

February 1990

Contact



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Deacons

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Bible Basis for Deacons

By Paul Kennedy

The New Testament Church didn't begin on the day of Pentecost with its organization perfected. The foundation was in place and the church was ready to unfold from within, but it began without regulations and officers, except the apostles.

There was no command to "construct it according to the pattern you saw at the mountain," as Moses received, but a commission to chosen men, to "go ye into all the world and preach the gospel to every creature" (Mark 16:15). As they preached the Word, the Holy Spirit convicted and converted those who believed, and many were added to the church.

Origin of the Office

Accelerated church growth (Acts 6:1) and problems that accompany growth made the office of deacon necessary. Sin entered the church (Acts 5) when Ananias and Sapphira lied to the Holy Spirit to gain the praise of people.

Another evil surfaced in chapter six when Grecian widows were neglected in the daily distribution, perhaps food or money. Even true believers are not immune to differences. The apostles quickly separated themselves from the responsibility of attending to the physical needs of the church. "It is not reason," they declared, "that we should leave the word of God, and serve tables."

Preachers need to understand that their business is to preach Christ—not serve on committees, raise money or engage in social welfare. Unfortunately, the average church looks for a pastor who can organize, promote and manage—a sort of vice-president to run the church. The pastor must be a man of prayer and the Word.

"Look ye out among you seven men," the apostles recommended, "whom we may appoint over this business." After the church chose seven Grecian Christians to put down the murmuring, the apostles returned to prayer and the ministry of the Word. The seven chosen



by the church and appointed by the apostles began the office of deacon. Their qualifications and duties are outlined in Paul's pastoral epistles (I Timothy 3:8-13).

I understand that the word *deacon*, which means servant, was not attached to the seven chosen in Acts 6, but the corresponding verb is—they *deaconised*. That is, the servants chosen by the church served the church. The murmuring ceased, the Word of God

increased, and the disciples multiplied in Jerusalem greatly . . . (Acts 6:7).

The Deacons' Standard

The seven chosen by the church met a prepared standard set by the apostles. They were to be "men of honest report, full of the Holy Ghost, and wisdom . . ." (Acts 6:3). Although they were to "serve tables," their record shows that they were spiritual men.

Their honesty was to be unquestionable. It's a tragic experience to have a deacon that neither the church nor the pastor can trust. A man should never be placed on trial as a deacon to prove his honesty. Some people are honest, but they push bargains so hard their honesty is suspected.

The servants were also to be "filled with the Holy Ghost." Since those chosen represented the church and shared the burden of the work, it was essential that they be Spirit-filled. The filling of the Spirit is for service. Service is performed by servants. An old adage says, "No water can be poured from an unfilled pitcher." Waiting on tables may not have a very spiritual ring to it, but the deacons were to see all work from a spiritual viewpoint.

They were to be "men of wisdom." Men able to apply spiritual truth, as Stephen, the first chosen. God used him to arouse the conscience of the people when "they were not able to resist the wisdom, and the Spirit by which he spoke" (Acts 6:10).

The seven chosen by the church were approved by the apostles when "they prayed, and laid their hands upon them" (Acts 6:6). Now the deacons would be partners with them. They were together in service and the fellowship of the things of Christ. (Thank you, National Association of Free Will Baptists meeting in Tampa, Florida in 1989, for making deacons standing delegates!)

Qualifications and Duties

Men chosen by the church to serve as deacons, Paul insists, must first be "grave." The deacon must be a man of dignity such as the pastor, sharing seriously the commission of the church.

Also "not double tongued." His word should be dependable, not a "double-talker," but an honest communicator. He is a man "not given to much wine."

Some have questioned, "How much is much?" In view of his calling to serve Christ and His church, he is to be an example of total abstinence, as every member and officer of the church.

Paul instructs Timothy that men chosen as deacons are not to be "greedy of filthy lucre." They must be free from the greed and lust for money. Even a rumor that the deacons are juggling the finances can destroy the confidence of the church.

Those chosen as deacons were to hold to the apostles' doctrine, as the

faith of the early church (I Timothy 3:9). Even so today, the church and its officers must be faithful to New Testament doctrine.

Paul emphasized the deacon should be "proved, and then let him serve." A probation period is advisable to prove the man's service for the church, and the church's satisfaction with the man, that he may be blameless—above reproach. Don't get in a hurry to ordain a deacon just because you need someone to help the pastor with communion next week.

It is imperative that the deacon's wife be grave, serious, cool and calm, not gossipy, sober-minded, faithful to her husband, Christ and the church. The deacon is to be the husband of this one wife. "Let the deacon be a one-wife sort of man (that is married only once)" (Wuest's expanded translation). "Ruling their children, and their own house well." The deacon should have authority in his own home without being a dictator. A deacon who serves well will become known as a man who can be trusted, and he will gain confidence and courage for witnessing.

Purity in the Office

There is no secret to keeping the deacon pure in the office aside from the Word of God and prayer. Paul's practical instructions to Timothy are relevant: "Keep thyself pure; flee the temptations of this world; follow after righteousness; lest Satan should get an advantage of us; for we are not ignorant of his devices" (II Corinthians 2:11). Pray for your deacons. They are servants of the church.



ABOUT THE WRITER: Paul Kennedy has been a Free Will Baptist deacon for 34 years. He is a member of Amador Free Will Baptist Church, Pioneer, California. Paul is moderator of the California State Association. He served six years as California's executive secretary and 10 years as moderator of the Golden Gate Association. He just completed two six-year terms on the Master's Men Board.

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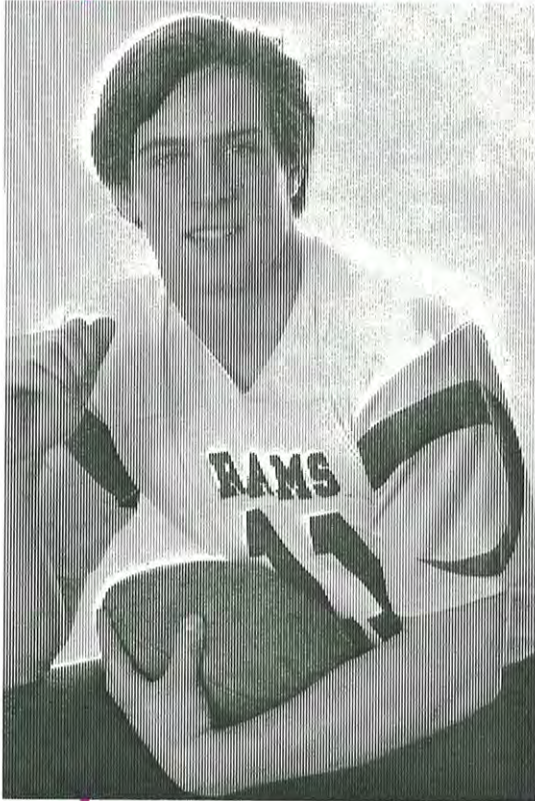
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Dad Became a Deacon

By Michael Lewis



Quick! Read I Timothy 3:8-13. Who does that sound like to you? My dad the deacon, that's who. His name is Jerry Lewis and he deacs at First Free Will Baptist Church in North Little Rock, Arkansas. Here's how it happened.

The church set him aside for a year in 1986 then ordained him as a deacon on May 3, 1987. Pastor Ben Scott conducted the service. Dad previously served 10 years as a trustee and helped oversee a building program for a new sanctuary in 1986. He has taught an adult Sunday School class for as long as I can remember and has been quite active in Master's Men.

So even though I was not necessarily raised in a deacon's home, Dad always exemplified the qualities of a deacon in his life. Because he lived a consistent life for Christ all along, there were no obvious changes after he

became a deacon. . . . except that he went to church early more often for deacons' meetings.

Most folk thought my dad was already a deacon because of his consistent life. When he was approved to be a deacon at the district association, everyone on the examining committee thought that he was already a deacon and had no questions to ask him. Now that's consistency.

I had a tough time living up to what Mom and Dad expected from their children. There was that Little League episode when I was 11 and the team catcher. Somebody scheduled a game Wednesday night. Dad said no baseball during a church service, so I had to tell the coach.

Dad showed unwavering loyalty to the church and taught his son the same. Even though I didn't understand the importance of it when I was younger, and most of the time disliked it, I grew to appreciate what he demanded of me. If the truth were known, we were just trying to honor the standard God expects from all Christians.


Dad felt that as a deacon he needed to set an example. He tithed, gave freely of himself and taught all his kids. He set an example on the job just like he did at home.

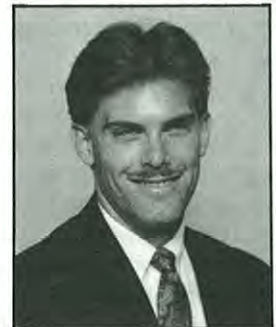
Dad did his best in his secular work and felt that this complimented the fact that he was a Christian and a deacon. In some ways he was a better testimony through his work ethic than anything else. He never left his Christianity at home. He always carried it with him no matter where he went.

I had not realized how hard it must have been for him until I worked for the same company one summer. It was

rough with a group of people who seemed to care nothing about God. They frequently used the Lord's name in vain. This was where Dad worked for many years, and yet he was respected by those people around him for his stand as a Christian man. I found out that this is a good sign of a deacon, one who does not take his work lightly but is genuine in faith in face of peer pressure against anything Christian.

Like many families, ours made it a point to attend the national convention every summer. This was when Mom and Dad took their vacation. Dad was supportive of all denominational causes, and I remember attending national conventions since I was five years old. Those meetings hold fond memories. We thought going to the national convention was expected of a deacon and his family. This practice was one of the deciding factors that influenced me to attend Free Will Baptist Bible College.

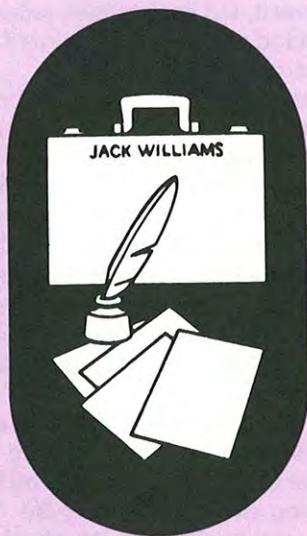
I can never remember a time when I wasn't proud of Dad for what he does, how he lives and the example he set for me. Dad exemplifies the biblical deacon to me. He loves his Lord, provides for his family, supports his pastor and serves his local church. That's why when I read I Timothy 3:8-13, it sounds like my dad's job description. 



ABOUT THE WRITER: Michael Lewis is minister of youth and music at Victory Free Will Baptist Church, Goldsboro, North Carolina.

The Pastor's Best Friend

Briefcase



When the first church crisis arose in Acts 6, God's answer was seven deacons. The crisis passed, but the deacons stayed. For more than 30 years, deacons have been my best friends and confidants. Let me tell you about three of them—the fertilizer salesman, the cotton farmer and the kid.

The Fertilizer Salesman.

His name was Isaac. He sold fertilizer for the W. R. Grace Company in Tennessee and stayed on the road five days a week. When he got home on weekends, he cast a long shadow. I met Isaac when I was a 22-year-old pastor.

He taught a Sunday School class, led singing and filled a leadership role in the church and community. People trusted him. He got involved in their lives when it really mattered. Though he had a sharp eye for business, he never lost his spiritual balance.

Isaac and his wife Rebecca (yes, that was her name) treated young preachers with dignity at a time when few people did. Isaac, a master of the understatement, knew a lot more than he let on that he knew. He was there in 1935 when the National Association organized in Nashville. His eyes sparkled when he told what he saw, heard and felt that day.

He had the ability to make others feel important because he believed they

were. What I liked best about Isaac was the fact that while he took God's work seriously, he took himself with a dash of humor. When I asked what his middle initial "N" stood for, he said, "Nobody." Just call me Isaac Nobody." I did, but believe me that good deacon was *somebody*. Thanks, Isaac, you gave me the gift of dignity.

The Cotton Farmer. Now let me introduce that dark-eyed deacon named Oscar. I met him the day after I got saved. I was 16; he was a big-shouldered, slow-moving Louisiana cotton farmer who lived on the banks of Bayou Macon and knew more Bible than most preachers. I was always welcome in his home and at his table.

A few days after my conversion, Oscar pulled me aside with his gruff laugh and said, "Boy, I been watching you for a long time. Why, if we coulda bought you for what you was worth a few weeks back and sold you for what you thought you was worth, we could build a new church!"

Yes sir, Oscar had my number all right. Then he took me to his home and began discussing scripture, something he did by the hour while sipping hot black coffee. Oscar had a million questions about the Bible, and every one seemed designed to force me to search that strange Book I was just beginning to study.

In self-defense, I memorized the books of the Bible so I'd at least know where to look when he dropped another question in my lap. I can still hear his rumbling laughter as we trailed through the scripture looking for answers. Oscar never met a verse he didn't like. He might not understand them all, but he climbed atop every verse and dragged me with him. Thanks, Oscar, you taught me the joy of Bible study.

The Kid. No deacon influenced me quite like Steve. He was the youngest man on the deacon board, just 25 years old. Steve had a quiet, confident air about him that set well with the older folks and made him the prototype for

young men in that Arkansas community.

Steve was my ally. He was the first deacon I'd met who was my age, and he opened up a new world of leadership possibility. The older deacons trusted him, trained him and gave him the lead.

To Steve's credit, he never missed a step. Young though he was, he earned the respect of the community. Steve gave of himself as few men do in the church. His youthfulness opened the door, but his sound judgment and steady living proved that this deacon was the genuine article.

