

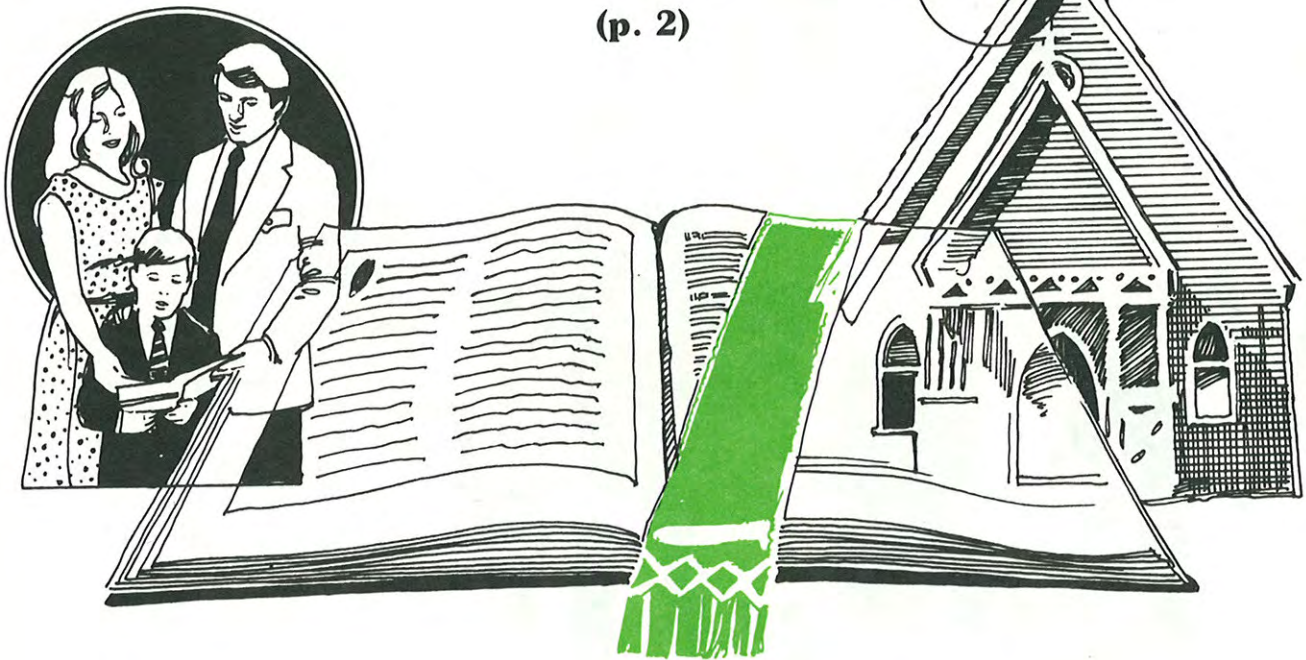
March 1989

# Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

## The Local Church

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# The Local Church

By Richard Atwood



**B**ible preaching and teaching. Baptism for believers. Fellowship with other Christians. Training for workers. Witnesses sent out. Good food at pot luck dinners. Where can you get all this and more? Your local church!

Some misunderstand the word "church." Speak the word and most people think only of the building. Buildings are important, but you can have a church without owning any property. I tell folks at our church that if we arrived Sunday morning and found the building burned, we'd still have the Free Will Baptist Church.

The local church is an organized body of believers in Christ in a community. At our local church, believers are baptized, agree to our covenant, and agree to demonstrate their commitment to Christ and the church, before they become members.

**O**thers misunderstand church membership. Many believe that local church membership automatically takes you to Heaven. But salvation is through faith in Christ (Ephesians 2:8-9). A person can have his name on a church membership roll and still not be saved. Going to Heaven requires "membership" in the universal church which is made up of all born again believers in Christ.

Free Will Baptists believe that although you can be saved without being part of a local church, if you are saved you ought to be part of a local church. The idea of not identifying with a local church is foreign to the New Testament. Consider what the Bible teaches about the church.

Jesus loved the church and gave Himself for it (Ephesians 5:25-27). Most New Testament epistles were written to local churches. Paul and the early missionaries were sent out from and reported back to a local church. References to the word "church" in the Bible generally refer to a local gathering of believers.

**T**his Bible emphasis on the local church prompts an important question. What is our attitude toward the local church?

Early in my ministry, a woman came to the altar at church for salvation. I called her that week to schedule an appointment to talk about growing as a Christian. She angrily informed me (with a few curse words) that all she wanted to do was get saved. She didn't want to attend or get involved with church.

Though her case may be extreme, many seem to have that attitude. Maybe our preaching and teaching has been part of the problem. We emphasize salvation by faith (as we should), but neglect to emphasize repentance, and the fact that faith produces good works. Those uninvolved in a local church miss benefits for themselves and contribute little to the cause of Christ. The local church is more important than the lodge, community group, sports teams, tv shows or other extras that we might put before it.

**T**he Christian attitude toward the local church should be one of total dedication. Pray for your church. Give money to your church. Invite others to your church. Get involved in some job at your church. Speak positively about your church. Be thankful for your church. Attend your church services. Thank God for folks who are faithful to all the services of the church. They encourage the pastor and other members.

One man now in our church was saved in a revival a few years ago. Since that time he has not missed any service (including revivals, Sunday School and Wednesday nights) except one Sunday night when he finished a roof before rain came on Monday. He said that he felt so bad missing that one service that next time the roof could wait. Today that attitude is rare, but it should be the norm.

The time is coming when more people will clamor for churches to be taxed. (Of course, individuals who make up that church already pay plenty of taxes.) But revenue-seekers should consider the services a local church performs.

The church helps folks after hours and on weekends when government offices are closed. The church, because it leads people to be changed through Jesus, saves the nation money it might spend on prisons, alcoholic centers and

mental health counselors.


And what price do we put on the lives and homes it saves? Almost every church I know of is helping the less fortunate with food, clothes and money for other needs.

When the bartender closes his door because you've spent all your money, and the hospital says there's nothing they can do, and government says those programs have been cut, and neighbors are too busy, and your employer announces a layoff, and the funeral director says the service is over—your local church is still there to help in any way it can.

**A** church in Maryland was in the right place for a mother who moved to town with three junior high boys. The family had split because of a drunken father, and the mother was looking for a church like the Free Will Baptist church where she had been saved in North Carolina. As God would have it, the mother and boys moved to within a mile of one of only three Free Will Baptist churches in the whole state of Maryland.

All three boys heard the gospel preached and were saved. Church members opened their arms to them and soon they were part of the family. They were baptized, taught and given jobs in the church when they were ready. When their father died while the boys were still teens, the church was there with food, tears and love. When the boys sang in a gospel quartet, the church folks acted like they were the greatest. When two of the boys went to college, some of the people gave them money.

The results? Two of those boys became Free Will Baptist preachers. The third married a Christian girl and still attends the home church. The mother has been promoted to Heaven. But what would have happened to those three teenage boys if that local church had not been there or had not done its job?

Thank God I'll never know, because I was one of those boys. That's why I believe the local church is so important and why we need one in every community. 

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*ABOUT THE WRITER: Reverend Richard Atwood pastors the Free Will Baptist Church in New Castle, Delaware. He also serves as editor of the Maryland Newsletter and as clerk of the Maryland State Association of Free Will Baptists.*

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**Editor-in-chief:** Dr. Melvin Worthington  
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**Circulation:** Geneva Trotter

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Volume XXXVI, No. 3

CONTACT (ISSN 0573-7796), published monthly by the National Association of Free Will Baptists, 1134 Murfreesboro Road, Nashville, Tennessee 37217. Address all correspondence and subscriptions to Post Office Box 1088, Nashville, Tennessee 37202. Phone 615/361-1010. Subscription rates: 1 year, \$9.50; church family plan \$8.00 per year; church bundle plan \$8.50 per year. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1989 Member of the Evangelical Press Association. POSTMASTER: Send address changes to CONTACT, P.O. Box 1088, Nashville, Tennessee 37202.  
USPS 130-660

# Brother Penrod's Attendance Board

By David Taylor

**S**everal years ago I was asked to preach at the Free Will Baptist church in Madera, California. Over a two-month period, I spoke there five times. The church was without a pastor and under the guidance of the State Mission Board.

Undaunted by it all and delighted with an open pulpit from which to unload my arsenal of four or five carefully polished sermons, I readily agreed to go. What I found when I got there wasn't covered in my homiletics class.

Madera was a rural church with a small sanctuary that could seat 75 or 80 people. An old upright piano dominated the front of the church, and on a small stage stood a weathered pulpit.

**T**hat first Sunday seven people attended—a young woman and her three children, Brother and Sister Penrod and me. The Penrods were the only church members who still regularly attended. Brother Penrod was the church treasurer, maintenance man, greeter, usher and deacon. He and Sister Penrod were getting along in years, yet were still faithful.

Since I'd already preached in several churches with large crowds, I told myself that Madera was God's way of keeping me humble in my preaching. After all, the crowd couldn't get any smaller.

That Sunday I taught the Sunday School lesson, led congregational singing while Sister Penrod chorded songs on the piano, sang the special music (a cappella), and preached. Brother Penrod ushered the morning tithes and offering. About halfway through my sermon, Brother Penrod stood up, posted attendance and offering totals on the attendance board at the back of the church, and returned to his pew.

The next Sunday my wife went with me to help with the service. That day eight people attended—my wife Debe, the young woman and her three children, Brother and Sister Penrod and me. Debe played the piano and taught



the children in Sunday School. Once again I led singing, taught Sunday School, sang a special, and stepped behind the pulpit to preach. About halfway through my sermon, Brother Penrod stood up, posted totals on the attendance board and returned to his pew.

My third Sunday at Madera saw attendance soar to nine—Debe and our two children, a second young woman with two children, the Penrods and me. This Sunday I stood in front of the first pew and preached. Almost halfway through my sermon, right on cue, Brother Penrod quietly stepped to the back of the church and posted the totals.

My fourth Sunday at Madera brought changes. Home church responsibilities kept Debe and the kids from going with me. Something also kept both young women and their children away so it was only the Penrods and me. Total attendance, three. I again handled preliminaries, Sister Penrod chorded the piano, and during my sermon Brother Penrod faithfully posted attendance and offering totals.

**A**nd then came my fifth and last trip to Madera. Since that Sunday I've never

seen the Penrods or the church. But I will never forget either of them.

Brother Penrod drove up shortly after I arrived. Debe and the children had not come with me. Sister Penrod had been sick all week and stayed home. By 10:00 a.m. no one else had arrived. I wondered what I should do, and all that came to my mind was that verse about two or three being gathered together. Brother Penrod had braved the cold and I had driven 25 miles, so the two of us had services.

I made it through the Sunday School lesson all right. I did feel a little conspicuous leading congregational singing both a cappella and solo (Brother Penrod was not a singer). I dispensed with the special music, but Brother Penrod did pass the offering plate. With everything out of the way, I thought, I began my message.

How do you preach to just one person? Do you use your best illustrations? Where do you stand? Preaching from the pulpit seemed impersonal, but sitting in a chair seemed too casual. So I stood in front of that first pew and preached my sermon.

Somewhere in the middle of my second point, it happened. Brother Penrod stood up, went to the back of the church and posted attendance and offering totals on the board!

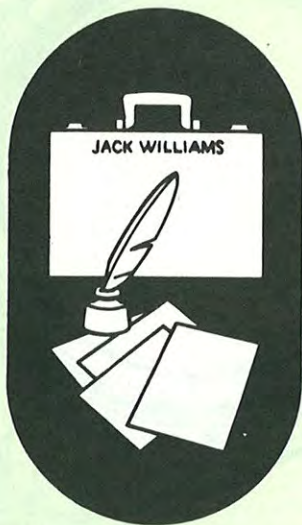
*Humbled* does not do justice to what you feel when your audience of one gets up and walks away right in the middle of the sermon. What do you do? First, you pray he stays true to form and sits back down after the totals are posted. Second, you keep right on preaching. So I did and then he did.

The Madera experience taught me well. I learned humility, perspective, commitment and faithfulness to duty. Most of all though, I remember a young preacher, an old saint and an attendance board that would not wait. 🌱

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

# Right People's Wrong Ways

## Briefcase



**N**ine months after George Washington resigned as General-in-Chief of the Revolutionary Army, he rode his horse to Pennsylvania to argue his case with farmers who had settled illegally on his land. At that time, Washington was the most popular, most respected and most loved man in the young American nation.

However, the squatters were unimpressed with Washington's hero status. He reached his land Saturday, September 18, 1784, and planned to confront the farmers the next day. But when he learned that they were "very religious" and attended church on Sunday, he decided to wait until Monday.

Washington offered to sell land to the farmers at 25 shillings an acre or let them work as his tenants. After considering his offer, the farmers informed Washington that they would not buy, would not move off and would not pay. He would have to sue them!

**And what did** George do? Believe it or not, the man who'd braved canon fire and fought crack British infantry to a standstill got on his horse, rode back to Mt. Vernon and into American history books. Four years later he took the oath of office as the first president of the United States.

This incident says more for Washington's integrity than it does the farmers' religion. The fact is, whatever Christianity does for a man, it first makes him honest. Salvation gives him a cheerful

spirit, a hunger for justice even at the cost of personal sacrifice, and guarantees God a right-of-way through his life.

But when good men form exclusivistic communities, focus on themselves and ignore realities around them, they invariably abuse the rights of others and their religion mocks them.

**Consider the 1692** witch trials in Salem, Massachusetts. The closed Puritan community howled down reason in a 10-month emotional frenzy that killed 20 innocent people, 19 by hanging and one by pressing. The witch trials, redefined the word *Puritan* as someone hard, unreasonable and vengeful.

What began as a misdiagnosis by the village doctor swept terror across the Massachusetts Bay Colony. Dr. Griggs had no scientific answer for 9-year-old Betty Parris' lingering illness in which she would stare dully into space, scream, make choking sounds or fall on the floor in fits. He concluded that she was "touched by the evil hand." Betty became the center of attention in Salem, and others jealously noticed it.

**Soon more than** a dozen teenage girls in Salem had the same symptoms. While there were other explanations besides witchcraft, nobody wanted to hear them. Interestingly, no witches were burned at the stake as many mistakenly claim, and no member of the clergy brought charges of witchcraft against anyone. The witchcraft accusations were made by hysterical girls, teenage or younger. Incredible, isn't it, that people who fled England because they loved truth could condemn others on the basis of teenage gossip.

But they did. And for 300 years the terms *Salem* and *Puritan* have pointed accusing fingers. Gainsayers wave those two names to prove that religion always leads to excess and abuse. Yes, evil must be held in check, but the righteous must be held responsible.

**In his essay**, "Where is Christ on Your List?" Steven Colthorp tells the story of an Indian who lived alone, hunting and trapping in the Selkirk Mountains. His entire family had been killed by white hunters.

