriptures to guide us. As a small Jewish boy, Jesus was taught the scriptures. His knowledge was amazing. In the temple at age 12, He astonished those much older than Himself. In His adult life, He used the scriptures to defend His life and ministry.

Perhaps you're thinking, "I don't teach Bible." You may teach in a Christian school and think, "Others are responsible for teaching Bible. I teach other courses. Besides, we have chapel and the principal and the pastor take care of the Bible teaching." Every teacher of any subject must be committed to the Bible. This is one of the distinctives of Christian education. To lose sight of this, is to lose sight of Christian education.

He was Discerning of His Students.

Every good teacher knows that the more you know about your students, the more effective you can be in your teaching. Jesus knew His students. He knew of the confusion of Nicodemus. He knew of the waywardness of the Samaritan woman. He knew of the

morality of Nathanael. He knew of the temper and fickleness of Simon Peter. He knew of the greed of Judas.

Yes, Jesus possessed an intuitive knowledge that we do not have. It may take us more time and effort to learn about our students, and we must make a conscious effort to learn something about them. But don't forget, we've been promised the very mind of Christ, His power and His anointing.

In many of Jesus' teaching situations, He used what He knew about the individual to reach him. Not one time did He appear to know it all or use intimidation on His pupils. Jesus understood and used a basic principle of education: You do not teach people when they are afraid of you. He removed their fears by recognizing and appreciating their worth as people.

We can know something about our pupils. We must know something about them. Certainly we must exercise judgment and not spread gossip about our students, but when you know something about them, it gives an insight that makes you more effective. If you teach in a Christian school, you've already learned that not every one comes to your school for spiritual reasons. Knowing your students' background, their parents, their culture, knowing them, is imperative to teaching.

He was Diverse in His Situations.

His *classroom* was diverse. Sometimes His classroom was the temple, the mountain, by the water, in the water, in private homes, in public homes, indoors, outdoors, daytime, or night time. His classroom could be anywhere.

His *content* was diverse. At times He was involved in theological discussion, such as His conversation with Nicodemus. Other times His content was simple, even to the point of using things from nature to teach truth. He spoke of water to the Samaritan woman; He spoke of bread to the 5000; He spoke of fish to His disciples; He used a coin to teach obedience to authority; He used a child to teach humility and servitude. Water, bread, fish, coins and children. What could be simpler? Yet what could be more profound?

Could it be that we've assumed students know more than they know? Could it be that we're guilty of teaching material instead of teaching students? A friend and former school teacher says it like this: "I don't teach school; I teach


students." Jesus taught people, too.

His *conduct* was diverse. Sometimes Jesus taught in private. Sometimes publicly. Often He taught tenderly; other times harshly. Sometimes He used questions and answers; other times He just talked. Sometimes He used illustrations and parables. Sometimes He taught one individual; other times He taught multitudes.

Conclusion

That Jesus was the ultimate educator is not only proven by scripture, it's proven by history as well. His place in educational history is central. His followers today outnumber those of any other teacher. The nations that profess His name, though they may be following afar off, lead the world's civilization.

He lived and taught the solution of man's greatest problem. He taught the highest moral and spiritual truth, namely: God is Father; the will is free; the soul is immortal; the ideal social order is yet to come; women and children are to be honored; and the life of sacrificial love is supreme.

He embodied the five essential qualifications of a teacher: the proper world view, knowledge of His subject, knowledge of His pupils, aptness at the art of teaching, and the character worthy to be imitated. 

(Material, helps and inspiration for this article were taken from two books: *Jesus, The Teacher*, J.M. Price, Convention Press, Nashville, Tennessee, 1946.; *Teaching Techniques of Jesus*, Herman Harrell Horne, Kregel Publications, Grand Rapids, Michigan, 1920.)



ABOUT THE WRITER: Dr. Kenneth Riggs chairs the department of teacher education at Free Will Baptist Bible College. This article is adapted from his presentation at the 1986 Christian Schools Conference.

Pray . . . (from page 9)

We know Adam and Eve had free will, else they could not have sinned. (Unless, of course, it was God's will that they sin. We don't believe that God is devious, which reasoning of this nature implies.)

When God looked over creation, He declared it "good." Our nature has been corrupted and depraved, but it has not disappeared. We could not respond to God's call to salvation without God's nature to identify it for us. Since freedom of choice is part of the godly nature, freedom of choice is part of what God declared "good."

Many people argue that sin limited God and His activities in behalf of man. But our sinful nature has not corrupted God's nature any—He is still limitless. If we pray that God overpowers the sinner's will, we ask Him to break His own rules—a rule made with perfect foreknowledge of what would and would not benefit mankind and lead him to salvation. We ask God to do something He knows won't work.

Are we asking God to decide to save them?

In this light, much has been made of John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

Some imply that God sits on His hands until we pray, and then He announces to the Holy Spirit, "Say! I've got an idea! Let's save Greg today!" And so the Holy Spirit jumps all over Greg, who beforehand had not the slightest intention of getting saved, but now suddenly receives Christ, and he's sure lucky you prayed for him. This reasoning comes about from proof-texting.

John 6:45 says, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

The Father's drawing goes into effect when the person hears the Word. Some people aren't ready to respond; that doesn't mean that the Father isn't drawing. God decided a long time ago to save everyone who would come. (See II Peter 3:9 and Luke 19:10.)

Are we asking God to try harder?

Has He been waiting until now to see if I'm serious? We say, "Now we're going

to have to really pray about this thing!" You mean all my prayers up until now were fake? You mean I just don't have enough faith, because if I did the altars would be full of penitents?

God asked, "What more could have been done to my vineyard, that I have not done in it?" God can't try harder. "He gave His life, what more could He give?" He can't try harder because He never changes. He isn't any less interested in my soul at one time than at another.

The logical end of such answers is this: *If people don't get saved, it's God's fault.* That's blasphemy and a denial of everything God says about Himself. It's also a cop-out for you and me.

On the other hand, what does the Bible say happens when we pray for sinners?

1. They become isolated in their sins.

This is a sort of "negative sanctification." According to Hosea, when he prayed that Gomer would return to him, he prayed for three things, which God granted:

a) That she would see herself as lost (2:6). She would "lose her paths." People don't need God until they see themselves as needing Him; that is, they walk by sight, not by faith. As Robert Picirilli pointed out, "Prayer is just plain needing God." We isolate them by prayer so they will see themselves in need.

b) That she would become lonely (2:7a). With no resources or support, she would see herself as helpless. We pray that someone will lose his self-assurance.

c) That she would see her husband as her only hope (2:7b). She saw him as her only hope. We call this being "under conviction," that is, absolutely sure of the weight of sin and convinced that God is the only answer.

2. Laborers go into the field.

Luke 10:2 shows that God has done His part. Jesus says souls are unsaved because "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." All those folks who told us to be faithful to the ministry of the Word were right.

3. That I will present myself as a living sacrifice. (Romans 9:1-3; 10:1-3; 12:1-2.)


Not only am I to pray for laborers to go, but I am to pray that I am willing to be that laborer. We pray that we will be holy, acceptable unto God, ready to go to hell if need be, if it would lead one to Christ. "Give me the chance, Lord, and I will do the witnessing."

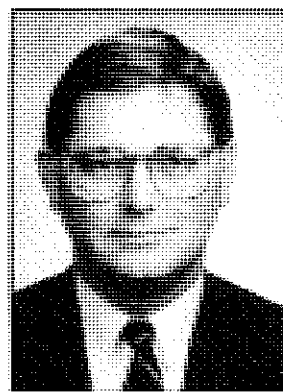
We are not praying for an *overpowering of will*, but a *redirecting of sight*, so that they might see themselves as they really are.

We are not praying that God would decide to save souls, but that laborers would decide to harvest souls.

We are not praying that God would try harder, but that we would try at all.

The will that is changed is mine. The decision that is made is mine. The effort that is altered is mine.

When I pray for souls to be saved, the person who gets changed most is me! 



ABOUT THE WRITER: Reverend Greg McAllister pastors New Life Free Will Baptist Church, O'Fallon, Missouri.

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FREE WILL BAPTIST

newsfront

FLORIDA ELECTS DON HANNA PROMOTIONAL SECRETARY

CHIPLEY, FL—Delegates to Florida's 44th annual state association elected Reverend Don Hanna as part-time promotional secretary during the November 2-4 session which met at First FWB Church in Chipley.

Rev. Hanna serves as assistant pastor at Lake Jackson FWB Church in Tallahassee. He succeeds Harvey Hill. Reverend Hill was given a \$500 honorarium for his work in the promotional office.

Moderator Leroy Cutler gaveled 290 delegates and visitors through three days of business. Florida cooperative plan allocations for 1989 will send 40 percent of the funds to national ministries while retaining 60 percent in the state. The state's cooperative allocations include Home Missions (65%), Youth Board (15%), Alabama Children's Home (7%), General Fund (6%), Promotional (6%) and Christian Education Board (1%).

The Florida Home Missions Board presented a "Let George Do It" program that encourages every Florida Free Will Baptist to give \$1 each per month to start new churches in the state. The Home Missions Board also presented a plaque to Rev. Albert Rollins for his work in Gainesville the past eight years.

