

JANUARY 1992

# CONTACT

OFFICIAL PUBLICATION OF  
THE NATIONAL ASSOCIATION  
OF FREE WILL BAPTISTS



.....  
**Loyalty**

.....  
Ministry in  
the Future

.....  
We Can Save  
the Nation

.....  
Crisis  
Pregnancy  
Center



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JANUARY 1992

VOLUME 39, NO. 1

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Melvin Worthington

## Make Meetings Meaningful

**D**o these comments sound familiar? "I detest meetings. Meetings bore me. We do not accomplish anything at our association meetings. Business meetings are necessary evils. We meet for preaching, praising and praying; that's all that really matters."

Such comments have been the norm during my years of ministerial service. That thinking reflects an inadequate understanding of the place meetings have in denominational life. Committee, church, board, district, state and national association meetings remain vital to the vision of our movement.

During my more than 30 years in pastoral, Bible conference, evangelistic and administrative ministry, I have seen the value of various meetings. Purposeful, planned and periodic meetings enable an organization to effectively serve its constituency.

### Begin with Concept

Meaningful meetings begin with a concept. Understanding the nature and need for periodic meetings provides the foundation for effective meetings. The Free Will Baptist *Treatise* addresses this issue when it deals with the meetings of the church and national association.

Each district association determines a time for its periodic meetings—annually, quarterly or semi-annually. State associations set specific times for meeting as do national boards. Regular meetings of Free Will Baptist organizations are scheduled frequently enough to insure that our congregational form of

government is not displaced by any person or board.

Meetings are not necessary evils but a magnificent vehicle to perpetuate cooperation, communication and communion among the membership of an organization. Meeting for meeting sake is not profitable, but meeting with a specific agenda insures smooth operation.

### Bring Consensus

Meaningful meetings bring consensus. Meetings properly planned provide a forum for discussion and debate leading to better communication. Communication skills can be developed in well-planned meetings. Another benefit of meetings is increased cooperation. Understanding the objectives of the organization enhances the potential for cooperation.

The need for working together is reinforced in well-organized meetings. Meetings can develop a consideration for the views of others. Learning to live and labor together results from meetings which have clear, concise and comprehensive agendas.

Friendship and fellowship deepen through periodic meetings. From

the human standpoint nothing can better enhance the growth of an organization like well-planned meetings.

### Demand Change

Meaningful meetings demand change. Perhaps the apathetic attitude toward denominational meetings at every level reflects the refusal to adapt and adjust our associational meetings to the needs of a changing constituency. It is easy to get into a rut or routine, refusing to change because we have always done it this way. Church services, associational meetings and the national convention need to constantly adjust to meet denominational needs.

Myriads of ideas which can make meetings meaningful are available. Variety should characterize our meetings. Agendas should be arranged to accomplish specific purposes. Meetings need not be boring. Our meetings should be characterized by inspiration, information, instruction, indoctrination and implementation.

When planning or participating in your next meeting, ask yourself: what is the aim of this meeting? What do I hope to accomplish? What is the agenda? Asking honest questions will help us plan and participate better.

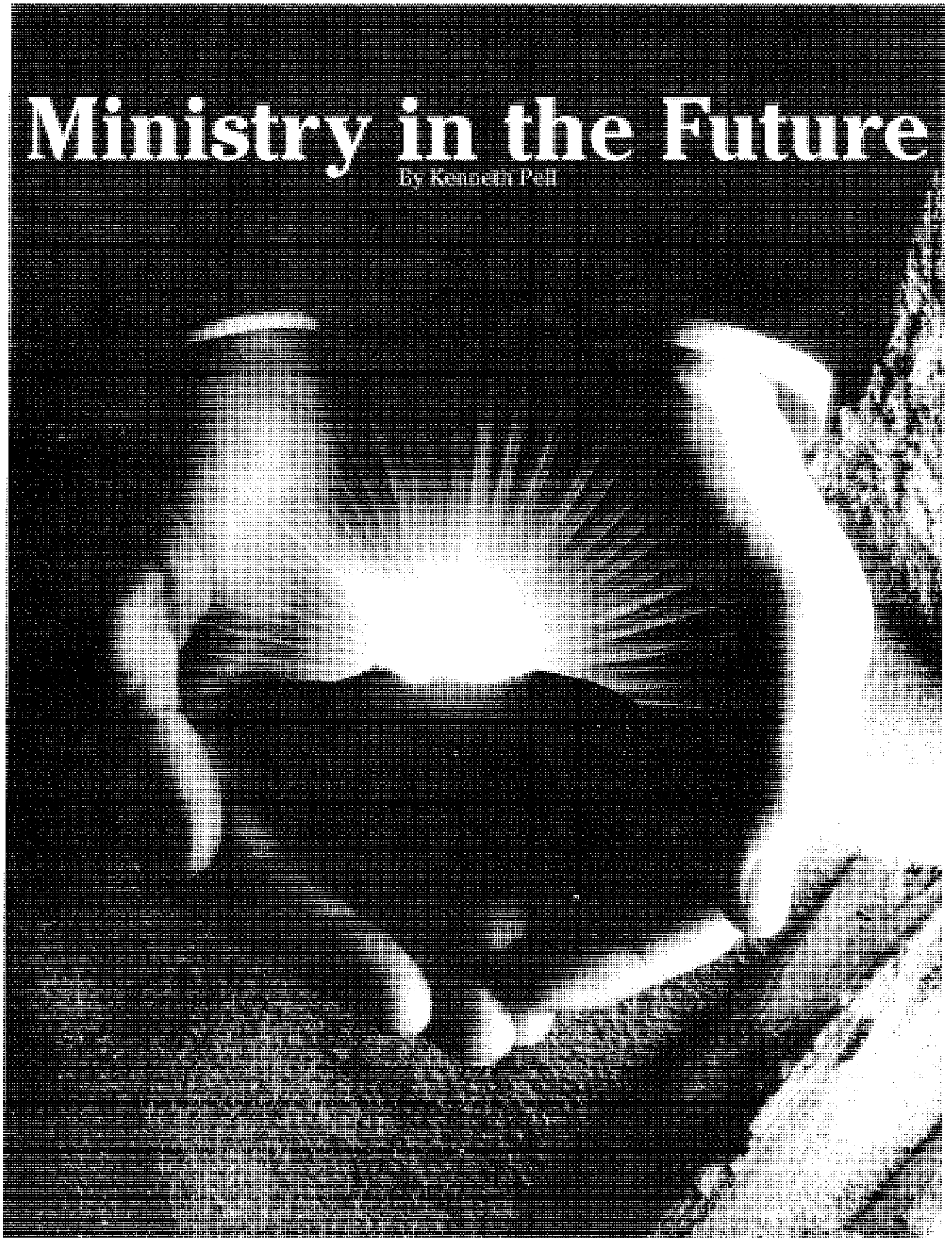
Meaningful meetings are not a luxury. They are the lifeline for vibrant, viable and visionary organizations. ■

### The Secretary's Schedule

January 14-17	Convention Planning Trip Indianapolis, IN
January 26	North Valley FWB Mission Phoenix, AZ
January 28-31	RCMA Conference Phoenix, AZ

# Ministry in the Future

By Kenneth Pell





**T**he National Association of Free Will Baptists is now over a half-century old. A brief look at our history reveals that we have been effective in our mission of heralding the gospel to the nations. In just 55 years Free Will Baptists have planted gospel-preaching churches in 40 states and 12 countries.

As encouraged as I am by the heritage of our denomination. I am more encouraged by our potential for the 21st century. We have the truth and the hope that our contemporary world needs: we also have the necessary passion to take it to them. But the next era will bring new challenges, new conflicts and thus a need for new insight if we fulfill our potential and mission.

Three related issues come to mind as we prepare for ministry here at home in the coming years.

### **Strong Urban Outreach**

First, we must develop a stronger urban mentality. In this age of transportation, technology and communications, urbanization and its consequent urban mentality are at the doorstep of almost every American. Even rural communities are beginning to think like cities. The future will prove that an urban mentality is not an option for effective ministry, it is an essential.

We must beware of time passing us by. Our Home Missions Department recently (and successfully) targeted the urban metropolis of Phoenix, Arizona. This has gone far in assisting us to see the need to reach the cities. But we must go further. We must not allow an urban mentality to rest in one denominational agency. It must, *it must*, spread to each church to really make an impact.

### **Rethink Ethnic Ministries**

Second, we must rethink our ethnic ministries and responsibilities. I fear we have far too often seen the Afro-Americans, the Spanish, the Puerto Ricans and others as special-interest groups. We therefore attempted to reach them solely through special ministries. Once again, our Home Missions Depart-

ment has taken the forefront by planting ethnic works in key locations. I commend this, but we need more.

Ethnic groups now make up the majority in the major communities of our country. We must compliment any specialized mission works directed toward them by rethinking the task and responsibility of the local church. Is it not true that the Kingdom of God will be made up of every tribe, tongue and nation? Then our local churches must do more to accommodate and assimilate the ethnic groups we find at our doorsteps.

Many of our church communities are changing. This seems to suggest we have three options: move the church to a more favorable community, dissolve the church or rethink the church's mission and target audience. I am of the opinion that God wants us to reach the people groups with which He sovereignly surrounds the church. Many churches (not just FWB churches) have missed golden opportunities to win hundreds to Christ because they could not see the new masses right outside the front doors. All they could see was their current constituency dwindling away.

Churches in a maintenance or status quo mode of operation are in serious trouble. Reaching the ethnics will be difficult at times. It will require that we adapt and educate. But most of all it will require some rethinking.

### **Learn New Methods**

Finally, preparation for the next 50-plus years will require methodological change. America is now a genuine melting pot. We have Asians, Europeans, southerners and yankees all living next door to each other. If this isn't true in your community, just wait a few months. Each person thinks differently, acts differently and responds differently.

The church must approach each individual from within his specific world view. Introduce him to Jesus Christ and develop him into Christ's image. This will require some creative ministry. Such creativity should be encouraged. We must develop an attitude not only of tolerance but of encouragement to those willing to

allow the Spirit of God to do a "new thing" through them.

I do not suggest a change in our missions, rather just the opposite. I suggest that we allow our FWB brethren to fulfill the mission in their cultural setting as they deem it most effective. I do not suggest that we dilute the gospel to make it more embraceable. It is still the gospel that redeems men. The ties within our denomination should be enough to promote and maintain orthodoxy; that's what accountability is for.

I do say that we should allow for a myriad of methods so we can more effectively model Paul's expressions of passion found in I Corinthians 9:19-23. We must become all things to all men so that we might by all means save some.

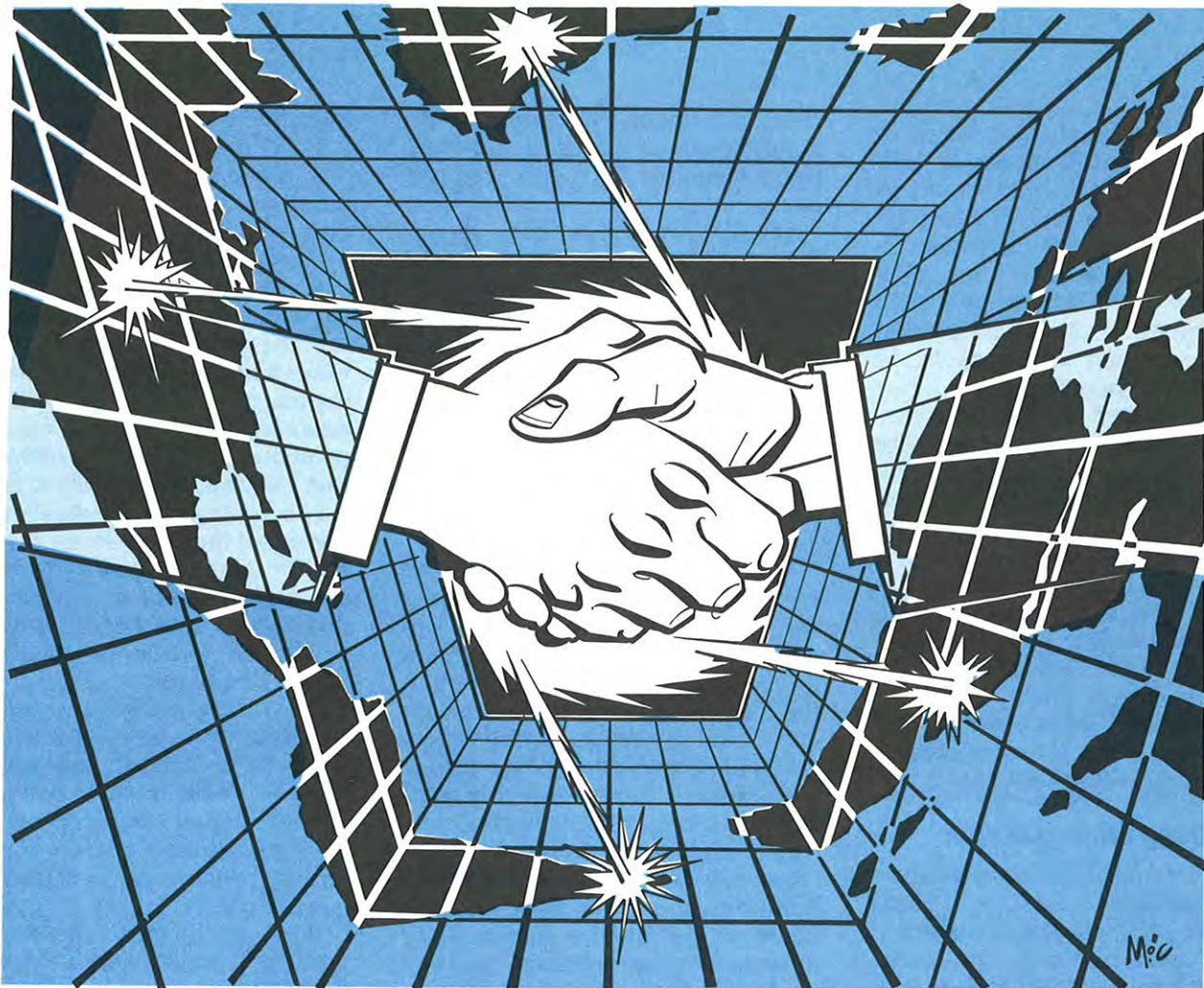
The future will be exciting. I believe that God will continue to work through the National Association of Free Will Baptists. But it will require change. Change (a key tenet in urban mentality) is often a scary event and initially resisted, but in actuality it is good.