One day another white hunter came to the mountains to live. He was kind and patient with the wild young man, and gradually won his trust and love. The white man slowly taught him about the love of Christ.

One night the young Indian dressed up in his best clothing, took the white man's hand, knelt and prayed silently. Then he arose and stated his purpose:

Indian lay down blanket,  
Indian lay down pipe.  
Indian lay down tomahawk,  
Indian lay down *Indian*.

The shining truth of the Indian's simple faith contrasts sharply with Salem's tragic witch trials and the selfishness of the religious farmers who cheated George Washington. Christians must always be honest and protect the rights of others. Christians persuade unbelievers; they don't hang them.

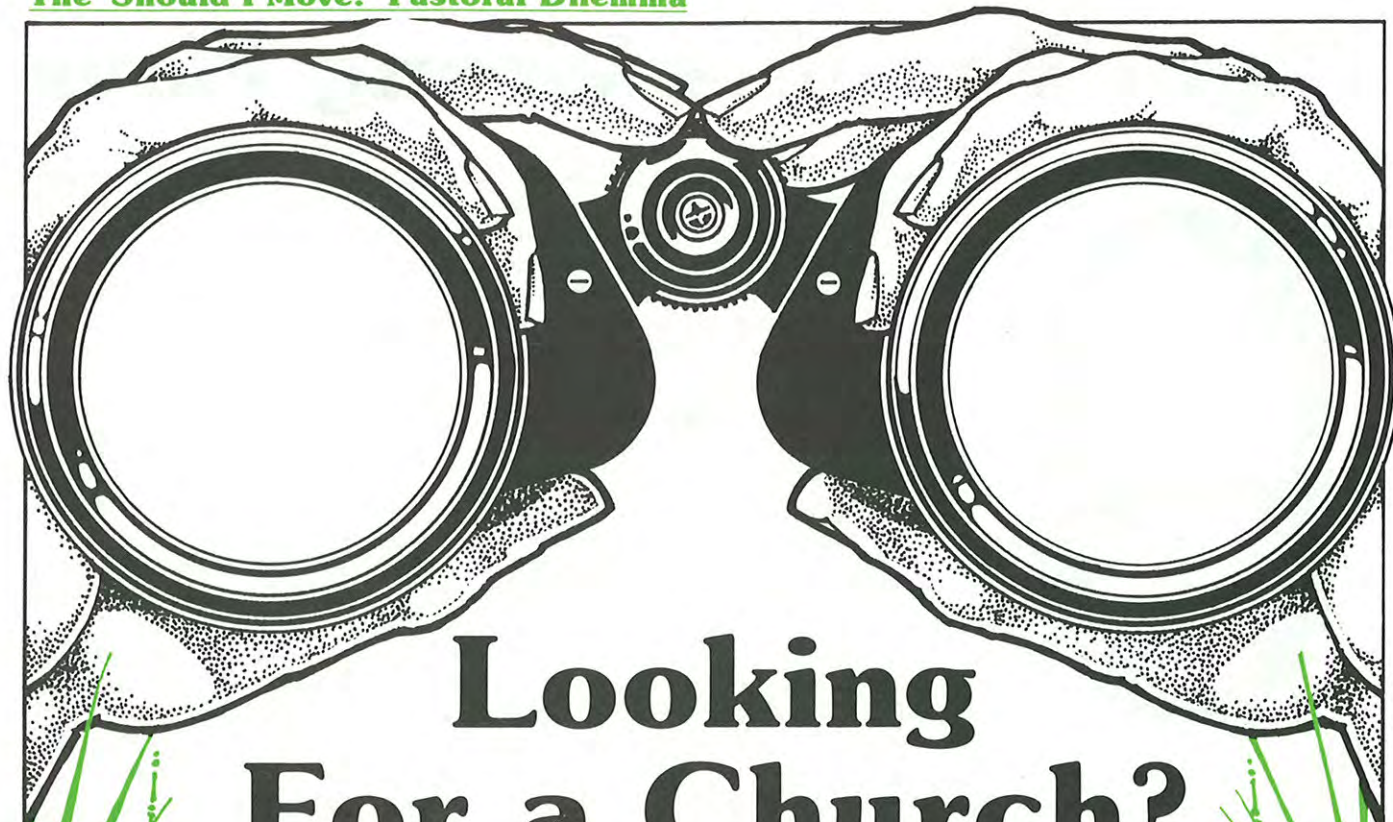
**So why didn't** someone step forward in 1692 and suggest that Reverend Parris spank his precocious 9-year-old daughter when she began falsely accusing people? And why didn't Pennsylvania's law-abiding Quakers confront those dishonest farmers squatting on Washington's land in 1784?

The Indian was right. It's not enough for a man to lay down his blanket and tomahawk. The Indian must also lay down the Indian.

Christians cannot escape responsibility when their refusal to apply the principles of what they believe to everyday events results in misunderstanding, heartache, reproach on the name of God or even death as in the case at Salem. Consistent Christian living is the channel through which God influences our neighbors, changes our communities and empowers our churches.

**Jesus did three** things better than anyone else when He walked on earth. He lived consistently. He treated men with dignity. He told the truth. And yet, no conflict ever arose between His absolute obedience to God and His honest, truthful dealing with men.

That's the key. It's always right to do right and never right to do wrong. There's always a choice and a difference. The church knows it. The unsaved know it. Only we can stop the wrong ways of right people.



# Looking For a Church?

By David A. Joslin

**S**trong pastoral leadership suffers because of rotating pastors caught in the game of musical pulpits. The average pastoral stay for a Free Will Baptist pastor tops out at about three years. Repeated, unexpected change is discouraging and difficult for both the pastor's family and the church.

The question, "Should I Move?" arises all too often. Of course, if outward evidence indicates that the pastor should move, and his inner conviction reinforces the evidence, then the consideration should be given priority.

When it is certain that the move is definite, the move should be made as soon as feasible. The church will not usually make any plans until the pastor leaves. Since his heart will not be in the work once he decides to resign, it is best to expedite the move.

Resign gracefully. The pastor's attitude and behavior during the transition period can either destroy a church or lead members to closer communion with the Lord. Years of toil and labor

# Looking for a Pastor?

By Paul Kennedy

**W**orship time drew near on a brisk fall morning. Everything seemed perfect. After all it was Thanksgiving Sunday. Pastor Johnson preached a good gospel message, and two young couples and a handsome high school teen responded by faith to his invitation to receive Jesus Christ.

## The Announcement

"Please be seated," the pastor began, "I have an announcement before we dismiss. After much prayer, I believe it is God's will and in the best interest of the church that I resign as your pastor."

The words pierced the hearts of believers young and old. A shock wave rolled across the congregation, and the handkerchiefs were already drying tears.

"Now before you jump at conclusions, let me assure you," Pastor Johnson resumed as he struggled to control his emotions, "this has not been an easy decision. My wife and I have been praying for some time about mission work. We believe the Lord is calling us to begin a new work in the northern part of the state where we have no gospel witness. We have enjoyed working with you for almost 10 years, but the Lord has called and we must obey."

## The Reactions

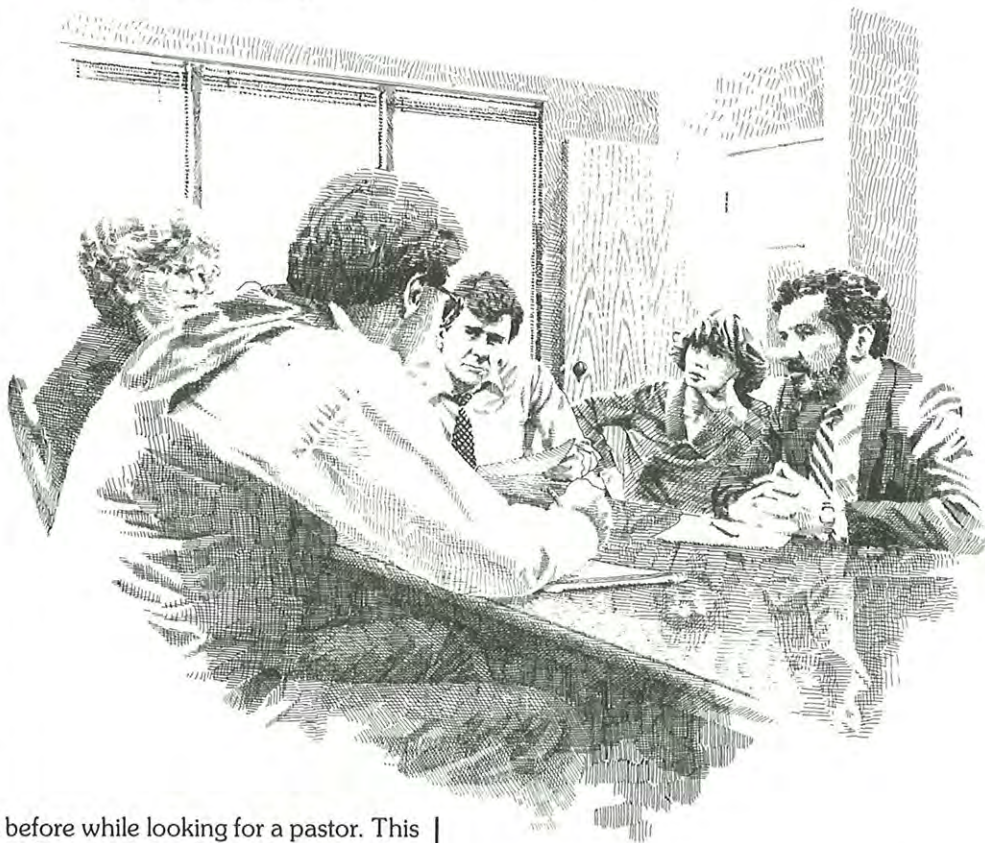
After the benediction, people marched quietly down the aisles, stunned by the words of the pastor they loved. Muffled responses could still be heard: "I can't believe it. What will we do now? We will never find anyone who loved us like Pastor Johnson."

"Why can't the Lord call someone else? Why did the Lord take our pastor?"

"Maybe the pastor will reconsider."

There seemed to be more questions than answers. What's the correct procedure and where does the church begin to search for a new pastor?

This fictional illustration sounds real. Maybe that's because you have heard



it before while looking for a pastor. This article is not intended to be everything you need to know to call a pastor. Rather, it will present practical suggestions to help you avoid some painful experiences.

## The Committee

The church must face reality quickly when a pastor resigns. To some, it's like the death of a family member, but the church must continue her purpose.

One of the first decisions to be made concerns the contact committee. If the church's constitution provides for the deacon board to serve as the pulpit or contact committee, that decision is already made. If not, the church should immediately elect a responsible pulpit committee.

The committee should select a chairman and begin their work. One of the first concerns of the pulpit committee should be a recommendation to choose an interim pastor who will serve until a

pastor is confirmed by the church. If the church decides not to secure an interim pastor, then the duty of filling the pulpit on a month-to-month basis is their immediate responsibility.

## The Enlistment

An important work of the pulpit committee is to enlist every member of the church to pray daily for their pastoral search. Each contact, choice and recommendation coming from the committee should be preceded by prayer.

This should be a special time in the experience of a church. Through prayer they determine the will of God and confirm the man of God as pastor. I have seen revival in the church during the transition time because of prayer and the concern of the people for one another. An all-night prayer meeting

## Pastor? . . . (from page 7)

can be an effective way to enlist members to pray.

### The Search

The committee should begin a contact list of 10 or 12 names as they pray. The church should be invited to contribute names. Pastoral candidates can be contacted through the national offices, state office or the Bible colleges.

Committee members should contact each candidate and ask if they would pray with them for 72 hours concerning God's will and the needs of the church. Some will decline, while others will pray and then decline. So the contact list begins to shrink.

In the beginning, I think it's important to avoid discussions about salary. After all, if a candidate is not coming, what difference does it make? Those who pray and show deep interest and concern are the ones to continue with. As the committee and the church ask God to touch the hearts of pastoral candidates, by faith we believe God will do His work.

The process may seem to run aground along the way, but don't be discouraged. You may have to return to square one, however keep the praying and the procedure moving. Eliminate those not interested and "provide things honest in the sight of all men" (Romans 12:17), especially prospective pastors. Honest communication at this point is vital between all concerned persons—the contact committee, the pastoral candidate and the church.

### The Resume

As interest builds the pulpit committee may ask a minister for a resume with information about his previous ministry, education, family and denominational ties. Also ask for pictures. If he is coming from out of state, he may want to include letters of recommendation from denominational leaders. Discuss with him the process to ratify his ordination in your state.

The committee should respond with information about the church—location, membership, age, previous pastors, potential, denominational ties, constitution and by-laws, and send some pictures. If the exchange of information accelerates interest, it is time for an interview with the pulpit committee.

### The Interview

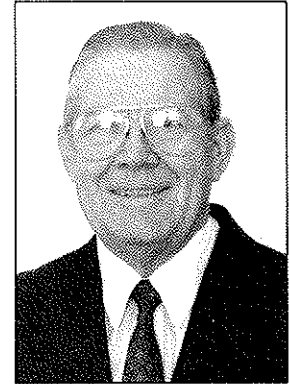
This is the time to discuss complex issues of salary, benefits, housing and allowances. A job description should be presented to the candidate. Some church constitutions require the candidate to sign an agreement. Other churches require a similar working contract stating what the church expects of the pastor and what the pastor may expect from the church. These may be optional, but agreement in writing provides a better working relationship after the honeymoon.

If the committee is convinced that the Lord has provided a promising candidate, a recommendation to the church is in order. At this point it would be beneficial to the church to meet the candidate and his family, to hear him preach and to share his burden for the church. Some candidates consent to an open forum to answer questions directed to them from the church members. This should be decided beforehand and not left as a last-minute surprise.

### The Confirmation

The process of looking for a pastor is completed with a recommendation

from the pulpit committee to the church that the candidate be called as pastor. The vote of the church should be a strong positive vote to assure the pastor that God has called him and the church is willing to accept him and his family.



*ABOUT THE WRITER: Paul Kennedy is moderator of the California State Association of Free Will Baptists. He served six years (1980-86) as state executive secretary. A deacon for 34 years, Mr. Kennedy presently works with Home Missionary John Hibbard in Amador Free Will Baptist Church, Pioneer, California. He is also a member of the national Master's Men Board.*

# No Leisure Time

By Wade Jernigan

**A** young Free Will Baptist minister, while preaching at Cedar Grove FWB Church in Francis, Oklahoma, during a fifth Sunday meeting in 1947, said, "I'd rather burn out than rust out." He struck a blaze. Burn he did. And out. Down and out. Isolated and in intensive care for 45 days. Afterwards, months of recovery, years of regaining strength.

After 44 years in God's service, he rediscovered Mark 6:31, a verse he failed to take seriously even though it was spoken by Christ. ". . . Come ye yourselves apart into a desert place, and rest a while. . . ."