Witness, a quartet of Free Will Baptist men from Oklahoma, provided both the music and the preaching for the state association. Quartet members Jerry Pilgrim, Vernon Whaley and Bob Thomas delivered sermons.

State Clerk Randy Bryant said, "The preaching and special music were exceptional."

The 1989 state association will meet November 1-3 at Ebenezer FWB Church in Miami.

FWBBC ANNOUNCES BIBLE CONFERENCE SPEAKERS



Hall



Jackson



Farris



Forlines

NASHVILLE, TN—The speakers scheduled for Free Will Baptist Bible College's spring Bible Conference, March 12-16 are Evangelist Bobby Jackson, Dr. T. V. Farris, Rev. Paul F. Hall and Rev. Leroy Forlines, according to Dr. Robert Picirilli, dean.

No Free Will Baptist evangelist has enjoyed a wider acceptance or maintained a busier schedule than Rev. Bobby Jackson. The Greenville, NC, native graduated summa cum laude from the Bible College and went on to earn his Master's at Bob Jones University. He has held more than 1,300 evangelistic campaigns in his 38-year ministry and has preached more than 14,000 times.

Dr. Farris, professor of Old Testament and Hebrew at Mid-America Baptist Theological Seminary, Memphis, TN, will be new to many Free Will Baptists. He has pastored in Louisiana, Mississippi and Texas. He also served as a missionary to Japan and on the evangelism staff of the Texas Baptist General Convention.

Rev. Hall has pastored Free Will Baptist churches in North Carolina, South Carolina, Tennessee and Illinois. He graduated from FWBBC in 1964 with the B. A. degree and earned his Master of Pastoral Studies in 1984. He currently pastors East Nashville (TN) FWB Church.

Rev. Forlines is a native of Winterville, NC, and has served on the FWBBC faculty since 1953. His writings include *Systematics* and the Randall House Commentary on Romans.

Bible College alumni will meet during the conference for fellowship and to conduct business, including the election of new officers.

Special music will be provided by the college Music Department.

All Free Will Baptists are invited to share in what college officials believe will be a great conference. Accommodations are available on and off campus. People interested in staying on campus should contact the college in advance. The college can also supply information on other lodging in the area.

CHURCH RISES FROM ASHES TO REBUILD

KANNAPOLIS, NC—One year after lightning struck Clermont FWB Church in Kannapolis members moved into a new debt-free facility, according to Church Clerk Barbara Goodman. The lightning fire destroyed the original building, and members were told it would cost \$150,000 to rebuild.

The church was underinsured and, according to Goodman, "We knew it would take a miracle to rebuild." Friends and sister churches donated nearly \$40,000 to help the congregation recover from the July 1987 fire. By July 1988, not only had the congregation rebuilt, but they had done so for \$30,000 less than was estimated.

"We still owe on the old pile of ashes," reports Clerk Goodman, "but we do not owe one cent on our new building." Only 10 pews were salvaged from the

fire. The group reports 18 conversions since July. Members refer to Clermont as a "miracle church."

Pastor Robert Hagler led the 54-member congregation to accept Executive Secretary Melvin Worthington's challenge to give \$32.51 per member above regular tithes and offerings for national ministries outreach.



New Church Building

newsfront

(continued)

OKLAHOMA STATE ASSOCIATION OBSERVES 80TH SESSION

ENID, OK—Moderator Bob Ketchum gaveled delegates, ministers and visitors through three days of business as the Oklahoma State Association celebrated 80 years of service. Meeting at Enid FWB Church October 18-20, more than 268 registered for the annual session.

Oklahoma Executive Secretary Connie Cariker said, "The preaching was really outstanding this year. And overall, the spirit of the meeting was good. While attendance was off what we usually register, it was about what I had expected since we were meeting in the western part of the state."

Ten sermons highlighted the week of activities, including the state Master's Men on Monday, Woman's Auxiliary and Ministers Conference on Tuesday, and state association. Herman Hersey, director of the Board of Retirement, spoke to the Master's Men. Dr. Mary Wisehart, Auxiliary executive secretary, spoke to the Woman's Auxiliary.

Home Missions Associate Director Trymon Messer joined with Oklahoma pastors Lonnie Burks and David Bigger for four messages at the Ministers Conference. Four other Oklahoma ministers preached during the state association—George Harvey, Jr., Buddy Drake, Lynn Wood and Richard Terry.

Five plaques were awarded during the meeting: To Sandy Shepherd for 31 years of service on the state Executive Board; to Frank Wiley for 14 years of service on the Hillsdale College Board of Trustees; to Kent Hubbard for service on the Christian Education Board; to Ron Carner for service on the state Mission Board. The family of the late Reverend Jerry Dudley received a plaque in honor of his service as state moderator.

In other action, delegates adopted a \$310,000 cooperative plan budget for 1989, part of a total state budget exceeding \$1.5 million.

The 1989 state association will meet October 16-19 at West Tulsa FWB Church in Tulsa.

'GREATEST CONFERENCE' PLANNED BY SOUTHEASTERN

WENDELL, NC—Southeastern Free Will Baptist College has planned what they believe will be their greatest Revival and Soul Winning Conference, according to Dr. Joseph Ange, president. The conference begins Sunday, April 2 and continues through Wednesday evening, April 5.

The preaching will be by five well-known Free Will Baptist preachers—three full-time evangelists, Rev. Van Dale Hudson, Rev. Nate Ange and Rev. Johnny Pike; a denominational leader and outstanding pastor, Rev. Earl Hendrix; and a Bible preacher who is also professor of Greek and theology at Southeastern, Rev. A. B. Brown.

Reverend Hudson is a graduate of Free Will Baptist Bible College and has preached over 600 revivals. He has pastored in Tennessee and North Carolina. Along with his present evangelism outreach, he is director of development at Southeastern.

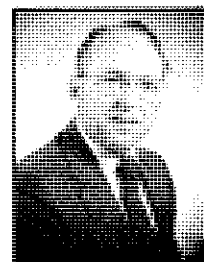
Brother Ange was the youth director at Gateway FWB Church in Virginia Beach, VA, for nine years and has preached over 200 revivals. He is a graduate of Free Will Baptist Bible College.

Reverend Pike received his college training at Free Will Baptist Bible College and has pastored in Tennessee and North Carolina. He has held over 200 revival meetings and is now in full-time evangelism.

Brother Hendrix is a graduate of Bob Jones University and Piedmont Bible Institute. He has pastored the First FWB Church, Inman, SC, for 22 years. He presently serves as moderator of the South Carolina State Association.



Hudson



Brown



Ange



Hendrix



Pike

Brother Brown was associate pastor at Gateway FWB Church for several years, has pastored in Missouri and North Carolina, and presently serves as academic dean and professor at Southeastern.

This year there will be a giant "pig pickin'" for those who attend the conference Tuesday afternoon on the campus of Southeastern FWB College.

SERMONS HIGHLIGHT MISSISSIPPI STATE MEETING

WAYNESBORO, MS—Five sermons underlined to delegates the importance of preaching at the November 4-5 Mississippi State Association. Meeting at Lee's Chapel FWB Church in Waynesboro, delegates heard three Bible Conference and two state association addresses.

Bible Conference speakers included Bill Van Winkle, Steve Nichols and Alvin Keener, while Rick Bowling and Hollis Southerland spoke to the state association.

Delegates re-elected state moderator George Crowden to his third term. In other business, they voted to establish a central meeting site each February for

the Ministers Conference at First FWB Church in Columbus.

Masters' Men Director Jim Vallance spoke from Joshua 14 at the Saturday Master's Men Breakfast. Joan (Mrs. Bill) Gardner delivered two addresses to the state Woman's Auxiliary Convention. Mrs. Gardner spoke on "The Woman's Place" during the morning worship session and on "Survival Kit" during the evening banquet. Some 52 registered for the Auxiliary Convention, while 70 attended the banquet.

The 1989 state association will meet November 3-4 at Martin Hill FWB Church in Booneville.

ILLINOIS CHURCH SPONSORS LAY WITNESS MISSION

AURORA, IL—The Butterfield FWB Church, Aurora, sponsored a Lay Witness Mission, September 23-25, according to Pastor J. Reford Wilson. The Lay Witness team, composed of 12 adults, two college students and three high schoolers, came from Iowa, Indiana and Illinois for three days of sharing what Christ had done and is doing in their lives. Cal Klopp from Bettendorf, Iowa coordinated the weekend and Krista Norris, a Wheaton college student, led the youth in their sessions.

Local church people handled the arrangements. Peter Andrews served as local church coordinator and arranged housing for the guests in the homes of the church members. Violet Long served as hostess and greeted the witnesses as they arrived Friday afternoon. Norma Caton supervised the serving of meals Friday evening, Saturday noon and evening and Sunday lunch. Ray Tackett involved the church in a prayer vigil before the Mission.

Garrie Dillard handled the publicity and attendance promotion. One of his banners, "Expect a Miracle," became significant during the weekend. John Jackson arranged a brunch hour in the homes of different members Saturday morning to which non-church friends and church members were invited for a time of sharing testimonies.

After group sessions Saturday evening at the church, people were encouraged to come back to the chapel for a time of prayer and meditation. The chapel was candle-lit, and a spotlight focused on the cross above the baptism.