Without change there is no growth. Without change there is no fruit. Without a willingness to change there will be no future. At 55, we are in our mature years as a denomination and it is during maturity that organisms reproduce. Yes, I look forward to the future. ■



ABOUT THE WRITER: Reverend Kenneth Pell is a member of Grace Free Will Baptist Church in Broken Arrow, Oklahoma. He is completing a master's degree at the University of Tulsa's Phillips Graduate Seminary. Mr. Pell earned his B.A. degree in 1987 at Free Will Baptist Bible College.





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# Denominational Loyalty:

## A Balanced View

By Robert J. Morgan

**B**aby-boomers are denomination-bashers. Their elders, schooled in patriotism by the World War, were loyal towards their institutions, but the younger generation, schooled by Vietnam in cynicism, have less allegiance. *Newsweek* recently reported, "What counts on the Sabbath Day, if a church ... is to attract its share of the baby-boom market, is not the name on the door but the program inside."

Herb Miller, in *How To Build A Magnetic Church*, points out that a large slice of American Christendom has ...

... come unglued from denominational loyalty. They decide where to go to church on the basis of criteria other than denominational labels. Churches that meet those invisible criteria are growing. Those that do not are dying.

Distrust of denominations isn't new. A hundred years ago, Charles Spurgeon, far-famed British Baptist, said:

Alas for the divisions among us! Denominations! A plague upon denominationalism! There should be but one denomination: we should be denominations by the name of Christ....

But properly understood, a variety of denominations is not necessarily bad. Within the unity of God's creation is a diversity among His creatures. Several kinds of vegetables

grow in my backyard garden, planted in the same soil, warmed by the same sun and watered by the same rain. At harvest, they will sit on one table. But one row belongs to the bean denomination. The next row contains the potato-ites, and next to them is the National Association of Radishes.

Similarly, many families belong to our church. There are Foxes, Basses, Crowes, Eagletons and Hams. You'll find both Shipps and Saylor's; both Frost and Snow; both Christians and Outlaws. We have Farmers, Fields and Barnes. There are several Heads and a great many Paynes.



Orthodox Christendom comprises many "families" which together form one church. California pastor Jack Hayford put it this way:

We are all a part of the whole Body of Christ, but as Israel camped around the Tabernacle in tribes, so we need to every once in a while, be with our tribe and accept the ministry given to our tribe.

The primary ministry of American denominations has historically been missions-oriented. Elmer Towns observes, "As we view the history of denominations in America, there would have been little foreign missionary outreach without denominations...."

Through denominational alliances, local churches have also collaborated in building colleges, hospitals and orphanages. Camps and conference grounds have been established, literature printed and communities evangelized. Denominations have provided placement and counseling services for their ministers, and networks of friendships for their constituents.

In short, denominations have often been instruments of unification rather than division, especially when they fellowship and cooperate with one another. The *Evangelical Dictionary of Theology* notes:

A true denomination does not ... make exclusive claims upon its members. It frees them to cooperate with Christians from other denominations in various specialized ministries.

### Circles of Ecclesiastical Loyalty

We can view denominations with such maturity only by understanding the concentric circles of ecclesiastical loyalty which should characterize believers.

First loyalty belongs to Christ, the head of the church. When we acknowledge Him as First Love, denominationalism ceases to become factional, for Christ is not divided.

Our next ecclesiastical loyalty is to the local church, a powerful institution in scripture. From the beginning, local groups of believers have met together, devoting themselves to "the apostles' teaching, fellowship, breaking of bread and prayer."

As the New Testament churches developed, they associated with one another. Paul told the Philippians, "After this letter has been read to you, see that it is also read in the

church of the Laodiceans and that you in turn read the letter from Laodicea." Initially, these associations were natural, informal and geographically based. "Paul, the apostle ... to the churches in Galatia...."

Later, such associations became more official, structured and based on factors other than geography. But regardless of structure and geography, the important thing is this: Churches need to have a meaningful way of relating to other local churches.

Thus, our third ecclesiastical loyalty is to a group of churches which, in our case, is our denomination. But if our loyalty dead-ends with the denomination, we are left with the attitude of the unknown poet who wrote:

Believe as I believe, no more, no less;  
That I am right, and no one else, confess;  
Feel as I feel, think only as I think;  
Eat what I eat, and drink but what I drink;  
Look as I look, do always as I do;  
And then, and only then, I'll fellowship with you.

Our loyalty must extend to other segments of the Christian world which also embrace the essentials of the faith. "Pop" Willey once wrote, "I am of the earnest conviction that you, my people, would not want our denomination labeled as being non-cooperative, narrow in their sectarian views, placing the Church before Christ, the head of the Church."

How, then, can denominational loyalty be best expressed?

### Establish Strong Churches

Dynamic denominations are underpinned by vibrant congregations. This principle is simple to state but tough to implement, for it implies that what is best for the local church is ultimately best for the denomination—not the other way around!

It's seldom reasonable to expect every local church to fully implement all aspects of the programming, traditions, events and literature of every denominational agency. If other expressions of denominational loyalty are in place, it isn't disloyal when a local church, to win its community, mixes other resources into its ministries. It actually implies the greater loyalty, because strong churches are the bases for healthy denominations.

## Embrace Denominational Beliefs

The basis for fellowship with believers outside our affiliation is agreement on the essential doctrines of the Christian faith. Within the denomination, however, agreement is grounded in the *Treatise* of the National Association of Free Will Baptists which defines our distinctives. Some churches accept members who do not necessarily see eye to eye on every fine point of Free Will Baptist doctrine or polity, but general agreement with our basic beliefs is essential.

### Support Denominational Efforts

I sometimes tell my daughters about the farmer who discovered one of his turnips so large that he couldn't yank it from the ground. His wife pulled on his waist as he tugged the turnip. His son grabbed the wife, and the daughter clung to the son. They pulled with all their might but they couldn't budge the enormous turnip. The dog pulled on the sister and finally a little mouse pulled on the dog, who pulled on the girl, who....

Well you know the rest. By combining their efforts, and with the help of the smallest member, they got their turnip. Certain tasks can only be achieved in tandem.

While our church may not use every denominational resource or participate in every program, it can provide support for the total effort. What kind of support? Moral support, prayer support, and the sharing of finances and personnel. We should extend the stewardship of our time, talents and treasures—just as we expect from our members towards our local congregations.

### Participate in Denominational Gatherings

A family member who skips family gatherings would eventually become distant. You only build relationships and make improvements in circles of ongoing involvement. Stephen Covey observes:

Independent people who do not have the maturity to think and act interdependently may be good individual producers, but they won't be good leaders or team players. They're not coming from the paradigm of interdependence necessary to succeed in mar-



Loyalty ... (from page 7)

riage, family, or organizational reality.... Life is, by nature, highly interdependent.

### Teach Denominational Heritage

When I planted our Christmas tree last year, I took pains with its roots. "You can't have a healthy tree," the nursery-man advised, "without well-tended roots." People who join our churches from other backgrounds should learn the roots of the Baptist movement. They need the stories of the Free Will Baptists. If they know our history, they'll appreciate our ministry.

You can't grow denominational appreciation in a vacuum. It must be rooted in the heart-tugging stories of those whose toils and tears have tilled the ground before us.

### Accept Denominational Differences

Our alliance is remarkably diverse, but differences are healthy when we remember that in non-treatise areas, divergence is permissible. The autonomy of our churches, based on the priesthood of the believer, provides freedom to exercise Christian liberty in many areas.

Individual convictions, standards and methods will always vary, making tolerance essential for denominational health. Failure to extend this freedom to one another is disloyalty of the harshest kind, for it sows discord among the brothers.

I thank God for Jesus Christ and for my local church. I thank Him for Free Will Baptists, and for the worldwide family of God. Our job is to be a servant of each, and to rejoice in all. And one day He'll crown our loyalty with royalty, and our allegiance with glory. ■



ABOUT THE WRITER: Reverend Robert Morgan pastors Donelson Free Will Baptist Church in Nashville, Tennessee. He is also a member of the Board of Retirement.

## Cooperative Channel Contributions October 1991

### RECEIPTS:

State	Designated	CO-OP (Undesignated)	Total	Oct. '90	Yr. To Date
Alabama	\$ 74.95	\$ 80.00	\$ 154.95	\$ 135.84	\$ 3,345.40
Arizona	.00	.00	.00	.00	1,247.80
Arkansas	.00	6,615.03	6,615.03	6,172.06	56,997.12
California	.00	.00	.00	1,064.31	10,217.59
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	131.60	.00	131.60	3,759.15	15,314.13
Georgia	6,737.19	953.50	7,690.69	7,579.84	89,777.37
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	219.91
Illinois	20.00	68.98	88.98	80.00	71,508.24
Indiana	.00	.00	.00	582.97	5,636.35
Kansas	.00	6.80	6.80	.00	528.96
Kentucky	.00	112.86	112.86	.00	1,561.65
Maryland	.00	947.13	947.13	1,132.00	4,690.69
Michigan	2,871.28	779.12	3,650.40	2,680.01	47,810.44
Mississippi	40.84	685.27	726.11	811.77	5,312.75
Missouri	11,156.65	.00	11,156.65	7,759.27	88,062.68
Montana	50.00	.00	50.00	.00	50.00
New Mexico	579.86	5.28	585.14	.00	2,112.98
North Carolina	1,250.00	400.00	1,650.00	1,564.89	19,864.18
Ohio	388.77	1,610.06	1,998.83	2,251.00	27,436.04
Oklahoma	38,184.88	7,641.94	45,826.82	41,556.21	415,724.90
South Carolina	11,168.78	285.74	11,454.52	13,439.25	125,319.70
Tennessee	5,721.59	1,239.80	6,961.39	2,658.18	58,542.34
Texas	3,129.81	222.46	3,352.27	6,503.27	80,564.11
Virginia	254.26	204.05	458.31	459.65	3,273.42
West Virginia	9,051.31	250.90	9,302.21	2,444.47	39,586.30
Canada	.00	.00	.00	.00	86.97
Northwest Association	.00	62.66	62.66	.00	241.45
Other (Computer)	.00	.17	.17	.00	.45
Totals	<u>\$90,811.77</u>	<u>\$22,171.75</u>	<u>\$112,983.52</u>	<u>\$102,634.14</u>	<u>\$1,175,033.92</u>

### DISBURSEMENTS:

Executive Office	\$ 7,605.35	\$14,015.94	\$ 21,621.29	\$ 20,166.67	\$ 216,212.77
Foreign Missions	52,974.80	1,875.83	54,850.63	52,870.65	601,449.92
FWBBC	3,024.40	1,875.83	4,900.23	5,949.57	74,550.24
Home Missions	19,545.86	1,468.03	21,013.89	14,347.79	186,748.99
Retirement & Insurance	584.48	1,141.79	1,726.27	2,479.51	20,933.47
Master's Men	687.65	1,141.79	1,829.44	2,616.48	21,630.09
Commission for					
Theological Integrity	44.34	40.80	85.14	123.43	1,004.69
FWB Foundation	1,431.17	489.34	1,920.51	2,457.72	14,185.63
Historical Commission	41.52	40.80	82.32	96.43	966.98
Music Commission	19.36	40.80	60.16	121.31	742.54
Radio & TV Commission	46.51	40.80	87.31	112.51	1,055.26
Hillsdale FWB College	1,171.10	.00	1,171.10	858.97	13,603.43
Other	3,635.23	.00	3,635.23	433.10	21,949.91
Totals	<u>\$90,811.77</u>	<u>\$22,171.75</u>	<u>\$112,983.52</u>	<u>\$102,634.14</u>	<u>\$1,175,033.92</u>





# The Crisis Pregnancy Center Near You

By Patricia Collins

**H**ave you ever wondered what goes on behind the doors of the crisis pregnancy center in your town or county? Come on inside, I'll show you around.

*"... refuge failed me; no man cared for my soul" (Psalm 142:4).*

This is our reception area. Many women who come through that front door look confident, even nonchalant. But often, they are desperately seeking a refuge. We want to provide that place away from peer pressure and society's uncaring voices.

