

MARCH 1991

# CONTACT

OFFICIAL PUBLICATION OF  
THE NATIONAL ASSOCIATION  
OF FREE WILL BAPTISTS



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## 7 Keys to a Healthy Family

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Give Young  
Leaders a Chance

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When You Must  
Say No

.....

Me? Recycle?



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MARCH 1991

VOLUME 38, NO. 3

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Melvin Worthington

## Looking For Leaders

One of the great cries of our time is for creative, consistent and competent leadership. During the final quarter of this century leadership has been reduced to the cult of personality. We peer into the private lives of our leaders as though their sleeping habits, eating preferences, dogs and hobbies carry messages of profound significance.

Political science professor James Burns says that the crisis of leadership today is in the mediocrity and irresponsibility of so many people in power, and that leadership rarely rises to the full need for it. The underlying problem is an intellectual one. We know much about the lives and habits of our leaders but very little about leadership.

Failure to grasp the essence of leadership which is relevant to the modern age prevents us agreeing on the standards by which to measure, recruit or reject leaders and their leadership.

Professor Burns questions, "Is leadership simply innovation-cultural or political? Is it essentially inspiration? Mobilization of followers? Goal setting? Goal fulfillment? Is a leader the definer of values? Satisfier of needs? If leaders require followers, who leads from where to where, and why? How do leaders lead followers without being wholly led by followers? Leadership is one of the most observed and least understood phenomena on earth."

Looking at leadership requires an understanding of the types, time, task and traits of leaders. The Bible addresses the subject of leadership and the selection of leaders. Christian leadership calls for integrity and innovation.

Caution must be exercised lest leadership and leaders in the church be measured exclusively by the men, ministries, models and methods uti-

lized in measuring leaders and leadership in the community and country. Christian leaders provide unique leadership. Consider five elements that characterize Christian leaders who gave effective leadership during their ministries.

### Providential Appointment

Reading the story of Moses, Joseph, David, Daniel or Paul reminds us that those leaders provided leadership by divine appointment. The story of Daniel illustrates that God raises up and dismisses leaders. Biblical leadership never claims to be self-made or self-achieved. It remembers and respects providential appointment.

### Periodic Advancement

Perceptive leaders understand the principle of progressive development. Joseph, Daniel and David serve as practical examples of God's periodic advancement of leaders. Good leadership generally results from learning to be a faithful, fervent follower. Effective leaders begin as followers and gradually ascend to leadership roles.

One of the curses of this age is that some have been promoted and elevated to positions of responsibility before they were ready. This could account for some of the casualties in the Christian church. Peri-

odic advancement equips leaders for leadership roles.

### Personal Abilities

God gives natural abilities to human beings. All do not have the same intellectual ability, physical ability, musical ability or business ability. It seems to me that the selection of leaders should involve a careful look at their natural abilities.

This seems to have been true in the case of Moses, Daniel and Paul. This is not to say that God never makes exceptions to the general rule.

### Practical Aptitudes

Some people have aptitudes for particular vocations. Some work well with computers, others with math, still others with social programs, while others prefer music.

Selection of church leaders must take into account the practical aptitudes of the membership. At the same time we must not equate practical aptitude with spiritual gifts.

### Professional Achievements

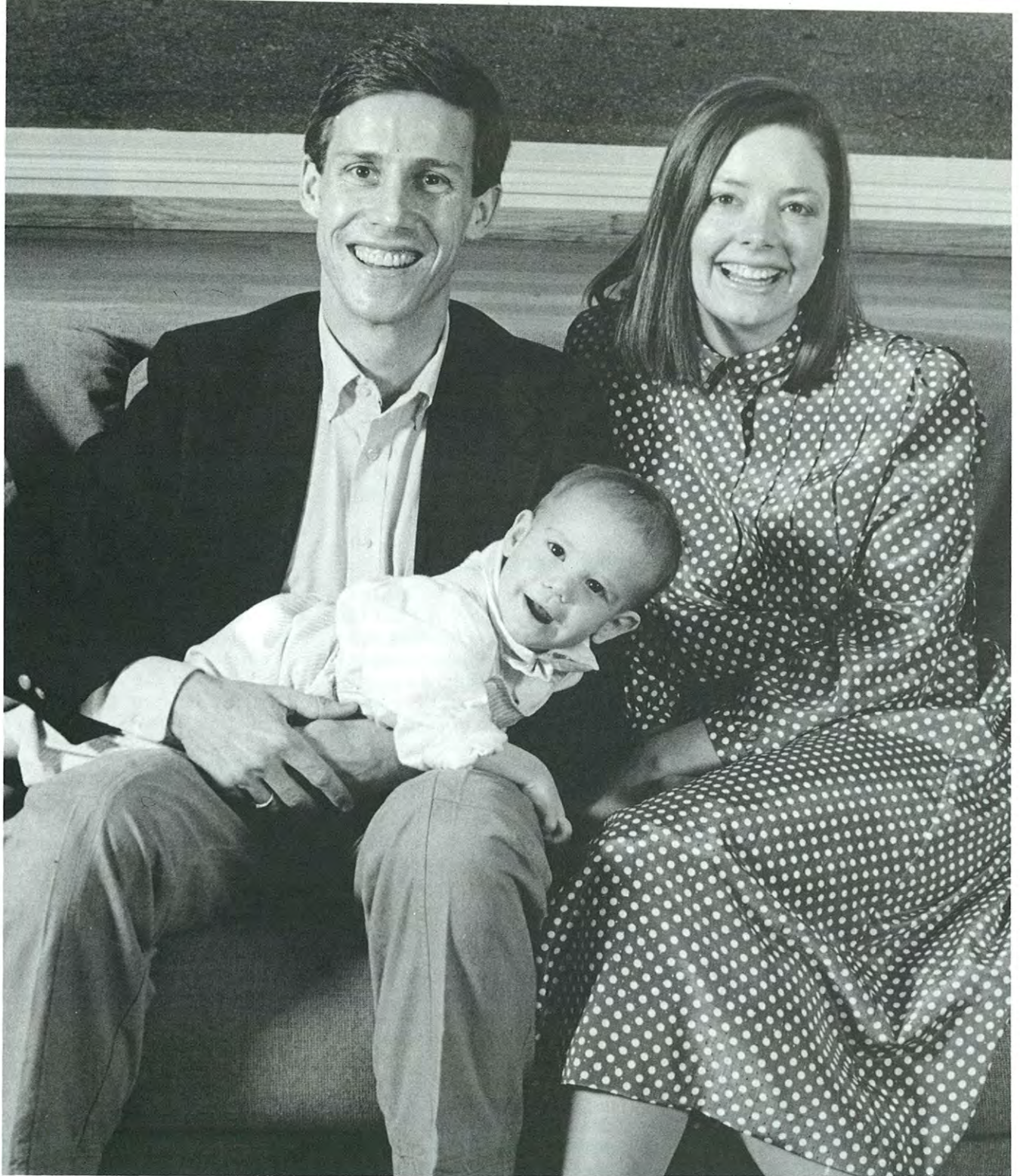
Natural ability or aptitude must not be substituted for professional achievement. Leaders need to understand leadership and continually develop their leadership skills through seminars, schooling and advanced degree programs. The effective leader continues to develop professionally acquiring expertise in counseling, administration, teaching, training and communication.

The search is on for Christian leaders. In our denomination we must look for perceptive, patient and principled leaders. We need leaders who can provide traditional as well as transforming, thoughtful and transitional leadership for the decade of the 90's. ■

### Secretary's Schedule

March 3-5	First FWB Church Dothan, Alabama
March 11-12	U. S. Church Leaders Conference Chicago, Illinois
March 15-16	Illinois State Association
March 17	First FWB Church Johnston City, Illinois
March 24-29	Head's FWB Church Cedar Hill, Tennessee





H. Armstrong Roberts

# Seven Keys to a Healthy Family

By James Earl Raper

**W**e have often heard such statements as "As the family goes, so goes the nation," or "The family is the strongest unit of our society." The truth of these words is hardly debatable. A healthy family doesn't just happen. Much goes into making it that way.

With the increase of trouble in Christian homes there is a great need to look to Bible principles which is the only answer for a home that will honor the Lord. In Ephesians, chapters five and six, there is a blueprint given for a healthy Christian family. It involves the following seven relationships.

## *Relationship of the Family to God*

Ephesians 5:1-2 commands us to be "followers of God" and to "walk in love." This is the beginning of a spiritually healthy family, and affects all other relationships. The salvation of each family member



and their personal commitment to follow the Lord is the basic key to these relationships.

To "walk in love" is an outward expression of our manner of life, demonstrating first our love to God and then our love to each other. How wonderful it is to see families put God's business first in their lives, and then their love for each other will fall in line as a natural result.

### *Relationship of the Family to Righteousness*

Ephesians 5:3-14 lists some things to avoid and some things to do, all of which are in the best interest of a healthy family. It is for our good, not to hurt us, but to help us. Here we are put on alert. The Christian family has many enemies and these verses give us the battleground where the fight is won or lost.

Notice in this passage some of the things to be avoided: fornication, uncleanness, covetousness, filthiness, foolish talking, jesting, idolatry, deception and taking part in works of darkness.

Next we notice some things to do: giving of thanks, walk as children of light, demonstrate the fruit of the Spirit as being pleasing to the Lord, and reprove the works of darkness.

When a family adheres to biblical standards it will be strong and healthy, but beware of those who will think you are unhealthy if you live by biblical standards.

### *Relationship of the Family to Time*

Ephesians 5:15-17 teaches us the importance of time, and the proper use of it. In doing our duty to God and man we are to make the most of every opportunity. A healthy Christian family must have time for each other, to be together for Bible reading, prayer, fellowship and to enjoy the presence of each other.

Any family having difficulty being together some of the time should read verse 17, "Wherefore be ye not unwise, but understanding what the will of the Lord is." The wise use of time as a family may require some adjustment of schedules, but it will be worth it.

### *Relationship of the Family to the Holy Spirit*

Ephesians 5:18 says, "...be filled with the Spirit." This is our greatest safeguard for victory as a healthy family. The Holy Spirit convicts of sin, makes us sensitive to God's presence and conscious of His power. The key to this relationship is to be filled with the Spirit and continue being filled. It is both an act and a process. A Spirit-controlled family is a God-honoring, God-loving, God-fearing and God-serving family.

### *Relationship of the Family to Worship*

Ephesians 5:19-20 expresses both a private and a public aspect of worship. Singing praises to God is a language expressed not only in the heart, but also from the lips. All our worship cannot be confined just to the home nor just to the church.

Worship is a vital part of our lives. It is from our heart, and it is to the Lord. It also involves giving thanks for all things. A healthy Christian family will make worship, private and public, a part of its relationship to God.

### *Relationship of the Husband and Wife*

Ephesians 5:22-23 describes this relationship. The wife is to submit to and reverence her husband. The husband is to love his wife as Christ loved the Church, and as he loves his own body. Many homes are in trouble at this point, but understanding and obedience removes any conflict.

This mutual relationship assures happiness, unity and security to a Christian home. It does not permit a harsh, selfish abusiveness but it demands love and devotion "as unto the Lord." This is the most sacred of all earthly relationships. These mutual obligations are an essential key to a healthy family.

### *Relationship of Children to Parents*

Ephesians 6:1-4 gives the mutual obligation of children and parents: "Children, obey your parents in the Lord: for this is right," and "...fathers, provoke not your children to wrath: but bring them up in the

nurture and admonition of the Lord."

Serious problems result when there is a reckless revolt in the attitudes of children to parental authority. Both parents are included in this command to be obeyed. This obedience is in keeping with the Word of God: "Honor thy father and thy mother" (Exodus 20:12). Obedience follows love, respect and honor for parents, and is more easily motivated when it is in accordance with God's Word.

Parents must show themselves worthy of obedience. Sometimes they may seem to be unreasonable in their demands. Cruel, selfish treatment will create a sense of injustice. The Christian home is the training ground for the education of children in the "nurture" (discipline) and "admonition [instruction] of the Lord." To properly carry out this relationship is a great need in Christian homes today.