Pastor Wilson said, "As I entered the chapel, I was overwhelmed by an awesome sense of the presence of the Holy Spirit. I saw and heard couples weeping and praying, sitting together in pews and some kneeling at the altars. As some moved from the altars, others would come to kneel and pray. My heart was broken and I sobbed before the Lord. I knew God was touching men and women, and that healing of relationships was taking place."

After many adults left the chapel and went home, the teens met there. Pastor Wilson said, "I stood in wonder and amazement as teens brought pieces of paper on which they had written things God wanted them to do and things in their lives displeasing to God they were giving up. God had met with them and

they had met with God." Some of the teens went home to awaken their parents to tell them what wonderful things God had done in their lives.

The lay witness emphasis continued

Sunday through the morning and evening services. The Mission Afterglow service scheduled for one hour at 6:00 p.m. continued spontaneously until 8:45 p.m. with testimonies.



Cooperative Channel Contributions October 1988

RECEIPTS:

State	Design.	COOP (Undesignated)	Total	Oct. '87	Yr. To Date
Alabama	\$ 102.02	\$ 74.75	\$ 176.77	\$ 1,271.22	\$ 5,875.65
Arizona	.00	379.69	379.69	.00	710.86
Arkansas	.00	5,231.10	5,231.10	4,979.14	46,771.78
California	.00	1,021.94	1,021.94	1,045.45	13,967.05
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	3,348.36
Florida	13.01	1,483.98	1,496.99	2,335.30	20,343.57
Georgia	6,368.32	828.00	7,196.32	7,661.80	84,138.19
Idaho	.00	.00	.00	.00	490.15
Illinois	8,459.18	1,565.27	10,024.45	9,840.74	90,552.70
Indiana	338.80	219.62	558.42	429.82	5,454.28
Kansas	.00	97.35	97.35	64.16	856.88
Kentucky	.00	43.31	43.31	15.00	1,209.21
Maryland	.00	975.00	975.00	904.96	4,233.04
Michigan	492.00	1,212.00	1,704.00	2,086.39	53,098.29
Mississippi	67.40	268.54	335.94	495.21	5,856.15
Missouri	7,068.48	.00	7,068.48	8,263.12	68,159.24
New Mexico	.00	.00	.00	.00	247.16
North Carolina	615.80	796.54	1,412.34	1,022.80	18,060.74
Ohio	6,698.50	2,426.00	9,124.50	2,320.19	44,829.10
Oklahoma	20,853.15	6,464.30	27,317.45	32,855.19	355,448.58
South Carolina	10,721.63	.00	10,721.63	58.71	105,992.02
Tennessee	1,160.73	2,002.11	3,162.84	2,715.06	22,944.08
Texas	13,011.86	987.11	13,998.97	9,086.78	78,170.07
Virginia	223.30	310.00	533.30	145.00	4,232.67
West Virginia	2,023.07	104.62	2,127.69	1,106.17	23,807.18
Canada	.00	.00	.00	.00	545.98
Northwest Assoc.	.00	23.22	23.22	87.81	193.02
Other (Computer)	.00	.07	.07	.00	.39
Totals	\$78,217.25	\$26,514.52	\$104,731.77	\$88,790.02	\$1,059,536.39

DISBURSEMENTS:

Executive Office	\$ 1,838.66	\$16,307.08	\$ 18,145.74	\$17,782.07	\$ 181,457.49
Foreign Missions	54,121.76	2,347.70	56,469.46	45,100.31	584,423.58
FWBBC	4,854.67	2,347.70	7,202.37	6,416.65	72,159.57
Home Missions	13,368.15	1,837.34	15,205.49	12,234.16	151,388.21
Retirement & Insurance	159.71	1,429.03	1,588.74	1,710.76	16,784.88
Master's Men	329.36	1,326.96	1,656.32	1,817.43	17,836.73
Commission for					
Theological Integrity	68.36	102.08	170.44	177.06	1,653.72
FWB Foundation	519.31	612.47	1,131.78	698.92	8,748.84
Historical Commission	61.57	102.08	163.65	175.29	1,620.46
Radio & TV Commission	68.74	102.08	170.82	205.29	1,903.02
Hillsdale FWB College	2,465.23	.00	2,465.23	2,190.57	17,991.76
Other	361.73	.00	361.73	281.51	3,568.13
Totals	\$78,217.25	\$26,514.52	\$104,731.77	\$88,790.02	\$1,059,536.39

Currently . . .

Pastor **Randy Corn** reports 13 additions at **First FWB Church, Savannah, GA**. Pastor Corn also began a radio broadcast in 1988.

First FWB Church, Jesup, GA, received eight new members, five by baptism, according to Church Reporter **Diane Manning**. **James Ursrey** pastors.

Members of **Wilson Chapel FWB Church, Thomaston, GA**, commended Pastor **L. S. Anthony** for 22 years of service during Pastor Appreciation Day observances. Church Reporter **Eudene Pitts** said the church gave Bibles to Pastor and Mrs. Anthony.

Robert E. Picirilli, academic dean at Free Will Baptist Bible College, delivered the

dedication message at **Liberty FWB Church, Gainesville, GA**, in November. Pastor **Billy McKinney** said the dedication service for the new church facilities included a musical presentation by the **Gospeliers Quartet** who formally represented the Bible College.

Pastor **Gary Smith** said **Hammock Springs FWB Church, Donalsonville, GA**, began construction on a new auditorium.

Members of **First FWB Church, McAlester, OK**, will begin construction this spring for a new auditorium with seating for 400. Pastor **Homer Young** said members raised some \$140,000 by the end of 1988. However, he expects the new building to cost an additional \$200,000.

Cofer's Chapel FWB Church, Nashville, TN, appointed a nine-person research committee to study the feasibility of relocating in the Nashville area or expanding in their present location. **Larry Powell** pastors.

The **FWBBC Graduate School** will feature a course on church administration in January according to President **Charles Thigpen**. **Jim McAllister**, president of California Christian College, will lead the graduate course. **Bert Tippet**, FWBBC's director of publications for 23 years, will teach on church publications.

Victory FWB Church, Goldsboro, NC, sponsored a Ladies Car Winterization Day for all of the church's single and widowed women. Qualified service technicians who were members of the church, along with senior high students who cleaned cars, participated in the event. The work was done at no charge to the women. **George Lee** pastors.

By November 1988, 14 **California** churches were under the direct supervision of the State Mission Board. That number included eight English-speaking and six Spanish-speaking churches.

Pastor **Ralph Dell** reports 36 conversions, 34 baptisms and 28 new members at **Concord FWB Church, Concord, CA**. Pastor Dell said the church averages 16-20 adults for Thursday visitation.

A new Free Will Baptist church began at **Gaffney, SC**, in September. The **Gaffney FWB Church** is a joint ministry of the **Beaver Creek Association** Home Mission Board and the national **Home Missions Department**. Missionary Pastor **Billy Vanderford** said 50 people attended the first morning service and 48 returned for the evening service.

Dick Powell, a Sunday School teacher at **Little Bethel FWB Church, Johnsville, SC**, has been a member of that church for 40 years. What makes Brother Powell unusual is that he also has a perfect attendance record in Sunday School for 33

consecutive years. He only missed four Sundays in the last 37 years!

Pastor **Doug Little** reports nine baptisms at **First FWB Church, Russellville, AR**.

The **Fourth Grade Sunday School Class** from **Calvary Fellowship FWB Church, Fenton, MO**, delivered 48 pounds of pennies to Pastor **Dale Cochran** at the **Hannibal FWB Mission** in **Hannibal, MO**. The class was transported by their teacher to the Hannibal Mission to make the presentation on Sunday morning.

Members of **Bethel FWB Church, South Roxana, IL**, paid off a \$300,000 bond program and celebrated the event, says Pastor **Ivan Ryan**. The November 5-6 Praise Weekend Homecoming featured messages by former pastors **Wallace Malone, Darryl Ellis** and **Jim Walker**. Pastor Ryan led the note-burning ceremony.

The **Texas State Association Executive Committee** designed an attractive visitation brochure for churches. One side of the brochure is blank and allows each church to personalize its message. The other side features a section explaining what one can expect in a Free Will Baptist church, the plan of salvation and the Free Will Baptist logo as well as a welcome. The brochures will be sold in increments of 500 for \$35. Interested parties may contact the Texas State Association of Free Will Baptists at P. O. Box 2681, Bryan, TX 77805-2681.

The men of **Moore FWB Church, Berryville, AR**, put new siding on the church, added a steeple and built a front entrance. **Bill Johnson** pastors.

Beulah FWB Church, Pensacola, FL, paid off its mortgage and gave a plaque of recognition to founder **R. H. Reddick**. The church also gave Pastor **Linbergh Bass** a new suit, celebrating his 24th year as their pastor.

Pastor **Ken Dodson** was told that it would take \$25,000 to remove asbestos from the ceiling at **Woodbine FWB Church, Nashville, TN**. The church did not have the \$25,000. However, Pastor Dodson and the church sponsored a Commitment Day and members pledged \$30,000 for the project.

Pastor **Gene Gilbert** reports two baptisms and three new members at **New Lebanon FWB Church, Cairo, MS**. The church also purchased new office furniture, re-roofed the parsonage and began a children's church which now averages 15 in attendance.

Pastor **Bill Lepping** reports 70 in attendance on Anniversary Sunday at **Calvary FWB Church, Abilene, KS**. The new church began 16 months ago, purchased a building at 812 N. Walnut and remodeled it.