For an overwhelmed woman or teen in a crisis pregnancy, the easy availability of abortion, advertised by society as a "quick fix," often seems the easiest way out. Indeed, in just the space of a year's time, 1.6 million unborn babies will die in our coun-

try—the innocent victims of abortion.

The panic and confusion an unexpected pregnancy can cause is very real. Though the stereotype is of the unwed teen, any pregnancy can become a crisis pregnancy. Our individual center's records show that 80% of our clients are 18-40 years old, and about one-third are married.

An unintentional pregnancy inserted into a shaky marriage, a broken relationship or financial problems can make a woman feel she has nowhere to turn.

*"Therefore is my spirit overwhelmed within me ..." (Psalm 143:4).*

*What am I going to do? Who can I turn to?* Those are familiar feelings to a girl or woman in a crisis pregnancy.

Fear or damaged relationships may keep her from turning to family. Guilt often makes her feel cut off from Christian friends and the church.

Here in our counseling room a volunteer will listen and help a woman think through her situation. A woman in crisis needs someone to care about *her* at her time of crisis. You see, we're here not just to try to save the lives of unborn babies, but also to provide hope and help to the women who carry them.

While waiting on the results of a pregnancy test, our volunteers share with clients the importance of moral purity, strong families and strong marriages. It is also a time we can share God's love and forgiveness.

"Mary" needed just that. She was planning to leave town when one of our volunteers talked with her. The



**Pregnancy Center ... (from page 9)**

divorced mother of two, and a new Christian, Mary had become re-entangled with the old life. Now she was pregnant. Though Mary had already found forgiveness at the altar of an empty church, she was afraid and ashamed to face her new Christian friends.

With the encouragement of our counselor and the understanding of her pastor, Mary went forward at her church the next Sunday. Her pastor explained that Mary had already found God's forgiveness and now she sought the forgiveness of her church. Mary still marvels at the love and support she found.

Over a year ago, Mary (with two ladies from her church as labor coaches) gave birth to a healthy baby. She continues to raise her three children in the church.

*"The Lord is gracious, and full of compassion; slow to anger, and of great mercy" (Psalm 145:8).*

We are very serious about the life and death decisions which are made here. And we are proud of the influence this center has in saving the lives of unborn babies. But once a woman has decided to keep her baby (or carry it to term and place it for adoption), she still needs some very real and very practical help.

In this last room, you can see racks of maternity, infant and toddler clothes, and newborn needs. Clients receive referrals for necessary medi-

cal or financial assistance. We also provide parenting classes and spiritual counseling.

You see, the volunteers who work here and the churches who support us believe that to just say we're "pro-life" is not enough. To be "pro-life" means we must be willing to provide the personal and practical help and support needed. Certainly no individual, crisis pregnancy center or local church can meet *all* the needs of, say, a single mother like Mary. But the Bible directs us to provide such help as is within our power.

*"My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).*

I asked our director for the most important thought I could share with you. She left the room and came back with this quote from the book *Whatever Happened to the Human Race* by Francis Schaeffer and C. Everett Koop, M.D.: "Merely to say 'you must not have an abortion' without being ready to involve ourselves in the problem, is another way of being inhuman."

So I would urge you not to let the sheer force of the numbers of abortions in our country sideline you. True, we can't save all the babies or lead all the women to Christ. But even one life, one soul is worth the effort.

The story is told of an old man walking on the beach at dawn. He noticed a young man ahead of him picking up starfish and flinging them back

into the sea. Catching up with the youth, he asked him why he was doing this. The answer was that the stranded starfish would die if left until the morning sun.

"But the beach goes on for miles and there are millions of starfish," countered the other. "How can your effort make any difference?"

The young man looked at the starfish in his hand and then threw it to safety in the waves.

"It makes a difference to this one," he said.

The church you will attend this week should be a place of refuge. A place where overwhelmed souls can find forgiveness, hope and help. And, hopefully, somewhere near you there is a crisis pregnancy center like ours which offers the same. ■



ABOUT THE WRITER: Since writing this article, Patricia Collins moved from Emporia, Kansas, to Smithville, Mississippi, with her husband, Larry, who pastors First Free Will Baptist Church in Smithville.

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# We Can Save the Nation

By Eddie Moody



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**D**uring 1990 some 25,000 people were murdered in the United States, more than in any other year in U.S. history. At least 19 major American cities set records for homicides, among them New York City where 2,200 murders were committed and another seven people were murdered in the first five hours of 1991.

Dr. Robert Froehike of the Center for Disease Control said, "In some areas of the country, it is now more likely for a black male between his 15th and 25th birthday to die from homicide than it was for a United States soldier to be killed on a tour of duty in Vietnam."

## Our Big Problems

Suicide is the third leading cause of death for youth ages 13-24 in the United States. Our nation is losing much of its most precious resource, its youth, to drugs and alcohol. Our streets are so bloodied by drunk drivers that more lives have been lost on our highways than in all the American wars combined.

The problem of teenage pregnancy continues to grow despite the fact that on an average day in America, 4,400 babies are aborted. The Center for Disease Control noted: "Among the 9 million adolescent women in 1988, almost 4.9 million may have had premarital sexual intercourse."

In Florida, a 22-year-old woman contracted AIDS from her dentist but was forced to prove her purity because of the "unusualness of that in this day."

It is almost impossible to conduct business without the aid of a lawyer. Honesty has all but been forgotten. Take the case of a Philadelphia bus involved in an accident last year.



## Save the Nation ... (from page 11)

A few days after the crash hundreds of lawsuits were filed due to "injuries" received in the accident. This was confusing to city officials since the bus driver was the lone occupant of the vehicle when the accident occurred.

### The Obvious Cause

And we wonder why? I think the answers are fairly obvious. Galatians 6:7 says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Our society has sown the seeds of filth, dishonesty and rebellion and is now reaping the consequences.

The high murder rate can be related to the low regard for human life. We abort 1.5 million babies every year; it is impossible for that to occur without impact.

Many are more concerned about saving the lives of animals than unborn babies. No wonder this attitude prevails when we teach children that they evolved from lower animals.

Life has lost its sacredness, and convenience has taken its place. On December 12, 1990, an editorial pub-

lished by the *Philadelphia Inquirer* suggested that welfare recipients be paid to use contraceptive devices as "a good way to fight poverty."

Gary Howard, an assistant sports editor at the paper, who was one of six children born to a welfare mother in the South Bronx, responded: "According to that idea, a person like me wouldn't be here, wouldn't have the chance to be an exception. Without exceptions, there is no hope."

We have cheapened the value of human life by not punishing the taking of it. A murderer is more likely to be convicted of a charge that is not reflective of the crime.

Genesis 9:6 says, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

In this verse God shows us the value of human life. We should not punish murder just for the purpose of deterrence or for vengeance. We should punish murder because man is the image-bearer of God, and the crime demands it.

Could teens be killing themselves at an alarming rate because of the great void in their lives? Many abhor words like abstinence and self-control. Still, some insist on treating children as if they already have all the maturity and information to make decisions that could ruin or even snuff out their lives. Instead of teaching them more classes on "safer sex," we should begin to teach them how to delay gratification.

Teens can not turn on the television, radio or walk down a street without being encouraged to drink the legal drug, alcohol. Filth peddlers twist the First Amendment to push their vice on children; the mere mention of teaching a moral principle brings an onslaught of attacks. To really get in trouble just try taking away someone's "right" to be as nasty as he wants to be.

### God's Solution

It's time to read the handwriting on the wall. America has sowed, and now she is reaping. But what can we as Christians do about it?

We can be good citizens. Everyone can not be a politician but we should always let our voice be heard at the voting booth, and we must always re-

member there is no such thing as an insignificant election. Politicians do not get their start running for governor.

We can begin changing our nation with our children. Let's teach them Psalm 119:9, 11, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not sin against thee." Our children live in a different world, a more dangerous world.

In our churches we must teach and preach biblical principles to help preserve families and prepare children. We must prepare children for what they will face in school. The biology classroom should not be the place where they first hear of evolution. The church can use its resources to make a difference. Churches can pool resources and build more children's homes to give young mothers without support an appealing option for their unborn children.

We can begin to cooperate in setting up treatment centers with a Christian perspective. But at the root of it all is simply being a Christian.

It's time for all of us to examine our lives against Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Our nation needs more light. We can not give it by fighting one another. Yes, the problems are great and complicated, but Christians can make a difference.

It is time to stop wondering why and start doing what we can about it. ■



ABOUT THE WRITER: Eddie Moody is a member of Fellowship Free Will Baptist Church in Antioch, Tennessee. The Free Will Baptist Bible College graduate completed his master's degree in December 1991 at Middle Tennessee State University. He plans to pursue doctoral studies this fall.

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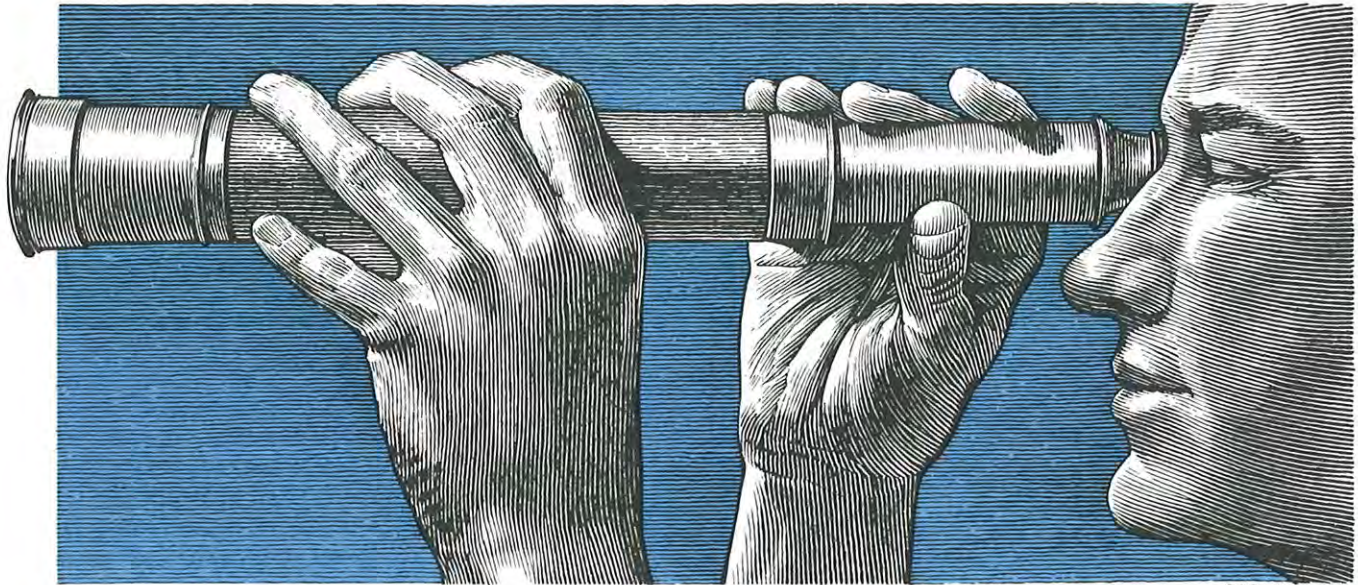


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# A Free Will Baptist



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## in the Reformation

By Matt Pinson

**M**ost people, when they think about the Protestant Reformation of the 1500's, think of Martin Luther. Some think of Calvin, some of Zwingli. But many Free Will Baptists would be surprised to find that a major figure in the Protestant Reformation was a forerunner of Free Will Baptists. Balthasar Hubmaier (1480-1528) was a German reformer who left the Catholic priesthood because of what he believed to be unbiblical doctrines: the mass, the sale of indulgences, image worship and keeping the Bible out of the hands of the people.

In addition to these principles which he shared with other Protestant reformers, Hubmaier came to reject infant baptism in favor of a *gathered* church of baptized *believers*: with this came the belief in free will, the separation of church and state, and freedom of conscience. For these beliefs Hubmaier was persecuted by Catholics and Protestants

alike and eventually was burned at the stake by the Catholic Church.

Hubmaier grew up in Friedburg, a German city, in the late 1400's. He studied for the priesthood at several universities. After his ordination Hubmaier became prominent for setting up a shrine to the virgin Mary in Regensburg, Germany.

### Hubmaier's Conversion

In 1521 Hubmaier moved from Regensburg to Waldshut on the Rhine River. Here he began to question seriously the Roman Catholic tenets he had been taught all his life. He began for the first time to pay close attention to the scriptures in a way that he had not done before, and in 1522 he came into contact with the Protestant Reformation which was advancing in other parts of Europe.

It was during this year that he was invited back to Regensburg. This time, however, Hubmaier's sermons were not on the virgin Mary; they

were rather sermons on truths that Hubmaier had come upon in his study of the Bible. In a letter to the Regensburg city council, Hubmaier wrote:

Therefore I openly confess before God and all men, that I became a Doctor and preached some years among you and elsewhere, and yet had not known the way unto eternal life. Within two years has Christ for the first time come into my heart to thrive. I have never dared to preach Him so boldly as now, by the grace of God. I lament before God that I so long lay ill of this sickness. I pray him truly for pardon.