We shared dreams, talked about tomorrows and hitched ourselves to the same plow. Steve was the future. Maybe that's why when the death call came a year later, I wept like I'd lost my brother. Thanks, Steve, you showed me a better way.

That's the story. Three men who cared. Three deacons who made a difference. They never met each other but they all touched me, changed me and made me a better man. That's what deacons do best.

While preachers can be found behind pulpits or in studies, deacons turn up in the most unexpected places. I met one under a grease rack in New Orleans, another behind a deputy sheriff's badge in Arkansas, a third on the business end of a moderator's gavel near the Golden Gate Bridge. And I shook hands with one who rode Brahma bulls for a living.

Deacons—they ramrod construction firms, teach in public schools, drive trucks, carry badges and punch in at steel mills. Good men. Holy men. Helpful men. Sure, I've met an occasional dud with deacon's credentials, but most of them are men I'd want at my back in the dark alleys of life.

When problems arise in any church, deacons get the call as spiritual assault troops. They land in the first wave, and they stay till the job is finished. I salute these servants of the church and champions of the faith. A pastor's best friends—the deacons.

I Married a Deacon

By Lucille Johnson

My niece and I were cracking hickory nuts that beautiful fall afternoon when I learned I'd spend the rest of my life married to a Free Will Baptist deacon. As we walked the paths behind my mother-in-law's house that Saturday picking up hickory nuts, I heard a car coming down the driveway. I looked up to see our pastor getting out of the car. He greeted us warmly and joined us to munch on a hickory nut.

Our conversation about the day lulled for a moment. The pastor looked at me and asked if my husband were home. I told him he was next door working on our basement. Then Pastor spoke the words I'll never forget, "Do you think your husband would serve as a deacon in the church?"

I hesitated then said, "Yes, I think he would. He always wants to do whatever the Lord or the church needs him to do."

The pastor said he had prayed about the matter and that according to the scriptures my husband would qualify—he didn't smoke, didn't curse, didn't drink alcoholic beverages. Also, he had high moral standards. "I believe I'll walk over and ask him," the pastor said.

I finished cracking the nuts and told my niece I needed to go home and do some housework, that she could eat whatever nuts had fallen out of the shell into the bowl. She followed me inside, telling her grandma how we had cracked those nuts in the bowl and that "our preacher" had come to see us and was going to talk to Uncle Buster!

I explained the situation to my mother-in-law, excused myself and went upstairs to be alone. As I entered our bedroom, I thought, *My husband is being chosen to be a deacon in the church.* I slipped to the floor on my knees beside the bed, praying to God for guidance.

What are the duties of a deacon? What are the duties of a deacon's wife? I prayed, "Lord, thank you for the opportunity to serve you. I do not know what all this means yet, but with Your guidance and time I'm sure I'll understand."

Just five months previous, we had secured a bank loan and hired a man to dig the basement for our own house.



This was such an exciting time for us, our own dream home.

But early in the fall a tornado rumbled through our area causing considerable damage to the town of Murphysboro 35 miles away. That same storm caved in the west wall of our basement. Concrete blocks covered with mud lay in heaps on the floor. I remember how sad it was for us after that storm. My husband said, "Don't worry, don't doubt that we may never get to finish our house. God will help us."

So every evening after having worked eight hours on his feet, he worked at cleaning up those blocks so the block-layer could re-set the wall. At times I thought he would work all night. Then I would hear him enter the door downstairs, talk a few minutes with his mother, then come on upstairs.

He always said, "It's going good; we're making progress." Not once did he let me know he was discouraged. That's how it has been throughout our 32 years of married life. I can usually tell when something bothers him, but he thanks God that the situation is not worse. He gives God praise for taking care of us.

When things happen in our church that upset the pastor and his deacons, I can sense it, but my husband reminds me that God will work it out for us if we trust and obey him.

As the years go by, we often comment that we're not getting any younger, and that we should travel more, visit friends and relatives in other cities and states. But we remember our commitment to God and our church, and find ourselves looking forward to prayer meeting and Sunday services. We know that when God calls us home, we'll hear Him say, "Well done, thou good and faithful servant."

As a deacon's wife I feel a deep responsibility to live an exemplary life before our friends and relatives. This has a humbling effect on my daily life. It is difficult not to become involved in church gossip.

The Bible says in I Timothy 3:11, "Even so must their wives be grave, not slanderers, sober, faithful in all things." I must be faithful to God, then faithful to my husband because my actions reflect on his good name and reputation. For example, the way I launder his white shirts (ring around the collar or no ring around the collar) tells others I care about how he looks. I feel I should be careful to protect his reputation in spiritual matters.

My advice to women who marry deacons is, when the meetings are longer than you think they should be, show patience and understanding rather than complaining to your husband. He may have sat through a difficult session where problems of the church needed to be solved. He may be moody and impatient with you, but this is the time for you to be calm and prayerful.

One thing we know, we have planted and built our lives on the Lord Jesus Christ and can testify that He is faithful. We have never wanted to turn back to the sinful life, and we are truly blessed. Yes, I married a deacon, and I'm glad I did!

ABOUT THE WRITER: Mrs. Lucille Johnson is a member of First Free Will Baptist Church, Johnston City, Illinois. She has taught the first grade Sunday School class for 36 years, worked 15 years at Happy Time Pre-School, and is married to her favorite deacon—Bennie Johnson.

The pastor has no greater ally than an informed, consecrated deacon. Pastors and deacons are both gifts from God to His church."

Sound familiar? It should. It's from Trymon Messer's "The Case for Deacons," a concise reminder of what God intends for us, the "other ordained" to be throughout life.

You're way ahead of me, I'm sure. Let's chat here for a few minutes on a rubber road / real world basis about deacons.

Trymon Messer additionally notes that the "original" men were men of integrity, wisdom and power, Spirit-filled, Spirit-led personal soul winners; that their collective strength was service rather than authority. Not today's typical resume, to say the least.

Without attempting to coerce the few passages in the book of Acts to walk on all fours, we would all most certainly agree that a deacon—then or now—should be noted by a list of admirable traits and near pristine character. And, the more admirable this servant the more trusted by the pastor.

It is somewhat striking that Paul thought highly enough of deacons that he singled them out as a group in special mention in his salutation (Philippians 1:1). The Holy Spirit deemed their actions noteworthy enough to record deeds of some prominent deacons, especially Philip and Stephen.

These men and their deeds would not be so noble if they were merely shaping their own meal ticket. When deacons do their jobs, pastors can give themselves to prayer and the reading of the Word, so they might more effectively perform their duties.

And where is the place of the deacon (elder, steward, etc.)? Not in the limelight, for there, by necessity and design, is where God places His pastors, in accordance with the nature of their office. Those who have watchcare over our souls, and to whom we should lend honor and respect. The *shadow* is the deacon's. A good number-two man.

Slay your ten thousands, Deacon. But be discreet and give deference accordingly. After the battle, continue to hail and be loyal to your pastor as your area commander-in-chief.

Promote him—Defend him—Encourage him. Hold up those arms!

Number two man? Yes, and stay there. Remember, it was Lucifer's pride that said, "I will" (not once but five times) (Isaiah 14). Let's not exalt ourselves upward from our reasonable service office. Better that we stay in our proper echelon than for God to demote us to the lower seat which we should've obediently filled at the onset.

Pastors, please hear us. We want to help you, not hinder. We deacons want to render service, not rule the state. My saddened ears picked up, "Our laymen run this state." Admittedly, and thankfully, we are not called to "run" anything.

Pastor brethren, we don't want to intimidate you; we want to complement and complete you. We sincerely love to hear you say, as one secure and successful pastor did in his national Master's Men Breakfast address some time ago, "I'm not afraid of my men." That's the

way it should be with pastors and deacons.

Deacons now have a standing voice at our annual national convention business session. Let's repay that vote of confidence in us by jealously guarding the privilege, by wisely using the opportunity as just one more way of properly augmenting those who are charged with leading us.

Pastor's best friend? Count on it! See you at church the next time those doors swing open, Pastor. What else can we do to help? Don't wait till we call you. Visit, pray, plan, listen, coordinate? We're here, Preacher. . . .

ABOUT THE WRITER: Chuck Snow is a deacon at Decatur Free Will Baptist Church, Decatur, Georgia, where he also serves as music director. Chuck, a 1961 graduate of Free Will Baptist Bible College, has been a bus/train operator for Metropolitan Atlanta Rapid Transit Authority (MARTA) since 1975. He won MARTA's 1989 Bus Roadeo, an award for expertise in handling buses in challenging road tests.



By Chuck Snow

Deacons—Men Who Serve

Living With a Layman

By Sue Larson



Picture this. You're winding through crowds of Free Will Baptists at a national convention. You spot an acquaintance from college days and pause for a handshake or small talk.

"And where are you pastoring now, Brother?"

"Oh, I'm not a minister."

"Of course. Now I remember, you're just a layman!"

Exchanges like this happen too often. Well-intentioned Christians accept the mistaken belief that a layman's service is second-rate simply because he is not a minister. Although unintentional, some assign laymen to the bottom of the Christian totem pole, causing laymen to doubt their importance and devalue their position in the Body of Christ.

The distinction of *layman* is an honorable one, but the label can make the wearer uncomfortable when cast in unfavorable light. Let's explore the layman's world and learn who he is, what

he does, where he serves and why he is important.

Although I grew up in a pastor's home, I've now lived with a layman for more than 17 years. Let me share with you what I've learned about laymen from living with one—my husband, Earl Larson.

He's Not a Preacher

In broad terms, the word *layman* refers to anyone not included in a given profession. Every area of experience has only two types of participants: the professional and the layman. Whether the profession is medicine, law or plumbing, there are those skilled, trained professionals on the one hand and the rest of society on the other.

In Christian circles we describe a layman as anyone who is not clergy—anyone who does not list "minister" as his occupation on income tax forms. Obviously, there are far more laymen than clergy. My husband is one of thousands who make up the ranks of Free Will Baptist laymen. Although Bible college-trained, he has not been called by God into the ministry. During most of our marriage he has worked secular jobs as an accountant.

As a layman on a secular job, Earl worked in the real world—a world where people lie, cheat and steal to get ahead. A world where Christians must stand and be counted or sacrifice their integrity and witness. He has struggled in relationships with non-Christian co-workers and grappled to find the right way to show Christ to a foul-mouthed supervisor. I have seen him burdened about a decision when he knew his would be the only ethical voice on an issue.

Laymen are ordinary men called on to live extraordinary lives. As we really get to know our denomination's laymen, we begin to see them in a new light and appreciate them for being just laymen.

Laymen are Doers

There is no such thing as a typical layman. They come in all ages, sizes, colors and styles, but they are generally all doers. My layman-husband is fairly representative, I think. He is a deacon, a board member, song leader, choir member and Sunday School teacher—officially.

Unofficially he is a visitor, greeter, encourager, pastor's friend, lay-speaker and a host of other things. In addition to all these local church responsibilities, he serves our denomination as treasurer-administrative assistant in the Foreign Missions Department at our national offices.

To explain the relationship between clergy and layman more clearly, consider another profession. Lawyers, for example, are often asked to put their legalese into laymen's terms. There are few lawyers compared to the population at large, yet what use would there be for lawyers if it were not for the laity (non-lawyers)? Without laymen to provide the framework of society, lawyers would have no causes and no clients!

So, in the spiritual realm, the church must realize its dependence on the laity. They are the workhorses getting the job done. They have the pool of resources, knowledge and experience from which progress is made. And, perhaps most importantly, they are the reserves from which God calls His professionals—the ministers.

Where are the Laymen?

We can divide laymen into two main groups: those who work on a secular job and those who are in full-time Christian work or are employed by Christian organizations. The greater number of Free Will Baptist laymen fall into the first category, earning their livelihoods in the secular workplace in honorable professions.

Earl, for example, followed his natural gifts and interests and pursued a career in accounting. He recognized that even though a job may be secular in nature a Christian's life is sacred and there is always opportunity to make a difference. He has led our family with the belief that God has a perfect plan for us. That plan includes the jobs he takes and the places we live.

People often expect their pastors to live by faith and be willing to sacrifice financially, if needed, in order to do God's will. They are less bold in applying similar principles to the lives of laymen. It may be surprising for some to consider that God may not always want a layman to take the most prestigious or high-paying position.

For instance, God led Earl through a half-dozen jobs in three cities enroute


to his present place of service. Six years ago he was in his third year of employment as comptroller for a non-profit organization serving the elderly. It didn't carry much prestige or a high salary but it was where he felt God wanted him at the time.

Contented and planning to stay until God moved us, we learned of an opportunity with the national offices. Having committed his life and career to the Lord many years before, he turned to Him for direction. God's leadership in his life and our family has been just as real as those experiences told by pastors and missionaries.

Laymen need not be anxious about God's will—just available. Whether he works in the secular arena or for a Christian organization, a layman should be sensitive to the leading of God and available for His plan. As our denomination grows and involves more people, it may be that more positions will open to lay people. As our denomination looks to its laymen they must be equipped with training, knowledge, skill and availability.

It's His Life

I come from a long line of Free Will Baptist preachers. Both my grandfathers were preachers and my father has preached for 45 years. The impressive list is rounded out with a host of preaching uncles, cousins and in-laws. Did I settle for second-best in marrying a layman? Of course not!

My husband is a layman. He and his brotherhood teach, speak, sing, pray, visit, give, exhort, decide, study, build and witness. He lives his commitment to Christ because it's his life—not his occupation. 



ABOUT THE WRITER: Mrs. Sue Larson is a member of Fellowship Free Will Baptist Church, Antioch, Tennessee.

Christian Liberty: The Two Faces

By Robert E. Picirilli

We have a problem: How do we relate to one another when we disagree over "standards"? The sad truth is that we don't know how to work this out.