In conclusion, let us be reminded that the above-mentioned scriptural relationships, when properly carried out, make the difference in the success or failure of the Christian home. Our families must face the invisible powers of the darkness of this world. As a shield of protection Ephesians 6 tells us to "Be strong in the Lord" (v. 10), "Put on the whole armour of God" (v. 11), "Praying always...., and watching, ...with all perseverance" (v. 18).

Yes, it is worth doing now what you will one day wish you had done. Use the keys to these relationships for a healthy Christian family. ■



ABOUT THE WRITER: Reverend James Earl Raper, pastors Horse Branch Free Will Baptist Church in Turbeville, South Carolina.



# Give Young Leaders a Chance

By Daryl Ellis

**C**rushed, the young man walked from the room. The hurt was obvious as he pondered why he was not chosen to work with the teens. Wasn't his love for the kids enough? *My devotional life*, he thought, *is better than those men who just said, "No, he's too young."* Did the Christian Education Board make the right decision? Right or wrong, that song would be sung again to him for years to come.

Our National Association approaches a new era of leadership. By the turn of the century change will imprint every department and institution. The question is not if, but when. How will we handle the leadership change? Is transition destined to turmoil? I do not think so, but our act is due a trim job.

Why does our comfort zone vanish when these questions arise? What makes for this uneasiness between old and young? I am not sure. Yet I am convinced that several principles may go a long way in helping all involved.

## Be Objective

The first principle is that tension must be examined with objectivity. Established leaders have a rough way to go. Bearing the wounds of criticism, they develop sensitivities; who wouldn't? Insecurity eats away at young and old alike. If we have more than the usual dose of insecurity, edginess creeps in.

In this day of better education, earned degrees cause uneasiness. The older person may forget that his youth did not allow him the luxury of an educational climate. Now

he finds himself surrounded by collegians and seminarians. No one is at fault or superior.

The fact is that times have changed. It is unfortunate when a person feels inferior because of his educational level. He may be one of God's best servants.

Yet he may feel inadequate when he compares his academic qualifications with others.

## Fear of Loss

Feeling a potential loss of power may devastate a person. Emerging leaders innocently threaten a person's stability. Unfortunately, since our esteem is often based on accomplishments or position, a person's fear is real. Actually, it is a form of grief. Any loss, even a perceived one, prompts emotions that may be dormant.

One of the liabilities of aging in our culture is the fear of being placed on a shelf. That must be scary. Ironically, when one resists leaving graciously, it often disqualifies him from greater contribution beyond his current role. Bitterness and resentment distort a man's perspective. Unresolved anger hinders an otherwise valuable resource for our youth.

## Ownership

Another factor to face during this tension is the issue of ownership. The longer we serve in a position the more likely we absorb it as part of our being.

Two things follow: (1) Subconsciously, our area of service becomes our own. Turf protection is activated. (2) It becomes more difficult to separate our personal identity from our ministry. Harmless comments are perceived as arrows, often identified as belonging to Satan.

## Justified Suspicions

On the flip side, older leaders may have plenty of reasons for suspicion. Youth are known for their gullibility for every new trend, their irreverence for tradition and seeking change for the sake of change. Our elders have witnessed disrespect, immaturity and foolish-

ness. Thoughtless criticism stabs the soul and people tend to harbor those miscues.

It isn't long before we realize that experience does teach some lessons. I have no trouble noting that others are wet behind the ears and they are far away from maturity. Dismiss the "us and them" mentality. The problem lies in attitudes, not the age of the people. It comes down to paranoia and immaturity. No age group has the market on either.

## Youth Must Earn a Hearing

The second principle is the young leader must earn a hearing. The young buck must grasp the need to cultivate relationships among his elders. Demanding a place of influence is counterproductive. The late John Houston growled in his commercials for the Barney stock brokerage house, "We do it the old-fashioned way...we earn it!" It's the only way to go, my friend.

## Paying Youthful Dues

In the Congress, the corporation or the church, paying dues is a fact of life. And why not? Genuineness





of commitment is a prime commodity. In fact, earning a hearing is a handy corrective for the youthful tendency of short-sighted impatience.

The scriptures produce plentiful data. Joseph needed the tempering provided by imprisonment before his ascension to visible leadership. Yet, he acted like a leader in the palace and the dungeon. David learned to walk with God and develop his faith before the challenges of giants and kingdoms came his way. Peter required repeated instruction before he could exercise his formal leadership.

No one deserves a hearing just because he feels he has arrived. Paul's admonition to Timothy was to treat an elder man like a father. Respect must be standard equipment even in the midst of disagreement. Young leaders must never forget that.

### *Maintain Balance*

Although missing on many people's list of leadership qualifications, integrity, balance and servanthood provide the core of a leader's personal life. The fast-food mentality of our day cannot produce that. There are no microwaves available to cook those qualities overnight.

Therefore, it behooves the young leader to learn servanthood early. Get involved and make an impact even in areas which you may consider a waste of time. After all, you cannot make improvements if you are absent. Usually the people that stick it out get a chance to contribute.

### **Old Leaders Must Reach Out**

The third principle is the established leader has the greater responsibility to reach out and lift up. Isn't it disappointing to see some in leadership act unlike a true leader? The very ones needed to model maturity often flunk out. That should not be the case.

Leaders must behave maturely. The biblical principle is that the young learn from the older persons the traits of leadership. In Romans, the "strong" consider the weak. In Galatians, the spiritual make

restoration. Therefore, the burden lies with established leaders, not aspiring ones. What should be done?

### *Create a climate for emerging leaders.*

Let's face facts. We inhibit potential leaders by the way we treat them. Uniformity somehow gets confused with unity. We want to create our own disciples instead of stimulating individuals to be as God would direct. God avoided the clone business; shouldn't we?

Different times require different styles of leadership. Different situations demand different approaches. Some personalities are more appropriate for particular ministries. If anyone should be able to handle diversity of opinion, it should be the seasoned leader.

There is a flaw in the general perception of leadership. Eugene B. Habecker remarks in his helpful book, *Leading With a Follower's Heart*, "One of the great mistakes made by some leaders is their tendency to see 'followers' as having little if any capacity to influence the direction of either the 'problems' or the 'opportunities' faced by an organization." We would be startled by the difference made by listening to our followers, especially laymen.

### *Treat younger men and women better than you believe they deserve.*

Commit to their success. Thank God for men like Barnabas. Though discarded by Paul, John Mark became the portfolio of investment for Barnabas. What satisfaction must have come to Barnabas when Paul called for John Mark because he had become trustworthy. Shame on us for relishing the failure of young leaders. We should become their biggest supporters.

### *Encourage young leaders to get as much training as possible.*

Even if it means that they will surpass our educational level, so be it. The information age has interfaced with our culture. We will shortchange our future if we short-cut our training. They need the

best for the 21st century.

### *Model mature leadership by inviting evaluation.*

The test of a good leader is his or her ability to undergo scrutiny. In fact, the best way to sidestep some of the errors mentioned in this article is to create a bi-directional fellowship. Reaching down, the leader should invest himself in another person. Visualizing future development, the leader pours himself into another. By doing that he stays in touch with the new generation.

At the same time, the leader should reach up and engage in accountability with another leader, perhaps an older one. By giving this confidant permission to evaluate attitudes and actions, the leader purifies himself under the watchful eye of a loving friend. It is tough, but tremendous.

### **Conclusion**

Yes, let's give our young leaders a chance. It *starts* at the top as we open ourselves to younger people. These young turks are not as ambitious as you think. They just have an enthusiasm for the days ahead. Let's give our young leaders a chance.

It *continues* with potential leaders learning servanthood. That humbling activity deals with the soul. Let's give our young leaders a chance.

It *leads* to a deepened appreciation for the wisdom of older leaders and the idealism of youth. May God grant us the grace to work together. It's our only chance. ■



ABOUT THE WRITER: Reverend Daryl Ellis pastors Butterfield Free Will Baptist Church in Aurora, Illinois.



# When You Must Say No

By Milton Fields

**N**o! I mean yes! I sure wish I hadn't said that. I just don't have time!" We often wish we had not spoken quite so emphatically or could think of a nice way to say, "No," without feeling guilty or leaving others feeling threatened. Why should we ever have to say, "No"?

In countless management seminars, we have been told that the average manager, administrator, supervisor or housewife makes hundreds of decisions each day which demand greater personal involvement. These decisions for change occur every three to ten minutes; thus, the time we spend wearing any one "hat" is short-lived. Those who study such things say that change consumes great quantities of time and increases stress significantly.

## *When Priorities Conflict*

With each new role, we make more decisions based on different and sometimes conflicting objectives. The secretary suddenly becomes a mother when a call comes to the office that her child is ill. At the same time, she is a manager as she coordinates her work for others to complete in her absence. She takes the "hat" of personal relations as she secures permission to leave from her supervisor.

Calling her husband she is a wife and arriving home, as referring physician, she determines whether or not to turn the case over to another professional or to nurse the child back to health herself. Additionally, she must make arrangements with the vice president of the Woman's Auxiliary to take her place at tonight's meeting. She must call a fellow Little League mother to ask her to drive the kids to the park, cancel a dental ap-



pointment and stop by the cleaners after picking up her patient.

In less than one hour, she has said, "Yes, no, yes, no, no, yes or no, yes, no, no, no," and finally "yes."

## *The Time Factor*

Indeed, we live in an age of stress and limited time. To say, "Yes," to any more may court burnout or poor performance. To say, "No," recalls Jesus' words, "As oft as ye have done it unto the least of these...ye have done it unto me," and we feel g-u-i-l-t-y for not doing more.

After all, there is the missionary who needs support, and the pastor needs someone to help with the prison ministry. That hole in the roof is still there and next month the boss is having semi-executive institutes on Saturdays. This will take four Saturdays in a row.

There is yet another consideration—Jimmy is beginning to de-

velop some questionable friendships, and we haven't done anything together in nearly two months.

One thing God has given each of us in equal portions is time. Most of us have similar talents and opportunities; yet, some seem to succeed with enthusiasm while others fidget with discouragement. Given time limits, the natural question is, "What will we do with our time?" This assumes that we must consider all opportunities and make decisions based on priority and time available.

## *The Bible Keys*

For the Christian, prayer is one of the keys to making decisions. Looking to God's Word to determine guidelines is another. For instance, God tells us that we are to avoid anything that may appear to be evil. Paul admonishes us to live so we would not discourage those who are weaker.

The Bible establishes definite expectations regarding individual Christian growth, marital relations, parental responsibility, church worship, soul winning, living with others and financial stewardship. Based on these principles, many time-questions have already been answered, "Yes," or "No," for us.

Nothing we do should ever violate or appear to violate biblical expectations. Nothing we do should detract from our individual Christian growth or from pledges to greater priority and duration made to our families, churches and world evangelism.

Beyond these all else is temporal, has built-in obsolescence, or limited usefulness and according to God's Word, "...will pass away." We ought to give our greatest attention to things of greatest value and permanence.



## Christian Priorities

The Christian must prioritize any commitments, other than those of necessity, deciding which can be accomplished without jeopardizing needs of greater priority. Many opportunities are good and their outcomes commendable.

The question is: Can we say, "Yes," and maintain our effectiveness in areas of prior commitment; or should we say, "No," and preserve a better relationship to God, our family, our church, our business, and ourselves. Successful people must learn to say, "No," sometimes to good things or to pleasant opportunities in spite of the emotional responses which may be generated.

Will we ever feel guilty for saying, "No"? Certainly! God never intended that we never feel guilty. Guilt is one of the beneficial senses. It is an index which, like pain, tells us that something is amiss. This form of stress helps us empathize with others and makes a positive contribution to our lives. It leads to change for greater benefit.

The question arises as to the reasons we make the choices we do. Do our decisions reflect our commitment to God, in which case we may go less noticed, or are they a result of personal ambition, peer pressure or a fear of what it will cost to say, "No"? There is always that well-meaning colleague who feels led to assist us with our decision—a good Christian decision, as he sees it.

The ultimate decision must be to put God first and be our best in the things He has chosen for us as individuals, even if we must say, "No!"



ABOUT THE WRITER: Dr. Milton Fields pastors Mt. Moriah Free Will Baptist Church in Ethelville, Alabama.

# Ministry to the Single Parent

By John Smith

**T**he single parent is usually a mother raising her children alone due to death or divorce. These parents are in need of ministry from our churches. Death and divorce are traumatic events with which to deal. Both parents and children have special needs as a result of these circumstances.

