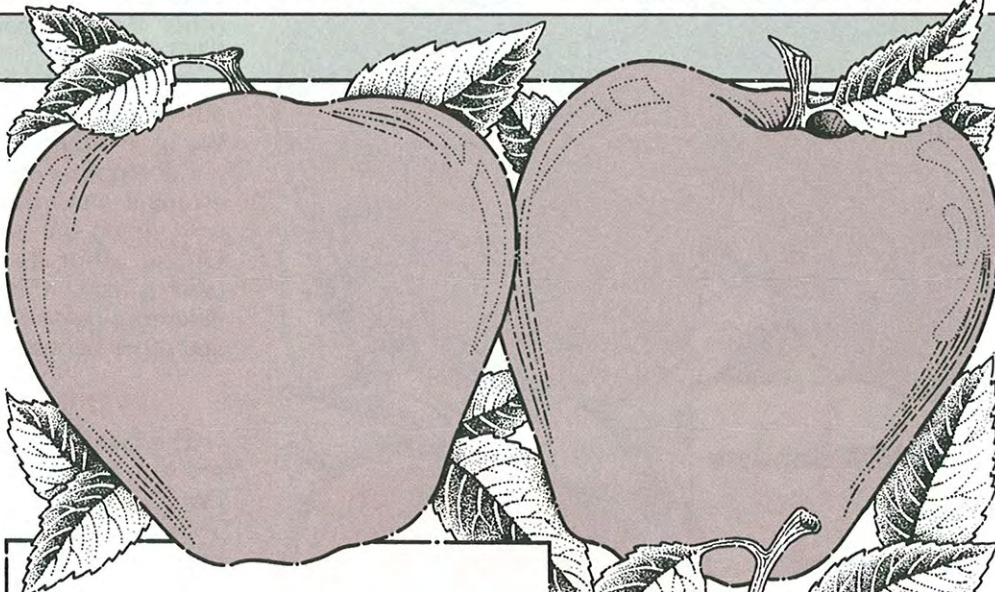


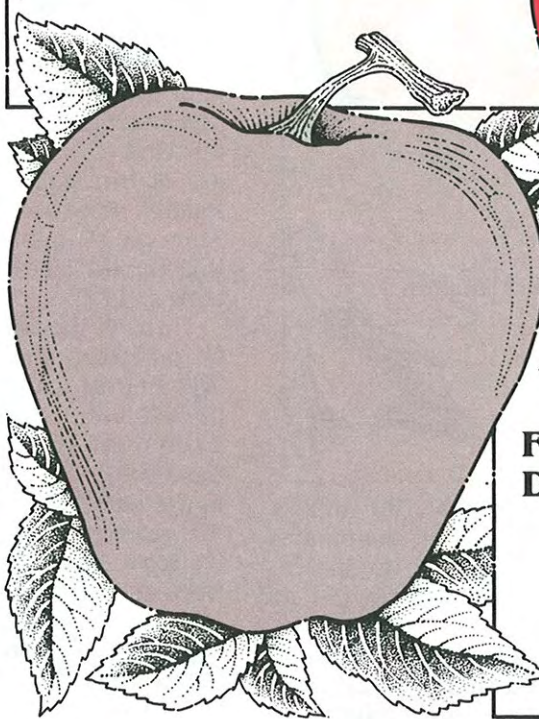
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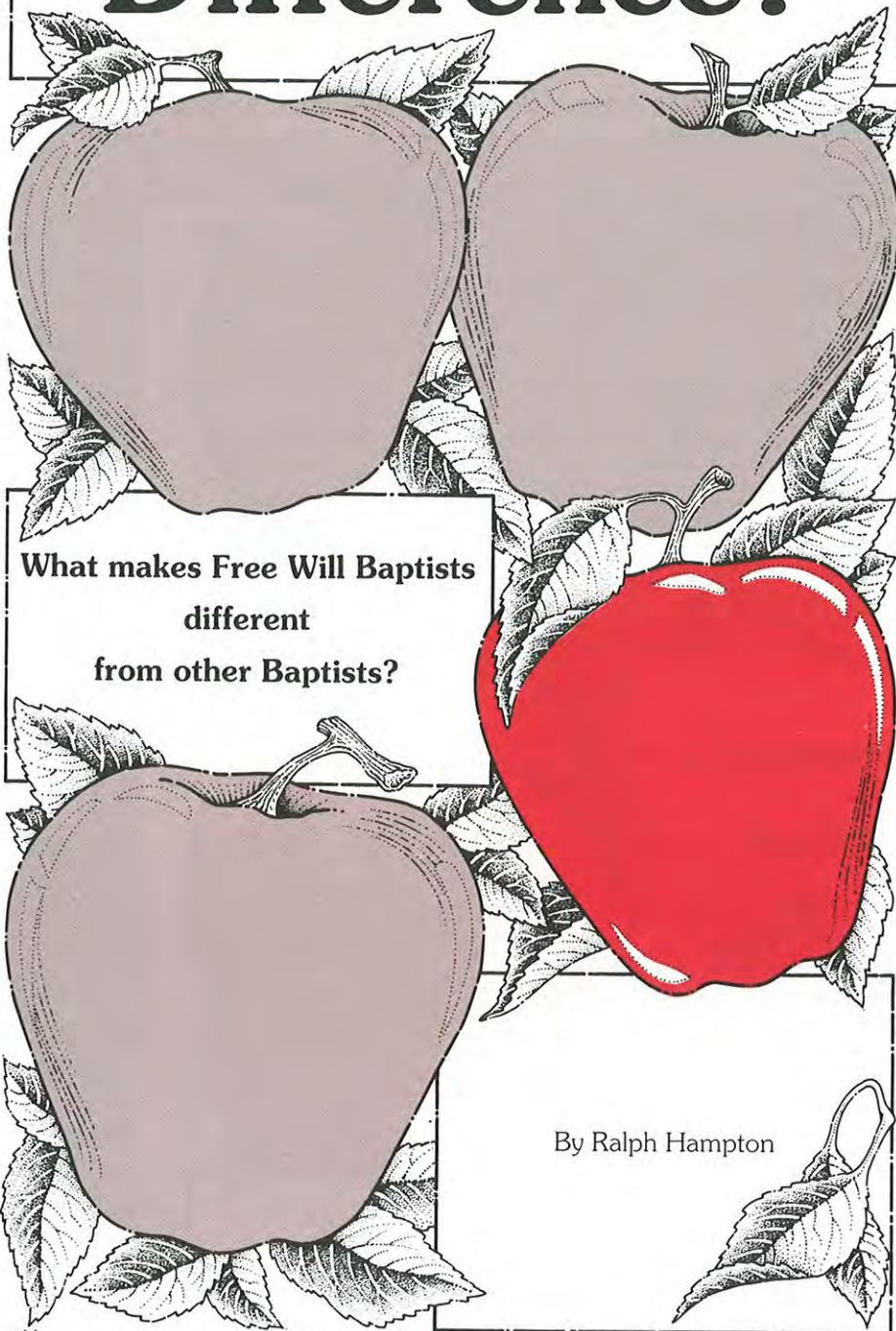
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What's the Difference?



**What makes Free Will Baptists
different
from other Baptists?**

By Ralph Hampton

What's the difference between Free Will Baptists and other Baptists?" Chances are you have heard that question more than a few times. No wonder folks are unsure just how Baptists differ from one another. After all, in 1984

there were more than 30 million members in 52 Baptist denominations in this country (H. Leon McBeth, *The Baptist Heritage*, p. 702).

Baptist denominations come in all sizes, races and nationalities. Free Will Baptists are one among the

many, but we are one of the most distinctive. Even though our National Association only dates to 1935, our heritage is also one of the oldest.

Unfortunately, many people, including some Free Will Baptists, do not understand what makes Free Will Baptists different from other Baptists. Some have viewed us as a cult because our doctrines are misunderstood or opposed. Others have concluded we are pretty much like all other Baptist groups (McBeth, p. 716).

The fact is, Free Will Baptists are different in many important ways. We have a different history, a different doctrine, a different church government and denominational structure. Even our name is different. Unlike other denominations, we have a name that expresses a key difference between Free Will Baptists and other Baptists.

A Different History

The first Baptist church on English soil was a forerunner of the modern Free Will Baptist movement. Thomas Helwys and a small band of believers formed this church in 1612. The church was "general" or "free willers" in doctrine, and referred to themselves by both these names. By 1660 there was a General Baptist association with a statement of faith. Not until 1638 was the first Calvinistic Baptist church organized.

From that small beginning in England the General Baptist doctrines and practices were introduced into this land. One of those early preachers of free will doctrine was Paul Palmer of eastern North Carolina. Through his ministry, the first Free Will Baptist church in America was born in 1727.

Through the labors of a few faithful preachers and laymen, the Free Will Baptist cause survived against unbelievable odds through the 1700's and enjoyed a resurgence in the 1800's. Their stalwart successors in the early 20th century helped lay the groundwork for the birth of the National Association of Free Will Baptists in 1935.

In New England, the son of a sea captain, Benjamin Randall came to the conviction that the doctrines of John Calvin were not biblical and

launched a new movement based upon free will doctrines. The movement was born in 1780 and flourished in a spirit of revival that produced a thriving Free Will Baptist General Conference by 1827.

The movement begun by Randall was largely swallowed up in a merger with the Northern Baptists in 1911. But a remnant of faithful Free Will Baptists regrouped and helped to create the National Association several years later.

A Different Doctrine

Most Baptist groups hold to part or all of the doctrines of John Calvin; Free Will Baptists do not. The free will doctrine is called Arminian because it follows the teaching of James Arminius, a 16th century Dutch theologian, in rejecting Calvinism. Our movement was also referred to as General Baptist in the early days because of the doctrine of a general atonement that provided salvation for all who would repent and believe.

In the days of Palmer and Randall, the Particular or Regular Baptists, as they were frequently called, taught that Christ died only for the elect and that their election was unconditional. As the elect, they could not resist the grace of God in salvation, nor could they fail to persevere to the end.

Free Will Baptists teach that Christ died for all and that election is conditional. We believe election is grounded in God's foreknowledge and is conditioned on faith. Free Will Baptists proclaim boldly the freedom and accountability of the individual. We teach that man can choose to believe and repent in response to the preaching of the gospel and the drawing of the Holy Spirit. He can also choose to reject Christ and be lost forever.

Free Will Baptists also teach that it is possible for a believer to exercise his free will and turn away from Christ, become an apostate and be lost without hope of reclamation. Although many Baptists have modified their Calvinism, most still cling to the doctrine of eternal security.

Free Will Baptists differ with Calvinists on the church ordinances as well. We believe in open communion and invite all who are saved to

take the Lord's supper; they typically restrict participation to their own members. We believe in footwashing as an ordinance; they do not.

A Different Church Government

We share with all Baptists the conviction that the local church is a democratic body, independent of outside control and is totally autonomous in its own affairs. Unlike some independent Baptists, we do not place the church under the governing authority of the pastor, nor do we regard this principle as a bar to uniting in association with other churches of like faith.

We also share the belief that the power to ordain ministers lies with the local church, but Free Will Baptists have commonly, voluntarily delegated that power to the local association of churches as a means of protecting the churches from men unsound in doctrine or character. This practice has served us well and kept us from many of the problems of other groups.

A Different Denominational Structure

Southern Baptist historian, Leon McBeth, writing in *The Baptist Heritage*, says that our denominational structure is one of the most distinctive marks of Free Will Baptists today. The Southern Baptist Convention is composed only of local churches which earn the right to send messengers to the convention by financially supporting the programs of the convention.

Northern Baptists and others created a denominational organization made up of independent societies to support various causes such as home missions, foreign missions and education. Independent Baptists often organize fellowships of pastors, but make no provision for their churches to belong to a larger fellowship.

Among Free Will Baptists, local churches come together to form district associations. These associations in turn join to create state associations. The state associations are members of the National Association of Free Will Baptists.

The local church sends delegates to the district; the district association

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Mom, You're Yellow! Yuk!

I got sick our last term in Cote d'Ivoire. Not the 24-hour virus nor the three-day malaria, but the six-to-eight week hepatitis kind of thing. I learned four valuable lessons during those long days in bed.

First, I learned that my family shows love in a variety of ways. My 5-year-old smothered me with her devotion. She smoothed my hair, caressed my face and carried my dishes back and forth. She "read" me her books and shared her favorite stuffed animals. She prayed for me (and for herself that she wouldn't get sick), and comforted me with, "Maybe the devil made you sick when Jesus wasn't looking."

Nine-year-old Aaron made his daily appearance with tender words of love. "I hope you get better... Are you feeling even a li-i-ttle bit better?"

Adam, 13, was very encouraging. "You're yellow, Mom! Yellow! Yellow! Yellow!"

And 15-year-old Trey: "Don't touch that, Mom! Did you touch this? Help! Wash it quick!"

My husband, Clint, faithfully prepared me (and the family) three meals a day, crushed dozens of glasses of ice, changed my sheets and took care of the household without a word of complaint. And kissed me on my forehead.

Yes, I knew I was loved.

Second, I learned that a sick person cannot fully succumb to illness in a household with four children, two cats, two dogs, four rabbits, three turtles, a lizard and a monkey. A new law appeared: "As soon as she



gets to sleep, slam the screen door outside her window every five minutes until she shouts 'Don't slam the door!'"

Children don't quit sibling bickering because of sickness in the home. In fact, it may be intensified due to increased workload and disagreement about responsibilities.

"I will not wash that pan—you left it from breakfast!"

"You feed the monkey. I fed the rabbits."

"I will not make any more cookies. They'll just get eaten up again."

And the two children who want to lie down with you to make you feel better only make themselves feel better.

Third, I learned that "Cleanliness is in the eye of the beholder." The old ideas I grew up with: use a dust pan to pick up dirt after sweeping, put away clothes after folding them in the living room, wash up dish pans and counters after doing dishes, and move objects to dust were obviously trivial if the floor was swept, the clothes folded, the dishes washed and the furniture dusted.

And wasn't I super proud of my 15-year-old wonder who spent three hours in the kitchen re-organizing my cabinets and throwing out junk. (Where ARE my five large Tupperware canisters of bug-prone food-stuffs?)

Fourth, I learned that even when you can't pray, even when you can't read your Bible, God is near. Those times one is providentially hindered from personal devotions does not mean she is backslidden. At times the only prayer I could utter was, "Lord, help me." Yet the Spirit translated the moanings of my heart and my need was met.

Oh yes, I learned one more lesson. Never get sick unless your mother or mother-in-law is on your side of the ocean!

ABOUT THE WRITER: Lynette Morgan and her husband, Clint, have just finished their third term as missionaries in Cote d'Ivoire, West Africa. She is a member of Donelson FWB Church in Nashville, Tennessee.

Difference? (from page 3)

sends delegates to the state, and the state to the national. Ministers are standing delegates at each associational level. Deacons are also commonly granted this standing in local and state associations as well as at the National Association beginning in 1990. Local churches can also send a lay delegate to the National Association.

