

FEBRUARY 1992

CONTACT

OFFICIAL PUBLICATION OF
THE NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS



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**Do We
Still Need
Evangelists?**

.....
**Cost of
Caregiving**

.....
**Best-Ever
VBS**

.....
**Sizing Up
A Prospect**

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THE SECRETARY SPEAKS

Coming to Consensus

Free Will Baptist diversity surfaced during the 1991 Leadership Conference in Nashville, Tennessee, when leaders gathered for the historic Stewardship Summit. This came as no surprise to many conference attendees. With no set agenda, the discussion took place in the context of unity and understanding. This meeting demonstrated growth and maturity among Free Will Baptist leadership.

Diversity and disagreement need not hinder coming to consensus. Consensus does not necessarily mean that all come to the same conclusion. Wide divergence of opinion often exists in consensus. Consensus means accepting the diversity which exists, respecting the opinions and ideas of others, and a willingness to work together for the good of all. Seven steps enable a group to come to consensus.

Understanding Concepts.

Effective leadership listens to what others say. Listening provides the climate necessary to understand others. It is possible to have different concepts about ways of doing things and yet have consensus on what needs to be done. Consensus never comes until concepts are understood.

Communication.

Simply expressing one's opinion is not communication. Communication takes place when he who listens is able to express to the satisfaction of the individual speaking what was said. Communication is talking to each others not *at* or *about* each other. Communicators skilled in the art of expressing concepts contribute in the consensus process.

Consideration.

Appreciation for the position of another is the key to consensus. Developing the ability to appreciate the ideas and suggestions of others takes time and work. Must we always have the final word? Must our ideas always be implemented? Can we in honor prefer others?

Consideration means we explore the alternatives and implement those that are viable. Consideration does not mean no disagreement but it does mean that disagreement need not divide. Agreement can be reached on a basic objective while encouraging participants to use methods and means which best suit them. Why do we insist that David use Saul's armor?

Cooperation.

Free Will Baptists can do more together than individually. Lack of cooperation does not suggest spirituality. Cooperation remains a key ingredient in the consensus process. Willingness to work with others, share the honor and even remain unnoticed demonstrates a spirit of cooperation. Denominational life is disrupted when the spirit of cooperation is missing.

Compassion.

Love for each other must permeate our movement. Love provides the proper climate to discuss concepts, communicate ideas, consider the feelings of others and cooperate in the work of the denomination.

The Secretary's Schedule

February 6-7 South Carolina State Assoc.
February 10-12 Arkansas Ministers Retreat



Melvin Worthington

Love tempers our dispositions, discords and disagreements.

Commitment.

Commitment to the goals and objectives of our movement provides the basis needed to achieve them. Consensus never comes when commitment is weak. We need a renewed commitment to Christ and the denomination. Commitment to denominational ministries does not lessen commitment to Christ.

Contribution.

Each must make the contribution he can. All do not have the same ability and yet each can make a significant contribution to the Lord's work. We all help in the consensus process by toiling, thinking and talking together.

The consensus process evidenced itself during the 1991 Free Will Baptist Leadership Conference. Together, in a non-threatening, informal context, Free Will Baptist leadership discussed denominational financial support. The concepts were diverse. The communication was straightforward.

Consideration for the ideas of others was evident. Cooperation surfaced in the discussion. Compassion manifested itself in areas of disagreement. Commitment to denominational ministries was sharply expressed.

Consensus takes time and effort. But it is worth the time and effort. Perhaps Free Will Baptists will never agree on methods and means of doing denominational work, but we can come to a consensus that the work must be done and that we will work together to get the job done. ■

Do We Still Need Evangelists?

By Bobby Jackson



The editor asks, "Do we still need evangelists?" And he asks an evangelist! Ask a marine if the U.S. Armed Forces need marines. Ask a sailor if we need sailors. Ask a missionary if the church still needs missionaries. Ask any denominational department head if the denomination needs his agency. Ask a pastor if we still need pastors.

So much for objectivity.

At least the questions are objective. They were asked by the editor of *Contact* magazine.

The answers cannot be objective, but they are the honest opinions of an evangelist who is not disgruntled at his denomination, is not seeking invitations for meetings, is not pleading for finances to pay the bills. And that's a good thing, because the answers will not likely produce any of the above.

The Need

"Do we still need evangelists?"

Maybe the need could best be shown by two related questions: Who is the evangelist? What is his ministry?

"Evangelist" is the transliteration of the Greek word *euangelistes*. This is the combination of "*eu*," an adverb meaning well or good, and "*angelos*," a message or messenger. The word occurs in three forms.

In the neuter it refers to the message, good news, glad tidings and is

translated gospel. The verb form refers to the act of propagating that gospel, to evangelize. The masculine form refers to the person bearing the glad tidings, the evangelist. So in the New Testament the evangelist is a preacher of the gospel.

The evangelist is recognized in *person* (Philip is called an evangelist, Acts 21:8.), in *position* (Evangelists are given to the church, Eph. 4:11.), in *preaching* (A special kind of work is mentioned to Timothy, II Tim. 4:5).

Evidently, the New Testament evangelist was an itinerant preacher who proclaimed the glad tidings, pressing its claims upon men and seeking to persuade them to repent and obey the gospel.

The need for such men is as great now as ever.

The Problems

"What problems do evangelists face today that they did not face 40 years ago?"

Attendance. It is more difficult to get church folks into evangelistic

meetings, and nigh impossible to get the unchurched into such meetings. This limits the evangelistic outreach.

Shorter meetings. What started as two weeks was reduced to one, then to four days, then to the weekend, finally to Sunday. The evangelist is expected to produce deep conviction, genuine conversions, permanent fruit, and do it in 15 minutes in three services. Impossible!

Priority. This is the key word underlying all the above. Church members are already busy attending church. There is something to do eight nights a week. Evangelistic meetings would add to that schedule.

If the church planned such meetings, they would have to cancel two nights of basketball in the gym. If the meetings went two weeks, that would be four nights of basketball, two nights of church bowling, one ladies' dieting and exercise class, and maybe a golf tournament or night at the health club.

In the church and out, people are busy doing two things—making

money and having fun. If somehow the evangelist can assist in this pursuit, he'll stay busy.

The Work

"Can the evangelist offer a church something that the pastor or another pastor cannot?"

Aside from the biblical place of the evangelist, with whatever spiritual gifts, callings, anointing, etc., that involves, does it not sound reasonable that an evangelist who has spent his life in one special phase of the ministry should do a more effective work in that particular ministry?

If a man has preached over 1,500 series of meetings, over 14,000 services, over 40 years, preaching the same material and revising it to improve it, with the same emphasis, making the same appeal for men to obey the gospel, should he not become (for lack of a better word) somewhat of a *specialist* in that field?

This is a day of specialization. Doctors, lawyers, educators, all specialize. A question for those who criticize the evangelist for repetition—if you needed heart by-pass surgery, would you rather have a surgeon who has repeated the process 1,000 times or one that is fresh out of medical school and very original in his procedure?

This is not to imply that an evangelist must preach 15,000 times to be effective. Any man given to the ministry of evangelism because of spiritual gifts, experience, observation, study, emphasis, time spent in the field should be able to do something for a church that could not be done by any other minister.

The Cost

"Can we afford evangelists?"

Sure we can afford evangelists. They are the least expensive of God's servants. A denomination can get a good evangelist for about half the cost of a good pastor, half the cost of a missionary, less than half the cost for the head of a denominational department. Evangelists are not expensive at all.

The only Christian workers that

cost less are teachers in Christian schools.

However, to get an evangelist at this price, you must find one that is independently wealthy or already retired from another field and has retirement income or whose wife is willing to work and pay the bills or who is willing to cut his standard of living to about half that of others.

The problem is, how can one expect a denomination that has, to this day, not believed in a full-time, educated, paid ministry to support full-time evangelists?

How many ministers (pastors, evangelists, educators, department heads, all others) do you know who are meeting all living costs with income from the ministry? This means that the wife is not working outside the home, and the man is working at nothing but his ministry.

The key word again is priority. Priorities in a denomination are determined by what the group really believes, and Free Will Baptists do not believe in a full-time paid ministry.

The negative side of this question is, "Can we afford not to have evangelists?" Can an insurance company afford not to have agents? Can an auto dealership afford not to have salesmen? Can a real estate firm afford not to have representatives?

Neither can the church afford not to have effective gospel preachers who can explain the message and press its claims to the hearts of men, seeking to persuade them to commit themselves to Christ and obey the gospel. Some of these preachers should be full-time evangelists.

The Future

"Is there a future for evangelists among Free Will Baptists?"

A sequel to this article would answer that question. The editor could propose these same questions to the pastors in this denomination. Do the pastors believe we still need evangelists? Do they think we can afford them? Do they believe an evangelist can do something in their churches no one else can do? If the pastors, with genuine conviction, answer, "Yes," there will be a

bright future for evangelists among us.

If however, in their hearts, the pastors respond in the negative, there will be no place for evangelists in the Free Will Baptist movement. And that possibility produces sadness in the heart of an old evangelist. ■



ABOUT THE WRITER: Reverend Bobby Jackson has been a full-time Free Will Baptist evangelist more than 40 years. The former moderator of the National Association of Free Will Baptists resides in Greenville, North Carolina.