In addition to needs resulting from death or divorce, there are on-going needs resulting from no man in the home.

The church needs to help minister to these needs. I think our first duty is to encourage the extended family (parents and siblings) to meet these needs to the best of their ability. The church should shoulder the responsibility for those in their membership who have no one else to do so.

Consider three ways these needs can be met:

(1) Loneliness can be ministered to by companionship. Let some couple adopt the single-parent family and include them in several family events and outings each year.

(2) Household repairs. Keep a list of members who can repair things. Have someone in the church coordinate matching these with needs as they arise.

(3) Reunion or remarriage. The Bible indicates that it is difficult for most young widows to remain unmarried and live a virtuous life. The church should help separated/divorced young women find the way to be reunited with their mate, or widows to remarry within the Lord's will. We should not leave them on their own to make their mistakes and then ask the Lord to forgive them.

These suggestions indicate how the church can minister to the single parent. As we become involved and caring ministers of the Lord, He will show us how to meet other needs also. ■



ABOUT THE WRITER: Reverend John Smith pastors Village Chapel Free Will Baptist Church in Ceres, California.

## BEYOND BELIEF



ROLLAND REFUSES TO BELIEVE ANY PART OF THE BIBLE HE HASN'T SEEN IN FLANNELGRAPH.





# CTS is More than Competition

By Malcolm Fry

Let's correct some misconceptions about Church Training Service. One of the most common is that it is only for youth. When people attend our national convention each year, they see the National Youth Conference which runs concurrently with the Woman's National Auxiliary Convention and the National Association. This is the fishbowl of activity. It is all some people see; so they identify CTS with youth Bible competition and Music and Arts participation.

However, the youth conference is only one area of CTS ministry. NYC is but one division within the Sunday School and Church Training Department. Church Training is the local church training people to live for Christ. CTS is the entire church in training.

CTS is not an end within itself. It is a vehicle or tool to do a job that needs to be done. The effectiveness of CTS within the local church depends heavily upon its leadership.

## The Basics

Six basics can make your Church Training program effective:

1. Promote the idea that church members need training.
2. Keep material presentation interesting and related to real needs.
3. Encourage others' interests in Church Training.
4. Work for flexibility in schedule, structure and methods.

5. Get involved.
6. Stick with it!

You will not have to apologize for your CTS if you will:

1. Be honest about your present situation.
2. Let dedicated members lead.
3. Be positive in your attitude. You are training the church of the future and molding the future of the church.
4. Be creative, innovative and imaginative, but hold to established beliefs and principles of Free Will Baptists.

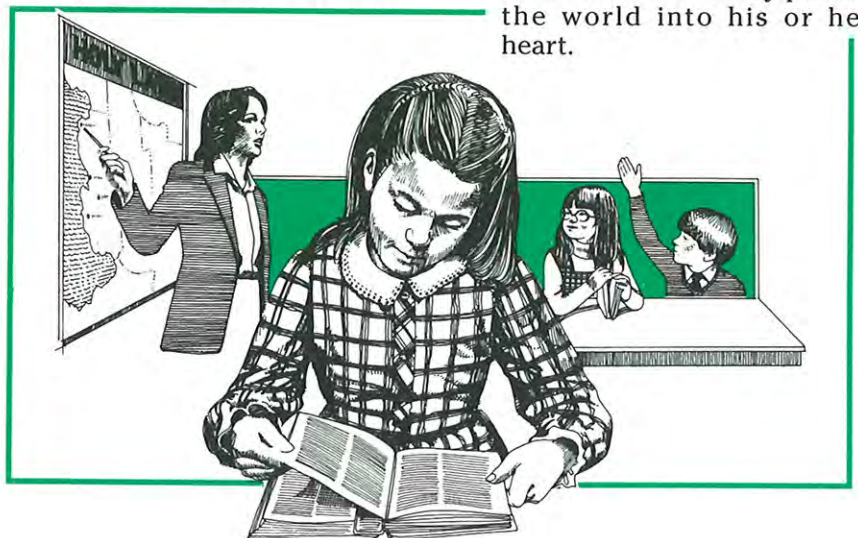
## The Benefits

CTS is the vital link between knowing the Great Commission and putting it into practice. Consider the following benefits of an effective Church Training program:

1. *For the individual:* Aids spiritual growth through doctrinal

study, Bible reading, prayer and witnessing. Develops skills in talking before groups and relating to others. Builds self-confidence in one's own ideals and values. Provides knowledge and understanding for responsible actions as a Christian. Develops a life focused on primary loyalty to Christ.

2. *For the church:* Provides trained leaders. Enables the church to carry out the Great Commission. Develops disciples. Builds enthusiasm. Helps accomplish plans and reach goals. Multiplies the ministry of the pastor.
3. *For the cause of Christ:* Investment of life. Thrusts people outside the church. Projects Christians into the world rather than protecting them from the world. Makes every Christian a missionary putting the world into his or her heart.





## Bury Now—Pay Later!

"We don't need CTS anymore—our people just don't like the material." The Sunday School and Church Training Department is moving from what has been too much structure into an era of creativity and a more effective ministry. We provide resources and services so you can respond to training needs within your church. So, don't throw this baby out with the bath water.

A church can bury CTS and be oblivious of the real value until it is too late. When a church eliminates CTS, the consequences do not surface immediately. However, in time, that church will find itself with no trained leadership. Churches that bury their CTS today will pay later for the error.

This is a day in which *convenience* is the key word to success. Some churches have yielded to pressure from the short-sighted who believe that CTS is unnecessary fat which can be trimmed from the church's busy schedule.

Here are four ways that some bury CTS:

1. Use CTS time for choir rehearsal or committee meetings.
2. Cancel CTS during summer months, a subtle way of saying it is not important.
3. Have Bible study groups in lieu of programs provided for CTS. Bible study is extremely important, but it should not become the substitute for training leaders for the church.
4. Let Bible competition be a substitute for curriculum among the youth. This isolates youth and could cause friction.

Regardless of the excuse or how fancy the funeral, to bury CTS is to bury some of the richness of the future of any church.

## Boosting Interest and Attendance

Consider the potential. Look at age levels and compare attendance of each in Sunday School with that

of CTS. Once you have made such a comparison, you will know where your greatest potential lies. The Sunday School grows by going outside the church and knocking on doors. The CTS also grows by knocking on doors—Sunday School room doors!

Another source of CTS prospects are those members who are uninformed about the program. Previous contact with youth and CTS in the local church may have left a bad taste. They may be unaware of new additions which make today's CTS more interesting and helpful.

Personal concern for each CTS member will increase attendance. We must not simply write off those who don't attend regularly. Make each meeting interesting and helpful. Good programming does not develop by waiting until the last minute to begin preparation.

Promote CTS at each grade level through posters, displays, cards, letters, personal visits and phone calls. The effectiveness of CTS will be felt in all other church activities as more people take part. Consequently, the ministry of the pastor will be reproduced and multiplied through the laity.

## The Burden

The ultimate purpose of CTS is to carry out the goal of evangelism—discipleship. The goal of the local church is evangelism, but that is only part of the Great Commission. The CTS mandate is to bring in the practical aspect of Bible learning so that people learn leadership skills by doing.

Church Training Service is the church at work with people, and discipleship is her goal. This involves acquiring knowledge and developing Christian skills for Christian living and service.

Is the Church Training Service dead? No! It is so vital and necessary to the cause and kingdom of Christ that it refuses to die.

We can neglect it, misuse it, abuse it, disorganize it, not keep records for it, confuse it, refuse it, but it will never die.

As long as there is a living Christian, there will be a need for discipleship. And that is CTS. ■



ABOUT THE WRITER: Dr. Malcolm Fry is editor-in-chief at Randall House Publications.

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# Me? Recycle?

By Ruth Creech Mullen

**B**enjamin Franklin in *Poor Richard's Almanac* said, "A penny saved is a penny earned." The same principle lies behind the campaign to recycle. Teachers urge pupils to help save the earth by not littering, picking up other's trash, conserving water use and recycling. Recycle aluminum cans, plastic two-liter bottles and newspapers.

The list is endless, but together we can make a difference. Each one doing his part saves for future generations.

While I don't agree with every tenet of the Earth Day Committee's platform, I did find myself asking for paper bags instead of plastic at the grocery store. Plastic bags hold dirty clothes from the slumber party. Water does *not* have to run while I brush my teeth. The media blitz raised my consciousness about this subject.

We even began recycling at church. The Free Will Baptist hospital in Côte d'Ivoire, Africa, was our Vacation Bible School project last year, and I wanted to involve the kids in missions up close, first-hand.

Medical missionary, Dr. Kenneth Eagleton mentioned the need for empty medicine bottles at the hospital in Doropo. He receives medicine in large quantities, then purchases smaller bottles to dispense individual prescriptions. Every bottle sent from the United States saves money in the hospital account.

We began talking about the hospital and medicine bottles in May, put a treasure chest in the foyer and collected over 400 bottles before VBS started.

Our Auxiliary president works at a grocery store that was being remodeled and changing over to a

different size medicine bottle. She brought in over 2000 brand new bottles and lids. (Snap-on lids are the best kind though they accept others. Africans, like us Americans, have trouble with the child-resistant lids. I think kids may be the only ones who can open them!)

By the end of VBS we collected almost 3,000 bottles (including aspirin bottles, 35mm film canisters—any small plastic container with a snap-on lid works).

Someone asked, "Are we going to save bottles now that VBS is over? I told people at work and they are saving bottles also."

So I emptied the treasure chest and we're collecting again. This could be a permanent project. We will always have medicine bottles here in the U.S. and the hospital in Africa will always need them. I guess we'll just have to recycle until Jesus comes.

After the bottles are collected, each one needs to be thoroughly washed, removing the label. This saves even more time for the African workers.

The only expense in this project is postage to mail the bottles to Africa. Raising this money could be an Auxiliary, Sunday School class, youth group or a joint project between Auxiliary and Master's Men.

A good way to mail them is in shoe boxes or paper-coated milk cartons. The small-sized box costs less in customs when it arrives in Africa. One of our members works in a restaurant and saves cartons from instant potatoes (recycling again).

Stack the smaller bottles inside the bigger ones to save space where possible. Use strong mailing tape to close the carton. Cover it with brown paper cut from a grocery sack (more recycling).

Address to:

Centre Medical de Doropo  
B. P. 20  
Bouna, Côte d'Ivoire  
West Africa

At the post office attach a green sticker and identify the contents of your package. Send it by *parcel post - surface mail*. This is by boat which is the least expensive rate.

H. Armstrong Roberts



## Your Family Can Help

Okay! So you're not into recycling and you don't work at a hospital or doctor's office. I'll bet you buy band-aids, vitamins and pain medicine. Maybe you shop all over town and know where the best bargains are, too.

Here are a few items you might purchase for the hospital. Again, anything you buy and send to Doropo reduces expenses at the hospital as well as helps the patients.

Plastic spoons are needed for dispensing liquid medicine. Those you get for family picnics will do nicely.

Also band-aids, cotton balls, gauze sponges (4x4), multivitamins, vitamin A, and over-the-counter cold and sinus medicines are needed. And pain-relief medicines (especially paracetamol, acetaminophen and ibuprofen). Tylenol for children and adults. Syringes—insulin/TB.

Don't send aspirin. Dr. Eagleton can get aspirin there at a good price.

Next time you go to the drugstore for your family, think of the hospital. Buy what's on sale. Save until you have a shoe box full. Then mail it to our Free Will Baptist hospital in Africa. (See main article for mailing instructions.)

Off to Africa they go—recycled bottles in a recycled carton covered with recycled paper. All for the Lord's work. Now that's a recycling effort I can get excited about.



ABOUT THE WRITER: Mrs. Ruth Creech Mullen is a member of First Bible Free Will Baptist Church in New Castle, Indiana.

# The Angel's Song

By M. J. Pritchard

She's 16. And she has Down's Syndrome. Limited verbal skills make it difficult for her to express herself with words. And yet she does express herself. Her name is Regina. Her parents are missionaries to Brazil.

