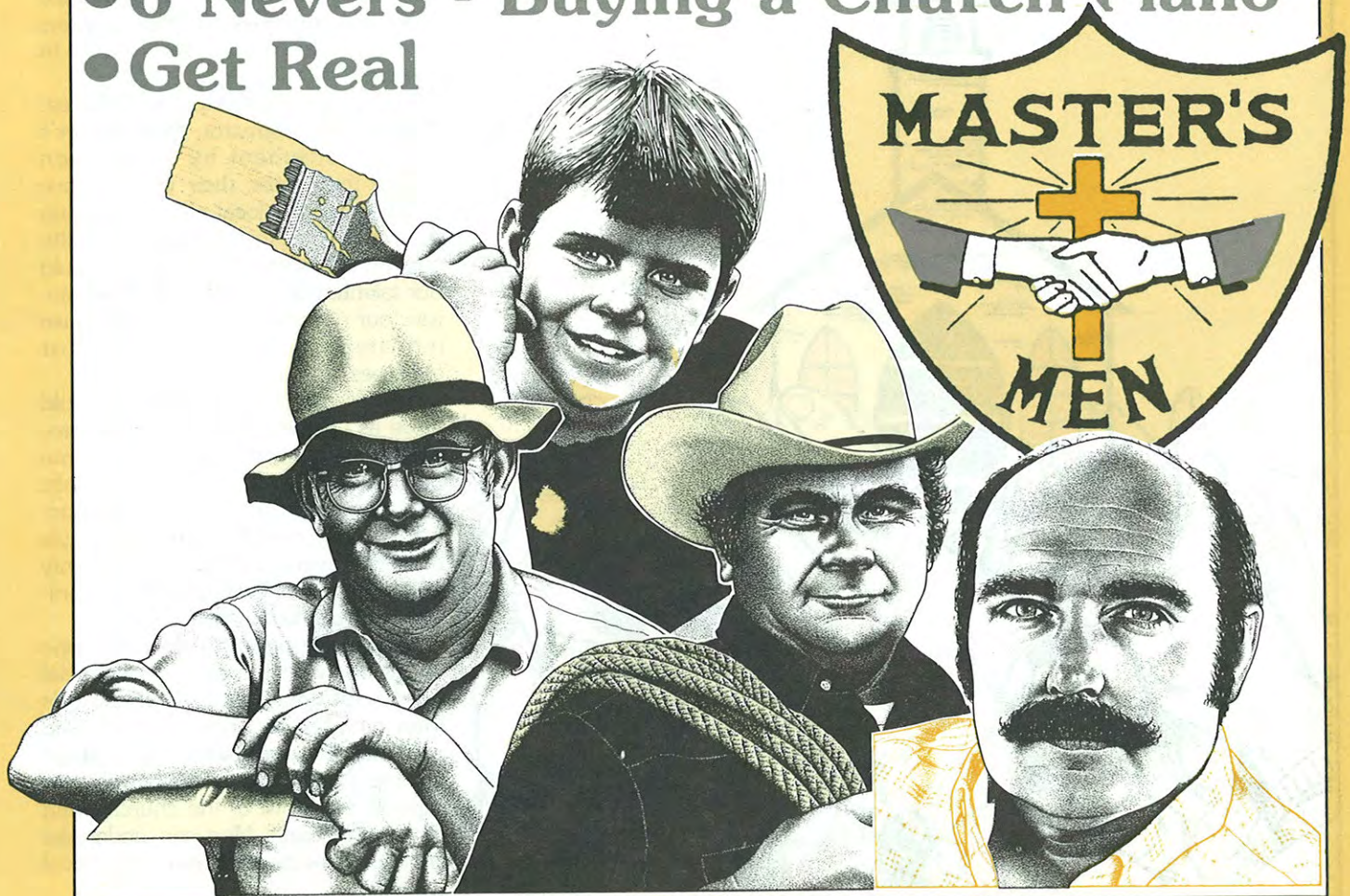


October 1990

# Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

- What Master's Men Can Do
- Reach the Professional
- Live the FWB Covenant
- Take a Creative Look
- 6 Nevers - Buying a Church Piano
- Get Real





**A**re some Free Will Baptist pastors tired out and maybe burned out because there is too much to do in the church? Are many of our churches weak because they lack involvement and leadership by the men? Are Free Will Baptist men dropping out or stagnating because of disinterest, no challenge or lack of training? A possible solution—try an active Master's Men chapter!

The Master's Men organization is to be an auxiliary of the church, not to run it but to work with other groups to enhance the total ministry of the local church. Even though Master's Men is

approaching its 35th year as a national organization, many laymen and pastors still do not understand and appreciate its importance in the local church.

### Five-Fold Purpose

There's a five-fold purpose for the Master's Men organization in the local church as stated in the *Master's Men Handbook*.

- a. Develop men of the local church in knowledge of and participation in all church and denominational affairs and activities.

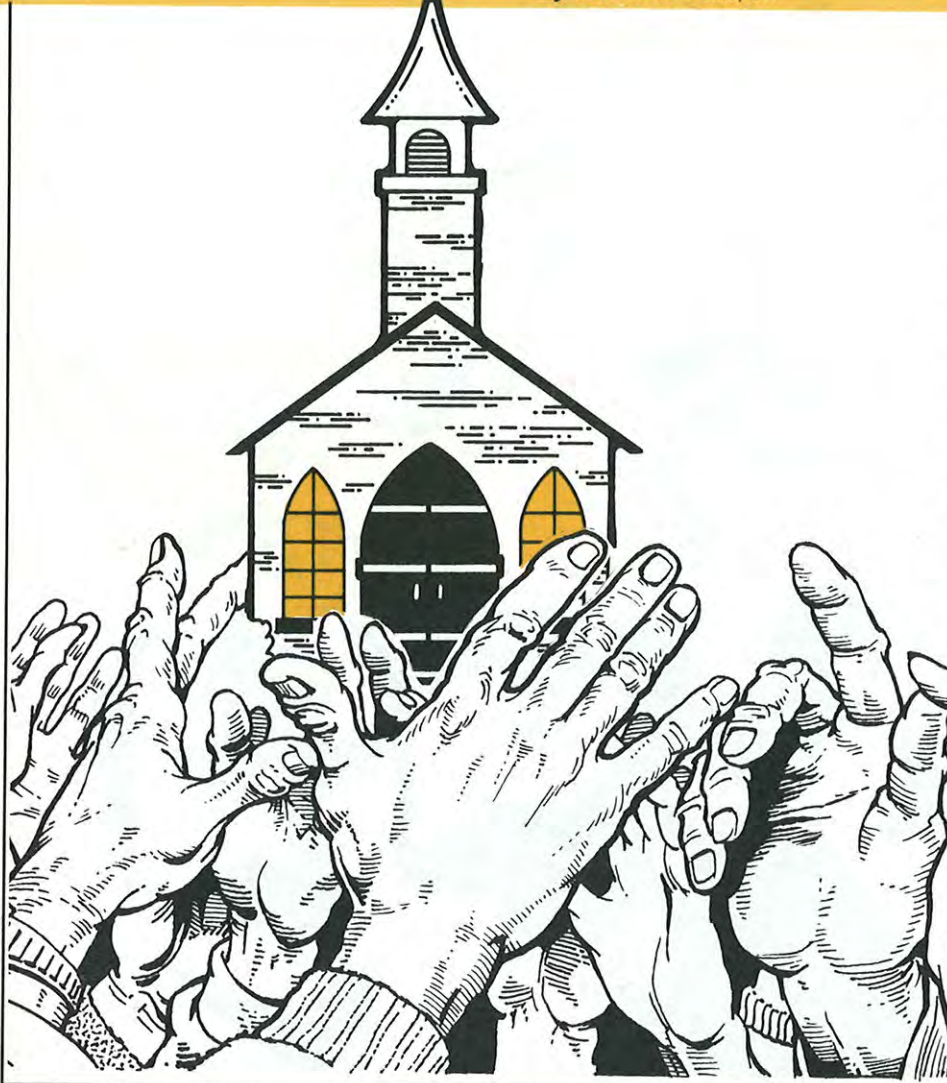
- b. Provide a means of Christian fellowship among the men of the church.
- c. Promote soul-winning.
- d. Promote stewardship.
- e. Interest, challenge, spiritually strengthen and utilize the Master's Men chapter for Christ every man in the church.

### Full Hands, Big Visions

"There could be no better reason for Master's Men than the building of churches," proclaimed a recent convert from Smyrna, Tennessee, and an enthusiastic new member of Master's

# What Master's Men Can Do for Your Church

By Thurman Pate, Jr.



Men. In addition to his personal growth through the local Master's Men, John learned of the assistance of several area Master's Men chapters in the opening of the work in Smyrna.

One pastor related to Jim Vallance, Master's Men director, that Master's Men involvement by his laymen helped them raise their vision above and beyond the local church, helping them see areas of lay responsibility beyond the local community. Could our talented laymen effectively administer our national agencies and release ministers to preach and pastor churches?

The Master's Men chapter should serve as "helping hands" for the pastor whose ministry includes the same purposes. As men work on their jobs and move through their neighborhoods, they contact more prospects than the average pastor. If the only purpose was soul-winning, the organization would be worthwhile.

Should the pastor be the only one concerned with the church's financial needs? Of course not. The Master's Men chapter can help develop and promote the understanding of stewardship. In addition to regular tithes to support the work of the church, men through Master's Men can undertake special projects to benefit the local church.



## New Converts and Service

Why do our churches lose some new converts? Could it be that the pastors have so many responsibilities that not enough time can be spent with the converts? Master's Men can provide that strengthening, that training to help establish a new man in Christ. A good example of this was shared from a chapter in Huntington, West Virginia.

A retired man was recently saved. He would not testify, could not pray aloud in public (not unwilling—didn't know how). In the Master's Men meetings we began to use him; having him participate in the monthly programs, with short parts, praying simple closing prayers, asking him for opinions and to share his testimony.

Within a year this man was participating in all activities, using his considerable talents in all aspects of worship. Master's Men had a great part in helping him discover, develop and demonstrate his place of service.

The local Master's Men chapter can provide avenues of service for men who might not otherwise participate. The man who feels he cannot teach a Sunday School class can take an active part in Master's Men projects. The man who has been divorced cannot be ordained as a minister or deacon but he can be a leader in the Master's Men.

Many of our churches have experienced the benefits of an active Master's Men chapter. One example is the Limestone FWB Church in Tennessee. Here's a list of some of their recent projects:

1. Went visiting in pairs.
2. Sponsored a Laymen's Day in October.
3. Cleaned the church and property and painted the church.
4. Underpinned the mobile home of a fellow Master's Men member.
5. Raised 200 pounds of potatoes for local Haven of Mercy Rescue Mission.
6. Served lunch for Woman's Auxiliary Retreat.
7. Participated in a work day at association campground.
8. Helped sponsor new Master's Men chapters in other churches.

## Pastor's Friend

Another chapter became disturbed at a weakness in their church—no ef-

fective training for young boys. They instituted training sessions for scripture memorization with points awarded for progress. The points could be redeemed for camping gear. The men took the boys camping, fishing, canoeing and hiking.

The program increased from four boys to over 20 with several making decisions for salvation. Also, several of the dads have been saved and now attend church and are involved in the program which has helped draw their families closer together.

The pastor is important to the effectiveness of the local Master's Men chapter. He should be invited to all meetings and invited to participate in the programs. He should not run the chapter; however, his input should be sought since he is the spiritual leader of the church.

Tim Jordan, national Master's Men Board member from Albany, Georgia, likes to refer to Master's Men time as a time of fellowship of "a pastor and his men" and "a man and his pastor." He also points out, "We are social creatures—we must have fellowship provided by our church or men will seek alternatives." The local Master's Men chapter can provide that Christian fellowship.

Master's Men brings together the head, heart and hands in service to the Master. Pastors should use the energies and talents of their men through encouraging an active Master's Men chapter. Many Free Will Baptist men are waiting to do something—they just need the opportunity and the push!



**ABOUT THE WRITER:** Dr. Thurman Pate, Jr., is principal of Wade Elementary School in Nashville, Tennessee. He is a member of the Master's Men Board and of Cofer's Chapel Free Will Baptist Church. He holds four degrees: B.A., Free Will Baptist Bible College; B.S. and M.A.T., Middle Tennessee State University; Ph.D., Peabody College.

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# The Bible—Dust Gatherer or Guide?

By Mal King

A Texas businessman rushed up to an airline ticket clerk and said, "Give me a ticket anywhere, I've got business everywhere!" We laugh but the world is filled with confused people with obscure goals. It hasn't always been that way.

When Blaise Pascal—the brilliant French physicist—died, his friends found a scrap of paper sewn into the lining of his coat. Excited with the discovery, his friends could hardly contain themselves as they thought he had left them the secret to his success and clarity of vision. He had.

The paper laced with scriptures described his conversion, his growth in the Christian faith and his deep reverence for the Word of God. At the end of his account was this text from Psalm 119:16, "I will not neglect your word."

After reading about Pascal's immersion in the Bible, I thought of the way we as a nation seem to be moving rapidly away from it. Once biblical references filled almost every speech including political ones (see the number of such references in Lincoln's speeches). Students read the Bible in our schools; writers quoted the Bible and even spoke of its influence on their styles. Eudora Welty, author of *One Writer's Beginnings*, for example writes:

How many of us, the South's writers-to-be of my generation were blessed in one way or another, if not blessed alike, in not having gone deprived of the King James Version of the Bible. Its cadence entered into our ears and our memories for good. The evidence, or ghost of it, lingers in all our books. "In the beginning was the Word."

The Bible which was central to Pascal's life has only marginal influence on many today. America, once shaped by its teachings, seems indifferent to it. Impressed more by pop psychology and a religion of positive thinking, some Christians rarely open the Bible.

I'm reminded of what a child psychologist says about the time the aver-

age parent spends talking with—not yelling at, but talking with—each child as an individual: "five minutes each week." This started me to wondering how much time we Christians spend letting God talk with us through His Word.

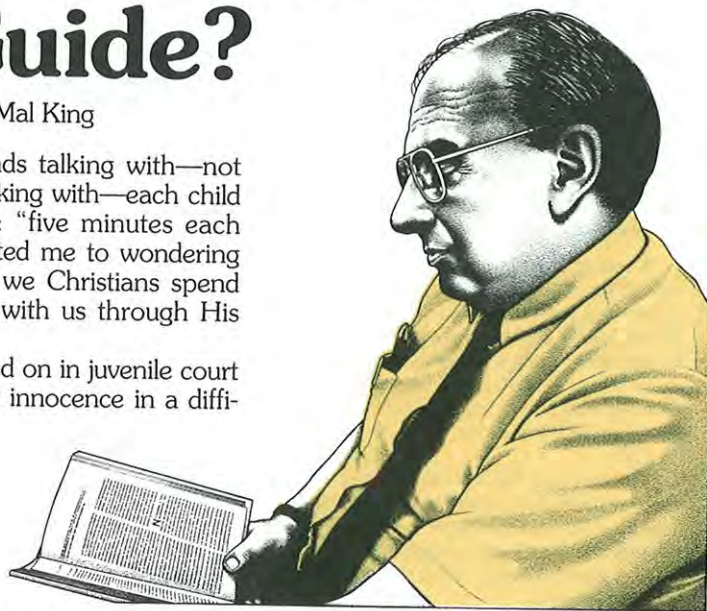
When I'm called on in juvenile court to decide guilt or innocence in a diffi-

cult case, I sometimes say that I wish I had the wisdom of Solomon. Seeing the confused look on their faces, I have asked young people if they know who Solomon was. Many don't. I haven't had the courage to expand the research to include their parents.

As a member of a library commission, I've become aware of the many fine programs for teaching literacy in this nation. Our government is solidly behind these literacy programs as it knows that democracy can only thrive among the literate. I shudder at this truth because of its spiritual application, for biblical illiteracy even among professing Christians is an accepted fact. Indeed, many new converts know more Bible after a few months than those who have been in the church for 40 years.