Directory Update

ARKANSAS

Roy Wilson to Woodlawn Church, Russellville from Northcrest Church, Victoria, TX

CALIFORNIA

Rick Scroggins to Santa Paula Church, Santa Paula
Reed Resinger to Beacon Church, Lompoc

FLORIDA

Paul Oppy to Mt. Carmel Church, Perry from Arbor Grove Church, Hoxie, AR

OHIO

Michael Harrell to Eastmont Church, Dayton
Burley Muncy to Hillview Church, Reynoldsburg
David Sibole to Turkey Creek Church, Friendship

SOUTH CAROLINA

Ray Cribb to White Savannah Church, Conway
Odell Mouzon to Cypress Fork Church, Kingstree

TEXAS

Curtis McCurry to Conroe Church, Conroe ■

Best-Ever The Botched-Up VBS

By Ruth Creech Mullen



VBS Missionaries Clint and Lynette Morgan



Van load arrives for VBS

Vacation Bible School is one of my favorite times of the church year, right up there with Christmas and camp. I love VBS.

And I'm an organizer. So when I direct VBS, I plan in detail. It's the only way I know to do the job. I make lists of lists: jobs to be done, helpers needed, craft supplies. We start early (friends accuse me of starting the Monday after VBS on next year's program). It's not that bad but

January—Buy starter kit.
February—Make my plans.
March—Line up volunteers.
April—Begin puppet practice and make craft samples.
May—Work days for preparing crafts.
June—Decorate the church.
THEN . . . Vacation Bible School!

VBS dominates my time and thinking at least two or three months.

However, this year taught me that the "best laid plans . . .," well, you know. From the beginning I seemed behind on VBS. Maybe it was burn-out. After all I've been director for the past three years. Maybe it was all the other things grabbing for my attention and time.

Whatever it was, I couldn't seem to get VBS rolling as usual. Even the church secretary got worried when April passed and no VBS people were under her feet or in her hair.

Late Paint

Because of the short time, we cut back on my grand plans to decorate the *whole* church. The rest of the plans rolled along pretty well and things were looking great. Until my paint order didn't come in on time. Not only was it late, it was wrong. They sent lavender instead of gold. It's Wednesday before VBS and I have a paint problem. I knew then that this year would be different.

Don't get me wrong. I expect problems *during* the week of VBS. That's inevitable. You have to be flexible. Adjust whatever and go on.

But VBS wasn't even here yet.

We solved the paint problem. We changed our plans on one craft to eliminate that beautiful gold color, devised a back-up plan for the gold on our major craft project (just in

case the new order didn't arrive) and I breathed a sigh of relief...

Early Missionaries

... Only to run into the second hitch. A major one and it's only Thursday before VBS.

VBS isn't VBS without missions. I want kids to be aware of the needs of the world and have a chance for the Holy Spirit to touch their lives early with the call to missionary service. Missionaries to Côte d'Ivoire, West Africa, Clint and Lynette Morgan and their family were scheduled to be with us this year.

Talking to them that Thursday night I discovered they had a schedule problem and needed to leave Sunday after the morning service. I hung up the phone in disbelief. The paint problem faded into insignificance as I contemplated the Open House scheduled Sunday evening with no slides and no missionary.

Jim, my eternal-optimist husband, responded to my moaning and groaning with, "That's no problem. Have Open House during the morning service."

Novel idea! It's never been done before but that didn't stop us. We brainstormed and quickly solved the obvious problems switching would create, weighed the benefits gained and decided it might work.

The Morgans were delighted Friday morning when we discussed this solution. Clint said, "You may even find you like it better." Second major pre-VBS problem solved.

Attendance Fears

Then came the real shock to me. Every year on Sunday before VBS starts this horrible fear comes over me. Here we have worked so hard, prepared crafts, refreshments, worksheets, games, puppet shows, decorations—And no kids are going to come!

Last year I went through this and at the end of VBS my optimist-husband told me never to worry about that again. We had reached the maximum number of kids we could serve having VBS the old-fashioned way with lessons, worksheets, crafts, recreation, etc. (High attendance was 151.)

This year he waited until one

hour before VBS started Monday night to tell me he thought attendance would be down. Two other churches were having VBS plus the Salvation Army had a Christian magic show in a tent right in our backyard.

Being a true optimist though, he followed the bad news with, "But we'll do a better job with the kids we do have than we can with the larger crowd."

Off I went to Monday night VBS only to find out he's exactly right. We had fewer kids and it was better. (Our high was 116.)

The Morgans did a great job presenting missions to our students. Their three children—Adam, Aaron and Autumn—attended classes and became friends with our kids. We saw a video, slides and artifacts.

All in all it was a good week.

Open House Surprise

But Open House on Sunday morning was the big surprise. We liked the idea. We didn't have to rearrange pulpit furniture for Sunday morning and then move it again for the VBS program. We set up for VBS on Sunday afternoon and left everything until after our morning Open House.

We always invite parents to the Open House, and many come to see what their kids did in VBS, but percentage-wise we had more this year. Several children started attending CTS and one family began attending Sunday services too.

During VBS week we raised \$183.25 for the Morgans. Our Sunday offering brought the total to \$450, then someone gave another \$50. So the Morgans got \$500 (\$200 more than my \$300 goal).

At our evaluation meeting the most repeated comment was, "This was the best year ever." The workers were able to enjoy VBS and I think the kids got more out of it too.

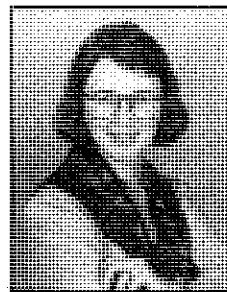
One junior girl said as she left Open House, "I'm going to France." Who knows? Maybe she will.

A visiting parent told Clint Morgan, "My mom always had me pray for the people around the world without Christ and for the missionaries, but I never knew who I was praying for until today."

Best of all, a four-year-old asked her teacher, "When can we do this again?"

That's the best commentary I know about VBS. It was hard work but also fun. Let's do it again.

And we may even have Open House on Sunday morning. At least no one can say, "We've never done it that way before!" ■



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

VBS: Worth Your Effort

- Count the hours that children will spend in 1992 Vacation Bible School. Add them together and your total will be 447 years of Christian training this summer.

- If all VBS children held hands, the line would stretch from the Atlantic to Pacific Oceans 4½ times.

- If all the children in VBS had one cup of fruit punch each day, all that punch would fill 69 Olympic-size swimming pools.

Over 200,000 churches are preparing now for summer VBS. About 18 Christian adults in each church will participate, modelling Christ for millions of youngsters. For many, these five days will be their entire 1992 Christian education.

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Sizing Up a Prospect

By David Taylor



He appeared to be the opposite of what a church looks for in a new prospect. He was a big man whose long curly hair and beard fit well with his blue jeans and black Harley-Davidson T-shirt. Only his wire-rimmed glasses, suspenders and smile seemed out of character.

He was uncomfortable as he sat with his wife toward the back of the sanctuary. Martha had already attended services several times before he came with her that Sunday morning. Though he was friendly as he shook hands leaving that morning, he did not return the next week.

By Sunday evening I had heard, I thought, the whole story. Chuck and Martha had been married about five months. This was his second and her third marriage. Martha's two youngest teenage boys lived with them.

Chuck had a civil-service job at the Air Force base in town, but living in Marana meant a 45-minute to one-hour commute, one way, each day. Church was near the bottom of Chuck's list of interests, if on the list at all.

Sorting through the visitor's cards the next week, I did not see this couple as likely prospects. Members who will drive 45 minutes to attend services are rare; what chance is there of someone who isn't interested in church driving the distance?

God's ways are mysterious—how He moves, touches, opens and saves. Take for example flowers. A few months later, Chuck and Martha moved into town, and I began picking up the boys for church.

One Saturday I stopped by their house to say hello. I was surprised to find that Chuck was into horticulture. He had flowers of all kinds in containers scattered around the yard. A two-minute stop turned into 40 minutes of amazing insight into a man's life. On a later visit, Chuck loaded my vehicle with several containers of plants for my yard.

Months passed. Chuck occasionally visited at church. More often, though, I had to visit Chuck if I wanted to see him. Then one evening Chuck called. He wanted to meet with me later in the week.

When Thursday evening came, Chuck and I sat in the back yard. For the next two hours I listened dumbfounded to the tragic story of a man's life.

Though saved at a young age, the horrors of the Vietnam War had confused and changed his life. Coming home, there were no parades or victory celebrations. There were no bands or welcome-home ceremonies to decorate the brave soldiers.

For Chuck, there were only months of treatments and therapy in an army hospital. Honorably released, but still searching, he turned to his church, but was politely told not to come back. They did not need his kind.

Ridiculed, spat upon and barred from his church, the wild side of life

offered the only resemblance of consolation to his heart, soul and mind. But the consolation it offered exacted a terrible price, almost costing him his life. Then he met Martha, and together they gave church one more try.

If ever I had met someone who needed the healing touch of the Great Physician, this man did. Society did not care, therapy did not provide answers, and a church had closed its heart.

But praise God, the love of Jesus is greater than all our sin. We prayed. We cried. Jesus heard and His love began removing the sin, the hurt and the pain, replacing them with peace that passes understanding.

What does a prospect look like? Do they only wear suits and ties or dresses? Do they arrive ready to slide right into our program? Have we stereotyped our view? Jesus said they are hungry, poor, tired, sick, in prison, unwanted by everyone else.

