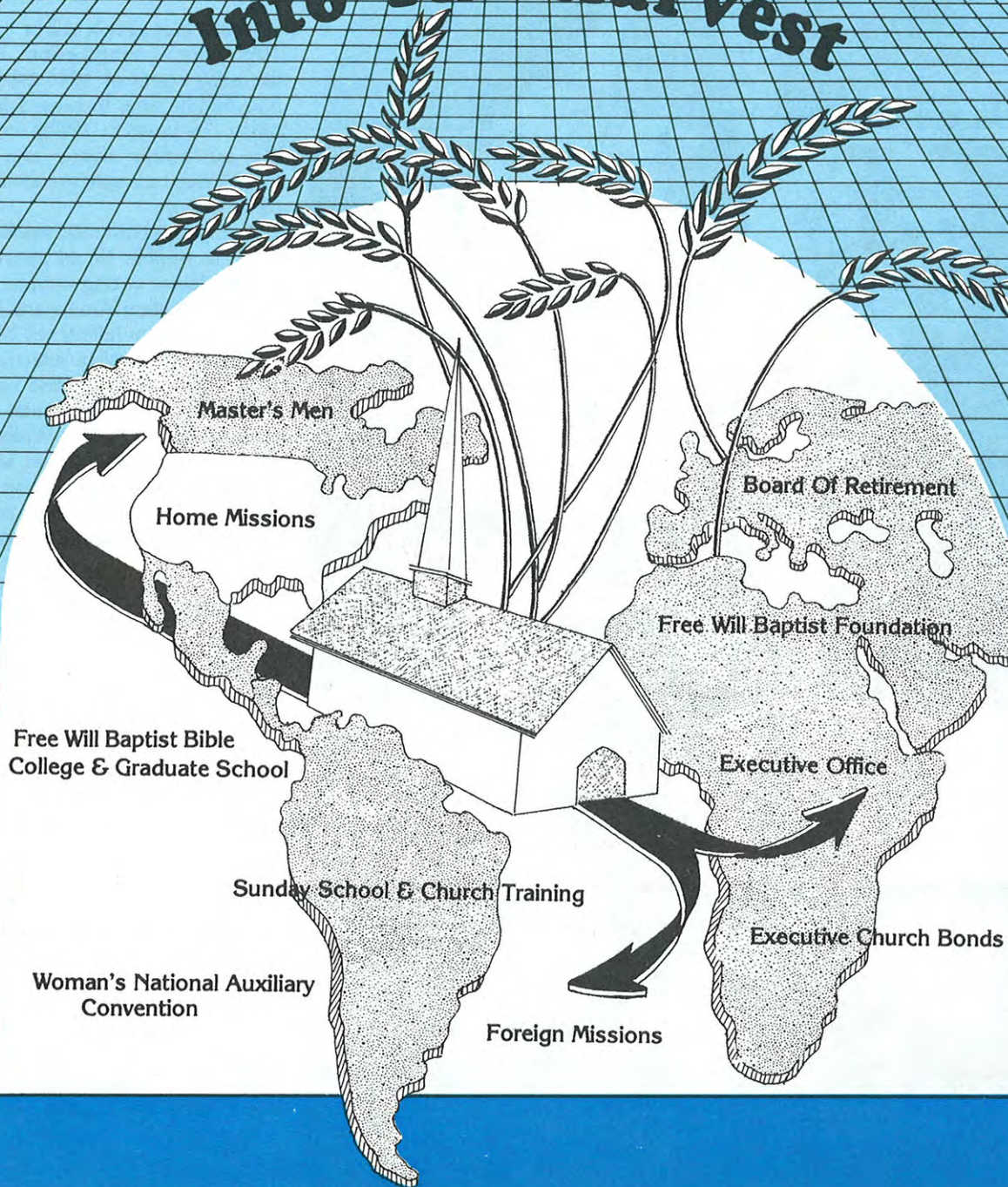


January 1990

Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Into The Harvest



The Church's Role in the 1990's

By Roy Thomas

Those who live during the last decade of the 20th century will experience the most unusual and challenging time of human history! The 1990's will truly be a decade of destiny.

U. S. News and World Report listed 10 forces reshaping America. These are facts with which all must deal who live in the final 10 years of this century.

A Maturing Society

More older people will be living in the 1990's than young people. Even now the baby boom of 1946-64 is moving into middle age. Increased life expectancy (74 years in 1985) made possible by better living and medical technology indicates there will be more older people.

A stagnant birth rate, smaller families and the terrible sin of abortion point toward fewer young people. In 1990, some 32 million Americans (12.7 percent of the population) will be over 65.

Colleges that will be effective the next 10 years must streamline recruitment and curriculum to compete, or expect a shrinking enrollment. While churches must minister to children and young people and reach all we can, we must major on the evangelization of the adult population, especially the senior citizens.

Lure of the Sunbelt

The second trend is the population shift to the sunbelt states. The news article said that two-thirds of all new jobs in America the next 10 years will be found in Arizona, Florida, California and Texas.

Isaiah spoke of a time when the desert would blossom as a rose. This can certainly be applied to the sunbelt states and cities of the United States. In the last 10 years, 600,000 people moved to Houston, Texas. Phoenix and San Diego are expected to double in the last decade of this century.

While the work force has been quickly moving into sunbelt cities to take advantage of good wages and warm climates, preachers have been slow to follow. If Free Will Baptists want to have



an effective witness among the largest, fastest growing cities in our country during the next 10 years, we must plant churches in these strategic places.

The growing denominations are those geared to reach the masses of people who live in large metropolitan areas. Free Will Baptists must face the 1990's by preparing to reach the people who have moved and are moving to the sunbelt states.

Computer Revolution

Technology makes it possible for a man to carry a machine the size of a briefcase capable of storing information that a warehouse would not hold 25 years ago. One person skilled in computer technology can do the work of an entire office staff. This will not only put many people out of work, but will require special education for workers to secure the kinds of jobs required to provide for their families in the 1990's.

Today two groups of people are having trouble finding jobs. First, the common laborer who is not skilled in anything. In the past this has been the majority of American people. Second, the college graduate who has a bachelor of arts degree in general business or liberal arts and has not specialized in any technological field.

If Free Will Baptists meet the demands of the coming generation we must take steps to prepare our young people in the fields where jobs are to be found. Our schools and colleges must train our Free Will Baptist young adults to live and work in a culture that is no longer an industrial civilization, but a technological and communications society.

Foreign Competition

Foreign producers now make one out of every four cars sold in America. We are living in a strange paradox—one can lift the hood on his new Chevrolet and find the familiar caption, "Made in Japan." Then he can look at his neighbor's Nissan and see the label, "Made in Tennessee."

One of every five computers, two of every three pair of shoes, nearly every video cassette recorder and thousands of other items are now shipped to America from other countries. The United States is losing out in the trade world because of high wages and low-quality products.

Solomon said, "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34). Because this generation of Americans has not been evangelized, the morals of our country have eroded. South American countries have the United States "at war" because of the demand for drugs by American people. The country of Japan which could not conquer America in World War II is now "buying her out." We are reaping a harvest of liberal churches which forsook the gospel a generation ago, and lukewarm fundamental churches of today make very little difference in the lifestyles of their communities.

This foreign trade is flooding America with people of other lands. A foreign mission field is being brought to our door. During the 1990's we must evangelize these foreigners and establish Free Will Baptist churches among ethnic groups who now make up a large percentage of America's population.

Women on the Move

More than two-thirds of women between the ages of 15 and 44 are employed outside the home. One-third of all children will spend part of their growing-up years in single-parent homes because of divorce, and more than half the children will have working mothers.

This trend will continue to make child care a major issue and a growing need. Free Will Baptist churches must decide what part they will play in meeting the needs of working mothers, single parents and children from these 1990's homes.

Most women will outlive men by seven years. A large number of widows will be members of most churches during the next 10 years. Free Will Baptist churches must provide ministries to this growing segment of our society.

The discrimination of the 1990's will not be based on race but on sex. Employers will continue to rethink salaries and benefits to make sure they are not discriminating against women in the work force.

Many denominations have changed their policies to include the ordination of women. The armed forces are clamoring for women chaplains. Free Will Baptists have traditionally believed that I Timothy 3:2 forbids the ordina-



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- Editor:** Jack Williams
- Editorial Assistant:** Marilyn Pritchard
- Circulation:** Geneva Trotter
- Front Cover:** Leta Welch

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Church's Role . . . (from page 3)

tion of women. In the 1990's we must provide places of service in our churches and at the same time maintain the biblical distinction between the sexes.

Rise of Minorities

Jesse Jackson, who could not eat in a restaurant in his hometown 30 years ago, has now run for president of the United States. The Miss America crown has been worn by three black women, Debye Turner, the most recent. There are 20 black congressmen, nine Hispanic congressmen and four Japanese-American representatives in congress. There are 19 black mayors in cities with populations over 100,000.

The fastest growing minority group in America today is the Spanish-speaking or Hispanic. This group is expected to outnumber the 28.6 million black people who live in the United States before the turn of the century.

Free Will Baptists have an important mandate to evangelize people of other races, other languages and other cultures with the gospel. We must start churches among ethnic groups during the 1990's if we are to obey Christ's command to take the gospel to every creature.

Declining Super Powers

Both the United States and the Soviet Union have lost their influence over many Third World countries. This trend is certain to affect our witness overseas. Tourists to those countries must take care that they do not limit the witness of missionaries or in extreme cases cause them to be evicted from those nations. During the 1990's Free Will Baptists must pray more fervently and give more effectively for mission work in both the home and foreign fields.

Government Under Fire

Concerning the federal government, scandals and poor performance of elected officials have shaken the confidence of many American citizens in the government.

Patriotism has slipped and apathy abounds. Loss of \$81.5 billion in uncollected income tax proves this. The government will retaliate with more intervention. Tax-exempt organizations can expect our government to look for

opportunities to revoke tax exemption. Churches are now expected to report pastors' salaries on W-2 Forms, and those with staffs must make quarterly reports to the Internal Revenue Service.

This has brought changes in some of the missions practices. Churches and individuals will no longer be free to send gifts to independent missionaries and claim these donations as tax deductible. The money must be sent to a tax-exempt organization which has a federal identification number and which reports the donations to the Internal Revenue Service as income to the missionaries. There must also be recorded in the minutes of the sending agency a motion that those persons have been approved as missionaries.

Education Boom

There have been more doctorates conferred in the past 10 years than the preceding 110 years combined. Someone has said, "Never has the church had more doctors and never has she been so sick!"

Most people who have secular educations have been taught humanism, amoral sex education and evolution. Many college students in secular schools have adopted a lifestyle of low morals, alcohol and drug abuse, divorce, living together without marriage, atheism and no gospel. Separation of church and state has become separation of God and state. The Bible says, "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17).

In the 1990's Free Will Baptist pastors must deal with problems such as drug addiction, incest, child abuse, abortion, homosexuality and ungodliness of every kind. They will have to be strong men to cope with the problems of the "decade of destiny." We must deal with contemporary issues in our denominational literature, our curriculum and in our schools, to prepare our pastors and workers to deal with people and problems of the 1990's.

Medical Miracles

How wonderful that lives have been saved and suffering people helped by modern discoveries such as open heart surgery, organ transplants and artificial devices to replace kidneys, pancreas, blood and skin, eyes, ears, arms and legs. This is an exciting part of life to be experienced in these last days before the Lord returns.

Free Will Baptists must be prepared to make wise choices during the 1990's concerning both the blessings and problems of the miracles brought about by medical advances.

What We Face . . .

In conclusion, I would like to share some things I believe Free Will Baptists will face in the last decade of this century. We can expect a *change of leadership*. The next 10 years will see the majority of state and national leaders reach the age of retirement. Although it is against the law to require retirement at age 65, health problems will make it necessary for many.

Unless there is a change in current trends, I see a serious *shortage of Free Will Baptist pastors* in the 1990's. Many of our pastors will have to be replaced because of advancing age. I do not see waiting in the wings a sufficient number of young preachers who are prepared to replace these faithful servants of the Lord. Unless God calls a number of men into the ministry, I fear that Free Will Baptists will have pastors serving more than one church. What a step backward! I pray that we will not take it.

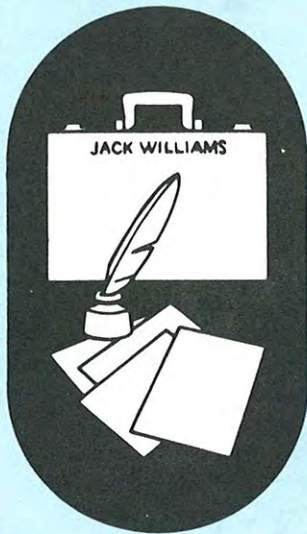
The trend for the past hundred years has been *the move from rural areas to cities*. This continues. One Southern Baptist periodical says that by the turn of the century, 90 percent of all Americans will live in 25 huge cities. Unless Free Will Baptists get a vision of planting churches in these large cities, it will be impossible for us to effectively minister to the coming decade, because our churches will be in one place and the people in another. This trend may cause a number of our churches to close their doors as members move away to large metropolitan areas.

Truly, this decade holds challenges to Free Will Baptists. Do we have the courage to face it, prepare for it and be an effective force in history in the final decade of this century? I hope so!

Our greatest need, in my opinion, is a return to the old paths of evangelistic fervor and soul-winning fire that characterized Free Will Baptists of past generations—a fervor which thrust our people forward with a pioneer spirit into new frontiers of spreading the gospel to a lost and dying world!



ABOUT THE WRITER: Dr. Roy Thomas serves as general director of the Home Missions Department.



The unknown frightens most people, even people who should know better. Once during the Civil War when Stonewall Jackson planned a daring attack, one of his generals objected, saying, "I am afraid of this," or "I fear that. . . ."