Today I visited with a relatively new convert who reads the Bible and listens to tapes daily. Sorrowfully, he told me that he wished he had read Proverbs as a young man; he would not have done some things which still grieve him.

I then told him that a Chinese Christian taught Billy Graham's father-in-law a practice I have found invaluable: Read a chapter of Proverbs every day—on the first of the month, read Chapter 1 and so on. The Chinese Christian said that replacing Confucius' sayings with Proverbs fed his soul.



When Alexis de Tocqueville toured America in the 19th century, he said that our nation had "the soul of a church." That soul, fed by unashamed immersion in the Word, is now on a diet of the world's pap—Playboy, gothic novels, mysteries, westerns. So our nation has gone from having "the soul of a church" to having "the soul of a saloon."

Some might say, "What's he talking about? We have more Bibles than we've ever had." When I hear that I'm reminded of a slogan at our local library: "He who does not read is no better off than he who cannot read."

Anglican Bishop Herbert Edward Ryle puts it this way, "I fear we are in danger of forgetting that to have the Bible is one thing, and to read it is quite another."

I've heard many people joke about dust on the Bible—saying the only time it gets cleaned off is when the pastor visits. Pascal would not have seen this as something to joke about. In his mind the Bible was the lodestar, the ultimate guide: "Without Scripture, whose only object is to proclaim Christ, we know nothing and we can see nothing but obscurity and confusion."

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



# The Big Kid

**H**is work shirt and pants fit like they were tight-wrapped around a block of cement. He waited at the office door hesitating to step inside. My secretary noticed his gentle spirit as he told her his story. She knew he needed to talk with me.

He looked like a big kid, which is what he turned out to be. By the time we coaxed him into the office, I'd decided that he was a young version of older men who drift through town with a sad story wanting a quick buck. I was wrong.

**"Bob" stood ramrod** straight and, curiously, refused to sit down even after I'd closed the office door. A whisker under six feet tall, the 19-year-old packed 225 pounds—and at that moment, every ounce of it visibly upset. He had to get \$20. Today.

It was 9:00 a.m. Tuesday after Memorial Day when Bob lumbered into my life. Reared in Portland, Oregon, he'd just moved to Nashville from Indianapolis. He had been on his own since being booted out of a broken home at age 15. He was a high school dropout living at Anchor Home, part of Union Rescue Mission's job training program for unemployed men.

**Bob wanted** to attend discipleship camp. That's why he needed \$20. Camp began on Thursday and the money had to be in by Wednesday. So early that morning he caught a bus to an industrial park to load trucks. I liked his willingness to work. Things looked good until Bob split his pants and the foreman made him leave because there were women present.

With no money and no job, he walked into my office. When I asked what he wanted, he requested a ride downtown to the rescue mission so he could get his other pair of pants. Ten feet out of the door toward my car Bob turned and asked, "How long have you known Jesus?"

I liked his question. When I told him I'd been a Christian 32 years and a preacher 31 years, he threw his hands in the air and praised God.

Then he hugged me like I was his long-lost brother. Which I suppose I was, except that I didn't know it until a few minutes earlier.

**No sooner had** Bob settled in the Volkswagen when he began waving his hands for me to stop. He bolted from the car and vomited. That's when I learned that Bob had asthma and when he gets overexcited his stomach revolts. I liked his no-excuse attitude.

When he got back in the car, I asked about his conversion experience. It was like opening a fire hydrant. Words gushed out in torrents, fresh and genuine.

By the time Bob left home at age 15, he was already a professional guitarist and played in Portland night clubs. He was also fed up with religion. "I did a lot of drugs and was hostile toward normal preachers," he said. "I refused to listen to any of them."

**Something happened** three years ago to change all that. An African preacher who was in the U.S. studying, walked up to Bob on the street and spoke to him with a funny accent, "I'm here to tell you about the God who came to earth and nailed His heart to a tree for your sins."

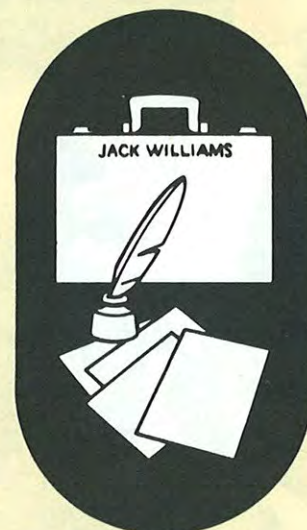
Bob said it was as if a curtain lifted off his mind and light flooded in. Then because he had no local church ties, he drifted into the New Age Movement where he floundered for 18 months. "Those people are crazy. They think they're God," Bob said. I liked his honesty.

He's working toward his GED, in spite of a learning disability. He came to Nashville looking for a new start as an instrumentalist in contemporary Christian music. All he's found so far are closed doors.

**As he told me** about the men living with him at Anchor Home, Bob said, "You need to come down and preach to those guys. We really need some solid Bible teaching." I liked his invitation.

When we got within sight of the Union Mission, he said, "Stop here.

## Briefcase



Stop here," pointing to the employment office that gave him the job that morning.

"I've gotta report in to these folks and tell them what happened so it won't foul up their records," he said climbing out of the VW. He was embarrassed to walk in with his story, but felt he owed them an explanation. I liked that.


**The foreman** at the industrial park had given his job to someone else. Time had run out for Bob. No job. No money. No discipleship camp. He didn't know what he was going to do. But I did.

"Here, Bob," I said shoving my last \$20 into his hands. "God still answers prayers and takes care of His own."

That big kid reached across the car with both arms and hugged me, tears streaming down his face. I liked his style.

**Fifteen minutes** after I left the office I returned. The air conditioner was still humming, computers blinking, phones ringing. It all seemed so normal, as if a big kid named Bob had never been there.

But he had. God reminded me again that He has His eye on the sparrow. And on a 19-year-old with split britches working his way to discipleship camp.

That was not just any big kid. That was my Christian brother. 





some of the factors involved in reaching the professional man.

### The Mandate

Professionals are not adequately being reached by Fundamental / Evangelical churches. Thousands of doctors, lawyers, teachers, community leaders and other career professionals populate our cities. Their principles follow the corrupt world view of our day. Their priorities are arranged economically, not spiritually.

Their motivation is not derived by the impulse of the Holy Spirit or the mandate of scriptures, but from their desire to increase. The prosperity they realize is minuscule. While living a fast-paced life, they concentrate on secular achievements and ignore God's handwriting on the wall.

We must reach them! Christ sent us into all the world, not to one certain region or to a particular people. Our hunger for souls cannot be restricted

whole world regardless of difference or discomfort. When setting priorities, evangelism must be our key. When planning and budgeting for future growth, evangelism must be our main concern. A church that discontinues its efforts to reach the lost is biblically dead and in need of revival.

Our concern for the lost can be measured. It's time to look at our budgets, our plans for the future and our attitudes toward communities in which our churches are located. Though we cannot gauge others, surely we can gauge ourselves.

God know us. He knows whether we are truly sincere about the unsaved or unconcerned about the unreached.

### The Message

The context and theme of our message must take the professional into consideration. The local church can no longer plan to minister only to a rural congregation or a small commu-

# How to Reach the Professional Man

By William F. Hayes

**O**ne of the underlying factors in basic Bible doctrine and the Free Will Baptist credo is that Christ died for all men. This precept, while in conflict with some other denominations, provides to all the opportunity to accept Christ as Savior. The question remains, do we who are Free Will Baptists adhere to this doctrine of the scriptures?

Through observation, the content of our message leads one to conclude that the gospel is available "to all who believe." Through examination, the opposite may be practiced. Are we partial in our evangelism? Christ ministered to a young woman caught in the act of adultery as well as to a rich young Jewish ruler. Is the scope of our evangelism as broad as His?

We seem to have fallen far short in ministering to the needs of those in professional vocations. To correct this problem it will be necessary to adjust some of our church ministries and evangelism techniques. Let's look at

to those of our own culture and traditional values. How soon we discover that not all people were reared with our values. It's much easier to minister only to those like us, but in so doing we neglect others also in need of salvation.

We may have to change some of our traditional practices in order to reach the professional, but it must be done. This not only means changes on a local level but at every level of our church and denomination. This does not mean a change in doctrine or our covenant, but an actual adherence to them.

### The Motive

Most Free Will Baptist churches consist predominately of blue collar, non-suburban congregations. We have not advanced with the times in our outreach to souls; specifically, our outreach to the professional.

The underlying principle of our existence as a church is evangelism. We must concentrate on reaching the

nity. We must expand our ministries to reach men of all backgrounds.

Because our world has become increasingly service-oriented, people are more transient. Professionals of all kinds are relocated to other cities by their employers. In any given church service, the minister may be speaking to doctors, lawyers, college professors or other professionals. The scope and spectrum of our message must reach that wide variety of listeners.

Realizing that the majority of those in professional vocations have some type of formal training and education, the type of message best presented is taught in an expository manner.

While preparing for this article, I interviewed school teachers, lawyers, corporate executives and a federal judge—all of whom have received high commendation from their peers. All agreed that they relate and understand better the expository message and feel it reaches a diverse people.

Our message from the pulpit is the most important discourse that many people will ever hear. It becomes in-



creasingly evident that expository messages should be considered in our study and preparation, not only for the veteran pastor but for associate or lay ministers as well.

### The Method

Although the church is always under attack by those who feel we have become liberal and more secular, we cannot allow this to thwart our using various methods to evangelize the world. The use of bus routes and door-to-door visitation are excellent ways of reaching the lost. However, we cannot forget the best way which was instituted by Christ Himself: personal invitation.

One of the ways this method is utilized by Christians in metropolitan cities is Christian organizations. This gives the Christian professional the unique opportunity of inviting a non-Christian friend to an event, while at the same time they can hear a salvation message. These types of functions are ideal ways to reach the professional.

Keep professional people in mind while planning events and activities for churches. Being conscientious of the types of activities, as well as the time, will allow the busy executive to plan and attend.

### The Men

The best way to reach anyone is through personal invitation. This involves two groups of people: the one invited and the one inviting.

We need men and women in the church to proclaim the gospel in the workplace. If we are to reach the professional we must reach them on their level and meet them where they are. Whether inviting them to a worship service, church activity, a Christian organization or directly to Christ, the pressing issue is the same.

Will we accept our Christian responsibility and invite them? Will we take time out of our busy schedules to go to them and show them our concern? We must if we are to reach them. Pastors must encourage this formula of evangelism with their congregations.

### The Conclusion

Can we reach the professional? Will we reach the professional?

## A Better Way

By Larry D. Hampton

**I**t's better to light a candle than to curse the darkness." All too many of us ignore this sage advice. We opt to curse the darkness rather than light a candle. Most of us can readily identify with the preacher who impishly confessed he would rather "cuss the dark."

Ken Chafin relates how he criticized the church in his early ministry. In time Chafin saw the error of his way. "Instead of concentrating on what I didn't like, I began to talk about what I believed. No longer was I concentrating on what I wanted to get rid of. Rather I began to push for what needed to be kept." In short, he stopped cursing the darkness and began lighting candles.

This positive approach to life's problems is expounded on a plaque in the office of a highly successful publishing executive. "Don't bring me problems. Bring me solutions."

Someone aptly observed, "Any fool can criticize and most of us do." It seems we feel our only obligation is to rail against the evil. Perhaps that's why so many resolutions consist of nothing more than a ringing indictment of a particular wrong. Maybe that's why we offer so little constructive criticism or suggest so few positive alternatives.

John Fischer addressed this practice of pointing out problems instead of proposing solutions to them. "Have you

A prominent Christian lawyer who at one time was a staunch atheist was asked to speak at a Christian organization. In his remarks he advised the audience of the one verse in the Bible that is most effective in reaching the professional: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26 NKJV).

We can reach the professional! It will take effort on the part of the pastor and his congregation, but we can reach them. Professional men and women will respond to the gospel. It's up to us.

**ABOUT THE WRITER:** Reverend William F. Hayes directs the children's church at Columbus First Free Will Baptist Church in Columbus, Ohio. He is operations manager of CBC Companies, Inc., in Columbus.

ever noticed that it's easier to get people to march *against* something than to get them out *for* something? It's easier to point out a problem than it is to provide a solution. . . . It takes less effort to run away *from* the world than to be a positive answer in the middle of the world."

Donald Wildmon is a prime example of what can happen when one decides to be "a positive answer in the middle of the world." In his book, *The Home Invaders*, Wildmon explains how he became involved in the fight against indecent television programming. Fed up with the filth being passed off as entertainment, he vowed to improve the quality of television. He set his course to stem the tide of profanity, sex and violence flooding America's homes. While others shook their heads and lamented the bleak condition of the television industry, Donald Wildmon plunged into action.

Since 1976 Wildmon has worked tirelessly to clean up TV. He led a campaign to persuade 7-Eleven Stores to remove *Playboy* from their newsracks. He also spearheaded the boycott of the film, *The Last Temptation of Christ*.

Personally, I'm thankful that Donald Wildmon made the choice to light a candle instead of curse the darkness. I'm glad he chose to be part of the solution rather than part of the problem.

We live in an extremely wicked age. Of course you didn't need me to tell you that. The Apostle Paul warned us of these "perilous times" long ago. In these dark days, we must never forget that Jesus Christ is the Light of the world. As His followers we have been delivered from the power of darkness to walk in His glorious light.

The question is, how should we live in what Charles Colson refers to as the "new Dark Ages"? The answer is not to curse the darkness. Rather it is to light a candle. Or as Jesus put it, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

**ABOUT THE WRITER:** Reverend Larry Hampton is managing editor at Thomas Nelson Communications, and a member of Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee.



# Take a Creative Look

By Roger Cooper

**I**magination—fuel for a youngster's wooden truck, a rag doll's beating heart, oils for a mental painting, rungs on the ladder of progress and a must for a growing church. Imagina-

tion dies in the rut of forbidden dreams and rejected freshness. The emptiness left by its demise is filled with memories of what was and resolve for what never shall be. The creative mind sees what is not as though it is.

When traffic jams, nerves jar, the temperature rises and there's no place to go, the creative mind can slip away beneath a canopy of stars where snow has buried the countryside. The only movement is a smoky shadow rising from the chimney of a lonesome log house. Inside the old cabin, faint light from a stone fireplace dances across an empty wooden rocker while a hound sleeps by the door. Escape mechanism? Perhaps. But it's a better approach than the way future heart attack victims view that same traffic jam.

Or when the frozen city takes its toll in early February, a warm day in mid-July is just a daydream away. There, a barefoot boy followed by a tired old dog saunters along a mountain stream. A cane pole rides his shoulder. And like a hypnotist's watch, a hooked cricket swings in the face of a bug-eyed frog, crammed to its armpits in the boy's back pocket. Get the picture?

## God of Creativity

How does man come by his ability to visualize the unseen or to create the unheard of? Go back with me. Way back! Before log houses and snow and stars.

Before barefoot boys and old dogs and frogs and crickets. Before Eden. Before time! When nothing extended infinitely from nothing.

Yet, the things you and I take for granted were fixed in the mind of God. Matter was so nonexistent that probability had no meaning. And God created the heavens and the earth! He could see potential where there was none. Having created the perfect habitat, He produced life that would perpetuate itself. Nature blended its many voices into one harmonious tune. It was the sixth day.

And God created man in an image





of perfect complement to all creation; the image of the Creator. Some believe the image is seen in man's creativity. And creative he is. It has brought him to a space age of computers, robots and life-enhancing technology. Like his Creator, man looks at his handiwork and is pleased. One can only wonder at the potential man might have reached had he not fallen and marred the image.

### Killer of Creativity

Then there is that rut of status quo where imagination grows dim and dreams suffer and die. It is from nine-to-five wide and from Monday-to-Friday deep. Too often, it is a lifetime long. It is the common grave of many a creative thought.