A few months ago they brought Regina to the States for surgery to correct scoliosis, curvature of the spine. Three weeks later doctors discovered the top vertebra had rotated, creating a potentially life-threatening situation. That meant more surgery and a "halo."

Regina's halo is a metal circle bolted to her skull. Rods from the halo run front and back down to a hard plastic vest that keeps it stationary. It looks awkward and uncomfortable, but it helps Regina hold her neck straight so the vertebrae can heal.

One Sunday night our church celebrated Christmas with scripture reading, choir specials, music from other groups and individuals along with congregational singing.

Regina is most comfortable with her legs tucked up Indian-style, rocking back and forth from the waist. That's how she sat that night during the Christmas program. When it came time for the congregation to sing, Regina began hum-



Regina in her halo.

ming along as she often does. She doesn't sing with words; she has her own style. She may not always hum the melody, but she's always in tune.

This angel confined by Downs, steel rods around her spine and a halo bolted to her head found reason to praise. The Lord understands that she can't praise Him with words. She does, however, lift her voice in song. This angel with the metal halo. ■

## Medical Workers Can Recycle

Much waste occurs in America that could benefit people in Africa. If you work at a hospital or in a doctor's office, look for items that could be used by Dr. Eagleton at the hospital in Doropo.

Many prepared trays come with standard items which may not all be used with a given patient. Often these items are thrown away because the tray was opened though the individual item has not been opened. Some items you might re-

cycle are: sutures, sponges, needles, catheters, gloves (exam or sterile surgical), syringes (glass or disposable), etc. Of course, get permission from the authority before beginning your recycling effort.

Save these until you have enough to send a box (see main article for mailing instructions).

Hospitals sometimes donate old sheets also. However, write Dr. Eagleton and ask first if they are needed at the time.



55th Annual Session  
**NATIONAL  
ASSOCIATION OF  
FREE WILL BAPTISTS**

**Charleston, West Virginia**  
**July 21-25, 1991**



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Oklahoma City, Okla.



**Billy Hanna**  
Pastor  
First FWB Church  
Albany, Ga.



**David Reece**  
Pastor  
Heritage FWB Church  
Fredericksburg, Va.



**Howard Munsey**  
Pastor  
Peace FWB Church  
Morristown, Tenn.



# FREE WILL BAPTIST NEWSFRONT

## Alabama Honors Clerk for 25 Years

BIRMINGHAM, AL—Delegates to the 71st annual session of the Alabama State Association honored Pastor Ray Ritch for 25 years of service as state clerk. Moderator John Edwards presented a plaque of appreciation to Reverend Rich. Ritch, who served as state clerk 1964-1989, pastors Hanks Memorial FWB Church in Alton.

The November 8-10, 1990, session met at Forestdale FWB Church in Birmingham. Clerk Ivan Stewart said 242 registered, including 81 ministers and 22 deacons. Dr. John Edwards was elected to his seventh term as moderator.

Three Alabama pastors preached during the session: Thomas Kirkland (Selma), Randy Wright (Vernon) and Mike Mounts (Millport). Alabama ALCAP director Dan Ireland delivered the keynote address.

Some 170 people registered for the Thursday's 45th session of the Ministers' and Deacons' Meeting. Pastors Dennis Reeves (Vinemont) and Phil Kimbrough (Hamilton) joined Home Missions Department staffer Richard Adams to deliver major addresses. Missionary to Brazil Dave Franks, Jr. spoke during the Woman's Auxiliary Banquet.

In other action, delegates voted to underwrite the \$50,000 Bello Church building in Brazil. Pledges exceeding \$19,000 were received on the spot; the balance will be raised in 1991.

Delegates also adopted a resolution supporting those pastors who chose not to accept a ministerial license from the Jefferson



*Ray Ritch (L.) accepts plaque from Alabama moderator, John Edwards.*

County Department of Revenue.  
The 1991 session will meet

November 7-9 at Madison FWB  
Church in Madison.

## Alabama Church Turns 20

MOBILE, AL—Members of First FWB Church in Mobile celebrated their 20th anniversary December 2, 1990, according to Pastor Greg Hollifield. The event attracted 75 people from three states.

Founding pastor Kenneth Walker preached the anniversary sermon. Walker now pastors in Ashland, Kentucky. Former pastors E. B. Ledlow and Steve Hasty also attended the meeting, as did former FWB missionary Ella Rae Jones.

Pastor Greg Hollifield said, "It was a wonderful day for fellowship and renewing acquaintances. The Lord's Spirit gave us unity."

Hollifield observed, "The work of Free Will Baptists in the southern part of this state has not met with the success we would like. I feel that God did a wonderful thing for us in this anniversary celebration. We hope this news will raise awareness in others that God is at work among us here."



## Georgia Pastor Starts Prison Ministry

LYONS, GA—Every Tuesday Rev. Len Blanchard drives 18 miles to Rogers Correctional Institute where he conducts Bible study with prison inmates. Blanchard pastors Lyons FWB Church in Lyons, Georgia.

He began prison Bible study in November 1990. "We have had as many as 26 attend our study group, but we average 16 each week," Blanchard said.

While there are other weekly preaching services in the 1,064-inmate prison, Rev. Blanchard is the first to begin in-house Bible study. He explained, "While on a tour of the prison, I learned that a group of men there had prayed for a Bible study from an outside source. I met them. I could not turn down their heart cry."

Blanchard became interested in prison outreach in 1972 when a policeman in his home church (Unity FWB Church in Sylacauga, Ala.) spoke of the prisoners. After entering the pastorate in 1982, he regularly conducted services in local jails.

Pastor Blanchard heard a member of Lyons FWB Church who works at Rogers Correctional Institute tell about the prisoners last fall. He said, "The Holy Spirit began to pressure me

to do something more than preach and leave them. I want to make disciples of those prisoners."

Blanchard is a certified volunteer prison worker. He said that his most obvious reason for prison ministry is Matthew 25:36, "...I was in prison, and ye came to me."

Pastor Blanchard corresponds with a man in maximum security at Georgia State Penitentiary, a 1,228-inmate facility located across the road from Rogers Correctional Institute. "He has found Christ as Savior. We can reach men in maximum security."

Blanchard believes that the only true rehabilitation for prisoners comes when they meet Jesus Christ. "When they are released they will go back to their communities to rebuild their lives. I pray that there will be a Free Will Baptist church we can plant them in. A church that will open wide its arms to an ex-convict who has met Christ."

Pastor Blanchard promised, "I will tell you they are welcome here at Lyons FWB Church, no matter what their past crime or color."

## FWBBC Sets Summer Camp '91

NASHVILLE, TN—*Summer Camp '91*, offered by Free Will Baptist Bible College to young people grades 9-12, will feature leadership training in four areas when it meets on campus June 16-22, according to Neil Gilliland, director.

"Again this year we will have camps in music, drama, basketball and Christian leadership (SALT)," he said.

All four camps will be directed by FWBBC personnel, assisted by students and others who have special talents in the fields. Music Camp will be directed by Rodney Whaley, Music Depart-

ment chairman. Drama Camp will be led by Joseph Jones, director of The Evangel Players. Basketball Camp will be headed up by Byron Deel, FWBBC athletic director. SALT Camp (Scriptural Action and Leadership Training) will be under the direction of Mr. Gilliland.

The \$145 cost includes housing, meals and all activities. A special group rate of \$120 per person is available if five campers or more come from the same church / Christian school.

For more information, write or call the college.

## 60 Tennessee Churches Sponsor Area Crusade

COOKEVILLE, TN—More than 550 Tennessee Free Will Baptists from 60 churches poured into Cookeville FWB Church during the first annual Upper Cumberland Area-Wide Crusade, December 3-7, 1990, according to Coordinator David Crowe.

The preaching crusade included churches from six associations. More than 70 preachers and pastors participated with capacity crowds that braved rain, cold and high winds to attend the meetings. Each night a different preacher spoke.

Reverend Clayton Lee, Jr., 25-year-old pastor of Dodson Branch FWB Church (Cookeville), preached the first message. He was followed by Tennessee promotional director Raymond Riggs, Foreign Missions staffer Fred Warner, FWBBC President Tom Malone and Pastor Leeman Cravens of Crossroads Chapel FWB Church in Jamestown.

Host pastor and coordinator David Crowe said, "The singing was Spirit-filled and the preaching Spirit-anointed and action-packed. The fellowship and cooperation was an inspiration to all of us."

Pastor Claudie Richardson said, "This is a meeting whose time has come."

Speaker Leeman Cravens observed, "I have never felt such a liberty to preach and seen such a Spirit-filled service."

FWBBC President Tom Malone remarked, "Any more amens and I would have preached myself to death."



## 13 States Represented at FWBBC's "Welcome Days"

NASHVILLE, TN—Free Will Baptist Bible College hosted 141 visitors from 39 churches across 13 states for fall Welcome Days, November 29 - December 1, 1990, according to Neil Gilliland, director.

Two churches tied for the largest groups with eight each from First FWB Church, Jacksonville, N.C., and Peace FWB Church, Indianapolis, Ind. The best-represented states were North Carolina (23) and Arkansas (20).

The following states were represented:

Alabama .....	4
Arkansas .....	20
Florida .....	6
Illinois .....	15
Indiana .....	15
Michigan .....	6
Missouri .....	10
North Carolina .....	23
Ohio .....	5
Oklahoma .....	3
South Carolina .....	13
Tennessee .....	15
Virginia .....	6

Visitors for Welcome Days enjoyed programs by the College Choir and a drama team. They also sat in on classes, participated in chapel and saw the Flames basketball team beat a team from East Coast Bible College, Charlotte, N.C.

The next Welcome Days is scheduled for April 4-6. Full information on planning campus visits is available from the Office of Recruitment. Please write or call for details.

## Flames Win FWBBC Tournament

NASHVILLE, TN—The Free Will Baptist Bible College Flames basketball team posted a 6-win / 3-loss record before Christmas. It also won the second annual Flames Classic Tournament held in Nashville December 14-15.

During the tournament, the Flames faced teams from Circleville Bible College, Circleville,

Ohio; Southeastern Bible College, Birmingham, Ala.; and Florida Bible College, Kissimmee, Fla. The final game, between FWBBC and Circleville, went into overtime and according to fans, was one of the best the Flames have played. The flames won it, 98-95.

Four FWBBC players were chosen for the All-Classic Team. They were: Don Stevanus, junior, Granite City, Ill.; Dewey Chalos, junior, Richmond, Va; Darren Portell, junior, Wood River, Ill.; Brad Ryan, freshman, South Roxana, Ill.



Coach Byron Deel and the Free Will Baptist Bible College Flames Basketball Team.



**Victory FWB Church** in **East Wenatchee, WA**, reports four conversions, one rededication and three baptisms. Pastor **Terry Stafford** said the church enrolled six in a 13-week discipleship program.

Pastor **Lloyd Plunkett** of **New Hope FWB Church, Kent, WA**, said Sunday School averaged 63 last quarter, the second best in 10 years. The church also baptized four converts.

Here's another church that reaches out into the local community with more than prayers. Members of **Ambassador FWB Church** in **Cincinnati, OH**, started a food pantry to assist families in need. They restock the pantry weekly, according to Pastor **Jerry MacArthur**.

Somebody loves **Southeastern FWB College** in **Wendell, NC**. The school received a school bus and station wagon for the Christian service department, a \$3,125 gift in memory of the late Rev. Bob King, a set of chapel flags and a Macintosh computer along with related software.

Pastor **Larry Powell** said he expects the building/land fund project at **Cofer's Chapel FWB Church** in **Nashville, TN**, to reach the \$50,000 mark this month. The church plans to sell and relocate in the Nashville area.

Here's a man who knows what to do with ordination credentials. Pastor **Jim Mize** of **Bethel FWB Church, Kansas City, KS**, was ordained recently. His first order of business was to baptize six converts.

**Gateway FWB Church** in **Virginia Beach, VA**, has a reputation for winning people to Christ. They also believe in growing their own congregation. Pastor Dale Burden dedicated 13 babies in December. The church conducts dedication services twice a year. They average a new baby every two weeks.

Pastor **Elzo Bevan** and members of **Sulphur Springs FWB Church** in **Northport, AL**, completed a \$50,000 building project. The group added classrooms, enlarged the fellowship hall, installed new carpet and central heating, and bricked the church. Pastor Bevan and the men did most of the labor.