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PULSE of Free Will Baptist Foreign Missions



Missionary Funding— Who's the Key?

By Fred Warner
Director of Church Ministries

Why are so many missionary accounts in the red? Who is responsible to raise the funds so missionaries can serve abroad?

Maybe you have asked these questions and others which are related. Perhaps you have felt "someone has dropped the ball!" Or you may have sensed some sort of imposition from the Department of Foreign Missions regarding the funding of missionaries.

Let me assure you, the foreign missions office is not seeking to manipulate the local church. We realize the local church does not exist to serve the Department of Foreign Missions. Rather, we are here to serve the local church and the missionaries.

The Board of Foreign Missions and the department were established to enable each local church to get the gospel to the ends of the earth. Indeed, with the high costs of missions today, the only way we can fulfill the Great Commission is through cooperation with one another. As the Apostle Paul said, we are not only "laborers together" but "laborers together with God."

While the department is responsible to coordinate and supervise our work abroad, the missionaries depend on the office to keep people informed of their needs. But the work cannot be maintained apart from the ministry of the local church. The local church is our **only** resource for missionary personnel as well as prayer and financial support to sustain them.

So the funding of our missionary program, as well as the provision of personnel, rests with our churches—the "storehouse" for our future in missions.

But who is the **key** to opening this vast storehouse of missions potential? Since the **pastor** is the spiritual leader of the local church, the responsibility ultimately rests with him. It is a proven fact that **"as the pastor goes, so goes the church."** Seldom, if ever, does a church rise above her leadership. No one is in a more strategic position to challenge people with a vision for a lost world. In fact, the pastor will determine where we go from here, as far as our future in missions is concerned.

Seldom, if ever, does a church rise above her leadership.

We praise God for our Free Will Baptist pastors who have played a vital role in bringing our missions program to its present status. And today, more than ever, it is extremely important that the pastor keep missions before his people.

The pastor must challenge his young people to make themselves available for missionary service, and he must call his people to the ministry of intercessory prayer. Through his efforts the church can meet the cur-

rent challenge. And the greatest business on earth—that of making Christ known to those who have not heard—can be adequately funded!

Yes, the pastor has his finger on the pulse of the church and can best lead the flock into a missions program of support suited for their situation.

To better enable the local church to sense the burden and meet the crucial needs, the foreign missions department serves as a bridge between the missionary and the local assembly. Through publications and personal efforts, the foreign missions office communicates God's blessings, as well as missionary needs. These department efforts provide the necessary framework for the pastor to encourage and motivate his church to a growing ministry in missions.

So, after all is said and done, the local church is the storehouse for our future in missions, but the **missions-minded pastor is the key** to unlocking and unleashing that vast storehouse of missionary potential. Collectively, our pastors are in a position to turn our missionary program around—to erase deficits,* to challenge young people for missionary service, and to lead their churches into meaningful and rewarding ministries in missions.

*With just over 100 missionaries and 2,700 churches, we should never have a deficit account. The \$125,000 (and over) in deficits could be wiped out overnight if 250 of our churches would send \$500 above their regular giving earmarked for deficit accounts.

Free Will Baptist Bible College **REPORT**

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



Women's Jail Group: Melanie Reed, Nancy Lucky, Diane Henderson, Merinda White, Beth Forrest, Jamie Allen, Leah Kirkpatrick, Melissa Medlin.

Bible College Students Go To Jail

(And nursing homes, rescue missions, Bible clubs, etc.)

Beth could hardly wait for her turn as students in her Editing class shared their prayer requests and blessings. When the cycle reached her she nearly exploded. "I just love my Christian Service group!" she said. "We go to the Women's Jail and God is doing such wonderful things there!"

Week after week, Beth related how her Tuesday evening group was seeing interest grow among the inmates. The little group of 10 who came to the first service grew to 16 the second week, to 31 the next week, and later to more than 40.

The fifth week, Beth said there had been five women saved. Three were to be baptized that week. Dr. Thigpen, FWBBC President, went with the group to officiate at the baptism. Two more women were saved that evening. One of the candidates for

baptism gave her testimony, and was quickly joined by others who also wanted to share what the Lord is doing in their lives. After the service, one inmate told Dr. Thigpen that, of all the groups that come to minister to them, the team from the Bible College is the one they like best.

One inmate who had been saved and recently rededicated her life to the Lord says that she now feels freer than she did before she was confined to prison. She wrote to one member of the group, "I thank God for sending you to minister to us."

Melanie, the group leader, confesses that she was nervous when she learned where her group would minister, but has come to look forward to the weekly visit. "We always leave the jail feeling very thankful for the Christian homes and influences we have

had," she says. The ministry has become much more than a once-a-week visit. Melanie says the group members write to the inmates, look over the Bible studies inmates have done and spend time in prayer for them. "We have a good time planning what we can do to make the next week better," she adds.

Beth says, "Our services last up to an hour longer than they are supposed to. I am maintaining contact by mail with one inmate who is really having a hard time. She says she wishes we could come every night!"

The Women's Jail group is one of 30 Christian Service groups that go out from the Bible College every week. Others go to nursing homes, the men's jail, youth detention homes and both the men's and women's rescue missions. Another group does tract distribution on downtown Nashville streets. Other groups conduct Bible clubs.

Nearly a third of all students are assigned to work in local Free Will Baptist churches. They pastor, teach, supervise visitation, direct music, drive buses and conduct children's churches.

In the first month of this school year, FWBBC students saw 40 people saved and 79 make other decisions. They gave out more than 2,000 tracts, preached nearly 200 messages and taught another 200 classes.

Stewardship of Possessions

Part III

Checking Out Your Giving?

"... there was a certain rich man, who had a steward, and this steward was reported to him as squandering his possessions.

"And he called him and said to him, 'What is this I hear about you? Give an account of your stewardship ...'" (Luke 16:1-2 NAS).

Do you have a basic standard of giving? Do you give proportionately? How do you give? What are your motives? What can you expect as a result? Here are short summaries of biblical principles. Check out your giving.

No one should appear before the Lord empty-handed. Give an offering to Him from whatever you have. Actually, you are only returning to Him what you have received from His hand. All you have or ever will have comes from Him. (Exodus 23:15; I Chronicles 29:14)

God accepts your gift according to what you have, not according to what you don't have. The amount depends on how much the Lord gives you and helps you to earn. (II Corinthians 8:12; I Corinthians 16:2; Deuteronomy 16:10, 17)

What you consider small or large, more or less, may not appear the same from God's vantage point. Jesus singled out a widow who gave a gift of only two mites as having given more than all others who gave out of an abundance. Many of them were rich and gave large sums. The widow gave all she had. (Mark 12:41-44; II Corinthians 8:12)

Do you give to God only what is left over? Do you give systematically? God wants the very first of the best of your income or increase. And, He expects it without delay. Put aside your gifts and give them promptly on the first day of the week. (Exodus 34:26; 22:29; 23:19; Deuteronomy 14:22; Proverbs 3:9; I Corinthians 16:2)

Do you give proportionately? The purpose of tithing or percentage giving is that you may learn to revere and to fear God. It is an honor to the Lord to receive the first and choicest fruits of your labor. (Deuteronomy 14:23; Proverbs 3:9)

Do you give sparingly? You will receive sparingly. Withholding your gifts leads to want. Do you give bountifully? You will receive bountifully. When you give generously, your gifts return to you later. (II Corinthians 9:6; Proverbs 11:24; Ecclesiastes 11:1)

Remember, God uses your measure to give back to you. Honor the Lord with generous gifts from both your wealth and income, and He will "fill your barns" to overflowing. (Luke 6:38; Proverbs 3:9-10)

God is concerned with your attitudes and motives when you give. Don't give reluctantly, grudgingly or under compulsion. Purpose in your heart, make up your mind to give cheerfully and

generously with a willing heart. God loves a cheerful giver, the one who puts his heart in his giving. (II Corinthians 9:7; Exodus 35:5)

Does someone have a grievance against you? If so, go and make peace with that person before presenting your gift to God. (Matthew 5:23-24)

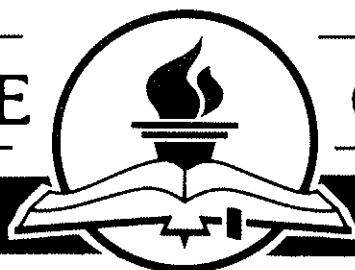
Don't boast about what you give. If you give to impress people, you receive some temporary recognition from them, but that will be your only reward. If, however, you give in secret, God will reward you openly and eternally. (Matthew 6:2-4)

Don't try to reconcile God's principles of recompense, increase and decrease, with the laws of mathematics. Decrease what you have by giving generously, yet increase more. Seek to increase by withholding more than you should, yet decrease more. (Proverbs 11:24-26)

Are you happy to receive gifts? You can be happier. Remember what our Lord said. You are happier when you give than when you receive. The person who gives is more to be envied than the one who receives. (Acts 20:35)

Have you tried tithing? God invites you to test Him. Give Him your tithes and offerings. See if He will not open the windows of heaven and pour out a blessing to you until it overflows. (Malachi 3:10)

HOUSE



CALL

Photos Anyone?