Unfortunately, it has also left a deep impression on the church. That old rut bears religious hieroglyphics of decades gone by carved into its hardened walls making yesterday's good ideas today's golden images. Time slots for church meetings are etched so deeply it would seem sacrilegious to bother them. Repetitious prayers, social functions and worship agendas are programmed into its perpetual memory banks for never-changing compliance.

Old friends gather in its narthex, before and after church, as visitors walk by unnoticed and unwelcomed. Meanwhile, "fateful" ones bow at the walls of this abstract fetish thanking the Good Lord they are not as others who do not share their rut. And an unseen marble monument looms over their unmoving forms with an epitaph, "WE'VE ALWAYS DONE IT THIS WAY."

However, there are those who overreact to the rut, who throw the baby out with the bath; failing to realize, this habitual hole is not there because of what it is but for what it is not. Creative! Digging it up only makes it deeper. While some bronze their sacred cow, others sacrifice it; either way it is dead. Creativity is not excluding but expanding and including.

### The Creative People

One need not look any further than the Free Will Baptist denomination to find progress through creative thinking. The implementation of cooperative giving proves to be inclusive and

## Every Shovel Counts

By Doug Little

**H**ow many ways are there to skin a cat? If the wag who coined that old proverb knew, he never told anybody. But it really doesn't matter anyhow. The point to remember is that every problem has a solution and that we shouldn't allow narrow thinking to keep us from finding it.

I'd like to adapt the adage a bit to remind us that there is more than one way to move a mountain. The quickest way is to blow it to smithereens. That, however, requires skill with and access to powerful explosives.

You don't have to be a professional, though. A pick and shovel will get the job done, too. Oh, it takes longer perhaps, and it certainly isn't as impressive. But given enough time, a pick and shovel will be just as effective. And if you get enough folks with picks and shovels to give you a hand, it won't take as long as you might think.

The point? God has a few folks around in His church who have gifts and experience that are as effective in His work as dynamite blowing up a mountain. They are so good at what they do for God that it intimidates the

daylights out of the rest of us.

Our hearts sink in near despair as we realize that our pick and shovel gifts will never be as impressive. Take courage, my friend. With teamwork and faithful persistence, God will move mountains using us, too. After all, what's really capable of bringing more glory to God, a mountain leveled by dynamite or by picks and shovels?

Another wise man once said, "Nobody made a greater mistake than he who did nothing because he could only do a little." Maybe you don't think you'll ever be a "dynamite" worker for the Lord. So what? Be part of moving the mountain by faithfully and eagerly using your gifts, whatever they are.

Do your part, even if to you it seems small. It's for God's kingdom and glory that we labor. Nothing you do for Him is unimportant. Every shovelful counts.



*ABOUT THE WRITER: Reverend Doug Little pastors First Free Will Baptist Church, Russellville, Arkansas.*

expanding. The new Free Will Baptist hymnal is "weighty" with variety. Then, there's the 1989 decision made in Tampa to begin assimilation of Free Will Baptists of other races and philosophies into affiliation with the National Association.

And all the while we continue with our rich traditions and rightfully so. Most everyone enjoys the food and fellowship of preaching and dinner on the grounds. Ever wonder how Free Will Baptist women put such warmth and joy into those Sunday afternoon dinners? It is the imaginative ability to turn the remarkably simple into the simply remarkable. Our Lord does not call many mighty nor many noble, but it is remarkable what He does with the simple.

### The Creative Possibility

So many are disappointed with who they are and what they do. The thinking is, "We are simply creatures of habit." Perhaps if we all were more creative in our personal lives through re-creation, it would affect progress in

our churches as well. Remember the unfaithful servant who buried his master's pound? Was he so restricted by his sinful nature that he could think of nothing more industrious to do?

The Lord tells us to become as little children. Paul speaks of being conformed to the image of Christ. How does one reconcile this apparent contradiction? Could it have to do with the freshness and imagination little children have in common with their Creator?

How may you and I restore that godly image to our aging lives? Succinctly, "Be not conformed to this world: but be ye transformed by the renewing of your mind. . . ." No amount of instruction can teach creativity until the needy one has seen the rut he or she is in.

Take another look, a fresh look, a creative look. There is life after the rut. Abundant life!

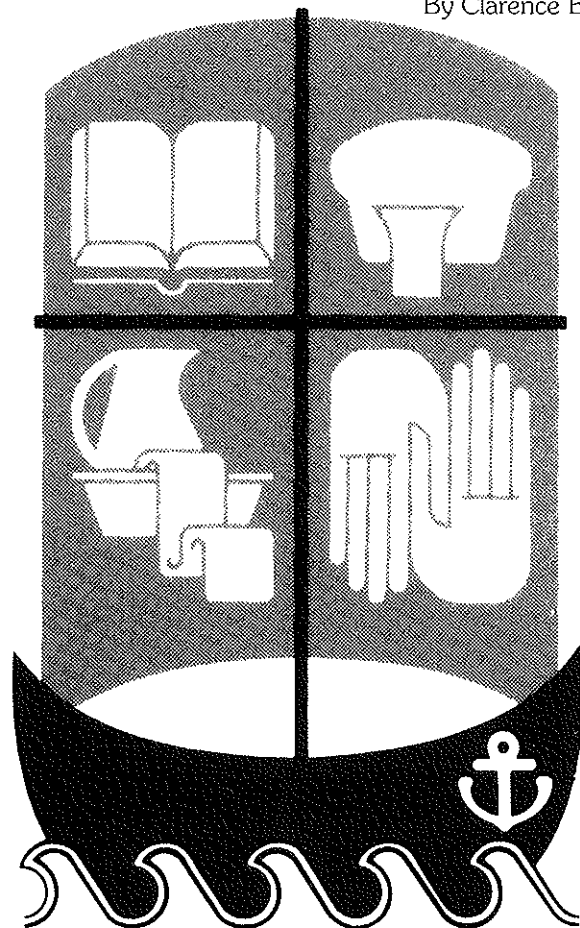


*ABOUT THE WRITER: Reverend Roger Cooper pastors First Free Will Baptist Church, Hazel Park, Michigan. He is moderator of Michigan's Wolverine Association.*



# Living the Free Will Baptist Covenant

By Clarence Burton



THE NATIONAL ASSOCIATION OF  
Free Will Baptists

**O**ur Covenant begins, "Having given ourselves to God, by faith in Christ, and adopted the Word of God as our rule of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant." The remaining paragraphs are just as meaningful as this one.

I like our Free Will Baptist Church Covenant! Some have suggested that we discard it and write another. I would ask one question with one word. Why?

Someone may think that I am tied to tradition. No, but I am attracted to and "tied to" a covenant that expresses my relationship to Jesus

Christ, my relationship to my Christian family, my relationship to the local church, my relationship to my denomination and my relationship towards the world system.

## Covenant Definition

What does the word *covenant* mean? Webster states, "Covenant: A solemn and binding agreement; a written agreement or promise usually under seal by two or more parties; a pledge; to cut (indicate an indelible, irrevocable agreement)."

Inasmuch as this is the meaning of *covenant*, I suggest that in this light we consider the Free Will Baptist Covenant. 1) Who is asked to adopt

and make a commitment to the covenant? 2) To whom is this covenant made? 3) What should be the obvious results of a covenant commitment?

## Covenant Application

Who is asked to adopt and make a commitment to the Free Will Baptist Covenant? A member of a local Free Will Baptist church, that's who! The covenant is usually read when a person comes for membership in the local church. It is also usually read when a local church is organized from mission status.

To whom is the covenant made? The covenant is made personally between a member and the body (local church). Collectively, it is made between the members of the body. The function of the church is to not only win the lost to Christ but to share and care for other believers. This, in order that each believer may grow in the grace and knowledge of the Lord.

When a person comes for membership and adopts the Free Will Baptist Covenant, he makes a commitment to God, to a body of local believers and to the Free Will Baptist denomination.

Being a member of a local church is more, much more than attending regular services. This should not be neglected, but becoming a member means an involvement in the purpose and plan of that organization.

The Lord did not prescribe the function of the church to accommodate Lone Ranger or Hot Dog members. He laid down plans whereby the church functions as a body with each member filling his role.

This does not mean that one member is more or less important than another. But rather the body (church) recognizes that the Lord who formed the body knew what He was doing and gave each member that which he could do best. The Free Will Baptist Covenant was written and designed to compliment God's design.



## Covenant Lifestyle

Consider three things relative to membership in a Free Will Baptist church and living the Free Will Baptist Church Covenant: 1) The relationship of the member to God. 2) The relationship of the member to the local church. 3) The relationship of the member to a fellow member.

### *Relationship to God.*

The covenant lends itself to a commitment relationship in the first three words, "Having given ourselves." Giving oneself to God means receiving by faith Jesus Christ as Savior. Giving oneself also implies a servant relationship. The apostle expresses this idea in his epistle to the Romans, "Paul, a servant of Jesus Christ..." (1:1). He regarded himself as the purchased possession of his Lord.

Dr. W. H. Griffith Thomas states, "There is no serfdom or servility, yet there is an absolute loyalty in the consciousness of absolute possession." There was nothing nobler to the Apostle Paul than to be a slave of Jesus Christ. His time, his strength, his everything belonged to another, the Lord Jesus.

In one's relationship to God, there is commitment to His Word. "...and adopted the Word of God as our rule of faith and practice." In doing this, one must believe that the Bible, the 66 Books from Genesis to Revelation, is the inspired, infallible, irrevocable Word of God.

The study of the scriptures will not be burdensome, but a joy and delight. The Word of God will not be grievous to the believer. It will become his rule of faith and practice.

The covenant relationship to God expresses our relationship to the world system. "We [I] promise, by His grace, to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful amusements and unholy conformity to the world, from all sanction of the use and sale of intoxicating beverages, and to 'provide things honest in the sight of all men.'"

The Christian must guard his testimony in the eyes of the believer and the unbeliever. May we have the same attitude as did Paul, "...if meat make my brother to offend, I will eat no flesh...lest I make my brother to offend" (1 Cor. 8:13). Lest my testimony

be questioned by an unbeliever, I will not allow the devil to lead me into any kind of unholy conformity with the world.

### *Relationship to the local church.*

The covenant states, "We will not forsake the assembling of ourselves together for church conferences, public worship, and the observance of the ordinances of the Gospel; nor fail to pay according to our ability for the support of the church, of its poor, and all its benevolent work."

What a tremendous, favorable impact this would have on the effectiveness of the local church if every member lived the covenant. Most churches would double attendance and offerings in three years. (I state three years, rather than two, for if every member did this, it would take a year to get over the shock.)

It has been said by more than one person, "Every Christian owes the Lord, through the local church three things: Time, tithe and talent." A recent church study showed that the average church member gives three percent (three hours) of his time to the Lord a week (based on 98 waking hours per week). This includes time spent in church services, study, watching or listening to Christian programs and visitation.

The same survey showed that the average Christian gives less than 1/30th of his income to the Lord's work through the church. If we are to be people of the covenant and practice living the covenant, we must give God His rightful place in our lives. By doing this we will let Him have our time, our tithe and, yes, our talent through our labor in the church.

### *Relationship to other members.*

The covenant states, "We agree to accept Christian admonition and reproof with meekness, and to watch over one another in love, endeavoring to 'keep the unity of the Spirit' in the bonds of peace, to be careful of one another's happiness and reputation, and seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able, promote the success of the church and of the Gospel."

Dr. W. A. Criswell said, "One of the most difficult things for a church

member to do is accept Christian admonition and reproof." Every person who adopts the Free Will Baptist Covenant agrees to accept admonition. But, oh, how it hits a sensitive nerve when offered. The usual reaction is, "Who are you to give me Christian admonition?"

Offering sound Christian admonition is biblical. A classic example is Aquila and Priscilla helping Apollos (Acts 18). In his epistles to Timothy, Philemon and Titus, Paul devotes much writing to sound Christian admonition.

This is followed by and conditioned by the covenant commitment, "to watch over one another in love, endeavoring to 'keep the unity of the Spirit' in the bonds of peace...."

Dr. Robert Picirilli states, "This is a good summary of the entire paragraph. Too many churches have lost the sense of responsibility for one another, this self-sacrificing willingness to see a brother's welfare in preference, even to one's own (1 Cor. 10:24). But this is the reason the Spirit binds us together in a local fellowship, so that we may 'watch over,' guard and foster each other's spiritual well-being."

As people of the covenant, people living the covenant, let me conclude this with the last paragraph of the Free Will Baptist Covenant. "To this end we agree to labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sunday schools, and evangelistic efforts for the salvation of the world. And may the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ."

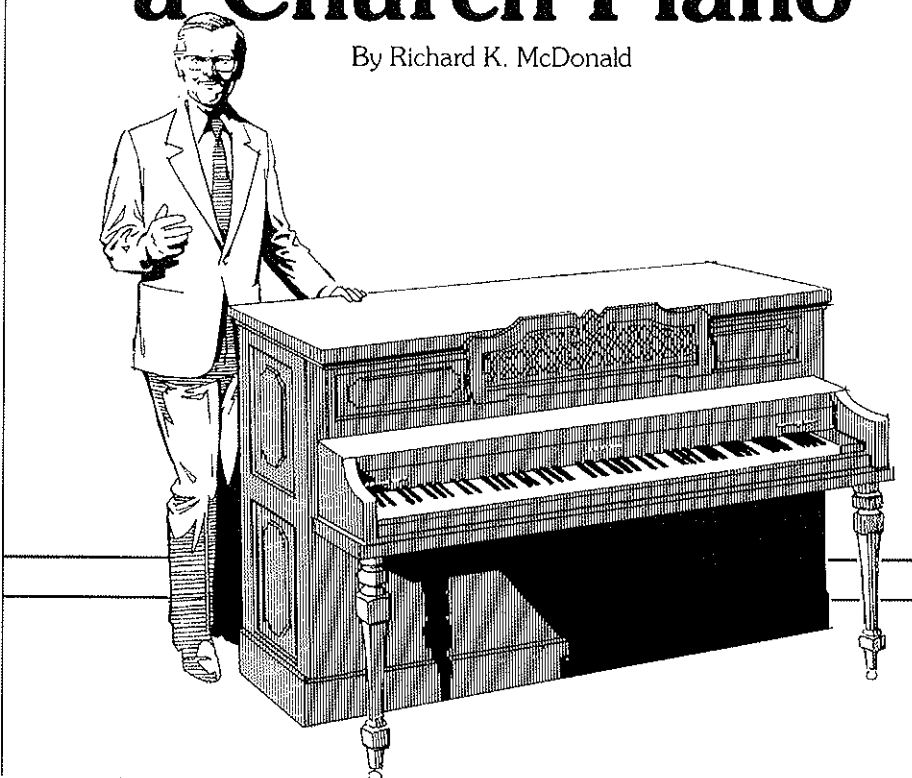


ABOUT THE WRITER: Reverend Clarence Burton is executive secretary for the Missouri State Association of Free Will Baptists.



# Six Nevers of Buying a Church Piano

By Richard K. McDonald



**T**he funds have been provided and the need is certainly there for a new piano. No problem. We will just dash out and buy a piano this week, right? Don't be so hasty. Buying a piano is like buying a car with one exception: most people know little or nothing about pianos.

While there are many ways to approach this subject, start with the fact that the money appropriated for a piano did not come easy. Second, stewardship demands that we be careful with funds entrusted to us and not go bananas. We need to buy the best piano to meet our needs with the financial limitations given us.

Rather than go in depth into piano construction and the current market, let's summarize the subject into six nevers.

## 1. Never buy the piano alone.

The cliché that "two heads are better than one" is certainly appropriate here. A salesman will have a harder time overwhelming a committee toward one piano than an individual. Though a committee will take longer

to come to an agreement, diversity of thought will prevent mistakes and will share the responsibility of the ultimate decision. Be smart; elect a committee.