At the time Christ spoke those words a reason for the command was given. Note, ". . . for there were many coming and going, and they had no leisure so much as to eat."

Christ knew their need "for He knew what was in man." His words were not

to be taken lightly. It was His to command. It was theirs to obey. Never mind that the people (many of them) were "coming and going." Christ said, "Come ye apart" (aside).

Jesus was concerned that they had no leisure and that they had not eaten. Neglecting one's welfare did not get His stamp of approval. "Come aside," sounded in their ears and they departed. True, they were soon thronged again, but that fact does not negate His command to His men.

He did not say "come aside or else," but an "else" is out there for the fellow who thinks he's too busy for leisure or eating. That "else" can be seen in the young preacher who wanted to burn out rather than rust out. Here's the else: "You can come aside or you will come apart." That preacher came apart.

To argue that there's no time for leisure is to quarrel with the Lord. Seems



## Church? . . . (from page 6)

may be nullified unless the pastor can control his feelings.

So, what does a pastor do now?

### Confide in a Friend

Every pastor needs at least one other pastoral buddy in whom he can confide, share his innermost thoughts, and bare his soul. Don't make hasty decisions. Listen to counsel. Weigh the consequences.

Unless unavoidable, someone else should make initial contact with the available church. If possible, a pastoral friend could serve as a liaison between the searching pastor and the seeking church.

A. W. Tozer stated, "I cannot recall, in any of my reading, a single instance of a prophet who applied for a job." State promotional men, fellow pastors or local associational moderators can be helpful at this point. The contact person should have a reasonable degree of acquaintance with both the local church and the inquiring pastor.


### Prepare a Resume

A resume can be a helpful tool for both the prospective pastor and the available church. The resume should be given special attention, since the first impression will be a lasting impression. The resume should be exactly what the name implies, a *short* account of the preacher's career and qualifications.

Secure a professional secretary or a good typist to prepare the resume. A

that some take no time lest they be criticized. Others take no time out hoping they will be commended by those who likewise ignore Christ's words.

It is not lazy to have leisure. Rather it is of the Lord. He's the boss. When He calls break time He's not impressed that some work on. Lost time later because one has come apart (rendered unable) will cost the kingdom more down time than would the occasional time outs. God will not honor man's neglect or misuse of his body which has been purchased as well as his soul (I Corinthians 6:20).

Remember, He who said, "go," also said, "come aside." Take some leisure. 

**ABOUT THE WRITER:** Dr. Wade Jernigan is a Free Will Baptist evangelist headquartered in Lexington, Oklahoma.

hand-written resume with poorly constructed sentences and misspelled words will be a liability for the prospective pastor.

Only pertinent facts should be stated. Share only significant information relevant to the matter at hand. The prospective pastor's weight or his eschatological views are excess clutter on a resume. Trivial inclusions serve as warning signals to the church as to the disposition and inclination of a preacher.

Contacts with the church should be confined primarily to the pulpit committee chairman. The prospective pastor should not contact individuals in the church before his trial sermon.

Prior to the candidating trip to the church, an inquiry concerning accommodations for the pastoral family while there for the trial period is definitely in order. If the candidating preacher has small children and the church has not made suitable arrangements, it might be best to send the children to Grandma's for the weekend. However, the church should have the privilege of meeting the entire family. Take along pictures of the kids.

### Check Out the Church

The trial session should include a private meeting between the preacher and the pulpit committee. In this forum, the prospective pastor should give verbal testimony to his pastoral philosophy, beliefs and the expectations from the church.

Finances must be discussed. Don't leave the impression that the paycheck does not matter. It does! The church has the responsibility to care for the physical needs of the parsonage family, and this responsibility must be given priority. Both the preacher and the church honor the Lord when financial obligations are met properly.

Preacher, check out the church! Do it up front or you will wish later that you had. Ask questions, plenty of them. This is the time to find out exactly what's what. Cover a wide range of questions. Do not take anything for granted. Ask! Ask! Ask!

### Discern the Will of God

G. Campbell Morgan summarized the will of God by stating, "The most vital consideration for every human life is as to whether we are, and do, that which accords with the will of God."


To precisely know God's plan is not always easy. Pray specifically about the matter. Be in the frame of mind to accept rejection from the church. Remember, it does happen, and it can happen to any pastor. Alexander Graham Bell said, "When one door closes, another opens. But we often stare so long and so regretfully upon the closed door that we do not see the one which has opened for us."

Let your wife help in the decision-making process. Pastoring is a team effort. One's companion can provide a valuable perspective during the time of finalizing crucial decisions.

Before any public announcements are made, the pastor should be absolutely certain about his future plans. All doubts should be settled before any decision is shared with members of the congregation.

In the attempt to determine the will of God, the preacher should realize that God is more concerned about who you are that what is accomplished. What is done is more important than where it is done.

When Saul was confronted by Christ, he was not immediately told that he was to become the apostle to the gentiles, the mightiest missionary of the cross, or the greatest theologian of the church. Jesus said to him, "Rise, enter into the city, and it shall be told thee what thou must do." The next step was revealed. Taking this step, another forward movement was shown, and so until at last, he was writing, "I have finished my course; I have kept the faith."

Call the chairman of the pulpit committee as soon as you definitely know your plans. Accept graciously the offer that has been extended to you by the church. Determine that your future ministry in the new location will be one that will be pleasing to the Lord. 



**ABOUT THE WRITER:** Reverend David Joslin is promotional director for the Arkansas State Association of Free Will Baptists. He also chairs the national Historical Commission and serves on the Executive Committee.

# So You're the Sunday School Superintendent?

By Mark H. Braisher



**L**et's talk about your job and position. You have a job to do, and by assuming your title you have a position. People look to you as a leader, a role model and expert, a Christian witness, and in fact, to many people in single-staff churches you will be second-in-command.

Sunday School plays a vital part in the growth and maintenance of the church. So does its leader. A superintendent would often rather not have this notoriety, but it comes with the job. Therefore, any man or woman in this position must accept the responsibility that it carries if the job is going to be successful.

First, this means being an example. Similar to that of the pastor's, your life will be highly scrutinized and even criticized. To keep from hindering the work of the church and Christ, and to minimize friction and bad feelings within the church staff, your life must be an example. This includes life at home, work, recreation and church. You will be seen, heard about, told on and scrutinized. You will always be watched. Look and be your best.

Taking on this position includes giving the church a bright outlook. Anyone involved in church work realizes that no church is perfect, but its officers ought to support it and give it good public relations. This includes supporting Sunday School, its productivity, teachers and future before other officers, members and the world.

**A**t no time should a superintendent enter into a critical discussion about a teacher or worker with another teacher or worker. Any discussion of past performance by any teacher or worker should be done in a Christian manner. Be cautious; do not allow discussion to become gossip. This is unethical, unchristian, and sure to get back to the person being talked about. Besides, nothing can be accomplished in this manner.

True, discussion is needed, but it should be reserved for the pastor and other Sunday School officers (assistant Sunday School superintendent, department directors, general secretary, minister of education, etc.).

When—not if—it happens that you are approached by another member, teacher or curious onlooker concerning negative teaching or behavior of a teacher or worker, do not add to the

criticism. If it is new information, consider it as such. It may be valid. If it is old information (gossip), let the person informing you that you heard him—“Thank you for your concern,” and then assure him you will look into the problem (if you plan to look into the problem). At that point, you need to uphold the criticized person—give that person good P. R., remembering not to add to the gossip.

**N**ot only must you be an example in your speech, you must also be an example in your physical support of the church and all of its programs. If the superintendent expects support from the church for the Sunday School, he must give it for all the other programs in the church.

This does mean extra commitment, but then again, that is leadership. Christ did not tell the apostles to go preach and witness as He waited at home and tended to the carpentry shop—He went, experienced it, trained and then said, “Go.” If you want the church to follow, they'd better see you going. This cannot be faked.

If you do not attend all services, you have no right to ask others to be faithful. If you do not attend prayer meetings where your Sunday School is prayed for, where your teachers are prayed for, where future laborers for the field of Sunday School are prayed for, and where prospects for the Sunday School are prayed for, people will have trouble following you. If you do not knock doors and attend visitation where absentees and prospects of your Sunday School are visited, people will not find you worthy of being followed.

These are only a few examples, but the point is clear that the superintendent must support all phases of the church. Each leader of each organization must see you at their respective events that are relevant to you in your position. It is clear that you are not to do all the work, praying or visiting. But the followers must know the leader is setting the pace and example. Do not expect


teachers or workers to do anything that you won't do.

Ray Kroc, famous for his leadership in the McDonald's restaurant franchises once said he would never ask his people to do anything—even if it meant cleaning the restrooms—that he would not do. This made him a respected leader which in turn made him a millionaire.

**N**ot only your speech and your church participation will be scrutinized, but also your family life. Your family should be an example for the church. The church should be able to use you, as well as the pastor's family, as role models. It should be a self-disciplined, Holy Spirit-led family. Your family constitutes a personal part of your private life, but realize that in your position the church will see the results of your family life. Do not allow this portion of your life to hinder God's work.

If you have a serious and open relationship with your Savior, it will shine forth. A light that cannot be hid, salt that flavors the world, and a message that changes lives—that's what the church is all about. If you have a personal, one-to-one walk with Christ you will be a light, the salt, and a proclaimer of the message and your position will be effective in helping lead Christ's church.

So you see it's not just a job, it's a position. You may not feel qualified to fill this pair of shoes. But it is a pair that must be filled. If you are a superintendent, you are probably already doing the job but it is of utmost importance to fill the position.

You can do it. Make a commitment to it. Ask God for insight and strength, and then be that example. 



**ABOUT THE WRITER:** Reverend Mark Braisher pastors Victory Free Will Baptist Church, Kansas City, Missouri.

## Winning—the 'Only' Thing?

By Jonathan Yandell

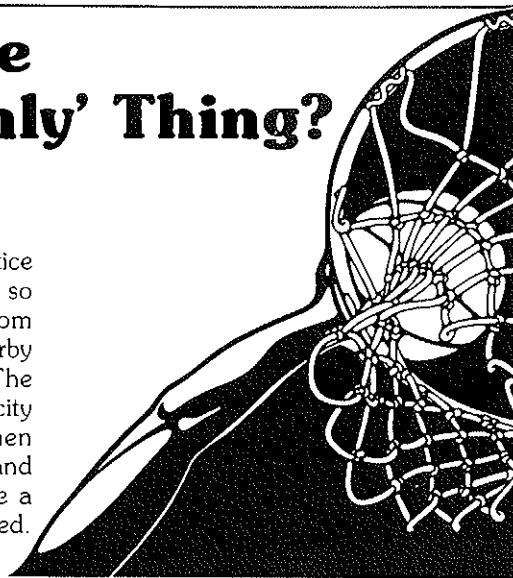
**O**ur high school basketball practice had been over for an hour or so when I shuffled out of the locker room into the gym. I sat down in a nearby chair to wait for my ride home. The courts were now occupied by the city leagues and overweight, balding men huffed and puffed and lumbered up and down them. Directly in front of me a particularly intense match-up unfolded.

"Rough" does not describe the style of play; "savage" is more like it. Elbows flew everywhere, every call by the referees hotly disputed, frequent arguments and appalling language. I leaned over to a teammate of mine who sat next to me and said sarcastically, "Who are these guys?" He smiled and said, "This is the *church league*, it's always like this!"

Our culture is obsessed with sports of all types, but not just with playing them—with winning them. Increasingly, we see less toleration for losers. Maybe in professional athletics, where the financial stakes are high, it's understandable. When pro franchises lose, they lose dollars. But what's at stake when a team sponsored by a local church loses?


Do people come to a church because of a "winning tradition?" Do they give on the basis of your finish in last year's standings? Do the unsaved check the trophy case when looking for help? The truth is that winning a league championship has nothing at all to do with our calling or commission. That's not to say it's wrong, just to put it in perspective.

Then why place such a high premium on winning on church teams that we're willing to jeopardize our good name in the community by arguing, disputing calls and trying to intimidate the opposition? The fact is that the only real motivation for winning for church teams is pride. Winning strokes our egos. In short, we play to win at all costs because winning makes us feel superior to the losers. But, doesn't the Bible say something about "... in lowliness of mind let each esteem other better than themselves"?



Winning is not the only thing, nor even the most important thing. What matters most is how you play the game. Sound trite, old-fashioned? Maybe, but have you considered that when your church fields a team and they step on the court or field with your church name plastered on their backs they become some of the most visible and identifiable representatives your church has in the community?

For example, if you field a team of 12 and play 15 games in a league of six teams, over 500 people who do not attend your church will see your team play in the course of the season and identify them with your church. Many will make a decision about your church and its people based on what they see exhibited on the field of play.

What they need to see is a team spirit that lets everyone play no matter how bad they are or what the score, a Christian attitude, and a love for others—even the opposition. They need to see someone who works as hard at controlling his frustration at a bad call as he does at fielding a hard grounder. They need to see someone with the character to accept losing as part of the game and who keeps the importance of winning in perspective. What they see is up to us. 

**ABOUT THE WRITER:** Reverend Jonathan Yandell pastors Garden Grove Free Will Baptist Church, Garden Grove, California. This article first appeared in the April 1987 issue of the California Voice. Reprinted by permission.

# Don't Preach to Me!

By Heath Meeks



**D**on't preach to me," blurts the teenage girl to her parents as they lecture her about obedience.

"Don't preach to me," complains the worker as his boss tells him once more how to do the job right.

"Don't preach to me," moans the student as his professor points to low test scores.

Many people object with all the objectionability they can muster to "preaching." They see preaching as a vile thing that needs a quick and permanent burial; they fire barrages of negatives against it.

Others object to preaching because, "Nobody likes to be pushed." After all, most people do like to make their own decisions.

But preaching does not attempt to make up anyone's mind for him nor deny anyone the right to make his own decisions. Preaching encourages people to make the right decision. A preacher can't *make* anyone do anything. Each person must decide for himself.

**A**nother classic objection: "Nobody likes to be preached at." Neither do people like paregoric poured down their throats, but it does a lot of good if you need it.

When I stayed home from school as a kid, my mother put me in bed and forced cough syrup that tasted like quinine down my throat. When she left the

room I always spat it into my pillow on the side I wasn't sleeping on. This process continued without fail the entire day. Mother poured and I spat. She finally got enough down me to do some good. I hated it, but it finally healed my 10-year-old body.

Listen to the logic of the argument. I didn't like it, so I didn't think I needed it. The same is said of preaching. I don't like it, so I don't need to hear it.

The hidden premise is: I do not need what I do not like. That's a false premise. Who likes shots in the backside at the doctor's office? Who likes to take orders on the job? What teenager likes a curfew? The issue is not what we like but rather what we need. Those who say, "Don't preach to me," usually need it the most and are squirming on the hot seat of conviction.