By Roger Reeds

Randall House Publications uses hundreds of photos each year. Some are used on the covers of our literature. Others are used in the contents. Many of the photos we have used have been purchased. Some have been donated.

Would you like to see the photo of one of your loved ones on our literature? We are now accepting your contribution of photos for our covers. The picture needs to be a good quality 5" x 7" photo in color. Please write information about the individual on the back of the photo. This will prevent photos from being separated from their information.

Your photo will be placed on file to be used on future covers. Two conditions will determine the use of your photo:

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be well worth your efforts to send one or more photos to us.

Randall House Publications reserves the right to make final judgement on the use of any photo. Each person depicted in a photo should be properly attired. No unusual styles in clothing or hair will be accepted.

We would also like to limit the photos to children, ages two through seventeen. These photos will be used on the nursery through upper teen levels.

Randall House Publications would also like to feature pictures of our churches on the covers of the adult quarterlies. If you would like to share the beauty of your church with 100,000 other Free Will Baptists, then send us a photo.

The photo of your church should be an exterior photo, preferably depicting the entire church building. The photo must be in color, 5" x 7" and contain pertinent information about your church written on the back.

Send all photos to:

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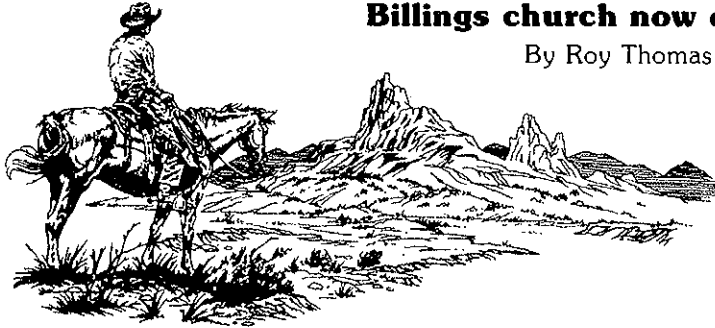
Department of Home Missions and Church Extension
of the National Association of Free Will Baptists

The Department Pages

A Visit to Montana—The Big Sky Country

Billings church now debt-free!

By Roy Thomas



On the banks of the mighty Yellowstone River just a few miles from the battleground of Custer's Last Stand lies the picturesque city of Billings, Montana. A thriving city of about 100,000 people, Billings survives on oil and mining industries as well as farming and ranching.

Billings, like most midwest cities, was settled by people with Lutheran backgrounds. Both Catholic and Mormon churches are strong, but the city has few gospel preaching, soul winning churches.

I spent a weekend recently at the First FWB Church of Billings, which is located on 3.5 acres in the center of a new housing development. I preached a weekend revival for them, and we had wonderful services with the altars full every service and several people saved.

The highlight of the meeting came Sunday afternoon, October 16, as the last bond was burned, and the building, furniture, equipment and land were dedicated to God debt-free. My, how those people rejoiced!

First FWB Church of Billings began as a project of the Home Missions Department. Missionaries Dave and Sharon McDaniel held the first service January 1, 1973. They were later replaced by Frank and Marie Cousineau. Next, Rev. and Mrs. Rue Thomas, my parents, were commissioned by the Home Missions Department to take the church. They served without pay.

Ed and Odessa Ledlow then went to the Billings church. Brother Ledlow was the first pastor after the church became self-supporting. In 1979, Gary and Sharon Terrell moved to Billings to assume leadership at the church and remain until the present time. Brother Terrell's heart was thrilled during the dedication service as people all over the church stood to thank him for his faithfulness.

The church operates a day care center with 40 children and runs a van every Sunday. The excited congregation anticipates a bright future in reaching souls for Christ.

The church is a member of the National Association of Free Will Baptists as a local church, since the nearest association to them is Idaho to the west and Colorado to the south, more than 600 miles away.

The church longs to see other churches started in Montana. There is a mission church across town pastored by Ron Palmer, and the First FWB Church has assisted them as they could.

There are other cities in Montana waiting for someone to come and plant churches. Bozeman, Missoula, Butte, Helena—the capitol, Great Falls, and Kalispel are all large towns where Free Will Baptist churches could be built. I pray that God will lead some dedicated pastors with pioneer spirits to come to the Big Sky Country and take some of these cities for Christ and Free Will Baptists.



Wesley Prouse (L), Pastor Gary Terrell, Roy Thomas and Corby Smith prepare for bond burning.

ABOVE ALL

Sparta was a city / state in ancient greece. The citizens were recognized for their fierce fighting in battle. Mothers taught their children to be fearless and brave. Fathers taught them to fight.

When fighting for Sparta, no retreat was allowed. The final outcome was victory or death. As the soldiers left home for battle, mothers and wives used a common farewell: "Come back as victors carrying your shield, or come back on it."

Master's Men has a shield . . .

. . . the SHIELD OF FAITH

Our shield pictures the resurrection cross. It pictures hands clasped in fellowship and mutual strength. It reminds all of us we can have strength in numbers, unity and purpose.

Our shield names us as men of the Master. We find identity in Him. We are created in His image. Men should imitate His actions and life.

Our shield represents dependence on strength outside the person. Our faith in God's love, presence and provision becomes a shield for daily life.

Our shield provides protection . . . from Satan's aggression, the fiery darts, sword-thrusts of daily spiritual battle, the unexpected spears of disaster and sorrow.

Our shield is symbolic of men who, ABOVE ALL, TAKE THE SHIELD as a portion of their spiritual armor for warfare in kingdom service.

These Master's Men are a strong shield for our denomination. They provide . . .

- . . . prayer meditation for ministry
- . . . finances for total denominational efforts
- . . . manpower for the work
- . . . training and challenge for every member.

"The pastor's best friend is that local Master's Men chapter. Here's why. Coaches don't win football games; players do. Generals don't win wars; soldiers do. Likewise a pastor can't build a church alone; he needs men.

"That's how I see Master's Men—the players who carry the ball, the soldiers who hit the beaches. The Master's Men organization is a group of ordinary men who do one thing better than anybody else in the world—they make themselves available to do what must be done."

Jack Williams, Editor, *Contact*

Make 1989 the year you ABOVE ALL, TAKE THE SHIELD. Join Master's Men. Find strength, purpose and accomplishment together with men . . . Master's Men.

Write or call for more information.

615/361-MMEN



TAKE THE SHIELD!



Herman L. Hersey
Director



Board of Retirement

AT YOUR SERVICE

Pension Fund Contributions Employer Contributions

There are three ways contributions may be made to an individual's retirement account:

- (1) Employer
- (2) Employee—salary reduction agreement
- (3) Employee—personal

The following questions and answers deal with employer contributions only. Questions on employee contributions will appear in a future issue.

1.) What is an employer contribution?

Funds designated in the budget of a church or agency for the pension account of a specific employee.

2.) Who sends the contribution?

The contribution cannot be given to the employee. The check must be sent to the retirement office directly from the employer.

3.) Are these contributions deducted from the employee's salary?

No. Retirement contributions are not considered part of the employee's current income.

4.) How much should the employer contribution be?

It is recommended that the amount equal 10 percent of the employee's salary. However, it should be at least 5 percent of salary. The contribution may not exceed 20 percent of salary.

5.) How often should contributions be sent?

It is recommended that checks be sent monthly. However, some employers contribute quarterly.

6.) Is there any tax advantage for the employee?

Yes, the full amount plus earnings is tax-deferred.

7.) When are the taxes paid?

The annuity check of an ordained member is designated "housing allowance" and therefore is tax-free income at retirement. However, if funds are withdrawn in a lump sum the amount received is taxable at the time of withdrawal.

8.) Does the employer list these contributions on the employee's W-2 or 1099 income tax form?

No.

9.) Does the employee list this amount on his 1040 income tax form?

No.

10.) When can employer contributions be withdrawn?

Funds may be withdrawn at death, disability or retirement. The plan guarantees that the employer's contributions will be available for the purpose designated in the trust agreement. (Details on these benefits will be covered in a future question and answer page.)

11.) May employer contributions be rolled over to an IRA or other retirement plan?

No.

12.) What happens to employer contributions if the employee changes employers?

The fund remains in the member's account. It is expected that the former employer will contribute to a new employee's account and that the member's new employer will continue contributions to his account.

THE FREE WILL BAPTIST PENSION PLAN INFORMATION REQUEST

Board of Retirement

P.O. Box 1088
Nashville, TN 37202

Please send me an enrollment package at the address below.

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Employer _____

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From My Window

"Let's do something different." Some of my friends may think that's my motto. Not really, but I enjoy changes and I enjoy new beginnings.

I don't really make New Year's resolutions, but I do often say, "This year, I'm going to" Another January offers new opportunities, new challenges and new adventures in a new year.

We think of a whole year stretching out before us. But we really should live each day with the awareness that it may be all the time we have.

Have you read the book, *The Precious Present*? In the book a man almost misses out on life because he is always searching. He doesn't realize that he has "the precious present" all the

time. This day, this time, right now is the moment we have.

To look back may mean regrets, missed opportunities. To look ahead may mean fear and uncertainty. Look to the present, the precious present. Do what you can today. Enjoy the day the Lord has given you. The present is precious because it is all we have—for certain.