The Master's Men chapter at **Shiloh FWB Church, Bristol, VA**, tried a different idea to raise funds for a new sound system. Their solution: collect 1,000 feet of quarters. That averages out to just over \$3,000. **Walter Statzer** pastors.

**Friendship FWB Church** in **Jacksonville, FL**, celebrated 40 years of service to the community. Members presented a plaque of appreciation to Deacon **William E. "Jimmy" Gilley** for 25 years of service. **Jeff Lunsford** pastors.

**Bear Point FWB Church** in **Sesser, IL**, received nine new members, according to Pastor **Larry Cook**.

**Calvary FWB Church** in **Salem, IL**, organized last October with 61 charter members. Pastor **Clifford Donoho** and members met

with the Illinois Board of Missions for the organizational service.

Sometimes an interim pastor is what a church needs to get the job done. That happened at **Salem FWB Church** in **Wayne City, IL**. When interim **George Waggoner** assumed his duties, the church experienced a 46 percent increase in Sunday School attendance.

*Contact* welcomes *Commentator*, publication of **First FWB Church** in **Norman, OK**. **Joe Grizzle** pastors. By the way, this may be the only FWB church in the United States with a "Minister of African Outreach" on staff. While missionary to Africa **Mike Cousineau** is home on furlough, he holds that title.

A business exposition in Chicago drew 40,000 attendees. **Tim Jordan**, a member of **First FWB Church** in **Albany, GA**, was surprised when a man walked up to him and asked if he attended the Free Will Baptist church in Albany. The man who asked the question was **Tommy Bernier**, a plant manager in Bainbridge, GA. Mr. Bernier is a member of **Belview FWB Church** in **Colquitt**.

When Pastor **James Ursrey** stepped out the front door at **First FWB Church** in **Jesup, GA**, one Monday morning, two gunmen took his money. Pastor Ursrey was not injured, but he did lose his vacation money. He had planned to leave that day on vacation.

Pastor **Bobby Shepherd** said it was a great day in the history of **First FWB Church** in **Batesville, AR**. That was the day members met to dedicate their new church building. They renovated some 3,000 square feet in the old sanctuary and then added more than 3,200 square feet in a new structure. The addition included a new sanctuary, Sunday School rooms and office space.

**Texas** State Association conducted its All-Boards Meeting January 18-19 at the Ramada Airport Inn at **Austin**. State Clerk **Thurmon Murphy** said, "Each board met individually and then with all other boards in a joint session."

Pastor **Roy Hutchinson** said it: "Our church is debt free! The last payment on the building has been made." Members at **Reynoldsburg FWB Church** in **Reynoldsburg, OH**, also watched Pastor Hutchinson baptize four converts. The group collected \$412 for personal supplies that Dr. Kenneth Eagleton needs to return to *Coté d'Ivoire*.

**Eastmont FWB Church** in **Dayton, OH**, reported a phenomenal 80 percent increase in attendance in 1990. Pastor **Stuart Snow** also reports 20 conversions. The group began a radio ministry, a bus ministry and a youth group called *Youth Warriors*.

Pastor **Jim Blankenship** reports 15 conversions at **Antioch FWB Church** in **Mt. Sterling, OH**.

Members of **Trinity FWB Church** in **Columbus, OH**, report 27 conversions, four baptisms and two new members. **Clifford Ball** pastors.

Pastor **Hobart Ashby** and members of **First FWB Church** in **Dayton, OH**, report 11 conversions. The group also collected more than \$1,000 for the Free Will Baptist work in Cuba.

Ohio evangelist **Clovis Vanover** who operates out of Columbus, reports 54 conversions in seven revival meetings.

Pastor **Edwin Hayes** is praising the Lord for eight new members at **Columbus First FWB Church** in **Columbus, OH**.

Members of **Unity FWB Church** in **Cleveland, OH**, moved into new facilities on Fry Road, according to Pastor **Lester McMahan**.

**Bethlehem FWB Church** in **Lucasville, OH**, added 10 new members. They also gave Pastor **Tom Spradlin** a pastoral record book in appreciation for his work.

Some 165 people were present for the 25th anniversary celebration at **First FWB Church** in **Youngstown, OH**. Pastor **Bruce Beal** said visitors came from three states.

A new door was added at **Mechanicsburg FWB Church** in **Urbana, OH**, to allow access for handicapped persons. Pastor **Lucian Mounds** said attendance is up.

The annual Minister/Layman Retreat sponsored by the **Ohio** State Association of Free Will Baptists met in January, according to Executive Secretary **Alton Loveless**. Two speakers spoke four times each. They were Arkansas Executive Secretary **David Joslin** and Home Missions Director of Development **Richard Adams**. The retreat met in Big Prairie.

Pastor **Harold Blankenship** reports 56 conversions, 13 baptisms and 20 new members at **Goshen FWB Church** in **Mt. Holly, NC**. The group averages more than 400 in attendance.

For the first time in 50 years members of **Wilderness FWB Church** in **Fremont, MO**, conducted an anniversary service. **Wayne Lunyou** pastors. More than 250 people attended. Former pastors and members rallied to help the church celebrate. Church reporter **Ruthene Simpson** said, "Plans are already being made to repeat this day in 50 years, if the Lord delays His coming."

Pastor **Bob Hudson** baptized eight young converts at **First FWB Church** in **Neosho, MO**. The church's youth department now averages in the 30's in attendance.

Members of **Myrtle FWB Church** in **Myrtle, MO**, celebrated their 87th anniversary, according to Pastor **George Nauman**. Missouri Executive Secretary **Clarence Burton** delivered the dedication message.

Pastor **Archie Cooper** reports that **New Harmony FWB Church** in **Greentop, MO**, celebrated their 100th anniversary. Activities for the day included special poetry, a skit, a three-act play tracing the church's history and a special plaque presented for Pastor **Cooper**. ■



## HOME MISSIONS



## Win on Roll Call Sunday!

By Roy Thomas

Your church can be first in your state! Everyone likes to be a winner. Everyone likes to be first. The opportunity is coming for every Free Will Baptist church to win on Roll Call Sunday, March 31, 1991.

Roll Call Sunday is the one day each year that attendance for every Free Will Baptist church is registered and added together for a grand total for that day. Last year there were 2,631 Free Will Baptist churches making a total attendance of 220,167 with 507 salvation decisions recorded.

As your church makes plans and sets goals for Roll Call Sunday, 1991, why not shoot for first place in your state? Here are the top attendances for last year to help you set your goals:

North Carolina	Peace FWB Church, Wilson Pastor Gordon Sebastian	1,489
Virginia	Gateway FWB Church, Virginia Beach Pastor Dale Burden	1,104
Michigan	Woodhaven FWB Church, Woodhaven Pastor Loyd Locklear	1,073
Oklahoma	Northside FWB Church, Tulsa Pastor Curtis Linton	1,053
Tennessee	Cookeville FWB Church, Cookeville Pastor David Crowe	880
California	First FWB Church, Bakersfield Pastor Claudie Hames	804
Florida	First FWB Church, Seffner Pastor Roger Duncan	771
Alabama	First FWB Church, Florence Pastor Tom Malone	691
Indiana	Emmanuel FWB Church, Wabash Pastor Brian Atwood	685
South Carolina	Valley Falls FWB Church, Valley Falls Pastor David Carter	601
Georgia	First FWB Church, Albany Billy Hanna	523
Kansas	West Side FWB Church, Wichita Pastor Garry Ledbetter	500
Missouri	Calvary Fellowship FWB Church, Fenton Pastor Jerry Norris	468
Arkansas	North Crossett FWB Church, Crossett Pastor Russell Wright	455
Kentucky	Tom's Creek FWB Church, Wittensville Pastor James Caudill	400
Canada	Holmesville FWB Church, New Brunswick Pastor Kenneth Winningham	304

Ohio	First FWB Church, Dayton Pastor Hobart Ashby	298
Mississippi	First FWB Church, Oxford Pastor George Crowden	277
Colorado	Mile High FWB Church, Northglenn Pastor Glenn Hood	258
Texas	First FWB Church, Houston Pastor Bobby Ferguson	238
Illinois	Immanuel FWB Church, Joliet Pastor Bruce Bennett	238

(If your state winner is not named, please contact the Home Missions Department for further information.)



Someone has to be first. It might as well be you and your church. Even if you don't win, you will have tried. It is better to try and fail than not to try at all. It is better to aim at something and miss it than to aim at nothing and hit it.

Even if you are not first in your state, you will win because you will have new people present to hear the gospel and some of them will be reached for Christ. That will make everyone concerned a winner. For more information on how your church can have a record attendance, contact the Home Missions Department. ■





**BOARD OF RETIREMENT**

## 1991 Social Security Changes

### Cost-of-Living Adjustment (COLA)

Based on the increase in the Consumer Price Index (CPI-W) from the third quarter of 1989 through the third quarter of 1990, Social Security beneficiaries and Supplemental Security Income (SSI) recipients received a 5.4 percent COLA for 1991. Other important 1991 Social Security information is as follows:

Tax Rate:	1990	1991
Employee & Employer	7.65% (5.60% OAS 0.60% Dis. Ins. 1.45% Hosp. Ins.)	7.65% (5.60% OAS 0.60% Dis. Ins. 1.45% Hosp. Ins. *)
Self-Employed**	15.30%	15.30%

NOTE: The 7.65% represents the combined Social Security and Medicare tax rate.

\* For earnings over \$53,400 to \$125,000, hospital insurance deduction will continue.

\*\* Self-employed individuals calculate their net earnings as gross earnings reduced by 7.65% (the employee tax rate). They may then deduct 1/2 of their Social Security taxes on their net earnings for income tax purposes.

### Contribution and Benefit Base

Social Security (OASDI only)	\$51,300	\$53,400
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### Quarter of Coverage

	\$520	\$540
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### Retirement Earnings Test Exempt Amounts

Age 65 through 69*	\$9,360/yr. (\$780/mo.)	\$9,720/yr. (\$810/mo.)
Under age 65	\$6,840/yr. (\$570/mo.)	\$7,080/yr. (\$590/mo.)

\*NOTE: For people age 65 through 69, \$1.00 in benefits will be withheld for every \$3.00 in earnings above the limit. For people under age 65, \$1.00 will be withheld for every \$2.00 in earnings above the limit.

### Maximum Social Security Benefit

Worker Retiring at Age 65 in January of 1990 and 1991:

\$975/mo.    \$1,022/mo.

### Average Monthly Social Security Benefits

Before and After the December 1990 COLA:

	Before 5.4% COLA	After 5.4% COLA
All Retired Workers	\$ 571	\$ 602
Aged Couple, Both Receiving Benefits	\$ 970	\$1,022
Widowed Mother and Two Children	\$1,141	\$1,203
Aged Widow(er) Alone	\$ 528	\$ 557
Disabled Worker, Spouse, and One or More Children	\$ 970	\$1,022
All Disabled Workers	\$ 557	\$ 587

—Ready or Not ■

### MEMORIAL GIFTS

Many Free Will Baptists honor departed friends or loved ones by sending memorial gifts to the ministry of the Board of Retirement. An appropriate card will be sent to the family of the one you honor.

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## WOMAN'S AUXILIARY

### *Woman's Window on the World*

By Mary R. Wisehart

#### *From My Window*

From my window I can see the red maple planted last fall. Will it burst into leaf? Did it die during the winter? I watered it just as instructed. The leaves changed colors and fell, as they must.

After the leaves were gone, I carefully examined the tree for buds. They were there. Where the leaves had fallen, I could plainly see a testimony to spring and life. Now I wait for that promise.

It may be that something happened during the winter that will void that promise. It may be that my tree is dead. It gives all appearances of being dead—bare branches against the sky. But if things go according to plan, life will spring up in my tree. The leaves will begin to unfold, and the promise will be fulfilled.

One said, "I am the resurrection, and the life. He that believes in me, though he were dead, yet shall he live."

Planted in the earth, to all appearances dead. Yet, not so for the believer. John the Baptist said, "He that believes on the Son has everlasting life." With that life within, a person has the promise of a new spring, a new unfolding. And that unfolding will be in the form of God's choice for us. We can be sure this promise will be fulfilled.