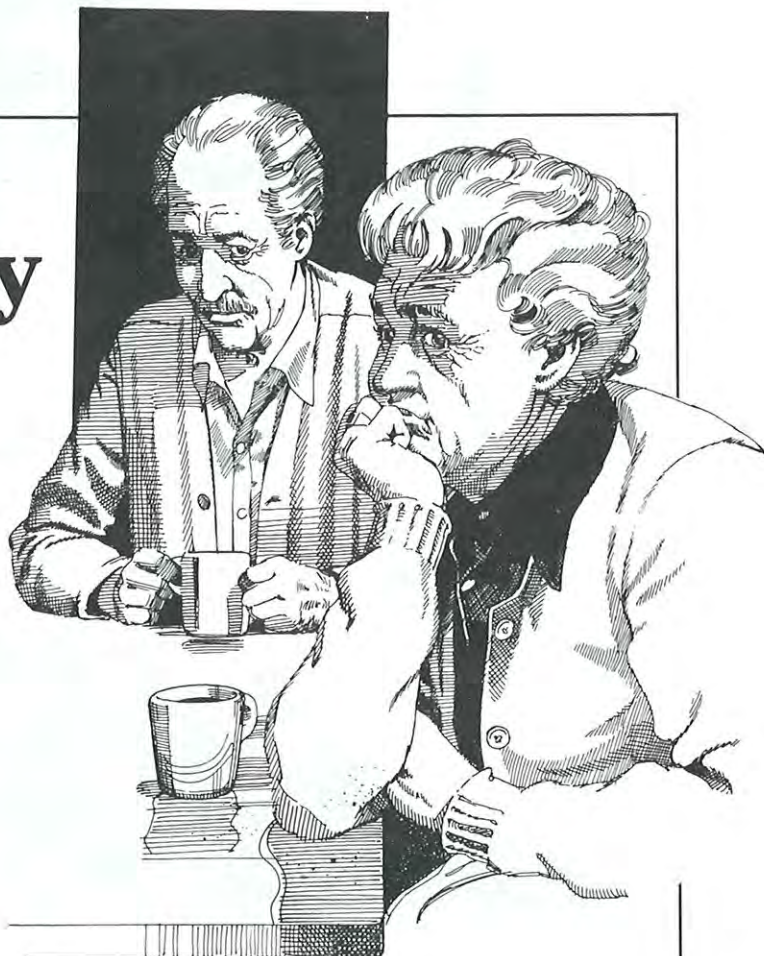
I have a new brother now. He's a big man whose long curly hair and beard fit well with his blue jeans and black Harley-Davidson T-shirt. He has a big contagious smile and firm handshake. He likes flowers. And he now loves the Lord. He was the perfect prospect. ■



ABOUT THE WRITER: Reverend David Taylor pastors First Free Will Baptist Church in Tucson, Arizona. He is a graduate of California Christian College in Fresno, California.

Love in Adversity

By John Hollis



Caring for others and showing it during adversity may be one of the most difficult and yet practical tests of Christianity. Showing love in adversity will not only be a test but also an effective witness concerning the truths of Christianity.

When Others Face Adversity

First, we are to love when others are in adversity. The story of the Good Samaritan (Luke 10:25-37) is a classic illustration of this principle. We are not to “unload” friends when they face trouble. Job’s wife and cronies seemed to be guilty of a lack of compassion during his greatest crisis.

Special affection should be shown in an obvious way when others are facing problems and pain. The shortest verse in the Bible reveals divine tears on human cheeks, “Jesus wept” (John 11:35). This weeping revealed Christ’s love for Lazarus and his sisters. It well may have revealed His love and sorrow for the fate of the human race facing death, too.

We are to love our neighbor. According to Jesus’ teaching, our neighbor is the person in need. Love those facing adversity.

When You Face Adversity

Second, love when you face adversity. In Job 1:8, 20-21, Job declared, “blessed be the name of the Lord.” He expresses love (to the Lord) during his trials. Adversity is allowed to come on the believer to teach and strengthen, not to cause defeat or bitterness.

It is vital to exercise love when you are tried. This will defeat self-

pity and bitterness, and adversity will not win over you.

When Others Cause Adversity

Finally, love in spite of adversity brought upon you by others. Yes, love people with whom you have problems. The greatest illustration of this is the problem between a Holy God and sinful man.

God’s response to man’s disobedience and rebellion (fall of man) is recorded in John 3:16 and Romans 5:8. He loves the human race in spite of the “disagreement.”

The ultimate example of loving those who bring hardship is found in Luke 23:34. While Jesus hung on the cross dying at the hands of man, He said, “Father forgive them. . . .”

With divine help, the Christian is to care for people. The believer is not to seek revenge but live peaceably with all men, as much as possible. “Be not overcome of evil, but overcome evil with good” (Romans 12:18-21).

We see examples of this in David’s relationship to King Saul (I Samuel 24:4-7), Stephen’s attitude

toward those who stoned him to death (Acts 7), and Paul’s view of those who beat, stoned and imprisoned him.

Believers are not to be doormats or apologetic targets. Christians must be bold and firm, yet loving (II John 10; II Thessalonians 3:14-15; I Corinthians 5:11-13).

We are to love in adversity. This is love’s greatest place. This is love’s most needed place. A key concept to remember—love needs to be outgoing no matter what is coming your direction. ■



ABOUT THE WRITER: Reverend John Hollis pastors Crossroads Free Will Baptist Church in Effingham, Illinois.



Mothers and Sons

By Ronnie Floyd

The moment a son is born a special bonding process begins between mother and son. Her life is overjoyed that she has brought a male child into the world. She watches every stage of his life with joy and anticipation. The months and the years seem to pass so swiftly. There's kindergarten then graduation.

During those years she shares his accomplishments and disappointments. Then the day arrives when he waves goodbye and goes off to college. Reality hits hard and she begins to feel that she is losing him.

She looks forward to holidays when he returns home for a few days. Then the greatest blow of all comes when she gets that phone call. She can feel the excitement in his voice, but the words cut through her heart. "Mom, I've met the right one; I think you will like her. She's really great, and, Mom, we're getting married this summer."

Then the battle begins in her mind: "How could he do this to me? How could she take him from me?" At that moment her attitudes begin to develop toward her daughter-in-law to be. *I've lost my son or I've gained a daughter.* Her choice will af-

fect her, her son and his new bride. She can choose to be happy or miserable.

Sad to say, many mothers choose the misery. They allow resentment and jealousy to control their lives. This hampers from getting on with life. They feel empty and frustrated. Their time and energy are consumed by how it used to be before *she* entered his life.

The greatest impact of her feelings is felt by the new daughter-in-law. While Mom continues to treat her son as the special person he is, she considers his bride a second-rate citizen. She demonstrates her feelings vividly by her actions. She showers her son with the best she can afford, but forgets that these two are now one and deserve equal attention and expressions of love.

Before long, the son is forced into a situation he never wanted. He must spend time trying to explain his mother's actions to his wife, and as far as the wife is concerned, there is no excuse.

Finally, he must talk with his mother or lose the respect of his wife. Either way there is trouble

which could have been avoided by his mother's right choices. Remember, the decision to be happy or miserable is a choice.

The scriptures tell a *man* to leave his father and mother and cleave to his wife. Nothing is said about the wife leaving her parents. Perhaps that's because in most cases the problem is with the son breaking ties.

The mother-in-law who chooses to accept her new daughter-in-law sees things with a new perspective. She sees her son's life fulfilled through this relationship of husband and wife. Instead of being miserable there is joy as she sees the joy they share.

The mother who accepts her son's wife as part of God's plan can build a beautiful relationship with that newly-acquired daughter. To love her is to love him. To give to one is to give to both. Then losses can become gains and liabilities can become assets. ■

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ABOUT THE WRITER: Reverend Ronnie Floyd attends West Calvary Free Will Baptist Church in Smithfield, North Carolina. After 26 years in the ministry, health problems do not allow him to pas-

God and the Mailbox

By Debe Taylor



Being raised in a Free Will Baptist preacher's home, I was taught to live by faith and that God would always supply our needs. Maybe not our wants, but always our needs. It would be many years after I left home before I understood this teaching.

In March 1990, my husband, David, assumed the pastorate of First Free Will Baptist Church in Tucson, Arizona. With much excitement, we loaded a U-Haul truck and moved from Oklahoma to Arizona.

We knew there would be some adjustments to make. This would be David's first full-time pastorate. Our children, Amy and Brad, would be attending schools which were three times the size of their previous schools.

After much prayer, we decided that I would remain at home for the first time in David's ministry and provide support for Amy and Brad.

To ease the financial burden, we discussed ways I could help while not working outside the home. The idea of using manufacturer's coupons and mail-in rebates was a time-consuming idea, but it could also be a big money-saver. Living in a large city provided an abundance of competitive supermarkets.

I shopped around to find which ones offered the best prices and honored double coupons. I began to clip, save and use coupons, finding that I could save as much as \$33 a week. I also became the rebate queen, mailing in every rebate on which I could get my hands.

When the time came to register our vehicles in Arizona, the first one passed inspection and was regis-

tered with no problems. We were not so fortunate with our second vehicle.

When David took it to the station for the emission test, the attendant discovered that there was no catalytic converter, a definite requirement in Arizona. So down to the muffler shop we went where we were informed that the muffler and tail pipe were bad and needed to be replaced.

I was discouraged. This car was going to eat up what little money I had been able to save over the first few months.

My first reaction was to get angry. But after venting my anger, I was still frustrated. My next course of action was to cry. Right there in the Fry's Supermarket parking lot, I let go the flood of tears that was bottled up inside of me.

Finally, I came to my senses and decided to consult the Lord. Unknown to David, on the way home, I prayed, "Father, if you are really in charge of this whole situation and we are in Your will, please let there be a little money in the mailbox when we get home."

Arriving home, I went straight to the mailbox only half believing that God would answer my prayer. I took out the bundle of mail and went through it. At a glance I could tell there was nothing out of the ordinary.