1988 Shows Some Gains

Since January 1988, the WNAC office has sent 63 packets to new or reorganizing Auxiliaries. During that same period 17 Auxiliaries disbanded. That means 46 additional Auxiliaries join us for 1989.

Any church wishing to start an Auxiliary may write to WNAC, P. O. Box 1088, Nashville, TN 37202 for a complimentary packet of materials. The packet includes a manual and sample

copies of the *Co-Laborer* magazine. (See the subscription blank below.) Specify how many magazines you need.

Subscriptions Increase

In 1988 we added 1,011 new subscriptions to the *Co-Laborer* list. Cancellations amounted to 633. We enter the new year with 378 additional subscriptions.

Do you know someone who would enjoy the magazine? A shut-in perhaps or a woman who is not now a member of the Auxiliary. Use the form below for a gift subscription or for yourself.

Eunice Edwards Fund

November 2, 1988—\$17,232.97

January is Enlistment Month

Have you set a goal for membership increase this year? Whether you use January or some other month as your enlistment time, set some goals. Try to involve all the women of your church in your meetings this year.

In July the reports showed that we have 10,388 women in Woman's Auxiliaries. We had gained 165 since July 1987. Let's make it more this year.

Look for the special enlistment program and suggestions in the January / February issue of the *Co-Laborer* magazine.

Co-Laborer: A Magazine for Free Will Baptist Women
Subscription Form

YES

Please enter my subscription and bill me for _____ magazine(s). I understand that this subscription(s) is on a continuous basis and will never expire unless I cancel. Subscription prices: \$5.75 for 6 issues per year or \$5 each for 5 or more sent to the same address:

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By James Forlines

Discord and harmony are both musical terms. Discord easily demonstrates differences in tone. But for harmony to exist, there must be differences as well.

Differences are not always bad. In the church they are not only to be expected, they are essential. If everyone in the church has the same ideas, they then only appeal to those of that particular mindset. But to successfully minister to the needs of the entire community, there must be differences in the people of the church.

At times, we all desire to restrict the sounding of those who are not on our note. We just can't understand why everyone who is a *real* singer isn't sounding precisely the same note that we do. We may even view with suspicion those who resonate a different pitch, thinking that they mean to drown our lovely note out, only to have their different note heard.

Discord or



Harmony?

So what is the difference between discord and harmony? They both share the characteristic of different notes. How do we know when we have one or the other? Webster defines harmony as "a pleasing integration of components," while discord is described as "want of concord or agreement; a union of sounds disagreeable to the ear."

We have harmony when each note is blended and allowed to be heard (see I Corinthians 12). Discord is found when notes compete for volume (see III John 9), or cease trying to blend (see Philippians 4:2).

The church is the choir. The Lord, our conductor, is trying to influence us to blend. The world is the audience. What sound do they hear from your church?

Oh, by the way, the same analogy holds true for a denomination as well! 🌐

ABOUT THE WRITER: Reverend James Forlines pastors Allen Chapel Free Will Baptist Church, Batesville, Arkansas.

Top Shelf



Thomas Marberry



Grant L. Martin, Ph.D., *Counseling for Family Violence and Abuse* (Waco, Texas: Word Books, 1987, hardback, 281 pp., \$13.95).

This is the sixth volume in the *Resources for Christian Counseling* series which is edited by Gary R. Collins. This series is designed to prepare pastors and Christian counselors for the different situations which they will face.

In the modern world, pastors are forced to be counselors whether they want to be or not. Individuals and families, both Christian and non-Christian, face a variety of pressures and problems with which they cannot deal on their own. They need help. In particular, they need help which is built upon a biblical foundation. Secular counseling techniques alone are unable to deal effectively with the ultimate issues of life.

The author addresses three major subjects—spouse abuse, child abuse and abuse of the elderly. He estimates that the average pastor will encounter in his ministry approximately 12 cases of abuse each year. Abuse is becoming

more and more of a problem in our society. In most states there are laws which deal specifically with these issues (especially child abuse).

We would like to think that these kinds of problems never arise in Christian homes, but the author demonstrates conclusively that such is not the case. Ironically, in some cases those who become abusers are heavily committed to their churches and seem, on the surface, to be extremely dedicated to Christ. When abuse does arise in Christian homes, pastors are often slow to recognize the problem and deal with it.

The vast majority of spouse abusers are men. In many cases, they were themselves abused as children. Men who abuse their wives often have trouble expressing affection and are lacking in self-esteem. Alcohol and drug abuse frequently play a contributing role, but they are often symptoms of deeper emotional problems.

Chapter seven is a heart-breaking

chapter. It deals with the sexual abuse of children. In most cases, it is a father or step-father who abuses a female child. Such abuse can have tragic and long-lasting consequences in the child's life. It is absolutely essential that pastors and other members of the helping team move rapidly to prevent further abuse and provide necessary treatment and help.

The author notes that child abusers often have deep-seated problems which require professional counseling over an extended period of time. Frankly, most pastors do not have the counseling skills to work with child abusers. They should make a referral. Unfortunately, in most cases of child abuse the abuser must be removed from the home while the treatment process is going on.

This book gives the pastor excellent information on how to recognize different types of abuse. It also gives him practical advice on preaching and teaching which can help to head off these problems in his congregation. It shares helpful ideas on how to counsel with abusive individuals.

It is unfortunate that books like this must be written, but they must. This volume can help the pastor to deal more effectively with some of the most difficult problems he will ever face in his ministry. 🌐

Oklahoma State Youth Conference

Four hundred thirty teens and adult sponsors gathered at Hillsdale FWB College on November 5 for the eighth annual Oklahoma FWB Youth Conference, sponsored by the Oklahoma Christian Education Board. The conference theme, "Looking for Love," paved the way for finding the source of true love.

The day began with an energetic time of getting acquainted and singing. Phil Akin (East Tulsa FWB Church) concluded the opening session with a devotion showing the labels and identification we receive in our search for love.

The young people had the opportunity to attend one of eight seminars. Topics included positive peer pressure, coping with the problem of a broken home, experiencing true love, being used in the local church, suicide, direction for life, saying no to alcohol and drugs, and the problems of materialism. Two workshops were offered exclusively for youth workers and sponsors.

One conference highlight was a multi-media presentation entitled "Love in a Twisted World." The Paragon production effectively revealed the dilemma teens face when being pressured to accept the "new morality" and

give in to sexual temptation. Through means of music and dramatic situations the source and characteristics of true love were clearly seen.

Zany group activities and entertainment punctuated the fun and fellowship. The youth then divided into groups to discuss the lessons learned from the multi-media presentation. The day ended with a time of worship. Dean Stone (Donelson FWB Church, Nashville, TN), was the keynote speaker for the conference. He vividly illustrated how the world was looking for love through pleasure and possessions. He challenged teens to put their faith and trust in God and His Word because they are the source of real love.

Youth and youth leaders praised the way the conference theme, seminars and special messages related to the teens in interest and need.

TEEN Scene

Cumberland Youth Retreat

The 1988 Cumberland Youth Retreat (Tenn.) was the best attended retreat in years, with 104 teens and 28 sponsors.

"Purpose for Living" was the theme. Co-directors Dean Stone and James Evans state that the intent of the retreat was to help teens evaluate their personal motivation for living.

The highlight of the retreat was the film, "The Question." This film about suicide challenged teens to think about their own lives and purpose for living.

The activities included kooky games, building your own banana split, traveling down the Cumberland trail of adventures and touring Fort Campbell army base in Kentucky.

As the activities and times of discussion and devotion unfolded, a sense of excitement, unity and love prevailed among the teens and sponsors.

Teamwork

By Alton Loveless

My grandfather owned a pair of mules named Doc and Mae that

he used to snake logs out of the woods.

As a small lad I didn't understand why he connected them together with a four-foot chain. I asked him why he did it.

He said, "You see the scars on their shoulders and backs?" I nodded. "Those are from kicking each other. They constantly fight."

I already knew those mules were mean because I'd watched them jump

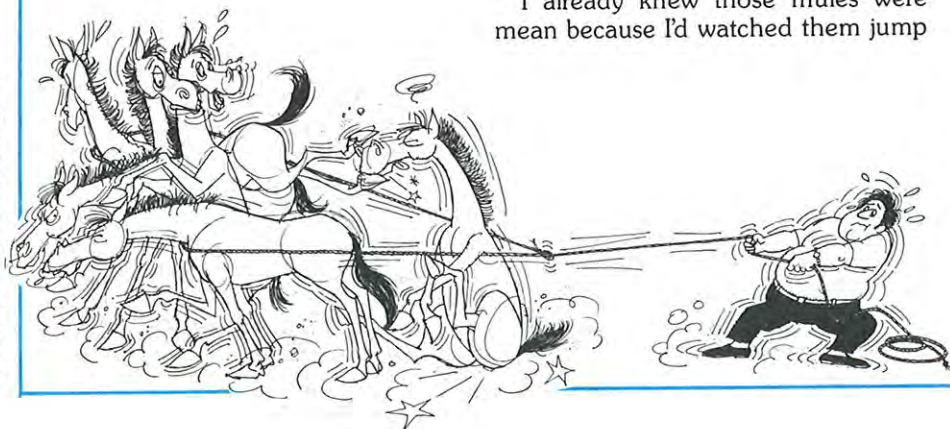
fences and run away for no reason at all.