Jackson put his hand on his subordinate's shoulder and said, "General, never take counsel of your fears."

We often find ourselves defeated and our plans thwarted by the same uncertainties year after year. Emerson refused to live under the shadow of his fears. He boldly wrote, "Do the thing you fear and the death of fear is certain."

A woman in Texas, a cook, seemed to live without fear of the future or the problems it might bring. When asked how she ordered her life so well, she gave a surprisingly simple answer, "Ordinary problems can be met by ordinary prayers, but when a big trouble comes along, you have to pray deep prayers."

Psychiatrist William James saw the unknown as a great gift waiting to be opened, if we had the courage to set aside fears and try. "The last of our freedoms is to choose one's attitude in any given set of circumstances. We can let circumstances rule us, or we can take charge and rule our lives from within."

In his article, "Removing Mountains," missionary to Japan John Graybill tells of returning to a new area of Nagoya after furlough. He watched as a construction company moved heavy equipment onto hilly property

Navigate the 90's

nearby and began leveling it. One day he spoke to one of the workmen who said, "Our company's specialty is to remove mountains."

As Graybill watched the mountain behind his house disappear, he learned four principles from observing the workmen. Those principles can be applied to any mountain, anywhere.

1. They follow a plan, a detailed set of blueprints.
2. They are highly organized.
3. The workmen are dedicated to moving the mountain, rain or shine.
4. They move the mountain one scoop at a time.

What's the biggest mountain in your life? What secret fear haunts you as you face the 1990's? Growing older? Financial uncertainties? Fear of failure? Fear of success? Whatever you wish would go away so you can get on with your life, start hauling it off today one scoop at a time.

The answer is not Christianized stoicism, blandly assuming that all opposition and pain is God's will carefully placed in our paths to test us. While some testings do come from God, we can be sure that those which threaten to destroy us have another origin.

Dream your own dreams. Don't just manage the dreams of others. When Dawson Trotman, founder of The Navigators, sensed that he was getting spiritually stale, he would pray, "God, give me an idea!"

Enter the 1990's with prayer. And if you're tempted to think that advice is a cop-out, remember what Studdert-Kennedy wrote, "Prayer is not an easy way of getting what we want, but the only way of becoming what God wants us to be."

Writing in the *Herald of Holiness*, W. E. McCumber tells how his friend R. E. Goddard faced pain with prayer. Goddard broke some ribs while plowing in a field and was taken to an overcrowded, understaffed hospital where he groaned in pain for 30 minutes on a gurney while waiting for help.

"Lord," Goddard complained, "You ain't helping me."

He later testified, the Lord answered, "You ain't asked me to."

"That's right, Lord," he confessed, "I ain't. Forgive me, and please help me now." Immediately, he said, the awful pain abated and he could breathe.

Unlock closed doors in the 1990's with the power of the Bible. *Moody Monthly* reported that a physician went to hear D. L. Moody preach. Although he had no thought of such a result, he was converted.

When asked the reason for his change of heart, the physician said, "I went to hear Mr. Moody with no other idea than to have something to laugh at. I knew he was no scholar, and I felt sure that I could find many flaws in his argument.


"But I soon found I could not get at the man. He stood there hiding behind the Bible and just fired one Bible text after another at me till they went home to my heart straight as bullets from a rifle. I tell you, Moody's power is in the way he has his Bible at the tip of his tongue."

Take care of God's business in the 1990's. *The Christian Reader* related an incident concerning John Vassar, a kindly gentleman who used every opportunity to speak a word for Jesus. One day while waiting in a hotel lobby for a friend, he conversed with a fashionable lady about the Lord. She was struck by the boldness of his approach. Then Mr. Vassar's friend arrived, and he was called out of the room.

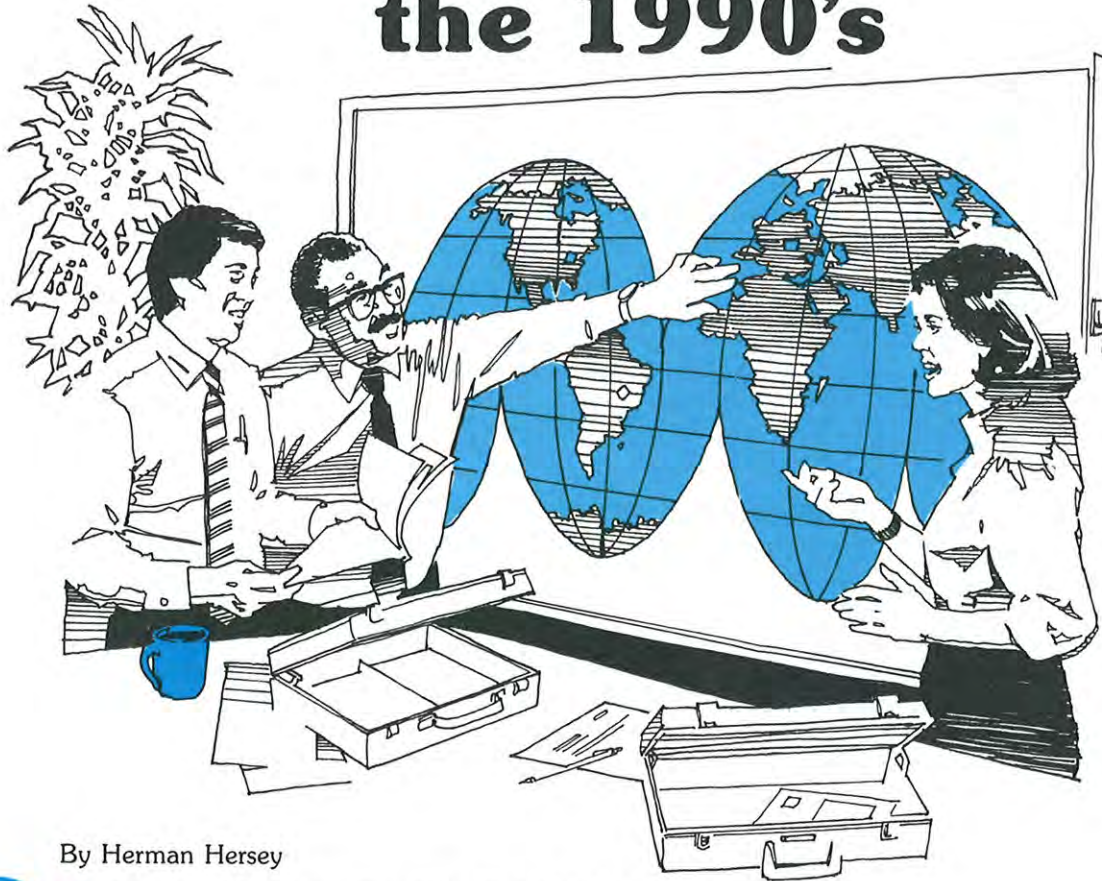
In a moment, the lady's husband came in. "There has been an old man here talking with me about religion," she said.

"I would have told him to go about his business," replied her husband.

"Oh," she answered, "If you had seen him, you would have thought he was about his business."

The business of the church in the 1990's is telling people about the Lord. The power to accomplish that task rises from Christians with Bible truth at their fingertips and whose fears have been blunted by prayer. 

National Agencies Adapt for the 1990's



By Herman Hersey

Over the past 25 years our denominational agencies experienced unprecedented changes and growth. Yearly we added personnel, refined fund raising methods, increased budgets and ministered more effectively. We entered the computer age.

Our denomination aged gracefully over these years. We matured in unity and understanding. In spite of some bumpy roads and lengthy detours, we broadened our ministries and sorted out our priorities.

Change was and is inevitable. If we could look into the 21st century, I believe we would be pleased but startled at the changes that will have occurred in national ministries.

Whether or not we like it, the future will bring changes. However, some things must not change. Our commitment to the Bible as our sole authority must not diminish. Doctrine, convictions and our church covenant must not be altered to accom-

modate a spirit of compromise which would weaken us. The foundations of the faith which we treasure and defend must be held fast.

But methods and operations must change as we implement God-given technology and opportunities to more efficiently carry out our mission. We cannot afford to take the pragmatic approach that "if it works, it must be right." Effective change sometimes means abandoning some ideas and methods that time has proven questionable. Change sometimes means a return to some ideas and methods we discarded.

On the other hand, change means a forward move into new and different ways and procedures. Bold, innovative thinking must replace stagnant mindsets that keep us generations behind. Horse and buggy travel had its place, but it's not effective for space travel. The notion that we must continue doing things a certain way simply because we have always done things

that way must be buried. We must be open to new ideas and risk change if we are to reach our potential.

I expect many good changes for our denominational agencies this next decade. Perhaps the most dramatic change will be in communications. Computers, FAX machines and WATS telephone lines are just a few of many technological advances that will open doors to direct communication and closer relationships between national agencies and congregations.

The use of videos, cassettes and computers will be maximized to the best potential. National departments will communicate through computers to state offices, local churches and homes.

Printed material must be competitive with other religious and secular publications. We must attain the high standard of presentation the secular world has developed—concise, well-prepared, well-presented, professional material that captures the attention of today's time-conscious and media-oriented generation.

Videos will probably become more and more the newsletter of the future. Up-to-date footage from the mission field will be more effective than four-color brochures. Perhaps videos to the mission fields prepared in the native languages of the people will help communicate the gospel. Bible studies and information about our churches and agencies could possibly go foreign.

Men and women better trained in specialized fields such as journalism and administration will join our staffs. Business and professional people will be elected to our boards.

More young people will commit themselves and their talents to lifetime service to the Lord as attorneys, certified public accountants, writers, editors, linguists, teachers, media specialists, investment managers, computer programmers, gerontologists. . .

Leadership roles will change. Deacons as standing delegates at our National Associational meetings is just the beginning of greater lay participation in all levels of our denomination. As a result ordained ministers will be freed to pastor.

Sunday School attendance may decline, but those who attend will expect more in-depth studies and electives in addition to the present curriculum. Home Bible study videos and computer studies will be in demand for all ages.

More people will travel. Personal contact with workers on the mission fields will lead to better understanding between supporters, missionaries and native Christians. This will greatly aid the missions departments in gathering and sharing information.

Development of our long-awaited stewardship program will restructure fund raising methods. Cost containment will be effective nationally as well as locally. Emergency appeals will be put in perspective, even replaced with systematic giving. In our denomination deferred giving will come of age and make a significant difference in the financial support of our churches and agencies.

Accountability will become increasingly important as we handle more and more funds and deal with increasing responsibilities. Along with annual audits will appear easy-to-understand graphics and reports. Our constituency

Parable of the Church Copier

By David Copeland

Several months ago our church copier displayed a "U-4" code. The owner's manual said to call a serviceman and I dutifully obeyed.

The first serviceman worked hard. Confident that he had solved the problem, he made a few copies and then waited. "U-4"

"I'll have to come back with a new part," the technician told me. Four servicemen and six new parts later the copier still said, "U-4." Over many days, weeks and months the copier's performance continually got worse. It wasn't functioning the way it was designed to operate.

Finally, the last technician on his second visit called somebody with more knowledge than himself. The problem he learned was simple. Two wires had gotten crossed. The adjustment was made and the problem was solved.

This copier reminds me of the Church. Many churches are not functioning according to their Designer's plan. There's not much duplicating going on.

Many things have been tried. Frustrated pastors change new programs for

old ones. But the Church still says, "U-4." Pastors come to churches, try new programs and leave shaking their heads in frustration. And the process continues. But still "U-4."

It will go on until we call on One with greater knowledge than ourselves. In doing so we will discover the solution is simple. The Church has its wires crossed! Our priorities are wrong. Our problem is sin.

The Church does not need new pastors or programs. It needs a new heart. The sins of selfishness, laziness, rebellion, apathy, idleness, pride, disobedience and not loving the Lord enough must be repented of and confessed. Until we do, our Designer's intentions will never be fulfilled in us.

The cure for the Church's "U-4" code is found in calling on that Heavenly Technician to come and mend that which has been broken by sin (see James 4:7-10).



ABOUT THE WRITER: Reverend David Copeland pastors Chapel Lane Free Will Baptist Church, Searcy, Arkansas.

will demand realistic budgets that reflect real needs.

Retirement emphasis will come to the forefront as hundreds of pastors, missionaries, teachers and lay people retire. Retirees will enter part-time and volunteer ministries. Their participation will add a new dimension to Christian service, nationally and locally.

Broader educational opportunities will be mandatory as our constituency becomes more educated, professional, skilled and knowledgeable. Ministerial students will seek graduate and seminary training as they minister to better educated congregations. Young people pursuing careers outside the ministry will need a Christian liberal arts college. External studies, whether for credit or non-credit, will be expected from our colleges.

None of us has a crystal ball or a private revelation, but in the light

of our resources and future needs, I believe these are valid projections. As we close out this century and as the coming of our Lord draws nearer, the urgency of carrying the gospel to the ends of the earth must be in clear focus. And, our second priority to edify and care for all the members of the Body of Christ must also take its proper and rightful place.

Changes come. We must adapt. But our purpose remains the same, to carry out God's will and work. I have faith that we will face the 1990's boldly, praying for wisdom to leave alone that which should not be changed; for courage to change that which should be changed; and for the insight to know the difference.



ABOUT THE WRITER: Reverend Herman Hersey is executive secretary of the Free Will Baptist Foundation and general director of the Board of Retirement.

$$2 + 2 = 4$$

Can we 'Double in a Decade'?

By Roger Reeds

Growth ought to be at the forefront of all church and denominational planning. A casual reading of the book of Acts will reveal that the early church went about spreading the good news of salvation. While it is true that God had to stir the believers into action through persecution, they got the message, for Acts 8:4 states, "Therefore they that were scattered abroad went every where preaching the word."