Hubmaier left Regensburg in 1523 because he felt he could no longer support the worship of images of Mary. In a journey to Zurich, Hubmaier became acquainted with Ulrich Zwingli and some of his followers. This brought him under greater influence of the Protestant Reformation.

Hubmaier went back to the church in Waldshut, where he began writing treatises against the Roman Church.





**Reformation ...** (from page 13)

One of these was his *Eighteen Articles*, in which he affirmed the doctrine of justification by faith and rejected the worship of images and the mass.

When the Catholic authorities heard about Hubmaier's teachings, they sent a delegation to Waldshut to warn the city what the consequences would be if they forsook the Catholic religion. The people of Waldshut stood behind Hubmaier in his preaching of the Bible. The Austrian government threatened to invade Waldshut, so Hubmaier thought it best to leave.

He then went to Schaffhausen where he wrote his tract, *Concerning Heretics and Those Who Burn Them*. In this tract, he came out strongly in favor of freedom of conscience. He opposed the Catholic and Protestant practice of torturing and killing those did not believe as they did. He was one of the first men to come out strongly in favor of the freedom of individuals to believe what they felt was right and to practice their beliefs. This is a view that would characterize Baptists in years to come.

In 1525 Hubmaier moved back to Waldshut. Here he took a strong, open stand against the baptism of infants. In this stand he not only opposed the Catholic Church but also the other Protestants: Lutherans and Zwinglians.

At this time, when a child was born, he was baptized into the Catholic or Lutheran or Reformed churches, and he became a member of the government-supported church of that area, whether it was Catholic, Lutheran or Reformed (Zwinglian). Hubmaier opposed this practice and began to teach that the Bible says that only those who believe on Christ can be baptized, and the church should be made up only of baptized believers.

At this point, Hubmaier became associated with the Anabaptists—another group of reformers who differed strongly from the mainstream of the Protestant Reformation. "Anabaptist" meant "re-baptizer." They were called this because they did not think the baptism they received as babies was a real baptism, so they were "re-baptized" in a way that

would accord with scripture.

On April 25, 1525, the day before Easter Sunday, Hubmaier was baptized in an Anabaptist meeting. The next day, Easter Sunday, he himself baptized 300 believers. For several days thereafter, men and women were converted, were baptized and took part in a simple ceremony of the Lord's supper and footwashing.

Hubmaier became an Anabaptist, and he began more than ever to write books and pamphlets proclaiming their faith. He and other Anabaptists—Conrad Grebel, Menno Simons (the founder of the Mennonites) and others—were harshly opposed by Catholics and Protestants alike.

Luther and Zwingli felt that the Anabaptists had taken the Reformation "too far." In turn, many of these men were tortured and put to death for their faith.

### Hubmaier's Theology

The doctrines of the Anabaptists were much like those of other Protestants. Hubmaier was Anabaptism's most able theologian, and his writings serve as a guide to what most Anabaptists believed about free will, salvation and the church.

Of course, Hubmaier, along with Anabaptists and the other Protestants, affirmed the basic doctrines of the Christian faith: the Trinity, the inerrancy of the Bible, justification by faith, the virgin birth and deity of Christ, the satisfaction view of the atonement, and Christ's personal return. But Hubmaier and the Anabaptists differed from the rest of the church in some crucial ways.

First, the Anabaptist (or Baptist) view of the church was quite different. Their view of the church came from the doctrine of believer's baptism and the gathered church of voluntary believers. This issued forth in the priesthood of believers, freedom of conscience, and the separation of church and state.

In addition to these doctrines, Hubmaier and the Anabaptists affirmed the freedom of the will. Man, they taught, has free will to accept or reject God's gracious gift of salvation. With this view, of course, Calvinistic notions of election and predestination went out the window.

Hubmaier believed that we choose

Christ as an act of our free will. Then we are justified by faith, and we must continue to have this faith or we will fall from grace, being without hope. Thus Hubmaier and the Anabaptists rejected any doctrine of eternal security, believing it would run contrary to the doctrine of free will.

The main point on which Hubmaier disagreed with the Anabaptists and agreed with other Protestants is the relationship of the Christian government. Anabaptists typically believed that the Christian should be separate from the world to the extent that he should not take any part in government whatsoever. They also believed that war or self-defense was prohibited by the Bible. Many Anabaptists even practiced a sort of socialism, in which all the material goods of each church member became the property of the church community.

Hubmaier *rejected* these teachings in favor of the typical Protestant view of the Christian's relationship to the state. In his book, *On the Sword*, Hubmaier said that it was right for a Christian to fight in a just war and defend himself. Hubmaier also encouraged Christians to become active in government, and he rejected any form of socialism or communism. Here Hubmaier parted ways with traditional Anabaptists and identified with a position that would be adhered to by the later English General Baptists (ancestors of Free Will Baptists).

### Hubmaier's Exile and Martyrdom

In 1526 Hubmaier fled to Nikolsburg in Moravia (Czechoslovakia). There he wrote *On the Freedom of the Will* as well as *A Second Book of the Free Will of Men*. In these books, he emphasized the doctrines of free will and diverged from Catholic and mainstream Protestant doctrine in his emphasis on the new birth.

In 1527 Czechoslovakia underwent a change in leadership. This restricted the religious freedom that had been enjoyed in Moravia. In August of that same year, Hubmaier was arrested and taken to Vienna, where he was tortured and ordered to recant. He refused.

In March of 1528, he was taken to the stake. Gunpowder was rubbed in



# Cooperation in Associations

By Mike Rogers

I believe that the local association of churches is a more unique organization than most of us realize. I have been involved with associational work since the mid-1970's. Some meetings were times of great blessing both for myself and the church as a whole. There have been times when all of us wanted to hide and pretend that we had nothing to do with the day's events.

Certainly, I believe that the government of the local church belongs not to the association but to the local church. But I also believe that the local church should seek fellowship with sister churches such as provided by the local association.

The time together can provide opportunity to worship and share ideas concerning evangelism, youth work and more. We have common goals to win the lost and edify the church. Why not get together

and pool our talents?

The folks who attend associational meetings are usually those who carry the load in the local church. They need time together to worship, fellowship and be encouraged by good preaching. The association can meet our needs if we prayerfully plan the programs.

We certainly need to be organized and do things in an orderly fashion, but I have been in meetings where I wished someone had left "Robert's Rules" at home. Let's not stifle our service with too much parliamentary law. Rather, let's come together in a spirit of love and harmony befitting Christ and pray for one another that these meetings and our association would honor Christ and bless His people. ■

.....  
 ABOUT THE WRITER: Reverend Mike Rogers is associate pastor at Madison Free Will Baptist Church in Huntsville, Alabama.

his beard; wood and brush was piled about him, and he was set on fire. As he caught fire, he cried, "O Jesus, Jesus!" A few days later, his wife was drowned in the Danube.

Hubmaier is a martyr for the Christian faith we can all look up to. He gave us a legacy we should treasure. In one of the most profound expressions since New Testament times, he articulated the Free Will Baptist faith in a bold and ground-breaking manner. His teaching on believer's baptism, free will, separation of church and state, and freedom of conscience—along with his emphasis on the Christian's involvement in government and society—made him a forerunner of Free Will Baptists.

Hubmaier can serve as a model for Free Will Baptists today. As a martyr for our faith, he blazed the trail so that we might be free to worship God

in the beauty of His holiness. It is good to know that one of the first proponents of the great Baptist hallmarks so treasured today was indeed a Free Will Baptist. ■



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 ABOUT THE WRITER: Matt Pinson is a member of First Free Will Baptist Church in Pensacola, Florida. He is currently pursuing a master's degree in history at the University of West Florida and is involved in lay-preaching ministry at Shady Hill Free Will Baptist Church in Andalusia, Alabama.

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**M**any of God's children are in financial bondage. It does not have to be that way. You can have a new freedom concerning your finances. Learn about that new freedom from the Word of God.

There are three who are interested in your finances: You, God and the devil. We know why you are interested. What about God? He doesn't need your finances. He wants to make good stewards of us through finances.

Of the 38 New Testament parables that Jesus taught, 16 concern material needs in connection with stewardship. There are more than 500 Bible verses about faith and more than 500 verses about prayer. But there are more than 2,000 Bible verses in the Bible concerning your financial needs, your relationship to those needs and how God wants you to handle them.

God is not interested in *getting* from you. God is interested in *giving* to you and teaching you how to use what that He gives you.

The devil's also interested in your finances. He wants to keep you in financial bondage. He wants to keep you down, keep you hindered and keep you shackled financially so that you can't enjoy the freedoms that God wants you to have.

Take a close look at Malachi 3:7-12.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

Wow! Can you believe what the Lord plans to do for these people? He wants to give them a wonderful,



# Financial Freedom

By Larry Powell

great freedom, if they'll just do what He says about finances. God wants to deliver His children from financial bondage and the curse of it.

How do you know when you're in financial bondage?

## Tests of Financial Bondage

You are probably in financial bondage if you charge daily expenses because you don't have money to pay them.

You are probably in financial bondage if you borrow money to pay fixed bills every month.

You are probably in financial bondage if creditors are calling you about payments that you owe.

You are probably in financial bondage if you're always having to take money out of savings to pay monthly bills.

You are probably in financial bondage if you're having to make new loans or combine loans.

You are probably in financial bondage if you and your spouse constantly argue about money—the lack of money. If it's worrying you, you're fretful about money. Or if the lack of money is always, always, always chewing on the corners of your mind.

You are probably in financial

bondage if you ever thought about being dishonest in order to save money.

Poor people are in financial bondage. Middle class people are in financial bondage. And wealthy people are in financial bondage. Want to know why? They're never satisfied; they always want more. A man whose only goal is to be rich is in bondage.

Here's how to tell how wealthy you are. Add up everything you have that money can't buy and death can't take away from you. That's your true wealth.

Many people around us are in terrible financial strain. Someone described a modern American as one who drives a bank-financed car on a bond-financed highway on gasoline bought on a credit card on his way to open a charge account at the department store so he can fill his mortgage-financed home with installment-purchased furniture and appliances.

We don't have to fall into the trap of buying things we don't need with money we don't have to impress people we don't like. God tells us how to make money, how to use money, how to spend money, how to save money and how to give money. It's all in God's Book.



## Return to God

There are three steps to financial freedom. The first step is a personal return to God (v. 7).

Where do we return? The point of return must be the point of departure. We must return to God in this matter of stewardship.

Tithing is not the bottom line with God. It's *you* that the Lord wants. Tithing is not God's way of raising money. Tithing is God's way of growing Christians.

A corn farmer in Iowa had two boys. While other boys were out running around over the country and fishing, his boys worked in the cornfield chopping weeds and brush. One day somebody said to him, "Why do you work those boys so hard? You don't need all that corn."

He said, "I'm not raising corn. I'm raising boys."

God is not raising money. He is growing you and me, teaching us stewardship. He's teaching us to trust God in our finances. One of the best signs of maturity in your Christian life is when you trust God with your money.

Some folks pay their taxes but they won't pay their tithes. You know why? They fear Caesar more than they fear God.

## Release the Material

The second step to financial freedom is a material release from what's in your hand.

Verse 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord . . . I will . . . open the windows of heaven, and pour you out a blessing. . . ."

Somebody objects, "Now wait a minute! Tithing was only taught in the Old Testament. Why that's legalism. That's under the law. As a Christian, I am free from that."

Hold everything. Tithing was practiced 400 years before the Old Testament law. Tithing was taught during the Old Testament law. And tithing was taught after the Old Testament law.

Jesus told religious leaders in Matthew 23:23 that they should not

omit tithing, nor the weightier matters such as judgment, mercy and faith. There's no competition, no conflict between tithing and judgment, mercy and faith. These are all part of God's economy.

The Bible teaches clearly that we are to give our tithe to the Lord Jesus Christ: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Hebrews 5:5).

Jesus is not a high priest after His own description or decision. He was made a high priest by God the Father. He is our high priest after the order of Melchisedec, not Aaron.

So who is Melchisedec? Check Hebrews 7. Abraham, returning from the battle of the kings met this awesome king named Melchisedec. He fell down on his face and worshipped the man. The man blessed him. He was the king of Salem, the king of righteousness, the king of peace, without father, without mother, without lineage, without beginning of days, without end of days. Who does it sound like to you? Sounds like the Son of God to me.

Like Abraham, we, too, must honor the Lord Jesus Christ with our tithes and our offerings. He's our high priest. We owe him homage and honor and tithes and offerings. Would we do less than those under the law? If we do less under grace we become a disgrace to grace.

Tithing. Abraham commenced it. Jacob continued it. Malachi commanded it. Jesus commended it. And we dare not cancel it. What are we to give? A proper proportion, 10 percent.

We give at a proper place. The Bible shows the proper place in Malachi 3:10. That place is the storehouse. What is the storehouse? The church, the living body of Christ, the body of believers. We're it. The body of Christ, the storehouse of the Lord.

When do we bring the tithe? "On the first day of the week let every one of you [lay aside, bring]," (I

Corinthians 16:2). We don't need any gatherings; we don't need rummage sales, we don't need car washes and bake sales. There'll be enough in God's house if people tithe.