Grandfather continued, "They weren't worth a thing until I bound them together. Now they can't fight or get at each other. They soon tired of biting, knowing they couldn't get away."

I learned my first lesson on teamwork that day. The two mules were no longer individuals but a team pulling together. While neither mule could snake a tree out alone, together they accomplished that task many times.

In these days it would do us all good to join together "... forgetting those things that are behind" and pressing toward the prize of the high calling in Jesus Christ.

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





Green Tree Bible Study

Robert E. Picirilli

John 5:24

Do Promises to Believers Guarantee their Security?

Those who teach the unconditional security of a person once regenerated often use, as an argument for their position, the strong *promises* that the Bible makes to Christians. Many of these are contained in the gospel of John; and John 5:24 is one of the outstanding examples:

He that . . . believeth . . . hath everlasting life, and *shall not come into condemnation*; but is passed from death unto life.

"That settles it," they insist, "If God Himself says that the Christian will not come into condemnation, then there is no possibility that a Christian can ever be lost. Else God's promises can't be counted on." How can you answer an argument like that?

There are two important things. First, and most important, if the promises are interpreted that way, then they prove too much! Because the very same kinds of promises (negative, of course) are made to *unbelievers*! And if a promise of condemnation to unbelievers doesn't mean that an unbeliever can't change his state and be a believer, then a promise of no condemnation to a believer also doesn't mean he can't change his state and become an unbeliever.

Consider John 3:36, for example, and put the two side by side:

"He that believeth not *shall not see life*" (3:36).

"He that believeth *shall not come into condemnation*" (5:24).

It's obvious that the grammar of the two is identical and they must be inter-

preted in the same way. No one would say that 3:36 means one who is presently an unbeliever is forever doomed to that promised destiny. He can become a believer. All 3:36 means, then, is that the person who remains in the camp of unbelievers will inevitably share the destiny promised to unbelievers. Just so, all 5:24 means is that the person who remains in the camp of believers will inevitably share the destiny promised to believers.

And that brings us to the second thing about John 5:24 and similar passages. The tense-action in the verb *believe* sustains this understanding of the meaning. The Greeks had a highly developed system of verb tenses, and could express the action of a verb as a finished action, or as a crisis (point) action, or as an on-going (linear) action. In John 5:24, "believing" (a present tense participle) is in linear action—just as it usually is in the gospel of John.

The faith that saves is an on-going faith, a continuing belief. We could appropriately render the verse thus: "The one who *is believing* has eternal life and shall not come into condemnation." An on-going faith is meant. Certainly, the person who maintains faith will share the destiny promised believers.

By the way, the same thing applies to 3:36 about unbelief, and that's a key there, too. "He that believeth not" (another present tense participle) is also linear action. Certainly, then, the one who persists in unbelief will share the

destiny promised those who do not believe.

So promises to believers don't guarantee that they'll remain believers any more than promises to unbelievers guarantee that they'll remain unbelievers. And once we see that John 5:24 (like similar promises in John) does not guarantee security, we are free to interpret it in light of the entire biblical teaching about the serious possibility of apostasy.



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ON LITTLE LANES

BY DONNA MAYO

I Can Do It!

"Do, re mi, fa, so, la, ti, do," the piano keys rang as Megan practiced her scales.

"This is boring," she groaned. Then Megan made a fist and banged it down on the piano keys. "I quit!"

"What's wrong?" asked her mother.

"I want to quit taking piano lessons," said Megan. "It's no fun. Besides, I'll never learn that old song before the recital. It's too hard."

"You may quit practicing for now," said Mrs. Lane, "because it's Wednesday night and time for church. But we'll talk about this later."

Megan went in *Girls for Jesus* and Marty went to his *Boys for Jesus* club at church that night.

The boys listened eagerly as their leader, Joshua Landon, told them of an upcoming camping trip at Manchester Lake.

"Now this trip is a reward," said Josh, "for those of you who work hard and earn the right to go. I'm giving you a list of requirements you must meet before you will be allowed to go."

The boys quickly read over their checklists. The requirements were divided into two categories—spiritual and physical.

"Aw, man, that's too hard," groaned Marty.

"I know what you're thinking," said Josh. "It is hard, but it's not too hard. I'm not giving this trip to you—you're working for it. And you have three months to do it. Whenever you finish an assignment on the checklist, write down the date and have your parents sign it. At the end of three months you'll be fit—physically and spiritually—to go to Manchester Lake."

Joshua started the Bible story then. But Marty was so worried about the checklist that he couldn't keep his mind on the lesson.

"I'll never be able to do all this," said Marty to himself. "Fifty pushups—you've got to be kidding!"

"What did you do in your clubs tonight?" asked Mr. Lane on the way home from church.

Megan described the craft they had made and retold the story.

Marty couldn't remember any of the story, so he had nothing else to talk about except the camping trip.

"Wow, that sounds neat," said Megan. "Your trip is the same day of my recital."

"Me go too," said Jeff.

"No way," said Marty. "This is just for big guys. Besides, I probably won't even go."

"Why not, Marty?" asked Mrs. Lane. "Don't you want to?"

"Sure I want to," answered Marty, "but I can't do all that stuff on the checklist. It's too hard."

"You're right," said Mr. Lane. "There's no point in trying."

Marty couldn't believe his ears. Was this the same daddy who had always told them to believe in themselves, to set goals and work for them?

Mr. Lane continued, "There's no point in trying until you change your attitude, that is. Nobody ever did anything saying, 'I can't.'"

The twins were quiet for a few minutes. Finally, Megan broke the silence. "Do you really think we can do it?" she asked.

"It's up to you," answered Mr. Lane. "Your mother and I will help you all we can, but we can't do it for you."

"I wish you could," sighed Marty. "I don't think I can even do 10 pushups."

"Sorry, Son, I can't," answered Mr. Lane. "But I know Someone who can."

"What?" asked the twins scoot-

ing to the edge of the back seat and leaning over the front seat where their parents were. "Who?"

"Jesus," replied Mr. Lane. "He'll help you. Remember Philippians 4:13. 'I can do all things through Christ which strengtheneth me.'"

The twins could see a glimmer of light at the end of their long dark tunnels.

"I think I can," thought Megan.

"With Jesus helping me . . ." thought Marty.

So Megan decided she would stick with piano lessons and practice. And Marty determined he would give that checklist his best shot.

The next day Marty began training. "I'll be in shape," he said as he did jumping jacks, "physically and spiritually." Marty had to turn off the television that afternoon to read his Bible. Then he tried pushups. Marty strained and concentrated, but his arms just would not hold him up any longer. He had done seven pushups. He was so sad. Then Marty remembered Philippians 4:13. "I can do it," said Marty.

For the next 12 weeks Marty did everything he could to strengthen his arms and increase his endurance. He exercised, ran, rode his bike and jumped rope. He had Megan hold his ankles and walk him around like a wheelbarrow. He even lifted his dad's weights. Each week Marty was so proud when he marked another assignment off his checklist. And he was up to 34 pushups.

As Megan practiced her scales and learned the names of notes, she often felt like giving up. She played her recital piece over and over and worked at memorizing it.



OUR READERS COMMENT

SEMINARY STUDENT LIKES NOVEMBER ARTICLES

The November articles on ministering to minority groups and single adults among us were right on target.

Since statistics show that 60 percent of all American children will live in a single-parent home during their life-time, and since within 30 years at least half of our nation's population will be non-

"This is boring. This is hard," said Megan. But she didn't quit. She remembered Philippians 4:13. That verse had become the motto in the Lane home. "I can do it!" said Megan with determination. "With Jesus in me, I can do it!"

The night before the recital the Lanes were in the den cheering Marty as he tried one more time to do 50 pushups.

"Thirty-eight, 39, 40," counted Megan excitedly.

"Come on, Son," said Mr. Lane. "You can do it."

Marty's face was red. Sweat dripped off his forehead onto the floor. His muscles strained.

"Forty-four, 45," counted Megan.

Marty thought he would die. His muscles were tired and aching. Could he do five more?

The entire Lane family sat on the front row the next night waiting for Megan to play her recital piece. That is, all except Marty. He was camping with Joshua and the other members of the *Boys for Jesus* club in the woods of Manchester Lake.

white, it is time that we develop ministries to meet the needs of these people.

As Free Will Baptists we are called to minister to the needs of our generation. We must make the changes and develop the ministries to rise to this challenge!

Mark Hollis, Student
Asbury Theological Seminary
Wilmore, Kentucky

LIKES TIMELY ARTICLE

Just a note to express my appreciation for the article by Rev. Carlos Kelsey in the November issue. It was very timely, well-written, and served as a challenge as well.

Such articles are a welcomed voice within our denomination. It is always refreshing to read an article by someone who has not spoken before.

David A. Joslin
Promotional Director
Arkansas Free Will Baptists



Directory Update

ARKANSAS

Jim Baker to Pine Hill Church, Star City from Corbin Ferry Church, Lake Providence, LA

Robert Spencer to Independence Church, Natural Dam

Frank Cope to First Church, Jacksonville from United Church, Bryan, TX

Lawnie Coffman to Greenbrier Church, Greenbrier

LOUISIANA

Mark Elliott to Corbin Ferry Church, Lake Providence, from First Church, Baton Rouge

OKLAHOMA

Harvey Aguirre to Cottonwood Church, Muldrow

South Carolina

Randy Tipton to Lockhart Church, Lockhart from First Church, Panama City, FL

James Earl Raper to Horse Branch Church, Turbeville

OTHER PERSONNEL

Junior Phillips to First Church, Fort Smith, AR as youth pastor from Pine Hill Church, Star City, AR



Happy New Year!