**T**he nature of preaching is such that it not only comforts the afflicted but also afflicts the comfortable. The pharisees, scribes and other religious people didn't like being referred to as a "generation of vipers" in Matthew 3:7. Herod didn't like for John the Baptist to preach to him about adultery (Luke 3:19). But John was right and Herod knew it.

Preaching reminds people how they should live godly lives; therefore preaching will always get the cold shoulder and be disliked.

One college professor said, "I know I've heard a good sermon if one of two things happens. Either I learn more about the Bible or I go away feeling extremely uncomfortable. People don't go to church to hear about apartheid or the world's political systems. They go to hear the Word of God preached and salvation proclaimed."

Preaching tells us how to follow God and live His way instead of the world's way. That never has been a popular message. The crowd stoned Stephen to

death and crucified Peter upside down. An angry mob threw James off the temple in Jerusalem, then stoned him and finally crushed his skull with a club. Religious leaders burned John Hus at the stake.

All this because people don't like to be told they need to live by the Bible. All this because people don't like to hear preaching about their sins and delinquencies.

**O**ur society does listen to and agree with the preaching of some. Rock groups preach their doctrine and thousands attend concerts. Hollywood preaches its doctrine and hundreds fill movie houses across the land. Brewing companies preach their doctrine of drunkenness, revelry and rebellion, and millions push into grog shops, taverns and booze barns across the land.

What it boils down to is, "Preaching is all right as long as it tells me what I want to hear." But let a preacher stand up against the lifestyle of wickedness and ungodliness, and every Tom, Dick, Sue and Harry with a tongue to say no will damn him all the way to hell.

Remember the great men who carried the title "Preacher" and who worked at that noble task until their dying day. The Bible calls Noah "a preacher of righteousness." Twelve of the greatest men who ever walked on God's earth

# Pride Comes Cheap

By Greg McAllister

On visitation, I have been met at the door by drunks, screaming children, men with guns, and women who began swearing at me before they saw me because they thought I was a wayward husband. So I suppose it was only a matter of time before I had a door answered by a naked man.

Jerry had a towel wrapped around himself and that was it. He was really happy to see me, and invited me in. This gives one pause.

I went over all my visitation guidelines quickly. I was sure that it was unwise to enter a house invited by a woman in this stage of undress, but I couldn't remember anything about a man wearing a towel. It was somewhat disturbing to realize that this had never been covered in pastoral methods class. So, with a quick look over my shoulder to scan for neighbors, I went in and sat down.

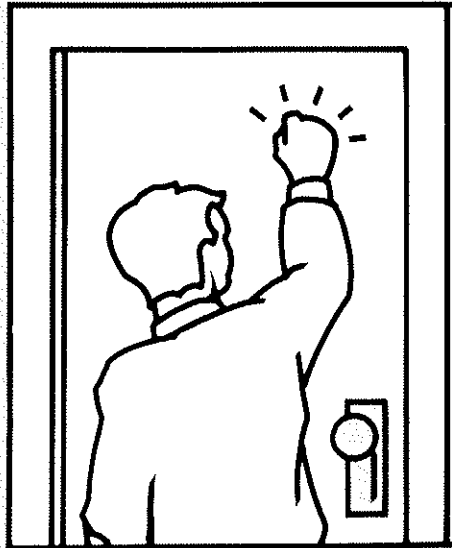
Jerry told me all about his job, his family and his health. (Of course, by this time, I thought I had a pretty good picture of his health.) He leaned against the couch, laughed and asked questions about the Bible, and then told me he had to get into the shower if I would excuse him.

He almost followed me out to the car when I left, and his next door neighbor stopped unloading groceries to watch me say goodbye. I can imagine the con-

(the 12 apostles) preached until their hearts beat their last and God rang the dinner bell for them to come home.

Martin Luther preached in spite of all opposition, and we now have protestant churches. John Wesley preached across hill and dale, through storm and strife, and we now have the Methodist Church. Martin Luther King preached, and Blacks saw the gleam of hope and took hold of freedom. Benjamin Randall and Paul Palmer planted the roots of the Free Will Baptist denomination with fiery preaching to a sin-choked world. Billy Sunday and D. L. Moody preached, and thousands claimed Jesus as Savior and Heaven as home. Our forefathers preached and this nation was born by the grace of God.

The need for preaching is great. "The



versation they had the next time they saw each other across the fence: "Who was that guy you were with the other day, Jerry?"

"Oh, that was my pastor."

"Uh-huh. What's the name of your church again?"

Later, it occurred to me that Jerry approaches just about everything the same way he answered the door—no self-consciousness, no inhibitions. He is completely unorthodox: when he has a problem, he makes a prayer request and asks for advice. When he has a question, he asks it. When someone

Lord hath appointed [preachers] to preach." The words of Isaiah 61:1 echo across the pages of the Bible and down the corridors of history even to the doorstep of our present generation.

The world has knowledge beyond knowledge. It can visit the moon, sail the roughest seas, heal disease and capture the power of the atom. But it still needs preaching. People still need to live right. They still need to be in God's will and live by the Bible. They still need salvation.

And so the question remains, "How shall they hear without a preacher?"

**ABOUT THE WRITER:** Reverend Heath Meeks pastors Grace Free Will Baptist Church, Diaz, Arkansas.

else has a question he knows the answer to, he offers it. I have never seen him hesitate to do one single thing he knew was right.

I'm not that way. I worry about timing. I worry about how I look. I worry about whether or not the person I bow to will interpret that submission as godliness and love, or on the other hand, will he think I'm just a pushover?

And then a scripture came to mind. In John 13, Christ washed the disciples' feet. I once spent some time trying to convince a young convert that verse 4 does not mean that Christ stripped down naked when "[He] laid aside His garments; and took a towel, and girdeth Himself." Our denomination practices feet washing, and that young convert (a woman) didn't think she wanted to strip down naked in church.

But *what if?* Tossing propriety and Greek exposition aside, what if that *was* what the verse meant? What if it meant that if we try to hold onto one shred of pride or propriety for ourselves when we serve Christ, that He isn't the one we're serving? What if Christ made Himself, not just a servant, but a *naked* servant, with the goal of embarrassing the disciples for their pride?

One thing I have learned about myself, other pastors and church members: *pride comes cheap*. Any idiot can be proud. It is Satan's work to shove in pride where repentance has just been. People who go to the altar weeping and begging God to forgive their sins can begin trying to recover their pride and whitewash their iniquity the moment they get hold of a Kleenex. Pride is so cheap. Yet in my life I can look back and see a string of heartache behind me and others and for what? To keep our pride.

Whether it was Jerry answering the door in his towel, or Jesus washing the Apostles' feet in His, I learned something about pride that day: The high price of pride can make a man cheap. Pride is a poor substitute for servanthood.

**ABOUT THE WRITER:** Reverend Greg McAllister pastors New Life Free Will Baptist Church in O'Fallon, Missouri. He also moderates the Missouri State Association of Free Will Baptists.



# Put a Computer In The Church

By John Ludeman

**G**rowing for Tomorrow," the Randall House theme, took on a new dimension this year with the addition of a computer software program for Free Will Baptist churches. For many years computers have been a vital component in the work of Randall House. Consequently, we envision their becoming a useful tool in the local church as well. In an effort to provide Free Will Baptist churches with quality software we contracted with A G C Corporation, a church computer software developer, and asked them to customize a program for our churches.

We do not recommend buying the first computer you see. If your church is considering what a computer can do for them, we want to be available to aid in that process. As a first step in assisting you, we include the following excerpt from an article by David Hairrell of A G C.

"Taking time to determine what the church needs before buying a computer system can save you both time and money in the long run. In the last few years computers have decreased in size and dropped in price to the point that your church is now in the market for a computer system.

"You have been appointed to the committee to decide which computer to buy. When the committee meets for the first time, members begin to recount the horror stories of other churches that installed computers.

"After one church entered all its records into the computer, all member-

ship files completely disappeared. Another installed a new computer only to see the secretary and bookkeeper resign, while another lost its entire staff to resignation with the installation of a computer. Another bought a system only to see the company go out of business in a few months.

"Even though rumors are often exaggerated, you find that some of the stories are true. In books and magazine articles you read that some churches have difficulty convincing the church staff to accept computers and sometimes lose staff members after installing a computer. To the staff members the systems can seem too complicated, and no one is there to help them understand how to operate the system effectively. They leave, frustrated and disgusted.

"Most churches, on the other hand, that have purchased computer systems, after an initiation period, have successfully integrated the system into the church's daily management routine. To be sure, they do encounter problems, but those problems are not as frequent nor as severe as the ones in all those stories.

"What is the difference between the churches that love their computers and those that hate them? Although it may not be true in every case, one of the main problems in dissatisfaction with computers occurs before the computer is purchased. That problem is in the selection process.

"When a church purchases a computer for the first time, it is possible that committee members do not really understand what the church office needs. After all, what is a computer system?

"A computer is composed of hardware and software. Hardware is the actual machinery (terminal, keyboard, monitor). Software is the program which drives the machine, and the combination of the two is the computer system. Though they work together, you evaluate the hardware and software separately.

"Once you understand what you need to evaluate, you can use a three-

step process for computer selection, thereby saving the church both time and money as well as relieving the staff of much of that computer anxiety. That process is:

"1. Define the church's needs. How do you find out what those needs are? One of the best ways to find out is to ask the church staff, both paid and volunteer.

"2. Determine which software fits those needs. Evaluate different software packages. Do they offer the features you need? Are there support personnel to answer your questions? Does the company have a training program for the staff?

"3. Determine which hardware works best with the software. The software package literature will tell you the types of hardware it can use. Before you purchase any brand of hardware, be sure you have a local dealer to service that brand.

"Following this process does not guarantee you will solve all your problems. It will reduce or eliminate many of the problems you would otherwise face."

Perhaps the information in the above article intersects with where your church is on the road to computerization. If more detailed data on this topic could benefit you, you may obtain the complete article free of charge by requesting it from the Randall House sales department.

But maybe you remain unconvinced that the road to computerization is the right direction for you or your church. Yet you don't want to miss the exit that might lead you to a beneficial tool for growth. Randall House would like to share the experience of one of our Free Will Baptist pastors with you.

At your request we will send a free copy of the *Contact* article, "Personal Computers and the Pastoral Ministry," by Randy Corn. Meanwhile we have our computers up and running, ready to serve you. Just give us a call. 📞

*ABOUT THE WRITER: John Ludeman works as a sales representative for Randall House Publications and also performs customer service duties in the Spanish Department.*



FREE WILL BAPTIST

# newsfront

## 177 ATTEND BIBLE COLLEGE WELCOME DAYS

NASHVILLE, TN—Free Will Baptist Bible College hosted 177 prospective students and their sponsors December 1-3 for the fall edition of *Welcome Days*, the semi-annual event to which high school juniors and seniors are invited so that they can "sample" the school. They came from 44 churches in 15 states, according to Neil Gilliland, director of recruitment.

Two Arkansas churches led all others with 11 visitors each: Allen's Chapel, Batesville, and First FWB Church, Russellville. The leading states were Illinois (33), Arkansas (22) and Missouri, North Carolina and South Carolina (18 each). By states, *Welcome Days* visitors numbered as follows:

Alabama	4
Arkansas	22
Florida	4
Georgia	16
Illinois	33
Indiana	4
Kentucky	4
Michigan	5
Mississippi	6
Missouri	18
North Carolina	18
Ohio	15
South Carolina	18
Tennessee	6
Virginia	4

The Spring *Welcome Days* is scheduled April 6-8. Anyone interested in information on how to attend may write or call:

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

## TENNESSEE CHURCH FIRE COSTS \$280,000

NASHVILLE, TN—An early morning fire on January 5 gutted the sanctuary at Woodbine FWB Church in Nashville, according to Pastor Ken Dodson. Insurance adjustors set damage estimates at \$200,000 for structural damage and \$80,000 for furnishings including pews, pulpit furniture and sound system.

Reverend Dodson said, "The fire started in the youth director's office near the front of the sanctuary. Apparently a thermostat in a wall electric heater malfunctioned, but we aren't sure about that."

Dodson said Free Will Baptists from across the country called with encouragement and prayer support. The Woodbine congregation plans to meet on the Free Will Baptist Bible College campus for Sunday and Wednes-

day services until repair work has been completed. Officials expect a four-month turnaround before they can move back into the sanctuary.

Damage to Woodbine Christian Academy, which shares facilities with the church, was limited to smoke damage in a few rooms and some water damage. Students at the school returned to classes on Monday after the Thursday fire. School officials expressed thankfulness that the fire occurred before students arrived for classes and that no one was hurt in the fire.

The Woodbine congregation had just completed a \$20,000 sanctuary renovation before the fire struck. One member had anonymously given a grand piano to the church three weeks prior to the fire.

## FWBBC STUDENTS APPROVED FOR SUMMER MISSIONARY SERVICE


NASHVILLE, TN—Four students at Free Will Baptist Bible College have been approved for summer missionary service by the Foreign Missions Board.

Sherry Sifers, from Cleveland, Ohio, and Wendy Grindstaff, from Elizabethton, Tenn., will assist Missionary Judy Smith in Japan. Rachael Burgess, from Powhatan, Va., and Judi Cagle, from Lincoln Park, Mich., will work with Missionaries Jerry and Barbara Gibbs in France.

All four will be responsible to raise funds to underwrite their 10 weeks on the field.

The student missionary program has, in the past, been effective both in terms of assistance for the missionaries and in influencing students to make a life-long commitment to world missions.

Funds to help underwrite a student missionary should be earmarked for the individual for which they are intended

and may be sent to the Free Will Baptist Foreign Missions Department. 



Front (L) Sherry Sifers, Rachel Burgess  
Back (L) Wendy Grindstaff, Judi Cagle

## CHURCH HONORS NORTH CAROLINA PASTOR

MOREHEAD CITY, NC—Pastor Mance Cason celebrated 40 years in the ministry in 1988, and members of First FWB Church, Morehead City, sponsored a Pastor Appreciation Day in his honor.

During the celebration, Dr. Cason received two plaques commemorating his ministerial work. The plaques were presented from his current pastorate (First FWB Church) and from his home church in Georgia (Pleasant Hill FWB Church, Vienna).

Pastor Cason's brother, Russell, brought the morning message. Special guests for the evening included Dr. Cason's sons, both of whom pastor Free Will Baptist churches—Ricky Cason (Bethany FWB Church, Timmonsville, S. C. and Reuben Cason (Davis FWB Church, Davis, N. C.).

Cason, a native of Cordele, Ga., was ordained October 8, 1948. He served 38 years in Georgia as pastor and state executive secretary before moving to North Carolina in 1986.

## TARGET 90 REACHES 'NEW CHURCH' GOAL

NASHVILLE, TN—The Target 90 Campaign, a five-year growth campaign to plant 100 new Free Will Baptist churches and increase net membership by 50,000 from 1985-1990 completed its third year on a praise note, according to Executive Secretary Melvin Worthington.