While Free Will Baptists have an organization that links local, state and national associations in a manner unlike other Baptist groups, the

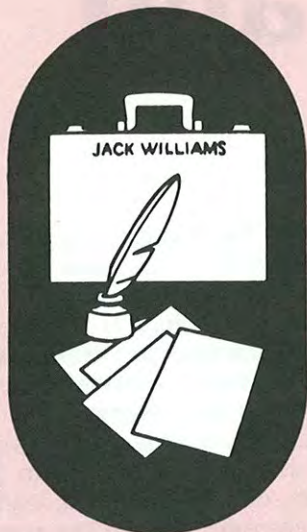
autonomy of the local church remains intact. No association can make decisions for a local church. Membership in an association is always voluntary.

The only authority of an association over its members is to set conditions for membership and fellowship in the organization. Those who would make Free Will Baptists like Southern Baptists or Independent Baptists need to take note that our organization is different by design and has proven its value over the

generations.

Free Will Baptists are different. We believe the differences are important because they are biblically based and sound in principle. Our denominational usefulness in the Lord's service depends upon magnifying those differences rather than trying to hide or eliminate them.

ABOUT THE WRITER: Reverend Ralph Hampton is moderator of the National Association of Free Will Baptists, and dean of the graduate school at Free Will Baptist Bible College.



River Patrol

First, no matter how rugged, self-reliant or how successful, a man has not finished his business on earth until he comes to terms with God.

Second, God has one answer to man's perennial dilemma—the gospel of His Son. The rich and the poor, the soiled and the saint, the technologically advanced and the functionally illiterate all get equal treatment with God.

Richard Halverson, chaplain of the U.S. Senate, understood that when he said that without the gospel, "the Church is as impotent to save the world as any other institution. The Gospel is not a starting point...not just one of God's programs. It *IS* His program—God's total answer to man's total need in all time!"

The late Ben Fisher preached a sermon titled, "Jesus: The Question to Our Answers," in which he said that while we offer easy answers to life's hard questions, Jesus raised hard questions to counter religious leaders' pat answers.

Perhaps that explains why media mogul, Ted Turner rants against Christians. When he was younger, somebody answered Turner's hard questions, not with the gospel but with cliches. Last April Turner told a gathering of the American Humanist Association that while he was growing up religion was "pounded into us so much...that I was saved seven or eight times."

Turner said that he pondered a career as a missionary, but then his sister died after a lengthy illness despite his prayers. "If God is love and all powerful, why does He allow these things to happen?" The more he strayed from his Christian upbringing, Turner said, "the better I felt."

If some pastor or teacher had been on river patrol and had taken young Ted Turner's hard questions

more seriously, he might be Missionary of the Year instead of Humanist of the Year. And we would not now be saddled with his anti-Christian bias or his rewritten version of the 10 Commandments, the "10 Voluntary Initiatives."

Unfortunately, we seldom learn the easy way. We insist on blaming others even after our own egos baptize us in cold reality. We are like Rao, the Hindu holy man described by John McArthur. The old mystic was so confident he could walk on water that he announced he'd do it before a live audience and sold tickets at \$100 apiece.

When 600 of Bombay's elite crowded around the deep end of a swimming pool, the white-bearded yogi dressed in flowing robes prayed silently, looked heavenward and boldly stepped forward. With an awkward splash he disappeared beneath the water.

Sputtering and red-faced, the holy man struggled out of the water. Trembling with rage, he shook his finger at the silent crowd. "One of you," Rao bellowed indignantly, "is an unbeliever."

Before we start speaking for God, we had better make sure we know where God is going and go in that direction. We need more pastors like Jim on river patrol who can snatch George from the undertow. More chaplains who know that the only solution to man's problems is the gospel. More teachers who take seriously the hard questions asked by young people.

The gospel overrides doubts, stops fears. It transcends racial barriers, ignores economic status and regenerates men dead in sin. God's way works when nothing else does. Just ask my Uncle Jim. He pulled my Uncle George from the river—twice!

When they were teenagers Jim pulled George from the river and kept him from drowning. The two best friends went their separate ways but stayed in close contact through the next 40 years. Jim became a Christian, answered the call to preach and quit his job at the mill to pastor a small church. That launched his spiritual river patrol.

George made his mark as a roughneck in offshore oil drilling, eventually clawing his way up the corporate ladder to consultant status and globe-trotting trouble shooter for international oil firms. Then George learned he had just weeks to live. Cancer.

A few months ago the two best friends met again in a hospital room, one facing certain death, the other holding eternal life in his hands. In the quiet hush as two men huddled at the door of eternity, Jim took George by the hand and walked with him down the Romans Road. When they stopped at Romans 10:13, Jim went back to river patrol and George went to Heaven.

The family asked Jim to officiate at the funeral. He did. Jim recalled his life-long friendship with George, and in one sparkling moment put it all in perspective when he said, "I'm glad God used me to pull George from the river again."

Two inescapable facts surround the story of Jim and George.

The Christian and Evolution

By Randy Wilson



H. Armstrong Roberts

I have been reading a new book titled, *What Every Christian Should Know*. It's the Christian counterpart of E. D. Hirsch, Jr.'s bestseller, *Cultural Literacy: What Every American Needs to Know*. Both books have "The List," that is a list of those terms about which some knowledge is considered essential.

In comparing the lists, I found some terms common to both, such as: Adam and Eve, Bible, creationism (*What Every Christian* also has creation), Charles Darwin, evolution, Garden of Eden, and Genesis. You can be sure that the authors of these books differ in what they think should be known or needs to be known about the terms that have become so controversial over the past century and a half.

Spread of Evolution

Since 1850, when Darwin published *On the Origins of Species by Means of Natural Selection*, modern science and the Bible, with its doctrine of creation, have been unfortunately and unnecessarily pitted against one another. Evolution has come to be regarded as scientific fact since the 1925 Scopes monkey trial (listed in *What Every American*).

As part of the post-Sputnik effort to improve American science and education in the 1960's, new high school textbooks were developed and published which included evolution. The prominence of evolution in the public education curriculum prompted a spokesperson for the California State Education Department to state that even though evo-

lution has been taught theoretically for 15 years, it "has been elevated and is now the central point for teaching the biological sciences in the K-12 science curriculum framework.... Evolution is treated as scientific fact, the same as gravity."

Evolution and the evolutionists' world view of moral relativism (creationism, on the other hand, leads to moral absolutes; people are responsible to a Creator for their moral behavior) has now become part of our culture and society.

However, many people, including Christians, do not realize that it was not the facts of science that led to this rejection of creation and acceptance of evolution as the explanation of our origins. Rather it was a philosophical and theological shift away from the belief in the supernatural that led to the Darwinian Revolution.

When divine creation was rejected, evolution was all that was left to fill the void. Now it's almost impossible for people, even when confronted with scientific evidence to the contrary, to believe that evolution is not a scientifically proven fact. However, that is exactly what has happened over the past decade to the most unsuspecting group of people—scientists.

Evolution's Weakness

At the same time that creationists were losing in the courtrooms and classrooms, a growing number of scientists and intellectuals were doubting Darwin and even abandoning their faith in evolution.

This does not mean that they are now creationists. Most of the scientists skeptical of evolution are still searching for naturalistic solutions to the ultimate questions of life.

As Christians, we should not have been surprised by this defection in the ranks of evolutionists. With a proper understanding of the relationship of the Bible and science, we should have even expected it. Three

observations can be made concerning this relationship.

Bible: Redemptive Truth

First, the Bible deals *primarily* with redemptive truth; that is, revealed truth concerning the vital issues of relating God to man. However, the Bible is not excluded from speaking truth concerning other matters when it touches upon them, such as history or even science.

Ironically, it was the Bible and the belief in creation that gave birth to modern science. Christianity provided the philosophical foundation for scientific investigation and explains why science did not develop in the Eastern countries with their materialistic philosophies and pantheistic religions.

Many early scientists not only respected the scriptures, but even stated that their enthusiasm for science was a direct result of their belief in creation. When God said, "Fill the earth and subdue it," (Genesis 1:28), He ordained science as a valid pursuit for man.

Science: Physical Truth

Second, science deals *only* with physical truth, that which can be perceived by our senses. There is truth that relates to the world in which we live, feel and experience that science can and has discovered to all of our benefit. But there is also truth that transcends science's abilities to answer.

Three scientists and former evolutionists have written *The Mystery of Life's Origin: Reassessing Current Theories*, in which they deal serious blows to chemical evolution. After exposing the theory's problems with scientific precision, they argue that a "Creator Beyond the Cosmos" is the most plausible explanation of life's origin. But Charles Thaxton, one of the authors, admits that science cannot confirm a supernatural origin of life because God cannot be known by our senses alone.

Science can distinguish natural causes from intelligent causes, just as our senses can conclude that the faces of Mount Rushmore had an intelligent cause and that the ripples on the seashore had a natural cause. What science cannot do is identify what kind of intelligence caused it.

Bible and Science in Harmony

Third, since both deal ultimately with truth, genuine scientific truth and the Bible *do not* contradict, but rather compliment one another.

Scientific truth is not absolute but changes as one renowned scientist admitted when he observed, "I think the man of science must be willing to admit that he does not have the ultimate grip on reality—that what he calls reality or scientific truth is ephemeral. As the modern scientific view of the world is completely different from that of 300 years ago, so there are other views that will replace his."

Many apparent contradictions between the Bible and science have been resolved with the discovery of new scientific evidence.

Science, thought to be the foe of Christian thought and biblical truth, is in reality our ally in the battle against evolution. It has been the advances in almost every scientific discipline from astronomy to zoology that have shaken many from their evolutionary moorings.

In his book, *Evolution: A Theory in Crisis*, biologist and self-described agnostic Michael Denton cites evidence for paleontology, embryology, taxonomy and molecular biology

Suggested Reading

With the chipping away of evolution's foundation, Christians now have the opportunity to provide a wealth of apologetic evidence for the identity of this "Creative Intelligence" at work in the universe. You may find the following books to be helpful in preparing for this opportunity.

The Controversy: Roots of the Creation-Evolution Conflict by D. E. Chittick

The Creator in the Courtroom by Norman L. Geisler

Evolution: A Theory in Crisis by Michael Denton

God, Science and Evolution by E. H. Andrews

The Lie: Evolution by Ken Ham

The Mystery of Life's Origins: Reassessing Current Theories by C. B. Thaxton, W. L. Bradley and R. L. Olsen

Religion and the Rise of Modern Science by R. Hooykaas

showing that Darwin's theory has never been supported by one empirical discovery. In his opinion, evolution, the "great cosmogenic myth of the twentieth century," has been so thoroughly discredited that it should be discarded and that only a philosophical "will to believe" in Darwin remains.

Neuroscientist and Nobel laureate Sir John Eccles recognized the limits of science and also raised the real questions in this controversy when he said,

We need to discredit the belief held by many scientists that science will ultimately deliver the final truth about everything. Science doesn't deliver the truth; what it provides are hypotheses in an attempt to get nearer to truth.

Science also cannot explain the existence of each of us as a unique self, nor can it answer such fundamental questions as: Who am I? Why am I here? How did I come to be at a certain place and time? What happens after death? These are mysteries that are beyond science. (*U.S. News and World Report*, December 10, 1984, p. 80)

Origins: A Spiritual Problem

These "mysteries beyond science" reveal that the problem of origins is in reality a spiritual problem, thus it is in our sphere of concern and responsibility. Creation *ex nihilo*, as a divine act of love and power by the Creator, provides the answers to the ultimate questions of life.

Albert Einstein, when confronted with the evidence for a created order, reluctantly said, "We have to be resigned to recognizing the 'miracle' without having any legitimate way of getting any further."

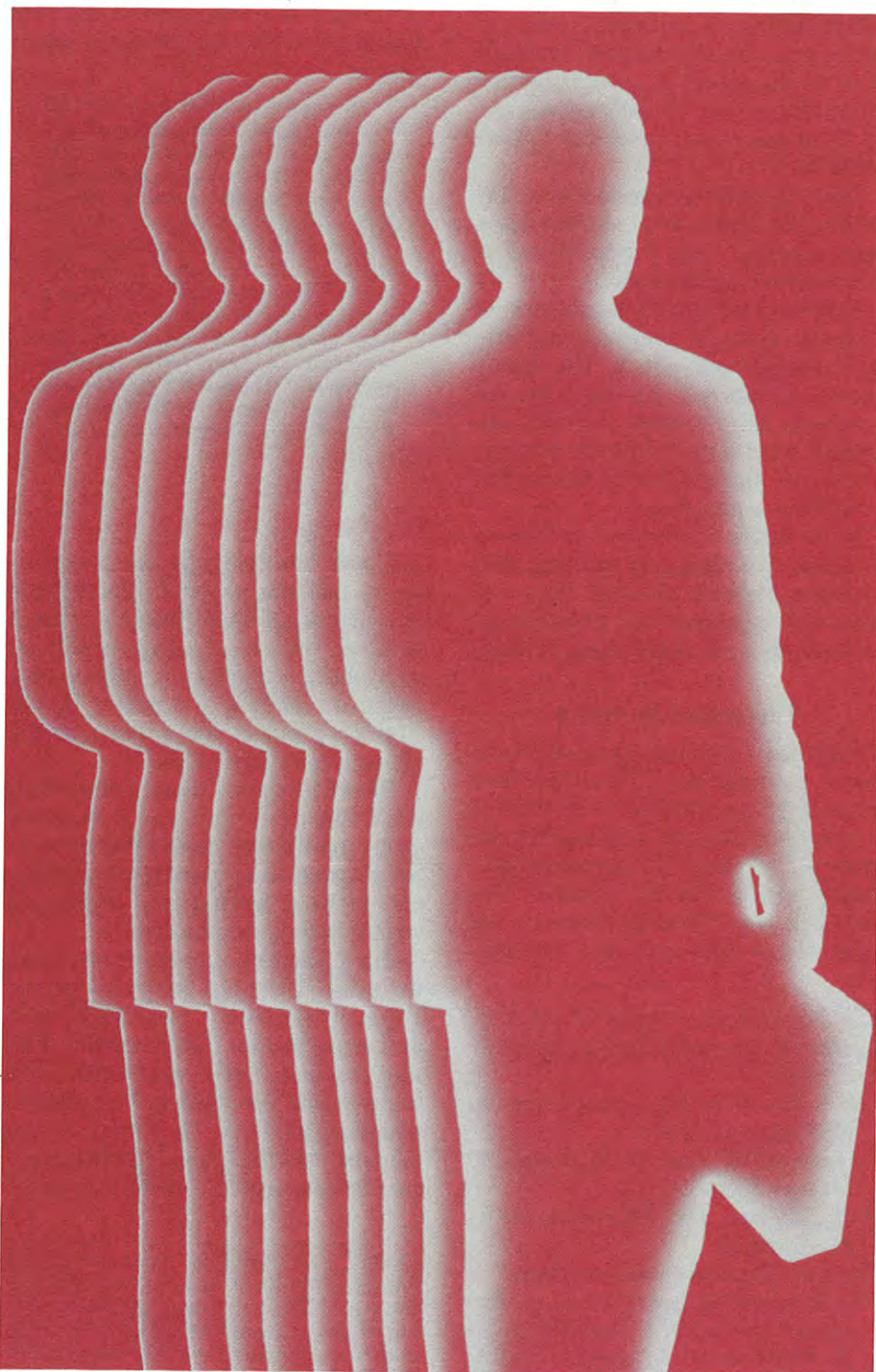
But Christians can go further and we must. We must proclaim as the angel in heaven, "Fear God, and give glory to him;...and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:6-7). What "every Christian should know" is what every person desperately "needs to know."