Today's churches and denominations are standing idle with very little numerical growth. Yet, every church and every denomination ought to be number-conscious. Warren Wiersbe puts it this way, "I want people, not just to count people, but because people count."

Free Will Baptists find themselves in this vacuum of non-growth. Our church attendance is either stagnant or sliding downward. We need to do something

to halt the decline. How can we put on the brakes and stop the exodus? That is the problem that many denominations are trying to solve including our own.

We are finishing a denominational thrust called "Target 90." It has been moderately successful. We are now venturing forth into the decade of the 90's with a theme called, "Double in a Decade." The early years of the next century will find us evaluating just how successful we have been.

The Goal

Doubling our denominational membership in 10 years will not be a simple task. Our statistics list our denominational membership at 225,000-250,000. The long-range goal is that we attain a membership of 450,000-500,000 by the year 2000.

This figure sounds much smaller if put another way. Today our denomina-

tion makes up about one-tenth of one percent of America's population. Our goal is to reach two-tenths of one percent of our nation's population. No matter how we try to simplify the goal, it still will require hard work.

Doubling in a decade is a long-range 10-year goal. We will need to establish annual goals. These are sometimes referred to as bite-sized goals. In order for us to grow 100 percent in the next decade, we must grow at least 10 percent each year. This will mean a numerical gain of 20,000-25,000 each year. For a denomination that has allowed its growth motor to run at an idle pace, it means we will have to rev up the engine.

The National Association of Free Will Baptists can only set goals for the total denomination. Each local church must set its own goals. Each local church must ask what the most realistic growth goal for that church might be. Set your sights on an attainable target. The success of our national goal can only be achieved by the successful growth of each local church.

The Gain

Common sense will tell us that some churches cannot attain an annual growth rate of 10 percent. Some do not have the population base to double their attendance in 10 years. What can we do to compensate for churches with limited growth potential?

Roy Thomas, our Home Missions director, states that we must begin 250 new churches during this 10-year span. Furthermore, he states that each of these new churches will need to average 50 or more by that time. Two hundred-fifty churches with an average of 50 will help us to attain only 3 percent of our goal. This means that the other 97 percent of our growth goal must be made in the existing churches.

Every local church must adopt an action plan for achieving their goal. Once goals are established they don't just happen. There must be action plans which serve as a road map for attaining the goal.

One of the best ways for each local church to grow is through the Sunday School. All of the larger denominations got that way by promoting growth through Sunday School. The following four steps will help us prepare a road map for growth:

1. Envision Your Potential.

Have you ever determined your church's growth potential? Some problems that hinder growth could be the population of the area where your church ministers. Perhaps you need to relocate in a more populous area. Some of our country churches may need to move to town to increase their growth potential.

Another growth hindrance could be your building. It is difficult to put the right kind of Sunday School into the wrong kind of building. However, your situation may not be as bad as you think it is. Could you do some rearranging so that you could add some new classes right now?

You could also have cultural problems. Is your church willing to reach all ethnic groups? All ethnic groups may not want to come to your church. If there is a sufficient population of an ethnic group, you might want to help sponsor a church among this group.

2. Enlist Your People.

Most Sunday Schools don't grow because of a shortage of workers. There is strong evidence to support the fact that the more workers we have the greater will be our growth. There are several ways we can secure more workers.

1. Pray for more workers (Matthew 9:37-38).
2. Make a plea from the pulpit.
3. Have a special enlistment Sunday.
4. Use a talent survey sheet.

Most Sunday Schools do not grow because of a shortage of *trained* workers. Once we have enlisted more workers we *must* train them. If the farmer is to be successful at harvest time, he must not neglect the seed time. Before a harvest can be reaped he must do a lot of cultivating. The farmer has learned that without preparation there will be little harvest.

3. Enlarge Your Possibilities.

Very little growth will be attained with your existing classes. You must begin new classes. This will give your newly-acquired, newly-trained teachers a place of service. Multiply your growth by dividing the classes. Divide them into age-level groupings. Divide them into lower quantities. By doing this you will allow for greater pupil participation.

Multiply your growth by providing adequate space. Use unused space. Make better use of the space you have. Buy another building nearby. Build with the Sunday School in mind.

4. Encounter Your Prospects.

Once you have taken the first three steps you are ready to go after the people. Attendance at your Sunday School will increase in proportion to the number of callers present during a visitation program.

Statistics reveal that a growing Sunday School should have at least one-tenth of its attendance out for visitation. Statistics also reveal that if this group of callers does a good job in its calling program, then some of your better prospects could be the friends and relatives of your church members.

The Gleaning

It is more than evident that the "Double in a Decade" campaign is one of the largest undertakings we have ever tried. If each of us will dedicate ourselves to the task, we can do it. Every department of our National Association must stand ready to assist every local church. If this massive task is to be accomplished we must all join hands and work together. The key word is "work." Thomas Edison once said, "Genius is 10 percent inspiration and 90 percent perspiration."

Think of the results of the success of such a campaign. Every local church will be stronger, for there is strength in numbers. Church budgets can be increased so that the church staff and edifice can be increased. Support of local and national projects should increase dramatically. We should be able to expand our educational programs. We should be able to start more churches. We should be able to send more missionaries.

There is the more important factor of all this. If we are successful in doubling our attendance then we shall be successful in winning the lost! There should be 200,000 more people who will know the Lord.

Double in a decade? We must not fail. We must work together to accomplish this goal. We must work until Jesus comes.



ABOUT THE WRITER: Dr. Roger C. Reeds is general director of the Sunday School and Church Training Department.



Destructive Theological Trends of the 1990's

By Jimmy Aldridge

From the beginning of Christianity, Satan has injected various false teachings into the minds of believers in order to hinder the spread of the gospel.

This generation is bombarded by several teachings that undermine our love for Christ and our commitment to proclaiming Him to the whole world as the only way of salvation.

Universalism

The earliest error was universalism which taught that all men would ultimately be saved because God is good. Origen was a great proponent of this thesis. This was later revived and is taught today in the United States in what has been called the Universalist Church.

New Universalism

Today there is a new universalism. This teaching has been put forth by Karl Barth and those who follow him in the neo-orthodox position. It teaches that all men will ultimately be saved because of Christ's provision. Christ died for all men. God is on the throne; His purposes will be accomplished and He desires for all to be saved.

Wider Hope Theory

A third view, identified by J. Robertson McQuilkin as the Wider Hope Theory, teaches that all will not be saved. Many, however, "who have not heard the gospel will be saved because God is just and God would not condemn the sincere seeker after truth."

New Wider Hope Theory

McQuilkin identifies a fourth view which he calls the New Wider Hope Theory. This theory sets forth the view that some (not all) may be saved on the

merits of Christ through general revelation, apart from the special revelation of scripture. Donald McGavran seems to fall about here.

In his book, *Contemporary Theologies of Mission*, which he co-edited with Arthur Glassar in 1983, McGavran states: "Rather evangelicals believe that, according to the teaching of the Bible, those who do not believe in Christ are lost. Evangelicals also believe that God is sovereign. Should he so choose, he can bring those who know nothing of Jesus Christ back into fellowship with himself. But the means by which he might do this (and whether in point of fact he ever does do it) remains hidden. God has not chosen to reveal this in scripture."

This New Wider Hope Theory has been espoused by J. N. D. Anderson's book on comparative religions. All these above views are trying to reconcile God's love for mankind and His absolute condemnation of sin. They all try to find a way of salvation and hope other than the One Way, the One Name that God has revealed in scriptures.

Annihilation of Wicked

The latest theory to sidestep the issue of punishment in hell for the unbeliever is John Stott's article, "John Stott on Hell" (*World Christian*, May 1989). In it he asks, "But will the final destiny of the impenitent be conscious torment, forever and ever, or will it be a total annihilation of their being?"

Later in the paragraph Stott writes, "And in order to answer this question, we need to survey the Biblical material afresh and to open our minds, not just our hearts, to the possibility that scripture points in the direction of annihilation, and that the doctrine of eternal conscious torture has to yield to the supreme authority of scripture."

Stott's declaration of his belief in annihilation does away with punishment, reducing hell to "destruction" for the sinner. Some cults call it soul sleep.

The Dangers

Sincerity in what you believe is not enough. Arguing from the sovereignty of God and the silence of scripture is dangerous. If there was another way by which man could be saved, God would have told us in scripture.

Any of these theories, if we as believers embrace them, would strip us of any motivation for evangelism, soul-winning or overseas missions. According to Stott's view, the sinner will be saved, or, if he is lost, he will only go into oblivion.


What the Bible Says

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Jesus warned, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed . . ." (John 3:18).

And finally, a rich man in hell said, ". . . have mercy on me . . . for I am tormented in this flame" (Luke 16:24).

The Bible is clear in its teachings. We must stay firmly attached to Christ, submitted to His Lordship and obedient to His commands. This will permit us to minister as servants of Christ, and avoid the influences of these destructive theological theories. 

ABOUT THE WRITER: Reverend Jimmy Aldridge is the overseas secretary for the Foreign Missions Department.

The Pastor in the 1990's

By David L. Boggs



There is no doubt: If we continue to live, we will get there! Where? The 1990's. However, because no one has yet been there to tell us about it, we have many questions regarding the future. This is especially true for the pastor responsible to lead the Lord's church through those uncertain days ahead. To be sure, the 90's will be different from anything we have faced.

More Senior Citizens

According to those who study demographics, we will have a larger percentage of senior citizens than in the past decade. This will require that the most effective churches begin to provide special care and attention to those in this category. For instance, transportation will be a problem for many senior citizens. Churches that want older people in their congregations must develop a ministry that will meet that need.

Troubled Youth

Moving from the oldest members of our church to the youngest, we must realize that the children of the 90's will also have special needs that were not so prevalent in the past. According to Josh McDowell, 60 percent of evangelical Christian young people are sexually active. By age 19, some 80 percent of boys and 67 percent of girls have had sexual intercourse.

One million teenagers get pregnant each year and half of those pregnancies end in abortion. Millions of teenagers contract sexually transmitted diseases every year.

However, sexual problems are not the only difficulties facing young people in the next decade. Many Christian

young people are growing up with the uncertainty of a one-parent home. Divorce has created an atmosphere of insecurity, fear, anger and depression. Child abuse is often associated with this kind of environment.

Problems such as drug abuse, alcoholism and suicide are beginning to make their way into the church. According to The United States National Institute of Mental Health, 18 teenagers a day kill themselves. Every 80 minutes another teenager takes the suicidal plunge, more than 100 teens each week. In one year's time, the total climbs to a staggering 6,500 lives lost. Suicide is now the number two killer of teens in our nation.

Specialization

Consequently, the church on the cutting edge of these problems must be certain there are those within its leadership ranks who *specialize* in current youth issues. It is my belief that a full-time youth minister will be a must for the progressive church that wants to reach lost young people for Christ and properly care for those who are saved.

Because of the rapid rise in divorce, the pastor will be faced with more and more marital counseling. He should do all he can to help the men and women of his church, but unless he is specifically trained in counseling he should not hesitate to recommend that couples with problems seek professional help. Don't forget, we are preachers, not psychiatrists. A *specialized ministry* for those with marital problems and for the divorced will take pressure off the pastor in this area.

Financial Stability

With a fluctuating economy, it will be important that the pastor lead his church to financial stability in the next 10 years. The day when the pastor of any church could walk into a bank to negotiate favorable terms for himself and his church is over.

Financial institutes are more reluctant to work with churches, and understandably so in light of recent scandals

associated with religious organizations. It will be important that pastors and churches work to be debt-free, if at all possible, in order to navigate the turbulent economic waters ahead.

Rise of Preaching

There is no doubt that these problems and others like AIDS, homosexuality, atheism and declining morality will demand that the pastor of the 90's use creativity and biblical wisdom. However, the greatest danger facing the pastor in the 1990's is perhaps the most subtle of all Satan's strategies.

If caution is not taken, the pastor can get so busy being a jack-of-all-trades that he becomes master-of-none. The primary task of any pastor, of any decade, is that he faithfully and fervently preach the Word of God week after week. The demands of special interest groups can cause him to neglect the greatest need of everyone in the congregation, and that is the need to hear "thus saith the Lord."

If he does not stand before his congregation with fresh news from the Lord each week, all the specialized efforts will begin to crumble from lack of a strong biblical foundation. The pastor of the 90's must *specialize* in preaching! He must not allow himself to become so busy with administrative duties that he neglects his primary responsibility, which is the exposition of the Word of God.

In I Timothy 3:1, the Bible warns us that "perilous times shall come." However, God also assures us in Romans 5:20 that "... where sin abounded, grace did much more abound."

May God help us realize His constant presence as we move into the days ahead. May we never forget that if the person of Christ is resident on the inside then the power of Christ will be evident on the outside, no matter what the decade.



ABOUT THE WRITER: Reverend David Boggs pastors Heritage Temple Free Will Baptist Church, Columbus, Ohio.



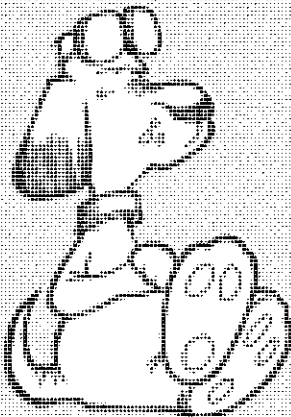
Low-Impact Christianity

By Mal King

I had to stop doing aerobics due to injuries," explained thousands of people caught up in the craze. Jane Fonda and other diet exercise gurus responded to this message by creating low-impact aerobics. "Clean without pain" has now replaced the "No pain, no gain" motto of most exercise classes.