The campaign's three-year new church planting goal was 45. Statistical data indicates that 103 new Free Will Baptist churches were started during the first three years of the campaign. Target 90 exceeded the five-year goal in three years.

However, the campaign's three-year net membership gain fell below the 22,500 goal. Net membership gains showed a 16,273 increase. Dr. Worthington, chairman of the Target 90 Committee, said, "We can still reach our net membership goal of 50,000."

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

## Little Israel

By M. J. Pritchard

In an old letter to me, my Father gave me His promise at a time when I desperately needed confirmation of His love for me individually. He refreshed my hope, my trust in Him.

Here's what He said to me: "... You are my servant; I have chosen you and have not rejected you. So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand. All who rage against you will surely be ashamed and disgraced; those who oppose you will be as nothing and perish. Though you search for your enemies, you will not find them. Those who wage war against you will be as nothing at all. For I am the Lord, your God, who takes hold of your right hand and says to you, Do not fear; I will help you. Do not be afraid ... O Little Israel, for I myself will help you," declares the Lord, your Redeemer, the Holy One of Israel" (Isaiah 41:9b-14 NIV).

Because of His love for me and His promise to be with me holding my hand and giving me strength, I trust Him with

## Cooperative Channel Contributions December 1988

### RECEIPTS:

State	Design.	COOP (Undesignated)	Total	Dec. '87	Yr. To Date
Alabama	\$ 61.88	\$ 1,020.00	\$ 1,081.88	\$ 660.21	\$ 7,110.80
Arizona	100.00	246.61	346.61	.00	1,638.17
Arkansas	65.50	4,168.29	4,233.79	2,384.02	54,876.72
California	.00	2,407.81	2,407.81	868.28	18,219.32
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	396.67	3,348.36
Florida	111.68	3,605.47	3,717.15	.00	24,664.89
Georgia	9,144.73	952.50	10,097.23	5,449.93	101,150.25
Idaho	.00	270.82	270.82	.00	760.97
Illinois	24.58	52.29	76.87	8,326.01	96,761.98
Indiana	1,890.44	.00	1,890.44	589.36	7,344.72
Kansas	.00	38.69	38.69	60.51	946.25
Kentucky	.00	30.00	30.00	.00	1,436.86
Maryland	.00	1,306.03	1,306.03	134.00	5,806.57
Michigan	9,269.49	1,221.00	10,490.49	9,097.03	72,067.18
Mississippi	36.75	364.39	401.14	752.16	6,965.97
Missouri	8,055.27	.00	8,055.27	14,067.65	84,956.28
New Mexico	.00	.00	.00	27.92	257.30
North Carolina	1,638.12	1,135.70	2,773.82	1,065.00	22,998.68
Ohio	701.65	3,228.00	3,929.65	2,780.00	51,656.75
Oklahoma	32,001.66	6,963.10	38,964.76	33,218.76	428,152.09
South Carolina	10,440.15	.00	10,440.15	6,567.97	124,422.01
Tennessee	1,239.97	1,304.54	2,544.51	2,742.81	27,532.12
Texas	6,966.53	644.77	7,611.30	8,062.34	93,347.36
Virginia	243.98	210.00	453.98	225.00	4,906.36
West Virginia	889.18	.00	889.18	1,832.29	26,136.29
Canada	.00	.00	.00	.00	545.98
Northwest Assoc.	.00	9.81	9.81	62.57	233.45
Other (Computer)	.00	.08	.08	.02	.47
<b>Totals</b>	<b>\$82,881.56</b>	<b>\$29,179.90</b>	<b>\$112,061.46</b>	<b>\$99,370.51</b>	<b>\$1,268,244.15</b>

### DISBURSEMENTS:

Executive Office	\$ 2,195.12	\$15,950.62	\$18,145.74	\$17,782.07	\$ 217,748.98
Foreign Missions	55,309.55	3,042.72	58,352.27	54,029.08	691,391.93
FWBCC	5,886.41	3,042.72	8,929.13	6,108.37	87,719.73
Home Missions	15,512.11	2,381.27	17,893.38	14,126.22	184,378.87
Retirement & Insurance	92.17	1,852.09	1,944.26	1,140.83	20,548.91
Master's Men	297.07	1,719.81	2,016.88	1,458.21	21,784.89
Commission for					
Theological Integrity	66.58	132.30	198.88	156.25	2,021.61
FWB Foundation	1,057.51	793.77	1,851.28	363.90	11,689.71
Historical Commission	63.66	132.30	195.96	153.83	1,978.20
Radio & TV Commission	68.75	132.30	201.05	228.83	2,350.25
Hillsdale FWB College	2,018.68	.00	2,018.68	3,284.27	22,220.83
Other	313.95	.00	313.95	538.65	4,410.24
<b>Totals</b>	<b>\$82,881.56</b>	<b>\$29,179.90</b>	<b>\$112,061.46</b>	<b>\$99,370.51</b>	<b>\$1,268,244.15</b>

my misgivings, my fears, my burdens, my inner turmoil, my family crises and my job problems. He doesn't reject me even when others do. He actually has chosen me! He promised to sweep aside my enemies—both those outside me and inside me that would do me harm and see my ruin. He promised that they will be as nothing, and cannot harm me.

In the New Testament, He tells me that by being His child, I am Abraham's seed—his spiritual seed. Here, He declares His promise to "Little Israel"—that's me! By faith in Yahweh—"the Holy One of Israel," I am a descendant of Israel—a little Israel. He promised to be with me *Himself* and bids me not to be afraid.



Tentmaker home missionary **Carlos Kelsey** says the **Smyrna FWB Church, Smyrna, TN**, reached 100 first-time visitors in five months. Kelsey also reports 38 in attendance one Sunday morning and 48 Sunday evening. Five adults rededicated their lives.

Pastor **Frank Barber** reports nine conversions and six baptisms at **Monterey FWB Church, Monterey, TN**.

Members of **Hannon FWB Church, Liberal, MO**, completed a 1,200-square-foot educational wing, according to Pastor **Perry Brake**. The new addition includes four classrooms and a nursery. Trustee **Francis Dickey** designed the addition and served as head carpenter. The Hannon Church was chartered 82 years ago and continues in its original location six miles northeast of Liberal.

Pastor **Travis Harrison** reports seven young people saved at a missionary conference in **First FWB Church at Richwoods, MO**. The church set an attendance record of 110 at their fifth anniversary celebration. Former pastor **James Parker** brought the morning message. Sunday School and Church Training Director **Roger Reeds** preached Sunday afternoon.

Deacon **Neil Hamilton** designed it. Members of **Mt. Pisgah FWB Church, Cabool, MO**, built it. And Pastor **Hubert Darter** praised the "wonderful cooperation" from members as the church completed an educational and fellowship building. The new addition includes classroom space, an assembly area for fellowship, church dinners and social activities.

Pastor **Jonathan Yandell** reports 54 first-time visitors in seven weeks at **Garden Grove FWB Church, Garden Grove, CA**.

Junior Church Director **Janice Flanagan** reported 13 conversions among the youth and teenagers at **Countryside FWB Church, Visalia, CA**. **Dan Minkler** pastors.

Contact welcomes *Vision*, publication of **Mt. Olive FWB Church, Guin, AL**. The first edition of the publication carried an interesting four-point sermon by pastor **Dennis Haygood**.

Wow! Someone from **Missouri** donated more than 16,000 square feet of carpet to the **Alabama FWB Children's Home, Eldridge, AL**. Superintendent **Levy Corey** said the carpet has been put to good use in rooms and hallways.

Free Will Baptist women in the **Northwest Association** (Ore., Wash., Canada) will conduct a two-day retreat March 31 - April 1 at Lake Retreat Baptist Camp. Director **Joan Warren** said the program will focus on the seven pillars of wise building.

Pastor **Terry Stafford** said members of **First FWB Church, Yakima, WA**, began a building fund and are looking to the future. The building fund began with \$1,000.

Members of **Northside FWB Church, Eugene, OR**, broke ground in preparation to construct a new auditorium. Pastor **Mike Criswell** said the group averages in the 70's for Sunday School. They started five new classes—three Sunday morning and two Wednesday night.

Pastor **Dan Parker** reports steady growth at **Victory FWB Church, East Wenatchee, WA**, with 90 in Sunday School. **Jim** and **Susan Moser**, returned FWB missionaries from Brazil, began a Spanish language class in January.

Homecoming services at **Bear Point FWB Church, Sesser, IL**, attracted 179 people. **Larry Cook** pastors.

Pastor **Dan Martin** reports eight baptisms at **Waltonville FWB Church, Waltonville, IL**. Since the Waltonville church does not have a baptistry, they "borrowed" the baptistry at **Ina FWB Church, Ina, IL**.

Sunday School attendance increased 25 percent at **Blue Point FWB Church, Cisne, IL**. **Ernie Lewis** pastors.

**Bethany FWB Church, Timmons-ville, SC**, honored **D. R. "Dick" Granger** for 33 years as Sunday School superintendent. Brother Granger who is also an active deacon with 34 years of service, received a plaque of commendation from Pastor **Rick Cason**.

Pastor **Charles Keith** reports a successful Law Enforcement Day at **Camp Branch FWB Church, Scranton, SC**. A number of law enforcement officers including the sheriff of Florence County, deputies and South Carolina Highway Patrol officers attended the service. Guest speaker was **Rick Cason**, an FWB pastor who previously served as a law enforcement officer prior to entering the ministry.

Members of **Valley Falls FWB Church, Valley Falls, SC**, really do love their church pianist, **Betty Vise**. To show their appreciation for her dedicated service, they presented her with the keys to a Lincoln Continental car. **David Carter** pastors.

**Peace FWB Church, Florence, SC**, conducted homecoming and dedication services the same day. Members dedicated a 2,800-square-foot addition which cost \$46,000. The new structure includes a 1,600-square-foot fellowship hall, five classrooms and storage area. And while they were at it, members also relocated and redecored the pastor's office for minister **Danny Keen**.

Pastor **Elro Driggers** led dedication


services for a new sanctuary at **High Hill FWB Church, Lake City, SC**. The \$100,000 structure was built after a 1986 fire destroyed the auditorium and educational building. The 3,750-square-foot building includes seven classrooms, nursery, church office, storage rooms and a 200-seat sanctuary with baptistry and choir loft. The High Hill Church was organized in 1877.

Three years ago members of **Bible FWB Church, Florence, SC**, bought three acres south of the city on U. S. 52. Pastor **Lamar Smith** recently led the congregation in celebration activities when members dedicated their 6,000-square-foot building. Constructed at a cost of \$165,000, the new facility includes a 130-seat auditorium with choir loft and baptistry, four classrooms, nursery, fellowship hall, pastor's study, church office and a large foyer.


Pastor **Larry McAllister** said members of **Gilead FWB Church, Lake City, SC**, are rejoicing and praising the Lord for the harvest of souls. The church witnessed 17 conversions.

**Cavanaugh FWB Church, Fort Smith, AR**, began a new outreach ministry this year. **Buddy Loyd** heads up the van ministry. **Carl Cheshier** pastors.

Pastor **J. C. Morgan** of **Lawnwood FWB Church, Tulsa, OK**, is all smiles. Why? The men's fellowship planned to raise \$2,000 for the building fund. They exceeded their goal.

Pastor **Larry Powell** of **Cofer's Chapel FWB Church, Nashville, TN**, led the first annual Spiritual Life Emphasis Week at **FWB National Offices**. Powell brought four messages during the January 3-6 meeting. All National Office employees participated in the 8:00 a.m. - 8:30 a.m. services. 

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# MINI GRAMS

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

## God Answers Prayer in Mexico! New Bible Institute Dedicated

By Roy Thomas

**P**rayers over a 30-year period have been answered and a dream come true in Mexico. Free Will Baptists now have a beautiful Bible Institute building in which to train Mexican national workers.

A school began in 1958 near Monterrey, N. L., Mexico, to train Christian young people for service. However, the school was in a bad location and not suitable to meet the needs of the many young people in our Free Will Baptist churches in Mexico.

By faith, property was selected near Tampico, the section with the largest concentration of Free Will Baptist churches. Fred and Barbara Jones chose the site soon after they moved to Mexico. The people in the churches met to clear the property and erect a fence around it.

That first year the new school met in the Free Will Baptist church where Lazaro de la Rosa pastors, because there were no buildings on the new property. The Home Missions Department prayed earnestly that funds would be donated so construction could begin. God answered those prayers.

Reverend Bob King and the Cramerton FWB Church in North Carolina held a special "Mexico Day" on Home Mis-



Free Will Baptist Bible Institute of the Cross

sions Sunday and raised the \$13,000 to pay for the property. In three succeeding years on Home Missions Sunday, the people of this great church have given \$63,500, enough to pay for the school building.

One of our Mexican pastors, Ruben Munoz, served as superintendent for the construction of the building. He made all of the beautiful floor and wall tile throughout the building. Work days were scheduled, and the building was constructed with volunteer labor.

Fred Jones drew the plans so the building would have exactly what was needed. There are apartments for two teachers at the school, girls' dormitory, boys' dormitory, kitchen and dining hall, library, classrooms, showers, chapel and administrative offices.

The dedication service for the new Bible Institute building was held December 15, 1988. Of course I was there! As we approached the property and I saw the building for the first time, my heart leaped. It is the most beautiful building in that section of Mexico.

Bob King and 15 people from the Cramerton Church were also there. Both he and I preached. Then he cut the ribbon to allow us to tour the building. How proud the Mexican people were. They wanted to show us everything that had been accomplished through this joint effort.

The ladies of our Free Will Baptist

churches of Mexico prepared a giant fish fry. They fed the entire congregation of about 500 people who came to the dedication.

Part of the service was the graduation ceremony for the first student—a young preacher who plans to serve under one of our Mexican pastors for a while and then start a Free Will Baptist church. I told the congregation that he is the first of a long line of preachers who will go out from the school into the needy cities of Mexico to win souls and build Free Will Baptist churches.

The Mexican churches are trying to furnish food and supplies for the Bible Institute, but funds are needed for the "Institute Account" which pays the Mexican teachers and operates the school. Write the Home Missions Department for information on how your church can adopt the Bible Institute as a missions project.

The school is named *Free Will Baptist Bible Institute of the Cross*. Most crosses in Mexico display the image of a dead Christ. But the cross above the Free Will Baptist Bible Institute is empty. This is because Christ's tomb is empty, too. He has done everything necessary for both Mexicans and Americans to be saved. They need to be told about Him. Because of this school, many of them will hear and accept the gospel of salvation through Jesus Christ.



Mexican students sing at dedication

# ABOVE ALL

The Department Pages

## Missions Minded Men

By R. Eugene Waddell

General Director, Foreign Missions Department

The goal of every Christian is to be like Christ. And since the Lord Jesus loves the whole world, it is essential that we share His missionary vision.