ABOUT THE WRITER: Reverend Randy Wilson pastors First Free Will Baptist Church in Locust Grove, Oklahoma. He served six years as instructor of biblical studies at Hillsdale Free Will Baptist College. Pastor Wilson holds A.A. and B.A. degrees from Hillsdale F.W.B. College as well as the M.Div. from Southwestern Baptist Theological Seminary.

What every young minister needs to know about earning the right to lead others.

Paying Your Dues

By David A. Joslin



H. Armstrong Roberts

Most men want to lead in their respective fields of vocation. Ministers are no exception. What young minister does not aspire to lead and have the confidence of his followers?

However, some men lust after bigger churches and honored positions within the denominational framework of ministry. While the desire to achieve is commendable, that drive must be tempered with ability and experience. *Prominence, position and prestige* entice some men to do whatever's necessary to accomplish their goals.

When an unsanctified desire to control or achieve causes us to hold out for the upper seats, the honored positions and a "nothing but the best" attitude, the position of lowly servant to mankind disappears. Professionalism, tainted with a secular definition of success, can misdirect even our choicest young men.

Political maneuvers (in the Lord's name, of course), under-handed tactics and back-scratching can promote aspiring young leaders from a life of commitment to Christ to a life of disillusionment and obscurity. The fact is that a young man cannot be president of the United States at age 25, regardless of his abilities! Neither should the church nor parachurch organizations rush to exalt one to a high office unless he is qualified to handle the situation.

Three principles can help prepare young men for leadership. These are:

1. The apprentice principle
2. The pastoral principle
3. The prophet principle

The Apprentice Principle

An apprentice is a person who learns his trade by working under the direction of a skilled master for a period of time until he masters that particular trade. The system of apprenticeship developed out of the craft guilds of medieval times.

During the 1700's, young men in the United States served as apprentices under the guidance of skilled individuals known as masters. For instance, Benjamin Franklin apprenticed to an older brother so he could learn the trade of printing. During this early development period in America, the master often took the apprentice into his own home and cared for him during the training and development.

The apprentice principle of leadership is applicable to the office of deacon as Paul noted, "And let these also *first* be proven" (I Timothy 3:10). Experience is still the best teacher known to mankind. The lessons learned at her feet are rarely forgotten. "On the job" training is vital for every man who aspires to leadership.

The Pastoral Principle

The young man who feels the call of God to become a pastor is subjected to a severe test in the determination of qualifications. He must be, "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (I Timothy 3:6).

The Word of God specifically forbids a beginner assuming the role of pastor. The new convert must allow time for maturity and development before he can assume the position of pastor.

"Novice" literally means "one who is newly planted," with reference to a new Christian or beginner. Age is not a guarantee of growth or maturity, but it is best for a young preacher to devote time to learning before accepting a church. The prime enjoyment of Satan is to allow a young man to succeed, so he can quickly destroy him.

A young man, instead of being qualified to handle the responsibilities of his elected office, is likely, through pride occasioned by his sudden elevation to high office, to fall into the condemnation of the devil. The Bible is remarkably clear in its requirements for the man of God.

The Lord said, "But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he

that serveth" (Luke 22:26-27). Such submission and humility should be imitated by all prospective young leaders.

During troublesome times, mature men, both in faith and age, should place their steady hands on the helm. Nothing can take the place of sanctified, mature leadership during difficult days.

The Prophet Principle

One Old Testament character who patiently waited for his time in the spotlight was Elisha, the young prophet who served Elijah. He was introduced in II Kings 3:11 as "the son of Shaphat, *which poured water on the hands of Elijah.*"

Many young Elishas desire the mantle of Elijah but refuse to "pour water" or evidence a willingness to serve in lesser positions. In Elisha's case, the mantle of Elijah would never have been his if the waterpot had not been held in his hands.

Elisha ministered to Elijah's desires and needs. The relationship between them was servant and master. Elisha learned. He served. He stayed in his place. He awaited God's timing. Finally, after 10 long years, God's time came. When God was ready for him, he was ready for God.

The mantle of Elijah became his, the same mantle that parted the swollen Jordan River. As Elijah rose into Heaven, the mantle fell from his shoulders. Elisha, realizing it was a symbol of his request, quickly appropriated it for himself. Returning to the Jordan River, he spoke as Elijah had spoken and struck the waters in the same manner as did his mentor.

This was the moment for Elisha. Would the waters part? His request was for spiritual unction, and if the waters parted, it would mean that his request had been approved. His future ministry hung in the balance by this one act. Imagine Elisha's joy as the waters parted right and left. He had been approved and empowered. The office was his.

During times of difficulty, King Jehoshaphat inquired for a prophet of the Lord. Later, three kings would travel to Elisha's door. They did not request for him to come to them, rather they went in *person* and *together* to hear his words! What young leader would not desire that

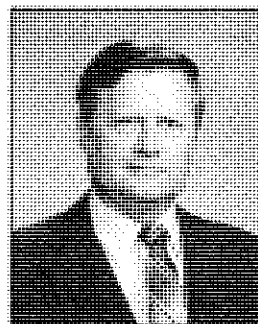
kind of respect and authority. Consider the thrill of hearing the king ask, "Is there not here a prophet of the Lord, that we may inquire of him?"

The most beautiful expression in the ears of any aspiring leader are the words of Jehoshaphat when he spoke of Elisha, "The word of the LORD is with him!" What more could a young man desire?

His career soared because he had "poured water on the hands of Elijah." It was not an accomplishment through the flesh but the result of being in accord with the perfect timing and plan of God. Even though Elijah was no longer present, the God of Elijah was.

Conclusion

Young men, let God do the promoting. He is yet able to accomplish His purposes. And even if it be His will that you stay in the shadows for now, there will come a day when God will honor you as His servant as He says, "Well done, thou good and faithful servant!"



ABOUT THE WRITER: Reverend David Joslin is promotional director for the Arkansas State Association of Free Will Baptists. He is a member of the General Board and also chairs the Historical Commission.

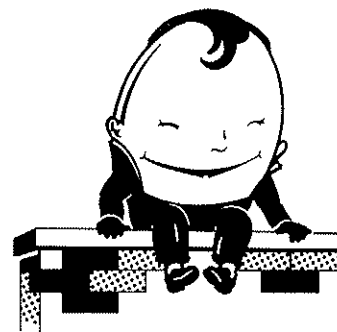
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How do you support your Bible College?

Fallen Leaders

By J. Reford Wilson



Is this the fate of fallen leaders? Must fallen leaders remain fallen? If there is recovery, how?

Why are church leaders, especially preachers, vulnerable to falling? What causes men strong in the faith to weaken after years of service to God, and fall into gross immorality? What is the message for those who suddenly find themselves "broken and splattered" against the wall?

I solicited answers to these questions from peers fallen and non-fallen. Some of the answers were expected, some surprising, but they all agreed on one truth: Leaders are prime targets.

Why Leaders Fall

One author wrote, "Leaders are on the front line of spiritual battle and are very susceptible to Satan's attacks. Often they are among his first victims. . . . Satan knows that if he can get the leader to fall, many followers will go scrambling after."

Naivete

The naive leader sits on a false wall of security watching the fallen and musing, "It will never happen to me."

Gordon MacDonald was asked by a college board member, "If Satan were to blow you out of the water, how do you think he would do it?"

MacDonald answered, "I'm not sure I know. All sorts of ways, I suppose; but I know there's one way he wouldn't get me."

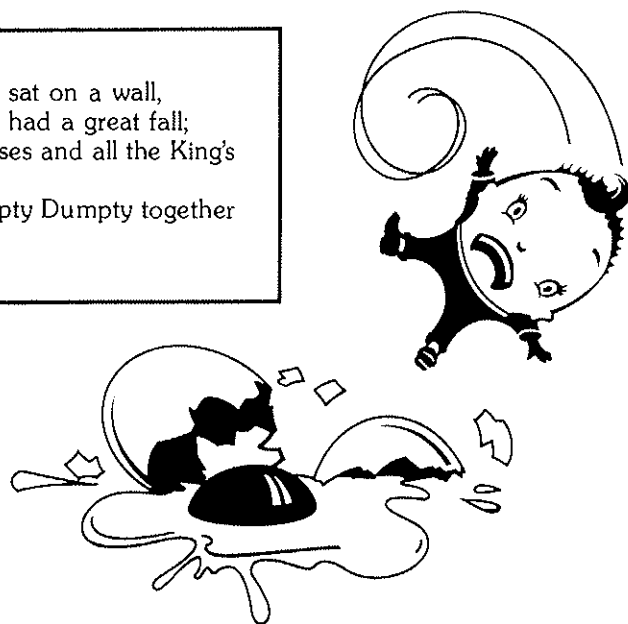
"What's that?"

"He'd never get me in the area of my personal relationships. That's one place where I have no doubt that I'm as strong as you can get." A few years after that conversation McDonald's world broke wide open after a chain of seemingly innocent choices became destructive.

Over-Confidence

Over-confidence numbs us to Satan's nudge as we slide close to the edge. The Bible warns, "Therefore let him who thinks he stands take heed lest he fall" (Romans 10:12).

Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall;
All the King's horses and all the King's
men
Cannot put Humpty Dumpty together
again.



An arrogant spirit and an attitude of disdain for the fallen can set us up for a fall. We would do well to pray often, painful as it is, the prayer of the psalmist, "Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me . . ." (Psalm 139:23-24a).

Loneliness

Some years ago I read a book with a one-word title, *Alone*. It is the story of Admiral Robert E. Byrd alone for a six-month Antarctic winter night on the Ross Ice Barrier. The story of many pastors/leaders is one of aloneness and vulnerability to temptations.

Jesus met His severest attack by the devil alone (Matthew 4:1-11). Peter, James and John had not yet become that inner circle to share His moments of crisis. Jesus' choosing three disciples to be intimately involved with Him suggests that each leader needs an inner circle with whom he can in all confidence bare his soul.

Unwise Relationships

Young men and women in the early years of family life and church ministry

get caught up in the romance of activity. They venture into areas of relationships unaware of Satan's subtle means to ensnare them. They serve, counsel, comfort, relate, identify with parishioners—not discerning that they could be setting the stage for a fall.

Some young women become infatuated with the nice gentleman in the pulpit. Professor Leroy Forlines at Free Will Baptist Bible College describes this attitude in his lectures on moral purity, "They wish their husband could be as nice as the minister, so they seek the counsel of the pastor for ways to transform their man to become like him. What they don't know is that the nice man in the pulpit may be a 'bear' in the home."

Strained Home Life

The over-zealous, over-worked minister opens himself to avenues which lead to downfall rather than success. His commitment to his calling does not excuse him from the calling to his home.

Tom was self-employed when God called him to preach. He and Mary (fic-

titious names) had been married 12 years and had two children. Both Tom and Mary were musically talented and bubbled with their new-found direction for life. Big name religious celebrities came to their church and, seemingly, all was going well.

As Tom, consumed with ministry, neglected his family, Mary sought companionship from men who had more time for her than Tom did. Her affairs devastated both the church and the home. Their home fell apart, separation and then divorce. Tom left the ministry. Mary continued her profligate life style. Tom has begun to experience some restoration but Mary has little or no interest in spiritual things.

Lack of Accountability

Para-church leaders, heads of religious institutions and denominational executives are given much latitude for ministry. They may not be held as accountable as a local pastor who is under weekly scrutiny. Such leaders need local church membership and to be held accountable as any other member. They need co-staff to whom some measure of accountability is given and a board which is alert to constant personal needs.

Preventing the Fall

In the case of fallen leaders, "An ounce of prevention is worth a TON of cure." Cries echo from the valley of the fallen, "If only . . . if only . . . if only."

Find a Friend

Other than one's spouse, the leader needs a confidant with whom fears and frustrations can be shared, a friend with whom weaknesses can be confessed and healing through prayer experienced. "Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16a).

It may be well to choose this friend from outside the local church or outside the denomination. However, the leader may have a deacon, elder in the church, co-staff member or fellow pastor with whom to share openness as a friend.

Build Strong Convictions

Professor Leroy Forlines delivers a series of lectures/messages titled "Maintaining Purity." He sets forth Paul's warning to the Corinthian believers to flee sexual immorality, develops the reason

for this warning and counsels leaders on how to protect themselves and live pure lives.

He suggests that leaders build strong convictions and give attention to the positive value of being pure. He warns that in times of depression one may be most susceptible to violating convictions of purity.

Lean on Spouse

A Christian wife who builds her life on strong convictions of morality reinforces a spiritual leader. She, too, must be alert to her vulnerability in areas of immorality. She may feel neglected or that she plays second fiddle in her husband's orchestra.

Peter's practical advice in I Peter 3:7 implies that the wife will share with her husband the rewards of ministry which the "gift of life" provides. Leaders may rise or fall on the basis of the spouse's commitment to ministry.

Helping the Fallen

When one has fallen, what then? It is not as hopeless as Humpty Dumpty whom all the king's horses and king's men could not put together again. There is a King whose resources are available for restoration.

Must Want Help

First, the fallen must want help. Unfortunately, some neither desire nor seek help but tragically wallow in their despair and drag others with them to a miserable fate.

The Apostle Peter found himself in need of mercy and forgiveness. The searching look (Luke 22:61), his penitent sorrow (v. 62), and a love exam (John 21:15-19) restored Peter's relationship with his Lord. Too simplistic? Not in the forgiveness of his denial (I John 1:9). His love exam was taken in the presence of the listening ears and watchful eyes of his fishermen peers.

Confrontation in Love

Confrontation with a fallen leader is not an easy matter, but it is necessary and biblical. Paul writes, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1).

James writes, "Brethren, if any of you do err from the truth, and one convert

him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19-20).

Submit to Discipline

The fallen leader in most instances has been examined and approved by a group of peers, commonly known as a board of presbytery or examining council. A breach in doctrine or godly lifestyle means that he will forfeit ministerial credentials or submit to a prescribed discipline procedure. The fallen leader is accountable first to his Lord, then to the church of which he is a member and to the examining council/board of his district.

The board of deacons, if they are the selected responsible spiritual care group of the church; a board of directors, if they are the representatives of a para-church organization to whom the fallen is directly accountable; the district examining council, if the church of which the fallen is a member requests the help of the council, should prescribe the process of discipline and restoration for the fallen leader. A time element is essential to heal relationships and re-establish credibility and trust.

The disciplined leader may never rise again to the prominence of ministry held prior to his fall. It is well to understand that "to forgive" does not eliminate "to forget." Forgiving can be genuine even with remembering. Forgiving and restoring one does not excuse the wrongs committed.