As I turned from the mailbox and started up the driveway to the house, a postcard floated to the ground. When I picked it up, I discovered that it was a rebate check from the O'Cedar Company. The amount? \$1.50.

I had asked God to provide a little money and that is exactly what He

did. He had answered in spite of my faith being weak.

I confessed the whole story to David, the ever-optimist, who said he knew the Lord could and would provide. Later that day, I shared the story with Amy and Brad. I could tell they were amazed at how God worked and I felt convicted for my unbelief. These children accepted the whole ordeal at face value—I had asked and God had provided.

That evening one of the deacons came by the house to see how things were going and if we needed anything. David had gone to the hospital to visit, so I talked with him for a few minutes.

Suddenly, Brad said, "Mom, why don't you tell Walt about God and the mailbox?" Immediately, the truth of the whole story came home to me because of my son's excitement at how God works in our lives.

Oh, yes, God and the mailbox. "But my God shall supply all your need according to his riches in glory by Christ Jesus." I had asked for just a little money but I received an abundance of assurance. ■



ABOUT THE WRITER: Mrs. Debe Taylor is a member of First Free Will Baptist Church in Tucson, Arizona, where her husband David pastors. She is a graduate of California Christian College in Fresno, California.

Counting the Cost



of Caregiving

By Mary Vaughn Armstrong

My mother-in-law was 93, dirty and slowing down. Her home was almost unlivable. After our son married, we moved her into our home so we could do our best for a wonderful person that we loved and respected. She would be warm, clean and cared for until she died. Very simple, or so we dreamed."

Maybe you feel just like Mary Lou Sprowle. You love your failing relative. You want to do the right thing for everyone, but it's all getting more and more confusing. One day you feel like arranging your loved one, all cozy and warm, right in the middle of your family. The next morning a friend asks you to bring two dozen cookies to Vacation Bible School and you burst into tears.

Deep inside, you're afraid of this caregiving business. You sense it

might require a 180-degree turn on your life, and you're less than thrilled. Things won't get better or return to normal, you're realizing. They'll get more difficult.

Caregiving is expensive in ways that have nothing to do with money. If you decide to go ahead with it, you'll stand a far better chance of success if you examine its hidden costs now.

Cost #1: Loss of Freedom

Most people list loss of freedom as the most expensive part of caregiving. Because there are so many additional things to do, there is far less time for everything else. A simple trip to the grocery store becomes a nerve-racking task if Mom is likely to set fire to a tea towel or decide to visit the neighbors—wearing only her curlers. An overnight

getaway may be impossible. Vacations could become a memory.

Cost #2: Chronic Fatigue

The caregiver is almost always bone tired. A good night's sleep (if she can get it) will recharge her battery only for another 24 hours. Much of her life gets put on hold. Unanswered letters pile up. And should she find an hour when she could answer them, she'll use it to sleep.

Even when a loved one is oriented and able to care for himself, fatigue shadows the caregiver. Suppose you've had a day at the office that would tax the angel Gabriel himself. When you get home you must talk, whether you feel like it or not. After all, poor Mom's been cooped up in the house by herself all day long.

One of the reasons she's living with you is because she couldn't manage very well on her own. So you can't leave her to fix her own dinner. Anyway, that's not very so-cialable. You would order in the pizza—and she'd probably love it—but the spices upset her stomach and she's not supposed to have salt. So much for that. By the time you fix creamed tuna and Jell-O for dinner, engage in some conversation, and try to act interested, you're too tired to read anything. You go to bed and hope tomorrow will be different.

Cost #3: Isolation

As the demands of caregiving grow, the leash shrinks. Where two years ago a couple could slip away for an hour or so, the day may come when they're afraid to leave. Or if one goes, the other stays home to be sure Dad doesn't fall out of bed or decide to repair the dishwasher dial.

Isolation gradually tightens its grip. Your loved one asks to stay home, fearing the exhaustion, embarrassment and stares from going to public places. Reluctantly, you agree. Your participation in the garden club, Bible study group or even simple visiting continues to decline.

Missing once isn't bad. Twice isn't bad. But hundreds of absences from things you value take a toll. Your excursions become kitchen to bedroom to family room to laundry room and back to kitchen.

Cost #4: Role Reversal

Sometimes dependent loved ones retain control of their mental faculties. They know who the caregiver is and they express gratitude.

But more frequently physical illnesses alter and decrease brain function. The parent whose clothes you proudly wore to play grown-up now undresses herself on the sidewalk. The parent becomes the child. The child, regardless of age, becomes the parent: coaxing, wheedling, encouraging, scolding. All caregivers find this reversal of lifelong roles extremely uncomfortable.

Cost #5: Permanent Change in Household Routines

When somebody needs ongoing assistance, he or she probably requires special equipment, schedules and procedures. Caregivers rarely examine this costly price tag. One morning they suddenly realize that everything in their house is different and they panic. An honest assessment now may reduce shock later.

All that equipment must go somewhere. Medicines must be safely stored away. Somebody must administer them each day. Mom's or Dad's special diet and favorite foods must be available. Grandma may be in the way when your grounded teenager stages a heated try for the family car. Or she may wander into private rooms startling, frightening or embarrassing family members inside.

Reality is harsh: once caregiving begins, former household routines and relationships won't return to the way they were. Routines and procedures can be streamlined only so much. The hospital bed, lift, wheelchair, walker, commode, recliner and other necessary equipment are there to stay. Grandma lives there now and that reality impacts every part of the household.

Cost #5: Disapproval

This hidden price tag always comes as a jolt. Your heart is large and loving or you wouldn't even consider caregiving. You think and pray about it, roll up your sleeves and plunge in. But sooner or later you get criticized, often by family and close friends.

Disapproval usually springs from the soil of concern for the caregiver, but not always. Whatever its origin, it hurts.

Cost #7: Guilt

Guilt is the caregiver's uniform, with her wherever she goes. If she leaves her loved one, she feels guilty. If she stays with him and wishes she were somewhere else, she feels guilty. No matter what she does, her heart tells her it is not enough.

Cost #8: Sexuality

Does caregiving for the married couple mean celibacy? Quite possibly. At best, it means a greatly diminished physical relationship between husband and wife.

Even if the love between a caregiving husband and wife deepens, its physical expression is not likely to return to normal until the rest of their lives does. Husband and wife in dual caregiving roles have only so much emotional and physical energy. When it's used up on Grandpop, it's gone. Bed becomes a haven for one thing—survival.

Cost #9: Unspoken Fears

As one season blends into another, the caregiver grieves the approaching loss of her loved one. But there is a flip side to her feelings: she grieves also for herself. Adult children mourn two losses: the treasured parent or spouse and their own childhood and youth. Caring for Mom, Dad or a spouse in the home magnifies both bereavements.

This may be the first time in their lives that adult children come to grips with a singular reality: *If Mom and Dad don't live forever I won't either.* And though few caregivers admit it, many shadowbox with another unspoken dread: *If Mom or Dad got this disease, will I get it, too?* These fears can be profoundly disturbing.

Cost #10: Emotional and Physical Abuse

A few months after Penny arrived, her toenails needed cutting. Her toes were almost impossible to separate, twisted from the tight, pointed-toe shoes of the 1920's. Her toenails were thick and hard.

First I took care of her bed bath, rolling her from side to side, rubbing her back, combing and braiding her long hair, applying lipstick and cheek color, and trying to make conversation. Then I set to work on her toenails. It was a bright Saturday morning and I longed to be gardening, running with the dog or enjoying a cup of coffee in the warm summer sun. So I rushed—and acci-

(Continued on page 15)



Let's Claim Our Mountain

By Mark Barber

When we think of Old Testament characters it doesn't take long to put men like Abraham, Moses, Joseph, David or Daniel on the list. But how often do we hear about Caleb? (See Joshua 14:6-13.) When Caleb was 85 years old he came to Joshua to claim his inheritance in the Promised Land. He said, "Now therefore give me this mountain." Caleb is a great example for us as children of God and as

Free Will Baptists.

When Caleb said, "Give me this mountain," he asked for a difficult place, not an easy place. His mountain was inhabited by giants who lived in walled cities. But those obstacles didn't stop Caleb. He claimed that mountain by faith and gave it to his family for generations to come.

There are three lessons we can learn from Caleb, this overlooked spiritual giant.

The defeats of others need not make us losers.

When the nation of Israel neared the Promised Land, Moses sent 12 men to spy out the land. Ten of the spies convinced the nation that they would be destroyed if they crossed the Jordan. Only Joshua and Caleb believed.

Because of the majority's unbelief, Caleb had to wander in the wilderness with everyone else for

40 years when he could have been enjoying his inheritance. But Caleb didn't give up just because the majority was wrong. He continued to trust God, knowing that one day he would claim his inheritance.

We live in a time where major denominations are fighting over issues that we don't even have to discuss. We may be in the minority as Free Will Baptists but we need not suffer because of others' mistakes or sins.

We must look to Caleb and learn the importance of trusting God in spite of what others do. Knowing that one day God will honor our faith and give us our inheritance.

Age is no barrier to making conquests for the Lord.

Here was an 85-year-old man asking for a mountain! And not just any mountain, but one controlled by a tribe of fierce warriors. Eighty-five is a good age to settle down in some comfortable valley, but Caleb ignored comfort and asked for a mountain.

In most of our local churches the older generation makes up a large portion of the congregation. Getting older does not mean your work is done. These were not declining years for Caleb; they were years of going higher; he wanted to live in the mountain.

It is so important to have an optimistic, enthusiastic attitude toward life. Caleb didn't say that his best years were over; he said that his best years were yet to come. To complain and to worry is to sin, but to trust God for the future and claim His inheritance is to enter into a life of joy and satisfaction.