Assuming that a committee approach is taken, make certain that four people are on this committee. The music director should be on this committee because of his position. So should the pianist (after all, the pianist will play this instrument and come closest to selecting the instrument intelligently). Also include the organist. A financial representative would be a wise addition. Any other additions might make the committee too large.

Whoever is on the committee, **DO NOT** include the pastor! This is usually not his area of expertise (there are notable exceptions to this rule of thumb) and he does not need the added responsibility. The above-mentioned people were elected to leading positions in the church and should be trusted in this area as well. Relieve the pastor of mundane duties so that he can remain in his area of expertise—spiritual leadership. Your church will notice the difference.

## 2. Never buy without consulting a professional.

Spend some of that hard-earned money now to avoid a poor choice later. Assuming that you already have a tuner/technician servicing your pianos, you would do well to pay him a fee to help you look for a piano. His job is to know pianos, and he will continue to tune whatever piano you have anyway. He has nothing to lose or gain in this venture. He can give you some idea how much models cost, and probably knows your church's need better than you think.

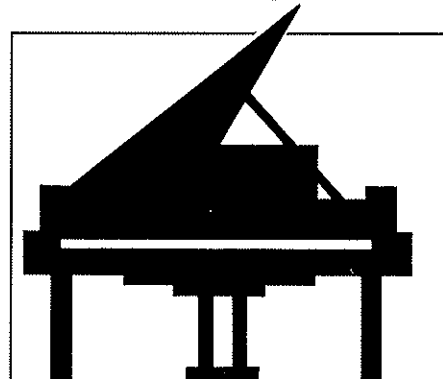
After narrowing the field down to several choices, ask the tuner what his choice would be. Have your committee examine his findings and then, in light of their findings, make a decision. Remember, the final decision is yours, not his. His is only an advisory capacity. Make it worth his while and he will do a better job for you.

## 3. Never buy the cheapest piano.

When a list of possible choices has been arranged, resist the temptation to choose the least expensive. It may not be the best value. A more expensive model may be a better choice if it will last longer, give greater service and better meet the needs of your congregation.

Ask yourself, "10 years from now which will have been the better choice?" Always buy with the idea in mind of someday saying, "I am glad that we did this," instead of, "I wish that we had done it differently!"

## 4. Never buy an upright when you can afford a grand piano.





If the two choices were near the same price and the quality near the same, for me there would be no question. The grand sounds better; it needs less amplification, looks better and inspires better musicianship. For the professional musician, the grand offers faster repetition, greater sensitivity to touch and more control over the tone.

The musician can create music on the grand instead of pounding out volume on the upright. Who knows what future musician may be challenged to greater heights because of a fine instrument that they have the privilege to play at church. Ask your pianists which they would rather have. If you can, buy a grand piano.

**5. Never buy a new piano without first checking the used market.**

Before you buy a new piano, check out the used piano market. Again, use your friendly tuner for help. Most



tuners that I know are glad to help, and when offered pay for their services will bend over backwards to help.

A slightly used piano can give as good service as a new one for less money, if there is one available. The key here is how long you can wait for the right buy to come along. If you are in a rush (and most feel that they are!), you might not have much success here.


**6. Never buy and not maintain it.**

Whether you have new or used pianos, it makes no sense to invest a fair sum of money into fine instru-

ments and then not maintain them. Unfortunately, that happens all too often. By all means, get on speaking terms with a good piano tuner.

Several factors affect the tuning of a piano. Humidity changes, temperature changes, amount of playing time, and being moved are four of the main causes of deterioration of tuning. Though the last two are not major considerations in a church, it's still little short of amazing that a piano stays in tune as well as it does, considering the humidity and temperature changes in the average church building.

Have a good tuner service your instruments twice a year. Make sure that his price is within the range of the average tuning. Check his references if there is any doubt. About every two years or so, have him adjust the action to keep the action in tune as well. In the end, you will be satisfied with a sound purchase that will serve your congregation for many years to come.

There are many aspects to consider in the purchase of a piano. The looks of a piano (for many, it is a piece of furniture more than a musical instrument), the sound of the piano, and the touch of the piano are the three most important aspects outside of the price. The grand piano is the best in all three areas but costs more. The final decision is up to you. For my money, Japanese pianos are the best combination of value and quality on the market. Plan well and make a good decision. 



**ABOUT THE WRITER:** Richard K. McDonald teaches music at Hillsdale Free Will Baptist College in Moore, Oklahoma. He is the music director at Sunny Lane Free Will Baptist Church in Del City. He graduated from Free Will Baptist Bible College in 1974 and received his Master's Degree from Tennessee State University in 1976.

## Directory Update

### CALIFORNIA

John Foster to Corcoran Church, Corcoran

### CANADA

Tim Williamson to Wilmot Church, Hartland

Carl DeMerchant to Bristol Church, Bristol

Melvin Haas to Holmesville Church, New Brunswick from Linneus Church, Linneus, ME

Michael Chase to Lerwick Church, Arthurette

Vaughn Palin to Bannan Church, Hartland

### GEORGIA

Kent Barwick to Travelers Rest Church, Newton

Wayne Price to Patmos Church, Leary

### NEW MEXICO

Earl Jenkins to Artesia Church, Artesia from First United Church, Hobbs

### OHIO

Phillip Dillon, Sr. to First Church, Chillicothe

### OKLAHOMA

Danny Barks to First Church, Duncan

Johnny Conyers to Wilburton Church, Wilburton from Centerpoint Church, Villonia, AR

R. H. McCuin to Felker Church, Valliant

Mike Parrot to First Church, Weatherford

Orville Romine to Cedar Grove Church, Francis

Alvis Paul to Murry Spur Church, Spiro

### SOUTH CAROLINA

Kenneth Upright to Liberty Church, Manning

### TENNESSEE

Tommy Street to Hurricane Chapel Church, McEwen from Emmanuel Church, Clarksville

Ken Winningham to First Church, Erwin from Holmesville Church, New Brunswick, Canada

### TEXAS

Warner Collier to Pine Prairie Church, Huntsville from First Church, Garden City, Kansas


### VIRGINIA

Glen Johnson to Good News Church, Richmond from First Church, Rolling Prairie, Indiana

### OTHER PERSONNEL

Ron Young to Harmony Church, Fresno, CA as director of bus ministry

W. B. Hughes to Peace Church, Wilson, NC, as missionary to senior saints from Bethany Church, Norfolk, VA, as pastor

Tim Hackett to First Church, Inman, SC, as associate pastor from Harvest Mission, Bloomington, IN, as pastor 





FREE WILL BAPTIST

## newsfront

### GEORGIA PASTOR DIES AFTER EXTENDED ILLNESS

MIDVILLE, GA—Funeral services were held July 21 for Reverend Kenneth Faison, pastor of Deep Creek FWB Church, Midville. Reverend Faison had been ill for some time prior to his death on July 19.

Funeral services for the 55-year-old Moultrie native were conducted by Georgia pastors James Ursrey, Galen Dunbar and Larry D. Williams at the Deep Creek FWB Church. Georgia Free Will Baptist ministers were named honorary pallbearers.

Reverend Faison pastored eight churches in Georgia during his ministry. He also pastored in South Carolina and Arkansas. He was active in district and state association activities. He had previously served as moderator and clerk of the Georgia State Association, as a member of the state Mission Board, and was Georgia's assistant moderator at the time of his death.

Georgia Executive Secretary Herbert Waid said, "Brother Ken was known by our people as a faithful, effective pastor since his graduation from Bible College in the late 1950's."

Reverend Faison is survived by his wife Faye of Glennville; a daughter Lynette, also of Glennville; and a son Stephen of Nashville, Tennessee.



### MARYLAND HONORS HORTON FOR 35 YEARS SERVICE

FAIRFAX STATION, VA—Delegates to Maryland's State Association honored Pastor Lester Horton for 35 years of service in the state work. Horton received a plaque commemorating his contributions. He serves as moderator, promotional officer and General Board member.

The 24th annual session met at Fairwood FWB Church in Fairfax Station, Virginia, where Horton pastors. The June 21-23 meeting attracted 119 delegates and visitors.

Three ministers preached sermons developing the association theme, "Conquerors Through Christ." They included Greg Godby, pastor of Truth FWB Church in New Oxford, Pa.; Billy Bevan, president of Southeastern FWB College, and David Reece, pastor of Heritage FWB Church in Fredericksburg, Va.

Home Missionary Richard Atwood spoke at the Woman's Auxiliary meeting on the subject, "My Task, His Command."

The 1991 session will meet June 20-22 at Woodland Heights FWB Church in Martinsville, Va.

### NEW CHRISTMAS PLAY AVAILABLE

NASHVILLE, TN—Randall House announced the publication of a new seven-act Christmas program titled, *The Search for a Treasure*. This is the newest addition to the collection of Christmas programs written by Mae Fry whose programs and plays have been used by Free Will Baptist churches for many years.

The new play centers around a disenchanted businessman in search of an escape from the daily grind. He assumes the role of a hobo and through the appeals of a child finds the greatest treasure of all.

This evangelistic, heartwarming play is suitable for churches large and small. It can be performed with limited scenery and contains 17 speaking parts. The number of speaking parts may be reduced according to those available to participate.

There is also a list of suggested music which may be used throughout the program. The play runs for approximately 50 minutes.

Contact Randall House Publications to place your order. The cost is \$1.95 plus shipping.

### YOUTH GROUP RAISES \$2,500 FOR MISSIONARY

VALLIANT, OK—The youth at Felker FWB Church in Valliant, Oklahoma, rallied to support former pastor George Harvey, Jr. as he prepared to start a new church in Phoenix, Arizona. Through various projects the youth group raised \$1,266 for the Harveys, then challenged the Felker church to match their funds.

The church responded to the challenge and the youth sent \$2,516 to the national convention for the

Phoenix Land Fund. Reverend Harvey is the fifth home missionary to commit himself to build a church in the Phoenix area.

Spokesman for the Felker youth group said, "We want to challenge each youth group to commit themselves to raising at least \$200 this year for the Harveys' land fund."

The George Harvey family moved to the Phoenix area after the July national convention.



Felker FWB Youth Group, Valliant, OK



## TENNESSEE MINISTER WITH THE LORD

PLEASANT VIEW, TN—The Reverend Jesse Benton Parsons (89), an ordained Free Will Baptist minister for 51 years, died March 3. Funeral services were conducted at Good Springs FWB Church with Randall Riggs and John Gibbs officiating.

Brother Parsons, a Tennessee native from Bedford County, was ordained October 13, 1939, during the Cumberland Association meeting. He served as a pastor, teacher and song writer. He organized several Sunday Schools in the Cumberland Association and helped reorganize the Good

Springs FWB Church in 1937, where he pastored 16 years.

Rev. Parsons and his wife, Vera, wrote songs together in their early years. Their song writing efforts included *The Little White Church*, *All Ye Lands Praise the Lord* and *They Need a Friend Like Him*, among others. When Vera died in 1977, Brother Parsons married Mai Parker.

During the funeral service, Free Will Baptist ministers of the Cumberland Association and the deacons at Good Springs FWB Church served as honorary pallbearers.

## MEXICO NAMES PASTOR EXECUTIVE SECRETARY

REYNOSA, MEXICO—Delegates to Mexico's 30th annual National Association created the office of executive secretary in order to allow the administrative work of Mexican Free Will Baptists more cohesiveness when the association is not in session. Senior pastor Lazaro de la Rosa was named to the new post. He has more than 30 years pastoral experience.

More than 400 people attended the August 3-6 session at Camp Victory in Reynosa. Pastor Javier Gallegos

was elected to a three-year term as moderator. Twenty pastors reported to the association.

In other action, delegates formed a missions board to establish new churches in Mexico and other countries as doors of service open. Delegates heard four sermons by pastors Felix Zuniga, Ruben Munoz, Lazaro de la Rosa and James Munsey.

The 1991 session will meet August 2-4 at the associational campground in Monterrey.

## CHRISTIAN SCHOOL SEEKS ADMINISTRATOR

SEFFNER, FL—One of Florida's fastest growing Christian schools has expanded its program and is searching for an administrator to oversee the school and direct day-to-day operations. Seffner Christian Academy began in 1983 with 48 in kindergarten. The academy enrolled 165 students in its 1989-1990 school year, K-2 through 8th grade.

Academy officials said, "The Lord has continued to bless the church and school with steady growth, and now we are praying that He will send the right administrator."

Seffner Christian Academy is a ministry of First FWB Church of Tampa (Seffner), Florida. Pastor Roger Duncan said that the church plans to break ground soon for a new multi-purpose building which will include a gymnasium.

Pastor Duncan said, "We are looking for someone highly motivated in Christian education. We prefer someone with teaching and administrative experience."

Interested parties can call the school at 813/626-0001 or 813/626-5383. Resumes should be sent to Seffner Christian Academy, 11605 U.S. 92 East, Seffner, FL 33564.

## EIGHTH MISSIONS CONFERENCE SET AT SOUTHEASTERN


WENDELL, NC—The eighth annual fall missionary conference will meet November 11-13 at Southeastern FWB College, according to Joe Haas, Sr., chairman of the foreign missions department. The school will use a "Follow Me" theme, taken from Matthew 16:24.

Four speakers will share pulpit re-



Thomas

sponsibilities. They include Lonnie Sparks, missionary to Spain; Mark Thomas, home missionary to Colorado; Jack Rollins, pastor in Birmingham, Ala.; and Southeastern College president Billy Bevan.

The three-day conference will meet at First FWB Church in Raleigh. Dr. Randy Cox is host pastor. 



Sparks



Rollins



Bevan



## Currently...

Members of **Bethlehem FWB Church, Ashland City, TN**, honored Pastor **Charley Carmack** with a Pastor Appreciation Day. They gave him \$600, canned goods, cakes and pies, and numerous cards of appreciation. Carmack said, "I appreciated their sacrificial gifts, but most of all their expressions of love for my ministry among them." Carmack began his third year as pastor at Bethlehem in October.

The **Ohio** Gideon Association elected a Free Will Baptist layman president at their convention in Toledo. **Sherman Dixon**, a member of **Dailyville FWB Church** and deacon for more than 25 years, was elected in May to preside over the 2,900 Gideons in Ohio.

**Wellington FWB Church, Wellington, OH**, reports five baptisms and seven new members. **Billy Joe White** pastors.

Pastor **Bobby Lee Hudnall** reports five conversions, four baptisms and four new members at **Divine FWB Church, Cleveland, OH**.

The Fellowship Revival at **Wyandotte FWB Church, Mansfield, OH**, attracted more than 700 people nightly. Nine FWB churches participated. **Hertis Stone** pastors.

Pastor **Bert Miller** says members of **Lockbourne FWB Church, Lockbourne, OH**, started a building fund to add a wing to the church. He also reports four conversions.

Members of **Reynoldsburg FWB Church, Reynoldsburg, OH**, have a new church library thanks to the library staff—**Wilma Huffman, Gloria Hutchinson, Kayrn Baker** and Pastor and Mrs. **Roy Hutchinson**. The library opened with 300 volumes.

Members of **Gahanna FWB Church, Gahanna, OH**, raised more than \$50,000 in donations and pledges for their building project. Members also purchased a new bus. **Curtis Booth** pastors.

Two **Salina, Kansas**, churches merged. **First FWB Church** and **Faith FWB Church** merged their members. The name of the new church is Faith FWB Church.

Contact welcomes the August 1990 edition of *Kansas FWB Bulletin*, publication of the **Kansas State Association** of Free Will Baptists. **Teresa Hendrix**, a member of First FWB Church in Topeka, will oversee publication of future news letters.

Pastor **Bill Robinson** of **Canton FWB Church, Canton, NC**, had open-heart surgery a year ago. Although the surgery was a success, Robinson's insurance company declared bankruptcy leaving him with a \$45,000 indebtedness. Friends and associates of Pastor Robinson established a fund to help defray the debt for him. Gifts can be mailed to: Friends of Bill Robinson,

Peoples Bank of Murray, P.O. Box 470, Murray, KY 42071.