Has the same thing happened to many if not most of our churches? Have they not become low-impact? Have we not replaced the "No pain, no gain" motto of the early church with "Gone (Heaven and eternal life) without pain?" Have our pastors not failed to challenge us to stretch even to the point of pain? Let's look at a low-impact church to see how yours measures up.

Profile of a Low-Impact Church



- Number of members: 100
- Number of deacons: 7
- Number going on visitation: 3
- Number participating in rest home ministry: 4
- Number engaged in door-to-door ministry: 100 (they all go to the door when Mormons or Jehovah's Witnesses call)
- Number involved in hospital and jail ministries: 3
- Number involved in Bible studies with the lost: 1
- Number involved in evangelism: 2
- Number of times pastor points out that it is good to go on visitation, to participate in the other ministries of the church, and that not to do so is S.I.V.

Important as it is to see how your church measures up, it is more important to see how you fare. Are you a low-impact Christian? Remember this: you will not stand before the judgment bar with your church, you will be there alone (but if you remain faithful you will have the best Advocate ever).

Faith without works is dead. Churches without works are dead. Christians without works are dead. And after a time dead things smell. How does your faith smell in the nostrils of God? Is God about to spew your church out of His mouth for has He already done so? If you earned your living by working for the church, are you doing enough work to earn enough to keep you and your family alive?

Results of No Exercise

She sits home; no one visits any more. They are all too busy with Women's Auxiliary, regular services, deacons' meetings, and so on. Member of the church for 50 years. 41—40 41—during the last two years to attend, no one visits, no one calls.

"Lord, when did we see you sick and . . ." A church that does not go out is dead, dead, dead—dead to the needs and hurts and kindness of the world in which it has been placed to make a difference.

Profile of Exercise

Exercise is good for the body. It stretches, it strengthens, it restores vigor, it keeps muscles from dying. A few years ago the FBI National Bulletin (the magazine the FBI publishes for graduates of the FBI National Academy) published a lead article entitled, "Run for Your Life." Many have saved their physical lives by doing so.

Exercise is good for the Body of Christ. It stretches, it strengthens, it restores vigor, it keeps muscles from dying (instead). The two religious groups in this country that continue to grow know this. Almost all of their memberships are involved. We say we have the truth. Do we believe that?



Do we really believe that our doctrine is true? Consider this, a man from Mars on his return to Mars reports on three churches: the Mormons, the Jehovah's Witnesses and the Free Will Baptists. He reports that the Mormons have thousands of young men out evangelizing, that the Watchtower people have almost all their people out evangelizing, and that the Free Will Baptists have almost no one. Which church do you think the people on Mars pick as being the one filled with believers?

Jay Fuller said this about belief, "He does not believe who does not live according to his belief." Is yours a low-impact belief? Is your church a low-impact church?

ABOUT THE WRITER: Mal King is member of Bible Evangelizing Group and a member of Santa Paula Free Will Baptist Church, Santa Paula, California.

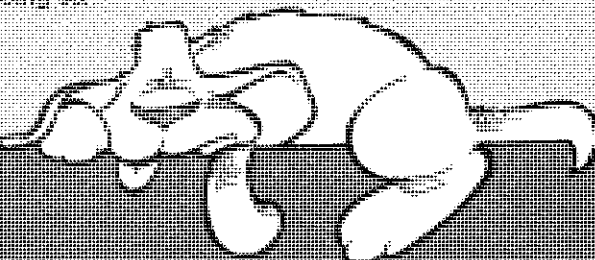


Illustration by: [unreadable]

Free Will Baptist P.K. Goes to Washington

By Nuel Brown

From among the half-dozen candidates in the 15th Congressional District of California, Assemblyman Gary Condit came out the winner with 58 percent of all votes cast. Gary went from pastor's parsonage to party pick.

I flew to Washington, D.C. for the swearing-in ceremony of Gary Condit as a Congressman for the state of California. When I caught the red-eye flight to D.C., I carried with me a letter of congratulations from the mayor and supporters of my city. I presented it personally to Gary in his new office.

Gary is the son of Rev. Adrian Condit, a Free Will Baptist pastor for many years in California. As the son of a Free Will Baptist minister, Gary grew up in a pastor's parsonage. It may have been the combination of a Christian home and hard work that led to the fervor with which he made the uphill assaults on the State Assembly leadership years later.

"It was tough, but what we did was right," Gary said in an interview. "The whole thing made it very easy for me to get up in the morning and look in the mirror. We brought reforms to the assembly."

One of the assemblymen who stood with Gary in the uphill battle in the State Assembly said, "I knew that Gary had the courage to stand up for what's right."

In 1972 Gary won a seat on the Ceres City Council at age 24, and his political career jumped to the fast track. In 1974 he became mayor and two



Congressman Gary Condit (L.), wife Carolyn, parents Jean and Adrian Condit

years later won a seat on the County Board of Supervisors. At the end of his first term as supervisor, it was time to move up again, and Gary won an assembly seat in 1982.

Gary easily won re-election to his assembly seat every two years. When the congressional seat opened, the P.K. knew he was ready to go to Washington. He called a family meeting in his home. His parents, Adrian and Jean, his brothers, sister, wife and children talked through the pros and cons of the move. The decision was to go for it, and go for it he did with the support of his family.

Gary said his father was an important role model for him, his two brothers and his sister when they were growing up. "He taught us to trust in yourself. He taught us to work hard and keep a strong faith in God."

Gary also said he was taking his fight against drugs and pornography to Washington. Assemblyman Areias said, "There are few people of his age in California politics who have the kind of experience Gary Condit has." He went

on to say, "He is wise well beyond his years."

As I sat with Adrian and Jean Condit and the rest of the Condit family, Gary was sworn in. It was a special moment. The preacher's kid was now the Honorable Gary Condit, Congressman of California, United States House of Representatives.

I have worked with Gary's father, Adrian, for many years on the state Mission Board of California Free Will Baptists, and we have had to deal with some sad problems. I have looked at him many times and, because of sadness, I have seen Adrian weep. As Gary stood on the House floor to express his thanks, and number one on his list was his parents and family, I looked over at Adrian. Again I saw a big tear roll down his cheek. But believe me, it was not a tear of sorrow!

ABOUT THE WRITER: Reverend Nuel Brown is executive secretary for the California State Association of Free Will Baptists.



FREE WILL BAPTIST

newsfront

OKLAHOMA BOARDS TO CHART STATE DIRECTION

TULSA, OK—Delegates to Oklahoma's 81st annual state association passed a resolution authorizing the Executive Board, Mission Board and Christian Education Board to prepare documents for the 1990 state association detailing goals and plans for future work. In addition, the three boards will also prepare job descriptions for all their employees.

Moderator Bob Ketchum was re-elected to a third term by the 471 attendees. Meeting at West Tulsa FWB Church, delegates approved reports and adopted a \$1.9 million budget during the October 16-19, 1989, session. The budget includes \$320,000 in Cooperative Plan funds and \$962,000 for Hillsdale FWB College.

Four ministers developed the association theme, "Complete in Him." Speakers included pastors Rue Dell Smith, Clarence Hearron and David Archer, as well as Hillsdale president Jim Shepherd.

The Christian Education Board presented appreciation plaques to Phil Akin, Don Guthrie, Elwin Guthrie, Frank Young and Carroll Milner for service on the board.

Oklahoma Master's Men met October 16 with Executive Secretary Melvin Worthington speaking. The Tuesday Ministers' Conference met at nearby Lawnwood Church. Pastors Roy Dale Smith, Charles Murphy and Bailey Thompson preached. Missionary to Brazil Jim Combs spoke at the Woman's Auxiliary meeting.

The 1990 state association will meet at First FWB Church in Ada.

TENNESSEE CHURCH DEDICATES NEW BUILDING

SPARTA, TN—Members of First FWB Church in Sparta dedicated their new \$150,000 church last September, according to Pastor Gary Lovitt. Twenty-eight months after ground-breaking ceremonies for the 7,000-square-foot structure, members came together to celebrate the completed work and dedicate the facility.

When the work began on the new church in April 1987, members had \$100,000 in their building fund. Plans

called for adding 100 parking spaces as well as 13 Sunday School rooms in the new building.

First FWB Church was organized September 14, 1945, with 39 charter members. Reverend Fred Bradshaw was called as the first pastor. Four other ministers have pastored the church: David England, Jerry Presley, Carson Whiteaker and current pastor Gary Lovitt.

CALIFORNIA CHURCH RELOCATES, DEDICATES \$1 MILLION PROPERTY

SACRAMENTO, CA—Members of Capitol FWB Church voted to purchase six acres and move the church from Sacramento to nearby North Highlands, according to Pastor Larry Condit. The new property, which includes a 14,000-square-foot building with a 500-seat auditorium, was purchased for just over \$1 million.

More than 550 attended dedication services October 15, 1989, with three conversions reported. Dr. Condit said, "We weren't emphasizing numbers that day; we just wanted a service that would glorify God." Reverend Doice McAlister, pastor of Turlock FWB Church, preached the dedication message.

Dr. Condit observed, "We are located

on one of the main boulevards in Sacramento. We spent several months repairing, remodeling and redecorating the buildings. The value of the property has already greatly increased because of the hard work done by our members and because of the booming real estate market here."

In addition to classrooms and offices, the new property includes two nurseries, a conference room, ample storage and more parking than was available at the previous location.

Dr. Larry Condit, the 41-year-old pastor, has pastored 18 years in California. He is a graduate of California Christian College.



New church located at 6201 Watt Avenue, North Highlands.



Photo courtesy Morris Brandon

WEST FORK ASSOCIATION DEDICATES COVINGTON HALL

BOWIE, TX—More than 125 people gathered near Bowie at West Fork Association's Youth Camp to dedicate Covington Hall on Saturday, November 4, 1989. Camp officials Thurmon Murphy and Jack Bankhead led dedication services with scripture reading, responsive readings and remarks. West Fork Association's oldest active pastor, Owen Barger of Weatherford, prayed the dedication prayer.

The dedication event culminated six

years of work by the 19 Free Will Baptist churches of West Fork Association. Covington Hall sits on a 25-acre youth camp owned and operated by the association. The 4,200-square-foot wooden building includes a lodge, dining facilities for 120, a commercially-equipped kitchen, two office suites and a large sun deck.

Since 1983, West Fork Association churches have invested \$50,000 in the two-story building. The structure has central heat and air, and features the

John Brooks, Sr. fireplace constructed in memory of Reverend John Brooks, Sr., a pioneer Free Will Baptist minister in Texas.

Covington Hall was named in memory of Reverend Andrew Tifton "Tiff" Covington who ministered almost 60 years in West Fork Association. He died in 1984 at age 89. The dedication took place on the 100th anniversary of the West Fork Association, exactly five years and one day after Tiff Covington's death.

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Officials at **White Hall FWB Church** in **Waycross, GA**, awarded Sunday School attendance pins to **Joe and Evelyn Aldrich**. Joe received a 20-year Sunday School pin and Evelyn received a 10-year pin. **Rowan Sirmans** pastors.

Attendance increased 21 percent in six months at **Double Branch FWB Church, Unadilla, GA**, according to Pastor **Paul Smith**. The church also baptized seven converts.

Harrold Harrison, assistant director at Randall House Publications says that completed questionnaires for the *Who's Who Among Free Will Baptists* are coming in slowly. Every Free Will Baptist minister and leader should be included in this publication. It is a valuable research tool and historical document. There's no cost to be included in the publication.

Pastor **Randy Corn** of **First FWB Church, Savannah, GA**, was asked to appear on a cable TV channel to discuss cults, the occult and Satanism. The host of a local program had seen Pastor Corn's booklet on that subject which he had written for the Commission for Theological Integrity. Officials estimated the viewing audience at 40,000.

Pastor **Bobby Shepherd** reports a ground-breaking for the second phase of a building program at **First FWB Church, Batesville, AR**. More than \$60,000 had been pledged by members before the November 1989 ground-breaking service.

Members of **St. Mark FWB Church, Phenix City, AL**, celebrated their 50th anniversary in September 1989. Pastor **Frank Fagan** said plaques were presented to the two oldest deacons—**L. B. Skinner** and **O. A. Gibson**. The church also recognized former pastors and all charter members. Guest speaker for the day, Pastor **Danny Thompson** of First FWB Church, Pleasant Grove, AL, was formerly a member at St. Mark Church.

Sunday School attendance at **Pioneer FWB Church, Ontario, CA**, increased by 32 people, according to Pastor **Bill McCarty**. The church also reported eight converts and five baptisms.

Pastor **Patrick Palomo** reports 10 conversions and seven baptisms at **South Union FWB Church, Bakersfield, CA**. The church averages 64 for worship services.

California officials scheduled an All-Boards Meeting November 20-21. California Christian College staffer **Greg McAlister** led two workshops Friday evening

titled, "The Costs of Growth."

The annual **California** State Men's Retreat will meet February 1-3 at Koinonia Conference Grounds. **Bob Shockey**, director of student support at Free Will Baptist Bible College will be the keynote speaker.

Approximately 155 persons attended the fourth annual Trailblazers' Retreat at Camp Beaverfork near Conway, AR, last September. The retreat was designed for adult Christians 55 and older. **Arkansas** pastors **Burl Osborne** and **Sidney Sawrie** joined Promotional Director **David Joslin** to preach messages during the conference.

Walnut Grove FWB Church, Hector, AR, celebrated its centennial in 1989. Pastor **Chester Higgs** said the church was organized August 20, 1889 just two miles north of its present location. Both the 1940 and 1946 sessions of the Arkansas State Association were hosted by the Walnut Grove Church.

First FWB Church, Pocahontas, AR, celebrated 50 years of service in 1989, according to Pastor **Nelson Henderson**. The church began with 21 charter members on September 19, 1939. Free Will Baptist historian **G. W. Million** served as the founding pastor. The church hosted the 1947 session of the National Association, and both the 1945 and 1955 sessions of the Arkansas State Association.