Among Free Will Baptist laymen, Master's Men helps perpetuate this vision. Through your missionary projects, you have offered men concrete opportunities for missionary involvement.

For example, the Master's Men raised funds and provided help in constructing the Metcalf Memorial dorm at the Free Will Baptist camp in Brazil—Evangelandia. Teams of builders went to Japan and France to help in two church building programs.

Many missionaries have benefited through "Project Toolshed" and "Project Bookshelf."

I'm glad to be a LifeMember of Master's Men. I encourage all our laymen and pastors to join.

A bold, exciting venture of faith is waiting for men who will

*Above All . . . Take the Shield*

and identify with the men who make themselves available to do what must be done in the work of the Lord.

Your passport to vibrant discipleship is waiting right now as you reach out to *Take the Shield!*

Come, grow with us . . . the Master's Men.

For more information, call 615/361-MMEN



# TAKE THE SHIELD!

## Eleventh National Master's Men Conference—April 6-8, 1989

Pre-register for the most exciting weekend in Free Will Baptist ministries! Plan to be on hand as the laymen make history. Join the winning team again and examine the theme, "A Perfect Man."

### Eleventh National Master's Men Conference

Pre-Registration form

**A  
Perfect  
Man**

Count me in! I've cleared my calendar to attend this year's conference

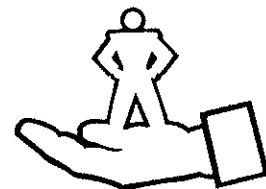
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Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Costs: ( ) Pre-registration \$ 5.00 \*  
 ( ) Thursday Golf 15.00 \*  
 ( ) Thursday Canoe Trip 10.00 \*  
 ( ) Conference Registration 50.00 (without golf/canoeing)  
 ( ) Total payment included: \$ \_\_\_\_\_

\*Must be included with this form.



Mail to: **Master's Men Conference** P.O. Box 1088 Nashville, TN 37202



Herman L. Hersey  
Director



Board of Retirement

AT YOUR SERVICE

## Pension Plan Benefits

The Free Will Baptist Pension Plan provides benefits at:

- (1) Death
- (2) Disability
- (3) Retirement

Below are answers to questions you most frequently ask.

### 1. If I die before retirement, what are the benefits for my family?

Your spouse or beneficiary will receive your funds either in cash, a monthly annuity or a combination of both. Your beneficiary may choose to leave all or part of the funds in the plan to earn interest until a later date.

### 2. What happens to the funds in my account if I have no spouse or we both die in a common accident before retirement?

All the funds in your account will go to your estate.

### 3. Are there other death benefits?

Life insurance up to \$15,000 is available with the pension plan. An additional \$10,000 (\$5,000 if over age 40) is offered by the Board of Retirement. Write for further information and rates.

### 4. What are my benefits should I become disabled?

If you are permanently disabled, you may receive up to 100 percent of your funds in cash and any balance in a monthly annuity. Life insurance premiums are waived. The three annuity options are explained in the answers under questions 10-13. You receive no benefits for temporary disability.

### 5. Are funds received at disability taxable?

All cash withdrawals are taxable. If you are ordained, any annuity is designated as "housing allowance" and is tax-free income.

### 6. At what age can I retire?

Early retirement may be at age 62. Under the new federal law, benefits must begin no later than April 15 of the year following retirement.

### 7. What benefits do I receive at retirement?

You may receive up to 100 percent of your funds in cash. Any remaining balance may be taken in one of three annuity options.

### 8. Is cash withdrawal at retirement taxable?

Yes, see answer to question 5.

### 9. May I take a cash withdrawal in several payments?

Yes, the payments can be made over a five-year period or until age 70½. A minimum of \$100 per month is required.

### 10. What are my three annuity options?

- (A) Single life
- (B) Single life with a 10-year guarantee
- (C) Joint annuity

### 11. What is a single life annuity?

A single life annuity provides a monthly check with payments ceasing at your death.

### 12. What is a single life with a 10-year guarantee annuity?

Payments are made to you for your lifetime. If you die during the first 10 years, payments will be made to your beneficiary for the remainder of the guarantee period.

### 13. What is a joint annuity?

A joint annuity provides for you and your spouse. Payments cease at the death of both you and your spouse. At the first death there is no reduction in the monthly annuity.

### 14. How is the amount of an annuity determined?

An annuity payment is based on actuarial tables taking into consideration the dollar value of your account and the ages of both you and your spouse.

### 15. What are the advantages of an annuity?

- (A) An annuity provides a guaranteed income for life.
- (B) If you are ordained, your annuity income is designated as "housing allowance" and is tax-free.
- (C) You will receive a 13th check every year representing the interest the pension fund earns in excess of 5 percent. The annuity tables assume 5 percent earnings, but you receive whatever the pension plan interest distribution is for that year.



# Woman's Window on the World

By Mary R. Wischart



## From My Window

"Experience all that life has to offer!" So read one of those jackpot prize announcements.

The prize was \$10 million. You could, the folder suggested, buy a boat, an Excalibur, expensive jewelry, a \$1 million house. You could travel anywhere, any time—until your money is exhausted. And that's all.

That's all that life has to offer?

Of course not. Those things really have little to do with what *LIFE* has to offer.

All those things are but for a moment. All are expendable, soon gone. But what *LIFE* has to offer is inexhaustible and lasts forever.

"I am the life," Jesus said. He also said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

For the here and now our senses are quickened to live life to the fullest when we know Christ. We recognize the true

values. But also we have right now within us that truly abundant life.

The woman at Jacob's well heard Jesus say, "The water that I shall give him shall be in him a well of water springing up into everlasting life."

Now we are experiencing only part of all that *LIFE* has to offer, even though we have eternal life right now. We look forward to experiencing the *ALL*.

"Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11).

**National Project  
Eunice Edwards Loan Fund  
December 28, 1988—\$18,364.31**

## National Project Short

At the end of December the Eunice Edwards Loan Fund was \$1,635.69 short of our goal for the first two years.

The idea was for each member to give at least \$1 per year for the next five

years. We had 10,388 members reported in 1988.

In 1989 we'll need \$11,634.34 to reach the \$30,000 goal for the first three years.

Our goal is \$50,000 by the end of 1991.

## March: Pre-Easter Week of Prayer

The work of God is supported and extended through the prayers of His saints.

Our missionaries could join with Paul in saying, "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ" (Colossians 4:3).

Call the Missions Hotline—615/361-5005—for current requests.

Get prayer cards and profile sheets from the Foreign Missions Department and acquaint the whole church with our missionaries. Observe a concentrated period of prayer for Free Will Baptists' part in extending the kingdom.

## Laura Belle Barnard Offering for Foreign Missions

Following the week of prayer, Woman's Auxiliary receives an offering for foreign missions. This offering honors Miss Laura Belle Barnard, pioneer for Free Will Baptists in India.

Involve the whole church in giving. Free the offerings so that they may be used wherever needed in the Foreign Missions office.

Make this a sacrificial offering over and above your regular or special projects giving.

Give in celebration of the risen Christ, who said, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).



# More Than an Offering

By Fred Warner  
Director of Missionary-Church Relations



**E**xcitement is building for April 1989! Foreign Missions Month is catching on as churches seek to make the month-long emphasis for world outreach a challenge and a blessing for everyone.

While the climax of the month-long emphasis is a World Missions Offering set for the last Sunday, I want to stress Foreign Missions Month is more than an offering. Although a large cash offering is needed to help undergird the work, missions education is greatly needed to accompany the stewardship emphasis.

**A good month-long emphasis will include "inspirational" and "informational" presentations.**

Some may wonder, "How does a church sustain a month-long missions emphasis?" Planning and preparation for such an effort must begin with the pastor but it must also involve a number of lay people in the church. I want to offer some suggestions to help in the planning.

A series of five missions messages from the pulpit either on Sunday mornings or Sunday

evenings will make people more conscious of the "lostness of man"—at home as well as abroad.

The Sunday school should be utilized for missionary education throughout the month. The pastor may want to prepare several missions lessons for his Sunday school. To make this easier, the foreign missions department is preparing basic missions lessons which will be sent to pastors prior to April.

A serious, well-planned time of intercessory prayer might highlight Wednesday evenings. These can feature selected missionaries and their needs. This effort will be a blessing to all concerned. Probably the best way to assure a good prayer service would be to appoint several missions-minded lay people (men and women) to gather and present prayer requests each Wednesday evening.

And, of course, videotapes of various fields are available from foreign missions. Printed materials may also be requested to help with missions awareness.

In order to have a good month-long missions emphasis, be sure all presentations are both "inspirational" and "informational." Determine to be "innovative" and remember, you and

your church are going to be blessed because "world missions" is the closest thing to God's heart!

**Missions education is greatly needed to accompany the stewardship emphasis.**

Finally, ask members to plan on giving a generous offering on the last Sunday of the month. This offering should be above regular missions giving. Many have found filling quarter folders for missions to be an effective way to raise a good cash offering. "April Quarters" coin folders are available from foreign missions upon request. When this offering is sent through channels it should be earmarked "World Missions Offering."

I'm expecting greater things than ever this year as pastors and churches catch a new vision for reaching a lost world with the wonderful gospel of our Lord Jesus Christ.

Let me ask you something special, dear reader: How is your "world vision" in 1989? Will you urgently seek to increase your vision and burden for the lost this April? God will bless your endeavor!

# Free Will Baptist Bible College **REPORT**

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

The Department Pages

## **Ketteman Christmas Drive Smashes Goal; Ahead of Last Year's Record Total**

*The funds are still coming in, but we are so excited about the Paul Ketteman Memorial Christmas Fund Drive that we have to share this preliminary report!*

"\$65,000—That's quite a goal for a student body of under 300, plus faculty and staff!"

**T**hat's how some at Free Will Baptist Bible College felt when they went home for Christmas vacation in December. They feared that last year's record Christmas Drive—\$91,134 raised by the college family—might be unbeatable.

If so, they were wrong!

Everyone met in the auditorium for Tally Day to turn in checks, checkbooks and commitments they had collected for the college during the Christmas break. Bob Shockey, Student Support Director, presided and set everyone's nerves a-tingle by announcing that more than \$44,000 had already been turned in! (Last year, about \$29,000 came in before Tally Day.)

As the students lined up and turned in their gifts, the tally rose on the red thermometer displayed at the front of the auditorium. It quickly climbed to the line marking the \$65,000-goal—then kept going, all the way to nearly \$84,000! Last year's Tally Day total was \$70,000, but climbed during the next several days to a grand total for the college family of over \$91,000.

At this point (mid-January as this is being written), the total is \$97,674. Money is still coming in from the efforts of students, teachers and staff

workers, so the total may go over \$100,000.

The denominational goal for the drive is \$125,000. Last year, the grand total—including the efforts of the college family and the gifts that came in from the denomination at large—was \$178,568. This year's grand total now stands at \$158,378—and is still climbing.

Rev. Shockey says, "We are overjoyed this year because of the tremendous participation by so many in the Paul Ketteman Memorial Christmas Fund Drive. Almost every record has been broken, with our students, faculty and staff exceeding their goal by \$32,674, with money still coming in!"

The college will announce the final figures when they are in.


**F**or the time being, we want to thank everyone who helped.

- Thanks to every pastor who allowed a student or teacher to speak on behalf of the college's needs during the Christmas vacation.
- Thanks to every parent and relative who sent a gift, signed a checkbook or made a commitment.
- Thanks to every Sunday school or CTS teacher who led his/her class to adopt the drive as a project.
- Thanks to every church that

sent in a special gift in honor of Mr. Ketteman.

—Thank you—for every dime and every dollar given for the 1988-89 Paul Ketteman Memorial Christmas Fund Drive!

May God bless you all!



**Make the Bible College  
your next move!**

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



FOUNDATION

Herman L. Hersey  
Executive Secretary-Treasurer

## Stewardship of Possessions

### Part V

### After Death

**God said to a certain rich man, "This very night your life will be demanded from you. Then who will get what you have prepared for yourself?" (Luke 12:20).**

Have you faced your own mortality? Have you made arrangements for your family's care and for God's work after your death? Have you considered the fact that the Lord's work will not be completed in your lifetime? That you can help the next generations continue the Lord's work?

Take a few moments and think about these brief summaries of biblical truths.

*Listen . . . even wise men die; the foolish and the senseless alike perish and leave their possessions to others (Psalm 49:1, 10).*

Men think their houses and dwelling places will continue forever . . . they even call their lands after their own names. . . . But each, despite his pomp, circumstances and riches, will die . . . you will die . . . (Psalm 49:11-12).

*When you die you will take no possessions with you . . . just as you brought nothing into this world, you will carry nothing out . . . your possessions will remain behind, regardless of their splendor (Psalm 49:16-17; 1 Timothy 6:7).*

Men who are honored with life and riches and yet do not understand these truths are like the beasts that perish (Psalm 49:20).

*For, they do not consider the length and end of their days . . . that life is but a breath . . . nor do they realize how frail and fleeting life is . . . how short . . . how transient (Psalm 39:4-5).*

They walk to and fro as mere shadows, phantoms . . . they are hurried and disquieted . . . they heap up riches . . . not knowing who will get them (Psalm 39:6).

*But you who live and die in the Lord will take something with you . . . your works—your deeds . . . they follow you . . . accompany you in death. . . . You are blessed and to be envied (Revelation 14:13).*

For, you will leave a spiritual inheritance for your children's children (Proverbs 13:22).

*You will have provided for your own household in life and in death (1 Timothy 5:7-8).*

You understand that as a steward you must be faithful and give an account of the stewardship of your life . . . time . . . talents . . . possessions . . . and the gospel (going and giving that all people may hear now and in the years to come) (1 Peter 4:10).

*And, you rejoice in your inheritance in Christ that will abide forever (Psalm 37:18).*

#### Provide for Family

1. Preparing a WILL is your first step and priority. A faithful steward will not leave his/her family unprovided for nor in financial chaos. It is recommended always that a will be prepared by an attorney and reviewed periodically.

2. Adequate LIFE INSURANCE for burial expenses is essential. A qualified insurance agent can help you determine the amount of coverage you need depending upon your age and the number and ages of your dependents.

3. An income-producing TRUST is a good vehicle for assuring continued support for a spouse or family member.

#### Provide for Future Ministries

1. Through your WILL remember the Lord's work. It is recommended that a percentage be designated since assets and liabilities vary from time to time.

2. Name your church or other ministry as beneficiary of an existing LIFE INSURANCE policy or buy a new one to benefit the Lord's work.

3. An ENDOWMENT TRUST is an excellent vehicle for providing ongoing support for your church or other ministry(s). The principal is never spent and the earnings from it are paid to your named beneficiaries for all future years.