In my judgment, this is one of our most serious problems as a denominational fellowship. And it's getting worse instead of better. Not knowing how to handle disagreement over standards of dress and conduct is eating away at our denominational insides, robbing us of joy in one another and severely hindering the work we could do together.

We are becoming polarized. On one hand, some Free Will Baptist preachers are "writing off" their freer brothers, holding them in a kind of contempt. And others are so repulsed by that attitude that they are going to the opposite extreme, meeting disrespect with disrespect, snuffing at anyone's concern about such things as dress and behavior. The situation is getting ugly.

What *will* we do about it? For sure, we can't avoid it or ignore it. We have to face it. Grapple with it. It's not going to go away by itself.

I have some suggestions, but first the issue needs defining.

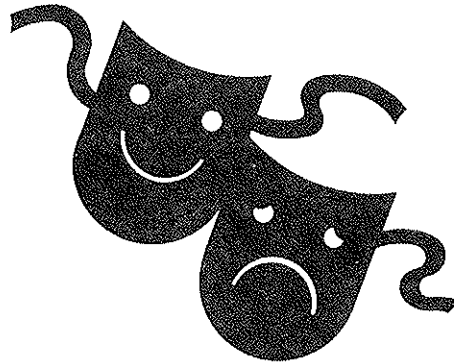
Nature of the Issue

First, what *isn't* it? I am *not* talking about things the scripture identifies as wrong. The Bible clearly condemns such things as cheating, lying, stealing, drunkenness or any kind of sexual intercourse outside marriage. These are moral absolutes. True Christians do not approve or practice such things.

What is it, then? Simply this: In Free Will Baptist circles we don't always agree about standards of behavior that go *beyond* the basic right-wrong matters clearly stated in the Bible, and we don't know how to relate to one another about those disagreements.

The problem isn't new. It arose before the New Testament canon was finished. At Corinth, for example, the question was whether one could eat food that had been set before idols.

In Romans 14-15 Paul treats a simi-



lar issue. He speaks sternly to both sides, to those who took the liberty and to those who didn't. He warns those who exercise liberty that they cannot be indifferent to their brothers' concerns and welfare. At the same time, he warns those who insist on the restriction of liberties that they are not to judge their freer brothers.

Paul spoke frankly to those on both sides. On the one side, liberty on any matter does not give one the right to put his fellow believer in spiritual danger (the meaning of "offend"). Exercising one's liberty isn't important enough to run that risk. Maturity in Christian development includes the happy willingness to limit one's liberty for the sake of ministry to others. Brothers with free consciences must not hold their more restricted brothers in contempt.

But on the other side of the issue Paul spoke sternly to those with tighter conscience and warned them not to judge their brothers whose consciences were more free (Romans 14:10 again).

In other words, we can sacrifice too much on *either side*. Both sides must be warned. The problem among us now is exactly that. Men on each side of the issues are holding each other in contempt. And this concerns me deeply: We are in danger of losing something very precious in our understanding of Christian living and Christian relationships.

Specifically, the problem should be presented in these terms: What do we do when our chosen standards differ from those of others *whose Christianity we respect as genuine*?

I have deliberately emphasized these last six words. I have *not* said, "other professing Christians." Many who profess to be Christians aren't. But there are people, yes leaders, who *really are Christians*—and we don't doubt it—who differ with us on certain matters of dress or conduct. They are firm on all the fundamentals of the faith. Their lives show respect for the clear commandments of God. But there are differences between their standards and ours.

All sorts of examples might be given. Some Christians enjoy the state fair, others refuse to go. Some say it's okay for women to wear slacks or jeans, others say not. Different hair lengths for men are regarded with acceptance or suspicion by different believers. We have no lack of examples.

How Do We Handle This?

Do we just say all "standards" are relative and give up hope of maintaining any? Do we mark off everybody whose practice isn't identical with ours and refuse to fellowship with them? I repeat: I am convinced this is one of the most pressing problems we have to deal with in our denomination. How can we have fellowship and mutual confidence in spite of the fact that we don't agree about all such matters?

I have six suggestions to offer. I hope they're helpful.

Focus on Essentials

We must tender our recognition of others as Christians on the basis of the essentials: essential doctrines and observance of moral absolutes clearly taught in the Bible. To put it another way, we don't have to insist that everybody observe every practice we feel is important in order to recognize them as genuine Christians.

Face Practical Issues

Each of us must face the various practical issues that are involved in such matters and make responsible decisions for ourselves and our influence. Should Christian women wear slacks? Most people can't avoid this issue. A responsible Christian is obligated to look carefully at such an issue and make a decision: "This is what I understand I ought to do. And, in so far as it is my responsibility to lead others, this is how I should work to influence them."

Honor Priesthood of Believers

Each of us, at the same time, must realize that every *other* Christian will also have to face those same practical issues and make his or her own decisions. One of our great Baptist principles is the priesthood of every individual believer. We can't decide for others; even preachers aren't priests.

But the decision that another Christian makes may not be the one we make. Then we have to face squarely the implications.

Decide for Self

What this means, then, is that when we make our decisions we realize that we make them *for ourselves*. We have got to learn to live with that. It is my responsibility to make a decision about what *I* ought to do, what "standard" *I* ought to observe. It is *your* responsibility to make a decision that will govern *your* actions.

Neither of us can escape the seriousness of making such a decision after carefully weighing all the factors involved. We cannot treat such matters lightly: What does the Bible say? What principles underlie the biblical teaching? How will my action or practice affect others? This is responsible, mature Christian living. But when every caution has been exercised, it is still a fact that each one's decision is for himself.

And this means that, once I make my decision, I must live by it and be willing to be different—without becoming suspicious, defensive, judgmental or proud.

Respect the Choice of Others

This leads to an obvious observation: Each one must *respect* the other whether they agree or disagree. One Christian man decides that, all things considered, he should not wear a beard. Another decides that he may do so freely. It is part of responsible Christian living that each of them make a decision, and then that each respect the other: the other's Christianity, the other's decision, the other's practice.

Certainly there may be practical problems that grow out of the fact that others make different decisions—whether we can do this or that *together*. Those have to be resolved, one at a time, depending on the practical possibilities. Even so, we must work to have good fellowship: not mere tolerance but active and joyful cooperation in the work of the Lord.

And we only *destroy* the spirit of mutual respect when we call one another names like "legalist" or "libertine." We must recognize each other's sincerity.

Persuade, Don't Pressure

We are not at liberty—in such disputed matters as these—to pressure others into doing it our way. Certainly we should try to *persuade* others when we believe something important is at stake. But there is a great deal of difference between respectful *persuasion* and *intimidation*. Finally, brother, my conscience is as precious as yours. You should not force mine any more than I should force yours.

We must be careful in our talk about "high(er) standards." *Different* standards are not always necessarily *higher*. Not long ago, I visited a Bible college sponsored by a very conservative group of holiness Christians. There all the girls must wear their hair, uncut, in the prescribed style. Neither girls nor boys can wear short sleeves. I have no doubt that the folks who believe in those rules regard them as representing a "higher standard."

Is that, in fact, a *higher* standard? Well, it is a *different* standard. And, as a Christian relating to fellow Christians, I respect that standard. Indeed, I consider it responsible Christian living for those who believe that way to live by that standard. But I wouldn't consider it Christian living for them to try to pressure me into living by that standard.

Applying This to a Free Will Baptist Institution

Now, when we come to applying all this to a denominational institution, things get even more complicated. How is the Foreign Missions Department to operate in supervising our missionaries? The Home Missions Department? Free Will Baptist Bible College? These are *denominational* institutions, answerable to the denomination (and not just to any segment(s) of it). And what makes that so complex is the great variety of convictions about standards among Free Will Baptists. How do we deal with that?

To use the college as the example, how do we deal with these matters in directing a college that is answerable to all?

One way would be to say that there


is no answer, that if a college is going to be what it ought to be it *can't* be answerable to the denomination. Instead, have one that is independent, not answerable to *any* part of the denominational structure, with a self-perpetuating board. That's one way to "solve" the problem, of course.

But Free Will Baptist Bible College can't solve it that way. What do we do, then? Walk on tiptoe, trying to keep as many people happy as much of the time as possible? After all, every preacher out there, if we don't satisfy him, can lead his church to cut off support.

Do we find those brothers whose list of don'ts is the longest or strictest and go by theirs? Or should we collect all the lists from all over the denomination and enforce everybody's don'ts on our students, whether we think them wise or not? Surely no one thinks we ought to do that.

We can't even fully operate on the principle that we will limit our liberty for the sake of the "weaker" brothers. For one thing, most of these disagreements don't come from "weak" brethren who ignorantly associate sin with things where sin really isn't involved. For another thing, those principles apply to people who voluntarily, *for themselves*, limit their liberty. But here *we* who administer the college have to determine when it is best, and when not, to limit the liberty of our students.

What do we do, then? We simply decide the standards of conduct and dress that we judge wise for our college community. But we weigh everything carefully, deciding responsibly. We make such decisions under the authority of the Board and as answerable to the National Association of Free Will Baptists.

In conclusion I fear we need the same sober admonition Paul gave the Galatians: "If you bite and devour one another, beware lest you be consumed by one another." We must not do this. Instead, we must deliberately put confidence in each other, communicate together in love. Together we are in union with the Lord Jesus. We have a common commitment to His Word. This is the context for us to seek a solution to the problem we share. 

ABOUT THE WRITER: Dr. Robert E. Picirilli, former moderator of the National Association of Free Will Baptists, is dean of Free Will Baptist Bible College.

Sweeping it Under the Rug

By Roy Norie, Jr.

There is an old saying that I remember from the 1920's when, as a boy, I heard adults repeat it. It was called "sweeping the trash under the rug," something that wasn't necessary and always unfortunate.

In these days of political flurry and nonsense, there is too much hiding the trash under the rug. Some past United States presidents and their cohorts were caught trying to hide wrongdoings under a political rug. Their punishment was great and public and remains a part of history.

As a Free Will Baptist minister, I believe that ministers and laity need to be honest and truthful in all things. Several years ago in my early ministry, I met a man of the cloth who was new in our district. I had him preach for my congregation, and he blessed my soul with his scriptural sermon.

But I did not have the insight of my heavenly Father. I could not see the trash that this minister had swept under his rug. I found out later that he had escaped the sheriff in Tennessee and fled to Texas. His true nature was soon discovered and he left for yet another state. Sometimes we can hide it from man, but it is impossible to hide it from God.

Genesis 3:8 tells us that Adam and Eve couldn't hide from God. The Joshua 7 account of Achan's trespass could not be covered up by earth or tent. It bothers me to see church people following the ways of the world, thinking sin is hidden when, in reality, it is in plain sight.

When we live so close to the ways of corruption, the devil tries his best to see that it rubs off on everyone. He is reaching far more than man can see, and it affects the Lord's work. Eventually, everything comes to light, usually after the damage is done. Like lying, it is as

Cooperative Channel Contributions November 1989

RECEIPTS:

State	Design.	COOP (Undesignated)	Total	Nov. '88	Yr. To Date
Alabama	\$ 124.02	\$ 40.00	\$ 164.02	\$ 153.27	\$ 6,067.98
Arizona	.00	.00	.00	580.70	1,328.20
Arkansas	.00	6,287.04	6,287.04	3,871.15	54,166.32
California	.00	1,063.59	1,063.59	1,844.46	16,396.75
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	1,879.13	1,879.13	604.17	19,539.76
Georgia	9,051.96	724.00	9,775.96	6,914.83	110,519.55
Idaho	45.88	46.40	92.28	.00	618.73
Illinois	4,643.62	1,402.94	6,046.56	6,132.41	105,010.78
Indiana	.00	.00	.00	.00	5,115.66
Kansas	.00	161.26	161.26	50.68	694.74
Kentucky	412.00	55.38	467.38	197.65	5,457.89
Maryland	.00	.00	.00	267.50	2,793.90
Michigan	2,460.30	1,505.00	3,965.30	8,478.40	49,705.95
Mississippi	41.24	516.42	557.66	708.68	5,477.92
Missouri	8,415.78	.00	8,415.78	8,741.77	86,348.83
New Mexico	.00	.00	.00	10.14	113.74
North Carolina	522.56	813.20	1,335.76	2,164.12	18,974.46
Ohio	972.85	3,647.00	4,619.85	2,898.00	30,858.33
Oklahoma	22,655.79	7,962.87	30,618.66	33,738.75	435,955.09
South Carolina	9,232.55	.00	9,232.55	7,989.84	112,857.13
Tennessee	870.98	1,054.51	1,925.49	2,043.53	25,437.75
Texas	5,627.14	707.51	6,334.65	7,565.99	88,275.29
Virginia	192.76	100.00	292.76	219.71	4,636.46
West Virginia	1,546.31	103.63	1,649.94	1,439.93	29,660.70
Canada	.00	.00	.00	.00	525.31
Northwest Assoc.	.00	7.75	7.75	30.62	681.37
Other (Computer)	.00	.00	.00	.00	.27
Totals	\$66,815.74	\$28,077.63	\$94,893.37	\$ 96,646.30	\$1,217,218.86

DISBURSEMENTS:

Executive Office	\$ 1,904.25	\$ 16,883.11	\$ 18,787.36	\$ 18,145.75	\$ 206,660.95
Foreign Missions	44,172.97	2,574.75	46,747.72	48,616.08	670,200.19
FWBBC	4,927.72	2,574.75	7,502.47	6,631.03	81,420.77
Home Missions	12,470.38	2,015.02	14,485.40	15,097.28	179,436.39
Retirement & Insurance	163.49	1,567.23	1,730.72	1,819.77	17,789.09
Master's Men	287.64	1,567.23	1,854.87	1,931.28	19,662.39
Commission for					
Theological Integrity	65.99	111.94	177.93	169.01	1,803.68
FWB Foundation	425.84	671.66	1,097.50	1,089.59	12,059.40
Historical Commission	62.29	.00	62.29	161.78	650.69
Radio & TV Commission	67.07	111.94	179.01	246.18	1,941.86
Hillsdale FWB College	1,996.32	.00	1,996.32	2,210.39	21,554.06
Other	271.78	.00	271.78	528.16	4,039.39
Totals	\$66,815.74	\$28,077.63	\$94,893.37	\$ 96,646.30	\$1,217,218.86

visible as the clouds about to give forth rain.