What about my tree? The sellers promised that if there are no leaves by April 1, they will plant another tree.

#### *Remember to Pray*

Prayer is vital to our missionaries as they serve in different cultures. They need prayer every day, but we set aside the week before Easter as a special time of prayer for foreign missionaries and the home staff.

Look up the prayer booklet in *Co-Laborer* or request one from the Foreign Missions office. Add your prayers to the prayers of other women across the country.

Ask God what He would have you sacrifice so that our missionaries can better preach the gospel where they are. Give to the Laura Belle Barnard Offering. Our goal is \$40,000.

#### *Study Committee Holds Open Forum*

The WNAC study committee is planning an open forum for state presidents and field workers in Charleston, West Virginia on Monday before the convention.

The women will be sharing some of their research. They are interested in what representatives from the different states feel about changes in Woman's Auxiliary.

Be sure your state is represented Monday, 3:30-4:30 p.m. in the Ballroom of the Marriott Hotel.

Watch for more details.

#### *Try Preregistration*

Did you pre-register for the 1990 Convention? If you did, you found it a big help when you arrived in Phoenix. If you didn't, you'll want to try it this year.

Watch for the registration forms. Get registered and buy Fellowship Dinner tickets at the same time.

#### **Eunice Edwards Loan Fund**

December 18, 1990—\$31,142.11

#### *We're Moving*

The WNAC staff is happy to have more room and convenience in a new office suite. Moving, getting set up, rent, interest—all these add up to more expense.

WNAC depends on the regular giving of Auxiliaries and members. Now we need your regular support and some special gifts to help us through this extra expense.

Have you increased your giving to the Co-Laborer Fund (WNAC's general fund) recently? Consider an increase. Remember that expenses never stay the same. They usually increase. General fund support must increase accordingly. ■



## FOREIGN MISSIONS



## Bringing Foreign Missions Home

By Laura Belle Barnard, Pioneer Missionary to India

*We have many peoples in our midst. And it's an obligation of the church to give them the gospel.*

Foreigners are all around us! And it's essential to involve the church in evangelizing them. In our country today we have an opportunity we've never had before—to teach, to train, and to lead the local church members into cross-cultural missionary activity. This would give substance to our oral teaching regarding missions.

If the church were involved on the local level with foreign individuals and communities right here, it would make such a difference to their preparedness for receiving the message of the foreign missionary during missions services. We have the Hispanic people, Oriental people, and many other peoples in our midst. And it's not only an opportunity but it's a crying need—an obligation of the church—to give them the gospel. It would be the best possible training and a testing ground for church members, I'm sure.

If a person professes an interest in overseas or across-the-border missions while at the same time overlooking the foreigners that are surrounding him, that expressed interest sounds very hollow. It's a hollow profession. It might enhance the standard of the foreign missions board in screening outgoing missionaries if they took special note of how seriously the candidate has related himself or herself to the heathen in our midst.

### The Pastor Must Lead

Members of the church won't likely go further than their pastor in any missionary outreach, whether it's at home or abroad. And I personally have proved that people, especially young people, will involve themselves in this grassroots kind of evangelism if they have an adult to lead, spur, and direct them.

A church engaged in evangelizing the foreign communities around them is the best prepared for the April Foreign Missions Month emphasis. That congrega-

tion can enter into the campaign with a better understanding of and a truer heart for missions abroad. The people are prepared. They are identified with what they are called upon to support. I would say to pastors, "Break the fallow ground during the year in preparation for your special foreign missions month."

Most pastors will readily agree that the church is here to evangelize. But evangelism must always have a direct object. It must be spelled out who is to be evangelized. And the best way to spell it out is to personally act it out by evangelizing specific groups round about us.

I believe pastors who engage their congregation regularly in a clearly defined, year-round witnessing ministry will be assured of a successful achievement when the special month of foreign missions emphasis comes around in April.

### The Pastor Must Read

And then, the pastor must be knowledgeable of missions himself. He ought to be drawing richly from his missionary reading for his illustrations of what he is teaching or preaching. After all, speaking from my own experience, nobody finds the truths of Scripture so effectively demonstrated in daily life as we do on the mission field.

Missionaries of earlier years—those who went out under conditions of real sacrifice—have been the ones who have inspired and strengthened present-day missionaries. I think all of us will testify to that. A pastor's sermons, even when he's not meaning to preach a missionary message, should reflect his missionary reading.

Finally, he must train his congregation to expect frequent visits from the missionaries, not just the annual missionary conference visit. This touch with the missionaries and their message throughout the year is a necessary preparation for foreign missions month. ■



Laura Belle Barnard

*Laura Belle Barnard was the first Free Will Baptist missionary to serve under the National Association of Free Will Baptists. She currently lives in Glennville, Ga., and is active in working with the Hispanic population in that area.*



## FREE WILL BAPTIST BIBLE COLLEGE

*Get Bible College Training At Home!*

By Harrold Harrison, Director of External Studies

Two Latin words on our grandfather clock nag me daily. They are short, pointed, and powerful. *Tempus fugit*, they cry out.

Time does fly, you know. One year ago this month, I wrote an article for *CONTACT* outlining four initial goals for FWBBC's new External Studies Program. They were:

1. To build awareness of this program's availability.
2. To stimulate a desire for this kind of external training.
3. To enroll interested persons in this program.
4. To instruct, encourage, and inspire those enrolled to a greater commitment to study and to service for Christ.

All of these goals were attained to some degree, though not as much as hoped, in 1990. In 1991 they will be pursued with greater vigor. At this writing, in early January, six studies are already scheduled this year, involving five FWBBC faculty members.

To further our pursuit of these goals, we have initiated a unique "Three-Track" approach to external studies. Here is a brief description of it:

*Track 1: Regular classroom instruction for groups*

The times and places for these courses may be scheduled by arrangement with the Director of External Studies. Typically, a minimum of 12 students is required for a course to be scheduled. Each 15 hours of classroom instruction yields one semester hour of credit, provided a satisfactory grade is earned on the regular tests administered during the course. Tuition is \$75 per semester hour, with textbooks priced at current retail rates.

Each course leads to a certificate of completion. Successful completion of 12 courses leads to a Diploma in External Biblical Studies.

Courses available by this plan include, but are not limited to: Old or New Testament Survey, Free Will Baptist Doctrine, Teacher Training, Personal Evangelism, Church Administration, Homiletics, Church Growth, Bible Doctrine, Biblical Interpretation, and various Bible book studies.

*Track 2: Individually paced, home-study courses, for college credit*

These courses involve the student in videotape viewing, textbook(s) reading, essay writing, writing answers to questions from the text(s) and videos, and a final, proctor-administered, written examination. Tuition (for college credit) is \$50 per semester hour, plus a \$10 registration fee for each course, with textbooks priced at current retail rates.

As above, each course leads to a certificate of completion, and successful completion of 12 courses leads to a Diploma in External Biblical Studies. Credits earned in this way can be applied to degree programs offered by the college.

*Track 3: Individually paced, home-study courses, not for credit*

This plan is made available especially for those who are more interested in learning at home, at their own pace, without meeting all requirements for college credit. Tuition is \$40 per semester hour plus a \$10 registration fee for each course, with textbooks priced at current retail rates.

The same courses are utilized for this plan as for Track 2, above. The difference is that non-credit students are not required to do essay writing or complete a final examination. For successful completion of the course, the student will be required to read the textbook(s), view the videotapes, and write answers to objective questions.

Each course leads to a certificate of completion. Credit cannot be applied to a degree program offered by the college.

For detailed information about these programs and courses, contact the Director of External Studies at the college. ■





## THE FREE WILL BAPTIST FOUNDATION

### *Of What Will a Man Rob God?*

By Bill Evans

Do you remember the emphasis often given to Malachi 3:8? It is one of the most popular texts used to teach giving, especially tithing. This interesting verse speaks of both a blessing and a curse—giving and receiving, and goes so far as to challenge us to “test God.” Such tests are not often recommended in scripture, and certainly not routinely.

It is not my intention to exhaust the teaching of this verse, but to answer the question, “Of what does our lack of giving rob God?”

God owns the cattle on a thousand hills, houses, land, silver, gold...in fact, the earth and all its fullness belong to Him. Of what then can we rob Him?

Consider the following:

1. God promised to bless His people when they give. In this same passage, He says if we give, He will open the windows of heaven and pour out a blessing which we cannot contain. He will keep devourers from our crops. He will keep our vines from dropping their fruit. Furthermore, it is His desire to build a people all others will arise and call blessed, because we are a delightful people.

Therefore by not giving, we rob God of the opportunity to keep His covenant promise to us.

2. Even more importantly, we rob God of His plan to add to His family.

God's plan for Israel was to build the nation into a blessed, delightful land. His plan was not to pamper and spoil them but to make them a spiritual magnet. He would then send His Son, the Messiah, to create a priestly nation to evangelize the world. However, as we know, Israel rejected His Son. As a result, the gospel was taken to the Gentiles.

To this day, it is still God's plan that each person be given opportunity to hear the good news of His Son, Jesus Christ. It is the Father's desire that all people accept His Son as personal Savior. When an individual accepts Jesus as Messiah, regardless of age, race or social position, that person becomes a child of God.

Today, the good news is being taken into all the world through the local church, mis-

sions, radio, television, literature, schools, colleges and other ministries.

To take the good news to all people requires God's people to go, to pray, to give. The Foundation exists to help our people not only give, but to give wisely.

It is not always possible to place our gifts in the offering plate. Sometimes God's blessings are not received in cash. He sometimes provides blessings in the form of land or stock or bonds. A person whose major asset is a piece of real estate may not be able simply to give it as an offering.

Fortunately, giving plans available under present IRS regulations offer a wide variety of good opportunities. The Foundation can assist you in finding the giving plan best suited to your situation and wishes.

One example of an alternative form of giving is Life Estate Agreements for houses and farms.

Another choice for giving is Trust Agreements. These come in many variations, some providing lifetime income to the donor and present tax deductions as well. Others may be written subject to “change your mind” provisions which return the assets to the donor.

Gift annuities is another option which guarantees income payments to the donor for life and a contribution to the Lord's work following the donor's death.

Do not rob God. Take the challenge and receive the blessing. God will open Heaven's windows. ■





## RANDALL HOUSE PUBLICATIONS

### *Caring for the Kingdom*

By Terry Eagleton

What a privilege it was to grow up in a foreign missionary's home. I was born three months after my missionary parents, Ken and Marvis Eagleton, arrived in Brazil, South America. As a result, I've had many cross-cultural experiences. I grew up in an emerging country experiencing industrial revolution. I've seen, first hand, both ends of the cultural development spectrum.

In all of these places there has been beauty. Some places exhibit natural beauty. In others, the beauty is more cultural. However, what fascinates me most is the people.

Although Latin Americans are some of the nicest people in the world, most are groping in spiritual darkness. The Roman Catholic Church has had such a powerful influence in Central and South America that for hundreds of years these people have been denied the light of the gospel.

Free Will Baptists have been helping to correct this problem during the last half of the 20th century. We sent missionaries to several Latin countries. They have had an impact. We have indigenous churches, mission churches, Bible institutes and denominational associations. However, as any church leader will tell you, a key ingredient in any educational effort is the literature.

The Sunday School Department of the National Association has committed itself to help meet this foundational need of our Spanish-speaking churches. In 1985, in response to both the domestic and foreign needs, Randall House began publishing Sunday School curriculum in Spanish.

In the summer of 1990 it became evident that the Sunday School Department could not carry the financial load of this ministry alone. Many foreign Free Will Baptist churches need the literature but cannot afford its cost. As a result of the need for assistance in this ministry, we have created the *Spanish Literature Subsidy Fund*.

From the inception of the fund to the writing of this article (December 21, 1990), we have received contributions from two associations, three churches, and two or three individuals for a total of \$1,218.57. In addition to what actually has been received, we

have commitments from several churches that plan to include this ministry in their outreach.

Our best estimates show that to subsidize Sunday School curriculum for needy foreign churches by 50 percent, we need \$22,500 per year. This means that with a quarterly income of \$5,625 we could meet the requested literature needs of the vast majority of our sister churches.