After 17 years of daily broadcasts on radio station WGBR, Pastor **George Lee** of **Goldsboro, NC**, added a second radio station in October 1989. The new program airs Monday through Friday at 12:10 p.m. Lee pastors **Victory FWB Church**.

Pastor **Melvin Shelton** reports that **Northside FWB Church, Pocahontas, AR**, purchased a new piano and copier.

More than 180 people attended dedication services at **Freedom FWB Church, Ladson, SC**, for a new sanctuary, according to Pastor **Kenneth Baxley**. The 325-seat sanctuary is appraised at \$180,000, although members erected it at a cost of \$66,000. The 31,000-square-foot building also includes a baptistry, choir loft, foyer, child-care facilities and a pastor's study. After guest speaker **Roger Johnson** preached the dedication message, a 65-year-old man and his wife were saved.

The new sanctuary at **New Vision FWB Church, Hemingway, SC**, seats 225 and cost \$60,000 to complete. Pastor **John Suttles** said 75 people attended the dedication service and heard South Carolina Promotional Director **Norwood Gibson**

speak. The 26,000-square-foot structure also contains a foyer, pastor's study and choir room.

Members of **Beulah FWB Church, Pamplico, SC**, honored former pastor **Julius Vause** with a plaque of appreciation. The 83-year-old minister served the church 1953-1961 during a time of exceptional growth. In his first year as pastor, attendance surged past 200. Pastor **Joe McKnight** presented the plaque to Rev. Vause.

South Carolina Promotional Director **Norwood Gibson** and missionary **Sherwood Lee** left the United States on October 2, 1989, for a 4-week visit with missionaries **Carlisle** and **Marie Hanna** in India. Gibson is a member of the Foreign Missions Board.

Missionary pastor **Earl Hanna** reports that **Liberty FWB Church, Orangeburg, SC**, purchased 4.5 acres some four miles west of the city of Orangeburg on Highway 4.

Pastor **Billy Vanderford** reported 27 new members in 1989 at **Gaffney FWB Church, Gaffney, SC**. The group averages 70 in attendance with tithes and offerings passing \$800 each week.

Temple FWB Church, Darlington, SC, celebrated their 34th anniversary last year. As more than 300 people gathered to worship, Pastor **Paul Collins** unveiled a portrait of the church's founding pastor, the late **Roy Player**. Rev. Player pastored the church for 32 years.

Pastor **Jim Turnbough** reports 32 new members at **Garner FWB Church, Garner, NC**. A record 244 attended the fall 1989 Homecoming. The church also dedicated their new facilities including a renovated 300-seat sanctuary and a new lobby and educational wing.

Congratulations to members of **First FWB Church, Bakersfield, CA**. Pastor **Claudie Hames** reports more than 1,200 in a recent morning worship service with 10 conversions.

Pastor **Mike Russell** reports four conversions in a special service with missionary to Japan **Fred Hersey**. The service was conducted at **Mascoutah FWB Church, Mascoutah, IL**.

Members at **Hazel Dell FWB Church, Sesser, IL**, celebrated their 75th anniversary last fall. Pastor **Gene Outland** said that some generous and anonymous donor gave a home freezer for the church parsonage.

The Case for Preaching

by Dr. Haddon Robinson
President, Denver Conservative Baptist Seminary

The word is out in some circles that preaching should be abandoned. The moving finger has passed it by and now points to other methods and ministries that are more "effective" and in tune with the times.

More important, perhaps, the man in the pulpit feels robbed of an authoritative message. Much modern theology offers him little more than holy hunches. For some preachers, therefore, fads in communication become more stimulating than the message. Multimedia presentations, filmstrips, sharing sessions, blinking lights and up-to-date music may be symptoms of either health or disease. Undoubtedly, modern techniques can enhance communication, but on the other hand, they can substitute for the message—the startling and unusual may mask a vacuum.

In spite of the "badmouthing" of preaching and preachers, no one who takes the Bible seriously dare count preaching out. Paul was a writer. From his pen we have most of the inspired letters of the New Testament, and heading the list of his letters is the one to the Romans. Measured by its impact on history, few documents compare with it. Yet when Paul wrote this letter to the congregation in Rome, he confessed, "I long to see you, that I may impart to you some spiritual gift to

strengthen you, that is, that we may be mutually encouraged by each other's faith, both yours and mine" (1:11-12). Paul realized that some ministries simply cannot take place apart from fact-to-face contact.

To the New Testament writers preaching stands as the event through which God works. Peter, for example, reminded his readers that they had "been born anew, not of perishable seed but of imperishable, through the living and abiding word of God" (I Peter 1:23). How had this word come to affect their lives? "That word," Peter explained, "is the good news which was preached to you" (1:25). Through preaching God had redeemed them.

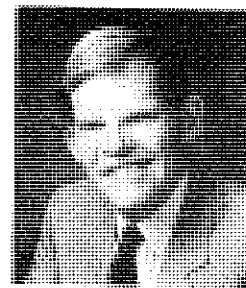
Moreover, Paul recounted the spiritual history of the Thessalonians who had "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven" (I Thess. 1:9-10). That about-face occurred, explained the apostle, because "when you received the word of God which you heard from us, you accepted it not as the word of men but as what it actually is, the word of God, which is at work in you believers" (2:13). Preaching in Paul's mind did not consist of a man discussing religion. Instead God Himself spoke through the personality and message of a preacher to confront men and women and bring them to Himself.

All of this explains why Paul encouraged his young associate Timothy to "preach the word" (II Tim. 4:2). Preach means "to cry out, herald, or exhort." Preaching should so stir a man that he pours out the message with passion and fervor. Not all passionate pleading from a pulpit, however possesses divine authority. When

a preacher speaks as a herald, he must cry out "the word." Anything less cannot legitimately pass for Christian preaching.

The man in the pulpit faces the pressing temptation to deliver some message other than that of the Scriptures. A preacher can proclaim anything in a stained-glass voice at 11:30 on Sunday morning following the singing of hymns. Yet when a preacher fails to preach the Scriptures, he abandons his authority. He confronts his hearers no longer with a word from God but only with another word from men.

God speaks through the Bible. It is the major tool of communication by which He addresses individuals today. Through the preaching of the Scriptures, God encounters men and women to bring them to salvation and to richness and ripeness of Christian character. Something awesome happens when God confronts an individual through preaching and seizes him by the soul.



This article is excerpted from Dr. Robinson's book, *Biblical Preaching*, with his permission.

Dr. Robinson is the featured speaker at FWBCC's Workshop on

Biblical Preaching, Feb. 20-21.

Write the college for details.
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Multimedia, filmstrips sharing sessions, blinking lights and up-to-date music may be symptoms of either health or disease.



Missionary Happiness

I don't know what makes you happy, I can't even speak for every missionary, but I know what brings me joy.

Happiness is being back in Brazil. The 22 months we were away from the field seemed so long. The ecstasy that I feel comes from being in the place where God wants me to be at the time He wants me to be there.

Happiness is finding about the same number in our Campinas area churches upon our return as we had when we left. This is despite a six-month period when these congregations were without the presence of any ordained pastor.

Happiness is hearing the Brazilian leaders say that they have preachers for all three area churches plus teachers for all the Sunday school classes. It is such a joy to see Brazilian leaders develop. Some we never dreamed could take leadership roles have assumed new responsibilities.

Happiness is hearing a Brazilian pray before the missionary prays during prayer chains. I remember so well

By Vicki Sturgill

that no one would pray before us when we first came to Brazil. This change represents a sense of confidence on their part borne out of Christian maturity.

The ecstasy that I feel comes from being in the place where God wants me to be at the time He wants me there.

Happiness is having Brazilians vote against an idea presented by missionaries. This may sound strange, but it is an important step. During our early days in Brazil, no one in our church would speak against any proposal that we made. Now they are very verbal, and we realize they should be. They understand their culture much better than we do.

Happiness is having the Brazilians come to us with programs and activities that

they feel will help their church grow. We try to listen and help them carry out their suggestions.

Happiness is hearing the Brazilians say, "We will see this church grow and be strong in the Lord no matter the cost."

Happiness is having our mission account in the black, making it possible for us to be in Brazil where doing the will of God is our greatest joy. We are grateful to our faithful supporters.

Vicki Sturgill serves with her husband, Jim, and their two younger daughters in Campinas, Sao Paulo, Brazil.

Remember to call

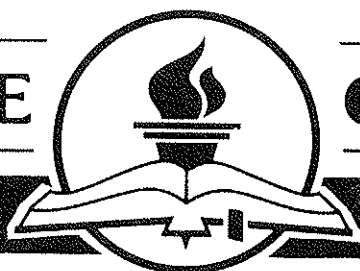
Missions Hotline

to get up-do-date prayer requests from the field. Make this a regular weekly habit.

Just dial

615/361-5005

HOUSE



CALL

Needed ~~Wanted~~: Trained Workers

What is the greatest need of the local church? Trained workers. To grow, a church must have trained workers. To continue growing, a church must continue to train workers.

Today's churches face an alarming shortage of manpower. We must act quickly to develop skilled workers through training. Our churches are filled with individuals with ability. However, ability, no matter how great, is not enough. At worst, the person with undeveloped ability will let his talent go unused. At best, the untrained Christian will be less productive than he might have been.

There's no doubt about it. Enthusiasm is contagious. We direly need excited teachers. (One author went so far as to say nothing great has ever been accomplished without enthusiasm.) However, one who is enthusiastic but untrained may enthusiastically spread error. Zeal without knowledge is still dangerous.

Training enables a worker to make the most productive use of his ability. Instruction often kindles the fire of enthusiasm. An able, enthusiastic worker who is thoroughly trained is a priceless asset to any congregation.

February is Teacher Training Month. If you hurry, you still have time to plan a teacher training class for next month. Contact Randall House Publications, 1-800/251-5762 (in Tennessee 1-800/624-6538), for information about available training courses. We want to help you train able, enthusiastic believers for effective service.

Training Opportunities

Regional Christian Education Conventions are held throughout the year. These independently-operated meetings are a wonderful source of information and inspiration for Sunday School teachers and church workers.

- | | | |
|----------|-------|---|
| January | 19-20 | Greater Washington Christian Education Association Convention
Beltsville, Maryland |
| | 26-27 | Congress 1990
Boston, Massachusetts |
| February | 15-17 | Mountain Area Christian Ministries Convention
Denver, Colorado |
| | 23-24 | Central Illinois Sunday School Convention
Peoria, Illinois |
| March | 2-3 | Oklahoma Christian Education Association Convention
Oklahoma City, Oklahoma |
| | 9-10 | Mid-America Christian Education Convention
Carbondale, Illinois |
| | 17 | Hi-Plains Christian Education Convention
Colby, Kansas |
| | 30-31 | Mid-Atlantic Sunday School Convention
Charlotte, North Carolina |
| April | 6-7 | Chicagoland Tri-State Ministries Convention
Chicago, Illinois |





FOUNDATION

Herman L. Hersey
Executive Secretary-Treasurer

Each department of our National Association is essential in fulfilling our great commission, reaching and teaching people. We are each part of the body. And the hand is no more important than the eye or the foot.

Free Will Baptist Bible College trains workers who serve the denomination and are the backbone of the missions departments.

Missions departments serve as channels through which we unite in a worldwide evangelistic thrust.

The Sunday School and Church Training Department provides literature and other publications for Bible study, Christian education and church growth.

Woman's Auxiliary and Master's Men benefit all departments as they challenge laypeople to action.

The Executive Office coordinates our united worldwide outreach through *Contact* magazine and the National Association.

The Board of Retirement assists all churches and church agencies in meeting insurance and retirement needs of workers during both their active and older years.

Our Foundation serves our people and agencies in deferred and planned giving.

Commissions serve all of us in their specific areas of ministry.

Every ministry is important and worthy of support. However, some people freely give to put gasoline in the missionary's automobile, to buy cameras, film and projectors, but they say it is not spiritual for their money to pay a secretary in the missions office.

Some people are willing to pay pastors and evangelists but grudgingly give to pay the maintenance employee at Bible College or the bookkeeper in a national office. This is inconsistent. It is all a matter of "bread and butter."

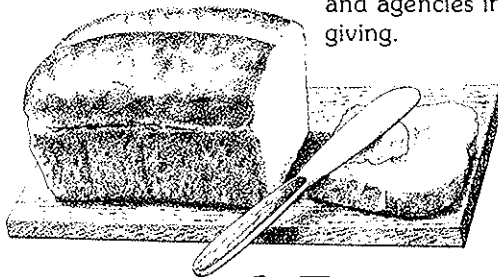
Writers, ministers of education and music, college administrators, secretaries, missionaries, teachers, pressmen, promotional secretaries, pastors, editors, youth directors, accountants, department directors—all are worthy of our support.

In our families we feed all the children. The teenager may eat 10 times as much as the toddler, but both need bread and butter. And we provide for both.

The advantage of giving through the Cooperative Plan of Support is that all are fed—not the same amount—but according to need. The National Ministries Sunday Offering is divided proportionately too. If you prefer to designate your gifts, make sure all our ministries are included.

Whether workers serve in Africa, Kansas City or Nashville, their jobs are links in the chain that reaches people for Christ. Gifts to any church or denominational ministry simply put "bread and butter" on the table to free workers to serve in one ultimate ministry. Gifts and offerings are given for the needs of people, and people work in getting out the gospel and ministering to the saints.

The 'Bread



and Butter' Side of Giving



ABOVE ALL

Change Agents

Two lawyers were discussing their case in an elevator. They had just been through a divorce case. One of them said, "There used to be a time when divorce was a stigma. Now it's a badge of honor." The other replied, "What-you-going-to-do? Change the world? You can't change the world."