4. Other TRUSTS may be set up to benefit you, your spouse, or both you and your spouse. At your death, the remainder can go to the Lord's work.

Contact our office for more information and assistance.

*The Foundation is not engaged in rendering legal service or advice. Advice from legal counsel should be sought.*





## Top Shelf



**Thomas W. Wedge with Robert L. Powers, *The Satan Hunter* (Canton, Ohio: Daring Books, 1988, paperback, 222 pp., \$12.95).**

**T**he author of this book, a juvenile probation officer with the common pleas court of Logan County, Ohio, is one of the leading experts on Satanism and the occult. He serves as a consultant to law enforcement agencies throughout the nation.

The volume begins with the story of Sean Sellers now on death row at the Oklahoma State Penitentiary in McAlester for the brutal murder of his parents. According to his own testimony, Sean had been involved in the occult for a number of years. He was heavily involved in the game Dungeons and Dragons.

When authorities searched his room, they found copies of three leading occult publications, *The Satanic Bible*, *The Satanic Rituals*, and *Necronomicon*. The author of the first two is Anton Szandor LaVey, self-proclaimed high priest and founder of The Church of Satan. There is little doubt that Sean Sellers murdered his parents in their Oklahoma City home because he was under the influence of Satanism.

While Satanism is still a relatively small movement in this country, it is growing rapidly and will become more influential in the future. Wedge points out that it is difficult to determine how many people are actively involved in the

worship of Satan. Satanists are very secretive, and reliable statistics are impossible to obtain.

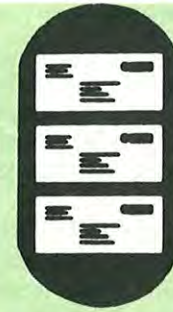
Wedge outlines the principal forms of Satanic worship. Worshipers of Satan generally organize themselves into local units called covens. These covens are responsible for training new members and for carrying out the Satanic rituals and ceremonies. The worship of Satan may include animal sacrifices, incantations, chants, black magic, sexual immorality and other abhorrent practices. Human sacrifice has probably been practiced on some occasions, but that is difficult to prove.

Young people are often attracted to Satanism because it promises them power, position, money and drugs. The author describes some of the results of this involvement in these words, "Young people who have been recruited into Satanism have told me that they have desecrated cemeteries, smashed tombstones, broken up churches, ripped up Bibles, desecrated walls in churches, dug up graves and offered bodies in sacrifice to Satan."

Wedge devotes one insightful chapter to a discussion of Santeria which involves a combination of Roman Catholicism and African paganism. It is widely practiced among Cuban immigrants. Animal sacrifice is a key element in its worship.

All forms of Satanism are anti-God, anti-Christ, anti-church, anti-family and anti-morality. The consequences of Satan worship are devastating to lives, homes and families.

This is a book which should be read especially by those who work with youth. They must understand Satanism if they are to combat it effectively. This is one of those books I really don't want to recommend, but I have no choice.



## OUR READERS COMMENT

### MISSES 'YOUNG PREACHERS' SERIES

I was disappointed to learn that "Especially For Young Preachers" has been discontinued. As a young pastor, I looked forward to the ideas, insight and suggestions presented by Brother Wiggs. The articles have been filed for future reference and they will remain a valuable resource.

If there is any possible way to at least continue some theme that deals with young preachers, the effort would be greatly appreciated.

Reverend Jeff Sloan, pastor  
First Free Will Baptist Church  
Ardmore, Oklahoma

## Directory Update

### GEORGIA

Owen Ganey to First Church, Eastman from Cove City Church, Cove City, NC

James E. Bryant to Mt. Ararat Church, Eastman

Gerald Brown to Spring Hill Church, Baconton

### ILLINOIS

Kenneth Pell to Webbs Prairie Church, Ewing

Guy Leonard to Salem Church, Wayne City from Mt. Olive Church, Davie, FL

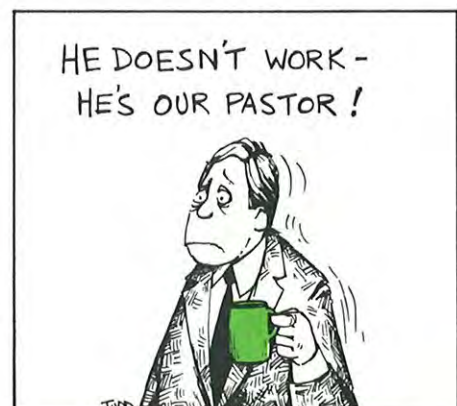
### MISSOURI

Kent Hubbard to Central Church, St. Louis from First Church, Locust Grove, OK

### NORTHWEST ASSOCIATION

Terry Motte to First Church, Salem, OR

## BEYOND BELIEF



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## New Staff Member

Dean Jones has joined the staff of the Youth Ministries Division at Randall House Publications. Dean is a graduate of Free Will Baptist Bible College where he served as student body president for two years.

He was a summer intern at Hazel Park FWB Church in Michigan with responsibilities for youth and music ministry. Dean traveled extensively for the Bible College in several capacities. He was a youth camp recruiter, a member of the Calvarymen Quartet and a group leader of Rejoice! Ensemble.

As a student, he was named to *Who's Who Among American Colleges and Universities*, Outstanding Young Men of



America, and Most Outstanding Student at Free Will Baptist Bible College.

Dean is from Arnold View FWB Church in Creal Springs, Illinois.

Dean will assist in all areas of ministry with the Youth Division. He will be the Music and Arts Festival Coordinator for the National Youth Conference

# TEEN Scene

and the Music Director for the National Youth Evangelistic Team.

In addition to his B.S. degree from the Bible College, Dean has an A.A.S. degree from Southern Illinois University with a major in electronic technology. He will be involved in developing a video production ministry for Randall House Publications.

Dean states, "I believe that God has given me many opportunities, experiences and resources which will allow me to better serve Him. By allowing Him to direct my life, I hope to be able to influence our youth, our denomination and our world so that they too can experience the joy that comes by serving our Lord."

## SuperPuppets

Pleasant Acres FWB Church in New Bern, North Carolina, has an active puppet ministry. It all starts with the Children's Church Puppets. After serving on this team, the youth are eligible to try out for the SuperPuppet team. Current youth members are Jennifer Davis, Anne Hall, Ginger Jerome, Daniel McRoy, Greg Parker, Amelia

Stewart and Kevin Wright.

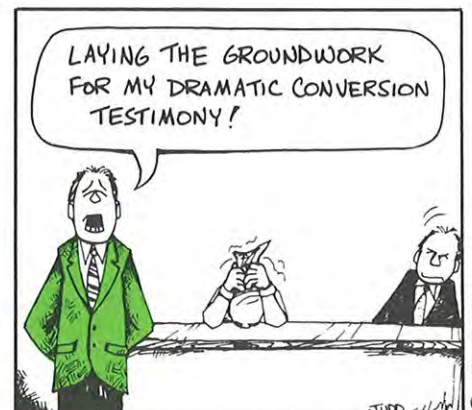
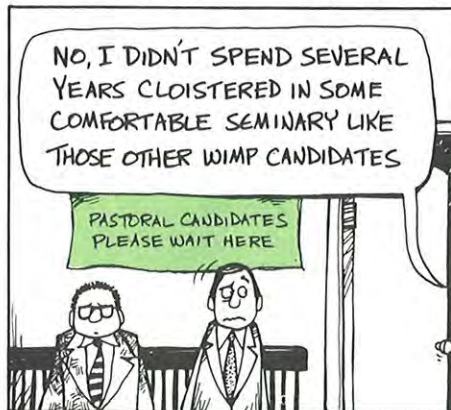
During the 1988 Christmas season the SuperPuppets presented five different plays at the Twin Rivers Mall. They ministered for two days in 11 performances. There was an average attendance of 70-75 for each performance. The mall managers were so impressed that they extended an open invitation to the group to return to the mall for future performances. They want to make the SuperPuppets Christmas program an annual tradition.

Youth Pastor Bruce Barnes said, "It was thrilling to see the response of the people and to be used of the Lord to present a Christ-centered Christmas."

The SuperPuppets are also planning a summer tour in June.

The youth of the church also presented a live nativity scene for three nights with 14 teens involved in the manger scene. As the characters took their places, the Christmas story was read and music filled the background. This was an effective outreach ministry for the church. Attendance averaged 40-50 Thursday and Friday while the largest attendance was Wednesday evening.

## BEYOND BELIEF





## Green Tree Bible Study



Robert E. Picirilli

Hebrews 6:4-6

# Hebrews 6:4-6 and the Possibility of Apostasy (Part 2)

Hebrews 6:4-6

Last month, we looked at one way some Calvinists respond to Hebrews 6:4-6, suggesting that the people described were not really saved in the first place.

But there's another way of "getting around" the passage: some say that it is *hypothetical*; to quote Homer Kent: "The author has described a supposed case, assuming for the moment the presuppositions of some of his confused and wavering readers." In other words, the passage doesn't describe a set of circumstances that is really possible. How do we answer that?

First we return to careful exegesis of the passage and notice how the various clauses relate to one another. Here follows my own relatively literal translation of the Greek text, arranged so that this relationship can be clearly seen:

- For it is impossible for those*
- (1) who were once-for-all enlightened*
  - (2) and who tasted of the heavenly free-gift*
  - (3) and who became partakers of the Holy Spirit*
  - (4) and who tasted God's good word and the powers of the coming age*
  - (5) and who fell away to be being renewed again unto repentance.*

The important thing is the close parallelism of the five clauses that describe the circumstances being considered. Specifically, the "fell away" is exactly parallel to the four clauses that describe

the Christian experience. Some people (perhaps unfamiliar with the Greek original) will acknowledge that the four clauses describe a true Christian, but then they call attention to the "if" and emphasize it: *If* such persons should fall away, they say; and then they hasten to say that this is not possible.

But what we have are five equal, coordinate, aorist participles. All the people referred to here have experienced all five things. They have been enlightened, tasted, become partakers, tasted and fallen away. (I assume the KJV translators added the "if" in an attempt to make the long sentence easier to follow.)

Homer Kent recognizes the force of this: "Grammatically there is no warrant for treating the last [participle] in the series any differently from the others." I would recommend the NASB translation of this verse as one that is especially clear and accurate.

So how does Kent acknowledge this and still regard this as hypothetical? By making the *entire illustration* (not just the last of the five clauses) hypothetical. He interprets the writer to mean that it *would be impossible* for anyone described by the five clauses (that is, who was saved and fell away) to be renewed to repentance, thus showing the readers "what an awful consequence apostasy would have, if it were possible."

The interesting thing about this approach is that it is wholly against the

grammar of the passage. The Greeks had several ways of presenting hypothetical propositions (as opposed to forthright ones): using the subjunctive, or the optative, or even the imperfect tense of the indicative mode (as in 11:15, for example). But aorist participles, used as they are here, simply do not convey hypothesis. There are no "ifs."

Furthermore, note the writer's forthright "It is impossible." This is an expression he uses three other times in the book of Hebrews. In 6:18, it is impossible for God to lie. In 10:4, it is impossible for the blood of bulls and goats to take away sin. In 11:6, it is impossible to please God without faith. What clearer evidence of the meaning the writer attaches to "It is impossible" could one ask for? In all cases, he is stating actual impossibility, not hypothetical situations.

Simply put, the passage says that it is not possible to renew to repentance those who did the five things stated, who were saved and then fell away. The consequence truly is an awful one, and the warning is effective because it is real.

Leon Morris, a consistent Calvinist, clearly states: "Unless he [the writer of Hebrews] is speaking of a real possibility his warning means nothing." And so he is forced to take the other way of responding to the passage, the way answered in the previous column. Interesting, isn't it, that the Calvinists answer themselves.



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## ON LITTLE LANES

BY DONNA MAYO

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# Jeff and the Fences

**T**he twins were busy doing their homework. Jeff couldn't find anything to do in the house, so he asked, "Mama, can I go outside?"

"Yes, but stay inside the fence," answered Mrs. Lane.

"Yes ma'am," said Jeff, about to dash out the door.

"Whoa, come back here," laughed Mrs. Lane. "You need a jacket."

Mrs. Lane found Jeff's jacket and helped him zip it. Then she walked him to the back yard and shut the gate.

"Don't come out the gate," warned Mrs. Lane as she went back inside.

Megan looked back down at her math problems. "Seven times eight . . .," she thought. Suddenly the telephone rang and interrupted her.

"Hello," said Megan. "Oh, wow, Jessica. That sounds neat. Thanks a lot. Bye."

"Mama, Marty, guess what!" squealed Megan hanging up the telephone. "That was Jessica Landon. She and Joshua are going to see their uncle's new houseboat Sunday. She said we could go,

and her uncle will take us out on the lake."

"Yippee!" cried Marty. "That's super. I've never been on a houseboat."

"Wait a minute," said Mrs. Lane. "You can't go Sunday."

"Why not?" moaned the twins.

"Because it's Sunday. You can't miss church to go boat riding," answered their mother.

"Aw, Mama, please," begged Marty.

"It won't matter just once," said Megan. "Why can't we go?"

"No!" replied Mrs. Lane firmly. "If you went boat riding with the Landons on Sunday, you'd be breaking two of God's laws—you would be putting something before God, and you wouldn't be honoring the Lord's Day. In this house we do our best to keep God's laws."

"Well, they're no fun," pouted Marty.

"You may not think God's laws are fun, but they are for your own good. We may not always understand God's ways, but we can trust our loving Father and know His ways are best."

Mrs. Lane looked out the window at Jeff. He was playing on the swing set so happily.

"Look at Jeff," said Mrs. Lane to Marty and Megan. "He doesn't understand why I want him to stay inside the fence. But it's to keep him from getting hurt. He may think that he would have more fun if he left the fenced back yard, but I know it's for his good. God's laws are like that, too."

Marty and Megan weren't convinced. But they knew it did no good to argue, so they went back to their homework.

**M**eanwhile, outside, Jeff grew tired of swinging. He rode his tricycle for a while, and then he began playing with his big blue and red ball. Jeff had a good time tossing it up in the air and trying to catch it. He tried to throw it over the swing set and after two tries he made it. Then he tried to throw it over the maple tree. But instead of going over the tree, the ball went through the branches and over the fence.

Jeff had to get his big blue and red ball. But he had also been told not to open the gate. And he didn't. Instead, he climbed over the fence. Jeff ran toward his ball, and, as little boys sometimes do, he got excited and kicked that ball as hard as his little leg could. The ball rolled across the grass, down the driveway and into the street.

Just as Jeff ran out into the street to get his ball, a car turned the corner and headed right for him. The driver spotted Jeff, slammed on his brakes and honked his horn.

Screeeeeeech! The car slid to a stop just a few yards from Jeff. The poor little fellow was so frightened he began crying.

Mrs. Lane and the twins heard the racket and ran out of the house. Mrs. Lane saw Jeff standing in the middle of the street next to his big blue and red ball. She saw the car that had swerved half off the road. She saw the black skid marks from the tires.