I don't know what mountains you may be facing, but don't look at them as an enemy to shun, rather an inheritance to claim. Ask God to give you that mountain and trust Him to see you through to victory.

We must look forward and not backward.

When Israel finally did enter the Promised Land, Caleb could have sat down and pouted; he could have reviewed those 40 years of wasted wandering and complained. But he didn't.

Instead of looking back, Caleb looked ahead and claimed his mountain. Sometimes there is value in looking back. Looking back in itself is not a sin. But when looking back keeps us from looking ahead then we are disobeying God.

Caleb looked ahead and trusted God to give him a victorious future. Caleb's motto was, "The best is yet to come." That could be our motto. There are always new lessons to learn, new victories to win, new blessings to receive.

Let's claim our mountain by yielding and surrendering to the Lord Jesus who faced His mountain at Calvary, where He died for the sins of the world and claimed the greatest inheritance in history. The Apostle Peter said that this inheritance is "incorruptible and undefiled and fades not away."

Caleb had to fight many battles

Caregiving ...(from page 13)

dently cut one toenail too close to the quick. Penny flinched, jerked her foot away and cried, "Ouch!"

At that point I got frightened because I didn't care. I was sorry I'd hurt her, but a side of me felt she deserved it. I wanted to be outside, not working in her hot room while she lay there like a dowager queen.

I wrapped a small bandage around her toe and carefully finished the job. As I worked I came to grips with the fact that I'd hurt Penny and didn't feel one bit sorry. Me, an abuser? Almost. I knew I needed help. Right away. It wasn't long until we arranged for homemakers to give Penny her bed bath and personal care several times a week. I looked forward to those days like a child on Christmas Eve.

Take a hard look at the patient and yourself. If you get tired enough and your loved one disagreeable enough, is there a potential for abuse? This caregiving price tag is very costly and there are no returns.

Cost #11: Heartbreak

Caregiving is precisely what the word suggests: giving care. But there comes a time when nothing more can be done. Despite family support, medicine, laughter, exer-

with giants to claim His inheritance. Jesus fought one battle on Calvary and gave His life to secure the victory. Now He reigns as King of kings and Lord of lords. He alone can give us the faith and courage to face today and tomorrow both personally and as Free Will Baptists. ■



ABOUT THE WRITER: Reverend Mark Barber pastors First Free Will Baptist Church in Blakely, Georgia.

cises and megadoses of love, the beloved relative goes downhill. To those left at the top of the slope this is the most painful part of all.

A point is reached where there is nothing more to adjust, nothing more to fix. The heartbreak of caregiving is one of its steepest costs.

Your desire is to honor your father, mother, spouse or other relative. But honoring is a matter of spirit, not geography. The most important thing right now is the appraisal of what you are contemplating.

You may decide, for many reasons, that you must say no to home caregiving. From there you'll move into a new kind of honoring—bringing food, flowers, games and bushels of love into the place you select for your loved one.

"Father, I just want to take care of Dad the way he always took care of me. But I feel so weak..."

"My daughter, it is I who will become your strength."

"Even in this, Lord?"

"Even in this." ■

This article was excerpted from chapter 3, "Counting the Cost," of Mary Vaughn Armstrong's book *Caregiving for Your Loved Ones* (David C. Cook Publishing Co.). Used with permission of David C. Cook Publishing Co.

The Cane Brigade

By M. J. Pritchard



They're not as agile as they once were, the Cane Brigade. But they come. They continue faithfully to the Lord's house. No matter that it takes a little longer to get there, a bit more time to get situated, more room to allow for a cane or walker. They're there. They're glad to be there. They're cheerful and pleasant.

Sometimes we who are younger tend to forget them. We may not even see them, these faithful servants of the Lord. They have been in His service longer than we've been on this earth. And in spite of physical limitations, they continue to make the effort to attend worship service. It takes more effort than it used to. But that doesn't matter. It is the Lord's house. And it's worth the effort.

The Cane Brigade. Those who are regulars sit together and share news, comforting each other, sympathizing with a new pain or limitation. They chatter like teenagers catching up on the latest details.

Others who visit from out of state sit with sons or daughters they don't get to see every day. But wherever they sit—they are there, in force, the Cane Brigade.

Their interests are different from ours. Is that why we tend to segregate ourselves from them? They no longer concentrate on careers, job promotions, raising young families. And we're not quite ready to let go of those things and focus on retirement activities. They dwell more on memories, we on dreams.

The Cane Brigade could teach us younger ones some things. Their memories hold keys to unlock many doors, answers to many questions. Their wisdom comes from the deep well of experience. They have learned to be independent, to carry their share of the load. And in recent years they have re-learned to be dependent—if only on a cane. They realize their limitations, reluctantly, and lean on another for support.

Some of them don't lean on a cane. But failing eyesight restricts them. They ask a friend to read a letter to them. It's difficult to see a watch, so they may ask the time. They cancel magazine subscriptions because reading is almost impossible now. But that doesn't stop them from coming to the Lord's house or serving Him.

Fear of stumbling or even falling may limit their attendance to Sunday mornings because after dark, threats to their safety lurk nearer. But just because they can't attend

every service doesn't mean they're not close to the Lord. They commune with Him on a regular basis.

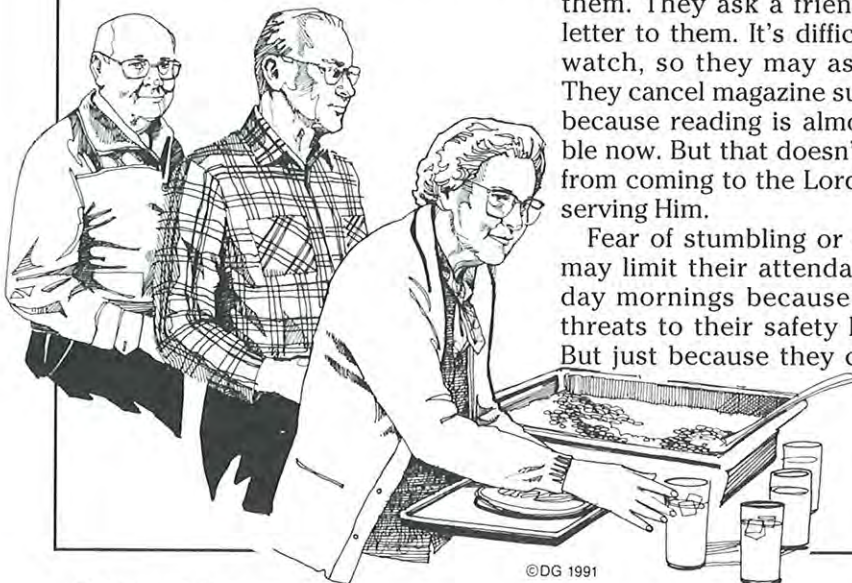
Discouragement trails the Cane Brigade, hoping to disable them and cripple their effectiveness in the Lord's service. Just because they can't run a 100-yard dash doesn't mean they can't serve the Lord. They may not serve in the same way they did before they joined the Cane Brigade.

They have other ministries now, other ways to serve. Where they once drove a car, they now dial a telephone. Once they visited personally, now they send cards. Once they cooked for special events, now they pray for special needs. They have endured pain and frustration and are better able to empathize with someone else who is going through a trial.

As with all His children, the Lord doesn't ask more of them than they can do. He places no burden that is unbearable. He may modify, change or alter the assignment. But whatever it is, He promises to be with His children.

Even though they are not children in human eyes, in God's eyes they are His children. He cares for them. And leads them.

And so the Cane Brigade marches on. Slower, yes. But faithful. Every Sunday they bring their memories to blend with our dreams. We look at them and see our heritage. They look at us and see tomorrow. We both look to God for a day when their years fall away and our youthfulness matures. ■



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FREE WILL BAPTIST NEWSFRONT

Bible Conference to Celebrate 50 Years

NASHVILLE, TN—Free Will Baptist Bible College's 1992 Bible Conference, March 8-12, will be a celebration of God's faithfulness to the institution for 50 years, according to Dr. Charles Hampton, chairman of the Jubilee Committee.

Alumni will play prominent roles in the meeting. Departing from the format of three or four speakers, the Jubilee Committee has asked a number of alumni and others to share in the conference. Evangelist Bobby Jackson is the only speaker who will be featured more than once. Past FWBBC presidents—Dr. L. C. Johnson and Dr. Charles A. Thigpen—will be on the program, as will the current president, Dr. Tom Malone.

Other speakers include Rev. James Forlines, Rev. Jack Stallings, Rev. Jeff Manning, Rev. Bobby Ferguson and Dr. Homer Willis. "Other participants will be announced later," says Dr. Hampton.

A number of special events during the conference will make the meeting unique. Class reunions are scheduled, as are reunions of former members of the college choir, quartets, trios and drama teams. A special Tuesday evening service will feature both music and drama.

Members of the Jubilee Committee are Dr. Hampton, Dr. Mary R. Wisehart, Dr. Roger Reeds, Rev. Paul F. Hall, Rev. Ken Walker and the current FWBBC student body president, Kenny Simpson.

Florida Revamps State Meeting

BLOUNTSTOWN, FL—In what Clerk Randy Bryant described as "a historical meeting," delegates to the 47th annual Florida State Association voted to move their state meeting from November to May effective 1992. Bryant said, "We will be leaving the 'church' format and moving into a mini-national format." Under the new format the State Association will meet Wednesday and Thursday, the State Auxiliary on Thursday and CTS competition Friday evening and Saturday.