The consequences today are the same as they were with Achan. Revelation 21:8 says all liars have their part in the eternal punishment. In view of God's wrath on this sin, why lie or be untruthful?

I cannot hide; you cannot hide; no one can hide from the heavenly Father's watchful eye. Sweeping sin under cover may hide it from man, but it is naked before God.

ABOUT THE WRITER: Reverend Roy Norie, Jr. pastors New Salem Free Will Baptist Church, Decatur, Texas.



FREE WILL BAPTIST

newsfront

HISPANIC CHURCHES HOST FLORIDA STATE ASSOCIATION

MIAMI, FL—The 45th annual Florida State Association was hosted by the Hispanic Free Will Baptist churches in Miami, the first such gathering in the denomination. Former missionary Tom Willey acted as interpreter translating the evening messages from English to Spanish.

Florida clerk Randy Bryant said, "The response was very favorable, and we believe it helped make the Hispanic Free Will Baptists feel more a part of the state work." During the July 1989 national convention in Tampa, a choir of Miami-area Hispanics sang and introduced delegates to the Spanish influence.

More than 200 delegates and visitors attended the November 1-3, 1989, meeting. Host pastor Benito Rodriguez delivered the keynote address on "Principles of Church Growth" as part of the cross-cultural ministry theme. Other speakers included Melvin and Milton Worthington and Mabel Willey.

Delegates adopted a \$65,000 state Cooperative Plan budget with 40 percent allocated for national ministries and 60 percent for state outreach. Moderator Leroy Cutler was re-elected to his second two-year term.

Alumni of Free Will Baptist Bible College met for a breakfast session and voted to form a Florida Alumni Association. They selected Jeff Lunsford as president, Doug Carey as vice president and Don Hanna as secretary-treasurer.

The 1990 Florida State Association will meet October 31-November 1 at First FWB Church in Seffner.

10 GEORGIA LAYMEN TO LEAD FEASIBILITY STUDY

NORMAN PARK, GA—Delegates to Georgia's 53rd annual state association voted to relocate the state office from Moultrie to the Macon area, according to Executive Secretary Herbert Waid. Delegates then voted for 10 laymen, one selected by each of Georgia's 10 associations, to form a committee to study the cost of relocating and to recommend a site. The special layman's committee will do its work and report to the state association in November.

Moderator Ronald Wallace gaveled the 196 registrants through business sessions November 16-18, 1989, at Norman Baptist Assembly in Norman Park. Meeting under the theme, "Loyalty to Christ," attendees heard six messages on loyalty. Dr. Melvin Worthington delivered the keynote address. Georgia pastors Paul Smith, Jerry Williams, John Beasley and David Hutchinson also preached, as did missionary to Japan, Dale Bishop.

In other business, delegates approved

a \$500,000 state Cooperative Plan budget allocating half the funds for state ministries and half to national outreach. A resolution passed encouraging pastors and churches to use the distinctive Free Will Baptist name whenever possible.

Macon pastor Billy Sharpston was elected as the new moderator, and layman Howard Price as clerk. Officials set up a benevolent fund for the widow of the late Rev. Dale Pitts to help defray medical expenses.

Missionary Dale Bishop spoke during the Woman's Auxiliary meeting and the Saturday morning Master's Men Breakfast. Five Georgia ministers preached sermons at Thursday's Bible Conference: Owen Ganey, Jackie Barnard, Glenn Thomas, James Ursrey and Herbert Waid.

The 1990 state association meets November 15-17 at Norman Baptist Assembly.

GARNETT REID KEYNOTES ALABAMA MEETING

FLORENCE, AL—Rev. Garnett Reid, director of Christian education at Free Will Baptist Bible College, preached the keynote message at Alabama's 70th annual state association. Reid spoke from the first 10 chapters of Deuteronomy on the subject, "Dusting Off Our Commitments."

Clerk Ray Ritch said that 275 registered for the November 9-11, 1989, meeting at First FWB Church in Florence. That number included 94 ministers and 18 deacons. Dr. John Edwards moderated the session.

In addition to Garnett Reid's keynote message, delegates heard sermons by Alabama ministers J. D. Wales, Cliff

Holland and Danny Thompson. Three ministers also preached sermons at the one-day Ministers and Deacons Meeting on Thursday—Jeff Fleming, Eddie Vincent and Jerry Edgil. Home missionary Richard Hendrix spoke at the Friday Woman's Auxiliary Banquet.

Delegates voted to change annual state fees to \$30 per church. In other action, delegates refused to seat Lighthouse FWB Church (Montgomery) and Pastor Mickey Kirkland when the church did not comply with instructions to join a local association.

The 1990 state association will meet November 8-10 at Forestdale FWB Church in Adamsville.

PASTORS FORM 'ENCOURAGEMENT' FELLOWSHIP

CHICAGO, IL—A group of nine Free Will Baptist pastors from six states announced plans for a loosely-based network for ministers and laity called, "The Fellowship of Encouragement," according to spokesman Daryl Ellis who pastors Cross Timbers FWB Church in Nashville, Tennessee.

Reverend Ellis said that following meetings in Tampa and Chicago, the group decided to publicize the network "whose primary purpose will be to strengthen the denomination by

encouraging one another, working for positive change and building bridges to all segments of our fellowship."

Ellis also confirmed that the group formulated six unifying principles during their November 1989 meeting in Chicago. The six unifying principles were to be mailed in January to Free Will Baptist pastors across the country. Tentative plans call for a prayer and encouragement meeting in Nashville during the week of February 19.

CHURCHES FROM 20 STATES ENTER GROWTH CAMPAIGN

NASHVILLE, TN—The 1989 Fall Sunday School Enlargement Campaign sponsored by Randall House Publications attracted entries from 20 states and Canada, according to Randall House officials. The first and second place winners averaged almost 32 percent growth. Average attendance increase among all churches participating topped 23 percent.

Division	Place	Church	Campaign Average	Average Increase
B	1st	Northside, Tulsa, Okla.	434	8.2%
	2nd	No Entry		
D	1st	Calvary Fellowship, Fenton, Mo.	249	18.6%
	2nd	First, Fayette, Ala.	273	8.8%
E	1st	Allen Chapel, Batesville, Ark.	205	22.8%
	2nd	First, Batesville, Ark.	179	3.5%
F	1st	First, Greenwood, Ark.	149	24.2%
	2nd	First, Sparta, Tenn.	156	10.6%
G	1st	Wooddale, Knoxville, Tenn.	90	42.9%
	2nd	Cuba, Cuba, Mo.	79	14.5%
H	1st	New Center Point, Detroit, Ala.	85	84.8%
	2nd	White Hall, Waycross, Ga.	78	77.3%
I	1st	Heritage, Fremont, N.C.	48	92.0%
	2nd	Amador, Pioneer, Calif.	34	6.3%

The 1990 Spring Enlargement Campaign gets under way March 4 and ends March 25. The campaign theme is "Always Abounding." Officials hope that concluding the spring campaign on Roll Call Sunday will help boost the Roll Call Sunday attendance goal to 270,000.

The following divisions will be used for the spring campaign competition:

Division A over 500 average	Division F 100-149 average
Division B 400-499 average	Division G 50-99 average
Division C 300-399 average	Division H under 49 average
Division D 200-299 average	Division I newly established
Division E 150-199 average	

Sunday Schools in each division experiencing the greatest percentage of increase over the average attendance for Fall quarter (September, October, November) 1989 will be declared winners. Awards will be presented to the first and second place finishers in each division.

Campaign materials are available from Randall House Publications, P. O. Box 17306, Nashville, TN 37217. All entry blanks must be received no later than March 2.

TENNESSEE ADOPTS \$1 MILLION BUDGET

GREENEVILLE, TN—Delegates to Tennessee's 52nd annual state association adopted a \$1.07 million budget for 1990, according to Clerk Chris Real. The budget will be disbursed to national Cooperative Plan (30%), Tennessee promotional office (30%), Tennessee Home Missions (22%), foreign missions (10%), Home for Children (5%) and Sunday School and Church Training (3%).

The November 13-15, 1989, session met at Oak Grove FWB Church in Greeneville. Moderator Terry Boyd was re-elected to his fourth term. Some 279 registered, including 104 ministers and 19 deacons.

Delegates voted to change the state constitution to allow moderators of all quarterly meetings to serve on the General Board. Several churches were recognized for their participation in the annual Tennessee Walk-a-Thon for foreign missions.

Five sermons spotlighted the worship services. Cookeville pastor David Crowe preached Monday evening. Foreign Missions Department staffer Fred Warner spoke Tuesday evening, while senior Free Will Baptist minister Robert Crawford preached Wednesday morning. The Tuesday Bible Conference featured messages by Pastor Gerald Fender and FWBBC professor Garnett Reid.

The 1990 state association will meet November 12-14 at United FWB Church in Dickson.

SOUTHEASTERN COLLEGE SETS REVIVAL AND SOUL WINNING CONFERENCE

WENDELL, NC—Southeastern FWB College will conduct its annual Revival and Soul Winning Conference, April 1-4 at First FWB Church in Raleigh. The conference features eight speakers: Norwood Gibson, John Edwards, Joe Haas, Curtis Linton, Rudolph Outlaw, Larry Stevens, Randy Cox and Lester Horton.

Rev. Norwood Gibson entered the ministry in 1961. He pastored First FWB Church in McCall, S.C., and organized the Free Will Baptist Bible Church in Florence which he pastored for 17 years. In 1980, he became the promotional director for South Carolina Free Will Baptists.

Ordained to the ministry in 1956, Rev. John Edwards has pastored 34 years. He has served on numerous denominational boards and moderated the Arizona and Alabama State Associations. He pastors Eastside FWB Church in Dothan, Ala. He is also Alabama's General Board member to the National Association and moderates the Alabama-Florida State Line Association. Dr. Edwards is a graduate of Free Will Baptist Bible College.

Dr. Joseph Haas directs the missions department at Southeastern FWB College. He also served five years as the college's promotional director. Prior to his ministry with Southeastern College, Haas pastored 14 years and served as missionary to France for 15 years.

Rev. Curtis Linton pastored three years before starting Crystal Hills FWB

Church in Lawton, Okla., under the direction of the Home Missions Board. He pastored Crystal Hills Church seven years. He now pastors Northside FWB Church in Tulsa with an average attendance of 500.

Rev. Rudolph Outlaw answered the call to preach in 1973. He started First FWB Church in Hubert, N.C., January 1976 and has pastored there 14 years. The church had 130 people saved in 1989. Outlaw conducts 15 revivals a year. He has served on the North Carolina Missions Board and as moderator of North Carolina's Coastal Association. He presently serves on North Carolina's State Executive Board.

Pastoring for 30 years, Dr. Randy Cox leads First FWB Church in Raleigh. This church has grown from 150 to an average attendance of 584. Dr. Cox started soul-winning visitation, a bus ministry, three children's churches, Fishers of Men Club, Fishers of Women Club, Day Care and Day School with present enrollment of 575. The church with a staff of 60 has built 54,000 square feet of facilities in 16 years under Dr. Cox's leadership. He is a graduate of Free Will Baptist Bible College and Columbia Bible College.

Rev. Lester Horton has pastored Fairwood FWB Church in Fairfax Station, Va., 32 years. He conducts a weekly radio broadcast that reaches Northern Virginia, Washington, D.C. and parts of Maryland and West Virginia. He has preached in more than 20 states.

200 ATTEND MISSISSIPPI STATE ASSOCIATION

BOONEVILLE, MS—The 25th annual Mississippi State Association met November 3-4, 1989, with 85 ministers and 30 deacons attending as well as 35 lay delegates and visitors. Clerk Robert Dykes said, "This was one of the best state meetings in several years. The spirit which is always great got better this year."

Moderator George Crowden gaveled

delegates through two days of reports and decisions at Martin Hill FWB Church in Booneville. Five speakers developed the association theme, "Why I Am a Free Will Baptist." The speakers included Mississippi pastors Tommy Wright, Gerald Gann, Joseph Buttgen and Russell Clouse. Home Missions Director Roy Thomas also preached.

Laura (Mrs. Charles) Thigpen key-

noted the Mississippi Woman's Auxiliary Banquet. She spoke on the subject, "Love Goes On Forever."

Home missionaries Ralph and Delores Hester received a plaque of appreciation for their work in establishing a self-supporting church in Gulfport.

The 1990 state association will meet November 2-3 at Beech Springs FWB Church in Tupelo.

LEADERSHIP CONFERENCE CALLS DENOMINATION TO 'ACCOUNTABILITY'

NASHVILLE, TN—More than 125 Free Will Baptist state and national leaders met December 4-5 in Nashville for two days of workshops on denominational accountability. Executive Secretary Melvin Worthington who delivered the keynote address called the conference "one of the most significant leadership events in the last decade."

Leaders from 23 states gathered at the Maxwell House Hotel to exchange ideas. Moderator Ralph Hampton led a 50-minute seminar Monday evening on the biblical doctrine of accountability.