Perhaps your church would like to help in this project. There are many ways in which a church can participate in this program and not adversely affect their own finances. A Sunday School class could take this on as a project. The Wednesday evening offering or a special Sunday night offering once a month could be designated. However it works best for you, your contribution will help Christians in many countries to mature in their new-found faith.

With privileges come responsibility. I want to fulfill my responsibilities to the Lord for the privileges He has given me. Perhaps this literature ministry is one way you can give back to God and His work in response to the privilege of living in a country where the gospel is freely preached and good literature is accessible to all. ■

### Explore your heritage.

Dr. Bill Davidson traces our denomination's roots from colonial days to the present time. This book is filled with interesting and sometimes dramatic accounts.

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Thomas Marberry

# The Future: An Amillennial Perspective

Cecil Sanders

(Nashville: Randall House Publications, 1990, 184 pp., paperback, \$6.95).

It is a pleasure to see this book on amillennialism published by our denominational press. In 1975 Randall House published a commentary on Revelation by Wade T. Jernigan which presented an amillennial approach to this important biblical book.

This book, by Dr. Cecil Sanders of the Hillsdale FWB College faculty, is the first published by Free Will Baptists which presents an overview of how amillennialists interpret the Bible. The author seeks to explain amillennialism as a theological system and defend presuppositions which lie behind it.

The author notes that in Protestant thought today there are three broad systems of eschatology generally known as premillennialism, postmillennialism and amillennialism. Each school has within it considerable diversity of beliefs on certain details.

Premillennialists believe that

there will be an earthly political reign of Christ of 1,000 years duration and that Christ will return at the beginning of this millennial reign.

Postmillennialists expect Christ to return at the end of a long period of earthly peace and righteousness which is known as the millennium.

Amillennialists do not expect Christ to establish an earthly political kingdom in the future. Many (but not all) amillennialists consider the millennium mentioned in Revelation 20 to be a spiritual reign which takes place in heaven.

Dr. Sanders notes, quite correctly, that all three schools of thought have within them adherents which defend a high view of the inspiration and authority of the scripture. All three views take seriously Jesus' promise to return in power and great glory to judge the world. None of these schools of

thought have much appeal for one who holds to a liberal Protestant view of scripture.

The author explains how amillennialists interpret various prophetic passages in the Old Testament. He also explains how they interpret the most important eschatological passages in the New Testament.

This volume points out clearly the sharp differences of opinion between amillennialism and various premillennial schools of thought (especially dispensational premillennialism). At times it is quite critical of the way in which certain premillennial schools interpret key biblical passages.

This is an introductory volume; it does not explore every aspect of amillennial thought. It does provide, however, a clear and readable summary of the amillennial approach to eschatology. It deserves a place on the pastor's bookshelf. ■

## OUR READERS COMMENT

### Praises New Look

I'd like to congratulate you on the fresh, attractive and eye-catching new format for *Contact*. As soon as I picked it up it was obvious that it had undergone a complete re-vamping. I commend you for it.

And, let me not overlook the work that Ron Watson did in this venture. It is outstanding. I like it. *Contact*, you look marvelous!

Reverend George C. Lee, Pastor  
Victory Free Will Baptist Church  
Goldsboro, North Carolina

### Editorial Inconsistent

The generalization made about clergy who carry firearms in January's "Pistol Packin' Preachers" is unfeeling and inconsistent with the journalism we have come to expect from Jack Williams.

The large cities of America where some of us pastor compare in many ways to barbaric conditions that often existed outside city walls during New Testament times. The man rescued by the good Samaritan could have shed some light on that subject. With that in mind, Jesus told His disciples to pur-



chase a sword. Why? Apparently for self-protection in their travels.

There is a difference between burning at the stake for the cause of Christ and being brutally murdered. I've been there you know. It stirred deep emotions as I read the way lawless gunslings were bundled with thoughtful men who legally protect themselves and their families. By the way, a preacher capable of shooting a parishioner has no business in the ministry whether he packs a gun or not.

Spiritual lessons gleaned from David's lips as he stood before Goliath must be understood in the light that he still shot the guy between the eyes. Transposing the words, "Silver and gold have I none" to "Smith and Wesson have I none," looks good on paper. But having been there, I can tell you that lunatics don't hang on to your every word like the lame man at the gate called Beautiful. Ephesians 6:12 makes it clear that the spiritual weapons with which we are equipped are for spiritual warfare, not flesh and blood.

In the future with regard to matters of personal taste and convictions, I trust that you will show greater sensitivity to real life situations as they are—not as you assume them to be.

Reverend Roger Cooper, Pastor  
First Free Will Baptist Church  
Hazel Park, Michigan

### God Protects His Own

I enjoyed the January "Briefcase." The practice of "gun-totin' preachers" is sickening. I am not surprised that we have such preachers, in light of some other practices I have observed.

I quote in part another statement by Cynthia Lines in the January issue, "It bothers me when the unsaved people where I work understand...better than my Christian brothers and sisters."

Our Lord spoke of them on the outside being wiser than the children of light. Spiritual immaturity casts shadows on Christians. The little foxes that spoil the vines is a big curse to our denominational fellowship.

I see no need or justification for carrying a loaded pistol for my personal safety, and I have been in some trying circumstances. If your God doesn't protect you, you are probably not worth it anyway. It is appointed of God that we wield the Sword of the Spirit.

Opie C. Hargrave  
Clarkridge, Arkansas

## Cooperative Channel Contributions December 1990

### RECEIPTS:

State	COOP		Total	Dec. '89	Yr. To Date
	Designated	(Undesignated)			
Alabama	\$ 66.58	\$ 83.17	\$ 149.75	\$ 1,077.97	\$ 3,883.76
Arizona	.00	.00	.00	70.00	50.00
Arkansas	544.05	4,950.54	5,494.59	3,919.74	69,023.38
California	.00	1,019.67	1,019.67	1,159.68	16,960.68
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	1,489.25	1,489.25	2,522.14	22,318.03
Georgia	7,386.91	1,147.40	8,534.31	8,112.29	108,561.23
Hawai i	.00	.00	.00	.00	269.00
Idaho	.00	.00	.00	.00	392.46
Illinois	13,537.00	2,863.27	16,400.27	9,942.13	113,867.92
Indiana	.00	.00	.00	1,194.11	6,031.04
Kansas	.00	81.33	81.33	.00	874.17
Kentucky	195.13	58.30	253.43	.00	3,124.64
Maryland	.00	75.00	75.00	.00	4,924.31
Michigan	.00	82.26	82.26	2,397.65	55,080.69
Mississippi	106.84	191.07	297.91	35.10	5,648.97
Missouri	14,845.52	.00	14,845.52	15,866.45	101,524.43
New Mexico	396.99	11.29	408.28	24.84	785.46
North Carolina	75.00	25.00	100.00	1,100.00	19,671.51
Ohio	249.00	2,612.00	2,861.00	3,200.00	32,647.94
Oklahoma	37,034.15	8,732.31	45,766.46	41,145.30	499,881.03
South Carolina	12,432.83	25.00	12,457.83	10,375.63	146,551.72
Tennessee	1,552.92	2,182.70	3,735.62	1,828.10	28,111.30
Texas	4,207.40	259.43	4,466.83	5,050.81	85,489.85
Virginia	229.62	130.00	359.62	599.37	4,510.97
West Virginia	985.23	.00	985.23	2,284.23	35,242.73
Canada	.00	.00	.00	.00	365.31
Northwest Assoc.	.00	.00	.00	47.30	237.76
Other (Computer)	.00	.00	.00	.00	.47
Totals	<u>\$93,845.17</u>	<u>\$26,018.99</u>	<u>\$119,864.16</u>	<u>\$111,952.84</u>	<u>\$1,366,030.76</u>

### DISBURSEMENTS:

Executive Office	\$11,658.32	\$ 8,508.36	\$ 20,166.68	\$18,787.36	\$ 242,000.01
Foreign Missions	58,070.19	4,027.45	62,097.64	59,183.04	728,920.03
FWBBC	4,881.33	4,027.45	8,908.78	7,863.49	85,870.57
Home Missions	15,351.57	3,151.89	18,503.46	18,557.39	209,155.84
Retirement & Insurance	439.20	2,451.48	2,890.68	1,079.89	28,368.39
Master's Men	559.38	2,451.48	3,010.86	1,434.63	28,424.62
Commission for					
Theo. Integrity	26.46	87.53	113.99	174.80	1,267.98
FWB Foundation	1,163.41	1,050.65	2,214.06	845.40	19,450.11
Music Commission	26.46	87.53	113.99	2.85	1,019.05
Historical Commission	25.82	87.53	113.35	106.59	1,235.01
Radio & TV Commission	28.62	87.53	116.15	151.52	1,310.36
Hillsdale FWB College	1,018.15	.00	1,018.15	3,381.71	11,707.15
Other	596.26	.11	596.37	384.17	7,301.64
Totals	<u>\$93,845.17</u>	<u>\$26,018.99</u>	<u>\$119,864.16</u>	<u>\$111,952.84</u>	<u>\$1,366,030.76</u>

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# TEEN SCENE

## Tennessee Youth Conference

Over 125 young people from 12 churches gathered in Nashville's Maxwell House Hotel on December 27-29 for the second annual Tennessee FWB Youth Conference.

The opening session Thursday evening featured Mark Brawley, youth pastor from Pine Bluff, Ark., in concert. This exciting, uplifting concert set the tone for the entire weekend conference. Mark also led a group singing time Friday before the morning devotion.

The second session featured the high-impact multi-media presentation, *Love in a Twisted World*. This exciting program, produced by Campus Crusade for Christ, is a story about choices that bring to light today's issues of sex, love and self-image through visuals and music.

Friday afternoon was left free for participants to relax or explore Nashville. Some chose ice skating, a trip to the zoo, tours of the National Offices and Free Will Baptist Bible College, or a visit to one of many local malls.

Friday evening's program was presented by Shepherd Ministries of Dallas, Texas. Dawson McAllister, Shepherd Ministries founder, is a widely-recognized youth communicator. He and musician Todd Proctor challenged the youth. Dawson spoke

about the crucifixion and the price Christ paid. One participant said, "Everyone experienced the crucifixion."

Plans are being made for the third annual conference to be held in Gatlinburg.

## Oklahoma TLC

Oklahoma's Christian Education Board sponsored the first annual Teen Leadership Conference held during Christmas break, December 27-28.

Participants were selected by application based on their church involvement, personal testimony and future plans. Twenty-one teens were selected to participate.

The training sessions were held at Lawnwood FWB Church in Tulsa, and lodging was provided at Westin Hotel.

Three sessions were held on Thursday evening and Friday.

## Coming Next Month

Exciting plans for an all-new individual Bible competition at the National Youth Conference.

Paul Allen led a session discussing personalities; how to recognize different types and how to deal with them. David Huett's session focused on discipleship; becoming one and making others into disciples. Brad Ransom helped teens discover their spiritual gifts. Kevin Daniels, pastor of Kingsview FWB Church in Oklahoma City, led the devotional times.

The 21 young people received intensive training during the two-day conference and learned to apply biblical leadership principles to their lives.

## Youth United Through the 90's

Some 70 young people filled Loudendale FWB Church in Charleston, W.Va., on December 1 for a first-time event. Four churches were represented as teens met for a West Virginia Youth Rally. They met to discuss the future of West Virginia youth activities and events, and to unite and commit themselves throughout the decade of the 90's.

A young minister from Ohio, Jimmy McComas, brought the message and stirred the young people to dedicate themselves during the end of the century. The teens left encouraged and determined to continue with their meetings. The next session is scheduled for March. ■





Robert E. Picirilli

## A Parable About Service

Luke 17:7-10

**H**ere is another one of the parables unique to Luke's gospel that may strike us as a bit strange. Does it mean that we can't expect appreciation for the service we render to the Lord?

As on other occasions, the parable begins with one of those "Which of you" questions that expects a negative answer—as in 11:5 or in 14:28, 31, for examples.

The setting involves a "servant"—Greek *doulos*, a bondsman. He has been out plowing or "shepherding"—"feeding cattle"—Greek *poimaino*, to shepherd, which includes but is not limited to grazing them. That bondsman has come in from the field and it is mealtime.

The question, then, is simple: What slaveowner will say to such a slave, "Sit down at the table to eat?" (The Greek form of this is terse and direct: literally, "Immediately, arriving, recline to eat.") The answer is obvious: a slaveowner won't do that.