Thirteen men did change the world. Thirteen men chosen by Jesus of Nazareth. They left the world far different from what it had been before they came. How did they do it? They had no financial backing, no elaborate organization, no social pull, no prestige, no churches in which to worship, no committees. They were outnumbered, persecuted, forbidden to preach and finally killed.

How did they do it? One answer comes by looking at their lives, by asking such questions as: Who were these thirteen? What were they like? Why did Jesus choose them? These fascinating questions open up for us a study of the apostles—their characteristics and their part in the greatest enterprise this world has ever seen.

"What-you-going-to-do? Change the world?" The world needs changing, and it needs it in our time. As Jesus called the thirteen, so He calls us to change the world by announcing the Kingdom of God.

—H. S. Vigeveno

How wonderful to hear a preacher say of a particular man, "He has made this world a better place to live." That is a beautiful testimony. Yes, a single person, a man, a unit of one, with God becomes a major influence in society. His testimony and life can be an inspiration, a challenge to other men to acknowledge Christ as Lord. Then, they in turn also become change agents for good.

Master's Men begins the sixth year of the *Decade of Discipleship* studies by examining the lives of the apostles through monthly Bible studies titled, "Disciples In Deed!" The halfway point of 10 years' studies deserves a close look at the lives of the first disciples, the men who walked with, listened to and questioned the Master—His chosen men.

Enrich the lives of your laymen in 1990. Get in on the first lesson as writer H. S. Vigeveno analyzes the characteristics of those unusual men who changed the world. Go with us as we apply the lessons in our lives and help our world become a different, better world. Because we are also change agents. The Master's Men, each and every one, do change society as they react and interact with the lives they touch on a daily basis.

H. S. Vigeveno penned the book titled *13 Men Who Changed the World*. His character studies of the apostles bring alive again these simple yet profound men who were called by Jesus.

Apostle and Disciple

A disciple is one who learns; an apostle is one who is sent. A disciple receives a message; an apostle transmits a mes-



sage. There were many disciples; there were but few apostles. There are many learners; there are few witnesses.

We must know before we can tell; we need to tell what we know. Learning is the basis for living. A changed life is the fruit of learning. Jesus needs disciples before He can have "apostles." Jesus wants to make "apostles" out of His disciples!

"Just as the Father sent Me, so I am going to send you."

—Phillips

Make 1990 the year all our laymen "Above All, Take the Shield!"

TAKE THE SHIELD!

MINI GRAMS[®]

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

1990 is Better Than 1960!

30 Years Makes a Difference

By Roy Thomas

I remember 1960 when I went as a national home missionary to Denver, Colorado with my family of four on a salary of \$240 per month. After two years, the funds to pay us were gone!

Since that time hundreds of families have gone out as national home missionaries. Not one has failed to receive his salary because of insufficient funds. *I am thankful for this improvement.*

Home missionaries no longer have to sleep in their cars and go without meals while on itinerate because provisions are now made to take care of them. *I am thankful for that.*

When I went to Denver, I moved our belongings in a stock trailer with a tarp over it. But today, moving expenses are provided for missionary families. *I am certainly thankful for that.*

When my family and I arrived in Denver, we did not know one person in the entire city. However, today the Aquila and Priscilla Program makes it possible for dedicated lay couples to move with each missionary to help establish churches. *I am thankful for that.*

When I went to Colorado, there was no orientation training for missionaries, and no suggestions or ideas about what to do when I arrived. But today every missionary who goes out has been schooled in a step-by-step procedure from the day he arrives in the new city until the church becomes self-supporting. *I am thankful for that.*

When I went as a missionary, there were no funds to help get services started. Today every missionary has money for the first month's rent on a building, plus funds for advertisements, promotion and supplies needed to begin services. *I am thankful for that.*

When I went as a missionary, the salary barely provided the necessities of life. We had no hospital insurance, no social security coverage, and had to live



Roy and Pat Thomas and their children on the day they arrived in Denver in 1960.

in a low-rent basement apartment. Today, home missionaries receive a housing allowance sufficient for many to make payments on their own homes. They have hospitalization and social security allowances, and receive an adequate salary so that they know their children will not go hungry. *I am thankful for that.*

When I went as a missionary, there was no place within our denomination to obtain funds for property and buildings. Today, the Board of Retirement

and Insurance has funds available for that purpose and has helped many of our mission churches. The Home Missions Department's Church Extension Loan Fund (CELFL) is growing and has made it possible for 25 home missions churches to have property and buildings. *I am thankful for that.*

Missionary builder, Howard Gwartney, and the Master's Hands Program of the Master's Men provide a crew of volunteer workers who erect mission churches in short periods of time with huge savings on construction costs. *I am thankful for that.*

The Provision Closet provided by the Woman's Auxiliaries makes a big difference for our missionaries. I wish you could be present as missionary wives weep for joy when they see the vast storehouse of items that women across our denomination have provided for them. *I am thankful for that.*

When I did itinerate in 1960, I did not preach in a church that had 300 in attendance. Today a church must have almost that many to be listed in the top 100 on Roll Call Sunday. *I am certainly thankful for the way our denomination has grown.*

Today our missionaries have Free Will Baptist signs to place in front of their meeting places, Free Will Baptist bulletins and visitors cards for people who attend. They sing out of Free Will Baptist hymn books, study from Free Will Baptist Sunday School literature, indoctrinate converts with Free Will Baptist Follow-Up Lessons and the *Free Will Baptist Treatise*. *I am thankful for that.*

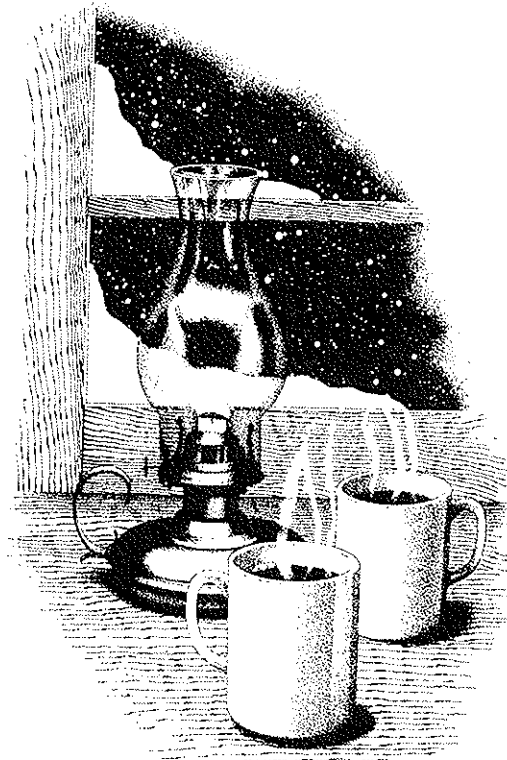
I challenge all Free Will Baptists to be thankful, and work even harder to assist the Home Missions Department during this new decade to plant Free Will Baptist churches throughout the North American continent and U.S. territories. *I hope you too are thankful for the progress that has been made in the past 30 years!*



Woman's Window on the World

By Mary R. Wisheart

The Department Pages



Then it's time for a beginning. Take out the clean piece of paper and begin a list of opportunities and plans for the future. Begin a file with new dreams and goals, people to love better and good works to accomplish.

Somehow endings and beginnings help. So we end 1989 with all its accomplishments and failures, the good

participate in when they join your Auxiliary. The folders are available from WNAC, the first 20 free and 20¢ for each additional one.

If you need enlistment ideas, order *Enlistment Challenge*, available from WNAC for 75¢, plus 35¢ postage. Check out the enlistment program and suggestions in the January—February *Co-Laborer*.



and the bad. What are you packing away? And what are you listing on the blank sheet?

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

WNAC Officer Profiles

Watch this page for profiles of WNAC officers and executive committee members, beginning next month.

Eunice Edwards Fund

October 30, 1989—\$23,237

Personally Yours

It's a celebration. It's a reunion for all former attendees! Whether you've been to some, all five or 1990 is your first, you are *personally* invited to share WNAC's sixth national retreat at Ridgecrest, September 20-22.

COSTS PER PERSON

No. in Room	Cost Each
1	\$107.00
2	75.50
3	68.00
4	64.50

Deposit Required—\$19

Applies to total cost.

May be refunded if cancelled before August 21.

From My Window

Beginnings! How I love beginnings. Even though time flows past our doors in a steady stream, we do mark endings and beginnings.

There's something about an ending. You can file away those faded dreams for future reference. Stack in boxes the hurts and failures, the lost opportunities and pack them away for good. Store up the pleasant memories for thanksgivings ahead.

WNAC Enlistment Month

January is enlistment month on the WNAC calendar. A good way to begin a new year is join or help someone else join Woman's Auxiliary.

Whatever method you use, reach out to all the women of your church. Perhaps WNAC's new promotional folder can be useful. It contains brochures describing the projects and programs of Woman's Auxiliary. Add to it a welcoming letter including some plans and projects the women could

Reservation Form for WNAC's Sixth National Retreat, 1990

Please reserve _____ rooms for the Free Will Baptist WNAC Retreat, September 20-22, 1990, at Ridgecrest for the following: (Please list all names in order to be covered by accident insurance while traveling and on the grounds.)

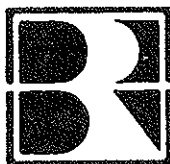
Enclosed is \$ _____ deposit. (Make check payable to Ridgecrest.) Mail to: Ridgecrest Conference Center, P. O. Box 128, Ridgecrest, NC 28770

Telephone: 704/669-8022

Air and ground transportation discounts are available. Call or write WNAC or Ridgecrest for information.



Herman L. Hersey
Director



Board of Retirement

AT YOUR SERVICE

You and Your Aging Parents

Some of us will spend as many years taking care of our aging parents as we do parenting our children. . . . While we're still raising our own families, we may have to assume responsibilities for our mothers and fathers," J. Subak-Sharpe, author of a number of books on health, recently warned.

For far too many, it comes as a shock. The situation becomes a factor in decisions on when to retire, how to plan for the future, how to help out with decisions and problems of three generations.

The earlier you start to plan and prepare for the possibility of the care of aging parents, the fewer problems you're likely to encounter later.

Don't postpone preparations. How well do you know the living conditions of your parents? Their financial position? Medical, dental and eye conditions?

Frequently, questions you or others ask will be answered with a non-committal, "We're doing all right, considering."

It's necessary to break through the reluctance of parents to talk about such things. Convince them it might be too late to try to discuss matters after crises occur.

Step one in an Eldercare program is to talk seriously with aging parents about their future. Tell them you should know about their finances, their medical problems and other things of importance to them.

Make clear you do not intend to interfere in their lives, although you will be happy to help work out any problem they might have. Convince them that if there are emergencies, accidents or sudden illnesses, they might not be able to make necessary decisions. And if you are to be able to help, you must be prepared.


For instance, you or someone else close should know something about your parents' accident, health/hospitalization and other insurance. Who is the insurer? Where are the policies? What is covered? Is Medicare applicable? Is there life insurance? Insurers report that it is "greatly disturbing" to find how little adult children know about parents' insurance.

And what about money? Pensions and other income? Investments? A notice from a bank, advising of an imminent forfeiture of a savings account balance to the state if it wasn't claimed, was the first a daughter knew that her mother, well into her 80's, had such an account.

Have your parents had medical checkups? Are they taking medication? Are there physical problems—arthritis, perhaps—that should be cared for? And because, unfortunately, alcohol and drug abuse is growing among older persons, is that a problem you should know about?

What about eating? Are your parents having nutritious meals, living alone? Pry a little. Often ideas of nutrition are influenced by what is simple and easy to prepare.

Is their housing comfortable—and safe? Hospital emergency rooms deal with many accidents to older persons—broken hips, leg and arm injuries in falls, burns in the kitchen and injuries in bathrooms, the two most unsafe places in most homes. Keep your eyes open for hazards—rugs that slip, poorly positioned furniture, steps that can be troublesome.

Probably you'll have many other things you'll want to ask. The more discussions, the easier the way to understandings. 

—Ready or Not



Green Tree Bible Study



Robert E. Picirilli

I Corinthians 14

I Corinthians 14 and the Gift of Tongues (Part IV)

One should not lose sight of the fact that Paul wrote I Corinthians 14 when the gift of tongues was definitely being given. Whatever his inspired evaluation of the gift was then is therefore crucial to our understanding of the value of exercising that gift.

What we have seen, in the first 19 verses of this chapter, is that the relative value of speaking in tongues was small. The primary reason for this is found in the overriding principle stated in v. 12: in exercising spiritual gifts, “seek that ye may excel to the edifying of the church.” Speaking in tongues is not as useful for edification as teaching or preaching in a language understood.

Now, in vv. 20-25 Paul turns to yet another point: namely, the *purpose* of the gift of tongues. When we see this clearly, we will realize that the “popular” use of the gift is misguided simply because that use does not fit its purpose. As Paul begins to deal with this point, he introduces it with an appeal for mature understanding (v. 20). This may imply that what he is about to say needs careful consideration.

What tongues are for is specifically stated in vv. 21-22. So far as I know, this is the only place in the Bible where we read “tongues are *for*” something. Plainly Paul says, the gift of tongues served for a *sign*, and that not to believers but to *unbelievers*. And, as he makes clear in the context, he means a special group of “unbelievers”: namely, unbelieving Israel.

This is clear from Paul’s citation of Isaiah 28:11-12, using the “law” to refer

to the whole Old Testament. “This people” is clearly Israel. Isaiah was threatening judgment on Israel for her unbelief, judgment in the form of invasion by foreigners. The foreign tongues (languages) of the invaders served as a sign against Israel’s continuing unbelief.