Not only is there a proper proportion, 10 percent. Not only is there a proper place, the storehouse. But there is a proper purpose. He said, ". . . That there may be meat in mine house." When God's people tithe there's always enough.

## Renew the Spiritual

There must be a personal return to the Lord, a material release and a spiritual renewal.

In Malachi 3:10 God promises to open the windows of Heaven and pour out a blessing. The first thing he does is to renew our faith.

Second, He will rebuke our foes. Verse 11, "I will rebuke those that devour you and destroy your fruit." He said, "I will bless you and keep you and protect you." He didn't promise to make you a millionaire. But He did promise that you will always do more with nine-tenths and God as your partner than you will with ten-tenths on your own.

God does not need your one tenth but He wants to get you in a position to bless you, to restore your fruitfulness, to enrich you life.

What is God going to be giving you? Verse 12 says, "And all the people around you, all nations around you will call you blessed, and you will be a delightful land, a fruitful land, a fruitful person."

Does this sound simple? It is. Try God's way with your finances. God's guarantee comes with His Word and His plan. ■

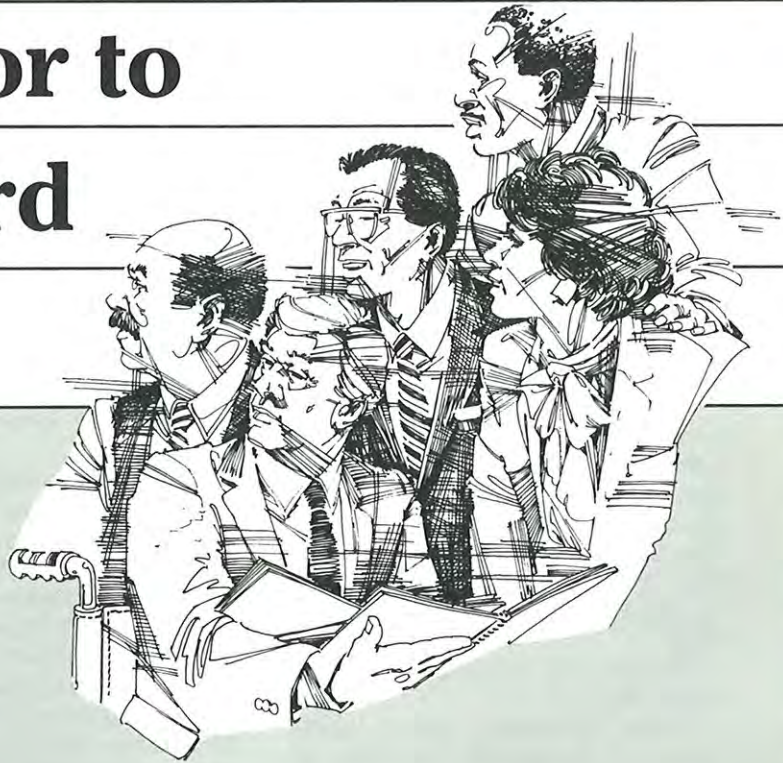


ABOUT THE WRITER: Reverend Larry Powell pastors Cofer's Chapel Free Will Baptist Church in Nashville, Tennessee.



# Free Your Pastor to Preach the Word

By Greg Hollifield



**S**unday morning. It is 11:25 in the worship service. The pastor reads his text, announces his subject and prays. As they settle in for the message, the congregation's attention is arrested by the speaker's opening remarks.

The sermon is just beginning but everyone knows they are about to hear something interesting and practical. The illustrations sparkle. The applications are practical. The strong conclusion tells the hearer exactly what to do with the sermon.

If you left a service after having the message just described, how would you feel? Would you think that your time has been well spent? On your way home would you tell your spouse about the wonderful sermon? The preacher was interesting, told some neat stories and made practical applications. However, he left something out.

What is missing? Read the description again. Note that nothing is said about the minister explaining the passage he read at the beginning of his message.

Why do you think the pastor failed

to explain the scripture before applying it? Because he didn't spend enough time in study to understand it? He probably spent much time searching for the appropriate text and just as much time making sure that he understood it. Why then did he not share with the congregation the fruit of his study?

There are several possibilities. Time limitations could have been a factor. Perhaps he thought the text was self-explanatory and did not want to offend your intelligence.

Perhaps it was fear. He may have been afraid that if he tried to teach from the pulpit that people would leave thinking they heard a lesson and not a sermon.

Let your pastor know that any such fear that he might have is unwarranted. You want to know what the passage means today and what it meant to those for whom it was originally written.

Give your pastor the liberty to explain the text before he illustrates and applies it. Do you know why explanation of the biblical text is so important? Let me present three primary reasons.

## Power of Preaching

The Word of God is "quick and powerful and sharper than any two-edged sword" (Hebrews 4:12). The preacher's power source is his Bible. If he speaks like Christ, as one having authority, he must rightly divide the Word.

When he fails to preach scripture, he has deserted his source of authority. Regardless of how eloquent the speech, if it is not founded on unshakable bedrock of biblical truth, it is merely the opinion of another religious man.

In this day when so many cultic and occultic voices cry to be heard, it is comforting to know that the properly divided biblical text has the answer for humanity's problems. If your pastor is to convince unsaved hearers that what he says is true, he must be allowed to show that his message is built on God's truth and not his own opinion.

## Biblical Pattern

This approach to preaching is not new but has biblical precedent: "So they read in the law of God distinctly,



# Witness Begins with Prayer

By Doug Little

**Y**esterday I came across a prospect card from our spring enlargement campaign. I had turned it in with the name of someone with whom I had become acquainted who was not in church. At that point I had little success getting him to come to church, but his was among the many prospects for whom we invested our three hundred hours of prayer.

To be quite honest, I had forgotten that I turned in his name until that little blue prospect card appeared today. I had kept in touch and occasionally we would talk about church, but I was surprised when his interest suddenly perked up after four months. Next thing I knew he and his family came to church, rededicated their lives, and are growing by leaps and bounds as they become established in our church.

Coincidence? I don't think so. I really think the credit goes to the persistent effort of prayer that we invested to launch our outreach emphasis last spring. Without pray-



er, our attempts to reach people for Christ will fail miserably. Without prayer, hearts will remain resistant to the gospel. Without prayer, the power of the Holy Spirit will be sorely lacking in our witness.

We're in another enlargement campaign in our church now. These

are weeks we expect folks to be more receptive to the gospel. We are planning special events to make it easier to invite the unsaved to come. But we must undergird that witness with prayer.

I challenge you to begin today praying daily for someone you know who needs the Lord. Call their names out loud in prayer. Ask God to draw them to Himself, to enable you to be a credible witness, to open their eyes to the truth about their need and the gospel.

J. Sidlow Baxter wrote: "Men may spurn our appeal, reject our message, oppose our argument, despise our persons, but they are helpless against our prayers."

I'm glad we prayed for my friend. I've got others on my special list now. And I expect prayer to make the difference for them, too.

I invite you to try it. How long will you be glad you did? Just maybe, forever. ■

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

and gave the sense, and caused them to understand the reading" (Nehemiah 8:8).

The setting for this event took place after the southern kingdom of Judah had returned from Babylonian captivity. An entire generation of Israelites who had grown up in a foreign land, learned a new language and been exposed to idolatrous religions needed a reminder of their unique relationship with Jehovah.

Ezra had drafted certain Levites to assist him in a project which would take the Hebrew scriptures and put them into a form his hearers would understand. Reading the Law was not enough. Explanation was necessary.

Our society has bred a generation not that much different from ancient Israelites. America is not the "Christian nation" that it was at one time. Biblical terms have been distorted. Stories and concepts from scripture which were once known by a major-

ity of the unsaved public have become foreign to the unchurched mind.

If your minister is to bring the truths of God's Word to bear upon the lives of the people raised in this context, he must be allowed to explain his text carefully before he applies it.

## Congregational Preparation

Listening to your pastor work his way through a biblical passage will help you understand how to study the scriptures. It will give historical perspective. You will see how what you read in private devotions fits into the larger picture of biblical history. It will also give an understanding of terms that may not be familiar to you.

Review the three reasons why it is important to give your pastor liberty to explain his text. You will discover that it benefits the preacher in that it empowers his preaching. It benefits

the unchurched hearer who may not understand the biblical text. It benefits you by helping you grow in your ability to study the Bible.

Illustrations and applications are good, but they can never take the place of the explained biblical text. Illustrations and applications are fallible. The Word of God is infallible. It endures forever. Free your pastor to preach the Word! ■

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ABOUT THE WRITER: Reverend Greg Hollifield pastors First Free Will Baptist Church in Mobile, Alabama. He is a graduate of Southeastern Free Will Baptist College and holds a master's degree from Pensacola Christian College.



# FREE WILL BAPTIST NEWSFRONT

## Oklahoma Approves \$2.5 Million Budget

MCALESTER, OK — Delegates to the October 14-17, 1991, Oklahoma State Association adopted a \$2.5 million budget, according to Clerk Keith Burden. Budgets for the following agencies were approved: Hillsdale FWB College—\$1.3 million; Book Store—\$663,000; State Mission Board—\$346,000; State Executive Department—\$105,300; Christian Education Board—\$86,000.

The 83rd annual session met at First FWB Church in McAlester with more than 515 registering. The registrants included 158 ministers and 88 deacons. Moderator Bob Ketchum was elected to his fifth term.

In other financial matters, delegates approved a \$340,000 Cooperative Plan budget. Seventy-six percent of all cooperative funds

will stay in Oklahoma with the remaining 24% designated for national ministries.

All national ministries will receive a specific percentage of Oklahoma's cooperative funds: Executive Office—9%; FWBBC, Home Missions and Foreign Missions—3% each; Master's Men and Board of Retirement—2% each; FWB Foundation—1%; all commissions—¼% each.

Oklahoma's General Board recommended that each church place Hillsdale FWB College in their budgets for 5%. The Board also recommended that the state authorize \$50,000 to begin a Book and Gift Shop to operate under the auspices of Oklahoma's Book Store.

The State Mission Board presented a plaque to Larry Haggard

for outstanding service as pastor of the mission church in Elk City.

Four pastors preached on the association theme, "Strengthen the Brethren." The speakers were Pastor David McDougal (Byng FWB Church), Pastor Randy Wilson (Locust Grove FWB Church), Pastor Allen Wood (Seminole FWB Church) and Arkansas pastor Roger Harwell.

Dr. Thomas Marberry addressed the Master's Men. Missionary Elaine Holland spoke to the Woman's Auxiliary. Three men preached at the Ministers Conference: Oklahoma pastor Frank Wiley, FWBBC president Tom Malone and Board of Retirement executive Herman Hersey.

The 1992 state association will meet October 12-15 in Oklahoma City.

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## Tennessee Church Commissions Lay Pastors

NASHVILLE, TN—Donelson FWB Church commissioned 20 men and women as lay pastors Sunday night, September 30, 1991. Dr. Charles Hampton, registrar at Free Will Baptist Bible College, offered the commissioning prayer.

"Since 1988, we have placed in each Sunday School class in-reach leaders to care for class members during absences or crises," explained Pastor Robert J. Morgan. "Now we've upgraded this to a lay-pastoring ministry modeled after the program developed by Melvin Steinbron at Col-

lege Hill Presbyterian Church in Cincinnati."

Michael Gragg, director of the church's lay pastoral ministry said, "Due to Donelson's continued growth, our paid church staff can no longer provide adequate pastoral care for our membership. But everyone in the church needs to be prayed and cared for. We feel that with ongoing training, gifted and commissioned laity can provide pastoral care as effectively as our ordained staff. We eventually want to place lay pastors in all

our Sunday School classes and small groups."

During the same service, Byron Deel, Tim Raburn and Scott McPeak were ordained as deacons. Rev. Don Robirds, director of communications with the Foreign Missions Department, offered the ordination prayer.

Donelson Free Will Baptist Church is located in Nashville, Tennessee.



## Kentucky Church Sets Attendance Record

BOWLING GREEN, KY—Members at Northside FWB Church in Bowling Green set a new attendance record at the church's 10th anniversary in October 1991 with 342 people attending festivities. The previous high attendance was 245, according to Pastor Roy Swisher.

Pastor Swisher said, "We worked toward meeting a new goal of 270, which was going to be a tight fit since our church only seats 186. Glory to God for 342 people. Our 154 in Sunday School also broke our previous high of 101."

Swisher, in his seventh year as pastor, expected a much lower number after Sunday morning

began with heavy clouds and rain. But the rain did not deter members or visitors.

The congregation had spruced up the six-year-old church building with a new coat of paint and new glass in the steel doors. They brought more than 60 community children to church in the bus and van ministry.

The church recognized two charter member families—Jim and Jan Hollis, R. W. and Gloria Sturdivant. Brother Sturdivant gave a brief history of the church.

Pastor Swisher said, "What God showed me on that wonderful morning will stick with me until Jesus comes."

## 176 Attend FWBBC Welcome Days

NASHVILLE, TN—Free Will Baptist Bible College registered 176 visitors from 17 states for its fall Welcome Days on campus October 10-12, according to Neil Gilliland, recruitment director.

A number of rededications were noted during the Thursday evening program of music and drama. In Chapel on Friday, President Tom Malone challenged students: "Never give up . . . don't be a quitter!" The days closed with a time of celebration Friday evening, which included songs and testimonies.