Instead, he will require that the slave serve him first. Jesus expresses this, too, in question form: Will the slaveowner not rather say to him, "Prepare (Greek aorist: "Get it ready.") what I may dine on, and gird yourself and be serving (Greek linear: "keep serving") me until I eat and drink; after that, you may eat and drink"? Again, the answer is obvious; that is what a slaveowner will do.

Furthermore, Jesus asks another question: Will the slaveowner *thank* the slave for doing this? The question is deliberately worded, in Greek, to show that a negative answer is expected: of course he won't. ("I trow not" means "I think not." These words are not in all the

manuscripts, but they certainly have the correct answer.)

The point is clear: the slave has simply done what he was ordered to do. What he did was not by his own initiative; the service was not what he chose. You don't thank people for obeying you when you own them and your direction sets their course for them.

Only in verse 11 do we come to application. As always, we must beware of trying to make all the details of the parable fit our situation precisely. Jesus isn't saying, for example, that we had no choice whether to be the Lord's servants or not.

We "free-willers" rightly compare our role as Christ's servants to the Old Testament provision for slaves who *voluntarily* bound themselves to their masters. We *are* God's *douloi*, His "bondsmen," but we are so by choice. He did not force our wills.

Even so, what Jesus says by way of application is altogether true (literally): "Thus also you, whenever you do all the things that were commanded you, say, 'Slaves, useless (good for nothing), are we; what we are bound (obligated, owing) to do we have done!'"

We may have had the freedom to choose to be Christ's slaves, but the service we render is not ours to choose. The Master chooses the service, not the slave. The slave doesn't offer advice, he takes orders.

As Thayer's lexicon puts it, commenting on this verse, "The servant calls himself [useless] because, although he has done all, yet he has done nothing except what he ought to have done; accordingly he possesses no merit."

What we learn from this, then, is five-fold: (1) We are Christ's slaves. (2) We do His bidding, not our own ideas. (3) We are at His disposal at all times; our will is not our own. (4) His interests must come before our own—although in the matter of man's service to God (unlike that of human master-slave relationships) we know that His interests ultimately include our own best interests as well. (5) The credit and glory are always to Him, not to us.

In summary, our attitude should always be that which is expressed in verse 10: we have simply done what we are supposed to do; the "ministry" is the Lord's. ■

### Directory Update

#### ALABAMA

John Amburgey to New Hope Church, Midland City from Corinth Church, Iron City, GA

#### GEORGIA

William Smith to Colquitt Church, Colquitt from First Church, Tifton

#### KENTUCKY

Bill Roberts to First Church, Louisville from Camp Caleb, Paintsville

#### MISSOURI

Sterl Paramore to First Church, Flat River from Fellowship Church, Nashville, TN, as associate pastor

#### TENNESSEE

Ken Riggs to Sylvan Park Church, Nashville

Charley Charles to Faith Church, Nashville ■



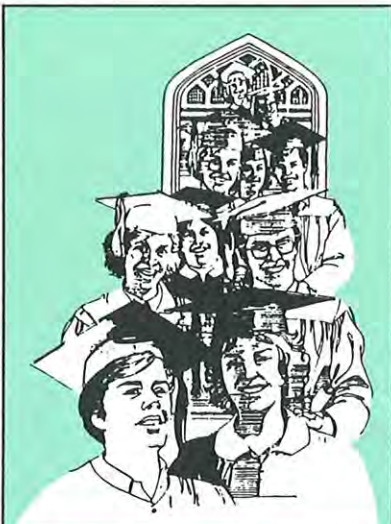
## 'Pastor' Urges Christians to Boycott Operation Rescue

DERWOOD, MD (EP)—The Rev. Donald W. Schulte, pastor of Holy Word Church in Brookville, Maryland, and a self-professed "pro-life pastor," sent a letter to pro-life activists last November urging them not to participate in "Operation Rescue" activity in the Washington, DC area. The letter said, "Rescues have become a liability to the pro-life cause" because of "the irresponsibility of some Rescue leaders."

But one pro-lifer sensed a fraud, and after a little research discovered that there is no Holy Word Church in Brookville, that the street and zip code given on the return address were wrong, and that the phone number for "Pastor Schulte" reached only a recorded phone message for a meals-on-wheels program.

The fake letter also said that legal action threatened would-be "rescuers" with "financial ruin" and urged them to find "an effective, responsible alternative to Rescue."

Area pastors and priests are working to expose the hoax.



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## Jerry Ballard Steps Down at World Relief

WHEATON, IL (EP)—Jerry Ballard informed the World Relief board of directors that he intends to resign as executive director and chief executive officer.

"We all have a deep sense of loss as a result of Jerry's decision which has come about through much reflection and prayer," said Robert E. Cooley, board chairman. "Jerry's leadership has helped the World Relief ministry to realize outstanding growth and opportunities. His vision, very special gifts and skills have all contributed in a magnificent way to the position of esteem World Relief enjoys with the worldwide church, governments and the public."

During his 13-year tenure with World Relief, the international relief, development and refugee service arm of the National Association of Evangelicals, Ballard saw the ministry grow from a \$2 million-a-year ministry to a global outreach with an annual budget of \$20 million.

Ballard helped World Relief become the only evangelical organization recognized by the U.S. Government to work in refugee resettlement in the U.S. Since 1979, World Relief has helped find homes for more than 75,000 victims of war and persecution.

Ballard served as editor of *Heartbeat* and director of communications for Free Will Baptist Foreign Missions from 1961 to the middle of 1970.

## Over 600 Arrested in Washington Rescue

WASHINGTON, DC (EP)—Over 600 members of Operation Rescue were arrested in mid-November for blocking entrances to abortion clinics in Washington, DC.

The Washington rescue was the first major activity by the group in months. The New York headquarters of Operation Rescue were closed last February by founder Randall Terry who said court decisions and thousands of dollars in fines left him "on the brink of bankruptcy."

The Washington rescue was conducted in defiance of a court order that prohibits Terry and others in Operation Rescue from blocking clinic doors. Similar injunctions have also been issued in Georgia, Maryland, Massachusetts, New York and Virginia.

"We're back," said Terry, "and we will rot in our prison cells before we will sit idly by." National Organization for Women spokesperson Hannah Olanoff called the return of Operation Rescue "a bad dream."

## Church Fined for Evicting Homosexuals

MINNEAPOLIS, MN (EP)—The Roman Catholic Archdiocese of St. Paul and Minneapolis was fined \$23,500 for evicting a group of homosexual Catholics from a church-owned facility at the University of Minnesota.

A three-member panel of the Minneapolis civil rights commission also ordered the church to pay nearly \$11,000 in legal fees for Dignity Twin Cities, a group which seeks acceptance for homosexuals within the Catholic church.

The panel agreed that the church has a constitutional right to bar the homosexual group from portions of the building used for religious services, but said rental of other parts of the building must comply with a Minneapolis ordinance which prohibits discrimination against homosexuals.

Archbishop John Roach evicted Dignity Twin Cities after the Vatican issued a directive in 1987 saying that church property could not be used by homosexual advocacy groups. Prior to that directive, the homosexual group had rented property from the Archdiocese for 10 years.

The Archdiocese issued a statement calling the fines "perplexing" because they punish the church "for asserting its constitutionally protected First Amendment right" of free exercise of religion.

## 'Art' Group Planned Bible Burning

LEWISTON, NY (EP)—A New York State Park which received \$20,000 in 1990 from the National Endowment for the Arts canceled a scheduled appearance by a group called "Survival Research Laboratories" (SRL) after learning that the group planned to burn Bibles as part of its performance.

According to the Christian World Report, the San Francisco-based SRL group advertised its play as "Bible Burn!" and produced posters asking for public donations. The posters advised people to steal Bibles to be burned: "Bibles can always be obtained for free from hotels, churches...and your parents' houses," said the poster.

The poster also said, "SRL will create large sexually-explicit props covered with a generous layer of requisitional Bibles. After employing these props in a wide variety of unholy rituals, SRL machines will burn them to ashes."

David P. Midland, president of New York's Artpark, canceled the event. SRL arts director Mark Pauline complained that Midland had given in to pressure from "right wing zealots." ■





Jack Williams

## None Dare Call it Murder

**M**et Thomas F. Bower. Age 47. Blond hair. Big brown eyes. He drives a Buick Park Avenue to work five days a week. Down at the bank they call him "Mr. Bower." He's the president.

Tom married his high school sweetheart, Debbie. They have three kids—Maria, Melody and Fred. Maria's a college senior. Melody's a freshman. And Fred. Well, Fred's in the first grade and can't figure out why his sisters are so much older than him. Tom just grins and looks at Debbie.

Today at 2:00 p.m. a 19-year-old cocaine addict walked into the bank and pointed a sawed-off shotgun at a teller. When Tom opened his office door and asked what was going on, the young addict shot him. Twice. Tom never knew what hit him. The police called it murder.

**Meet Tom Bower.** Age 28. Blond hair. Fiery brown eyes. He drives a 1985 Buick Regal to work five days a week. Down at the bank they call him "Tom." He's a senior loan officer in the fast lane.

Tom married his high school sweetheart, Debbie, when he finished college. They have a daughter, Maria. She's two. They plan to have one more child, a boy. They'll name him Fred after Tom's dad.

Today at 2:00 p.m. a 19-year-old cocaine addict walked into the bank and pointed a sawed-off shotgun at a teller. When Tom stepped from his cubicle and asked what was going on, the young addict shot him. Twice. Tom never knew what hit him. The police called it murder.

**Meet Tommy Bower.** Age 17.

Wavy blond hair. Chocolate brown eyes. He drives a 1973 Buick Skylark to school five days a week. Down at Roosevelt High they call him "The Long Rifle." He's all-state quarterback on the Rough Riders football team and can throw the ball 70 yards.

Tommy dates the prettiest girl in school, Debbie Johnson. They plan to get married after Tommy goes to college. Tommy says he wants to be a banker. He and Debbie love kids; they want to have a boy and a girl after they get married.

Today at 2:00 p.m. a 19-year-old cocaine addict walked into the locker room and pointed a sawed-off shotgun at the football coach. When Tommy stepped out of the shower and asked what was going on, the young addict shot him. Twice. Tommy never knew what hit him. The police called it murder.

**Meet little Tommy Bower.** Age 6. Curly blond hair. Sparkling brown eyes. He rides a big yellow bus to school five days a week. Down at Lincoln Elementary School they call him "Cotton Top." He's in the first grade.

Little Tommy sits next to the cutest girl in class, Debbie Johnson. They hold hands when the teacher's not looking. Tommy's saving his allowance to buy Debbie a birthday present.

Today at 2:00 p.m. a 19-year-old cocaine addict stepped onto the school bus when it stopped to unload students and pointed a sawed-off shotgun at the driver. When little Tommy stood up and asked what was going on, the young addict shot him. Twice. Little Tommy never knew what hit him. The police called it murder.

**Meet the unborn baby** growing inside Mary Bower. Age 22 weeks. It's a boy. Blond hair. Two blue eyes that will melt some girl's heart. Ten long fingers and two strong legs; he may be a quarterback some day. A well-formed head and a brain that one day will function better than a million-dollar computer.

Mary Bower lives next door to Maria Johnson who is also pregnant. Mary and Maria laugh together wondering if their unborn children will like each other. Mary's husband works at a downtown bank. He's a teller.

Today at 2:00 p.m. 19-year-old Mary Bower walked into a family-planning clinic and said she'd changed her mind. She wants a career, not a baby. The attending physician told her she could undergo a commonly used procedure to end her pregnancy. Mary, scared, agreed to the suggested "salting out" procedure.

**Mary was placed** on a treatment table and a long needle inserted through her abdomen directly into the fluid-filled sac surrounding her baby. Then a concentrated salt solution was injected.

Some of the salt solution entered the baby's mouth and some went into the lungs. The baby's sensitive skin was severely burned and slowly his life was snuffed out. About an hour after the injection all movement ceased. The next day Mary went into labor and delivered her dead, shriveled baby boy.

A feminist pressure group called it pro-choice. The family planning clinic called it abortion. Mary Bower called it her right. None dared call it murder. ■



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