Paul applies this to the gift of tongues: this gift serves as a sign against (literally, in the Greek) “*the unbelievers*”: namely, the unbelievers in the prophecy just quoted, unbelieving Israel. We can imagine the surprise of the Jews from many countries in Jerusalem to celebrate Pentecost, when they heard “the wonderful works of God” being extolled in the languages of the hated Gentiles.

Beyond that, when Paul went about from place to place to plant churches, he typically approached first the Jews and then turned to the Gentiles when he was no longer tolerated in the synagogue. I think we can assume that the gift of tongues was often used in such circumstances. This may help explain I Corinthians 14:18, when Paul spoke in tongues *not* “in the church” (in contrast to v. 19).

What Paul means here in vv. 21-22, then, is that the gift of tongues had as its purpose to signify that the unbelief of Israel had reached full measure and that the time for a Gentile people of God had come. Nothing could be clearer than his own words: tongues are not for believers.

What tongues are not for is likewise clearly indicated in these verses and in vv. 23-25. First, as we have just seen,

tongues are not for believers (v. 22). Paul has already said that *in the church* he would rather speak five words understood than 10,000 in tongues.

Second, tongues are also not for the conviction of unbelievers in general (vv. 23-25). These verses sound almost like a contradiction of vv. 21-22. But in v. 22 we have “*the unbelievers*” (that is, those in v. 21, unbelieving Israel), whereas in v. 23 we have just “unbelievers” in general. We have already seen that tongues do not serve believers well because they have little or no value for edification. Now we see that if one wishes to bring unbelievers under conviction of sin tongues are still of little or no value. What the sinner needs is a message he understands.

Indeed, Paul specifically observes that the unconverted are likely to be “turned off” by a church group speaking in tongues (v. 23). What will reach the sinner is for the secrets of his heart to be made openly manifest by the prophetic proclamation of the Word of God (vv. 24-25). Sinners always see themselves for what they really are in the Word of God. And by that means they are brought under conviction and are converted.

We must not forget that this is God’s own “word” about speaking in tongues: this is not a gift useful either for the edification of believers or for the conversion of sinners. The tongues served their purpose, in apostolic times, as a sign against the unbelieving rejection of Christ by Israel, and therefore of the coming of the Gentile church.

Top Shelf



Thomas Marberry



Henry, Carl F. H., *The Christian Mindset in a Secular Society* (Portland, Oregon: Multnomah Press, 1984, 156 pp., paperback, \$9.95)

Carl Henry is generally recognized as the outstanding theologian of American evangelicalism. He is well known both for his insightful sermons and lectures and for his well-documented and definitive writings. This small volume is a collection of several of his speeches and writings which examine the Christian's relationship with the world in which he lives.

The Bible explains that the Christian is in the world but not of the world. In other words, the Christian is a pilgrim. He is a Christian living in a non-Christian world. Unfortunately, most Christians have given little thought and attention to their relationship with the world in which they live. In many cases,

they simply drift along and unconsciously adopt a pattern of life which is a mixture of Christianity and secularism.

This book is addressed to the thoughtful, open-minded Christian who is willing to take a critical look at his world and his relationship with that world. It is for the believer who is willing to make changes in his thoughts and his actions in order to glorify Christ in this present world.


Dr. Henry examines a number of political and social issues which are important to Christians and non-Christians alike. He concludes that our nation is a troubled one; we are facing problems which no generation of Americans has ever faced. He argues that we need to voice "a balanced judgment on our troubled nation." We certainly should recognize the weaknesses

of our country. The Christian is first of all a citizen of the kingdom of God; he can offer unqualified allegiance to no earthly country, including his own.

On the other hand, however, the Christian should also be able to see the many strengths of this country. It is still the bastion of liberty to which people flee from around the world. It is unfair for the Christian to be extremely critical of the United States and, at the same time, totally blind to the many injustices which people suffer in other countries.

In several of these essays, Henry argues that "the prime political issue of this century is liberty." This is especially true of religious liberty. Securing and maintaining religious liberty may well be the greatest challenge which Christians face at this time.

He also examines other important issues of our day such as the relationship between church and state, the rise of humanism in our culture, the role of Christianity in shaping our public policy, the Christian approach to such difficult and controversial issues as poverty and abortion.

All Free Will Baptists will not agree with Henry at every point, but this does not denigrate the value of his book. It is thought-provoking, insightful and well worth reading. 



**Tomorrow's Leaders
are at Free Will
Baptist Bible College
TODAY!**

FREE WILL BAPTIST BIBLE COLLEGE
3606 West End Avenue
Nashville, Tennessee 37205
615/383-1340

Directory Update

ALABAMA

Frank Fagan to St. Mark Church, Phenix City from Poplar Springs Church, Iuka, MS

E. B. Ledlow to Cooper Church, Detroit from First Church, Mobile

ARKANSAS

James Spears to Southside Church, Fort Smith

CALIFORNIA

Patrick Palomo to South Union Church, Bakersfield

NORTH CAROLINA

Buddy Henry to Homer's Chapel Church, Black Mountain

OKLAHOMA

Bob Thompson to Southern Oaks Church, Oklahoma City from First Church, Poteau

SOUTH CAROLINA

Sigbee Dilda to Lebanon Church, Effingham

Reuben Cason to First Church, Darlington from Davis Church, Davis, NC

James Crowe to Salem Church, Scranton

Doyle Pruett to North Spartanburg Church, Spartanburg from First Church, Greenville, TN


TEXAS

Fred Bailey to West Side Church, Midland

Troy Burney to First Church, Odessa from Marshfield Church, Marshfield, MO

Mark Jones to Pleasant Mound Church, Bellevue

OTHER PERSONNEL

Terry Van Winkle to Donelson Church, Nashville, TN, as minister of youth and music 

TEEN Scene

Youth Meet at Camp Swoneky

Almost 200 people braved rain Friday night, October 6, to attend the annual retreat sponsored by Ohio's Youth Conference. Youth and their sponsors from Ohio and Kentucky came to Camp Swoneky north of King's Island. A cold rain tried to dampen the campers' spirits but as soon as Tim York started preaching, hearts were quickly warmed and spirits uplifted.

Friday night's singing was provided by two of our 1989 Truth and Peace participants, Lee Frye and Mary Collins. Lee is also Ohio's TEAM representative. After the service campers enjoyed pizza and fellowship as people ate, met new friends and sang songs before going to their cabins for devotions and prayer.

Campers awoke to a chilly morning that eventually turned into a beautiful day. Morning services included two duets from 1989's state competition. Lee and Diane Frye from Cleveland FWB Church, and Mary Collins and

Tawnya Prince from North FWB Church provided the duets on Saturday. In each service youth lined the altar for prayer with several first-time decisions made.

After the Saturday service, everyone enjoyed activities led by youth board member, Mark Price. Later in the day young people played ball or sang songs in the camp's chapel.

As campers packed up and got ready to leave, many gave tearful goodbyes to new friends they had made and to old friends from retreats past. One familiar phrase in everyone's goodbyes . . . "See ya next year!"

Mississippi Youth Conference

Saturday afternoon, October 7, some 100 people gathered at Tupelo FWB Church for the first Mississippi Youth Conference. The conference was organized by David Kennedy, youth pastor at Tupelo FWB Church, and promoted by Charity VanWinkle, Mississippi TEAM representative.

The Youth Ministries Division of Randall House Publications followed the "Expanding Your Horizons" theme as they led activities and seminars demonstrating God's Word, Involvement, Ministry and Commitment.

Students from Free Will Baptist Bible College joined the staff to provide special music and testimonies about how the nationally-sponsored youth activities had changed their lives. Two of Mississippi's own, Faith VanWinkle and Cindy Clingan, spoke about the Truth and Peace Leadership Conference and the National Youth Conference. Craig Cook (Missouri) told of his involvement in the national Youth Evangelistic Team.

Both adults and youth gained a variety of practical tools to help them with leadership and their daily Christian walk.

If you want more information about the Youth Ministries Division and its work, please write to P. O. Box 17306, Nashville, TN 37217.



BEYOND BELIEF





My Big Brother

ON LITTLE LANES

BY DONNA MAYO

The three little Lanes sat with their chins cupped in their hands. They stared glumly out the window. "Rain, rain, rain," groaned Megan. "I wish it would stop raining."

"Me too," said Marty. "We haven't been able to play outside for days."

"And it doesn't sound like you'll get to soon," said Mrs. Lane turning off the radio. "The weather man just said that we've had 13 days of rain, and there is no sign of it letting up."

"Aghh," groaned the children.

"I've got an idea," said Mrs. Lane. "Why don't we go to the mall for an ice cream cone?"

"Yippee!" cried Jeff.

As Mrs. Lane and the children strolled through the mall eating ice cream, something caught Mrs. Lane's eye—a sign in the window of the shoe store. "Fifty percent off," she cried. "I've got to have a look around."

"Aw, do we have to?" complained Marty.

Mrs. Lane looked around to see what other stores were nearby. She spotted a toy store just two doors down. Megan saw a bookstore on the other side of the mall. "I tell you what," said Mrs. Lane. "You may go look in the toy store while I try on shoes."

"Oh boy!" squealed the boys.

"Mama, can I look in the bookstore?" asked Megan.

"Sure, Honey, we'll meet you there in about 15 minutes," answered Mrs. Lane.

The three children ran off to their stores. "Marty, you watch Jeff," called Mrs. Lane after them.

Mrs. Lane browsed around the store, selecting shoes to try on. She was about to slip her feet into the first pair when, all over the mall, the lights went out.

Ear-splitting screams filled the air. An instant uproar swept across the mall. Very few of the stores had windows, so it was pitch black in most of them. People pushed and stumbled over each other trying to get out of the darkness into the light.

"Help! Police! I've been robbed!" came the cry from the mall. Shoppers clutched their purses and packages. But despite the best efforts of police and mall security, many stores and people were robbed. The darkness provided a good opportunity for those whose hearts were already dark to practice their evil.

In the toy store little Jeff screamed. "Where's Mama?" he cried. "I want my mama."

Marty knelt down beside Jeff and hugged him. "Jeff, it's okay. I'm here. I'll take care of you," said Marty.

The boys had been looking at bicycles when the lights went out. And after knocking down a couple of them, Marty came to a wagon where he and Jeff sat down to wait. At first Jeff was tearful, but Marty held tightly to his hand, spoke reassuringly, and it wasn't long before Jeff was calm. As they waited in the wagon Marty told Jeff jokes and made up stories, and soon Jeff was laughing.

In the bookstore, Megan had been looking through a table of children's books when the lights went off. She had to leap under the table to keep from getting trampled. Megan didn't mind the darkness at home, when she was expecting it. But this was strange and scary. Sitting under the table, Megan cringed every time she heard a policeman's shrill whistle. She felt very alone.

"I wish I had gone with my brothers," thought Megan. Then a Bible verse came to Megan's mind, one she had memorized for Sunday School. "There is a friend that sticketh closer than a brother," Proverbs 18:24. And Megan didn't feel alone any more. She knew that Jesus was with her, and He was certainly better than a dozen brothers. Jesus would take care of her.

Soon, from the security of her hideaway, Megan even found herself enjoying the pandemonium going on around her.

In the shoe store all Mrs. Lane could think of were her children. "They'll be so scared. I've got to go find them," she cried. But the manager would not let anyone in or out of the store.

About twenty minutes passed before the lights came back on. Mrs. Lane, no longer interested in buying shoes, rushed to the toy store. "I'd better hurry," said Mrs. Lane to herself. "They'll be worried."

Inside the toy store Mrs. Lane found Marty and Jeff still sitting in the wagon laughing and having a grand time. A little surprised, Mrs. Lane urged them on to the bookstore. "Let's find Megan. I'm sure she's frightened."

In the bookstore they found Megan calmly browsing through some magazines. By now Mrs. Lane was totally confused. "I thought you would be scared. I was worried about you," said their mother.

"I not scared," said Jeff. "I had my big brother with me." Jeff looked up at Marty and smiled. Marty squeezed his little brother's hand.

"I wasn't scared either," said Megan. "I had my Big Brother with me, too."

Now, wait just a minute," said Mrs. Lane. "Marty was with Jeff. How could he have been with you too?"

"I didn't say Marty was with me," answered Megan. "I said my Big Brother was. There is a friend that sticketh closer than a brother."