The spring Welcome Days are scheduled April 2-4.

## Arkansas Church Builds Sanctuary

CHARLESTON, AR—First FWB Church in Charleston dedicated their new 6,000-square-foot sanctuary September 29, 1991, according to Pastor Wayne Smothers. Some 271 attended morning worship with 350 participating in the afternoon dedication service.

Arkansas Promotional Director David Joslin spoke at both services. Carl Cheshier, assistant moderator of the National Association and pastor of Cavanaugh FWB Church in Fort Smith, led the formal dedication.

Pastor Smothers said the new facility includes 37,500 square feet of new parking in addition to the new sanctuary and office space. The old sanctuary was remodeled into 5,400 square feet of Sunday School rooms, nursery and fellowship hall.

First FWB Church in Charleston is a member of Arkansas' Unity Association.

## Southeastern College Sets Spring Revival

WENDELL, NC—Southeastern FWB College announced their annual Revival and Soul-Winning Conference, April 12-15. The conference, which meets at First FWB Church in Raleigh, concludes at noon Wednesday.

Five speakers will lead worship sessions. They include four pastors and Home Missions Department executive Trymon Messer.

Pastor Dale Burden, who will speak, has pastored Gateway FWB Church in Virginia Beach, Virginia, for 26 years. Gateway is a multi-ministry church. Southeastern College was housed at Gateway 1983-1876.

Another speaker, Curtis Linton pastors Northside FWB Church in Tulsa, Oklahoma. In the past six years the church grew from 120 to 600 in average attendance.

Other speakers include North Carolina pastor William Calvert who has pastored First FWB Church in Gastonia 29 years, and Roger Pauley who pastors Cranberry Community Church in Bradley, West Virginia. Brother Pauley is a brother to James Pauley who



Burden



Linton



Pauley



Calvert



Messer

serves on the Southeastern Board of Directors.

Southeastern College president Billy Bevan invites all pastors and laymen to attend the conference.



## FWBBC Seniors Listed in "Who's Who"

NASHVILLE, TN—Eleven seniors at Free Will Baptist Bible College will be included in the 1992 edition of *Who's Who Among Students in American Universities and Colleges*, according to Dr. Robert Picirilli, dean. The faculty selected and nominated the students, who were then approved by the national *Who's Who* office in Tuscaloosa, Alabama.

The faculty considered each student's academic standing, spiritual maturity, social development, extra curricular activities and potential for future achievement.

The FWBBC seniors join an elite group of students from 1,400 colleges and universities in the United States and several foreign countries, *Who's Who* has been published since 1934.

This year's *Who's Who* students are:

Karen Campbell.....Florence, SC  
 Kelly Cope .....Canton, NC  
 Mike Dankson .....Northport, AL  
 Beth Forrest .....Ashland City, TN  
 Rod Goodman.....Walnut Hill, IL  
 David Outlaw.....Nashville, TN  
 Larry Shipp .....Los Angeles, CA  
 Kenny Simpson.....Farmington, MO  
 Greg Smith.....West Plains, MO  
 Linda Snow.....Stone Mountain, GA  
 Dana Zimmerman.....Sesser, IL

## Eight Teams Invited to FWBBC Tournament

NASHVILLE, TN—Eight Free Will Baptist high school basketball teams from six states accepted invitations to compete at Free Will Baptist Bible College's 13th high school tournament, January 9-11, according to FWBBC's Coach Byron Deel.

- The Teams are:
1. Bethel Christian, S. Roxana, IL
  2. Bethel Christian, Kinston, NC
  3. Florence Christian  
Florence, AL
  4. Glennville Christian  
Glennville, GA
  5. Liberty Christian, Guin, AL
  6. Peninsula Christian  
Smithfield, VA
  7. Pleasant View Christian  
Pleasant View, TN
  8. Woodbine Christian  
Nashville, TN

Last year's champions, the Florence Christian Saints and second place Woodbine Christian Eagles will be back.

The tournament has brought together some of the best Free Will Baptist high school teams through the years. This year's competition is expected to be as good as that in prior years. All games are open to the public for a nominal admission charge.

## Capital Stewardship Campaign October 1991 Update

State	Goal	Gifts
Alabama	\$ 97,290	\$ 0
Arizona	1,565	0
Arkansas	97,880	0
Atlantic Canada	2,000	0
California	21,925	0
Colorado	1,005	0
Florida	26,365	0
Georgia	48,620	0
Hawaii	235	0
Idaho	450	0
Illinois	20,600	0
Indiana	10,020	0
Iowa	340	0
Kansas	1,640	0
Kentucky	45,150	0
Louisiana	120	0
Maryland	8,675	0
Michigan	19,250	0
Mississippi	19,815	0
Missouri	77,025	0
Montana	35	50
Nebraska	130	0
New Mexico	760	0
North Carolina	75,285	1,000
Northeast Assoc.	1,125	0
Northwest Assoc.	1,385	0
Ohio	52,115	0
Oklahoma	117,505	0
South Carolina	23,350	0
Tennessee	100,040	12,670
Texas	14,705	150
Virginia	30,975	0
West Virginia	58,840	0
Other	23,780	250
<b>Totals</b>	<b>\$1,000,000</b>	<b>\$14,120</b>

## Christian School Seeks Administrator

EL SOBRANTE, CA—The Sherwood Forest Christian School is searching for an administrator to direct the school and day care. The school is an outreach of Sherwood Forest FWB Church in El Sobrante, California. Dr. Milburn Wilson pastors.

Christian Education Board secretary Oretha Hamlin said, "Both

the Christian school and day care have been established more than 10 years."

Applicants must have 22 units in early childhood education. A master's degree in education is preferred, a bachelor's degree in education and administration is required.

Current enrollment includes:

Christian School— 125  
 Day Care— 38 Pre School  
 70 Before and  
 after school (36 from public  
 school, 34 from Christian School)  
 Applicants should send resumes and cover letter to:  
 Christian Education Board  
 Sherwood Forest FWB Church  
 5570 Olinda Road  
 El Sobrante, CA 94803



## CURRENTLY...

**Thomas Memorial FWB Church** in **Huntington, WV**, reports five rededications, two conversions, three baptisms and seven new members. Pastor **Stuart Snow** said Sunday School attendance averages 80.

Pastor **Bill Crank** resigned his church and announced that he was entering full-time evangelism with his family. He can be reached at 575 Tri-County Road, Winchester, OH 05697 or call 513/695-8096.

Pastor **Ernie Lewis** and members of **Blue Point FWB Church** in **Cisne, IL**, celebrated their 94th anniversary in October. Former pastor **Leon McBride** brought the anniversary message.

Reverend **Carl Young** discovered an easy way to win a free trip to Hawaii—just pastor the same church for 35 years! At least that's the way he did it. Pastor Young celebrated 35 years at **Eastside FWB Church** in **Petaluma, CA**. The church sponsored a special day in his honor. Friends and leaders from around the United States wrote letters of commendation. Pastor Young received plaques of appreciation from the California State Association, California Christian College and the Golden Gate Association.

Members of **Harrah FWB Church** in **Harrah, OK**, conducted their first services in their new, expanded sanctuary. The 1,900-square-foot addition doubles the size of the original structure and provides seating for 400. Some 293 attended the occasion. **James Puckett** pastors. The church also completed a new educational wing, fellowship hall and remodeled kitchen facilities. The group averages 150 in Sunday School and 195 in worship services.

Pastor **Billy Sharpston** preached the 39th annual homecoming at **Heritage Temple FWB Church** in **Columbus, OH**. Contact welcomes *Heritage Highlights*, publication of Heritage Temple FWB Church.

The second annual **Tennessee Master's Men Father and Son Weekend** met at Camp Joshua near Greeneville, TN.

**Roger Hood**, who directs the FWB Children's Home, keyed the session. **Roger Dickerson** showed slides of his 1991 trip to Cuba.

Pastor **Carl Cheshier** reports a \$27,000 building fund offering at **Cavanaugh FWB Church** in **Fort Smith, AR**.

Pastor **Richard Cordell** reports seven conversions at **First FWB Church** in **Guin, AL**.

**Texas** officials report 43 conversions in youth camps last summer throughout Texas. The camps were conducted in the Central, East Texas and West Fork district camps.

Pastor **Arnold Shrewsbury** reports 18 conversions during VBS at **First FWB Church** in **Carthage, TX**.

**Faith FWB Church** in **Wichita Falls, TX**, remodeled their educational space by adding three Sunday School rooms. **Richard Rust** pastors.

More than 250 people attended homecoming at **Heads FWB Church** in **Cedar Hill, TN**. Pastor **Wayne Wagner** led the 151st homecoming celebration.

**California** Executive Secretary **Nuel Brown** and five pastors spoke during the fall Bible Conference at California Christian College in Fresno. The pastors included **Tim Wood, Larry Condit, John Hibbard, Gary Johnson** and **Jay Constant**.

*Contact* welcomes *Cornerstone*, publication of **Garner FWB Church** in **Garner, NC**. A recent edition included a well-written history of the Garner church. **Jim Turnbough** pastors.

Pastor and Mrs. **L. S. Anthony** were honored by members of **Wilson Chapel FWB Church** in **Thomaston, GA**. The Anthonys have pastored that church 25 years. He has been in the ministry 47 years. The church presented the Anthonys with a silver tea service and a plaque of appreciation.

Pastor **W. E. Brown** presented a plaque to deacon **Ralph Jenkins** in honor of serving 40 years as a leader in **Enterprise FWB Church, Blakely, GA**. Mr. Jenkins also served as song leader

and Sunday School superintendent.

Pastor **Charles McNeese** reports growth at **Perry FWB Church** in **Kathleen, GA**. Pastor McNeese baptized four converts and received six new members. The group also erected a new church sign, installed a public address system, purchased 50 new FWB hymnals and plan to build a church steeple.

Members of **Barnesville FWB Church** in **Hamilton, AL**, honored Pastor **Woodrow Matthews** for 50 years in the ministry. Matthews has pastored in Missouri, Oklahoma and Alabama. He served as moderator of the Missouri State Association.

The 1991 camp reports are in for the state of **Missouri**. **Gene Howell**, secretary for the Missouri Youth Camp Board, reports 1,161 youth registered for the teen and pre-teen sessions. He also reported 78 salvation decisions, 111 rededications and more than 84 other decisions.

Members of **Verdella FWB Church** in **Liberal, MO**, conducted their centennial anniversary according to Pastor **Don Anderson**. The group also reported 12 conversions.

Pastor **Jeff Daniels** led members of **Eastern Gate FWB Church** in **Springfield, MO**, in a building program to add an educational unit. The new building consists of six classrooms, pastor's study, nursery and a large foyer for the auditorium.

Pastor **Warren Hall** baptized 10 converts at **Bethel FWB Church** in **El Dorado Springs, MO**.

Fourteen months after a fire destroyed their educational building, members of **First FWB Church** in **Monet, MO**, dedicated their new educational building. Pastor **Ken Dodson** said the structure provides 14 classrooms, children's church area, pastor's study as well as kitchen and dining area. Missouri Executive Secretary **Clarence Burton** delivered the dedication message. Pastor Dodson baptized five converts and received six new members at the close of the service. ■





## FREE WILL BAPTIST BIBLE COLLEGE

### *Christian Service IS Ministry*

By John Murray, Christian Service Director

Pastor, how would you like to have a church of 300 members, the majority of whom want to do something for the Lord? That would be exciting, wouldn't it?

That is what it is like to be the Christian Service Director at Free Will Baptist Bible College! When I was asked to come here, God excited me about the possibility of working with some of the finest young men and women anywhere. He has since shown me that they can do far more than I could ever do by myself.

FWBBC is actively preparing young people for the ministry God has called them to do. Christian service is not just *preparation*; it is *ministry*. Students are ministering to thousands of people every month. They are in the jail, the rescue mission, nursing homes and in local churches, ministering for the Lord.

#### *Soulwinning*

When teams and individuals go soulwinning, they are not practicing—they are winning souls. Last week I was on campus when a group returned. They had been to a nursing home. The driver said with a big smile, "They've got something to tell you." At first I thought he was kidding. But when Lee and Tim came around the van, they were overflowing with joy. An 80 year old man had accepted Christ! They were excited and anxious to get him a Bible. They had not just gone on Christian Service to practice; they were soulwinning!

#### *Meeting Needs*

I went with one of our groups to the Bordeaux Hospital. When we got there, the students divided into groups to go to the various wings of the hospital to aid patients in getting to our meeting room, where we would sing, pray and share the gospel with them. Our students were received like royalty. Patients who very seldom have a visitor—some who never have a visitor—are glad for someone to come and talk with them. The doors are wide open for us to share Christ. This is not practice. It is the real thing and it is meeting needs.

#### *Experience*

"I would like to have a young man with experience to come and work with our music and youth," a pastor told me. Experience and youth do not usually go together. We have all heard of the church that wanted a pastor who was 25, with 30 years of experience. But we try to help our young men and women become the best equipped servants they can be. Christian Service does that.

Variety is part of that experience. We try to expose our students to many of the possibilities that exist for serving the Lord. We do not encourage students to do the same Christian Service every year. We ask them to choose a different one. That way each one sees the total scope of the local church ministry. They will also be able to teach others, because of what they have learned.