Some 250 people attended the October 30 - November 1, 1991 session at Christian Home FWB Church in Blountstown. That marked the second time in 34 years the Association met at Christian Home Church.

Moderator Leroy Cutler was re-elected and also elected state promotional officer. This session began a five-year program highlighting the ministry of national departments. The 1991 session focused on Free Will Baptist Bible College. Bob Shockey, director of public relations, spoke three times.

In other action, delegates passed three resolutions concerning financial accountability. The first recommended that the

General Board of the National Association instruct national agencies to publish salaries of department directors and other personnel.

The second resolution called for sound Bible teaching on stewardship, especially in the area of pastoral support. The third resolution urged churches to help pay vehicle registration fees for new pastors moving into the state since "new residents of Florida are required to pay an extremely high vehicle registration tax."

Delegates adopted a \$70,000 Cooperative Plan budget to operate state ministries. Funds will underwrite the state Executive Office, then be distributed: State Missions Board—71%, Youth Board—20%, Alabama Children's Home—7%, Christian Education Board—2%.

Delegates also gave a \$2,640 offering to Jacksonville mission pastor, Otis Whitehead. Florida minister James Osborn directed a seminar on the Christian Law Association and other legal matters facing the church.

The 1992 State Association will meet May 27-30 at the Ocala Hilton Hotel.

Watch for the 1992 National
Convention Housing Form in
the April issue.

Leaders Dedicate National Offices Building

ANTIOCH, TN—Free Will Baptists from 25 states gathered at 5233 Mt. View Road in Antioch to dedicate the 30,000-square-foot National Offices Building on December 3, 1991. This marked the first time since 1965 that the denomination had constructed offices for the national agencies.

Construction on the \$1.4 million structure was completed in August and occupied by seven national agencies: Executive Office, Home Missions Department, Foreign Missions Department, Board of Retirement, Free Will Baptist Foundation, Master's Men Department and Woman's National Auxiliary Convention.

Former executive secretary Robert Crawford prayed the invo-



Pastor Bill Gardner leads singing.

cation. Moderator Ralph Hampton delivered the dedication message. Executive Secretary Melvin Worthington led participants in responsive readings during the formal act of dedication. Assistant moderator Carl Cheshier led the dedicatory prayer.

More than 200 Free Will Baptist state leaders, departmental personnel and guests overflowed the conference room and upper concourse for the 2:30 p.m. dedication. The service proceeded in spite of flash flood warnings in the Nashville/Antioch area after almost five inches of rain had flooded city streets.

Two National Offices Trustees, Herman Hersey and Roy Thomas, formally welcomed guests and



Moderator Ralph Hampton



*Former executive secretary
Robert Crawford*

led the benediction. The smiling, often teary-eyed congregation opened the dedication program by singing, "How Firm a Foundation" and closed with a final hymn, "To God Be the Glory."

The new building is less than one-half mile off Interstate 24 adjacent to one of Nashville's largest shopping centers, Hickory Hollow Mall. The property was purchased September 26, 1990. It contains parking for 75 vehicles.

Dr. Worthington said plans continue to sell the 4.5-acre Murfreesboro Road property where the National Offices were located from 1965 to August 1991.



Executive Secretary Melvin Worthington directs building dedication.

Leadership Conference Recommends Finance Committee

NASHVILLE, TN—The 1991 Leadership Conference ended on a high note Tuesday night, December 3, when 140 state leaders, board and commission members told Executive Secretary Melvin Worthington to appoint a 10-man committee to meet with the national Budget Committee this spring and devise a plan for total denominational support. That decision came after seven hours of no-holds-barred discussion on the denomination's financial structure.

Dr. Worthington presided at the three general sessions. The unstructured sessions allowed public discussion among conferees concerning the cooperative plan, designated giving and modifications of both types of giving. Dr. Worthington said, "This was a time of truth-telling and firm but courteous con-



Waldo Young (Okla.)

frontation on the issue of support for denominational agencies."

State leaders explained what worked in their areas and why. They explored the origins and purpose of the cooperative plan. Candid observations on the strengths and weaknesses of both cooperative and designated giving helped clear the air of misconceptions and misunderstandings.

Conferees asked all department directors whose agencies receive cooperative plan funds to publicly state their position regarding the plan. No director expressed opposition to the plan, but both Home and Foreign Missions directors did observe that their total budgets were underwritten 99% from designated gifts and 1% from cooperative plan funds.

The December 2-3 conference met at Nashville's Doubletree



Mary and Don Neal (Ind.)



West Virginians Jim Varney, Carl Vallance and Ottis Hensley (L-R)



(L-R) Herbert Waid (Ga.) and Robert Morgan (Tenn.)

Hotel. Representatives from 24 states and Canada participated in the two-day meeting.

Dr. Worthington asked conference attendees for some time to consider the 10 people he would appoint to the financial structure committee. He did tell conferees that he would appoint an equal number from states that used cooperative plan giving and states that used designated giving.

The following individuals will be asked to serve on the committee:

Norwood Gibson (S.C.), Tom Lilly (N.C.), Don Walker (Tenn.), John Edwards (Ala.), Jeff Crabtree (Va.) David Joslin (Ark.), Clarence Burton (Mo.), Connie Cariker (Okla.), Alton Loveless (Ohio), David Shores (Ill.)

Moderator Ralph Hampton will serve in an advisory capacity with the committee.

Two Teachers to Leave Bible College

NASHVILLE, TN—Two teachers at Free Will Baptist Bible College will leave the faculty at the end of the current school year, according to Academic Dean Robert Picirilli. Rev. Leroy Forlines, Bible/Theology teacher, will retire. Dr. Kenneth Riggs, chairman of the Teacher Education Department, will devote his energies to the pastorate and other pursuits.

Mr. Forlines, a native of Winterville, NC, joined the FWBBC faculty in 1953. During his 36 years of teaching, he has impacted hundreds of Free Will Baptist young people with his unswerving loyalty to the Bible, his keen ability to interpret scripture and his love for people, especially those who are hurting.

Forlines wrote the volume on Romans in the Randall House Commentary series. He also authored several other books, including *Biblical Ethics*. He describes himself as a man who enjoys traveling, reading and riding exciting rides at Opryland. Mr. Forlines may continue to teach on a part-time basis.

Dr. Riggs joined the FWBBC faculty in 1971 to direct the school's program in teacher education. Since then, he has built it into an outstanding arm of the Bible College's ministry. Teachers who have been through the program have earned for themselves and for the college the respect of educators in Nashville and across the denomination, in both Christian and secular schools.

Dr. Riggs assumed pastorate of Sylvan Park FWB Church in Nashville last year, but has continued to teach at the Bible College. Now, with the teacher education program well underway, he is leaving the faculty to devote more time to his church and to pursue other interests.

Dr. Picirilli said that the college would give suitable recognitions to Rev. Forlines and Dr. Riggs later in the school year.

Tennessee Honors Raymond Riggs

NASHVILLE, TN—The Reverend Raymond Riggs, promotional director for Tennessee Free Will Baptists the past 10 years, received two standing ovations at the 54th annual state association as delegates told the 76-year-old leader goodbye. A standing-room-only crowd rose to applaud Rev. Riggs for his work with the Tennessee churches. Officials also gave him a plaque of appreciation, and gave Mrs. Riggs a dozen red roses. Dr. Charles Thigpen, former president of Free Will Baptist Bible College, has been named to succeed Riggs.

First-year moderator Don Walker gaveled delegates through two days of business during the November 11-13, 1991, session which met at Donelson FWB Church in Nashville. Delegates adopted a \$1.2 million budget for state and national ministries.

Clerk Ken Smith reported that 209 registered for the session, including 95 ministers. Delegates endorsed a proposal to raise \$30,000 on Mother's Day for the emergency shelter at the FWB Home for Children. Home Missionary to Millington Gwyn Pugh announced that the Liberty FWB Church would go self-supporting in January 1992.

In other action, delegates approved two constitutional

changes. The first renames the state Sunday School and Church Training Board the Christian Education Board. The second changes the length of terms for Children's Home trustees to three years.

Tuesday evening the Foreign Missions Department distributed 42 plaques and 20 certificates of honor to Tennessee churches who participated in the 1991 walk-a-thon.

The Tennessee Woman's Auxiliary and Master's Men met during the state session. The Master's Men gave outgoing promotional director Raymond Riggs a LifeMembership and Mrs. Riggs a LifeFriendship. Mrs. Laura Thigpen spoke during the Auxiliary banquet. Home Missionary to West Knoxville Gerald Fender addressed the Auxiliary worship service.

The Tuesday morning Bible Conference featured D. C. Byrd (Elizabethton) and Leroy Forlines (FWBBC professor).

Dr. Tom Malone, president of FWBBC, delivered the keynote address at the state association. Pastor James Bowers (Greystone FWB Church, Greenville) and *Contact* editor Jack Williams also spoke.

The 1992 state association will meet November 9-11 at Cookeville FWB Church in Cookeville.

Contact Now In-House

NASHVILLE, TN—The *Contact* staff is happy to announce that *Contact* subscriptions and labels are now processed by computer in-house. Not only is this more economical but also more efficient in keeping names and addresses up-to-date and your magazine coming with as little interruption as possible.

However, changing over to our own computer operation may

bring some problems and bugs as we make the transition. We sincerely request your patience and cooperation during this time.

If you experience any problems with billing and/or receipt of your magazine, please contact Mrs. Dari Goodfellow at 615/731-6812 or write her in care of P.O. Box 5002, Antioch, TN 37011-5002.