Establish Support Group

A support group of spiritual peers can be helpful to the fallen. The group may be composed of an established board already ministering in the church. However, it might be wise to select a committee especially tailored to the person and the reasons for the support.

There should be a clear understanding of guidelines between the council, the board or the specially-selected restoring committee and the fallen leader as to what is required and expected. If a probationary period is required, each should understand the length of that time and the expected changes and progress.



Fallen Leaders (from page 11)

The wounded need not be abandoned if they desire to be restored. God can and does take broken-world people and put them together again. However, if one refuses to respond to an acceptable process of restoration, he is subject to excommunication and forfeiture of his credentials.

Taking it Seriously

Confess we all that too often we have not actually shot the wounded but only left them to die alone. We have not literally condemned but merely turned and gone the other way. We have not completely shunned the fallen, but in neglect we dropped our heads and covered our faces with our hands in embarrassment and looked the other way.

We cannot afford to take lightly the fall of a Christian leader in the eyes of the world.

While the world wants to destroy the church's credibility, leaders and message, the church must demonstrate the message of salvation. The church will not shoot its wounded but rescue and heal them. The church will not condemn the sinful (only their sins) but convert them. The church will not shun the fallen but reach out to provide friendship and loving concern.



ABOUT THE WRITER: Reverend J. Reford Wilson pastors Butterfield Free Will Baptist Church, Aurora, Illinois.

Recommended Reading

Books

The Preacher and Prayer by E. M. Bounds
A Forgiving God In An Unforgiving World by Ron Lee Davis
Rebuilding Your Broken World by Gordon MacDonald
Restoring Your Spiritual Passion by Gordon MacDonald
Beyond Forgiveness by D. Baker
Forgive And Forget by Lewis B. Smedes
Competent to Counsel by Jay E. Adams

Tapes

"Maintaining Purity" by Leroy Forlines

Magazine Articles

"Jim Bakker Made Me Do It," *Christianity Today*, October 16, 1987
 "The Road to Restoration—How should we treat our fallen leaders?" *Christianity Today*, November 20, 1987
 "Private Sins, Public Office," *Christianity Today*, March 4, 1988
 "PTL: A Year After the Fall," *Christianity Today*, March 18, 1988
 "The Battle Is Won Through Forgiveness, Restoration," *Eternity*, December, 1988

Cooperative Channel Contributions April 1990

RECEIPTS:

State	COOP		Total	April '89	Yr. To Date
	Designated	Undesignated			
Alabama	\$ 83.46	\$ 63.50	\$ 146.96	\$ 1,113.30	\$ 1,407.68
Arizona	.00	.00	.00	.00	.00
Arkansas	.00	6,238.29	6,238.29	4,910.54	22,437.68
California	.00	1,036.20	1,036.20	1,010.54	9,139.04
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	133.84	2,916.75	3,050.59	1,323.49	8,344.21
Georgia	7,504.72	797.00	8,301.72	9,177.91	41,292.87
Hawaii	219.00	.00	219.00	.00	219.00
Idaho	.00	.00	.00	.00	106.95
Illinois	6,637.81	2,150.20	8,788.01	8,537.68	37,737.02
Indiana	421.72	66.02	487.74	601.70	2,016.07
Kansas	.00	.00	.00	42.46	378.94
Kentucky	.00	.00	.00	790.00	747.28
Maryland	.00	450.31	450.31	1,274.38	1,765.41
Michigan	4,548.61	1,825.00	6,373.61	6,136.15	30,080.68
Mississippi	30.00	219.08	249.08	336.11	1,851.15
Missouri	6,780.21	0.00	6,780.21	8,410.03	33,414.05
New Mexico	8.70	4.34	13.04	11.64	40.06
North Carolina	947.71	629.50	1,577.21	1,184.90	8,479.07
Ohio	723.00	2,099.60	2,822.60	3,670.00	10,893.04
Oklahoma	38,043.00	9,110.53	47,153.53	44,345.75	175,405.24
South Carolina	14,653.54	70.66	14,724.20	11,432.52	45,981.58
Tennessee	614.89	1,347.38	1,962.27	2,061.01	8,560.89
Texas	13,549.26	1,878.58	15,427.84	3,506.60	33,013.30
Virginia	413.28	690.83	1,104.11	256.50	1,810.36
West Virginia	2,118.08	30.52	2,148.60	1,738.86	10,141.03
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	37.53	37.53	.00	114.99
Other (Computer)	.00	.09	.09	.03	.15
Totals	\$97,430.83	\$31,661.91	\$129,092.74	\$111,872.10	\$485,377.74

DISBURSEMENTS:

Executive Office	\$ 5,180.93	\$14,985.71	\$ 20,166.64	\$ 18,787.36	\$ 80,666.67
Foreign Missions	65,510.18	3,835.52	69,345.70	61,883.34	262,173.37
FWBBC	5,064.38	3,835.52	8,899.90	7,135.76	33,443.59
Home Missions	17,965.19	3,001.69	20,966.88	16,163.51	72,065.92
Retirement & Insurance	790.57	2,334.65	3,125.22	1,719.71	11,169.80
Master's Men	406.41	2,334.65	2,741.06	1,919.39	10,800.52
Commission for					
Theo. Integrity	21.26	83.40	104.66	175.50	469.16
FWB Foundation	540.46	1,000.57	1,541.03	1,260.74	6,168.36
Music Commission	10.84	83.40	94.24	2.66	384.01
Historical Commission	22.34	83.40	105.74	72.20	457.74
Radio & TV Commission	86.92	83.40	170.32	239.58	506.04
Hillsdale FWB College	1,432.98	0.00	1,432.98	2,272.61	5,567.47
Other	398.37	0.00	398.37	239.74	1,505.09
Totals	\$97,430.83	\$31,661.91	\$129,092.74	\$111,872.10	\$485,377.74

**Coming Next Month
Pastor Appreciation Issue**

Don't Get a Divorce

By William S. Deal

Yes, that's right, don't get a divorce. Others who did have been deeply sorry afterwards, though few have had the courage to straighten the matter out. If you go through with this terrible thing, you will likely be sorry, too, for it is not what you think it will be when it is all over.

"But why shouldn't I get a divorce? My companion is no 'companion' at all, really; is mean to me, selfish and uncooperative. We can't get along. We are always quarreling, and I don't want to bring up my children in this atmosphere."

Sounds very reasonable in this modern age, doesn't it? "He's mean, so why live with him? She's stubborn and frigid, and what's the use putting up with this way of life?"

What God Says

So, people can go to the courts often upon no worthy grounds and secure a divorce. Jesus listed only one cause for which divorce was permissible, and that was fornication. (See Matthew 5:31-32; 19:3-9.)

In each of these cases the word "fornication" is used instead of adultery. This may be well understood when we realize the meanings attached to the two words. Adultery refers to the act of illicit relations between a married person and another party, married or single, and may refer to the single act, committed only once.

But the original Greek word from which our English word "fornication" comes not only embraces adultery but means much more. It carries the thought of continued illicit relations by an unfaithful marriage partner. The thought expressed is that when a person so falls into sins which break his marriage vows and destroy all foundation for further married happiness with his lawful companion, divorce is permissible.

What God Wants

Please note, however, that the Savior did not recommend divorce at any time, under any circumstances. He simply sanctioned it under this

one condition alone. Not even the act of adultery, where the person turns and repents after one such unfortunate experience and shows every sign of true repentance and wishing to remain with the unerring companion, should be considered just cause for tearing two partners apart and wrecking their home.

This would certainly be considered legal grounds in any court and by almost any person, but is it of sufficient magnitude to wreck two lives forever? Granted, it should never occur even once. But if the erring one truly repents, he should be forgiven and given a fair chance to prove his love and loyalty.

What Reality Means

Many a divorcee has gone home to an empty house, unexpected heartbreak and sorrow which he or she never outlived. As to further reasons why one should not get a divorce consider these:

No Divorce is Good

One should realize, too that the hoped-for happiness in another marriage, even if such were sanctioned by God's Word, generally does not come. It is all too often like looking for the fabled pot of gold at the rainbow's end—a false hope which never finds true fulfillment.

Divorce is a shattering experience and usually leaves people far less stable and capable of surviving other shocks. No marriage, however happy, is free from emotional stresses and strains at times. Persons who have either gone aside morally or taken the way of divorce out of what they considered a bad situation, will find it easier to do so again.

Statistics Against You

Statistics show that second and third marriages have far less chance to succeed than first marriages. Where there is one divorce in a second marriage the chances are about 62 percent that this marriage will also end in failure. Where both parties to another marriage have been divorced, the chances of another break-up run about 75 percent.




Third marriages run even higher.

Remember the Children

Consider well the children in the case. Perhaps no one suffers so much or so long as these innocent victims. They have every right on earth to both parents; theirs is the greatest heritage to lose and the least to gain by divorce, whatever the cause.

Parents who allow personal animosities, ill feelings and even unfaithfulness to tear them apart, and take little consideration for the children, are calloused indeed. And even if the children are grown and gone from home, they are disgraced, humiliated and deeply wronged by a divorce of their parents!

For children, there is no "other side of the question." Parents owe it to them to stay together and work out their differences. It can be done in almost every case, if people will cease to be selfish and face the facts as squarely as they should.

Divorces leave scars upon the walls of memory which time cannot efface. Mental and emotional shock from such an experience are often so severe as to almost alter the personality of those experiencing it. If you are thinking of divorce, you had better think much longer and much deeper, and about the things which you have not really faced up to which will most certainly result. No, friend, don't get a divorce! 

ABOUT THE WRITER: Dr. William S. Deal is a free lance writer who resides in El Monte, California. He also directs Crusade Publications.

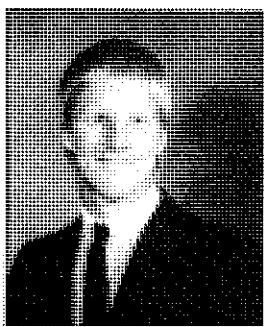


FREE WILL BAPTIST

newsfront

YOUNG MINISTER DIES IN CAR ACCIDENT

FLAGSTAFF, AZ — Reverend Michael (Mike) Willson, 26, was killed in a one-car accident near Flagstaff April 20. Rev. Willson, his



wife and their two children were enroute from El Sobrante, Calif., to Moore, Okla., when he lost control of the car on snowy highways. Mike was thrown from the car and killed instantly.

He attended Hillsdale FWB College 1985-1987, then transferred to Azusa Pacific University in California. The Free Will Baptist minister was a native of Richmond, California.

Mike Willson is survived by his wife Carman (also a Hillsdale FWB College alumnus) and their two children, Ashley and Kyle, all of El Sobrante, Calif.; a brother Jeff and two sisters, Sheri and Shelly of California.

Funeral services were conducted April 27 at Sherwood Forest FWB Church in El Sobrante. Pastor Milburn Wilson officiated. Memorial services were conducted at Calvary FWB Church, Norman, Okla., with Reverends Mike Wade and Joe Grizzle officiating.

REV. TOM MALONE NAMED BIBLE COLLEGE PRESIDENT

NASHVILLE, TN—Rev. Tom Malone, pastor of First FWB Church, Florence, Alabama, was chosen by the Board of Trustees as the fourth president of Free Will Baptist Bible College, according to James Earl Raper, chairman of the board.

The board met at the college in February and, after interviewing several candidates, offered the post to Rev. Malone. He resigned his church April 15, and informed Rev. Raper that he would accept the presidency.

Rev. Malone was scheduled to join the college administration in mid to late June. Details of the transition were determined by the Board of Trustees during its May 14-16 meeting.

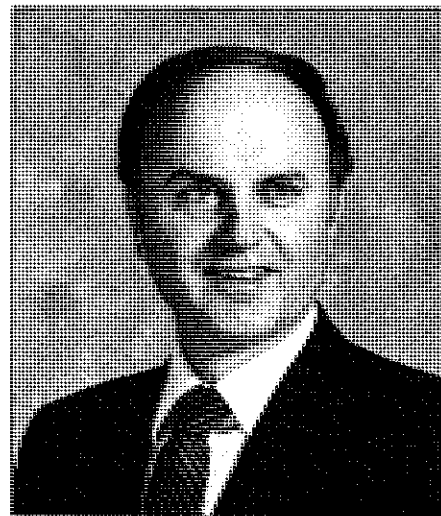
Rev. Malone graduated from FWBBC in 1963. He entered the pastorate assuming leadership of Ina FWB Church, Ina, Illinois. In 1965 he moved to Flat River, Missouri, to pastor Fellowship FWB Church. For two years (1969-71) he worked in FWBBC's Office of Development.

Since 1971, he has pastored First FWB Church in Florence. He was on the FWBBC Board of Trustees for 16 years (1972-88), serving for the last six years as chairman. He has actively promoted the college in his church; sent students to the college, including his five daughters.

As he approached the new ministry, Rev. Malone said he was excited and challenged. "I want students who are excited about Jesus and doing the will of God," he says. One of his ambitions is to work closely with Free Will Baptist pastors. "I want to say to them, 'Free Will Baptist Bible College is here to help you.'" He added, "The local church is primary. The college and other agencies are here to serve them. I want our pastors to know that we love them and need them."

FWBBC President Charles A. Thigpen describes Rev. Malone as "a good man." "That is basic," he says. "He is a faithful supporter of the college . . . He believes in this school."

Board Chairman Raper says the trustees recognized that Rev. Malone



knows Free Will Baptist pastors and churches, and that the Lord has used him widely across the denomination. "He has a good acquaintance with our pastors and the denomination," he said. Other assets he says Malone brings to the presidency include a strong emphasis on soul-winning and pastoral training, a compassion that will enable him to relate well to students, and an ability to motivate others. He adds, "Tom is committed to the Bible college philosophy of education, and wants to see the college broaden its programs to meet the needs of more young people."

Dr. L. C. Johnson became the college's first president in 1942 and served for 34 years. Rev. L. R. Ennis served the college as president for two years. Since 1979, the college has been led by Dr. Thigpen.

SOUTHEASTERN COLLEGE ANNOUNCES FALL OPENING

WENDELL, NC—President Billy Bevan and the Board of Directors of Southeastern Free Will Baptist College announced opening services for the 1990-91 college year Monday night, August 27, at 7:00 p.m.

Southeastern FWB College begins its eighth year of training with that

service. President Billy Bevan will preach the opening message.

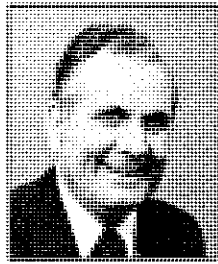
A large gathering of pastors, parents, alumni and friends are expected. The opening service will be held at First FWB Church in Raleigh, North Carolina.

NC STATE CONVENTION MINISTERS VISIT OKLAHOMA

MOORE, OK—Two ministers from the North Carolina State Convention conducted an 11-day goodwill preaching tour in Oklahoma this spring. Pastors James B. Hardee and William J. Godwin spoke in 12 Oklahoma churches and at Hillsdale FWB College during the April 2-12 tour.