Illinois Promotional Director David Shores kicked off the Tuesday morning triple workshop session by focusing on individual accountability. Norwood Gibson, South Carolina promotional director, called the churches to accountability. Then Arkansas Promotional Director David Joslin presented why associations are accountable.

Following lunch, Herman Hersey, director of the Board of Retirement, presented the afternoon workshop on the accountability of the national agencies. A number of leaders took advantage of free time that afternoon to view property in South Nashville as a potential new national office site.

Nashville attorney Frank Ingraham concluded the conference Tuesday evening with a two-hour session on the denomination's accountability in legal matters. After a brief coffee break, Moderator Ralph Hampton led a question and answer session regarding a possible new building site for the national offices.

Eight national boards met Wednesday to conduct business. They all met at Maxwell House Hotel except the FWBCC Board of Trustees and the Foreign Missions Board.

A limited number of the 70-page Leadership Conference notebooks are available from the Executive Office for \$15 each.



Leadership Conference attendees—Front Row: (L) Ohio Executive Secretary Alton Loveless; Delois Loveless; Arizona General Board Member Paul Thompson. Second Row: FWBCC Board Trustees Ken Walker (Ky.) and Bob Ketchum (Okla.)

1989 LEADERSHIP CONFERENCE TAPES

The cost of tapes is \$3 each or \$20 for a complete set (including postage). Select tapes by circling the number, and place the quantity in the appropriate lines.

Tape Number	Title	Quantity
1	Basic Beliefs of Free Will Baptists / Melvin Worthington	_____
2	Accountability: The Doctrine / Ralph Hampton	_____
3	Accountability of the Ambassador / David Shores	_____
4	Accountability of the Assemblies / Norwood Gibson	_____
5	Accountability of the Associations / David Joslin	_____
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1990 State Association Meetings

<u>STATE</u>	<u>DATE & TIME</u>	<u>PLACE & ADDRESS</u>	<u>STATE</u>	<u>DATE & TIME</u>	<u>PLACE & ADDRESS</u>
ALABAMA	Starts: November 8 Closes: November 10	Forestdale FWB Church 2615 Adamsville Pike, 78 West Birmingham, AL 35214	MISSISSIPPI	Starts: November 2 Closes: November 3	Beech Springs FWB Church Route 3, Box 202 Saltito, MS 38866
ARIZONA	Starts: May 5 Closes: May 5	Community Christian FWB Ch. 2541 N. 30th Street Phoenix, AZ 85008	MISSOURI	Starts: June 4 Closes: June 7	Nelson Community Center Lebanon, MO
ARKANSAS	Starts: August 14 Closes: August 16	Camp Beaverfork P. O. Box 1404 Conway, AR 72032	NEW MEXICO	Starts: April 20 Closes: April 21	Faith Fellowship FWB Church 2529 West Alamada Roswell, NM 88201
ATLANTIC CANADA	Starts: June 28 Closes: July 1	St. John Valley Bible Camp Route 5, Hariland N. B., Canada E0J 1N0	NORTH CAROLINA	Starts: June 4 Closes: June 5	Faith FWB Church 1200 W. Grantham Street Goldsboro, NC 27530
CALIFORNIA	Starts: May 17 Closes: May 19	California Christian College 4881 E. University Avenue Fresno, CA 93703	NORTHEAST ASSOCIATION	Starts: May 11 Closes: May 12	Linneus FWB Church Route 4, Box 221 Houlton, ME 04730
FLORIDA	Starts: October 31 Closes: November 2	First FWB Church 11605 U.S. Hwy. 92, #579 Seffner, FL 33584	NORTHWEST ASSOCIATION	Starts: May 18 Closes: May 19	Victory FWB Church 490 North June Street East Wenatchee, WA 98801
GEORGIA	Starts: November 15 Closes: November 17	Norman Baptist Assembly Norman Park, GA 31771	OHIO	Starts: June 22 Closes: June 23	Heritage Temple FWB Church 2295 S. High Street Columbus, OH 43207
IDAHO	Starts: May 18 Closes: May 19	First FWB Church 2606 E. 6th Street Rupert, ID 83350	OKLAHOMA	Starts: October 15 Closes: October 18	First FWB Church 421 South Ash Ada, OK 74820
ILLINOIS	Starts: March 16 Closes: March 17	Calvary FWB Church 116 Donoho Salem, IL 62881	SOUTH CAROLINA	Starts: February 15 Closes: February 16	White Savannah FWB Church Route 4 Conway, SC 29526
INDIANA	Starts: June 15 Closes: June 16		TENNESSEE	Starts: November 12 Closes: November 14	United FWB Church Route 2, Highway 46 Dickson, TN 37055
KANSAS	Starts: June 14 Closes: June 16	First FWB Church 611 Willis Salina, KS 67401	TEXAS	Starts: June 6 Closes: June 8	First FWB Church 1415 W. Wheatland Road Duncanville, TX 75116
KENTUCKY	Starts: June 15 Closes: June 16	First FWB Church 4618 Poplar Level Road Louisville, KY 40213	VIRGINIA	Starts: June 14 Closes: June 16	First FWB Church 1019 Gus Nicks Blvd. N.E. Roanoke, VA 24012
MARYLAND	Starts: June 21 Closes: June 23	Fairwood FWB Church 6415 Ox Road Fairfax Station, VA 22039	WEST VIRGINIA	Starts: June 8 Closes: June 9	Parsley Bottom FWB Church State Route 65 Lenore, WV 25676
MICHIGAN	Starts: May 18 Closes: May 19	Kirby FWB Church 25528 Wick Road Taylor, MI 48180			

OHIO MINISTER RETIRES AFTER 36 YEARS AS PASTOR

WESTERVILLE, OH—Reverend Delmar Sparks, 62, retired from the pastorate on November 24, 1989, after 36 years in the ministry. For the past 30 years, Sparks pastored Westerville FWB Church, a work he started in 1959. He pastored three other Ohio churches prior to his three decades at Westerville.

In addition to his pastoral work, Rev. Sparks also served as moderator of the Ohio State Association and as a member of Ohio's General and Executive Boards. He represents Ohio on the National Association General Board.

The Kentucky native was ordained in 1953. He preached at the 1989 Free Will Baptist National Convention in Tampa, Florida.

Brother Sparks began his 30-year Westerville ministry in a National Guard Armory in 1959. Since then he has led the congregation in six building programs, the first completed in 1961. The Westerville FWB Church now has 20 classrooms, pastor's study, nursery, kitchen and dining area, and a 325-seat auditorium.

Sparks, commenting on special

moments in his ministry, said, "First, seeing people develop in their Christian lives and grow into leadership. Then, giving liberty to people in the church to do what God burdened them to do. Third, to see the church grow in giving through the Cooperative Plan and watching God bless the church because of its generosity."

Although retired from the active pastorate, Sparks plans to preach weekend meetings and revivals. He can be reached at his home in Westerville.

Currently...

Oak Park FWB Church, Pine Bluff, AR, completed a \$30,000 project to concrete their parking lot. Pastor **Will Harmon** said part of the project was a memorial to former pastor, the late Rev. **John Giffiland**.

Pastor **Jeffrey Gaskins** said that **Grant Avenue FWB Church, Springfield, MO**, recorded the highest back-to-back attendance Sundays in five years with 186 and 173.

Blue Point FWB Church, Cisne, IL, celebrated their 92nd anniversary, according to Pastor **Ernie Lewis**. Illinois minister **Larry Cook** who pastors **Bear Point FWB Church** preached the anniversary message. The church also baptized six people.

The annual **Arkansas Minister's Retreat** was rescheduled for February 12-14, according to the state Christian Education Board. The retreat will meet at Lake DeGray State Park near Bismarck. Featured speakers include Hillsdale College president **Jim Shepherd** and Michigan pastor **Lloyd Locklear**.

Pastor **William Chadwick** reports six conversions and one rededication at **North FWB Church, Columbus, OH**.

Members of **Bethlehem FWB Church, Lucasville, OH**, conducted 75th anniversary services, according to Pastor **Tom Spradlin**. The church's oldest living member, **Lacey Wilson**, was present. She is a resident of Bestcare Nursing Home.

Members at **Williams Road FWB Church, Columbus, OH**, have been busy remodeling the church, says Pastor **James Blair**. The group refurbished the altar, installed a fiberglass baptistry, purchased new communion and podium equipment, and installed new carpet. Pastor Blair also baptized three people and the church added five new members.

Some 64 teachers, pastors and individuals from 19 churches attended a Sunday School workshop at **Heritage Temple FWB Church in Columbus, OH**. The workshop was sponsored by **Ambassador Bible Bookstore**, according to Ohio Executive Secretary **Alton Loveless**. **Dan Doulton**, a CE consultant, conducted two seminars on Spiritual Growth Follow-up and Understanding Learning Styles.

Pastor **John Hibbard**, of **Amador FWB Church, Pioneer, CA**, said, "After two years of looking and seven months of negotiation, testings and filing for permits, our church purchased its own property. We now have 2.2 acres on Highway 88 in Pioneer."

Church clerk **Gertrude Cantrell** writes that the church van from **Garden Grove FWB Church, Garden Grove, CA**, overturned with a load of children in it. The

van was totaled. Clerk Cantrell said, "The children are doing well enough at this time. One is still undergoing treatments and surgeries on his arm." **Jonathan Yandell** pastors.

Members of **First FWB Church, Norman, OK**, conducted "Joe Grizzle Day" for Pastor and Mrs. **Joe Grizzle**. Members then sent Pastor and Mrs. Grizzle to Africa by way of Switzerland and returned them through London.

Some nice person gave Pastor **Don Brewer** and his wife an all-expense paid eight-day trip to England. Brewer pastors **Edmond FWB Church, Edmond, OK**.

Members at **Clinton FWB Church, Clinton, OK**, surprised Pastor **Charles Murphy** with a \$600 gift certificate and a generous grocery shower. Murphy said, "My kids were awed at the whole thing. The church lived up to its reputation as warm people."

Members at **Salina FWB Church, Salina, OK**, dedicated their 2,400-square-foot youth center and fellowship hall, according to Pastor **Gary Blackford**. The group also installed new carpet in the church.

Pastor **Mike Wade** and the congregation at **Calvary FWB Church, Norman, OK**, topped off their new sanctuary with a 44-foot steeple. The cross atop the steeple is 85 feet from the ground.

Pastor **Ted Turner** donated land on which members of **Chance Community FWB Church, Westville, OK**, could build. The congregation moved out of a schoolhouse a year ago and paid for their new 2,500-square-foot sanctuary.

Members of **New Home FWB Church, Tulsa, OK**, did more than celebrate their 62nd anniversary, according to Pastor **Roy Dale Smith**. The group also broke ground for a 4,800-square-foot family life center.

Pastor **Keith Burden** led members of **First FWB Church, Ada, OK**, in ground-breaking ceremonies for a new family life center at their 65th homecoming celebration. Three former pastors preached during the day's activities: **Delbert Akin**, **Lynn Wood** and **David Sutton**.

Reverend **Luther Sanders** accepted the invitation of a small group of Free Will Baptists interested in reopening the church in **North Zulch** in the Central Texas District. Free Will Baptist volunteers from Bryan and Evergreen helped in the repairing and painting process to get the old church ready for service.

Members at **Faith FWB Church, Jonesboro, AR**, broke attendance records with a high of 245, according to Pastor **Tommy Tims**. The church also initiated plans to publish a newsletter.

Pastor **Carl Cheshier** was all smiles when 58 visitors showed up one Sunday at **Cavanaugh FWB Church, Fort Smith, AR**.

After 10 years at the helm, **Jim Cox** resigned as director of **Camp Caleb** near Paintsville, KY. Brother Cox's resignation was effective October 29, 1989. He is the founder and first director of the camp. The board then elected Evangelist **Tim York** to succeed Cox as camp director. York will continue his evangelism work as well as coordinating camp activities.

Pastor **J. B. Varney** and members of **Kirby FWB Church, Kirby, MI**, celebrated 35 years together in 1989. Varney started the church 35 years ago and has served as its only pastor. Congratulations to Pastor Varney and the Kirby church.

Pastor **Tom Scott** reports five conversions and baptisms as well as seven new members at **Red Bay FWB Church, Red Bay, AL**.

Seventeen seniors from **Free Will Baptist Bible College** will be included in the 1990 edition of *Who's Who Among Students in American Universities and Colleges*, according to the book's publishers. Six of the 17 seniors are from Tennessee and three from Arkansas.

Pastor **Richard Cordell** reports 12 conversions and an attendance of 753 on one Sunday at **First FWB Church, Guin, AL**.

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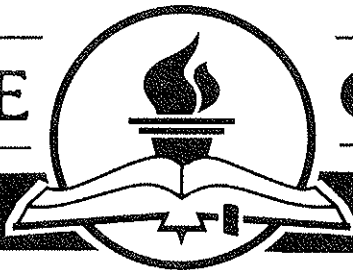
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Facts to Grow On

Over the past 200 years the Sunday School has made a significant contribution to the church. Some churches have used this agency effectively as a means of evangelistic outreach to sinners. Others have come to depend upon it as the primary source for the edification of the saints. Today, Sunday School is a key element in the ministry of most Free Will Baptist churches.

Howard B. Castle warns of four myths that limit Sunday School's effectiveness.

Myth #1—The Sunday School is a laymen's movement, so pastors should not concern themselves with it.

Myth #2—The Sunday School is a spiritual work, and human organization hinders the Spirit's working.

Myth #3—If you have good curriculum, Sunday School will carry itself.

Myth #4—Sunday School teachers are volunteers, so you can't expect them to comply with organizational standards.