1992 State Association Meetings

STATE	DATE AND TIME	PLACE AND ADDRESS
Alabama	Starts: November 5, 9:30 a.m. Closes: November 6, 7:00 p.m.	First FWB Church 2105 W. Carroll Street Dothan, AL 36301
Arizona	Starts: May 2, 10:00 a.m. Closes: May 2, 3:00 p.m.	First FWB Church 835 North Utica Tucson, AZ 74110
Arkansas	Starts: August 11, 7:30 p.m. Closes: August 13, Noon	Camp Beaverfork P.O. Box 1404 Conway, AR 72032
Atlantic Canada	Starts: June 25, 7:30 p.m. Closes: June 28, 7:00 p.m.	St. John Valley Bible Camp Route 5, Hartland N.B., Canada E0J 1N0
California	Starts: May 7, 7:30 p.m. Closes: May 9, Noon	California Christian College 4881 E. University Avenue Fresno, CA 93703
Colorado	Starts: February 15 Closes: February 15	Harvest FWB Church 7465 Horseshoe Road Colorado Springs, CO 80917
Florida	Starts: May 27 Closes: May 30	Ocala Hilton Hotel Ocala, FL
Georgia	Starts: November 12 Closes: November 14	Norman Baptist Assembly Norman Park, GA 31771
Idaho	Starts: May 15 Closes: May 16	Airport Road FWB Church 800 Washington Street S. Twin Falls, ID 83301
Illinois	Starts: March 20, 9:00 a.m. Closes: March 21, 3:00 p.m.	First FWB Church Route 3, 918 Second Street Green Rock, IL 61241
Indiana	Starts: June 19, 7:00 p.m. Closes: June 20, 3:00 p.m.	First Bible FWB Church 2300 Spring Street New Castle, IN 47362
Kansas	Starts: June 18, 7:00 p.m. Closes: June 20, Noon	First FWB Church 1701 South Sedgwick Wichita, KS 67213
Kentucky	Starts: June 19, 9:30 a.m. Closes: June 20, 4:00 p.m.	Bell's Chapel FWB Church Route 1 Louisa, KY 41230
Maryland	Starts: June 25, 7:30 p.m. Closes: June 27, Noon	Maryland/NewJersey Conference

STATE	DATE AND TIME	PLACE AND ADDRESS
Mexico	Starts: July 31 Closes: August 2	Monterrey, Mexico
Michigan	Starts: May 15 Closes: May 16	First FWB Church 630 Moline Comstock, MI 49001
Mississippi	Starts: October 30 Closes: October 31	Cross Creek FWB Church P. O. Box 123 Southaven, MS 38671
Missouri	Starts: June 8, 7:30 p.m. Closes: June 11, Noon	Nelson Community Center Lebanon, MO 65536
New Mexico	Starts: April 24, 1:30 p.m. Closes: April 25, 4:00 p.m.	Artesia FWB Church Route 1, Box 201-0 Artesia, NM 88210
North Carolina	Starts: June 8, 11:00 a.m. Closes: June 9, Noon	Shady Grove FWB Church Route 6, Box 234 Durham, NC 27703
Northeast Association	Starts: May 8, 4:00 p.m. Closes: May 9, Noon	First FWB Church P. O. Box 164 New Durham, NH 03855
Northwest Association	Starts: May 15, 7:30 p.m. Closes: May 16, Noon	Northside FWB Church P. O. Box 21267 Eugene, OR 97402
Ohio	Starts: June 26, 9:00 a.m. Closes: June 27, Noon	Heritage Temple FWB Church 2295 S. High Street Columbus, OH 43207
Oklahoma	Starts: October 12, 7:30 p.m. Closes: October 15, 3:30 p.m.	Oklahoma City, OK
South Carolina	Starts: February 6, 9:30 a.m. Closes: February 7, 3:00 p.m.	Peace FWB Church P. O. Box 4203 Spartanburg, SC 29303
Tennessee	Starts: November 9 Closes: November 11	Cookeville FWB Church 833 South Willow Avenue Cookeville, TN 38501
Texas	Starts: June 10, 7:00 p.m. Closes: June 12, Noon	Tyler Inn Tyler, TX
Virginia	Starts: June 18, 7:00 p.m. Closes: June 19, 9:30 p.m.	First FWB Church 1019 Gus Nicks Blvd. N.E. Roanoke, VA 24012
West Virginia	Starts: June 12, 9:30 a.m. Closes: June 13, 3:00 p.m.	Hope FWB Church P. O. Box 3401 Parkersburg, WV 26103

OUR READERS COMMENT

Pastor Not "One of the Boys"

Thank you for a beautiful and useful publication—*Contact*. My wife and I look forward to receiving it each month.

My purpose for writing is to commend Rev. Nuel Brown and thank him for writing, "Just One of the Boys," in the November

1991 edition of *Contact*.

Rev. Brown expresses my convictions exactly. The "good old boy" syndrome may sound great but in reality it compromises the responsibility of effective leadership. "Familiarity breeds contempt" is applicable in the case of the pastor-member connection.

The person chosen by the people to represent the Great Shepherd of the sheep deserves better than to be called Jim, Joe or Ed.

Reverend Damon C. Dodd
Colquitt, Georgia

CURRENTLY...

Ohio evangelist **Clovis Vanover** reports 36 conversions in five revivals.

The **Oklahoma** Teen Leadership Conference met December 26-28 at First FWB Church in Ada. The conference was designed for high school students who demonstrate leadership abilities. Conference topics included evangelism, discipleship, spiritual growth and goal setting. Sessions were led by **Keith Burden**, **Randy Wilson**, **Charlie Murphy** and **Darryn McGee**.

Pastor **John Castle** reports 10 new members at **Sterling FWB Church, Sterling, OH**.

Members of **Coalton FWB Church, Wellston, OH**, conducted their first services in their new church in November 1991. Ohio Executive Secretary **Alton Loveless** brought the dedication service keynote message on December 8. **Troy Miller** pastors.

Pastor **Freddie Ray** reports nine conversions and five baptisms at **New Bethel FWB Church, Cleveland, OH**. The church also started a drug, alcohol and nicotine abuse meeting on Wednesday evenings.

Reynoldsburg FWB Church in Reynoldsburg, OH, received eight new members into their church family. **Roy Hutchinson** pastors.

The annual **Ohio Ministers-Laymen Retreat** met January 23-25 at Big Prairie. **Tom Malone**, president of Free Will Baptist Bible College and Kentucky pastor **Ed Cook** were guest speakers.

Pastor **John Hibbard** said that **Amador FWB Mission Church in Pioneer, CA**, continues to make progress toward a building of their own. The church cut a road into their 2.5-acre lot and completed rough grading for parking.

South Union FWB Church in Bakersfield, CA, reports 14 conversions and 8 baptisms. **Patrick Palomo** pastors.

The youth at **Oak Park FWB Church in Pine Bluff, AR**, hosted an all-nighter full of games, food and fun for Arkansas youth. **Brian Kesterson**, national representative for Arkansas on TEAM, led group discussion on project ideas. The youth raised \$52 to help the McFalls build their church in Brazil. **Mark Stripling**, youth minister at First FWB Church in North Little Rock, AR, was music leader. **Will Harmon** pastors the Oak Park Church.

High Point FWB Church in Lan-

caster, SC, honored Pastor **James Wilhide** for 16 years of faithful service. Deacon **Donnie Shooks** presented the pastor with a plaque, and then the church presented Pastor and Mrs. Wilhide checks for \$250 each.

When Pastor **Billy Baker** retired at **White Savannah FWB Church in Conway, SC**, members gave him an unforgettable send-off. A serious heart condition forced Pastor Baker to leave the church after 20 years as pastor. The church presented him a plaque of appreciation and then gave him a check for \$5,000.

Members of **Jefferson Road FWB Church, Sumter, SC**, celebrated their 20th anniversary. The church's first pastor, **Fred Kirby**, was guest speaker. The church presented Kirby with a check to purchase a new suit and a plaque of appreciation. **Phil Ange** has pastored the Jefferson Road Church for nine years.

For the past 30 years, **Carroll Alexander** has pastored **Columbia FWB Church in Columbia, SC**. Members surprised Pastor Alexander with a Pastor Appreciation service. Deacon **Harry Campbell** presented a plaque commemorating the pastor's years at the church.

Members of **First FWB Church in Florence, SC**, burned their \$200,000 mortgage, according to Pastor **Danny Howell**. Construction on the 12,300-square-foot building was completed in 1984. The church also uses the facilities to house Maranatha Christian School.

Pastor **Tony Hargett** hopes to be in a new church building by April at **Cornerstone FWB Church, Whiteville, NC**. The congregation broke ground in October 1991 for the 4,400-square-foot facility. South Carolina Promotional Director **Norwood Gibson** spoke briefly at the ground-breaking service. Pastor Hargett gave a plaque of appreciation to the church in recognition for their faithfulness and hard work.

Pastor **Paul Collins** and members of **Temple FWB Church in Darlington, SC**, completed a \$38,000 renovation. The renovation enlarged the sanctuary, refinished pews, installed a new sound system and panelled the educational wing.

Reverend **Donald Bailey** moved to **San Angelo, TX**, and re-opened the **Forest Park FWB Church** which had been closed several years. He relocated his family to San Angelo and got a job to

support them. The church has been averaging 15 in attendance.

Pastor **Richard Conyers** reports five new families attending **Westside FWB Church in Midland, TX**. The church reported a high attendance of 48.

Last October when **Wichita Falls High School** and **Dennison High School** met in **Texas** to play a football game, both starting centers were Free Will Baptists. **Steve Armstrong** of **Faith FWB Church** was the center on Wichita Falls' team. **Patrick Kircher** of **Cornerstone FWB Church** was center for the Dennison team.