Evangelist Wade Jernigan said, "All of us involved in this venture felt that we honored the spirit of the National Association vote in Tampa last July to encourage fellowship and exchange with Free Will Baptists who are not part of the National."

Evangelist Jernigan and the Oklahoma Ministers Quartet traveled with the North Carolina brethren to most of the services. Luncheons and dinners were hosted by Oklahoma Executive Secretary Connie Cariker, Missions Director Berton Perry, Ok-



Hardee



Godwin

lahoma moderator Bob Ketchum and Arkansas moderator Carl Cheshier.

The meetings allowed time for the ministers from the North Carolina State Convention to discuss points of mutual interest and concern with National Association personnel including assistant moderator Carl

Cheshier, clerk Waldo Young and General Board member Jack Richey.

Reverend James Hardee pastors Oak Grove FWB Church in Bladenboro and is a member of the Pee Dee Association. He also chairs the Retirement Board and serves as a hospital chaplain. Hardee has pastored the Oak Grove Church 32 years.

Reverend Jack Godwin has pastored Beaverdam FWB Church in Chadburn 14 years. He is a member of the N.C. State Convention Executive Committee and the Pee Dee Association.

Rev. Godwin and Hardee extended an invitation for a reciprocal visit. The Ministers Quartet and Evangelist Jernigan accepted the invitation for 1991. The 1991 visit will be hosted by Godwin, Hardee and Bobby Carden.

TENNESSEE CHURCH CELEBRATES 100 YEARS

ASHLAND CITY, TN—More than 325 members, former members and friends gathered at Bethel FWB Church April 25 for a day-long celebration of 100 years' service. Pastor Charles Powell accepted a plaque from Ashland City mayor Bob Wilson and Cheatham County executive Jerry Hamlin citing the church for outstanding community service.

Each family present received an information packet prepared by the Centennial Committee. The packet contained a 20-page history of Bethel FWB Church, a commemorative button and calendar, and a specially-designed bookmark.

Two members gave testimonies about the influence of Bethel Church. Mrs. Rebecca Clifton (a member for 69 years) and Mr. Robert Mosley reminded the congregation that the "children present today are the church of tomorrow." Centennial Committee chairman

Charles Holland recounted the committee's year-long efforts to prepare for the 100-year celebration. He acknowledged the unflagging work by committee member Vivian (Mrs. Jerry) Milom to coordinate activities.

During the worship service Mr. and Mrs. Allen Messer sang a duet, performing a song written in 1936 by former Bethel pastor Rev. J. B. Parsons. Dr. Robert Picirilli, academic dean at Free Will Baptist Bible College, preached the morning message from Numbers 13. Members gave a \$10,000 offering to help finance plans to expand the educational wing.

Afternoon activities included recognition of former pastors. The Centennial Committee gave certificates of appreciation to all former pastors present and to the families of former pastors who were deceased. Deacon Jerry Milom presided.

ROGER HOOD TO HEAD TENN. CHILDREN'S HOME

GREENEVILLE, TN—Mr. Roger Hood has been named superintendent of the Free Will Baptist Home for Children in Greeneville, Tenn., according to board chairman Jack Taylor. Mr. Hood assumed his new duties June 1.

Chairman Taylor said, "We feel that Mr. Hood is well qualified for this position. He has served as president of the cooperative body and head administrator of Pleasant View Christian School in Pleasant Hill, Tenn., for the past 11 years."

Mr. Hood graduated from Free Will Baptist Bible College with a Bible major and pastoral administration minor. He earned his Master of Science degree with a major in education administration at Pensacola Christian College.

Roger Hood is married and the father of three children.

JAMES MUNSEY KEYNOTES NEW MEXICO MEETING

ROSWELL, NM—Pastor James Munsey of Weslaco, Texas, spoke twice to the 35 visitors and delegates at the New Mexico State Association. Munsey preached from Acts 17 and I Kings 19, developing the state association theme, "Building Up Yourselves."

The 22nd annual state association met April 20-21 at Faith Fellowship

FWB Church in Roswell. Moderator Earl Jenkins led the business sessions.

Three other speakers preached sermons on the association theme—Melvin Worthington and Gene Waddell of Nashville, Tenn., and Richard Terry of Moore, Oklahoma. Anne (Mrs. Melvin) Worthington addressed the Woman's Auxil-

iary Banquet from Psalm 23.

Delegates discussed the state camping ministry, disposition of church property in El Paso, Texas, and their invitation to host the 2002 session of the National Association.

The 1991 state association will meet April 19-20 at First United FWB Church in Hobbs.

Currently...

Ten new members joined **Westside FWB Church, Springdale, AR**, this spring. The smiling pastor is Paul Payne.

Pastor **Dale Kester** reports that during a growth spurt at **Calvary FWB Church, Springdale, AR**, Gladys Wright brought 45 people to church. The pastor also reported 16 baptisms.

Members of **Rogers FWB Church, Rogers, AR**, report an 18 percent growth increase. Pastor **Loy Counts** baptized five, received four new members and witnessed eight conversions.

Members of **Alice Brooks FWB Church, Pocahontas, AR**, broke a 10-year attendance record this spring. Pastor **Gene Cullum** reported 147 in attendance with 10 conversions.

The **Master's Men** at **Bethany FWB Church, Broken Arrow, OK**, sponsored their annual church-wide fish fry to purchase kitchen equipment. Some enterprising soul placed a note to the Master's Men in the monthly church publication reminding them that lures, spinner baits, plastic worms and tackle boxes were not considered kitchen equipment! Sorry fellas. **Roger Harwell** pastors.

Debbie Caton has been accepted into the Wheaton Conservatory of Music. She is a member of **Butterfield FWB Church, Aurora, IL**. Debbie's parents—**Dock and Norma Caton**—were commissioned this spring to direct the U.S. Center for World Missions regional office. **Reford Wilson** pastors.

Pastor **Terry Pierce** said members of **First FWB Church, Thomaston, GA**, agreed to visit 400 families in their community. The effort resulted in a 61 percent increase in Sunday School attendance.

Pastor **Walter Statzer** reports that 53 members of **Shiloh FWB Church, Bristol, VA**, volunteered to donate blood. This was the church's effort to assist the Bristol Regional Medical Center.

Pastor **Larry Cook** reports 12 new members and three baptisms at **Bear Point FWB Church, Sesser, IL**. The church also installed new carpet, completed an upholstering project and prepared to dedicate their new building.

Immanuel FWB Church, Cool Springs, SC, began August 13, 1989 in rented facilities with 13 people present. Pastor **Robert Baker** said the group purchased 1.5 acres and a two-story building for \$21,000. Plans call for erecting a new building on the property. They will use their current facility for classrooms and a fellowship hall.

South Carolina's **Beaver Creek Association** annually honors ministers who have given 25 years of service to the Association. This year that honor goes to Rev. **Joe Myers** who helped organize the Leslie FWB Church in Rock Hill. Association Clerk **Bobby Bowers** presented a plaque to Rev. Myers.

Somebody sent the police to **Peace FWB Church, Wilson, NC**, one Sunday morning. What was the problem? There were so many cars that the sheriff's department was asked to assist in directing traffic. Pastor **Gordon Sebastian** said that more than 400 cars filled the parking lot. Attendance that day surged to 1,489.

Free Will Baptist Bible College hosted 197 prospective students and sponsors during its spring Welcome Days, according to **Neil Gilliland**, recruitment director. Some 42 students came from **Illinois** and 39 from **North Carolina**.

The August 6-10 graduate course at **Free Will Baptist Bible College** will focus on "Building the Church through Worship," according to **Ralph Hampton**, dean. Two faculty members—**Robert Woodard** and **Rodney Whaley**—will lead the course instruction.

The **Missouri State Christian Education Board** sponsored a state-wide singles retreat May 4-5. While all pastors were encouraged to attend, the program focused on the never-married, the divorced and the widowed.

Harmony FWB Church, Parkville, MO, completed extensive renovations,

according to church reporter **Laymon Stamper**. The project included bricking the church, stained glass windows, a cross attached to the front of the building and a new baptistry. **Kevin Jackson** pastors.

Church reporter **Wanda Hale** reports that since it was necessary for **Liberty FWB Church, Sikeston, MO**, to sell their former property, members now worship in a storefront building in an excellent location. **Wayne Hale** pastors.

When **Raymond Coffey** left his associate pastor duties at **Gateway FWB Church, Virginia Beach, VA**, members gave him a farewell reception he will not soon forget. The church gave Coffey a check sufficient to pay his first year's schooling as he pursues doctoral studies. **Dale Burden** pastors.

Members of **Westside FWB Church, Columbus, OH**, honored their oldest member this spring. **Sherman Horsley** (91) had five generations of his family in attendance at church that day. In fact, of the 209 present, 89 were descendants of Brother Horsley. **Freddy Dutton** pastors.

Robin Shipp, a 1987 FWBBC graduate, teaches a fourth-grade class in Nashville, TN. Robin's class was asked to participate in a project with NASA. They began growing tomato seeds which had been in space six years aboard the Space Lab. NASA wanted to see what effect the six years had on the seeds.

Pastor and Mrs. **George C. Lee** celebrated 17 years at **Victory FWB Church, Goldsboro, NC**.

Pastor **Jackie Barnard** led members of **Liberty FWB Church, Waycross, GA**, in ground-breaking ceremonies for a new building. The new property is located on U.S. Highway 82 just west of the city limits and across the street from a college.

Rev. **Lonnie DeVault** celebrates 40 years in the ministry in 1990. He pastors **Charity FWB Church, Midwest City, OK**.

Members of **First FWB Church, Pampa, OK**, observed the church's 30th anniversary this spring. **L. C. Lynch** pastors.

Pastor **T. A. McBride** led members of **Caney FWB Church, Caney, OK**, into a relocation on the west end of the city and in construction of a new church.

Congratulations to Pastor **Dugan McDonald** and members of **Midway FWB Church, Healdton, OK**. The group witnessed 62 conversions during 1989. Pastor McDonald says they hope to reach 64 converts in 1990. ①

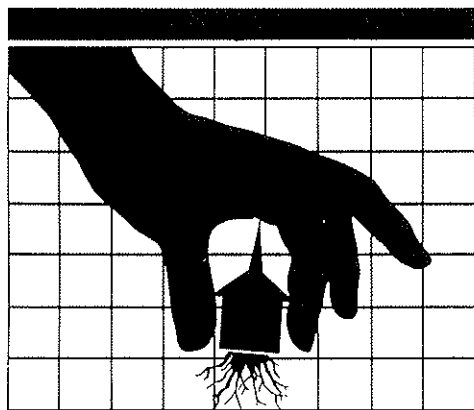
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MINI GRAMS

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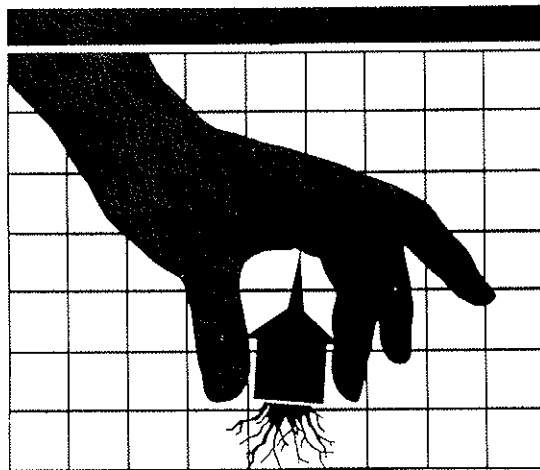
The Department Pages



"Studies show that growth among the fastest growing denominations was because of planting new churches."

Planting New Churches The Best Method of Evangelism

By Roy Thomas



Free Will Baptists have adopted the challenge to "Double in a Decade." If we are to double our size in the next 10 years (the last 10 years of this century), we must start hundreds of new churches. The Home Missions Department adopted a goal of planting 250 churches during this final decade.

Church growth specialists agree that the best method of evangelism is to plant new churches. Peter Wagner says, "Planting new churches is the most effective evangelistic methodology known under heaven."

Sunday School specialist Elmer Towns says, "God's primary method of evangelizing a new community is by planting a New Testament Church to reach the area with the gospel."

Numerous studies show that 60 to 80 percent of new adult members of new congregations are persons who were not actively involved in any church, while most established churches draw the majority of their

new adult members from other churches.

A Southern Baptist study concluded, "One of the key reasons for establishing new churches is they are more effective in reaching people for Christ than older churches."

The best way to enlarge a denomination is through church planting. Mr. Wagner further notes that growth among Nazarenes, Assemblies of God, Southern Baptists, Liberty Baptist Fellowship and Churches of God was because of church planting. Studies show that starting new churches boosts denominational growth more than any other method, and denominational growth is weakened when church planting does not occur.

Free Will Baptists need to catch a vision of planting new churches. Every department and agency of our denomination needs to be sold on the value of starting new churches. Our colleges must require church planting classes for ministerial stu-

dents in order to equip hundreds of couples to leave school with particular cities on their hearts and go capture those cities for Christ.

Churches and individuals must rethink their outreach ministries and look at ways they can be directly involved in mothering new churches.

We must ask God to supply us with men and women committed to planting Free Will Baptist churches. Pastors, churches and denominational leaders must recognize church planting as the greatest need among Free Will Baptists in this decade. Church planting must not be a secondary or forgotten strategy. It must be taken from the back burner and given top priority.

The Home Missions Department has many programs to help any individual, church, association or state to get new churches started. Let us pray for hundreds of new workers to start the new churches we must have to reach our goal by the year 2000.



ABOVE ALL

MASTER'S MEN CONFERENCE ATTRACTS 158

"Walk Worthy" welcomed 158 participants to the 12th Annual National Master's Men Conference in April. The banner proclaimed the need for all men to actively seek and serve the Master.

Sunny skies provided a great backdrop of God's creation. Men renewed acquaintances and met new friends as Tennessee's Camp Linden filled with vehicles bearing license plates from 18 states. Oklahoma led the delegations with 23 men attending.

The conference theme was chosen from Paul's prayer for the Colossian church (Colossians 1:10). Topics for the theme were developed by Butler Hall (NC), Jim Vallance (TN), Jack Williams (TN), Bill Creel (AL), Gary Curry (OK), Sadao Hirobuki (Japan) and Paul Creech (missionary appointee to Africa).

Sadao Hirobuki was the guest of honor this year. He traveled from Japan to participate in the conference. The songs he wrote and sang brought blessings to the men, most notably the song titled, "My Sin is Gone." He was accompanied by missionary Dale Bishop and Japanese layman Kenji Hosokawa. Bishop translated as both Hirobuki and Hosokawa testified, urging the men to be faithful in their service.

A dozen workshops were presented by laymen from across the denomination. The men provided practical advice and suggestions to help multiply the effective ministry of laymen.

The second annual Master's Men golf tournament was played Thursday before the conference began. A special prize of \$10,000 was available if any contestant could make a hole-in-one on the 140-yard seventh hole. Mitchell Ray (OK) came closest to the cup with his two tries, missing by only three feet. Tim Case (KY) won the tournament with a low score of 76. The nine-hole course was played twice with a par of 72. Case is a high school senior.