Cooperative Channel Contributions September 1989					
RECEIPTS:					
State	Design.	COOP (Undesignated)	Total	Sept. '88	Yr. To Date
Alabama	\$ 61.51	\$ 1,063.00	\$ 1,124.51	\$ 176.77	\$ 5,903.96
Arizona	.00	65.33	65.33	379.69	1,328.20
Arkansas	.00	5,081.43	5,081.43	5,231.10	47,879.28
California	.00	941.07	941.07	1,021.94	15,333.16
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	2,551.81	2,551.81	1,496.99	17,660.63
Georgia	7,627.33	749.00	8,376.33	7,196.32	100,743.59
Idaho	47.43	52.02	99.45	.00	526.45
Illinois	8,548.44	2,095.15	10,643.59	10,024.45	98,964.22
Indiana	409.71	149.04	558.75	558.42	5,115.66
Kansas	.00	40.66	40.66	97.35	533.48
Kentucky	.00	.00	.00	43.31	4,990.51
Maryland	.00	.00	.00	975.00	2,793.90
Michigan	.00	.00	.00	1,704.00	45,740.65
Mississippi	41.38	631.46	672.84	335.94	4,920.26
Missouri	.00	.00	.00	7,068.48	77,933.05
New Mexico	.00	.00	.00	.00	113.74
North Carolina	500.05	450.05	950.10	1,412.34	17,638.70
Ohio	583.48	2,922.00	3,505.48	9,124.50	26,238.48
Oklahoma	32,420.51	6,738.68	39,159.19	27,317.45	405,336.43
South Carolina	8,799.48	.00	8,799.48	10,721.63	103,624.58
Tennessee	1,650.91	965.10	2,616.01	3,162.84	23,512.26
Texas	8,722.97	642.08	9,365.05	13,998.97	81,940.64
Virginia	169.22	302.87	472.09	533.30	4,343.70
West Virginia	3,152.35	.00	3,152.35	2,127.69	28,010.76
Canada	.00	.00	.00	.00	525.31
Northwest Assoc.	.00	23.64	23.64	23.22	673.62
Other (Computer)	.00	.06	.06	.07	.27
Totals	\$72,734.77	\$25,464.45	\$98,199.22	\$104,731.77	\$1,122,325.49
DISBURSEMENTS:					
Executive Office	\$ 1,332.29	\$ 17,455.08	\$ 18,787.37	\$ 18,145.74	\$ 187,873.59
Foreign Missions	55,499.73	1,842.14	57,341.87	56,469.46	623,452.47
FWBBC	2,572.76	1,842.14	4,414.90	7,202.37	73,918.30
Home Missions	12,076.34	1,441.67	13,518.01	15,205.49	164,950.99
Retirement & Insurance	76.00	1,121.32	1,197.32	1,588.74	16,058.37
Master's Men	155.76	1,121.32	1,277.08	1,656.32	17,807.52
Commission for					
Theological Integrity	16.77	80.11	96.88	170.44	1,625.75
FWB Foundation	432.19	480.56	912.75	1,131.78	10,961.90
Historical Commission	14.17	.00	14.17	163.65	588.40
Radio & TV Commission	7.60	80.11	87.71	170.82	1,762.85
Hillsdale FWB College	387.31	.00	387.31	2,465.23	19,557.74
Other	163.85	.00	163.85	361.73	3,767.61
Totals	\$72,734.77	\$25,464.45	\$98,199.22	\$104,731.77	\$1,122,325.49

Mrs. Lane smiled. She was glad that Megan was learning to trust Jesus. Then the Lanes all joined hands and marched through the mall toward the parking lot, their car and home.

The next time you're afraid, will you trust Jesus? He is always with you, and He will help you whenever you need Him. Just ask Him. Aren't you glad that you have a friend that sticks closer than a brother?



NEWS OF THE RELIGIOUS COMMUNITY

DAUGHTER OF MANSON VICTIMS FINDS AND SHARES FORGIVENESS

SAN LUIS OBISPO, CA (EP)—It was 20 years ago that Charles "Tex" Watson and other members of the Charles Manson "family" killed five people at a home in Bel Air, California. The next night two more people were killed, Leno and Rosemary LaBianca, stepfather and mother of Suzan LaBerge, who was 21 at the time. Had she not been scheduled to work the following morning, LaBerge would have stayed with her parents that fateful night.

According to a *Christianity Today* article by Jessica Shaver, Suzan LaBerge dropped out of society after her parents' deaths. "I didn't read the paper; I didn't watch TV," she said. "Later I began taking drugs and I ran around with the wrong crowd. I didn't talk to anyone about what had happened to my parents. I was so sick after the murders—paranoid, withdrawn, angry at God—I almost died."

Six years ago LaBerge became a Christian. She recalls, "Not even a month after I came to the Lord we had a film in church called *God's Prison Gang*." Among others, the film featured Charles Watson describing how he had become a Christian.

"I remember watching that movie and knowing that since Jesus had forgiven me, and He had forgiven Charles Watson, I had to forgive Charles too," she says. "It was a matter of obedience. And as I did so, a wee voice inside me said I would meet Charles someday."

LaBerge got involved in prison ministry, and eventually learned that Watson was at the Men's Colony in San Luis Obispo. Without telling Watson who she was, she corresponded with him for a year, and spent five months waiting to get on his visitor's roster. Finally, the day of her visit came.

"I still didn't know whether I would tell him who I was," she recalls. "I just let him talk. Finally he asked, 'Where were you at the time of my crimes?' I said, 'Los Angeles.' Somehow I knew it was okay to go on. I said, 'I want you to know that I had no intention of deceiving you by not telling you this before I came to visit.' He said, 'Okay, what is it?' I told him I was Rosemary LaBianca's daughter."

LaBerge says Watson didn't believe her at first. "It took 20 minutes of questions before he was sure I was telling the truth. I told him I forgave him. By then we both had tears in our eyes. We held hands to pray together at the end of the visit and I thought, 'These are no longer the hands that murdered my parents.' I felt so light, so free and so unburdened."

LaBerge concludes, "He did something wrong and he's in prison for it. What he did affected many people. But when I am with him, I see only a conservative-looking gentleman with a southern accent. He's a brother in the Lord."

SPIRITUAL HUNGER EVIDENT AT MOSCOW BOOK FAIR

MOSCOW, USSR (EP)—U.S. Christian book publishing companies were among nearly 2,000 publishers who met in Moscow last fall for the seventh annual Moscow International Book Fair. Soviet leader Mikhail Gorbachev gave the opening address to the participants. The Soviet people have a great hunger for spiritual literature, said Peter Deyneka, Jr., president of the Slavic Gospel Association. "I was deeply moved by the spiritual hunger of the people who came to the fair," he said.

Soviet people came from as far away as eastern Siberia and Soviet Asia to obtain Bibles and Christian books, Deyneka related. Representatives of the 30 Christian publishing companies at the fair, all of which belong to the Evangelical Christian Publishers Association (ECPA), reported an unprecedented hunger for Bible commentaries, doctrinal and theological books, and Bible study aids.

All of the books, even those just for display, were gone within two hours of the start of the fair. Doug Ross, executive director of the ECPA, said he brought 10,000 New Testaments with him as a gift to the Soviet people. He said he was surprised at how high the demand was for the Bibles.

Ross expressed surprise at the positive response and the interest that the media took in the Christian publishers at the fair. "We weren't prepared for the tremendous outpouring of interest from the Soviet press," he said, adding that he was interviewed for Soviet television.

Ross said that the 1989 Moscow Book Fair was unique among other international book fairs because of the interest in Christian literature. At other fairs, he said, it is primarily a business interaction which takes place, but in Moscow the spiritual hunger of the Soviet people is "phenomenal."

At the conclusion of the fair, Ross said that "scores of options and proposals have been discussed this week. . . . ECPA will be developing a strategy for printing in the U.S.S.R. Right now the door is wide open."

POLL FINDS PUBLIC TRUST IN TV PREACHERS IS LOW

PRINCETON, NJ (EP)—Public opinion of television evangelists is at an all-time low, the Gallup polling organization announced.

The organization's most recent poll on the subject, conducted in mid-September 1989, found that most Americans have negative views of television preachers. In contrast, in 1980 polls most Americans expressed positive views of televangelists.

The most common complaint against TV preachers is that they are untrustworthy with money; 79 percent of those polled said they felt TV evangelists could not be trusted with donations from supporters. Before the widely-publicized scandals involving TV preachers of this decade, only 36 percent were distrustful of their handling of funds.

The poll found that large majorities of Americans now believe that TV preachers are dishonest (70 percent), insincere (67 percent), lacking a special relationship with God (67 percent) and uncaring (62 percent).

CHRISTIAN PASTOR/LAWYER REFUSES TO BACK DOWN FROM DRUG DEALERS

MEDELLIN, Colombia (EP)—In the midst of a "war" that drug cartels have declared against the Colombian government, a pastor/lawyer who has been an outspoken opponent of drugs refuses to back down, even after receiving telephone threats against himself and his wife and children. When callers make threats, he answers, "You cannot kill me unless God allows it."

Dr. Miguel Mosquera, a full-time lawyer and a pastor, is also president of the Colombian Christian Alliance, an autonomous national church which grew out of missionary efforts by the Christian and Missionary Alliance 66 years ago. Mosquera conducts Bible studies several days each week in a downtown law office especially for employees of the courts.


"Scores" of people in the legal profession, including legal secretaries, court clerks and reporters, and others, attend the meetings where they study and pray over the noon hour. Then they return to work, operating the judicial system which functions in the shadow of Colombia's most powerful drug cartel, which openly admits responsibility for the assassinations of judges and the destruction of courthouses.

STUDY FINDS CONCEPT OF 'CHURCH HOME' CHANGING

GLENDALE, CA (EP)—The concept of having a single church which people call their "church home" is changing. That is one finding of a newly-released study from the Barna Research Group. Titled, "America 2000: What the Trends Mean for Christianity," the study examines trends that will affect church ministry in the coming decade.

The study, based on years of research conducted by Barna Research, found a shift away from the traditional notion of choosing a single church as one's "home church." In the report, George Barna writes that there is a transition now in progress in which people are increasingly likely to have a group of several churches that are thought of as home churches. The individual will choose from among that group for one church to attend on a given Sunday.

"Recognizing that they have a breadth of needs, and recognizing that most churches are incapable of satisfying that range of needs, adults will attend several churches, visiting each on a rotating or 'as needed' basis," writes Barna. "This is a consequence of the lack of felt commitment to any single congregation, the low premium placed upon loyalty in the baby boomer mind; the heightened selfishness of perspective; and the inability of most churches to develop a ministry which addresses a wide enough range of needs, or does so with quality."

In a separate interview, Barna indicated that this trend is especially evident among single adults. Since most churches have a particular area of strength of specialization, adults will gravitate to a church to take advantage of that strength when it coincides with the personal needs they feel most keenly at the moment. Barna said that while singles have traditionally been a transient element in congregations, multiple church behavior can be seen among married adults as well, particularly members of the baby boom generation. 



THE SECRETARY SPEAKS
By Melvin Worthington

Pray and Fast



THE NATIONAL ASSOCIATION OF
Free Will Baptists

During the 1989 national convention in Tampa, Florida, delegates authorized the Executive Committee to select one day per month to pray and fast for the 1990 convention in Phoenix, Arizona. The last day of each month, January-June has been designated as a day of prayer and fasting.

Jesus established, explained, examined and emphasized both prayer and fasting in the Sermon on the Mount (Matthew 5-7). Matthew 6 deals with these subjects in a practical way.

Ask

Jesus attached great importance to prayer (Matthew 6:5-15). He assumes that genuine disciples will pray. He gives clear instructions regarding prayer. Jesus sets forth the *duty* of prayer when He exhorts us to "Ask, and it shall be given you . . ." (Matthew 7:7).

Paul further exhorts us to pray without ceasing and to pray always with all prayer and supplication in the Spirit (I Thessalonians 5:17; Ephesians 6:18). Prayer characterizes those who follow Jesus. There are no prayerless Christians.

Jesus set forth the *danger* when praying (Matthew 6:5). Hypocrisy remains a subtle foe because it's easy to be hypocritical. We must shun praying for public display.

Honesty in prayer must be maintained. How easy to ask in order that we might consume it on ourselves. Selfishness and stubbornness must be carefully avoided when we pray. Our prayers must be according to the Word, will, wisdom and work of God. God is

a heart-searching and all-knowing God who sees our motives and our hearts.

Humility must be our constant attitude when we pray. Pride and arrogance only hinder prayers. God does not regard the quantity, but the quality of our service.

Jesus also gave a directive regarding the *place* of prayer (Matthew 6:6). When praying we must enter into our closet—a private, secluded place where we can pray. Our principal object in prayer should be to be alone with God. People who long to find such a secret place can find it.

The *prohibition* (Matthew 7:7-8). Repeating many words is not praying. We need not repeat the same things as though God has not heard us. Jesus' prayers were often short and specific. Repeated formulas do not mean we are communicating with God.

The *pattern* (Matthew 6:9-15). Observe the pattern which Jesus gives for prayer. It includes an ascription of praise (vv. 9-10), asking through petition (vv. 11-13) and application for practice (vv. 14-15).

Jesus also gives the *dividends* of prayer (Matthew 6:6). God hears,

honors, heeds and helps us when we pray. Jesus instructs us to pray in His name, and we can be assured the Father will answer our prayers.

Abstain

Fasting appears frequently in the Bible as a means to bring the body into subjection to the Spirit. The New Testament does not command fasting, but Jesus did comment on the way it was being practiced in Matthew 6:16-18. People voluntarily fasted for many reasons in the scriptures.

Jesus *prohibited* the practice of fasting the way the hypocrites did (v. 16). They had sad countenances, disfiguring their faces so people would know they were fasting. Fasting means to abstain from food and drink whether from necessity or as a religious observance. Fasting seems to be the natural expression of grief. It is not arbitrary but voluntary.

The Pharisees when they fasted assumed expressions of unfelt sorrow. They did not anoint themselves and wash themselves. They were pretenders and God saw through their hypocrisy. Men should never exhibit externally more than they feel internally.

Jesus presented the *profit* when fasting is properly practiced (v. 18). God will see us and reward us openly. What an encouraging note.

Anticipation

As we observe the days of prayer and fasting for six months, may we learn afresh the value of asking, abstaining and anticipating. Join me in this venture.

The Secretary's Schedule

January 2-5	Spiritual Life Emphasis Week National Offices
January 12	Directors Meeting Nashville, Tennessee
January 16-19	Convention Planning Trip Phoenix, Arizona
January 23-26	RCMA Conference Tampa, Florida

CONTACT

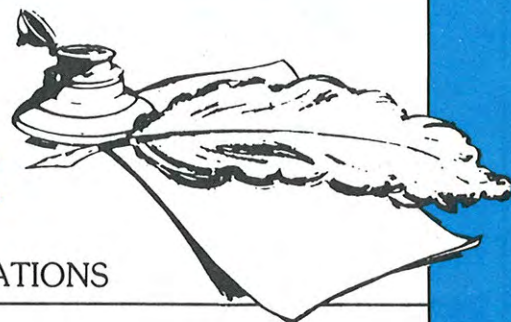
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