Members of **Southside FWB Church, Darlington, SC**, purchased an acre and gave Pastor **Mike Ramsey** a \$25,000 gift toward the purchase of a mobile home. The church also purchased a 60-passenger bus for use in youth and senior saint activities.

Fourth grade students at **Maranatha Christian School** raised more than \$700 to aid the Free Will Baptist Church in St. Croix, Virgin Islands, after Hurricane Hugo hit. **Jan Baxley** teaches the generous students. Maranatha School is a ministry of **First FWB Church, Florence, SC**. **Danny Howell** pastors. After Hurricane Hugo passed through Florence, SC, members of First FWB Church found it necessary to replace their sign. The replacement stands 16 feet in the air and is 12 feet wide.

Members of **Hillside FWB Church, Florence, SC**, gave Pastor and Mrs. **Buddy Seay** a \$1,275 gift after the birth of their first child.

**Tabernacle FWB Church, Coward, SC**, celebrated its 106th anniversary with 77 in attendance. Pastor **Larry McAlister** of Gilead FWB Church, Lake City, SC, was guest speaker.

Funeral services were conducted April 13 for Rev. **Alfred A. Williamson**, 71, who was a Free Will Baptist minister for 33 years. Rev. Williamson entered the ministry in 1958. In addition to being a full-time farmer for 52 years, he pastored seven FWB churches in South Carolina.

**Shahan FWB Church** in **Coweta, OK**, celebrated their 90th anniversary on September 30. **Bill Walker** pastors.

Members of **New Home FWB Church, Tulsa, OK**, dedicated their 4,800-square-foot family life center this summer. The metal building was erected at a cost of \$75,000. **Roy Dale Smith** pastors.

Members of **Ponca City FWB Church, Ponca City, OK**, exceeded their goal of \$3,000 to help build a new church in Panuco, Mexico. **David Bigger** pastors.

Members of **Noble FWB Church, Noble, OK**, changed their name to **Sky Ridge FWB Church**. But that's not all they did. They also purchased 6.5 acres and constructed a \$150,000 building with gifts above their tithes. Pastor **Daniel Harper** who celebrated his 17th anniversary at the church said the group took 16 months to erect the 8,280-square-foot facility which contains 16 classrooms and a 225-seat sanctuary.

They called it "Freedom Sunday" at **First FWB Church, Darlington, SC**. Pastor **Reuben Cason** said the church had 92 in attendance and baptized five. After the evening service, they ate a ten-

foot banana split. Pastor Cason said there were no leftovers.

Contact welcomes *The Roadrunner*, publication of the **New Mexico State Association** of Free Will Baptists. The monthly newsletter began publication in July.

An electrical fire destroyed the church van at **Decatur First FWB Church, Decatur, IL**. But Pastor **Ed Hollis** said, "The Lord has already provided us with a new van replacement."

**New Light FWB Church, Morgan, GA**, celebrated its centennial anniversary this summer. Pastor **Ralph Lightsey** celebrated his 50th year in the ministry, 26 of those as pastor of the New Light church. A historical sketch of the church was read by **Bobby Paul** and a plaque presented citing 100 years of service.

The largest group of campers ever attended Free Will Baptist Bible College's Summer Camp 90, according to Director **Neil Gilliland**. Some 89 campers and four sponsors from 14 states participated. The camp included music, drama and basketball camps.


Reverend **Ralph Staten** celebrated 58 years as a Free Will Baptist minister in August. The 79-year-old minister has influenced the National Association of Free Will Baptists since its inception in 1935.

Members of **First FWB Church, Rolla, MO**, report eight conversions and nine baptisms. Pastor **Jim Parker** said the church also installed new siding and windows.

**United FWB Church, West Plains, MO**, conducted a note-burning service to dedicate their 2,280-square-foot enlarged sanctuary. Pastor **Glen Murray** said the addition provides more classrooms and allows more space in the fellowship hall.

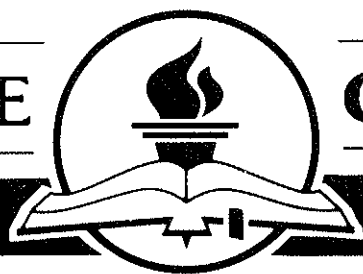
Members of **Oak Ridge FWB Church, Oak Ridge, TN**, burned the mortgage two years ahead of time. Members paid off a 14-year mortgage in 12 years, according to Pastor **Terry Mosley**. The group also purchased a 15-passenger van.

Members of **Cavanaugh FWB Church, Fort Smith, AR**, conducted an all-night prayer vigil on behalf of their new building fund drive. Pastor **Carl Cheshier** said members needed to raise \$35,000 in cash and \$300,000 in commitments over a three-year period. The group plan to have \$200,000 in hand before they start. Funds will be used to construct a new auditorium-classroom building.

Pastor **Larry Davis** plans an outreach to students at Morehead State University in Kentucky. If you have friends or relatives attending the university, send names and addresses to him at Box 258, Clearfield, KY 40313. Or call 606/784-2912. Davis pastors **First FWB Church in Morehead**. 



# HOUSE



# CALL

The Department Pages

## THE BROADER FAMILY

"I am exposing my own children to Pentecostal doctrine by using Vida Sunday School literature."

How it hurt me to hear this Free Will Baptist pastor share this with me! As we kept talking, I realized that he was not alone. Several pastors in the area are doing the same. It certainly is not a doctrinal question; neither is it a question of loyalty to our Sunday School Department. However, the difficult decision is being made to use literature published by the Assemblies of God, then deal with the different doctrinal positions as necessary. The only other alternatives are Calvinistic literature or to rely on their own somewhat limited training, to provide a systematic, long-term program of study in Sunday School.

You may be asking yourself why these are the only options. Well, for years the Christian church has struggled with providing religious literature in Spanish. Most commentaries, Bible study and self-help books, along with Sunday School curriculum are not written in Spanish, but translated from another language.

The pastor I was talking with is one of our very first Free Will Baptist pastors in Mexico. He has served both the Lord Jesus and Free Will Baptists faithfully for 30

years in Mexico. The context of the above statement was a conversation in which I was asking this pastor's help in establishing a program. A program that would help all our Spanish-speaking mission churches benefit from the ministry of our Sunday School Department. In June 1985, with a vision to meet the needs of our foreign fields, and the growing demand for Spanish literature in the U.S., Randall House began publishing Spanish curriculum.

The Casa Randall literature is first class, but the distribution has been less than ideal. The doors to Cuba were completely closed for years, and even today it is very difficult to get literature into the country. When it does arrive, they have no way to pay for it. In Uruguay, rural Panama, and Mexico we hear from our missionaries that due to the difference in currency strength, it is difficult for our churches in these areas to purchase our literature.

Randall House is taking many steps to overcome the price barrier. We are taking every measure to keep the production cost of Spanish literature low. We have also extended 20-25% discounts to third world countries. However, everyone knows nothing is free. The set-up was enormous and the money invested will take many years to

recover.

Recent research revealed a 50% subsidy is needed to make Free Will Baptist literature affordable to our churches in foreign countries. Therefore, Randall House has established a Spanish Subsidy Fund. Its purpose is to subsidize the Sunday School curriculum to all foreign Free Will Baptist churches in need of assistance. The primary source of income for this fund is donations from Free Will Baptist churches like yours.

Beginning this winter our curriculum order blank will have a space provided for your donations to this particular fund. Most of the state bookstores have already agreed to forward your donation. You only need to write one check for your order and donation. We ask every pastor to lead his congregation in full participation. Then the person or persons responsible for filling out the order blank should be instructed to include your donation.

If our churches and other organizations decide to support this program, we at Randall House will be able to let our Spanish-speaking brothers in other countries know that we as a denomination are concerned about the TOTAL family. ☺



# Free Will Baptist

## Foundation

Herman L. Hersey  
Executive Secretary-Treasurer

**O**ctober . . . a month that stirs memories of leaves: visions of brightly colored ones decorating the hills, parents raking them while little children frolic, the pungent smoke of their burning.

Those leaves welcomed the spring as buds bursting forth on bare limbs. They performed their God-given task through the summer and into the fall by the process of photosynthesis.

Each consumed carbon dioxide and produced oxygen, filtered various contaminants from the air, served as a tiny air conditioner, provided shade, softened the compacting effect of raindrops, and by joining together with other leaves produced food (approximately 50 leaves produce one apple, 30 one peach, 15 a cluster of grapes).

Now, even in their death they add beauty to our view, and in their natural fall and decay, fertility to our soil. By the way, the color of an autumn leaf was there all the time; it was just overpowered by the green of chlorophyll. When sap is cut off from the tree the leaf dies and its hidden color comes out.

People are born a small, tender version of the mature person, beginning with what Chuck Swindoll has referred to as the "seasons of life." Development is affected by their environment, influences and response to opportunities. At maturity, their longest phase, they have developed a certain toughness for survival and doing their job. Then comes the fall of retirement and the cold winter of death.

People do have similarities to leaves, but thank God, we have some big differences. A major difference is a leaf happens, but a person has the power to make choices. As the death of a leaf reveals what that leaf contained besides chlorophyll, so the death of a person will reveal the unseen choices of his lifetime.

The Free Will Baptist Foundation seeks to assist our people in making appropriate choices. We offer that help by:

1. Providing training and encouragement to national, state and local ministries in the area of estate planning. This includes the use of wills, living trusts, other revocable trusts, irrevocable trusts (provides tax benefits), gift annuities, deferred payment charitable remainder gift annuities, and life estate agreements.

2. Continuing to develop seminars and materials on lifetime stewardship and financial management.

3. Serving as a trustee for various agreements benefiting any or all portions of our Free Will Baptist brotherhood.

4. Faithfully remembering that God gives the individual with whom He entrusts any asset the responsibility of stewardship over that asset. Therefore, Foundation personnel will assist or provide information to individuals in achieving their personal goals of stewardship without pressure or obligation.

5. Realistically balancing the limits of our department's budget and staff capabilities, our denominational needs and your requests.

As an organization, the Free Will Baptist Foundation is in the budding stage, but there is evidence of a good future. Can we help you?

### Flying Down the Romans Road

By Paul Creech



**B**oarding the plane last July, I maneuvered down the aisle toward my seat. Mixed emotions swam through my mind as I anticipated the next five hours.

From the church pew, I'd heard God's servants relate their airplane experiences: initiating the conversation, flying down the Roman's Road and landing at the Pearly Gates with a new Christian.

Was this my day? Had my opportunity come? Would I get a response? Would I deplane rejoicing with a new brother or praying for the gospel seed planted?

Time for action. I recited the verses in my mind one last time. My gun was loaded and ready.

Whew! I sat down and turned to my fellow passenger. He already knew Jesus. I rubbed elbows with a Free Will Baptist pastor all the way to the National Association in Phoenix, Arizona.

Back to the holster went the gun. On another flight, the opportunity will arise to communicate Christ to a sinner.

**ABOUT THE WRITER:** Paul Creech is a missionary to Côte d'Ivoire where he and his wife Rhoda serve as dorm parents to high school boys at Bouake.



# ABOVE ALL

The Department Pages

## Master's Hands Project Update . . .

The Master's Hands building team visited Tecumseh, Michigan in June. These dedicated laymen were led by missionary builder Howard Gwartney. When they left after just over two weeks on the job, a new Free Will Baptist church building was well underway toward completion.

Pastor Leon Gibson thanked the men for their efforts. He stated, "Your labor has saved this church an estimated \$150,000 in construction costs." For Pastor Gibson this labor represented the actual dream of a building where the young congregation can worship. The frustrations of many meetings with the town authorities and inspectors has nearly ended.

"This work in Michigan is like a revival meeting to the members of the Tecumseh Free Will Baptist Mission. They've been so excited. They watch and help us work with tears in their eyes." These comments came from Master's Men Board member, Waymon Ray (OK), one of the building crew. A retired worker from Sun Oil Company, Ray and his wife Betty traveled at their own expense to help the building effort. They are typical of the other couples who regularly travel to building sites.

Director Jim Vallance observed, "The effort of these men with Gwartney through the Home Missions Department is a special blessing. We've heard one of the building crew members took time to talk with an observer from the neighborhood. In the process, the worker led that person to the Lord."

Savings in construction costs boosts the total money saved to about \$750,000. Thirty Master's Hands Projects around the nation have resulted in great savings . . . and provided that many more preaching locations in the denomination.

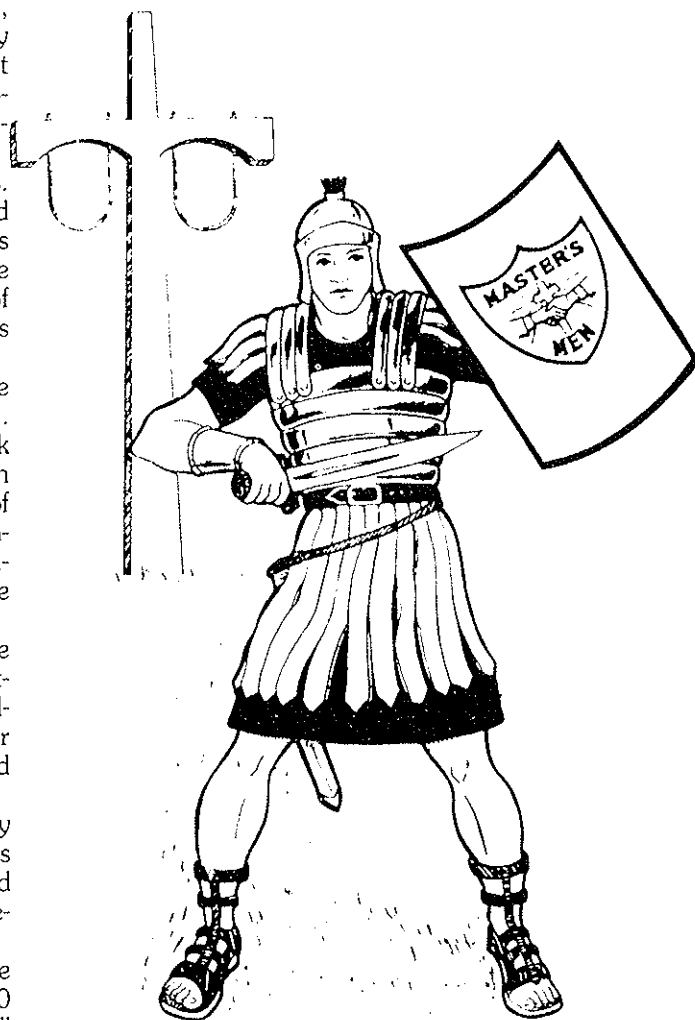
First FWB Church in Cheyenne, Wyoming learned the benefits of the efforts of these men. Work began July 30 on a new building for the congregation of Pastor Russell Johnson.

Construction began in mid-August for Grace FWB Church in Memphis, Tennessee. Pastor Glenn Poston can be contacted at 901/366-6251. Men who wish to be involved should phone first to learn about work opportunities.

## Come on In . . .

Free Will Baptist churches have men's fellowship groups, prayer breakfast groups or some other name . . . perhaps even Master's Men groups. But about 1,500 of these men have no fellowship with the efforts of Master's Men Department. They do not give offerings, pay dues or communicate about activities, work projects, fellowship times, etc.

Your members would add needed strength to our efforts for the Lord. Your dues (at only \$10 per man) could have prevented the shortfall in our operating budget last



year. Join as an individual member or with men in your church as a chapter. Become a LifeMember, joining nearly 500 others who have signed up until the Lord comes or takes us home.

Be informed about Master's Hands Projects, retreats, conferences, places of service, ideas for your meetings . . . in all, aware of the total program of Master's Men. Be part of the accomplishments of our whole organization. Enlarging the opportunities of ministry, mission, fellowship and service. Be part of a work that goes far beyond the efforts of your local church.