During Friday afternoon sports fun time the men dueling for top honors in basketball, volleyball, horseshoes, table tennis, checkers, frisbee golf, as well as a two-mile run. Oklahoma won the sports trophy for the second year. Oklahoma men plan to bring 40 or more next year to "sweep up the competition" in sports.

The dubious "Double Duck" award went to Georgia residents Jon Fletcher and Stacy Sikes. Their names will be engraved on the plaque displayed in the Master's Men office, since they were the only ones to tip over in the canoes this year.

A host of singers shared in the services. The men enjoyed a Master's Men Quartet from Huntington, WV. They also amended other singers including Bobby Birmingham (MS), Bill Gardner (TN), Don Dyer (MI), Dwight Fletcher and his son Jon (GA), George Lee and Mike Lewis (NC).

The Evangel Drama Group from Free Will Baptist Bible College, directed by Joe Jones, provided a special feature this year. The drama, "Needed: A Miracle" was



written and produced by Jones. Jones also performed a monologue titled, "Abraham and Isaac."

The 1990 Annual Master's Men Conference is set for April 25-27 at Camp Linden. Emphasis will center on the theme, "Lay Ministry."

Director Jim Vallance observed, "Every year the men tell me how much they enjoy the conference. It was a particular blessing for me. The renewed fellowship with the Japanese brothers was great. Several men called this 'the best ever.' I'm expecting them to pack the camp next year!"

TAKE THE SHIELD!



Herman L. Hersey
Director



Board of Retirement

AT YOUR SERVICE

Evans Named Administrative Assistant

The Trustees of the Board of Retirement are pleased to announce the appointment of William W. Evans as administrative assistant to



General Director Herman L. Hersey beginning July 1990.

Brother Evans, better known as Bill, is well-known among Free Will Baptists. A native of Springfield, Missouri, and a graduate of Free Will Baptist Bible College, he pastored

21 years in New Hampshire, Missouri, Georgia and Kentucky.

Brother Evans is well qualified for this new position with the department. For 12 years he served as member of the Board, 10 years as chairman. Since 1983 he has worked with World Literature Crusade / Every Home for Christ as field representative for five years and as director of trust services for the past two years.

Brother Evans is married to the former Brenda Jane Hampton. They have three sons, Jeffrey, Lee and Benjamin.


Open Forum Planned

An open forum will be held July 17 by the Trustees of the Board of Retirement at the National Association in Phoenix following the Tuesday evening service. The meeting is open to all Free Will Baptists, ministers and lay members. The purpose of the forum is to share information and receive suggestions. An opportunity will be given for general questions and answers.

Loans to Mission Churches

The Board of Retirement continues to invest in loans to both established churches and mission churches. Currently, 38 percent of church loans (\$1.8 million) are to 26 mission churches in 14 states. Present loan balances to mission churches are as follows:

Alabama	\$164,660
Arizona	22,186
Arkansas	68,818
California	510,048
Colorado	126,236
Indiana	9,343
Michigan	10,531
North Carolina	108,062
Ohio	180,600
Oklahoma	188,918
South Carolina	227,079
Texas	94,645
Virginia	95,693
Wyoming	30,033
	\$1,836,852

Loan applications for mission churches are submitted by mission boards or state associations. Established churches submit their own applications. Forms are available from the Retirement office. 

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Woman's Window on the World

By Mary R. Wischart



knowing the one who sets them does so in love for our best good. We are free to trust and to leave our future with Him.

Provision Closet Needs

Queen size mattress covers
Glass tumblers (sets of 8)
Kitchen knives
Waste baskets

The Eunice Edwards Fund

The women of WNAC completed several national projects before 1962: buildings in Africa, Mexico and Japan; medicine for Cote d'Ivoire; and a tent for home missions. Beginning in 1962 Auxiliaries began supporting local, district and state projects rather than one large national project.

In 1986, the convention approved a five-year national project with a goal of \$50,000. The name, Eunice Edwards Loan Fund for Churches Abroad, honors WNAC's first full-time executive secretary-treasurer, Mrs. Eunice Edwards.

The \$50,000 will be a loan fund for helping sister churches abroad with a building. With a recommendation from the mission board, money will be lent to a congregation. That congregation will repay the money to the field council or the association in the country. The money will then be available to another Free Will Baptist congregation in that country.

In April WNAC had received \$26,638.17. To reach the goal, we need an additional \$23,361.83 by December 31, 1991.

Members were asked to give at least \$1 per year to this fund. In five

years that would equal over \$50,000 since WNAC has more than 10,000 members. Some women have given much more; some have not given at all.

Anyone may contribute to the fund and help reach the \$50,000 goal. Send the money through regular Auxiliary channels or directly to WNAC, P. O. Box 1088, Nashville, TN 37202.

Meet Marian Reece, Member of the Executive Committee

Marian Reece grew up in a Free Will Baptist home and in the Limestone FWB Church. When she was 12, the Lord spoke to her heart in a meeting at her church. She responded and accepted Christ as her Savior.

She was born Marian Broyles to Marion Lee and Dicy Broyles in Greeneville, Tennessee. She graduated from Washington College Academy in 1965 and attended Free Will Baptist Bible College for a year.

In 1965 she married David Reece, a licensed minister. They have two children: Benny, 21 and Sherri, 19.

Marian has served as president and field worker in the local and district Auxiliaries, and a member at large on the state and national executive committees. Now she is serving as vice president in her local Auxiliary and president of her district convention, and as a member at large of WNAC's Executive Committee.

In 1979, the Home Mission Board appointed the Reeces as missionaries to Fredericksburg, Virginia. At the Heritage FWB Church there Marian has served as choir director, pianist and Sunday School teacher. This congregation belongs to the Maryland State Association, and Marian has been active in the Maryland State Auxiliary Convention.

Marian is a homemaker and a pastor's wife. She enjoys music, reading and sewing. She delights in teaching music to people of all ages.

From My Window

"I know my mother loves me," the teenager in my Sunday School class said, "Because she tells me no."

With that conclusion the girl recognized something about freedom. Something we all need to recognize if we intend to enjoy freedom.

Does freedom mean that we do exactly what we wish when and wherever to whoever? Of course not? If we tried such doings, freedom would not exist for anyone.

My sisters and I used to say to one another, "It's a free country. I can say (or do) whatever I want to." But we recognized an immediate higher power—Mother and Daddy. We had limits, and we knew it. Because of those limits, we felt the freedom to act, to speak, to move and know when we might get in trouble and when we were safe.

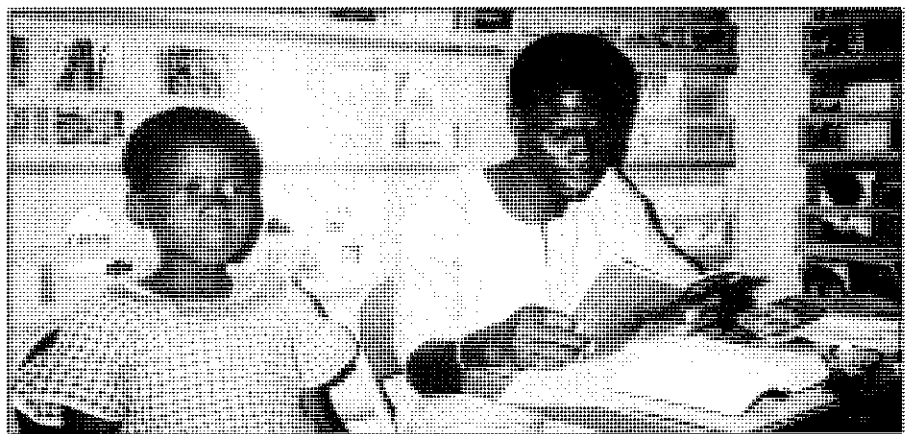
"If the Son therefore shall make you free, ye shall be free indeed." Free indeed.

Free from sin. Free from death. Free from self. Free from the bondage. Are there no limits?

Love frees, but it also sets limits. Within those limits we move freely,



PULSE of Free Will Baptist Foreign Missions



Sewa (left) cites scripture verses while Silas checks them in the Bible.

Sewa Egnonam

By Carol Pinkerton

It was a typical hot afternoon. Silas, a reading room worker, and I were standing out on the porch under the grass roof when he saw Sewa Egnonam walking toward the Foyer (reading room). "I've never seen anyone like her," he said. "She doesn't have a Bible at home so she comes here to read. She always brings a scrap piece of paper with her and takes notes."

Her thirst for knowledge prompts her to make frequent visits to the Foyer.

Sewa is very young. She dresses in the checkered uniform worn by school girls. Many like her are all over the country. Yet, she is different! She has a keen desire to learn. Her thirst for knowledge prompts her to make frequent visits to the Foyer where she finds material and people to help her.

During these visits we have become better acquainted. Her father is a carpenter. Her mother does not live here. She has two older sisters and a younger

brother. When I asked Sewa her age, she replied as any eager-to-be-older child would, "Next year I'll have 11 years!"

Once I asked Sewa if she ever memorized scripture. She gave me a piercing look, picked up the Bible from the table, and asked me to find Isaiah 41. She stood beside me watching until I found the correct reference. Then she rattled off the first 20 verses like a freight train.

A huge smile crept across her face as she ended the recitation. She said she chose this passage because of the promise found in verse 10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Everyone is amazed at Sewa's ability to recite scripture from memory. I gave her a paperback copy of the Gospel of John and asked her to memorize parts of it. The following day she recited John 1:1-5. Each time she came she had learned five more verses.

Christmas came and Sewa wanted to memorize the story of

the birth of Christ from the Gospel of Luke. She did! She was also impressed by a poster in the Foyer listing the names of Christ—so she memorized it as well!

Mrs. Agnes Frazier, Nashville, Tenn., heard about Sewa's ability to recite scripture from memory. She sent money so Sewa could have a Bible of her very own. So far Sewa has memorized the first three chapters of John.

I wish Mrs. Frazier and you could have been at the Foyer when Sewa received her Bible. I will never forget the smile on her face as she reached for the Bible. Gently, she touched this new treasure, rubbing her fingers across it.

I wrote her name and the date on the inside front cover of the Bible, noting that it was a gift from Mrs. Frazier. I added that I hoped no one would ever take it away from her.

Sewa promised to read her Bible every day and share its message with others. With a firm handshake and a "Merci" (thank you), Sewa walked away from the Foyer a very happy young girl.

She rattled off the first 20 verses like a freight train.

Sewa is just one of the many little girls who come into the Foyer. Thanks to Free Will Baptists, she and others are given the opportunity to learn more about Jesus. The books, cassettes, and personal witnessing are all aimed at drawing others to Jesus Christ. Each donor and prayer partner has a part in this single-purpose, multi-phase ministry. "Merci!"

Carol Pinkerton is the wife of missionary Jerry Pinkerton in Bondoukou, Côte d'Ivoire (Ivory Coast), West Africa.

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Rejoice!, Evangels On The Road

Two student groups—the *Rejoice!* ensemble and the *Evangels* drama team—will travel this summer for Free Will Baptist Bible College. The two groups are scheduled to be in more than 50 churches in 12 states, according to Neil Gilliland, the college's recruitment director.

Rejoice! is a six-voice ensemble that has been highly praised by many pastors in whose churches they have ministered during the past school year. Their program includes music that will be a blessing to people of all ages, as well as testimonies of what Jesus Christ has done in their lives. Praise to God and a challenge to service will be highlighted. They will travel in June and July, with services scheduled in Illinois, Missouri, Oklahoma, Arkansas, Texas and Arizona. They are also scheduled to sing during the National Association of Free Will Baptists, meeting July 15-19 in Phoenix. They will be accompanied on the road by Mr. Allen Pointer.

The *Evangels* is a four-member drama troupe. Their program is made up of a variety of segments, both light and serious, that focus on needs in the church and in the home. Many decisions have been recorded in *Evangels* services. Both unsaved people and troubled Christians will be ministered to by them. Services are presently scheduled in Ohio, Missouri, Indiana, Illinois, Kentucky, Virginia and North Carolina. They are scheduled to travel for five weeks. Mr. Joseph Jones, chairman of the college's English/Speech Department, will accompany them.

Both groups will be in Nashville June 18-23 for the college's Summer Camp '90. Young people from across the denomination will be on campus that week to participate in camps featuring music, drama and basketball.



EVANGELS—Dickey Anderson, Paige Powell, Kenny Simpson, Joseph Jones, Linda Boone.

REJOICE!—(L to R) Anthony Edgmon, Alisa Clyatt, Craig Cook, Faith Van Winkle (seated), Cindy Clingan, Nathan Snow.



Mr. Gilliland says, "We are extremely excited about the ministry of *Rejoice!* and the *Evangels* this summer. We pray that their focus on ministry and worship will create an atmosphere of spiritual challenge and change. It is our hope that this change will redirect the lives of a number of young people to fully commit them-

selves to service for Jesus Christ."

If *Rejoice!* or the *Evangels* is in your area this summer, you will miss a blessing if you do not avail yourself of the opportunity to see them. If you have young people who are approaching college age, do all you can to get them to one of these services. You could change the course of their lives.

People are More Important than Dollars

The estate planning process involves the transfer of property. In our attempts to avoid probate and save taxes as we make these transfers, we often lose sight of the people.

Your estate has been accumulated as a result of your labors and God's blessings. Whether that estate has a positive or negative impact on the people and organizations with whom you are involved is important.

A Bible parable tells about a young man who came to his father and asked that a portion of his inheritance be distributed to him. He did not realize his stewardship responsibility, and the impact of money upon his life resulted in the waste of his inheritance in riotous living. He found himself in a deplorable condition.

Repentant, he returned to his father who greeted him with open arms, placed a ring on his finger and killed the fatted calf for the celebration of his return. But family relationships were strained. His brother did not welcome him, even though the father assured him that his inheritance was still intact.

This parable provides an insight into some family problems in estate planning. It illustrates the problem of giving too much to children before

they learn the responsibility of managing property.

It also illustrates problems which may arise in interpersonal relationships even though the effects are not directly upon other family members.

Keep your perspective; people are more important than dollars. Here's how you can protect your family.

1. Consider naming an individual who does not have a vested financial interest in your property, or a bank trust department, to serve as personal representative of your estate or trustee of any trust you establish.

Many family problems arise because a family member, placed in position of responsibility makes decisions that are not acceptable to or popular with other family members. The division of household goods and personal effects, sale of the family home, continuation of the family business, interpretation of the Will seemingly in conflict with what mother or father had shared with another family member, or attempted enforcement of lifetime promises made to family members which were never made part of the estate plan ... all are areas which can be better handled by an independent agent.

2. Interpersonal problems in fam-

ily relationships may also occur when a child must go to court and ask to be declared legal guardian of a parent prior to death.

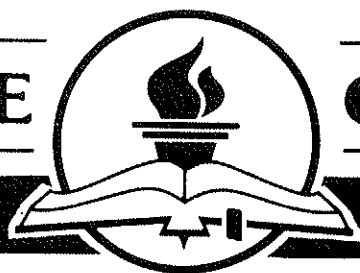
Not only are there costs and restrictions of the court, but the choice of nursing care, property management and "preserving the estate" for other children are decisions which may better be made by a bank or trust company, or another individual who does not have a vested interest, holding a durable power of attorney.