#### *Practice Makes Perfect*

Educators tell us that we retain little of what we hear. When we both hear and see, we retain more. Even better is to hear, see and do. Christian Service is that third dimension—doing. It is the capstone of learning as each student puts what he has seen and heard into practice.

As I began to write this article, I received a call from the coordinator of an inner city program that helps boys with problems and attempts to lead them to Christ. He said, "Mr. Murray, I am impressed with the quality of the young men you have sent to me." I share his sentiment. I believe we have the finest students anywhere.

One pastor who recently had one of our boys with him told me this week, "I'm so glad that you sent that young man to preach in my church. I could not have chosen better if I had been choosing one myself." We are getting that kind of response from all over the city and from pastors outside of Nashville where our students are ministering.

I am privileged to work with such fine young men and women. ■





## THE FREE WILL BAPTIST FOUNDATION

# *The World of Deferred Giving*

By William Evans

Deferred Gifts. What are they? How do they work? Who should consider using them?

There are three elements to most deferred gifts. A donor makes a gift to charity. But he retains use of or receives income from the asset. An income tax deduction is available to the donor the year the gift is made. Here are some common types of deferred gifts:

### *Charitable Remainder Trusts*

**Unitrusts:** In a basic unitrust the donor (one or more persons) receives payments equaling a certain percentage of the value of the assets. The value of the assets is determined at the time of the gift and is re-valued each January 1 thereafter. A number of options are available to the donor in determining the amount and method of payments.

**Annuity Trusts:** This type trust provides a yearly fixed payment equal to at least five percent of the gift. The payment is determined at the time the agreement is signed and cannot be changed for the term of the Annuity Trust.

### *Gift Annuities*

**Gift Annuities, Immediate:** The donor is guaranteed a fixed annual income. This may be received monthly, quarterly, semi-annually or annually, depending on the amount of the gift and the donor's wishes. Payments may be made to one or two people for their lifetimes.

**Deferred Gift Annuities:** In this type agreement a gift is made today, but the donor chooses to receive payments at a later date stipulated in the annuity document.

### *Charitable Lead Trust*

Through this trust a donor gives the income from certain assets for an agreed-upon period. At the end of the period the asset returns to the donor or possibly to the donor's heirs. Lead trusts may provide income tax deductions and reduce or eliminate estate taxes.

### *Retained Life Estate*

Using this trust a donor makes a gift of a farm or home to a charitable organization. He retains the right to live on and use the property until his death (or his spouse's death). An income tax deduction is available for the value of the gift.

### *Bargain Sale*

In this arrangement the donor sells an asset to the non-profit organization. The agreed price is less than the fair market value of the asset. There is an income tax deduction available for the difference in the purchase price and the actual market value.

These factors determine the income tax deduction for deferred gifts: the total value of the gift; the number and age of the income beneficiaries, and; the rate of return the beneficiaries receive. The IRS refers to this deductible amount as the "present value of the future interest" to the charity. In other words it means the amount left for the ministries after meeting the requirements of the agreement for the donor's benefit. The IRS will not allow anyone to have his cake and eat it too.

Who might benefit from making a deferred gift? (1) a couple with no children or close family members surviving. (2) One who wants to escape the responsibility for investing assets. (3) Someone who wishes to make a gift, receive an income tax deduction and increase his income. (4) An individual who wishes to make a major gift to his favorite charity. (5) An individual or a couple with a large income tax bill each year.

Deferred gifts may be made with cash, stocks, bonds, real estate or any other asset. Gift agreements range from \$1,000 and up. Is there a deferred gift in your future? Should there be? ■



## HOME MISSIONS

*Colorado—Alive and Well!*

By Roy Thomas

Along the eastern slope of the Rocky Mountains, stretching from Colorado Springs to Cheyenne, are the six Free Will Baptist churches that make up the Colorado District Association of Free Will Baptists (one church in Wyoming and five in Colorado). Each church was begun by a national home missionary, and all have their own property and buildings.

October 27, 1991, was an exciting day among the churches of this beautiful high country. On that day the Harvest Free Will Baptist Church of Colorado Springs was organized and became a self-supporting church. That day was the culmination of nine years of praying, preaching, weeping, struggling and self-denial on the part of home missionaries Bob and Brenda Lewis and their three sons.

This dedicated family have been model home missionaries on two projects. After establishing a strong self-supporting church in Williamsburg, Virginia, they heeded the words of Horace Greeley to "Go west, young man, go west!" They raised their support, moved to the field, rented a day care center and began having services. They went through the joys of winning people and the disappointments of seeing many of them transferred because Ft. Carson Army Base and the Air Force Academy are both located at Colorado Springs.

But gradually they began to build a congregation of people who plan to make Colorado Springs their home. The church purchased a

choice piece of property within sight of Pike's Peak and built an auditorium and educational building containing 11 classrooms. The congregation has grown until it now can support its own pastor and maintain a full-time ministry. The faithful supporters of the Bob Lewis family can be proud of a job well done.

For the special victory day, the churches of Colorado, Highland Hills FWB Church in Greeley, First FWB Church of Ft. Collins, Harmony Fellowship FWB Church of Denver, and Mile High FWB Church of Denver, all moved their Sunday night services to a 4:00 p.m. organizational service in Colorado Springs. The Harvest FWB Church was packed with a good delegation from each church for this time of rejoicing and triumph.

I had the distinct honor of conducting a weekend revival at Harvest FWB Church and also preaching the organizational message. The Colorado District Association moderator, Rev. Glen Hood, presided over the organizational service.

God is blessing the work in this isolated mountain region. The five Colorado churches had a combined attendance that Sunday morning of 414 with 10 people saved.

It was good for me to get to go back and see that Free Will Baptists are certainly alive and well in Colorado. We concluded the service with a prayer to the Lord of the harvest that He will send another home missionary to Colorado. ■

*Harvest  
FWB Church*

*Colorado Springs*







## RANDALL HOUSE PUBLICATIONS

### *Letters from the Fields*

By Lucy Hyman

Randall House has been publishing literature in Spanish since 1985, and many letters have been received testifying of the blessings received from the material. I would like to share some of the letters with you.

#### *Southern Mexico*

"I have been a missionary for 38 years in an Indian tribe in Southern Mexico. At a Sunday School Convention in Denver, I picked up a copy of *Estudios de los hechos tomo I* (teacher's manual for study of Acts, part I) and gave it to the pastor in the village where I live. When I came back the next year, he and his church were witnessing to their neighbors, and now to other villages for the first time.

"I was thrilled, because all the years I've been a missionary in that tribe, I've prayed and tried in every way to get them to evangelize, but to no avail. I asked Pastor Alfredo what it was that stimulated him to start witnessing for the first time. He said that he'd been preaching from that book on Acts since I'd been gone, and for the first time, he and his people realized that the number one commission of the church is to evangelize!

"I cannot praise the Lord enough, because of course the goal of every missionary is to get the saved ones to 'pass it on,' and I want all of you there to know that the Gospel is going out in a valiant way for the first time by the natives of that Zapoteco tribe. So, thanks to all of you at Randall House Publications."

#### *California*

From a Free Will Baptist church in California: "We praise the Lord for the publishing of Sunday School literature in Spanish. This is an answer to our prayers, because we didn't have any literature of our own in Spanish."

#### *Cuba*

On my visit to Cuba last year I visited the Sunday School classes of one of our churches. I took our Sunday School materials with me, and when the teacher of the Intermediates where I was visiting saw the litera-

ture she said: "My students and I have been praying that we would be able to some way get some materials for them to study. How wonderful that God has answered our prayers."

#### *Mexico (Translated)*

"I am writing to ask for your prayers on my ministry as I work among the people here. There is a great spiritual need. I beg you if you have any literature, magazines, booklets or anything even if it is out-dated or used, I would be so grateful if you would be so kind and send it to me. There is such a great need in my work here. When we are in eternity, I will look for you to greet you and thank you personally for your help in my work for the Lord."

#### *Peru (Translated)*

"Thank you for your letter saying you had sent the literature some eight months ago. We still have not received it. Our program is paralyzed. Please send it again. We had some other literature but it is not adequate for our needs. Please, for the love of the children, send the material again."

#### *Argentina (Translated)*

"Please send us some adult Sunday School material. We need it for our Christian growth and evangelism motivation. We are a local church with very little economic resources and with many material needs. Thank you in advance."

#### *Mexico (Translated)*

"We received the material you sent, and I am so grateful to you and to God for this great opportunity of having material for our children in Sunday School. I'm sending a small offering (*en pesos*). I know it is small but the One who has all power and glory will provide the needs." ■





Robert E. Picirilli

## The Walls Came Tumbling Down

Joshua 6

One of the things that had discouraged the 10 spies, and the people, when they first looked into Canaan a generation earlier, was this: "The cities are walled, and very great" (Numbers 13:28). And that is the first thing they face.

Sure, they are in the land at last. But what do they do now? Jericho stands in the way, an impregnable fortress with thick, high walls that don't mind arrows and spears. They have no artillery.

Never mind, they have the Lord. So "the captain of the host of the Lord"—surely the Lord Jesus Himself—appears to Joshua (5:13-15) and gives instructions (vv. 1-5). And strange instructions they are. Each day, He said, parade once around the city. Do this for six days. Then on the seventh day do it seven times.

So they line up and do it (vv. 6-15). Leading the procession is one part of the "men of war"—perhaps those of Reuben, Gad and the half-tribe of Manasseh. Then come seven priests bearing seven rams' horn-trumpets, leading those carrying the ark of the covenant. Following behind are more of the armed men—perhaps those of the rest of the tribes. Quietly (v. 10), except for the priests blowing the trumpets (v. 9), they march around the city.

Why all these sevens? Apparently because in the Bible, seven often serves to suggest the finished work of the Lord, reflecting the original creation week when God worked six days and rested in the finished work on the seventh.

Why the ark? Surely to make clear that this was *God's* doing. The ark of the covenant represented His own presence; note "before Jehovah" in v. 8 as a way of saying "before the ark of Jehovah." The armed men were not really doing anything except parading around, with the priests blowing the horns—perhaps suggesting the imminent arrival of the Lord to take a hand in man's affairs. The only other thing they did was at the end of the seventh march on the seventh day. When Joshua signalled they raised a great war cry in the name of the Lord who had given them the city (v. 16).

Put it this way: all they did was obey, knowing all the while that nothing they were doing would open Jericho's fast shut walls (v. 1). They had no one to depend on but God. Is that the key? Does He work when we have nothing and no one?

He certainly worked then. The walls fell in on themselves. The men of war went up over the rubble into the city and took it completely (vv. 16-24).

Only note that everything in the city was "consecrated" to the Lord. After all, it was His doing, and He had the right to it all—the "first-fruits" of Canaan. Only the precious metals and fine vessels were kept, to come into the treasury of the tabernacle for holy service. All the rest—people, animals and things—was under a holy "curse," devoted to the Lord for destruction. The whole city must be burned with fire to the Lord (v. 24). Nothing must be taken by anyone lest that person expose himself to the anathema be-

cause he had taken for himself that which God had laid claim to (as Achan, indeed, did).

The only exception was Rahab and her family, gathered in her house under the protection of the scarlet cord (vv. 23, 25; 12:18-19). Apparently, since her house was part of the outer wall, that part did not fall, but was burned and destroyed after they were rescued.

The account concludes with the pronouncing of another curse. Anyone who would dare rebuild Jericho (as a walled, fortified city, apparently) would do so at the cost of the life of his sons (v. 26), probably meaning all his sons, from the oldest to the youngest. Hiel the Bethelite, years later, learned first hand how sure was this word of God's (1 Kings 16:34).

What we learn from this, as indeed from the entire passage, is that man must appropriate what is God's. He is holy, and that which is His is holy and dedicated to Him. Even our own lives, once consecrated to Him are holy and we had best keep hands off.

We also learn something more about God's works. No doubt this is what Israel learned: that God who had given them the first and hardest city, without effort on their part, would surely give them the rest of the land even when His plan called for them to work. As Keil & Delitzsch put it, they would thus know that they had not earned or merited this land, but that God had given it to them as a manifestation of His grace and for them to use for His glory. ■





Thomas Marberry

## From Ashes to Glory

Bill McCartney

(Nashville: Thomas Nelson Publishers, 1990, 264 pp., hardback, \$18.95)

Being the head football coach at a major university is no mean task; maintaining one's Christian testimony in such circumstances is even more difficult. This volume is the personal testimony of Bill McCartney who has served as head football coach at the University of Colorado since 1982. During these years, he has brought the football program from one of the weakest in the Big Eight to a national contender.

At the same time, he has been so zealous in sharing Christ with his players that the ACLU complained to the university about his witnessing activities. Not many college coaches in our country today have that problem!

This is a frank and open autobiography. Bill confronts his fears, trials

and temptations. He faces his weaknesses and makes no attempt to deny them.

There is, however, much more to this book than the story of success on the football field. It illustrates vividly the power of God to sustain His children in times of great adversity.

In 1988-89 Coach McCartney, his wife and family suffered great personal trials. Their daughter, Kristyn, became pregnant; the father was one of the star players on the Colorado football team named Sal Aunese. Kristyn was very much in love with Sal, but he did not share her feelings. They chose not to marry.