Now is the time. Join up. Get involved. You are already "out there" serving the Lord, working in local churches, witnessing, singing, being good fathers, loving husbands, faithful servants, seeking the Master's will for your lives. It would be great if you were also part of Master's Men. Take the shield. Be a Master's Man.

# TAKE THE SHIELD!



# MINI GRAMS

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

## Would You Like to Volunteer?

By Roy Thomas

The missionary builder who heads up a vital program for the Home Missions Department is Howard (Hap) Gwartney. He and his wife Nelda live in Locust Grove, Oklahoma, where Hap serves as a Free Will Baptist deacon. They pull a travel trailer from one church building site to another and erect Free Will Baptist church buildings for home mission congregations.

The Gwartneys are accompanied by "The Master's Hands," a crew of laymen and their wives sponsored by the Master's Men Department. These

Gwartney, the Joneses, Orrs, Ryders, Tubbses and Rays.

"On June 18 we met and worshipped together, with Sister Tubbs playing the piano. Voices boomed with excitement. I knew this was no ordinary building crew. I knew God's blessings were in our midst. We were in for a special blessing.

"On June 19 they began to build, working 10 to 12 hours a day. The temperature reached 96 degrees, but they continued to work.

"The Woman's Auxiliary from many churches brought plenty of food

dedicated, committed to Christ is the only way to describe all who labored for the glory of God.

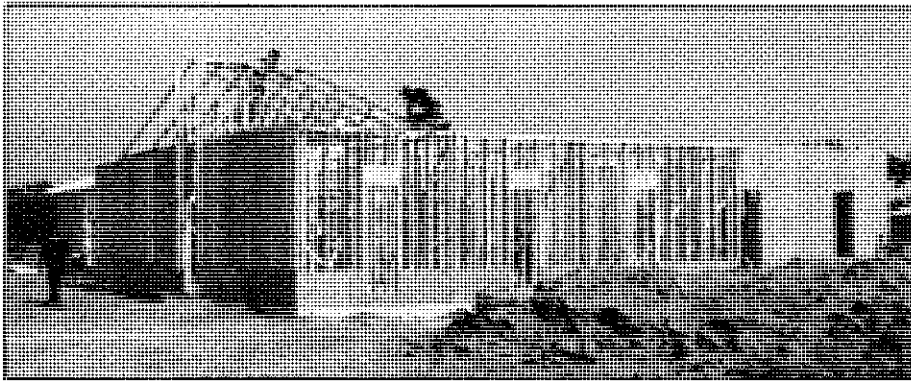
"The roof is on, the vinyl siding is on, and then will come the furnaces and plumbing fixtures, drywall, lights and carpet, after which we will move in.

"On Wednesday night, we had services under the tent. We had a young lady saved July 20. What a blessing! One man, Brick Whitehead, got saved on his lunch break while pouring cement. The young lady, Linda McNally, will be the first to be baptized in the new church and baptistry.

"As of July 4 all had gone but Brother and Sister Jones, but the memories of the past 17 days I will remember always!"

The church in Tecumseh, Michigan, was built from the blueprints provided by the Home Missions Department. The project was financed by the department's Church Extension Loan Fund.

The missionary builder's crew is growing. People interested in going to future building programs should contact the Home Missions Department or the Master's Men Department at P.O. Box 1088, Nashville, TN 37202, or missionary builder Howard Gwartney at P.O. Box 217, Locust Grove, OK 74352, telephone 918/479-5456.



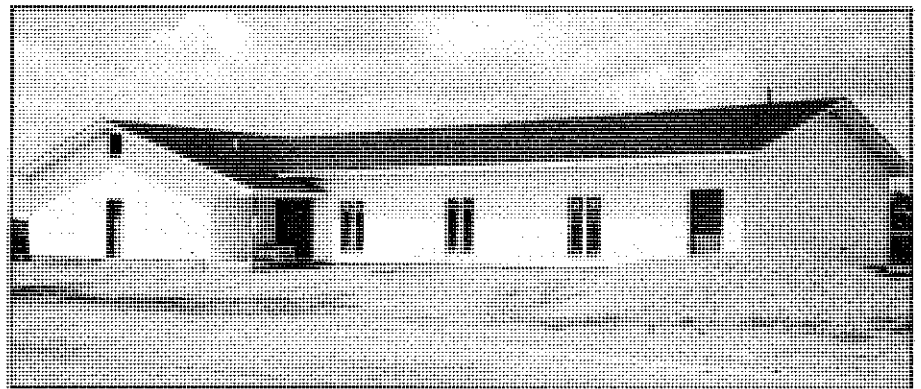
*Tecumseh Mission Church: work in progress.*

volunteer lay couples also have travel trailers or motor homes which they use for housing on construction tours.

A portion of a letter from home missionary Leon Gibson in Tecumseh, Michigan, describes what happens when the missionary builder and his crew come to town.

"On June 16, 1989, an answer to prayer began to arrive at Tecumseh, Michigan. Motor homes from Oklahoma, Missouri and Kentucky came. Excitement, laughter and tears of joy were to follow. The excitement was like I had never experienced in my life. The missionary builder and his volunteer crew had arrived. They were Brother and Sister Howard

as we ate under an army tent. Preachers came, church members came, thrilled and excited for the mission work at Tecumseh. Hard-working,

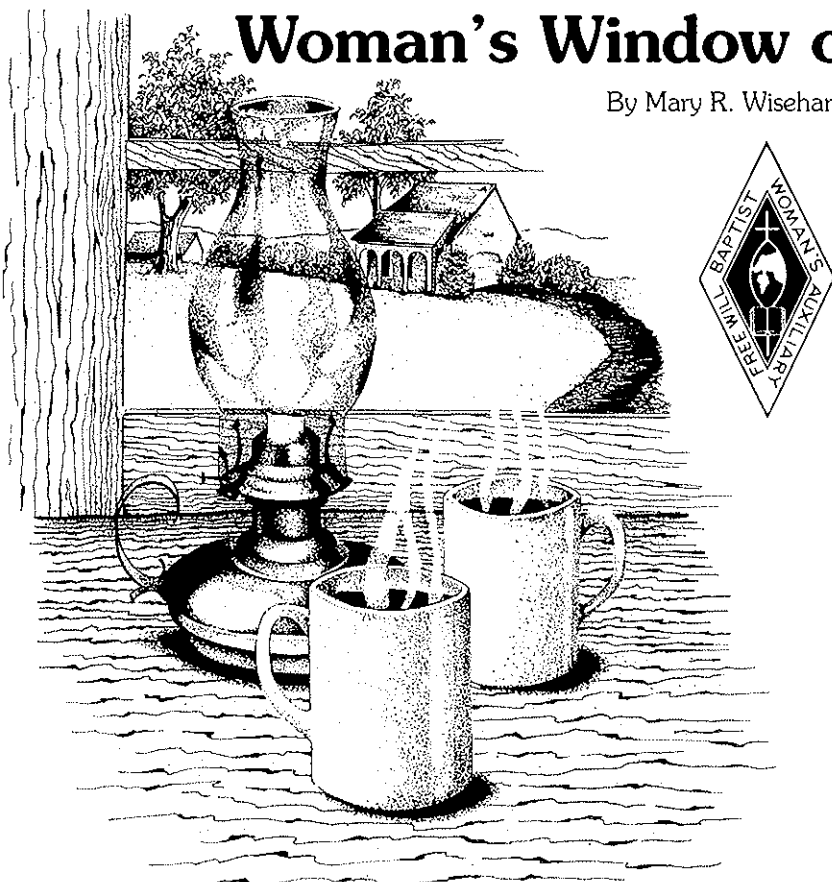


*Tecumseh Mission Church: work completed.*



# Woman's Window on the World

By Mary R. Wisehart



## From My Window

"You may have amoeba," my doctor said.

Immediately my imagination went into action. "Oh, no," I thought. "Not something living inside me, eating away at me, silently, secretly. An enemy I can't see or identify."

I looked up the word. A tiny one-celled animal that uses a special process to absorb its food and change its shape at the same time.

I despise sneaky things. Things like leeches that fasten themselves to your body and siphon away your blood, your very life itself, without giving you the slightest hint that they are there.

Of course eventually you realize that the leech or the amoeba is around. But by then you are in trouble.

Tests showed that I did not have amoeba.

I was upset about a silent, secret physical attack, but what about the silent, creeping, almost unnoticeable attacks on my spirit? They come, and we are perhaps only half aware that they are eating away inside us.

Sneaky things like envy, jealousy, bitterness, an unforgiving spirit.

Of course at some point these sneaky things will manifest themselves, sometimes in unusual ways. But even while we are not aware of them or not willing to acknowledge them, they are eating away at us, destroying the very lifeline to our source of spiritual power and health—Jesus Christ.

A friend told me that the cure for amoeba may hurt worse than the disease, but a cure is necessary. The cure for those sneaky spiritual amoebas may be painful also. It hurts to have to admit to envy, an unforgiving spirit, jealousy. But the pain is necessary to rid ourselves of the things destroying our relationship with Christ.

Once the Holy Spirit diagnoses the problem, we'd better ask Him to administer the cure.

## Action at WNAC's 55th Convention

The delegates at WNAC's 55th meeting in Phoenix, Arizona, July 17, voted to establish a study committee and adopted a decade theme and themes and emphases for the next 10 years.

Diana Bryant, Florida; Kay Hampton, Tennessee; Marguerite Kern, Oklahoma; Peggy Outland, Illinois; June Rolen, California; Diane Thomas, North Carolina; and Mary R. Wisehart, Tennessee constitute the study committee. The committee invites questions, suggestions and ideas. They met for the first time at the national retreat in September.

"Our Faces Toward Tomorrow" is the decade theme approved by the national convention. Over the next 10 years the women will emphasize the second coming, finance, reaching the younger women, the Bible, prayer, witnessing, study, stewardship of life, leadership, and opportunities for service.

Check the November - December *Co-Laborer* for more information on themes, scriptures and hymns to carry out the emphases.

## The Eunice Edwards Fund

July 26, 1990—\$28,780.28

## Plan Ahead for Christmas

WNAC offers some special items for Christmas gifts:

Auxiliary pins—only \$3 each (gold or silver color)

*So Send I You*—a collection of missions poetry by Free Will Baptist women, \$3

WNAC notebooks—\$3.50 (magazine file strips, 12 for \$2.50)

Why not give a shut-in or a friend who may not be able to attend a Woman's Auxiliary a gift subscription to the *Co-Laborer*? \$5.75 annually, six issues. If you note that it is a Christmas gift, we will send a Christmas card announcing your gift.

If you get your gift order in before November 15, your friend's subscription will begin with the January / February 1991 issue.



Herman L. Hersey  
Director



Board of Retirement

# AT YOUR SERVICE

## Living Memorials

**A**n ever increasing number of thoughtful people, desiring to honor the memory of a departed friend or loved one (or special person living), are sending memorials or honor gifts in the form of contributions to the Board of Retirement.

Families of those whose memories are so honored are notified of the contribution by an appropriate card. The names of those remembered are placed in a Book of Remembrance displayed in the Board of Retirement offices and listed in *Contact*.

It's an Investment in Tomorrow.

A most satisfying way to honor our founding fathers is to invest in the ministries of our living pastors, ministers and church layworkers. Your memorial gifts become a helping hand as we provide for a retirement pension plan for them.

**In Honor Of...**

By...

**Ernest Barley**

Cranberry Mission Circle  
Mt. Hope, WV

**Clifford Myers**

Pocola Heights Auxiliary  
Pocola, OK

**Roger Pauley**

Cranberry Mission Circle  
Mt. Hope, WV

**Delmar Sparks**

Westerville Auxiliary  
Westerville, OH

It's Private and Non-Competitive.

The same type of acknowledgment card is sent to families regardless of the gift's size. The amount of your memorial remains a private matter.

It's Tax Deductible.

A tax deductible receipt is sent for every memorial gift.

**In Memory Of...**

By...

**W. E. Anderson**

First FWB Church  
Morehead City, NC

**Ed Hargis**

First FWB Church  
Anderson, IN

**Walsh Keener**

Westerville Auxiliary  
Westerville, OH

**J. B. Parsons**

Good Springs Auxiliary  
Pleasant View, TN

**J. B. Parsons**

Shady Grove Auxiliary  
Clarksville, TN

**W. M. Peterson, Sr.**

Mr. & Mrs. Malcolm Peterson  
Alma, GA

**Hershel Phillips**

First FWB Church  
Anderson, IN

**Robert H. "Bob" Reid**

Grace Reid  
Nashville, TN

**Frank Rudy, Sr.**

The Frank Rudy Family  
Nashville, TN

**Richard Spradlin**

Sciotodale Auxiliary  
Portsmouth, OH

**Charles Staten**

Eulogene Staten  
Paragould, AR

**Beulah Swetnam**

Mr. & Mrs. Delmer Priest  
Glendale, AZ

**Jeff Vaughan**

Tom Moore Memorial Auxiliary  
Prestonsburg, KY

**A. L. Warren**

Belk Auxiliary  
Belk, AL

**Bill Williams**

Helen P. Williams  
Durham, NC

**Alice Winkle**

Haskell Winkle  
Checotah, OK

**Andrew Workman**

New Hope Auxiliary  
Chillicothe, OH





# Free Will Baptist Bible College REPORT

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

The Department Pages

## Church Hosts First Study Course, Schedules Three More

George Johnson and his wife, Mary, are products of Tennessee. They grew up in the Sparta area of the Cumberland Plateau. George pastored in the area before moving to Warren, Michigan, to pastor the Old Fashion Free Will Baptist Church, newly named North Warren Free Will Baptist Church. The Johnsons have a son, Tim, who is a junior at Free Will Baptist Bible College.

Brother George knows a good thing when he sees it, and scheduled the first external education program sponsored by Free Will Baptist Bible College. He selected the one semester hour study, *Principles of Teaching*, which was taught by the program director, Harrold Harrison. The course was taught June 23 to July 1, 1990.

Twelve members enrolled in the course and nine are receiving a certificate of training for one semester hour of college credit.

Those involved in the training session were so convinced of its value to the church and its mission that they scheduled three additional "schools" on *Church Growth*, *How To Study The Bible*, and *Free Will Baptist Doctrines* at six month intervals.

Here are the testimonies of some who attended the session:

*"I have enjoyed and learned much. I will use what I have learned to relate and teach to my students to the best of my own knowledge. As a teacher, you have helped me. A+ in my book!"*

Teresa Johnson  
Sunday School Teacher

*"I really enjoyed Brother Harrison and found his teaching method used in class exemplified that which he talked about. The overhead transparencies, film strips, handouts and personal manner were excellent. The content was very practical for our church and people. Everything was put together to make for an excellent learning environment. We are looking forward to our future courses."*

Ron Meadows  
Sunday School Superintendent

*"I have never sat under a teacher in a class that I enjoyed any more than this one. The content was great. I have learned much and it showed in my classroom."*

Mary Johnson  
Teacher, Pastor's Wife

*"The teacher was excellent. He could keep my attention even after working all day. The course content was good, giving us a great deal of information in a very short time. I have learned a great deal that I need to do and I learned that some of what I have been doing is good."*

Patricia Blake  
Sunday School Teacher

*"Harrold Harrison, our teacher for these external studies, was well prepared to teach 'Principles of Teaching,' both in method and content."*

George Johnson  
Pastor

*"The teacher was very informative and his sessions action packed. His use of visual aids was excellent."*

Dave Johnson  
Teacher, Songleader

For information on how you can schedule an External Studies course for your church or involving several churches in your area, please write or call:

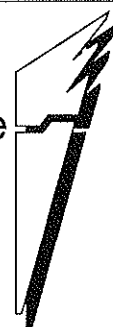
External Studies Program  
Free Will Baptist Bible College  
3606 West End Avenue  
Nashville, Tennessee 37205  
615/383-1340



Bring A  
Prospective  
Student To  
Welcome  
Days!