3. If you have \$100,000 in cash, you could divide it equally to any number of people. But how do you divide among three children the antique table given to you as a wedding present by your favorite aunt?

It is important that you express your desires as clearly as possible for each unique item of personal property. Many times these desires change. Therefore, it is impractical to do this in the Will. The legal wording in the estate plan, combined with a letter of instructions placing your desires for personal property distribution in your own handwriting, is usually the most workable plan and leaves the least room for interpersonal conflicts.

(continued next month)

HOUSE



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Computerize Your Church

More and more churches make use of computers. A growing number of congregations maintain a membership database, track attendance and employ the computer's word processing and desktop publishing capabilities to boost their ministry. Other tasks can be quickly and efficiently handled by a computer.

If your church is considering purchasing a computer, don't. At least not until you secure the proper software.

Experts agree it is best to choose your software first. ("Software" refers to the various programs that run a computer.) Make sure the software's capabilities mesh with your goals for computerizing your church.

Randall House Publications sells The Baptist Information System. TBIS was developed by the AGC Corporation of Cleveland, Tennessee. AGC is a pioneer in software for church applications.

You have several options with TBIS. The Introductory System contains membership and contribution modules. The Small Church System


(members) includes membership, contributions, attendance and personal management modules.

The Basic System features membership, contributions, accounting, attendance and accounts payable modules. Of course, the Complete System with all the modules is also available. Choose the package that will allow you to do what you want to do.

You will find TBIS is "user friendly" (easy to use). Touch a couple of keys and a Quick-Help® screen will appear. Each system comes with a complete Reference Guide to answer more complicated questions. If you still need help, AGC has a toll free hotline for TBIS users who subscribe to the Annual Support Plan. Plan members receive twice-yearly system updates incorporating user suggestions. That's like receiving two new systems a year!

Who else is using the same software? Ask for a customer reference list. Find out if other churches are pleased with the software you are considering buying. If possible, visit a church and watch the system at work.

Choose quality hardware. ("Hardware" refers to the terminal, central processing unit, disk drives and printer). To use TBIS, you must have an IBM or IBM compatible computer with at least 640K of memory, one diskette drive and a fixed (hard) disk.

Now is the time to computerize your church. For more information about TBIS, contact Randall House Publications. Or call the toll free number 1-800-251-5762. 

Looking for a church computer? Consider these suggestions outlined by Kenneth Bedell and Parker Rossman.

1. Determine areas where the church needs help with information processing.
2. Look at both the long-range and short-range goals of the church.
3. Develop a tentative plan of computer use for the church.
4. Identify the people who can help the church to computerize.
5. Meet with the vendor (or vendors) of the software and equipment.

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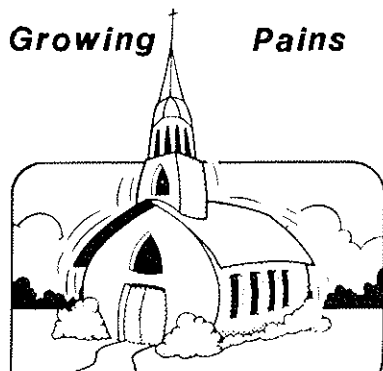
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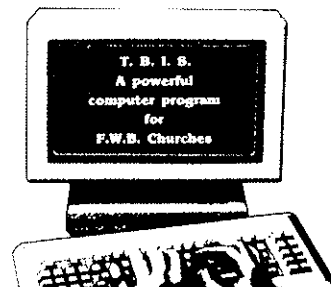


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Green Tree Bible Study

Robert E. Picirilli

Luke 12:42-48



Parable of the Faithful Steward

While the main portion of this parable also appears in Matthew 24, there are features of it that are unique to Luke's account of our Lord's teachings. Like all the parables, it has one main point—even though there is room for development of supporting points.

The main point Jesus prepares for, as He often did in parables, by asking a probing question up front (v. 42): Who is a "faithful and wise" steward? In the culture of His time, this *steward* (Greek *oikonomos*) was one who, as a slave, managed his master's household affairs.

Specifically, he was placed over the household domestics and charged to give them their allotment of food at the proper times; "their portion of meat" is, literally, their "measure of wheat" (Greek *sitometrion*)—a basic staple of the diet of the times.

How then is such a servant to show himself faithful and wise? Verse 43 directly answers the question: by being found faithfully performing these duties when his master returns. In other words, by doing what he was assigned to do regardless how long. And v. 44 indicates that such a faithful and wise servant can expect a reward: he may very well be promoted to greater responsibility as steward over not just the household domestics but all the master's affairs.

The dreadful alternative to this is given in vv. 45-46. If, instead of faithfully performing his duties, the servant becomes derelict and abusive, he can expect severe punishment. Apparently it was really possible, in that culture, for a servant to

take advantage of his master's absence and abuse his authority in the two ways mentioned: beating the servants, male and female, under him; and indulging himself in eating and drinking and drunkenness.

Such a worthless servant, then, might be severely whipped and degraded to a position with others also judged unfaithful. ("Cut in sunder" is probably used in the sense of being cut with the lash.)

We must not overlook the mistaken notion that could lead a servant to such failure: what he said to himself was, "My lord delays his coming." And this introduces an element of truth that often appears in those teachings of Jesus that relate to His Second Coming. The point is this: while on the one hand we are meant to be prepared for Jesus' return at any time, we are on the other hand tested by the passing of time before His coming.

True, as men consider "delay" the Lord's coming is not delayed; God's perfect timing is known from eternity to Him. But it is one thing to be ready should He come when we are revived and watching; it is another to remain faithful through all the blessed times and bad times, through the unrelenting passage of years when little more than a sense of duty keeps us going.

Sure, we must ask, "What if He comes today?" But we must also ask, "What if He doesn't?" The faithful and wise servant is the one who is just as prepared for one as for the other, who stays with what God has given him to do no matter how long. All 10 virgins (Matthew 25) would have been fine if the bridegroom had come soon!

In vv. 47-48 Luke records a part of the parable that Matthew didn't include. Obviously, then, it wasn't necessary for the primary lesson; but it adds a supporting point. And that point is that servants are judged according to the instructions given them.

The servant in the earlier part of the parable is the one who knew exactly what was expected of him and deliberately did not do it. His punishment would be very severe compared to that of a lesser servant who had little or no instruction when the master departed and thus committed the kind of careless infractions that servants are apt to commit.

As with all parables, we must not forget that this is still part of the parabolic setting. Application isn't always direct, point for point. In fact, Jesus Himself makes the only point that He intended this to have, in v. 48b. That point is simply this: the more responsibility that is committed to a person, the more that is expected of him and the greater his accountability.

Does that apply to our Christian service for our heavenly Master? Obviously. The more He has given us, the more He requires of us and the more that is at stake—both now and in the judgment when we give account to Him. Does that mean degrees of reward? In at least one sense, it must: as Paul expresses it in I Corinthians 4:5, "Then shall every man have (appropriate) praise of God."

All the parable requires of us, then, is that we be faithful until He comes, doing exactly what He has instructed us to do.





ON LITTLE LANES

BY DONNA MAYO

The Movie Star, the Clown and the Indian

Megan watched her mother put on the finishing touches of her make-up. "Mama, can I put on some eye shadow?" Megan pleaded.

"No, indeed," answered Mrs. Lane. "You're too young."

"When can I start wearing make-up?" asked Megan. "Mindy had on some pink blush at school today."

"You girls are just too young," said Mrs. Lane. "Besides, you are so pretty, you don't need it."

Mrs. Lane put on some lipstick. Then she turned to Megan and said, "We're taking Mrs. Douglas out to supper, so I'm going to run over and pick her up. I don't want to wake up Jeff from his nap, so you and Marty stay here. I'll be back in five or ten minutes. As soon as Daddy gets home from work, we'll leave. So be ready."

"Yippee!" shouted Megan. "I'll be ready." Mrs. Lane left, and Megan brushed her hair.

When she opened the drawer to put the brush away, Megan saw her mother's make-up. "I wonder what just a tiny

bit of blue eye shadow would look like," she thought to herself. She stroked some on. "And a little blush," she said as she rubbed the brush across the pink powder. Megan was putting on some lipstick, just like she had seen her mother do, when Marty came in.

"Hey, what are you doing?" asked Marty. "You know Mama won't let you wear that junk. You'd better wash it off before she gets back."

"I will, don't worry," said Megan. "I just wanted to see what it looked like. Do I look like a movie star?"

Marty snorted. "Movie star, ha! You look more like a clown."

"Clown, I wanna be clown." Marty and Megan both jumped. They had not heard Jeff get up from his nap. "I wanna be clown," repeated Jeff.

"Why not?" asked Marty. And Marty began painting Jeff some big rosy cheeks with Mrs. Lane's lipstick. Then he added a red nose.

Megan stood on her tiptoes and leaned over the sink to get

a closer look in the mirror. "I don't know if this is my color," said Megan. So she scrubbed it all off and put on pink and purple eye shadow and coral lipstick.

"Hey, this is pretty neat," said Marty as he stood back and eyed the job he had done on Jeff. He had given the little clown a big red mouth with lipstick. He had put polka-dots all over Jeff's face with an eyebrow pencil.

"You know," said Marty, "I think I'll be an Indian." And Marty began painting stripes and zig-zags all over his face. He took off his shirt and painted his arms and chest.

The children were all giggling and talking at once. They did not hear Mrs. Lane's car pull up nor the back door open. "Kids, I'm home," called Mrs. Lane.

"She's here," cried Megan.

"Mrs. Douglas is here and Daddy will be any minute. Are you ready to go out for supper?" continued Mrs. Lane.

"Oh, no," groaned Marty

looking at himself in the mirror then turning to look at his sister and brother.

Jeff, who saw no cause for alarm, ran from the bathroom to meet his mama and dear friend. "I'm a clown," he shouted. "I'm a clown!"

His mother's mouth flew open, but no words came out. Mrs. Douglas chuckled at the sight of little Jeff with the big red mouth, cheeks and nose, and all the brown polka-dots.

"Marty, Megan, come here, please," called Mrs. Lane. "Did you know that Jeff was in my make"

Mrs. Lane stopped in the middle of her sentence when Marty and Megan entered the room. She sank down on one of the kitchen chairs and sighed. Everything was very quiet for the next few moments.

"I just left you for five minutes. I told you to be ready to go," began Mrs. Lane.

Just then Mr. Lane walked in. He burst into laughter when he saw the movie star, the clown and the Indian. "Hey, nobody invited me to the costume party," he laughed.

"Peter, it's not funny," said Mrs. Lane. "I told the children to be ready to go out and eat when I got back from picking up Mrs. Douglas."

Mr. Lane tried hard not to smile at the sight of his three little Lanes. In a very serious voice he said, "Kids, did you disobey your mother?"

"Oh, no, sir, we didn't," said Megan. "Well, maybe, but we didn't mean to."

"We didn't do it on purpose," added Marty.

"You mean," said Mr. Lane, "that you didn't put all this paint on your faces on purpose?"

"Oh, no, well, I mean we did it on purpose, but we didn't mean to disobey," said Marty.

"We didn't think," said Megan. "We were just playing. We were going to wash it off."

"We sorta lost track of time," concluded Marty.

Mr. and Mrs. Lane looked at each other. They seemed to be talking with their eyes. "Well, kids, if you're hungry, you had better go scrub those faces and dash to the car," said Mr. Lane smiling. Mrs. Lane was smiling too.

The movie star, the clown and the Indian made a beeline for the bathroom before their daddy could change his mind. They began wiping their faces with cold cream and tissues.

"That was close," said Marty.


"Yeah," said Megan, "Mama and Daddy are the greatest."

Lucky for the little Lanes, they had parents who understood that children sometimes get into trouble without trying. And certainly without trying to be mean. They were also lucky to have parents who never missed an opportunity to teach them a spiritual lesson. On the way to the restaurant, Mr. Lane pulled a New Testament from his shirt pocket. He handed it to Marty.

"Son, look up I John 2:28," said Mr. Lane.

Marty read, "And now, little children, abide in him; that,

when he shall appear, we may have confidence, and not be ashamed before him at his coming.

Then the movie star, the clown and the Indian looked at each other and smiled. 

Have your parents caught you doing something you should not be doing? Were you ashamed? It will be much worse, though, to be ashamed when Jesus comes back. If you aren't ready to meet Him, ask your parents to show you how to be saved.


I Washed Her Feet Tonight

By Helen K. Smith

I washed her feet tonight and the blessing was doubly mine. I could say in my heart—not aloud—"Lord, this is what I have been saying to You all day today (although not really aware of it until I knelt just now), I am Your servant, helping others in ways that You direct."

I showed concern for her when she came to our city and to our church. I showed concern for her this morning when she went to the altar at our church with problems in her life. She needed my encouragement and love. I tried to show that I deeply cared about her Christian growth and her feelings of inadequacy as I put my arm around her.

As we (my family and I) shared our Sunday lunch with her, I was simply saying, "I delight in serving You, Lord, by serving others."

I did not know that she would be here—directly in front of me tonight at our feet washing service—but as I knelt to wash her feet, I rejoiced not only in what that service meant, but even more in the joy I had received in "washing her feet" already today. 

ABOUT THE WRITER: Mrs. Helen K. Smith is a member of East Nashville Free Will Baptist Church, Nashville, Tennessee.

Top Shelf



G. Michael Cocoris, *Evangelism: A Biblical Approach* (Chicago: Moody Press, 1984, paperback, 176 pp., \$6.95).

There are many good books on evangelism available today, but there is always room for one more. This worthwhile contribution to the field provides the soul winner with a clear understanding of such key biblical concepts as repentance and faith.

The author served many years as an evangelist. During that time he witnessed to hundreds of people in different situations. He also taught evangelism in a leading evangelical seminary. As a result of his varied background, he brings together the insights of scripture and practical experience in the field of evangelism.

Cocoris notes that the evangelist must operate from pure motives. He must also have the common sense to determine the spiritual needs of people. The evangelist must start where people are and not where he wants them to be.

After much study and observation, he concludes that there are three basic types of lost people in this

country. First, those who are religious but spiritually dead. Second, those so plagued with personal and social problems that their only concern is for their immediate situation. Third, those with intellectual objections to the gospel. The author makes several helpful suggestions on how to deal with each type of lost person.

This excellent book will acquaint Christians with essential elements of personal evangelism. There is one area, however, where I take issue with him to some extent. He argues that the word, "repent" relates only to a change in one's mind or attitude and not to a change in behavior. I would be quite skeptical of any repentance which didn't produce some change. The biblical concept of repentance emphasizes that an individual is turning from sin to God. In spite of this one area of disagreement, I recommend the book highly.

When Do We Say When?

By Jerry McArthur

There is a growing awareness in America today of the problems that drinking causes. We see the efforts being made by many through ads and television commercials to curb the problems.