Let's take a closer look at each of these myths.

Myth #1. The Sunday School is primarily a laymen's movement. However, the Sunday School must have the pastor's support to succeed.

Castle states, "As spiritual leader of the local church, the pastor needs to be involved in the Sunday School in at least a supervisory, motivating capacity. His participation inspires and excites others to perform their tasks. The more

the Sunday School receives the pastor's endorsement by example as well as by word, the greater the chances for the school's success."

Myth #2. Because building a Sunday School is a spiritual work, the Holy Spirit's blessing is essential. However, human organization is also necessary for the smooth operation of a Sunday School.

If a church did not elect or appoint teachers, there could be no Sunday School. Is it unspiritual to elect Sunday School teachers? If a church did not select a curriculum, there could be no lessons taught. Does it hinder the Spirit's working to choose the Sunday School literature to be used?

Myth #3. Good curriculum is not enough. Even Lifeline Curriculum from Randall House Publications is not good enough to carry the Sunday School.

Castle observes, "No printed curriculum can replace the 'living curriculum'—the teaching staff." He's right. That's why Randall House encourages teacher training. We not only sell teacher training materials, but we also hold teacher training workshops.

Myth #4. Sunday School teachers are volunteers. However, even volunteers must be expected to perform to the best of their ability.

Castle points out, "A Sunday School, like any other organization, needs stan-


dards by which it operates and measures its effectiveness. Once determined by due process, those standards should be accepted by the entire staff as guidelines for that school's operation. . . . Reasonable and productive standards provide a dynamic challenge for staff members. Their work gains new significance in light of such guiding principles."

Now that we have looked at the myths, let's summarize the facts. Many pastors with growing Sunday Schools teach a class. All pastors with healthy Sunday Schools take an active interest in this program of their church.

A successful Sunday School is a divine - human cooperative. A healthy Sunday School must have God's blessing on man's organization.

Bible-based, Christ-centered, student-oriented curriculum taught by Spirit-filled believers is the key to a thriving Sunday School.

Successful Sunday Schools have organizational standards they expect their teachers to follow. Volunteer teachers can and must be challenged to accept high standards for their service.

Remember, growing Sunday Schools are built on facts, not myths. 

*It's not too late to enter the Spring Sunday School Enlargement Campaign scheduled for March. For complete details about the contest, write Randall House Publications.

Estate Planning ... Not Just for the Wealthy

By William W. Evans

A famous French philosopher once left a will which read, "I have little, I owe lots. The rest I give to the poor."

In today's economic climate, many of us feel that way. In fact, I often hear, "We really don't have enough to need to plan."

"I don't know what will happen between now and the time I die, hospital bills, nursing facilities, inflation."

"Whatever is left will go to the wife or children."

All of these are attitudes of many Christians which keep them from experiencing the blessing of knowing that when they face God they will be found faithful, even in their final stewardship testimony—their estate plan.

Nowhere in scripture has God stated that stewardship is only for those who have accumulated great wealth. In fact, one of the greatest compliments He gave to a steward was to the widow who had little to give but was faithful with what she had.

Don't let today's negative economic forces rob you of this blessing from God. He has provided for your needs according to His riches in glory.

When you examine your assets, you will probably find that you have more than you realize—home, life insurance,

household goods, savings accounts, stocks or bonds. They add up. But regardless of the size of your estate, it is important that you complete your planning.


For many, a will is sufficient, often combined with a durable power of attorney to manage property in case of disability prior to death.

For others, it might be necessary to create a trust. If your estate is large enough that there will be estate tax implications, or if you have minor children, a trust should definitely be considered.

Regardless of the size or complexity of your estate, proper planning is not as costly and as complicated as you may believe. Actually, it can be quite simple.

We would like to show you how easy it is to have the satisfaction of knowing that God's blessing will be yours in this area.

Why not let the Foundation help you begin planning your estate, or let us help you review the plan you have, in light of current probate and tax laws.

The Foundation has available for you, at no cost or obligation, a *Will and Trust Planning Guide* which provides a basis to begin your plan or to review your present one. 

ABOUT THE WRITER: William (Bill) W. Evans, a Free Will Baptist minister, is director of trust services department with World Literature Crusade/Every Home for Christ Canoga Park, California.

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TWELFTH ANNUAL
Master's Men Conference

FROM THE GENERAL DIRECTOR

Every year a lot of effort is expended in planning our National Conference. It all starts with prayer. Then, contacts are made. Conference Director, Loyd Olsan and I talk with every man who is to speak, lead workshops, prayer groups and direct activities. The office prepares news releases and brochures. All these efforts are good. But, they are fruitless unless you men decide to attend.

As you gather, renew acquaintances, meet new friends and share the great feelings of another Conference, we know the labor is worth it all. The lovely Buffalo River valley and Camp Linden are added benefits for every man. What really makes this gathering unique is the bond of Christian love and fellowship. The entire weekend is a joyous celebration of kinfolks meeting together again. The common bond of our family of believers makes the time to oshort.

As we part, comments are heard like: "This was the best year ever." "See you next year, Brother!" "I can't wait to get back and tell my friends what they missed." So, as you hold this Conference material, remember how good it is...and make plans right now to be here this year! See you at Linden!

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Count me in! I'm planning to be there and will be praying for the Conference.

Twelfth Annual Master's Men Conference



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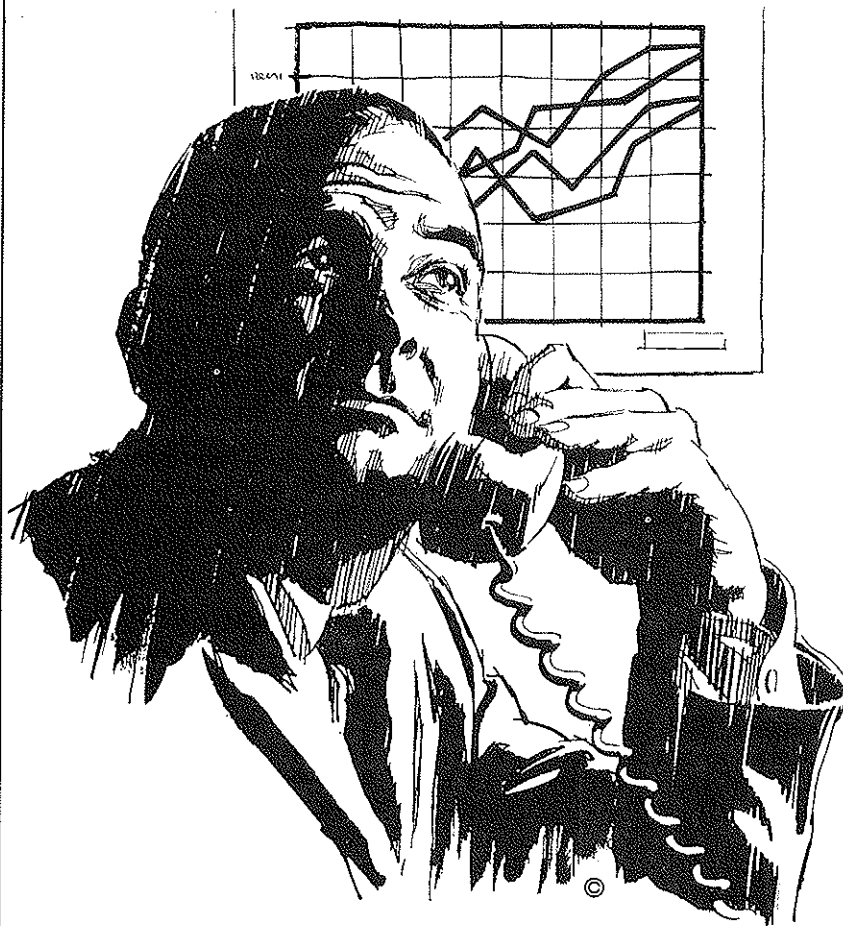
Department of Home Missions and Church Extension
of the National Association of Free Will Baptists

The Department Pages

270,000—It is Possible!

Roll Call Sunday, March 25

By Roy Thomas



On Roll Call Sunday, March 26, 1989, attendance soared to 269,425 in the churches of the National Association of Free Will Baptists. This was an increase of 43,194 over the previous year's attendance in the 2,634 churches which reported. Oklahoma had the largest attendance with 28,420.

The number one church in attendance was Gateway FWB Church in Virginia Beach, Virginia. Pastor Dale

Burden led this great church to an attendance of 1,477 on that day. Many churches, large and small, set attendance records on Roll Call Sunday.

The Home Missions Department has sponsored Roll Call Sunday for six years, and the statistics reveal a steady growth:

March 25, 1984—attendance 198,239
March 31, 1985—attendance 212,401
March 23, 1986—attendance 220,799
March 29, 1987—attendance 224,902
March 27, 1988—attendance 226,231
March 26, 1989—attendance 269,425

Roll Call Sunday has become an exciting denominational "big day" for Free Will Baptists. Many souls are saved in our churches on that day because there is the extra emphasis for members to bring relatives and friends to church. Newcomers hear the gospel and are saved. In fact, there were 569 new names recorded in the Lamb's Book of Life on Roll Call Sunday 1989!

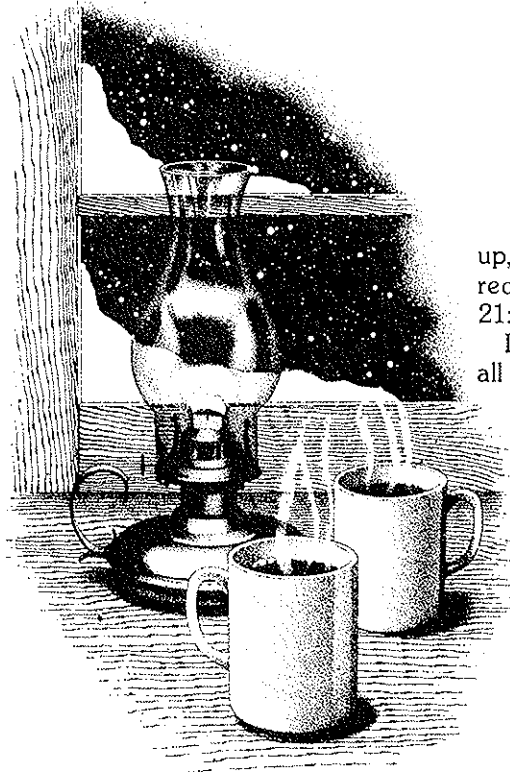
This year's Roll Call Sunday will be March 25. The attendance goal for that day is 270,000. Since this is the final Sunday of the Sunday School Department's Spring Enlargement Campaign, Free Will Baptist churches will have the entire month of March to build toward a record-breaking crowd on that day.

Although this year's goal of 270,000 is only 575 more than recorded last year, it will take extra effort to reach. This is because last year's Roll Call Sunday came on Easter Sunday. If every church will have as many on Roll Call Sunday this year as last year, we will reach our goal. One reason is that the new churches organized in the past year will make the increase.

I urge churches to begin now to plan for a record-breaking day on Roll Call Sunday, March 25, 1990.

Woman's Window on the World

By Mary R. Wischart



up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). He is coming, and soon.

In the midst of spiritual winter when all around seems cold and frozen,



From My Window

As the end of February approaches in Middle Tennessee, we start getting very tired of winter. We're tired of frozen, frosty soil, bare branches and brown grass. Tired of coats and scarves and gloves.

We start looking expectantly for signs that spring is on its way.

The daylight arrives sooner and lingers longer. Buds swell. Birds begin their spring tune-up. Everywhere there is a growing sense that life is surging through those dead-looking trees. Soon everything is shouting, Spring!

Someone exclaims, "I saw a hyacinth this morning."

"The snowdrops are blooming." You'd think we had never lived through spring before.

Are we longing and looking just as expectantly for the coming of our Lord?

Of course we don't know exactly when He may come. Yet the Word clearly tells us that we should not be caught unawares. "And when these things begin to come to pass, then look

remember He is coming again, and "comfort one another with these words" (1 Thessalonians 4:18).

How soon will we hear His voice and His loving call to us? "The winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

Maybe today.

Meet Mary T. Neal, WNAC President

"It was the first service that I realized my parents' salvation did not include me," says Mary Neal of the youth service where she accepted Christ as her personal Savior.

That was April 1, 1943. Since that time she has been serving her Lord wherever she could find a place to fill. At First Bible FWB Church she has taught, played piano and organ and directed the music in the 44 years she has belonged there. In 1979 the church

declared a "Mary Neal Day" in honor of 20 years of service.

Music is very special to Mary and in addition to teaching and serving in the church, she also sang in a trio with her husband, Don, and Bill Gardner.

Mary was born to William and Opal Tatum July 9, in New Castle, Indiana. She graduated from the high school there.

In Woman's Auxiliary she has served from the local to the national, as prayer chairman, program chairman, president and vice president. She has served as state president since 1979. Mary joined the WNAC Executive Committee in 1983 as vice president. She was elected president in 1987.

The Neals have a daughter, Angie Deel, living near Nashville, Tenn., a son, John, living in St. Louis, Mo., and four grandchildren.

In addition to her music, Mary enjoys cross-stitch and reading. Her official title is Homemaker.

Eunice Edwards Loan Fund

November 28, 1989—\$23,644.50

February—Foreign Student Scholarship Month

WNAC's special project in February is the Foreign Student Scholarship Fund. This fund was established in 1981 and has aided six students: Esmilda Damaris Gonzalez, Panama; Kyle Cayo Raymond, Haiti; Maurilio Amorim, Brazil; Ramon Zuniga, Edelmira Anaya Zuniga, Carlos Rubio, Mexico.