NEWS OF THE RELIGIOUS COMMUNITY

COURT WILL EXAMINE SUBLIMINAL MESSAGES

RENO, NV(EP)—Subliminal messages in rock songs have long been a favorite topic of Christian anti-rock music crusaders. A Nevada court agreed to examine the existence of such subliminal messages, and to explore questions of liability for actions arising from such hidden commands.

State District Judge Jerry Whitehead ordered C B S Records to produce the master tape of the album "Stained Class" by British heavy metal rock group Judas Priest. Whitehead is hearing a lawsuit brought by parents who contend that the album caused their children to form a suicide pact.

The case stems from a 1985 incident in which Raymond Belknap and James Vance, then 18 and 19 respectively, listened to the Judas Priest album for six hours while drinking and smoking marijuana, then formed a suicide pact. Belknap killed himself with a shotgun. Vance then shot himself with the same gun. Vance did not die, but is seriously disfigured.

C B S Records claims it cannot find the master tape of the 1978 album, but an attorney representing Belknap's family says he believes the tape exists and will contain subliminal messages.

Judge Whitehead has said he will have to decide whether subliminal messages are protected by the First Amendment guarantee of free speech. "The court did not believe it was automatic that the First Amendment protects the rights of subliminal speech," Whitehead said, explaining his decision to pursue the questions.

AMERICANS EARN MORE, GIVE LESS SAYS STUDY

CHAMPAIGN, IL(EP)—During the past 20 years Christians in the U. S. earned more money after taxes when adjusting for inflation, but a smaller percentage of that increased income has been given to their churches. That's the disturbing finding of a new study of Empty Tomb Inc., an independent religious research group based in Champaign, Illinois, and funded by the Lilly Endowment.

The study looked at 37 Protestant denominations and the Catholic Church in the U. S. In 1968 Protestants were giving an average of 3.05 percent of their income to the church; by 1985 that had dropped to 2.79 percent. In 1968 Roman Catholics gave 3.4 percent of their income to the church; by 1984 giving had dropped to 1.5 percent.

Why the decline? Church leaders and other experts point to the materialism of society, the church's failure to raise money creatively, and decreased loyalty to the church as an institution.

"The church is not as effective in communicating a way for changing the world in Jesus' name as Madison Avenue is in spending the money on ourselves," explains Sylvia Ronsvalle, who co-authored the study.

The study found that the average U. S. income in 1985 was 31 percent higher than in 1968, but giving to churches was down by 8.5 percent. On average, this means that Christians were earning \$2,511 inflation-adjusted dollars more in 1985, and giving only \$49 of it to churches. "People are objectively richer, but the wealth is not expanding the ministry of the church," notes Ronsvalle.

Ronsvalle noted that by 1985 about \$1.3 billion was sent overseas by church members, compared with \$8 billion spent on pets and \$3.5 billion spent on cut flowers.

"I think materialism is a major force in this country, but the church is a social institution with a moral vision that can give people some perspective," she concluded. "It has to take an active role in helping people understand this major force of materialism which is having such an impact on them."

SWINDOLL CRITICIZES CHRISTIAN PRESS FOR REPORTING ON HIS SECOND HOME

CAROL STREAM, IL(EP)—In an exclusive interview with *Christianity Today*, best-selling Christian author Charles Swindoll criticized journalistic coverage of his decision to purchase a second home, saying, "I feel our privacy has been raped."

The controversy began with an *Orange County Register* article which said the popular author, pastor and Bible teacher was building a \$2 million "get-away" home. An Evangelical Press News Service article which cited the *Register* article was picked up by various Christian publications, including *Moody Monthly*. Two *Moody* editors were forced to resign after printing the article.

In his interview with *Christianity Today*, Swindoll said he found it "troubling" that Christian publications did not check with him personally before running the story. "It would seem that the responsible thing for a journalist to do would be to check out the story he or she decides to print." The EP News story noted that Swindoll told the *Register* that he felt the house was a private matter and did not wish to discuss it; EP News Service editor Doug Trouten acknowledged that he had not contacted Swindoll before capsulizing the *Register's* story on the house.

Swindoll told *Christianity Today* that the figure of \$2 million for the value of the house was "greatly in excess," but acknowledged that he does not "yet know for sure what the house will cost because we have not finished building it."

Swindoll said he does not believe his decision to build an expensive vacation home should have been reported. "I didn't really view it as anyone's business," he told *Christianity Today*. "I really see the private life of an individual as private." He compared the decision to build the second home to the purchase of an automobile, saying, "If I drive a new Oldsmobile or get a second car, that's not a story, and I think that's what this is."

The *Christianity Today* article noted that EP News did not contact Swindoll before publishing its first article on the home, but neglected any mention of the follow-up story EP News printed which was based on an interview with Swindoll's sister, Luci, and contained the minister's point of view on the home. EP News tried unsuccessfully to contact Swindoll for that follow-up story.

BEYOND BELIEF





THE SECRETARY SPEAKS

By Melvin Worthington

Leave a Legacy



THE NATIONAL ASSOCIATION OF
Free Will Baptists

Last fall I spent 11 days in Cuba along with Mabel Willey and Tom Willey, Jr. We preached in our churches, re-opened the Cedars of Lebanon Seminary and participated in a ministers retreat. Church services had standing room only. Over 400 attended ceremonies at the seminary.

The Past History

Free Will Baptist missionaries preached the gospel and planted churches in Cuba more than 40 years ago. Cuban converts were trained to assume leadership of the work. Political changes forced missionary personnel to leave the work. What happened to the Free Will Baptist work in Cuba the past 30 years?

Did it grow? Could it survive the new government which put severe restrictions on religious activity? These questions and others flooded my mind as I traveled to Cuba.

The Present Hour

We arrived in Cuba on September 28. Two Free Will Baptist Cuban pastors met us at the airport. After checking through customs we traveled to the pastors' homes where we were provided lodging. Visiting with the pastors and the people was not much different from visiting with pastors and congregations in the U. S. A.

Their hospitality laid to rest any apprehensions. What a joy to visit in the homes and churches of our Cuban brethren. Preaching was easy, the people attentive and responsive. Souls were saved and Christians stirred. Four things impressed me while ministering to the Free Will Baptist churches in Cuba.

Their Valor. In spite of opposition and oppression, the Christians are strong

and vibrant. They are courageous in the midst of a society which does not embrace the gospel. Their testimonies indicate that the God of Daniel is enough, and that God's grace is sufficient to sustain in all circumstances.

Their Values. Things do not claim their attention. They are satisfied with little compared to American standards. Goods are rationed and materials scarce, but God provides for His children. Their value system focuses on eternal rather than earthly things. They value the privilege of attending church, the preaching of the Word, and the singing of praises to God. I was reminded that prosperity often causes one to become obsessed with blessings.

Their Vision. They believe God has been working, is working and will continue to work. The church buildings, church services, music and preaching reflect their vision. They do not sit under juniper trees crying to die. They do not hang their harps on willow trees and refuse to sing the Lord's song in a strange land. They keep a realistic eye on the political climate and the eye of faith on God's promises.

Their Victory. Never again will I grumble about my circumstances and use them as an excuse to be discouraged, dissatisfied or disagreeable. The Cuban Christians with beaming faces understand victorious Christian

living. Their church services buzz with enthusiasm and earnestness.

In spite of a political system not conducive to spiritual values, Cuban Christians both young and old possess a remarkable degree of spiritual perception and maturity.

The re-opening of the Cedars of Lebanon Seminary is a great accomplishment. Only God could have worked out all the details for this mighty step of faith. In order to sustain growth, Cuban ministers and laymen must be trained to carry on the work, thus the need for the seminary. Almost 30 years to the day after the school closed, God enabled it to re-open.

The Personal Honor

It was an honor to be part of the ceremonies re-opening the seminary. This will always be a highlight of my ministry.

While Tom Willey, Jr. and Mom Willey led the proceedings, my heart was strangely moved as I watched the emotion which characterized them as they remembered their years of ministry in Cuba. Those they had won to the Lord over 30 years ago were still faithful. What a testimony. What a legacy.

Paul told the Christians at Thessalonica that they were his crown of rejoicing. John declared that he rejoiced to see his spiritual children walking in truth. Paul told the Corinthian Christians that they were his epistles known and read of all men.

One can leave no greater legacy than that of Christians who faithfully follow the Lord and perpetuate His work. The Free Will Baptist work in Cuba is alive and well, and growing in grace. The efforts of those missionaries who served in Cuba were not in vain. They left a lasting legacy.

Secretary's Schedule

January 17-20 Convention Planning Trip
Tampa, Florida

January 24-27 RCMA Conference
Milwaukee, Wisconsin

CONTACT

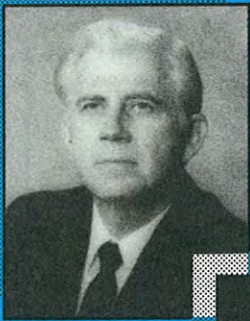
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