Nov. 29-Dec. 1, 1990  
and  
April 4-6, 1991

Write or call for information.





# PULSE of Free Will Baptist Foreign Missions



## God's Reminder

By Sue Aycock



**T**hey tell us we experienced a miracle the day we went to São Paulo to get our documents for identification. Bobby and I received our identification cards from the Brazilian Federal Police Department in three short hours. Historically, these cards have taken from two weeks to months to be issued. Maybe it was a miracle!

However, what I experienced on the return trip to Campinas, in three to five seconds, will perhaps usher me into eternity with more fruit to offer our Lord.

Our day began at 5:15 a.m. We were to cross the large city of Campinas to meet Jim Sturgill and then go back to the center to leave for São Paulo on a 7:10 bus. It appeared to be a beautiful day ahead. But as we left Campinas dark clouds boiled and sharp lightning zigzagged across the horizon. Fortunately, I had placed my umbrella in my purse along with all the important documents to be presented at the police department.

The ride was peaceful. In fact, I even rested some with my seat back. That is unusual, since being on the highway in Brazil, the country with the world's highest vehicle mortality rate, is scary to me, to say the least. From the bus station we took the subway downtown.

### Standing in Line

Standing in line is common in Brazil. So, as we ap-

proached the tall government building, we automatically took our places in the half-block-long line. Little by little we moved ahead to meet an official who was checking to see if each applicant had the necessary documents for presentation. He told us we were in the wrong line and should go to another floor. What a pleasant surprise.

Our miracle began to develop. We were handed forms to fill out and were given instructions on how to meet other necessary requirements. Feeling the urgency to get everything into the official's hands before lunch, I completed the forms. Meanwhile, Bobby weaved in and out as quickly as possible among the hundreds of people on the sidewalks on his way to the bank and registry to pay fees and authenticate documents.

### The Miracle

When Bobby returned we made our formal application and asked if we should come back after lunch. The secretary replied, "Oh, no, you can't leave until you have received your ID cards." Astonished at what we had heard, we sat down to wait. By 12:15 our names were called and we walked out with ID cards in hand.

On the way back to Campinas our bus seats were too close to the front for resting. My curiosity would not let me close my eyes. In the heavy af-

ternoon traffic the many stops and starts also kept me from sleep. Then, the unforgettable took place.

Our bus was in the inside lane on a three-lane street. The traffic was flowing at a normal speed. That's when I spotted him.

There, on the edge of our lane, a traveler with a pack on his back was bending over a pothole filled with dirty water. He was washing something. As the bus approached, I held my breath, waiting to hear the thud that would take him into eternity. But I never heard it. He was spared by a few inches. Or was it by God's mercy?

A series of questions flooded my mind as we rode on. Why did this man remain there washing his utensil when danger was so imminent? Was he so egotistical as to think no one would dare hit him? Was he drugged? Had alcohol led him to dementia?

### God's Reminder

Then, my Father reminded me why He had brought us back to Brazil—to be witnesses of His marvelous grace. That's when even weightier questions came to mind. Could it be this traveler knew nothing of the value of his eternal soul? Had he never heard that God loves him and considers his soul worth more than the world? Did he know that Christ died to save him from sin and eternal doom?

As I prayed, I sensed a renewed urgency: "Father, help us to value lost Brazilians as you do. Love them through us. Grant us the privilege of winning many to Christ. And Lord, give that man at least one chance to hear your gospel."



Sue Aycock is currently serving with her husband, Bobby, in Araraquara, Brazil.



# TEEN Scene



During the TEAM Congress in Phoenix, Arizona, the following officers were elected: *President* - Roger Marshall, Arizona; *Vice-President* - Jonathan Miley, Alabama; and *Secretary* - Diane Walls, Missouri. The following captains were selected by the Youth Ministries Division to carry out their specific responsibilities: *Program Captain* - Larae Clyatt, Illinois; *Missions Captain* - Timothy Lewis, Colorado; *NYC Planning Captain* - Brian Williams, West Virginia; *Publications Captain* - Bryan Pate, Tennessee; and *Prayer Captain* - Lee Frye, Ohio.

Each state elected a representative during the meeting. The representative's job includes coordinating state activities and serving as a contact person for each state. Contact the Youth Ministries Division for the name of your state representative.



Each year during the Truth and Peace Leadership Conference outstanding leaders are selected by the staff and participants. This year's winners of the *Outstanding Leadership Awards* (selected by the staff) are: TRUTH - Scott Bowerman, Arkansas; and PEACE - Tammy Adkins, West Virginia. This year's winners of the *Best All-Around* (selected by the participants) are: TRUTH - Roger Marshall, Arizona; and PEACE - (tie) Jamie Harris, Texas, and Jenni Huckaba, Arkansas.



The 1991 National Youth Evangelistic Team was announced during the Awards Ceremony at NYC 1990 in Phoenix, Arizona. The members are either winners or top-scorers in their divisions. The team will meet in Nashville in June, 1991 for rehearsals and will tour the states of Kentucky, Ohio, and West Virginia for nine days. The 1991 NYET members are: Chuck Brown, Texas; Larae Clyatt, Illinois; Rhonda Davis, Oklahoma; Shane Dixon, Tennessee; Brady Draper, Florida; Jessica Fry, Missouri; Scott Gailey, Tennessee; Regina Henry, Oklahoma; Philip Ledgerwood, Missouri; Cary Rowland, Oklahoma; Jennifer Wade, Oklahoma; and Diane Walls, Missouri.

The Youth Ministries Division would like to congratulate each of these winners and we ask you to pray for them as they work for the Lord.





## ON LITTLE LANES

BY DONNA MAYO

# The Estate

(...continued from last month)

**Y**ou may recall that Mrs. Douglas, Marty and Megan are in Atlanta settling the estate of Mr. Adolph Q. Oglethorpe, Mrs. Douglas' cousin. Our story picks up as the taxi driver delivers them to Cousin Adolph's, and Mrs. Douglas, along with the twins, view the estate for the first time.

"Oh, my," gasped Mrs. Douglas.

"Uhh, it's not an estate; it's a . . . a shack!" stammered Megan.

"It's worse than I imagined," sighed Mrs. Douglas looking at the peeling paint, broken windows and sagging shutters. It was the most run down house any of them had ever seen, and in the worst part of town any of them had ever been in. They walked through knee-high grass, climbed the rotten porch steps and went inside.

"Who would ever want to buy this place?" asked Megan.

"I don't think you could give it away," said Marty.

**T**he inside of the house looked no better. Wallpaper

was falling off the walls, hunks of plaster had fallen leaving holes in the ceiling, and newspapers served as curtains for the windows. The house was barely furnished.

The living room had one easy chair with the stuffing coming out and a lamp. The kitchen contained a ladder-back chair and a wooden crate that had served as Cousin Adolph's table. A rusty iron bed and a dresser stood in the bedroom. Except for stacks of newspapers and magazines, that was all.

Marty, Megan and Mrs. Douglas walked through each room. "I wonder where this goes?" asked Marty, trying one more door. It led to a flight of steps and the basement. Mrs. Douglas flipped on the light, and they got the shock of their lives.

Before them was the most magnificent laboratory they had ever seen. It looked like a picture from a science fiction movie, neat and well-lit. In fact, the lights seemed to sparkle on all the tools, gadgets and equipment that Adolph Q. Oglethorpe had used and invented.

"I knew Adolph liked to tinker," said Mrs. Douglas in a whisper, "but I never dreamed...."

**C**oming back to reality, she added, "We'll come back to this later. Let's begin upstairs in the kitchen. I guess the thing to do is see if there is anything worth saving and put it in one pile. We'll make a pile of trash and come back later with some trash bags.

Mrs. Douglas and the twins worked for two hours sorting through drawers, cabinets, closets and Cousin Adolph's stacks of papers and magazines. In one corner of the living room Marty found a pile of mail that had never been opened. "I guess this is trash, isn't it?" asked Marty scooping up an armload of mail to drop into the trash pile.

"No, wait," said Mrs. Douglas. "There might be something important in there. Maybe some bills he owed."

Mrs. Douglas began reading the mail while Marty and Megan went through Cousin Adolph's bedroom closet.



"I wonder what this is," said Mrs. Douglas opening a letter. "It's from a company called Hoffler Manufacturing." When Mrs. Douglas opened the letter a check fell to the floor. She bent down to pick it up and let out a little scream. "What! It's made out to Cousin Adolph. It's a check for \$4,000!"

Mrs. Douglas quickly read the letter: "Dear Mr. Ogglethorpe: We at Hoffler Manufacturing are most impressed with your motorized pecan sheller. We are pleased to inform you that we will purchase your invention for the price of \$4,000. We plan to begin production as soon as we hear from you."

"Why, Cousin Adolph sold an invention!" cried Marty.

"There's more," said Mrs. Douglas. "We were very impressed with the creativity and quality of your work and would be most interested in seeing other inventions you may have."

"All that stuff in the basement," cried Megan, "I wonder if there's anything down there they would want."

"I bet so," cried Marty excitedly. "I bet we can sell it all and make a million dollars!"

"The first thing we need to do is call Hoffler Manufacturing Company," said Mrs. Douglas, "and see if their offer is still good. This check was dated a year ago."

**B**ack at the hotel, Mrs. Douglas called Hoffler Manufacturing Company to see if they still wanted the motorized pecan sheller. Marty and Megan listened intently to Mrs. Douglas'

half of the conversation. They could tell by her smile what the man at Hoffler was saying.

"He still wants that gadget," said Mrs. Douglas when she had hung up the telephone. "And a representative from their company will meet us at the house tomorrow to see if there's anything else they want to buy."

"Great!" cried Marty.

"Mrs. Douglas, doesn't this mean that you'll be rich?" asked Megan. "I mean everything of Cousin Adolph's is yours now, isn't it?"

"I reckon so," answered Mrs. Douglas. "Just think, if poor old Adolph had only opened his mail, he could have enjoyed the satisfaction of selling one of his gadgets. He could have lived in comfort instead of poverty."

"He was probably too busy tinkering on something else," said Marty.

"You're probably right," said Mrs. Douglas sadly.

"At least now you won't have to worry about paying his bills," said Megan.

**O**n Wednesday Mrs. Douglas, Marty and Megan went back to Cousin Adolph's to clean and meet the man from Hoffler Manufacturing Company, Mr. Fremont. Marty flipped on the light and led Mr. Fremont down the basement steps. "Can you believe this?" said Mr. Fremont.

For two hours Mr. Fremont inspected all kinds of gadgets. He kept repeating, "Look at this! Can you believe it?"

"Mrs. Douglas, I'm prepared to make you an offer," he finally said.

Mrs. Douglas held her breath. As far as she was concerned the basement was full of junk. She doubted if any of it would be valuable.

"We at Hoffler will give you \$30,000 for everything."

"\$30,000!" cried Mrs. Douglas.

"All right, \$40,000," said Mr. Fremont.

Marty and Megan jumped up and down. Mrs. Douglas had to sit down and catch her breath. Her hand was shaking as she signed the papers selling Cousin Adolph's inventions to Hoffler Manufacturing.

**T**wo weeks later, Marty, Megan and Mrs. Douglas were sitting on Mrs. Douglas' porch swing sipping lemonade.

"I hear old Joe is coming," said Mrs. Douglas.

Once again, Marty ran across the yard to the mailbox and brought Mrs. Douglas her mail. There was another letter from Atlanta, from the legal firm of Huffmier, Gilly and Reid. After the sale of the house and Cousin Adolph's inventions, minus the debts he owed, Mrs. Douglas and Flossie each received checks for \$20,000.

"What a strange turn of events," sighed Mrs. Douglas. "When I think of little Adolph up in that pecan tree...."

**Adolph Q. Ogglethorpe lived in poverty because he was too busy to open his mail. You may think he was not wise, but did you know that many Christians live the same way? They miss out on all the good things of God because they are too busy to open their Bibles.**

**Don't live like a beggar when you can live like a millionaire. Open God's Word and see what riches He has in store for you.**





Robert E. Picirilli

## Green Tree Bible Study

Luke 14:25-33

### Cost of Discipleship Parables

**H**ere are two short parables that Luke groups together and that do not appear in the other gospels. Apparently the two were meant by Jesus to convey the same message. Sometimes we read that message as negative; the "point" summarized in v. 33 isn't really negative after all.

The first parable is in vv. 28-30, and can be called the parable of the unfinished tower. As often, Jesus introduces it with a "Which of you" question that expects the answer "No one."

The question is whether a person would start building something without first counting up to be sure he has enough to finish it once he has started. The answer is no. Otherwise he might well wind up with a building started and left unfinished, making himself an object of ridicule.

Not 10 blocks from where I live there is such a project: a foundation for a house has been conspicuous for at least 15 years, with nothing built on it! I don't know the story behind that one, but the problem in Jesus' parable is clear: the builder didn't make sure, to start with, that he had enough resources to complete the work.

The second parable, in vv. 31-32 is similar but different, introduced by the same kind of question that expects the same kind of answer. Only here the setting is warfare. Will a ruler decide to make war against another without first determining if his forces have a fighting chance?

In this instance there are more details. Here is a king under threat from another with 20,000 troops, and he only has 10,000 to meet them. He may decide that he has enough advantages—superior forces, home turf, better weapons—to engage the invaders; if so, he goes to war. But if he considers all the cost and knows defeat is certain, he chooses a wiser path and sends ambassadors to learn the terms of peaceful surrender.

Don't make the mistake of trying to interpret these apart from their context, which includes both vv. 25-27 and the summary in v. 33. The parables are wrapped in Jesus' teaching about the cost of being a disciple.

Without space for detailed comment here, what Jesus says is that one must (1) turn away from family, (2) set aside his own life, (3) bear his own cross after Him, and (4) forsake all he has. This is the cost of being Christ's disciple.

*Some things need saying.* First, being a disciple is the same as being a Christian. Second, *being* is not the same word as *becoming*; this is the cost of practicing Christianity.

Third, "hate" doesn't mean malice; the point is that whenever Christ's demands conflict with love for family or one's own life His demands must be chosen. (By the way, all young men who go off to war make essentially the same choice.)

Fourth, bearing one's cross doesn't mean carrying a difficult burden; the

cross was a means of execution. For us, the statement means that we carry along our own "electric chair" or "gas chamber" as we follow Christ. If anyone wishes to put us to death in following Him, we can as much as say, "That's all right, I have the lethal injection right here, ready."

The big question, then, is how Jesus meant the parables. Did He mean that since the cost of practicing discipleship is so great, we had better count it and make sure we're willing, that we have the fortitude for it? And if not, we had better not even start out, lest we fail? Was Jesus discouraging people from following Him?

Well, sometimes He did discourage people in order to test their resolve, but that doesn't seem to fit the circumstances here. More likely, Jesus is saying that we must realize the cost, and reckon with it. And more than that we must determine to pay it. We do not "take up the cross" blindly, but neither do we allow our awareness of the expense to cause us hesitation. Having counted the cost, we follow Him.

This way, the point is that, having counted the cost we realize we can follow through and finish the task. We can have the victory. Only we know that the resources are not within ourselves. As Lenski reminds us, God's own grace will provide for us the means to meet such great demands. When all else has been said, all He asks is all we have.





Thomas Marberry



**J. William Jones, *Christ In The Camp* (Harrisonburg, VA: Sprinkle Publications, 1986, 624 pp., hardback, \$24.95).**

This reprinted classic book in American church history has been out of print since 1904. The work deals with religion in the Confederate Army of Northern Virginia commanded by General Robert E. Lee.

The author, Rev. J. William Jones, served as a Confederate chaplain from the beginning of the war in 1861 until the surrender at Appomattox in 1865. By appointment of General Lee he served as de facto Chief of Chaplains.