Shortly before the birth of the child, they learned that Sal was dying with cancer. In spite of all the pain and hurt which Sal had caused

the McCartney family, Bill continued to minister to him in every possible way. He was finally able to lead Sal to Christ shortly before his death.

The kind of love which Bill and his family demonstrated in that situation is not natural. It is the result of God's grace working in their lives. The grace of God is powerful enough to overcome the hatred and bitterness which are inevitable when we see our loved ones hurt so deeply.

Above all, it reminds us that bad things can sometimes happen even in the best of families. When they do, we must not allow them to destroy us. We have a God who specializes in difficult and adverse circumstances. ■

### Directory Update

#### ARKANSAS

Dee Smith to Greenland Memorial Church, Fayetteville  
Finas Kindig to First Church, Lowell

#### GEORGIA

Emory Corbitt to Friendship Church, Waycross  
Tommy Dubose to Baxley Church, Baxley  
Roger Beecher to Bethany Church, Hazlehurst  
Talmadge Jones to Corinth Church, Iron City  
Jeff Lunsford to Midway Church, Moultrie from Friendship Church, Jacksonville, FL

#### ILLINOIS

Sam Williams to Immanuel Church, Joliet

#### INDIANA

George Grice to First Church, Chesterfield

#### KANSAS

Billy Barlow to First Church, Topeka

#### MISSISSIPPI

Larry Collins to First Church, Smithville from First Church, Emporia, KS

#### MISSOURI

Tim Campbell to First Church, Monticello from Hazel Creek Church, Kirksville

#### TENNESSEE

Ron Ivey to Shady Grove Church, Clarksville

#### WEST VIRGINIA

Stuart Snow to Thomas Memorial Church, Huntington ■

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# RELIGIOUS COMMUNITY NEWS

## Life Chains Form Across Nation

YUBA CITY, CA (EP)—Hundreds of thousands of people participated in "life chains" across the country October 6, demonstrating against legalized abortion.

More than 665,000 people formed 363 "life chains," silently lining roads, and holding signs stating, "Abortion kills children," according to the National Life Chain, a California-based group that organized the rallies.

The largest life chain was in St. Petersburg, Florida, where an estimated 28,000 people lined 29 miles of Highway 19. In Tallahassee, Florida, demonstrators lined six miles of Monroe Avenue and Thomasville Road. In St. Louis, nearly 20,000 demonstrators turned out, and in Phoenix, demonstrators formed a human cross, extending in four directions from a major city intersection.

In Dayton, Ohio, 10,000 pro-life activists formed a 12-mile chain, and also donated 3,700 pounds of canned food for the city's homeless, "to show people that pro-life was more than just fighting abortion."

Demonstrators were told to comply with strict behavioral standards; they were told not to respond to hecklers, or to block access to any roads, driveways or buildings. Most cities reported no confrontations. Counter-rallies were held in some cities, but most drew only a few dozen pro-abortion demonstrators.

## Woman Sues Prison System for Religious Discrimination

SALEM, OR (EP)—The Rutherford Institute of Oregon is helping a Christian woman from Salem sue the state Department of Corrections and one of its employees for religious discrimination.

The lawsuit was filed on behalf of Patricia Whitman-McCoy, a former corrections officer at the Oregon State Prison.

According to the suit, Whitman-McCoy

was fired because her former boss, Captain Keith Leavitt, "believes Christians should not be corrections officers."

The suit alleges that during a job evaluation Leavitt questioned Whitman-McCoy about an incident in which she had referred a prisoner to her personal pastor, after the prisoner inquired about religious counseling. Whitman-McCoy is active in her church's prison ministries program.

Leavitt "recommended that McCoy be terminated because she is a Christian and because she is involved in her church's prison ministries," the suit alleges.

The complaint accuses Leavitt and the Department of Corrections of religious discrimination, wrongful discharge and intentional interference with a contract.

"This is one of the most blatant cases of religious discrimination in the workplace I have ever seen," said Rutherford Institute attorney Kelly Ford, who is defending Whitman-McCoy.

## Religious Broadcasters More Accountable

GRAND RAPIDS, MI (EP)—The widely-reported televangelism scandals of recent years have had an unexpected impact on the accountability of religious broadcasters, according to Dr. Quentin J. Schultze, author of *Televangelism and American Culture: The Business of Popular Religion*. In a study, Schultze found that the scandals have significantly increased accountability among mainstream evangelical broadcasters, but not among charismatic and pentecostal ones.

Schultze, professor of communication arts and sciences at Calvin College, wrote as a viewer/listener to 30 of the largest TV ministries and 20 national radio ministries requesting financial and doctrinal statements.

The mailing duplicated part of a study he conducted before the Jim Bakker and Jimmy

Swaggart scandals of the late 1980's. At that time Schultze received financial statements from only nine percent of the religious broadcasters, and doctrinal statements from even fewer.

But in the latest study, Schultze discovered far greater openness to public scrutiny of a ministry's financial condition and theological stance. Half the TV ministries and 40 percent of the radio ministries provided financial statements upon request. Response was nearly the same for doctrinal statements.

The vast majority of broadcast ministries which failed to supply financial and doctrinal information were pentecostals and charismatics, rather than mainstream evangelicals such as Billy Graham and Charles Stanley. They included Ernest Angley, Kenneth Copeland, W. V. Grant, Marilyn Hickey, Fred Price, Oral Roberts, Jimmy Swaggart, Robert Tilton and Paul and Jan Crouch of Trinity Broadcasting Network.

Pat Robertson's CBN, which has associated itself with the charismatic renewal movement, was the major exception.

Schultze speculates that pentecostal and charismatic broadcast ministries provide less public disclosure for two reasons. First, they feel free to "move with the Holy Spirit" instead of following a carefully crafted ministry plan. Second, they tend to view their ministries more as a daily act of faith than a business, even though religious broadcasting can be enormously expensive.

Generally speaking, broadcast ministries that were members of National Religious Broadcasters (NRB) or the Evangelical Council for Financial Accountability (ECFA) were more accountable than their non-member counterparts. Schultze found that 87 percent of ECFA members and 79 percent of NRB-EFCOM members provided financial statements.

## BEYOND BELIEF



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Jack Williams

## See You in the Teapot!

**S**ometimes a man's friends get in hot water. Three of mine did. Here's how.

A pastor friend called yesterday. He was angry because his denomination made no effort to feed the poor, shelter the homeless or respond to weather emergencies such as floods or hurricanes. He felt abandoned by the organization he had served 35 years.

A church member stopped me after services and wanted to know why his pastor preached twice every Sunday but never said anything that made a difference on Monday. He said his pastor's sermons were like silent movies—they didn't last long and the audience had to figure out the plot for themselves.

A young mother pointed her finger at the church as she drove by and said, "I almost hate that place and I'm a member. Do you know that I went to church 178 times last year for worship and revivals and rehearsals? And last week they announced more meetings for Saturday. When am I going to live? I can't take any more meetings."

**What's the connection?** The pastor who called, the church member who stopped me after service and the mother with too many meetings were all Free Will Baptists.

So what's the point? They all three had valid complaints. They felt that nobody listened when they spoke and that those who did listen either didn't care or did nothing about the problem.

What's the answer? That may be the wrong question. There is no answer. At least, there's no *one* answer. Let's take a closer look.

### Consider the angry pastor.

Should leaders do more to involve the denomination in feeding the hungry and sending relief to stricken areas? If they don't, do we fire them and elect leaders who are more sensitive to people's needs? That's one option.

Another is to make better use of existing agencies such as the American Red Cross, World Relief, the Salvation Army, local rescue missions and crisis pregnancy centers. Is it better stewardship to start our own programs or use what's already available?

As Mary Lyon said, "Trust in God and *do* something." By the way, that angry pastor is doing something to feed and clothe the poor and homeless in his community. That's a start.

**What about the church** member who feels that his pastor's sermons are like silent movies? Naturally, the first solution that comes to mind is dump the preacher. We've done a lot of that over the years.

Another solution is to close the school that trained him so poorly. But then we'd have to build another one. We could send that pastor to graduate school for a master's degree. That might help. Then again....

Perhaps the church could buy the pastor new books to help him study. Or send him to a seminar on effective communication. Or subscribe to professional journals for him. They can always fire him; perhaps trying something less hostile might work just as well.

**Oh, let's not forget** the mother who drove to church 178 times last year. This is a tough one.

Do churches schedule too many

meetings? Maybe. Most churches routinely set three services a week. Let's see, that's 156 times a year with a no-frills program. Extra meetings for deacons. Others for trustees. Still more for Sunday School workers. Plus Master's Men and Auxiliary. Then there's revivals and rehearsals and . . . . Wow! That mother may have gotten off easy with only 178 meetings.

My senior year in high school our men's basketball team won 37 games. They practiced frequently and played in several games and tournaments. They were probably in one gymnasium or another about 178 times. Which is about as often as that mother went to church last year.

None of them complained. Of course, they had a 37-2 winning record for the year. And that was only one year. She says she's been doing it 20 years. I wonder about her won-loss record. From the way she talks, I think she's having another losing season. And it's not her fault.

**The point of all this?** Life can be clogged with obstacles or lined with opportunities. The choice is yours, you know. Your outlook determines your attitude.

Those three Free Will Baptists—the pastor, the church member, the mother—have one more thing in common. They've learned that hot water is not all bad.

Remember, it takes hot water to bring out the real color in tea. The tea bag is made for hot water. The hotter the water, the better the tea. It is the heat of life's adversity that releases our best qualities.

I'll see you in the teapot! ■



**CONTACT**

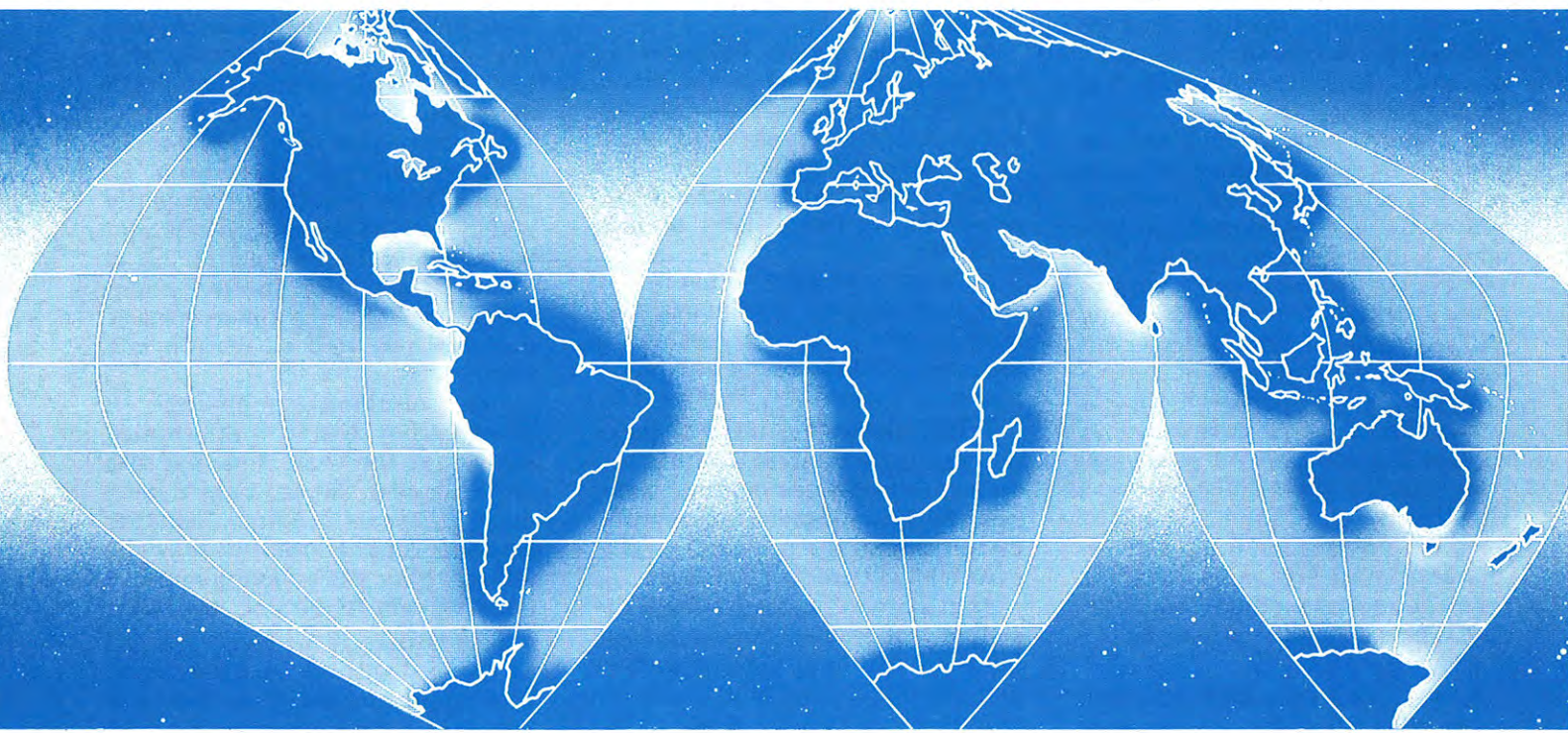
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