The scholarships for 1990 are for students at the Cote d'Ivoire Bible Institute. Erika Diaz, Panama, is the recipient for 1991.

All Woman's Auxiliary members are urged to give generously to this fund. The whole church should have an opportunity to give. This fund is the only one we have for helping foreign students.





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The Department Pages

You and Your Aging Parents

Part II

Are your parents clinging to a house they don't need? One of the biggest problems for eldercare is proper housing for aging parents. Many are clinging, sentimentally, to homes they don't need—that are hard to care for, expensive to heat, too large for their needs with families split up and real estate tax burdens.

Should they move? This can raise very serious questions. Practically, perhaps they should move to a smaller house where shopping is easily accessible, there are social contacts, they are close to a church of their choice and, preferably, where there is local transit to reduce the need for driving.

On the other hand, there is often trauma in leaving a family home where memories are everywhere for something easier to care for and more convenient. Unless there's a good reason, don't be pushy.

If the neighborhood is going downhill, if there's a crime or drug problem on the streets, if distances are too great, if there are real problems in staying put, then use persuasion.

Enlist your parents' close friends, their banker or lawyer, perhaps their clergyman, to suggest a move. Others might be listened to more readily where the sale of the old family home is involved.

What if your mother or father are the ones who want to move, say to Florida, the Carolinas or somewhere else that's warm? Explore the pros and cons with them. Remind them of a need to be

close to family members and longtime friends. With the family home gone, any straining of ties to sons and daughters and grandchildren, along with longtime friendly surroundings, can be difficult.

Discuss moves with them. Often the best possibility is a move to a smaller convenient house or apartment not too far from where they now live, allowing them to continue close ties to local family members and friends, to church, to social and cultural lifestyles they've enjoyed, to their bank, doctor and lawyer, and to familiar shopping places.

There are some things better left to attorneys. If older parents do not have a lawyer, encourage them to retain one for legal advice regarding wills, estate handling, taxes and other matters. Every man or woman should have a will, no matter how basic or how complex their affairs might be. A will is the only way to pass along an estate in the way they want it to be handled; without a will, state laws take over the distribution of assets.

You might ask parents whether they have a will, but it can be a delicate question; death is a painful subject within families.

Suggest instead that legal matters, including wills, pertaining to those in older years, can be complex and should be reviewed from time to time with an attorney.

—Ready or Not—



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Thoughts From Prayer Band

by Neil Gilliland

The bell rings to officially close another fourth hour class.

It's 12:30. Coats, scarves and hats are retrieved from the rack since the chill of winter has settled in for the next few months.

Some of the students make their way to the cafeteria for lunch. Others postpone satisfying the growling stomach they tried to keep quiet all through class, and walk to the auditorium. The ping pong players in the Student Center put down their paddles and join the others in the auditorium.

By now it is 12:35; time to begin.

I settle into a seat, next to a student with a lap full of books. A young man stands before us and begins a song. The guy behind me is terribly off key, the timing seems to have missed a cog and I'm not even sure we are singing the correct tune. But it really doesn't matter. We aren't the concert choir. We are there to pray, to really pray for our missionary families and global outreach.

As we sing, I look around the room. There is Eddie Payne and Dr. Miley. Both served in Ivory Coast. I remember the old record book our Foreign Missions Fellowship (FMF) secretary found that morning. As we read through that old ledger, name after name appeared of our missionaries who had been involved in FMF as students. In fact, over 85 of our missionaries received all or part of their training at FWBCC.

I look around again. I wonder which students seated obscurely among the others will soon be sharing the gospel cross culturally. There is Jason. Will he be with Rick Bowling, preaching the gospel on the streets of Montevideo? Jerry and Barb Gibbs sat in these same seats before they went to France. They sat here and dreamed of their personal role in global outreach for Christ. I wonder if Joe and Tanya, sitting there on the third row, are dreaming those same dreams. Probably so. Will Tim and Regena follow others who have led our denomination as a pastor/wife team sharing a missions heart?

I continue to scan the crowd and my heart leaps, as it always does when I see some very special students who are in the auditorium today—Erika, Kazumi and Carlos. All are students at FWBCC because missionaries who were trained here took the good news of Jesus to Panama, Japan and Mexico.

FWBCC is many things, but it is certainly excited this year about the privilege the Father has given us to share Christ globally. From the entire student body, staff and faculty who are actively involved in a project to provide books for our overseas Bible institutes to those who come to pray daily at 12:35, interest in missions and worldwide evangelism is high, and we all say...Amen!


Missions On The Grow

Missions is certainly "on the grow" this year at FWBCC.

Both Neil Gilliland and Eddie Payne, who co-direct the campus ministry of FMF have noted a growing number of students who are lifting their eyes to look on the fields already white, ready for the harvest.

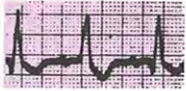
More than 20 new FMF members have indicated that they feel God is leading them to foreign service. Several of these are young men.

The faculty, staff and students are cooperating to raise \$10,000 to buy books for the Bible institutes established by Free Will Baptist missionaries, where native workers are being trained to take the gospel to their own people. The feeling is that these are our peers on the field. We are obligated to do what we can to help them.

Please pray that God will continue to call out Free Will Baptist missionaries—both home and foreign—from among the students at Free Will Baptist Bible College. Pray especially for Dr. LaVerne Miley, Eddie Payne and Neil Gilliland, who are bringing the field into the classroom. 



Neil Gilliland is Director of Recruitment at Free Will Baptist Bible College. He served in Ivory Coast before joining the college staff in 1988.



PULSE of Free Will Baptist Foreign Missions



This past June I had the opportunity to see a missionary's dream come true—national believers assuming the responsibility for evangelism.

In the summer of 1987 the missionaries held an open-air campaign in Villalba, Spain. Several people were saved. Three converts still faithfully attend our church. These three men have asked nearly every week since the 1987 campaign, "When are we going to have another campaign?" Finally, last spring we met to discuss the matter. I was asked to investigate the possibility of having another campaign.

I reported the high cost involved in conducting such a campaign. I even explained that I would

The expenses were covered by the sacrificial gifts of national believers.

not be able to help financially. My mission account was in the red. Even if it had not been, I had not budgeted for a large evangelistic campaign. Frankly, I thought that would end the matter.

I was wrong. The national church rallied to the cause. Many of the believers said they could and should pay for the evangelistic effort. One of them stated he would pay for renting the evangelistic films. Another young man pledged



Christians sing and give testimonies.

A Dream Come True!

by Jeff Turnbough

\$100 from his \$500 monthly salary. The expenses were covered by the sacrificial gifts of national believers.

Concerned Christians committed themselves to work in the campaign which was slated for the first week in June.

One of the church members volunteered to obtain permission of local authorities to hold the campaign. This is one of the most difficult parts of preparation for an open-air event.

Each night church members arrived in the park at 8:30 for prayer.

Each day during the campaign believers distributed


invitations to the films. They also put up posters advertising them. Each night church members arrived in the park at 8:30 for prayer. Then they set up the chairs and sound equipment. During the services they sang, shared their testimonies, and gave out tracts as people left.

By the time the park was cleared each evening, it was 1:00 a.m.

By the time the park was cleared each evening, it was 1:00 a.m. In just a few hours another work day would begin. But the Christians wanted to stay for a time of prayer and

sharing.

No one openly accepted Christ that week. However, one young single man (a non-believer) has been attending church regularly as a result of the campaign. Another family that learned of the church through this outreach has come into the fellowship. Luis, Blanca, and their children are being discipled by a national believer.

I am praying that the Spanish Christians will continue to be faithful witnesses for the Lord. Perhaps this account of their efforts will also prompt you to be more active in evangelizing your mission field. 

Jeff Turnbough and his wife, Susan, are completing their second term in Villalba (Madrid), Spain.

Buster



ON LITTLE LANES

BY DONNA MAYO

In a tiny village called La Robla on the eastern side of Puerto Rico, a 4-year-old boy named Carlos was waking up. Carlos was dark-skinned with black hair and big, dark eyes. He lived with his papa, whose name was Ricardo, in a bright green adobe house with a flat roof.

Carlos liked to eat coconuts and pineapples. He liked to feed the chickens and gather eggs. He liked to play baseball with his papa, and ride in the back of the red pickup truck to the sugar cane fields and watch him work. And Carlos especially liked to go to the white man's church. He liked to hear the stories of Jesus and sing, "Jesus Loves Me."

One morning when Carlos woke up, he felt something different in the air. "Papa, what is wrong?" asked Carlos. "Why is it so dark?"

"A bad storm is coming," answered Papa. "I must go get Abuela and plead with her to come with us to the church for shelter." Abuela was Carlos' grandmother. She lived an hour away in the mountains. "The winds are so strong," continued Ricardo. "You stay here and eat your breakfast."

"Papa, I'm scared," cried Carlos.

"It is too dangerous for you to come with me," said Papa. "I'll be back soon. Be brave, mi hijo." With those words Papa got into his red pickup and started the

noisy engine. Carlos watched from the window until the truck rattled out of sight.

Carlos ate a banana for his breakfast. But it landed heavy in his stomach. The house was lonely without Papa. Carlos didn't like the sound of the wind howling outside. It even rattled the doors and window panes. Carlos waited a long time for his papa. The sky was getting darker and the rains were beginning to fall. At last, above the storm, Carlos heard a voice calling him from outside. "Papa," he thought as he ran out the door.

But it wasn't Papa. It was the white man, the missionary from the little white church with the cross on the roof. "Where is your papa?" asked Senor Evans.

"He went to get Abuela," answered Carlos. "Then we will all come to the church for shelter."

"You must come with me now, Carlos," said the kind man. "The hurricane is very close."

"I must wait for Papa and Abuela," insisted Carlos. "Then we will come."

"You papa wants you to be safe," said Senor Evans. "Come with me."

Carlos did not know what to do. He was frightened. The word "hurricane" sent chills up his spine. His mother, whom he could barely remember, and his baby sister had been killed by a hurri-

cane. But Carlos did not have to make the decision, for the missionary picked him up and carried him to his jeep.

Senor Evans and Carlos picked up two more villagers before arriving at the church. The sight of the white church with the cross on the roof comforted Carlos. He always felt safe and happy when he was at the church. There were almost 100 people crowded into the church basement.

While the hurricane raged outside, the people sang and prayed and listened to Senor Evans read from the Bible and talk of the love of Jesus. All this time Carlos thought of nothing but his papa and abuela. Carlos heard Senor Evans asking God for protection. In his own simple way, Carlos prayed and begged God to bring his papa and abuela to him.

Back in the United States the Lane family was gathered around the television watching the news report of a hurricane in Puerto Rico. Marty, Megan and Jeff were horrified at the pictures of entire villages—homes, schools, churches—flattened and swept away by strong winds and floods. They were amazed at the rescue efforts. Helicopters and boats with volunteers risking their own lives tried to save people stranded on rooftops. It was hard for the Lanes to believe that what they were seeing was real. But the terror and

grief in the eyes of the people were real.

The Lanes were interrupted by the ringing of the telephone. Mrs. Lane went to answer it. When she joined her family back in the den she said, "That was Mrs. White. The ladies at church are gathering items to mail to the hurricane victims."

"What kind of things?" asked Marty.

"All kinds of things," answered Mrs. Lane. "Some of those people have lost everything but the clothes they're wearing."

"Oh, no!" gasped the twins.

"They'll need clothes for starters," said Mr. Lane. "Then everything for a home—towels, sheets, blankets, dishes."

The Lanes spent the rest of that evening going through closets and drawers and packing boxes for the hurricane victims in Puerto Rico. When Mr. Lane was about to tape up the last box, Jeff came into the den with his brown teddy bear.

"Wait for me," said Jeff. "I wanna send Buster."

"Honey, that is so sweet of you," said Mrs. Lane. "But this box is going very far away. You'd never see Buster again."

"But somebody may need him," argued Jeff.

"Son, are you sure you don't need him?" asked Mr. Lane. The parents and twins all looked at each other. They knew that Jeff never went to sleep without Buster beside him. The twins had bought Buster for Jeff when he was born. When Jeff was a baby one of the twins would wind up Buster and put him in Jeff's crib. Jeff would always drift off to sleep while Buster played, "Jesus Loves me."

Jeff gave Buster one last squeeze. "I'm getting big," said Jeff. "Somebody may need him more than I do."

Two days had passed since the missionary had brought Carlos to the church. The hurricane was over, but its effects would last a lifetime. Many had been killed, and many more were homeless. Rescue efforts were underway to find the missing, and efforts to rebuild had begun. Senor and Senora Evans took good care of Carlos, but they could not take away his fear and longing for his papa and abuela.

"Carlos, come here," called Senor Evans looking up from a box he was unpacking from the United States. "This is for you."

Carlos went over to the missionary who placed a brown teddy bear in his arms. Carlos had never had a teddy bear before. Buster seemed to be smiling.

"Oh, look," said the missionary. He had spotted a little piece of metal sticking out of the bear's fur. He wound it and the bear began to play, "Jesus Loves Me." Carlos recognized the song at once. And for the first time in two days, he smiled.

"This is great," said Senor Evans. "Carlos, whenever you feel lonely or sad, play this bear. It will help you remember that Jesus is near and He loves you."


Carlos hugged Buster tightly and went back to his little cot in the corner of the basement. One more time Carlos prayed, "Please, Jesus, if You really do love me, bring back Papa and Abuela." With Buster beside him singing, "Jesus Loves Me," Carlos curled up and went to sleep.