Dr. Jones was an outstanding man. He was a most capable preacher and committed pastor to the men who wore the grey. He and other chaplains preached constantly in camp, on the march, in open-air services and in chapels constructed by soldiers. During his army years he baptized 410 men and remained in contact for some time with most of the converts who survived the Civil War.

Soon after the war ended, Dr. Jones wrote to all the ex-Confederate chaplains whom he could locate and asked them to write down their recollections of the events which had transpired during the war. The information they provided along with the records of the Chaplain's Association and Dr. Jones' personal diary formed the basis of this volume.

This is a well-researched and carefully-documented book. It tells the story of the greatest revival which has ever taken place among fighting men. Jones was able to document at least 15,000 converts in Lee's army alone. This figure is conservative. It does not include any estimate of converts in other Confederate armies. Neither does it include conversions which were never reported to the chaplains.

This is a most valuable work both in Civil War history and in American reli-

## RECEIPTS:

| State            | COOP        |              | Total        | June '89     | Yr. To Date  |
|------------------|-------------|--------------|--------------|--------------|--------------|
|                  | Designated  | Undesignated |              |              |              |
| Alabama          | \$ 60.89    | \$ .00       | \$ 60.89     | \$ 1,129.34  | \$ 1,660.36  |
| Arizona          | .00         | .00          | .00          | .00          | .00          |
| Arkansas         | .00         | 4,810.77     | 4,810.77     | 6,034.37     | 33,227.51    |
| California       | .00         | 1,202.12     | 1,202.12     | 1,858.94     | 11,502.80    |
| Colorado         | .00         | .00          | .00          | .00          | .00          |
| Delaware         | .00         | .00          | .00          | .00          | .00          |
| Florida          | 132.56      | 1,372.33     | 1,504.89     | 2,616.39     | 12,612.09    |
| Georgia          | 8,725.26    | 1,024.50     | 9,749.76     | 9,019.48     | 59,105.21    |
| Hawaii           | .00         | .00          | .00          | .00          | 219.00       |
| Idaho            | .00         | .00          | .00          | 23.89        | 197.47       |
| Illinois         | 5,711.61    | 1,218.21     | 6,929.82     | 4,756.37     | 55,173.20    |
| Indiana          | 412.16      | 61.55        | 473.71       | .00          | 3,210.05     |
| Kansas           | .00         | .00          | .00          | 54.09        | 513.87       |
| Kentucky         | .00         | 161.33       | 161.33       | 879.90       | 1,182.61     |
| Maryland         | .00         | .00          | .00          | .00          | 2,165.41     |
| Michigan         | 3,933.90    | 800.00       | 4,733.90     | 4,206.96     | 38,083.49    |
| Mississippi      | 102.05      | 391.67       | 493.72       | 584.96       | 2,831.27     |
| Missouri         | 7,770.90    | .00          | 7,770.90     | 9,095.62     | 51,032.08    |
| New Mexico       | .00         | .00          | .00          | .00          | 332.58       |
| North Carolina   | 1,011.00    | 550.00       | 1,561.00     | 857.20       | 11,844.76    |
| Ohio             | 435.00      | 2,799.00     | 3,234.00     | 3,828.00     | 16,554.44    |
| Oklahoma         | 34,067.21   | 7,339.37     | 41,406.58    | 40,598.47    | 267,968.51   |
| South Carolina   | 11,536.11   | 50.84        | 11,586.95    | 14,021.40    | 67,776.25    |
| Tennessee        | 772.18      | 827.48       | 1,599.66     | 1,766.36     | 12,734.53    |
| Texas            | 10,180.68   | 1,094.65     | 11,275.33    | 9,892.35     | 44,288.63    |
| Virginia         | 188.72      | 30.00        | 218.72       | 1,526.78     | 2,361.93     |
| West Virginia    | 8,348.78    | 66.54        | 8,415.32     | 8,860.34     | 21,570.33    |
| Canada           | .00         | .00          | .00          | .00          | .00          |
| Northwest Assoc. | .00         | .00          | .00          | .00          | 114.99       |
| Other (Computer) | .00         | (.03)        | (.03)        | .01          | .23          |
| Totals           | \$93,389.01 | \$23,800.33  | \$117,189.34 | \$121,611.22 | \$718,263.60 |

## DISBURSEMENTS:

|                        |             |             |              |              |              |
|------------------------|-------------|-------------|--------------|--------------|--------------|
| Executive Office       | \$ 7,104.17 | \$13,062.48 | \$ 20,166.65 | \$ 18,787.38 | \$120,999.99 |
| Foreign Missions       | 63,219.89   | 2,469.70    | 65,689.59    | 65,198.51    | 384,568.44   |
| FWBBC                  | 3,539.63    | 2,469.70    | 6,009.33     | 8,805.56     | 46,746.34    |
| Home Missions          | 17,387.05   | 1,932.84    | 19,319.89    | 21,124.36    | 113,915.47   |
| Retirement & Insurance | 247.81      | 1,503.30    | 1,751.11     | 1,843.62     | 15,795.46    |
| Master's Men           | 226.21      | 1,503.30    | 1,729.51     | 2,169.42     | 15,457.84    |
| Commission for         |             |             |              |              |              |
| Theo. Integrity        | 40.63       | 53.68       | 94.31        | 175.07       | 696.03       |
| FWB Foundation         | 493.63      | 644.29      | 1,137.92     | 976.21       | 8,941.61     |
| Music Commission       | 8.47        | 53.68       | 62.15        | 2.43         | 554.41       |
| Historical Commission  | 37.02       | 53.68       | 90.70        | 46.39        | 679.46       |
| Radio & TV Commission  | 30.91       | 53.68       | 84.59        | 176.15       | 710.64       |
| Hillsdale FWB College  | 741.51      | .00         | 741.51       | 2,014.91     | 6,950.82     |
| Other                  | 312.08      | .00         | 312.08       | 291.21       | 2,247.09     |
| Totals                 | \$93,389.01 | \$23,800.33 | \$117,189.34 | \$121,611.22 | \$718,263.60 |

gious history; it is especially valuable to those of us whose ancestors fought with General Lee. It is long, wordy and a bit tedious (as were many books written in the last century), but it makes good reading.

**Coming next month...**  
**The Cry of the Cities**





## NEWS OF THE RELIGIOUS COMMUNITY

### JUDGE GIVES CHURCHES BREAK IN LAND USE AND ZONING CASE

BOSTON, MA (EP)—Churches should not be required to provide the same amount of off-street parking required of shopping centers and office buildings, a Massachusetts court has ruled. Justice George N. Hurd, Jr. of Superior Court of the Commonwealth of Massachusetts issued the ruling June 28.

The court case grew out of a three-year battle between the town of Needham, Massachusetts, and three church groups who plan to share a new building. The proposed building would be the first new church erected in the town in three decades, and will serve the needs of Mennonite and Messianic Jewish congregations, as well as the Greater Boston Baptist Association.

Hurd also ruled that the use of movable chairs rather than pews should not subject the church to a different occupancy standard under zoning law. Hurd's decision overrides the action of a zoning inspector who had required the churches to provide additional parking spaces because the sanctuary seating will consist of interlocking padded chairs rather than stationary pews.

The decision is expected to affect not only Massachusetts, but cities across the nation which have been imposing new barriers to construction of new church facilities.

In the Massachusetts case, the church groups had purchased 1.78 acres of land and planned to build a 14,592-square-foot building with a 266-seat sanctuary and 98 parking spaces. The Baptist association planned to use the building primarily during the week, the Messianic fellowship on Saturdays, and Mennonite congregation on Sundays.

The groups followed a standard formula in allowing one parking space for every three seats in the facility, the same standard the city applies to theaters, gymnasiums and other places of public assembly. But the building inspector applied a "mixed-use" standard which assumed that all rooms of the building would be used simultaneously. He required one parking space for every seat in the building, including toilet seats.

Hurd ruled that the building inspector's actions were "unreasonable" and said, "The evidence is uncontroverted that the national standard for parking space requirements for churches is one space for every three sanctuary seats, inasmuch as experience has shown that churches do not use all the rooms of their facilities simultaneously."

### EVANGELICALS SHY ABOUT POLITICAL INVOLVEMENT

CHAPPAQUA, NY (EP)—Evangelical Christians make up one of the largest voting blocs in the United States, but have less influence than smaller, more vocal groups, says senior White House staff member Doug Wead.

"Sometimes we blame this disparity between numbers and influence on an unsympathetic press, or bigotry and ignorance," Wead said in an article printed in the May / June *Christian Herald*. After a year in the White House, Wead says he is convinced "much of our ineffectiveness is of our own making."

Wead, special assistant to the president for public liaison, says evangelicals speak out less frequently and less skillfully. "Our timing is off. We're often divided in purpose, and sometimes fail to support our own few lobbies in Washington."

Wead says many evangelicals are beginning to realize the necessity of becoming involved in the political system—if for no other reason than to be good citizens. But "the beginnings of this evangelical involvement have created great frustrations" as Christians feel a "bigoted backlash for speaking up."

He concluded, "Much like the blacks of the 1960's, we too are finding we must build from scratch to find a voice and place in government." Wead calls government and media "worthy mission fields" where Christians can help bring understanding of the evangelical viewpoint.

### ISLAMIC HATRED TOWARDS U.S. PART OF 14 CENTURIES OF HISTORY

WASHINGTON, DC (EP)—Hostility and aggression against the West—and against the United States in particular—on the part of Islamic fundamentalists can be explained by looking at history, says Bernard Lewis, author of 20 books on Islam.

Lewis, a retired professor of history who specializes in Oriental and African studies, told an audience at the annual Jefferson Lecture in Washington that for 14 centuries Islam and Christianity have been at odds. During the first millennium, Islam was the more resilient of the two faiths, but more recently, Christianity has become dominant. For Moslems that situation has led to "humiliation—a growing awareness among the heirs of an old, proud, and for long dominant civilization, of having been overtaken, overborne, and overwhelmed by those whom they had long regarded as their inferiors."

Moslems see the entire world as divided between good and evil, not just in moral and religious arenas but in political, social, economic, and every other arena of life. Those who are outside the Islamic faith are part of "the House of War—which it is the duty of Moslems ultimately to bring to Islam," Lewis concluded.

### CONVICTIONS OF PRO-LIFERS OVERTURNED BY JUDGE

OMAHA, NE (EP)—Douglas County District Court Judge Robert Burkhard has thrown out convictions of 18 pro-life activists, saying their participation in an "Operation Rescue" protest was legally justified.

Burkhard's order overturns a decision by County Judge Mark Ashford, who had convicted the activists on trespassing charges in connection with a December 30, 1989, demonstration at an abortion clinic.

In throwing out the convictions, Burkhard accepted the "necessity" or "choice of evils" defense, which states that a law may be broken if breaking the law will prevent a greater evil.

Burkhard wrote, "The evidence in these cases established, as a matter of law, justification for the defendant's actions. The desirability of avoiding the injury sought to be prevented by the ordinance involved herein. Commentators and case law uniformly agree that saving human life out of necessity generally justifies the violation of property rights. Human life is much more precious than property."

The clinic which was the target of the protest is seeking a court injunction to prevent further demonstrations.

### FLORIDA STUDENTS CAN'T DISTRIBUTE CHRISTIAN NEWSPAPER

ORLANDO, FL (EP)—A federal district court turned down an appeal by students seeking permission to distribute a Christian newspaper in public high schools in Seminole and Orange counties in Florida.

The court turned down two requests by attorney Jay Sekulow, general counsel for Christian Advocates Serving Evangelism (CASE), for injunctions banning enforcement of policies which prohibit such distribution.

The students had hoped to distribute copies of a paper called *Caleb Issues and Answers* as part of a week-long evangelistic outreach. Dan Rodden, publisher of the newspaper, said his company has won four federal court cases challenging such bans.

Seminole County officials say their schools have a right to keep materials out of their schools that are not school-sponsored. The Supreme Court permits schools to establish a "closed forum" as long as the policy is applied evenly and all outside literature is prohibited.

### FATHER AND SONS LOST IN CAVE QUOTE BIBLE UNTIL RESCUED

HARRISONBURG, VA (EP)—A man and his two sons sat quietly reciting Bible verses for five days after becoming lost in a cave. They survived for five days without food or water before their rescue.

Gary Lutes, 37, and his sons, Gary Jr., 13, and Timothy, 9, were rescued from a West Virginia cave and were listed in stable condition. They endured bats, dehydration and hallucinations before their rescue, and Lutes thinks they might have been dead in another day.

Lutes is a member of the National Speleological Society, and said it was the first time he'd gotten lost in 20 years of cave exploration. He plans to give up the hobby.





## THE SECRETARY SPEAKS

By Melvin Worthington

# Double in a Decade



**T**he bold campaign, Double in a Decade, was adopted by delegates in Tampa during the 1989 national convention. From 1991-2000 the National Association will emphasize this theme and reach for the goal. Such a campaign demands dedication, discipline and direction.

What can each Free Will Baptist do to help us double in the next decade? We can each participate in this campaign. Plant new churches. Win souls. Strengthen local churches, district and state associations. God can bless us. God wants to bless us. God will bless us.

For us to double in the next decade five things need to happen.

*Revival among our people.* When God's people humble themselves, pray, seek God's face and turn from their wicked ways, God will hear from heaven and heal their land. The very essence of revival is a renewed relationship with the Lord which evidences itself in full, faithful, fearless and fervent obedience.

Revival will sharpen our focus, strengthen our families, share our faith, smite our foes and serve our Father. Nothing short of this moving of God in our midst can enable the National Association of Free Will Baptists to surge forward during the next decade.

*Readjust our program.* The message never changes but methods can and must change to meet the chal-

lenge of a confused and complex world. Cars replaced horse and buggy; computers replaced typewriters. Likewise we must keep abreast with the changing culture around us.

The methods used in God's work must be in keeping with the eternal message. All methods can and should be measured by the Word. Psychology and philosophy can not be the measuring rod for methods to do God's work. Methodology will need to be reevaluated, reviewed and readjusted in light of the Word and work. New programs and new methods beckon us to double in the next decade.

*Reestablish our priorities.* Modern communications systems have made our world a smaller place. News can circle the globe in a matter of minutes. The obligation of the Church must always be worldwide outreach. Our focus must be on the entire field. Christ's commission to the Church was to evangelize, educate and edify. These must be our priorities.

### Secretary's Schedule

|                               |   |
|-------------------------------|---|
| <b>September 30-October 5</b> | First FWB Church<br>Baton Rouge, LA     |
| <b>October 7</b>              | First FWB Church<br>Albany, GA          |
| <b>October 14</b>             | First FWB Church<br>Ada, OK             |
| <b>October 15-18</b>          | Oklahoma State Association              |
| <b>October 22-28</b>          | Immanuel FWB Church<br>Jacksonville, FL |
| <b>October 31-November 2</b>  | Florida State Association               |

All programs must be geared to accomplish this task. Every ministry should have an outreach thrust. Free Will Baptists need not only to go but to pray that the Lord of the harvest will thrust laborers into His harvest. Reaffirming and reclaiming the priorities of evangelism, education and edification will be necessary if we double during the next decade.

*Relocate our plant.* In order to serve the Free Will Baptists around the world, the facilities which provide a work place for national agencies must be expanded, updated and modernized. The time has come for this move to take place.

Delegates acknowledged this need during the 1990 national convention when they authorized the Executive Committee to act on recommendations by the Management Committee to renovate existing facilities or relocate the national offices. We praise God for the growth which makes such a move necessary.

*Recognize our potential.* God has gifted our people. Our diversity gives us many options. Our distinctives provide an opportunity to be used of God. I applaud those who laid the foundation for what we have and faithfully labored to leave us a legacy.

During the next decade, let's reach our potential. Let's dedicate ourselves afresh to honor our Heavenly Father as we seek to double during the next decade. Let's leave a legacy of life and labor for others.



## CONTACT

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