What we haven't seen are any real efforts to stop the problems. We have the "Just Say No" to drugs campaign. Yet we attempt to cover up the problem of drinking. The cover-up is the phrase, "Know When to Say When," hawked by well-known entertainment personalities. The ads are sponsored by businesses under the cover of concern for life, freedom to choose and to make adult decisions. In reality, the ads support and advertise the liquor industry.

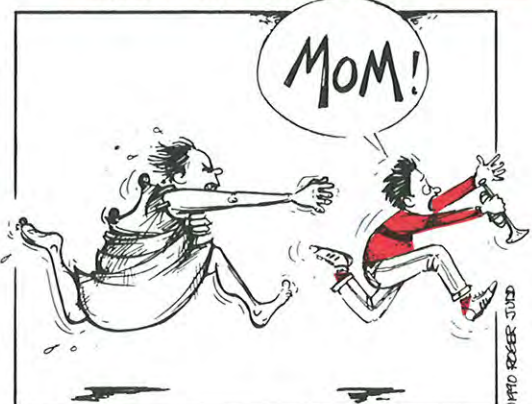
It seems that we want to protect our youth from the killing effect of drugs such as heroin, cocaine and crack. But in the same breath we say it's all right to drink a little of that drug which claims more lives per year than all the others. Is this not a cover-up?

When do we say when? Say NO to the first drink, that's when! If you don't start drinking you won't be faced with the decision of when to say when.

Let's strip away the cover-up and see this campaign for what it is—just another attempt by the liquor industry to sell the drug alcohol and make money the soft-sell way.

ABOUT THE WRITER: Reverend Jerry McArthur pastors Ambassador Free Will Baptist Church, Cincinnati, Ohio.

BEYOND BELIEF



The seventh annual Truth and Peace Leadership Conference begins July second. Forty-eight young people (24 boys, 24 girls), from 14 states journey to Fresno, CA, to begin three weeks of intensive leadership training.

"Expanding Your Horizons" is the conference theme. Seminar topics include missions, evangelism, discipleship, Bible study, prayer, unity, purity, and current issues.

The youth will conduct six Bible Clubs for the Clovis, CA Church. They will also be involved in survey and literature distribution work for the church.

They will conduct a special youth service at the Harmony Church in Fresno. They will also be involved in various local churches during the weekend.



Truth and Peace Youth Leadership Conference

The first two weeks of the conference will be housed on the campus of California Christian College in Fresno.

In addition to the leadership training and ministry involvement, the group will share in many activities and fun times.

These youth will form lifelong friendships during the conference.

The conference participants will be transported to Phoenix, AZ where they will assume leadership roles in the National Youth Conference.

The conference is sponsored by the Youth Ministries Division of Randall House Publications. Now meet the high school participants of the 1990 conference.



Kyle Baker Thayer, MO	Brent Jones Nashville, TN
Brian Bowerman Fayetteville, AR	Mike King Pryor, OK
Scott Bowerman Fayetteville, AR	Phil Ledgerwood Parkville, MO
Chuck Brown Denison, TX	Timothy Lewis Colorado Springs, CO
Josh Butler Batesville, AR	Roger Marshall Phoenix, AZ
J.J. Byrd Batesville, AR	Michael McClintock Wood River, IL
Jason Collier Huntsville, TX	Mark McCraney Decatur, AL
Kevin Douglas St. Anne, IL	Jonathan Miley Cottonwood, AL
Lee Frye Cleveland, OH	Bryan Pate Nashville, TN
Brad Hanna Albany, GA	Bryan Poston Memphis, TN
Rusty Harrison Raytown, MO	Jonathan Riggs Nashville, TN
John Hays Noble, OK	Chuck Williams Tupelo, MS



Tammy Adkins Kenova, WV	Melissa Glasgow Jasper, AL
Amy Ballard Kansas City, MO	Jamie Harris Rowlett, TX
Andrea Barron Fresno, CA	Amber Holt Bryan, TX
Jacque Bates Santa Paula, CA	Stephanie Hood Birmingham, AL
Christy Britton Nolensville, TN	Jenni Huckaba Batesville, AR
Caren Condit Carmichael, CA	Amy Jenkins Springdale, AR
Lisa Condit Carmichael, CA	Amber Jennische Houston, TX
Autumn Drake Oklahoma City, OK	Sheri Keener Moore, OK
Rachel Emmons Grand Prairie, TX	Beth Perry Whites Creek, TN
Cindy Fessenden Pittsburg, CA	Traci Polston Springdale, AR
Jeanna Fowlkes Vilonia, AR	Charity VanWinkle Fulton, MS
Leigh Anne Funderburk Belmont, MS	Angelia Vines Oklahoma City, OK



NEWS OF THE RELIGIOUS COMMUNITY

SOVIET SCIENTIST SURPRISED AT LACK OF U.S. ACADEMIC FREEDOM

SANTEE, CA (EP)—As a result of glasnost, scientists in Moscow have more academic freedom than scientists in California, according to a Soviet scientist who visited California recently.

Dr. Dmitry A. Kuznetsov, a world-renowned biochemist and winner of the prestigious Lenin Komsomol Prize in Science, visited the Institute for Creation Research (ICR) in San Diego recently where he met with ICR scientists to discuss ways to combine efforts to facilitate creationist laboratory research in Moscow.

Because of glasnost, many Soviet scientists are free to publicly challenge evolutionary dogma. "It seems that scientists have more academic freedom these days in Moscow than they do in California," Kuznetsov said when he heard about the efforts of Bill Honig, the California Superintendent of Public Instruction who is trying to close ICR's graduate school of science because of its creationist stand.

Kuznetsov was in the U.S. on a lecture tour of his scientific research. He spoke at Yale University, U.C.L.A. and other schools.

Kuznetsov has been a proponent of creationism since the 1980's when he converted to the Christian faith. In 1983, at the age of 29, Kuznetsov won the Lenin Komsomol Prize, an award given annually to the Soviet Union's two brightest young scientists. Three years later he earned the Soviet Union's Counsel of Ministries Prize for his outstanding work in biochemistry.

He holds three earned doctorates: an M.D. in Internal Diseases, a Ph.D. in Biochemistry, and a D.Sc. in Molecular Biology. Currently he heads a biochemistry lab for LaserInvest, a joint business venture involving the Soviet Union, Great Britain and India.

**Don't Miss
"The Christian and
Evolution"
on
Page 6**

U.S. AND SOVIET SCIENTISTS STUDY IMPACT OF 10 COMMANDMENTS

MOSCOW, U.S.S.R. (EP)—In a joint effort, U.S. scientists and Soviet scientists have begun research on the impact of the Ten Commandments on individual people and Soviet society.

In January Dr. Paul H. De Vries visited the Soviet Union by invitation of scholars from the Academy of Science of the U.S.S.R., and took part in formal discussions in preparation for the research project.

"Never before have I experienced such consistent openness to biblical ideas and values on the part of intellectuals," he said. "Many in Moscow are showing a deep curiosity about God and the Scriptures. Christian literature is in great demand."

De Vries, professor of religion and philosophy at King's College in Briarcliff Manor, New York, is working with Dr. Fah and Dr. Matheson, sociologists at Wheaton College, and Peter Dyneka, president of the Slavic Gospel Association.

Russian scientists will interview 10,000 people in the Soviet Union and examine their knowledge and their understanding of the Mosaic Law. They will look for correlations between understanding the biblical standards and the sense of fulfillment and purpose in their individual lives.

The researchers are seeking to find a "value system" that passes three criteria: first, one with an absolute basis, second, one that gives deep respect for humanity and reverence for human life, and third, one that nurtures human liberty and responsibility. The biblical Ten Commandments includes these three criteria, which is the reason for using it as a "tool" in the research project.

U.S. MOSLEMS INTENSIFY MISSIONARY EFFORTS

NEW YORK, NY (EP)—Islamic organizations in the United States are intensifying their missionary efforts, according to a report by the Information Service of the German Evangelical Alliance.

The American Council of Mosques decided at a recent meeting in New York to prepare the way for a nationwide "proclamation crusade." As part of this drive, more Islamic literature will be produced to aid in promoting the Koran, the Moslem holy book.

The president of the Islamic Society of North America, Dr. Ahmad Zaki Ahmad, reported that last year 300 muslim preachers were graduated from Islamic theological colleges in the U.S. They are now working for the "Dawa" (mission) organization among non-Moslems. Also in 1989, 42 private Islamic schools opened in the U.S.

There are about eight million Moslems in the U.S. Most of the 242 million people in the U.S. are Christians: 79 million are Protestants, 53 million Roman Catholics, and four million Orthodox. There are also 5.8 million Jews and 100,000 Buddhists.

WESTERN CHRISTIANS SUFFER INFERIORITY COMPLEX OVER EASTERN BLOC CHRISTIANS

PORTLAND, OR (EP)—Western Christians suffer from an inferiority complex that may hinder them from providing badly needed help to Christians in the East who are just discovering the freedom of religious expression, according to an Eastern Bloc missions expert.

"We have called them 'the persecuted saints,' and because of all that many people seem to feel that they have somehow attained a much higher spirituality than our own," says Al Akimoff, director of Youth With A Mission's Slavic Ministries. Akimoff has been working in the Eastern bloc for two decades.

"In the area of suffering and persecution we have much to learn from Christians in the East," admits Akimoff, who added, "but in other ways it is like we are visiting someone who has been bedridden for many years. There is something very tender about them; we can appreciate all they have learned about enduring. But we can't just leave them there. We have to help them up and hold them as they learn to walk again."

That encouragement came with a warning from Akimoff, who pointed out that "this is the time for what has really been a lost continent. The doors have swung wide open—but to everything. Right now all kinds of Eastern religions and other philosophies are flooding in, too. Materialism will become an issue, too."

AMY GRANT SUES FOR LINKING HER WITH CULT

NASHVILLE, TN (EP)—Appearing on magazine covers might seem like an exciting part of Christian music superstar Amy Grant's life, but the Grammy-winning artist was less than thrilled when she discovered her image on the cover of the March 15 issue of *Dr. Strange, Sorcerer Supreme*, an occult-themed comic book published by the Marvel Comics Group.

"It was brought to Ms. Grant's attention by fans who had seen the cover and wondered why her picture was there, and what connection she had with the comic book," explained Grant's attorney, Mark Patterson.

The woman on the cover of the comic book is not identified as Grant, but it is the "spitting image" of Grant as she appeared on the cover of the 1986 album, *Amy Grant—The collection*, said Patterson.

Grant sued Marvel Comics for linking her with "occult subject matter." A suit filed April 6 sought an injunction to prevent further use of Grant's likeness.

"The suit alleges the unauthorized use of Ms. Grant's likeness on the cover of a comic book," Patterson told EP News. "The comic book dealt with occult subject matter. It was entitled *Dr. Strange, Sorcerer Supreme*. The complaint alleges that there are a substantial number of Christians who consider an interest in occult subject matter to be antithetical to their beliefs. Her association with that could be detrimental to her, personally and professionally."





THE SECRETARY SPEAKS

By Melvin Worthington

Convention Costs



The annual national convention is a team effort. It costs a lot of time, energy, planning and money. Let's take a look at the dollar side of the convention.

The Fact

The 1979 convention cost \$27,500, which was \$1,000 more than the income it generated. On the other hand, our 1989 convention cost \$62,700, about \$1,600 less than the income it generated. So we came out on top in 1989, barely.

Projected costs for the 1990 convention stand at \$62,549. Projected income to meet this budget includes: Booth fees—\$8,325; state association representation fees—\$25,170; local church delegates—\$1,000; offerings—\$28,054.

The obvious fact is that national convention expenses, like everything else from cars to popcorn, increased during the past 10 years.

The Factors

Convention costs vary from city to city. Consider these factors.

Auditorium. Rental, set-up, tear-down, meeting rooms, convention banner, flowers, security director, convention tapes, microphones, sound engineers, usher badges, insurance, first-aid staff and courtesy car fit in this area. The 1990 projected auditorium cost tops \$10,150.

Printing and promotion. Publicity, art work, photos, convention materials (programs, song sheets, digest of reports) and pre-convention

printing fall in this area. We expect the cost to reach \$17,500.

Convention office. Included in this area are registration materials, paper and printing supplies, offset press, copier, typewriters, telephone, postage, musical instruments rental and service. This will cost about \$5,500 in Phoenix.

Convention personnel and officials. This includes the Executive Office staff which is on call 24 hours a day during the convention. It also includes the moderator, clerk, assistant moderator, assistant clerk, usher coordinator, music coordinator, registration coordinator, press officer, photographer and convention tape manager. Projected costs for all convention officials tops \$15,000.

Honorariums. This means convention and Bible Conference speakers, at a projected cost of \$700.

Decorator services. This includes booth installations, skirted tables, stage, exhibitor badges, convention office and registration. Expect \$4,400 in Phoenix.

Meal functions. Meals includes the Executive Committee Luncheon,

General Board Breakfast and State Leaders Luncheon. The cost will be about \$1,800.

Executive Committee. Included in this section are meal and motel expenses (Friday and Saturday prior to the convention). The 1990 projected cost for the Executive Committee totals \$1,200.

Pre-convention expenses. This includes four planning trips to the convention site and inspection trips for future conventions. Then add professional dues, conference and other expenditures related to planning and promoting the national convention and the total reaches \$16,000.

There you have it. The 1990 projected convention budget—\$62,567.

The Focus

The focus of the national convention includes the cost, contributions and challenge. While the convention costs, it also pays dividends in fellowship, friendship and feasting. This contribution to denominational life must not be overlooked. It broadens, balances and blends together the Free Will Baptist family. The challenge, of course, is to clear your calendar and meet us in Phoenix this July.

The Finances

The convention is worth what it costs. We now need to give our attention to creative ways of providing funds. Registration fees? Perhaps. Offerings? Perhaps. Attendees can fund the convention.

We have not addressed convention financing since 1981. But it's time. See you in Phoenix!

The Secretary's Schedule

July 2-5	National Conference of Free Will Baptists, Inc. Dallas, Texas
July 9	Directors Prayer Retreat Nashville, Tenn.
July 10-14	Pre-Convention Meetings Phoenix, Ariz.
July 15-19	National Convention Phoenix, Ariz.
July 20-21	Post-Convention Meetings Phoenix, Ariz.

CONTACT

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A New Spirit!

at Free Will Baptist Bible College



Rev. Tom Malone
President

"**T**he college year ended May 17 with 59 graduates. The testimonies given by some of our seniors were moving, exciting and God-honoring.

"The challenge was given to the packed auditorium to pray for us and to become actively involved in *recruiting 300 students for the fall of 1990-91.*

"There is a *new spirit* of excitement and expectation at Free Will Baptist Bible College.

"Young people, come, and be a part of this *new spirit* as we continue preparing students to do God's will for their lives.

"We are still committed to the task of preparing people to serve the Lord in and through the church, whether that be as pastors, youth directors, music directors, secretaries, school teachers, business people or whatever God's will is for their lives." —Tom Malone

Be one of the **300** this fall!

Write or call for information on how to enroll.

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