Three more days passed. Carlos and Buster were sitting under a palm tree watching Senor Evans and some of the other men repair the roof of the church. The storm had blown off the cross and most of the roof. Carlos thought about his papa and abuela. He was about to cry when he remembered to wind up Buster. His papa had told him to be brave, and with Buster's help, Carlos was trying. Over the tinkling of "Jesus Loves Me," he heard the rattle of his papa's pickup. Carlos jumped to his feet dropping Buster and peered down the road. Turning the curve was a very muddy red pickup.

"Papa! Abuelita!" cried Carlos. He ran down the road waving his arms and crying, "Papa! Abuelita!"

Ricardo stopped the truck in the middle of the road. He jumped out and grabbed up his son. "Mi hijo! Mi hijo! You are safe." Tears of joy streamed down Ricardo's mud-caked cheeks. Abuela got out of the truck. She, too, was crying. She hugged and kissed Carlos many times.

By now Papa, Abuela and Carlos had reached the palm tree where Buster lay in the grass still playing, "Jesus Loves Me."

Carlos picked up the brown teddy bear and squeezed him. "He really does," whispered Carlos. "Jesus really does love me!" Carlos looked up at the roof of the church and saw that the men had fixed the new cross. With the blue sky behind it, it made a beautiful sight. Joy filled Carlos' heart. He had been through a terrible ordeal, but his new friends, Buster and Jesus, had helped him through it. 

TEEN Scene

Tennessee Basic Training

Some 155 teens and sponsors met October 13-14, 1989, for "Basic Training" at Cumberland Youth Camp near Nashville. Friday evening kicked off with group games led by Kevin Lauthern. Later, teens chose training sessions to attend. Sessions included: Heaven's Hotline (prayer), Meet the General (God), the Great Detective (sin), Walking in the Light (obedience), We Are Family (church), and The Number One Best Seller (Bible).

The evening ended with simultaneous activities—build your own sundaes, a film, free time and a hayride featuring the "Teenage Battle Grounds." The unique hayride allowed teens to walk through the battle grounds where seven battles that teenagers face were recreated and acted out. They included: self-image, alcohol/drug abuse, parent/teen relationship, materialism, media/music, premarital sex and suicide. The last scene showed how Jesus' power can deliver teens from pressures and fears they face.

Saturday morning began with exercise (P.T.—physical training) followed by a hearty breakfast. Teens again had their choice of training sessions. Lunch consisted of M.R.E.'s (Meals Ready to Eat). After a trail hike, the group divided into four smaller groups: Paratroopers, Militia, Cavalry and Marines.

These groups participated in War Games. The Paratroopers won the contest by stealing the purple flag and getting it to the headquarters. The retreat ended with a keynote session led by Kevin Riggs. He spoke to the trainees about the armor of God. Several decisions were made, and the young peo-

ple left better prepared to fight their battles.

Missouri Youth Conference

Windermere Baptist Assembly attracted 365 youth and sponsors November 3-4, 1989, for the second annual Missouri Youth Conference. "The Road To Glory" was the conference theme.

The conference started Friday evening with a worship service. Craig Fry, minister to students at First Baptist Church in Columbia, South Carolina, was the keynote speaker. Several teens responded to his challenge to stand for Christ and never be ashamed.

After supper a time of fellowship allowed teens to make friends and renew past acquaintances. Cabin devotions concluded the evening of activities.

Saturday's agenda ranged from fun and fellowship to singing, sharing and seminars. The conference ended Saturday afternoon with a closing rally. Craig Fry again challenged youth to lives of personal holiness and obedience to Christ.

The Missouri Youth Ministry Board planned the conference. The 1990 conference plans are already underway.

Oklahoma Youth Conference

Oklahoma's Christian Education Board hosted the ninth annual State Youth Conference November 4, 1989. Some 445 teens and sponsors attended the conference on the campus of Hillsdale FWB College.

The theme of "Passin' the Faith Along" was developed through eight seminars led by state youth workers and covered topics from homelife to peer

pressure. Dean Jones introduced the new national ministry of TEAM.

The keynote message was delivered by former OU quarterback and FCA college athlete of the year, Steve Davis.



Steve Davis, former OU quarterback.

Davis encouraged the youth to share their faith with their friends and stressed the need to always have a strong testimony for Christ in all circumstances.

Special music was provided by New Life Singers of Hillsdale and Rejoice! from FWBBC. The two groups joined together for several numbers under the direction of Hillsdale's music chairman, Richard McDonald.

Terry VanWinkle, former associate pastor at Bethany FWB Church and Phil Akin, Oklahoma bookstore manager served as the pre-conference directors. CE Board Chairman David Taylor and Clerk Paul Allen hosted the event. The state youth conference is an annual highlight for Oklahoma FWB young people.





Thomas Marberry



Directory Update

ARKANSAS

Paul Oppy to Arbor Grove Church, Hoxie from Christian Home Church, McDavid, FL

GEORGIA

John R. Amburgey to Corinth Church, Iron City

ILLINOIS

Ronnie Mitchell to First Church, Mt. Vernon

KENTUCKY

Robert Stiles to First Church, Glasgow from Pine Level Church, Chester, GA

Tim Hall to First Church, Owensboro, from First Church, Glasgow

NORTH CAROLINA

David Thomas to Unity Church, Smithfield from Glennville Church, Glennville, GA

OKLAHOMA

Lonnie McAlister to Lakeside Church, Norman

OTHER PERSONNEL

Jack Richey to Hillsdale College from Lakeside Church, Norman

Georgi Vins, ed., *Let The Waters Roar* (Grand Rapids: Baker Book House, 1989, 268 pp., paperback, \$14.95).

Soviet prisons are tough places to witness about Jesus Christ, but this volume tells the stories of men and women who, even today, share their faith in the midst of the Soviet gulags. Their story deserves to be told. It is not the kind of story we like to read; it is a story which we feel compelled to read.

The editor of these stories is Georgi Vins who was exiled to the United States by the Soviet authorities in 1979 after serving several terms in prison. His crime was that he dared to continue teaching and preaching in the face of Soviet persecution and intimidation.

Let me summarize briefly the stories of two faithful servants of Christ. Pyotr Rumachik is vice president of the Council of Evangelical Baptist Churches, an organization of Baptist churches which refuse to register and allow the government to control their ministries. At the age of 49 he faced imprisonment for the fifth time in 1980. Before that term was completed, he was sentenced to another five years. During those years in prison he suffered greatly for his faith in Christ. He was unexpectedly freed in February 1987.

Pastor Rumachik writes, "Our enemies counted on finishing off the church by persecuting us and putting us in bonds. They hoped at least to damage us beyond repair. But they were wrong. Just as the church survived and triumphed in previous centuries, so also in our day."

Stepan Germaniuk was arrested for the second time in 1983 because of his activities as a minister. He was released from this imprisonment in May 1986. While he was in prison, his wife was arrested and sentenced to three years in prison for her work with the Council of Prisoners' Relatives. Because she was seriously ill, she was released March 25, 1987. She died of stomach cancer July 3, 1987.

This volume is filled with stories of hunger, cold, overwork, suffering and a hundred other forms of persecution. Yet, in spite of all this suffering, they remain faithful to Christ and often become evangelists in Soviet labor camps.

These men and women are worthy. They know first-hand the joy of the Lord in the midst of tribulation. Let us do all we can to support and uphold them.

BEYOND BELIEF





Green Tree Bible Study

Robert E. Picirilli

I Corinthians 14

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

In the previous articles in this series we have explored I Corinthians 14:1-25. Paul treats the nature, evaluation and purpose of the gift of tongues, emphasizing the chief concern, “the edifying of the church” (v. 12).

Now, in this last article, we turn to the final, practical things Paul had to say about this gift. Actually, in 14:26-40 Paul gives practical directions for the maintaining of order in exercising all gifts. In vv. 26-28 and vv. 39-40 these directions speak specifically to the exercising of the gift of tongues in the church.

First, Paul reemphasizes *the overriding principle of edification* (v. 26). Paul mentions five things that some at Corinth would (typically?) desire to express in the church assembly.

The *psalm* would be a song of praise. A *doctrine* would be a teaching, probably a specific truth. A *revelation* would be the telling of something apparently revealed to the speaker—probably a “prophetic” revelation. A *tongue* would be an instance of speaking in tongues, and a *revelation* the translation of that into the people’s language. As C. K. Barrett has said, “Church meetings in Corinth can scarcely have suffered from dullness!”

But Paul is concerned, probably because there was disorder and confusion. The principle that should reign, he says, is clear—in essence repeating v. 12: “Let all things be done unto edifying.” Whatever is done in such a way that the assembly is not edified, built up spiritually, should be eliminated.

Second, Paul applies this to the gift of tongues and gives *directions for speaking in tongues* (vv. 27-28). There are, in fact, three directions here.

(1) A limit should be placed on the number of those who can speak in tongues. Paul prefers two but places the absolute limit at three. No more than these should be allowed in any one service.

(2) Furthermore, these must not speak at the same time. They are required to take turns, which is what “by course” means.

(3) Not even these will be allowed to speak in tongues unless there is someone to give the translation into the language of the congregation.

These limiting directions fit well into the evaluation of tongues Paul has given earlier in the chapter: they can be valuable only if translated so as to be understood and thus have potential to edify. By itself, the gift is not useful for edifi-

cation and thus is ruled out in church life. Furthermore, the one who exercises the gift can control it, else these limitations could not be placed.

If we place these limiting directions alongside the typical use of tongues in a modern-day charismatic assembly, we find much that is different—so much that one is reassured that the biblical gift is not in evidence. It certainly behooves anyone who thinks the gift is still given to observe the biblical limitations.

Finally, Paul concludes the entire treatment with a *caution* and another guiding principle for the exercise of spiritual gifts in general and of the gift of tongues in particular (vv. 39b-40). The caution is against forbidding the use of tongues altogether. How do we practice that? Simply by realizing that this was spoken when the gift was still being given; obviously, if the gift is not being given today, as we believe, the caution is no longer applicable.

But the guiding principle is. All things should be done decently and in order—the very kind of order Paul has defined in the limiting directions given above. Two great principles govern the exercise of gifts in the life of the church, then: order and edification.





THE SECRETARY SPEAKS
By Melvin Worthington

Why Who's Who



THE NATIONAL ASSOCIATION OF
Free Will Baptists

We do not always understand the value of keeping accurate records. Recently it was my *privilege* to receive a notice from Internal Revenue Service scheduling an audit on my 1987 tax return. My first reaction? Panic, then hot flashes! Then I reread the letter and noted that for the first interview a number of my records for the year would be needed—income, housing schedule, school expenses, gifts, etc.

The IRS auditor kept copies of my income, bank statements, check book, business expense journal and other records. Thirty days later they wanted another meeting as well as additional records and receipts. My experience with IRS brought into focus the valuable role of records in preserving and proving the history of Free Will Baptists.

The Volume

The Publication. The first edition of *Who's Who Among Free Will Baptists* was published in 1978. The purpose was to present biographical sketches and profiles of Free Will Baptist ministers and missionaries. Such information would provide churches seeking a pastor with vital background data.

The Profiles. The volume includes brief histories of our national agencies, a history of Hillsdale FWB College, Free Will Baptist Bible College, California Christian College, Beaver Creek Bible Institute and a brief history of each state association.

The Proposal. The time has come to update this volume. Many Free Will

Baptists, including me, were not included in the first edition for a number of reasons. I felt it was not spiritual but bragging and boasting. This attitude reflected my misunderstanding the purpose of the volume and the privilege of being included.

I regret that I did not take time to cheerfully fill out the questionnaire in 1977. By the way, I have repented of my attitude and have already filled out the questionnaire for the next volume. Every Free Will Baptist pastor and missionary should be included in the next edition of *Who's Who*.

The Value

This publication provides a *historical record* for future generations. The record provides clear, concise and invaluable data for this generation and a profitable historical document for future generations of Free Will Baptists.

Who's Who provides a *handy reference* for writers, historians, churches and lay people. In one volume the facts, figures and folks which contributed to the Free Will Baptist story can be found. This work proves invaluable when

churches want to interview prospective pastoral candidates.

The value of this work will increase with time. While we can't do much to undo inaccurate records from the past, we can surely strike a blow for good and accurate records today by cooperating with the *Who's Who* project.

The Victims

The audit by IRS *reminded* me that records hold the key to providing data that prove or confirm deductions. No matter how honest, sincere or well-meaning—nothing can save one's hide but records which reflect an accurate account of what is reported on the tax forms. How grateful I was that I had kept accurate tax records.

Response to the appeal to fill out the questionnaire for the next edition of *Who's Who* has lagged. Don't be selfish, shortsighted or too spiritual to participate in this project. If this project does not succeed, we will all be losers. Future Free Will Baptists need this material. The victims of incomplete, inconsistent and inaccurate records will be us. Do your part. Fill out the questionnaire and mail it today. You will be glad you did.

By the way, when the IRS calls, I have no fear for I can reach for the records which accurately reflect my claims. Likewise, this volume can accurately present the profile of individuals and institutions that make up the Free Will Baptist heritage, history and hopes. Be sure your name is in the big book, *Who's Who Among Free Will Baptists*.

The Secretary's Schedule

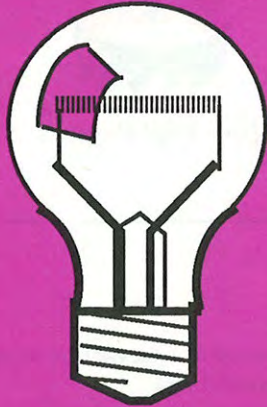
February 4	Old Fashion FWB Church Warren, Mich.
February 4-7	Michigan Minister's Retreat
February 11	Midland FWB Church West Columbia, S.C.
February 15-17	South Carolina State Assoc.
February 18	Beulah FWB Church Pamplico, S.C.

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