"Oh no!" screamed Mrs. Lane running to Jeff and picking him up. "Oh, Jeff, are you all right?" Her heart was racing, but Mrs. Lane could see that Jeff was not hurt. "Oh, Jesus, thank you," she whispered through her tears.

The driver got out of his car. "I'm so sorry," he apologized. "I couldn't help it. Is he all right? I turned the corner and there he was."

Mrs. Lane hugged Jeff tightly, and he sobbed into her shoulder. "Why did you go into the street?" asked Mrs. Lane.

"I went to get my ball," answered Jeff. "But I didn't open the gate. I climbed over the fence."

"Oh, darling, you could have been killed," wept Mrs. Lane.

"Don't ever go near the street again."

Mrs. Lane assured the driver that Jeff was fine, and he drove away. She and the three children walked back toward the house. They sat down on the porch steps. Mrs. Lane sat Jeff on her lap.

"I love you so much, Jeff. I'm so thankful you're all right."

Then Mrs. Lane prayed. "Thank you, Father, for protecting Jeff. Thank you for guardian angels that watch over us. Please help Jeff to be more careful from now on. We thank you and praise you and love you. In Jesus' name, amen."


**D**uring their devotions that night Mr. Lane read the Ten Commandments. Then they thanked God again for protecting Jeff.

"Son, fences are your friends," said Mr. Lane. "Don't try to get around them."

"God's laws are fences, too," added Mrs. Lane. "And as you grow you'll come to see them as friends also."

Marty and Megan were quiet. After several moments Megan said, "Mama, I've been thinking. I don't really want to go with Jessica Sunday. Maybe we can go riding on a houseboat some other time."

"I don't want to go either," said Marty. "I want to go to church."

"I think that's the smart thing to do," answered Mr. Lane. "When God sets up a fence around you, it's best not to climb over it. The safest, happiest place to be is right in the middle." 

## Nettie at 93

By Mal King



**"N**inety-three and no longer counting" was the laughing way she dismissed her age. Nettie, an unforgettable, spirited, and Spirit-filled woman, is in the Bible study I conduct at a local rest home.

At 93, Nettie continues to be a successful soul winner and worker. Late to a Bible study she explained, "I had to help some older women." I later learned that the "older women" were in their early 70's. Her spirited nature is also shown by a story she told the class about a miracle the Lord performed. In her words:

"Fourteen years ago the doctor told me to make out my will and stop telling people I was going to walk. He emphasized that I was not going to live long and that I would never walk again.

"I looked him in the eye and said, 'I'm going to walk, and I'm going to live.'"

"He said, 'No, you're not.'"

"Well, he got successful and no longer came to the rest home. About 10 years later he came back to the rest home to see a wealthy patient. I was walking down the hall; he saw me . . . stopped . . . stared, his mouth dropped open and he said, 'Nettie, you're walking!'"

"And I said, 'Yes, and in case you haven't noticed it, I'M ALIVE.'"

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



## NEWS OF THE RELIGIOUS COMMUNITY

### STUDY SHOWS RELIGIOUS INSTITUTIONS PERFORM VALUABLE SOCIETAL SERVICES

WASHINGTON, DC (EP)—Religious institutions use much of the money they receive in donations to provide services to society, according to a study of the activities and expenditures of religious congregations which was conducted by the Gallup Organization for Independent Sector, a non-profit coalition of philanthropic and volunteer organizations.

In a summary report of the study, Independent Sector reported that of the \$48.1 billion spent by religious congregations in 1986, \$19.1 billion was used for other than religious activities, in areas such as education, health, human services, arts and culture, and public or societal benefit programs.

Overall, the study found that 46 percent of donated money to religious congregations was used for programs and activities not explicitly religious, or were donated to other organizations.

Brian O'Connell, president of Independent Sector, noted, "Each time we issue a report illustrating the generous giving of Americans, including those of low and moderate income, many people downplay the significance because, as they point out, close to half of the money goes to religious institutions and somehow that isn't supposed to count."

He continued, "We argue that a very large part of the nonprofit sector's service to society is performed by religious institutions, and that any comprehensive look at the sector has to include these organizations. . . . Henceforth, researchers, funders and volunteers intent on identifying who

makes the greatest difference at the local level will have to acknowledge the pervasive network of America's religious bodies."

The Independent Sector study found that approximately 87 percent of all congregations reported one or more programs in human services and welfare, 80 percent in family counseling programs, 79 percent in international activities, 71 percent in relief abroad programs, 46 percent in community development, 68 percent in health, 56 percent in institutional care such as hospitals and nursing homes, 43 percent in the arts and culture, 38 percent in education, and 27 percent reported programs for environmental improvement.

The study also found that 90 percent of all congregations used volunteers to perform work in their congregations. There were 253,000 volunteer clergy who gave an average of 70 hours per month; another 10.4 million volunteers gave an average of 10 hours per month in congregational programs. Overall, volunteers represented 85 percent of the total employees in religious organizations. The estimated value of volunteer time in 1986 was \$13.1 billion, split almost evenly between religious and non-religious activities.

### NEW ORGANIZATION TO ASSIST PERSECUTED CHRISTIANS

COSTA MESA, CA (EP)—ASSIST, a new ministry which will "assist" believers throughout the world who suffer under religious persecution, has been launched by a British journalist and a Russian Christian who fled the U. S. S. R. because of persecution for her faith in Christ.

"ASSIST, which stands for Aid to Special Saints in Strategic Times, has been created to form a 'life-link' between churches in the West and those in restricted countries—nations that are closed to traditional missionary work, or where religious freedom is curtailed," explained co-founder Dan Wooding, a journalist and book author who has written extensively on the persecuted church around the world.

The new organization is co-founded by Wooding and Lida Vashchenko. Vashchenko is one of the "Siberian Seven," a group of people who sought refuge in the basement of the U. S. embassy in Moscow in 1981 to escape religious persecution there. The seven lived in the embassy for two years, staging a "sit in for freedom" until they were granted visas to emigrate. Wooding, author of some 22 books, once wrote extensively about Vashchenko and the Siberian Seven. He also led marches and spoke publicly in an attempt to heighten awareness around the world of the plight of the group.

The four goals of the new organization are to recruit an army of ASSIST prayer warriors to pray for those in the suffering church; establish a sister church program in which Western churches will "adopt" a persecuted church; help assimilate Christian refugees; and raise financial support for ministries working with churches in restricted countries.

Wooding said that churches in Eastern Europe will be the first to be adopted in the sister church program, but that he is also working with churches in China, Ethiopia, Cuba and Nicaragua.

"The window of opportunity for the gospel of Jesus Christ to shine in restricted nations is opening," Wooding said. "But we must act now."

### CALIFORNIA BARS CREATION GROUP FROM OFFERING SCIENCE DEGREES

SAN DIEGO, CA (EP)—California's Institute for Creation Research has been barred from granting master's degrees in science. The Christian school, which opposes teaching evolution, had offered teaching degrees in biology, geology, astrophysics and science.

"No one is stopping the Institute of Creation Research from granting degrees in religion or creation," said Dr. Bill Honig, California's school superintendent. "But they are holding their people out to have science degrees, which they don't. The vast bulk of what they learn is not science."

Dr. Henry Morris, president and founder of the institute, said he plans to appeal Honig's decision to an appellate panel in the education department.

"We think this is a matter of discrimination against creationists," he told the *New York Times*. "Our program is completely scientific. There is no religion in it at all. It is just that our courses are given in the context of creation and not evolution. We assume that animals were created by God that and they did not evolve. Everything else we teach is the same as in standard science courses."

A six-member review committee gave the institute unanimous approval to grant science degrees in 1981, saying "the programs were comparable to science programs in accredited colleges and universities." Last August a group of five scientists visited the institute to review its accreditation, voted three-to-two for approval, and was asked by Honig to reconsider.

Honig told the school they could have state approval if they agreed to call their creation teachings religion instead of science. The institute refused. "We are scientists," Morris insists. "Dr. Honig is determined to eliminate any aspect of creationism in California schools."

Loss of state accrediting will deny students at the institute access to certain government education benefits.

### LAWSUIT CHALLENGES BIBLE REMOVAL FROM A PUBLIC SCHOOL IN DENVER

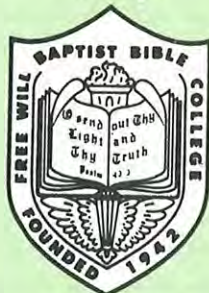
DENVER, CO (EP)—Concerned Women for America filed a lawsuit against a Denver school district in which a Bible and two Bible story books were removed from school libraries, and a teacher was told to hide a Bible he sometimes places on his desk.

The lawsuit says that Kathleen Madigan, principal of Berkeley Gardens Elementary School, told fifth-grade teacher Ken Roberts to remove *The Story of Jesus* and *The Bible in Pictures* from his 200-volume classroom library because of the books' religious content. The complaint also says the principal told Roberts to hide a Bible from which he sometimes read to himself during his classroom's silent reading period, though the principal never objected to any other teacher's choice of reading material.

The lawsuit says that Madigan announced that having a Bible inside a public school was a violation of the constitutional principle of separation of church and state.

In the suit, Concerned Women for American notes that the Supreme Court ruled in 1980 that the Bible may be used in schools for various kinds of study.

Tomorrow's Free Will Baptist leaders are at Free Will Baptist Bible College today.



Please support them.



**THE SECRETARY SPEAKS**  
By Melvin Worthington

# The Miracle in Mexico



THE NATIONAL ASSOCIATION OF  
Free Will Baptists

**D**ecember 14-18, 1988, were special days in Mexico: The 28th Mexican National Association convened, the Free Will Baptist Bible Institute of the Cross was dedicated, and action was taken to unite the Mexican work.

Over 500 people attended the Bible Institute dedication and evening services at the national convention. Three things claimed my attention during those days.

## The Opportunity

Praise God for the privilege of viewing first-hand the work in Mexico. A Mexican pastor, Manuel Larraga, met me at the airport in Harlingen, Texas, and we traveled to James Munsey's home. James and I met Pastor Bob King and a group from Cramerton FWB Church (Cramerton, NC) in McAllen.

Thursday we boarded a chartered bus at Reynosa, Mexico, and traveled to Tampico, arriving late in the afternoon. We attended dedication services at the Free Will Baptist Bible Institute of the Cross in Altamira. Roy Thomas, James Munsey, Fred Jones and Bob King participated in the dedication service. I also brought greetings.

The Friday pastors' meeting heard the church letters read and reviewed business to come before the convention. Action was also taken to unify the work in Mexico. The group voted to receive the Mexican Quarterly Meeting from Texas' Rio Grande Valley Association into membership with all rights and privileges upon receipt of a letter requesting membership.

Pastor Osmundo Corrales of Resurrection FWB Church in California spoke four times during the convention. The music and messages stirred me even though they were in Spanish.

Following the Saturday morning session we boarded the bus for McAllen and Weslaco, arriving at midnight. Along the way we visited several Free Will Baptist churches as well as the Bible Institute.

I attended Templo FWB Church in Weslaco Sunday morning where Bob King preached and a number of his group gave testimonies how God had used the work in Mexico as a challenge to get involved in missions. Sunday evening I preached at First FWB Church in Reynosa where Manuel Larraga pastors.

I returned to Nashville December 19 filled with memories of the miracles being done in Mexico.

## The Observations

*The Missionaries.* We commend Fred Jones for his work with the Bible Institute. The building is beautiful, even breathtaking, a credit to the vision of Free Will Baptists.

We also commend James Munsey for his outstanding job as coordinator of the Mexican work. His competent, cooperative leadership helped unite the work. These men built on the work of those who preceded them.

*The Money.* We commend the unselfish support of Pastor Bob King and the Cramerton FWB Church (NC) for gifts exceeding \$50,000 for the Bible Institute and other church buildings. What a joy to see their excitement during the Bible Institute dedication service and when viewing church buildings their gifts helped erect. We salute every Free Will Baptist who unselfishly gives

## Secretary's Schedule

**March 12** Donelson FWB Church  
Nashville, Tenn.

**March 17-18** Illinois State Association

to plant churches, build Bible institutes, support national pastors and missionaries around the world.

*The Ministers.* The Mexican pastors have compassionate, cheerful and cooperative spirits. They transacted association business in an orderly manner. During the pastors' meeting, I felt like I was attending a General Board session at our National Association. These pastors are competent Christian leaders. Praise God that He raises up national leadership to do the work.

*The Membership.* The Christians in Mexico impressed me with their enthusiasm and joy during the meetings and services. The blend of all ages amazed me. From the youngest to the oldest, they all attended the sessions.

*The Music.* The music was outstanding. Youth choirs, ensembles, instrumental groups all contributed beautiful music. They could minister during one of our National Associations.

*The Ministries.* Mexico ministries focus on the local church and the Bible Institute. They want to plant more churches. They also understand the necessity of training for pastors to be effective in church planting and pastoring. The Bible Institute is not an end in itself but a means to train the laborers God has called.

## The Obligation

The Great Commission is for every Christian. None are exempt. There are no exceptions. No excuses for disobedience.

Pray that God will thrust laborers into the fields. Provide funds for others to go. Promote the cause of missions. Go yourself. Remember, the miracle in Mexico resulted from Christians obeying Christ's command.

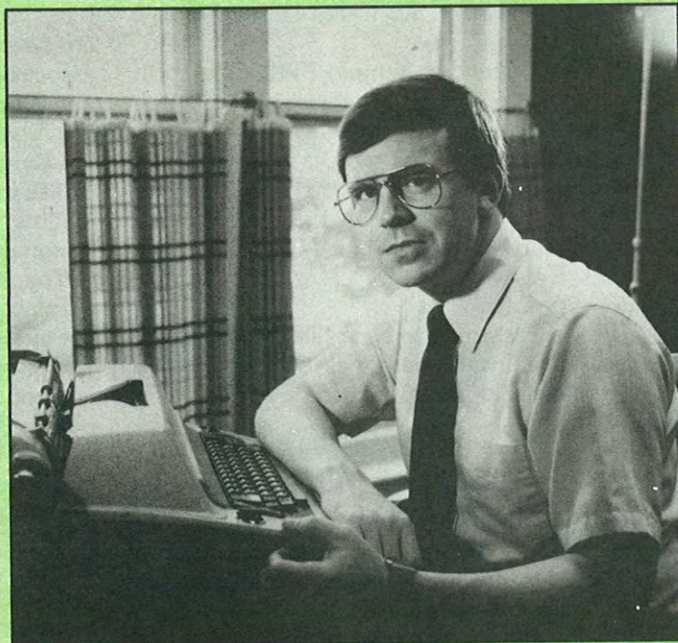
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***Ninth Annual***  
***Randall House***  
***Writers' Conference***  
***May 19, 20, 1989***



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