Contact welcomes Pastor's *Points*, publication of **East Nashville FWB Church, Nashville, TN**. **Fred Hall** pastors.

Pastor **Ken Riggs** of **Sylvan Park FWB Church, Nashville, TN**, is on the radio five days a week with an upbeat five-minute radio program called, "Take Five." Dr. Riggs said the five minute message includes no announcements, no pleas for funds. The program is aired over station WNAH.

Perfect attendance! That's what Pastor **Walter Statzer** reports from **Shiloh FWB Church in Bristol, VA**. Cheers to: **Cindy Anderson**—31 years; **Norma Malcolm**—25 years; **Walter Statzer, Luke Statzer** and **Seba Nell Malcolm**—18 years; **Madge Statzer**—17 years; **Betty Allison** and **Steve Blaylock**—14 years; **Jeff Allison**—13 years.

Pastor **Randy Cox** reports 21 new members at **First FWB Church in Raleigh, NC**. The July-September 1991 statistics also report 76 public professions, 13 baptisms and church offerings in excess of \$116,000.

Members of **First FWB Church, Pocatanto, AR**, burned the mortgage when they paid off their \$81,000 indebtedness. The church relocated its facility and parsonage in 1983 on a 6-acre site now valued at \$500,000. The church paid off the mortgage 12 years ahead of the regular schedule, saving more than \$100,000 in interest. **Nelson Henderson** pastors.

The 1992 edition of *Who's Who Among Students in American Universities and Colleges* will include the names of two students from **California Christian College**. They are **Mike Curry** and **Denise Jackson**. ■



BOARD OF RETIREMENT

The Free Will Baptist Retirement Plan

Whatever position you fill in our ministries, our retirement plan is your best choice.

First, Free Will Baptists designed our plan specifically for Free Will Baptists. We finance the program. We manage it. And we set its policies. Trustees elected from our own ranks manage the program and feel a personal responsibility for those who serve us. They understand the circumstances and special needs of our pastors, missionaries and their families.

Four laymembers, two retired pastors and three younger pastors make up the present board. This mix gives a good balance of representation from our churches and ministers.

Because the denomination controls our plan, accountability standards are strict. Delegates to the National Association (a) elect the trustees, (b) approve the budget, (c) review and approve the annual audit and (d) adopt the annual report. The director and employees are subject to the board of trustees and the trustees are subject to the National Association.

The trustees establish investment policies which diversify the investments for safety and to meet prudent fiduciary standards. Church loans make up about 60 percent of plan investments. The balance of funds is invested in compliance with our church covenant. No funds are placed with tobacco, alcohol or gambling-related businesses.

Our plan, like all church pension plans generally, offers broader benefits and options. For instance, it provides for these types of contributions: (1) tax paid personal, (2) tax deferred salary reduction agreement, (3) tax deferred employer/ church.

Our plan provides the flexibility our pastors and ministers need. Members whose circumstances change find it easy to adjust their contribution formula. Contributions may vary from one type to several combinations of types. Members temporarily unemployed may keep their account active by making personal contributions. Employees of a non-participating church or agency may participate individually.

Both ministers and churches find our uniform plan works efficiently for them. As ministers and lay employees move from one field of ministry to another, they simply notify our

office. Their retirement program goes on without interruption.

As a church plan, our program offers certain privileges to ordained members. Only church retirement plans may designate annuity payments as housing allowance. This may well be the best financial break pastors receive in retirement. Tax free housing allowance includes (1) mortgage payments or rent, (2) utility expenses, (3) maintenance and repairs (4) property taxes (5) insurance premiums and (6) yard work.

Because of our pastors and missionaries' special needs at retirement, our plan offers several settlement options. For example, many pastors spend their working years in parsonages. Missionaries live in rented facilities on the field. At retirement they often need part of their funds to buy a home. Others need a lifetime monthly income for themselves and their spouses.

Finally, our Free Will Baptist Retirement Plan offers personal continuing care for annuitants. We provide for an increasing annuity based on the earnings of the annuity pool. For example, last January all annuitants received a 6.9% permanent increase in payments. This makes a real difference for retired missionaries and pastors. Currently annuitants and spouses each receive a cash gift on birthdays and at Christmas.

Without reservation we recommend our Free Will Baptist Retirement Plan as best for our church employees. Our denomination cares for its own. We continue to grow in understanding and concern for the needs of those who serve us at home and on the foreign field. ■



FOREIGN MISSIONS

AIDS and the Missionary Task

By Paul Gentuso, M.D.

AIDS is increasingly prevalent in many of the countries where our foreign missionaries serve.

One million Americans are currently infected with the human immunodeficiency virus (HIV)—the AIDS virus. In comparison with the United States, how is the rest of the world faring?

In sub-Saharan Africa, nearly six million people—one in 40 adults—are infected with HIV. AIDS has become the leading cause of death among men in the Côte d'Ivoire city of Abidjan. In Doropo, Dr. Kenneth Eagleton diagnoses and treats increasing numbers of people with AIDS every week.

Between 500,000 and one million people are infected with HIV in Latin America. And Brazil has the highest number of cases in the region.

A dramatic increase in AIDS is also being documented in Asia. By 1995, it is estimated that there will be more HIV infected people in India alone than in any other single country.

Reacting Responsibly

While these are disheartening statistics, Free Will Baptist Foreign Missions is an organization with a worldwide outreach. As such, we must review them because we are obligated to react responsibly to the global AIDS epidemic.

In light of the fact that AIDS is increasingly prevalent in many of the countries where our foreign missionaries serve, we must determine how to minister effectively. At the same time we must protect our missionary staff, national Christians, and stateside supporters.

In spite of the fact that our missionaries lead Christian lifestyles, as residents of developing countries they are at increased risk of acquiring HIV infection. For medical workers this is obvious. Yet, even other missionaries are at increased risk. This is largely due to the need to receive health care where AIDS is common and where the methods of sterilization are lacking or substandard.

Prevention begins with education. Missionary staff, national Christians, and



even visitors to the developing world must be informed about measures that can be taken to avoid infection with HIV.

Courses of action to avoid infection are straightforward. All of us, in the course of providing or receiving health care, need to avoid HIV contaminated blood and equipment. Steps to be taken include such things as the careful selection of health care facilities (e.g. dentists' offices) and the establishment of safe blood banks.

Formulating a Policy

Because of the magnitude of the AIDS epidemic, the Board of Foreign Missions is formulating a comprehensive AIDS policy. Relatively simple and effective means do exist to help us protect ourselves from HIV infection. And, while the primary goal of such a policy will be to prevent HIV infection, it will also determine the response if HIV infection does occur.

Although we need to act responsibly as noted, we must ultimately look to the Lord for protection and sustenance as we carry on His work. We praise Him for the protection He has provided Free Will Baptists through the years and across the globe. "I will say of the Lord, He is my refuge and my fortress . . . thou shalt not be afraid for the terror by night; nor the arrow that flieth by day; nor for the pestilence that walketh in darkness . . ." (Psalm 91:2,5-6). ■



Dr. Paul Gentuso is a medical doctor under appointment to serve in Côte d'Ivoire.



MASTER'S MEN

Laymen: Priests of God

"Worthy art Thou to take the Book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. And Thou hast made them to be a kingdom and priests to our God, and they will reign upon the earth" (Revelation 5:9-10, NASB).

As God's people, we are to be His representatives (His priests) in all the earth, everywhere we go, in all that we do. The layman is the basic minister of God. That concept is necessary from both a biblical and practical perspective. The doctrine of the priesthood of all believers teaches that God has called His people—all His people—to be His ministers.

We are called to return to the intent and purpose of God for His world. Faith hurls us into the activity of God. He is at work redeeming His world. We must adjust our lives to join Him in this purpose. There is in the church a mistaken theology that holds to two worlds. We have the religious world with church programs. Then there is the secular world with all of its dimensions—work, play, school, office, etc. The New Testament does not separate these worlds but rather issues a call to the believer to live out his faith in that secular world. We need to return to a sense of calling about our vocations. We must learn to become a Christian doctor, banker, lawyer, school teacher or laborer.

We are not only ministers to those who enter our religious world, but we are also responsible to God for affecting positively the secular world where we work and live. We are light, leaven and salt. These agents cause change when in contact with other elements. We too are to be elements of change as we interact in society.

We must rediscover the priesthood of the believer. We must assert the role of the believer in all the places we work and live. We are all laborers together with Christ. You are God's minister. Assume your role as a priest—a workman that needs not to be ashamed (II Timothy 2:15).

Tip for This Month:

The most successful Master's Men chapters do not just study each month. They DO.

The leaders of the chapter must keep the idea of lifestyle involvement before the men at all times—and thus before the members of the church.

1. Involve your chapter in some mission/ministry/evangelism activity on an ongoing basis.

2. Promote interest by reporting regularly to the church through posters and bulletin news.

3. Have plans for future activities at each meeting.

4. Enlist men for involvement by personal contact and invitation.

5. Involve all the men in planning future projects. ■

14th Annual Master's Men National Conference

Early Registration Form

April 30 - May 2, 1992

at

Camp Linden, Tennessee

Cost: \$80 for the entire weekend

Your Name: _____

Address: _____

Pre-Registration\$10

Total Fee\$80

Complete form and mail with your check to:

Master's Men Conference

P.O. Box 5002

Antioch, TN 37011-5002



WOMAN'S AUXILIARY

Woman's Window on the World

By Mary Wisehart

From My Window

In December 1990, the WNAC Executive Committee approved a 5% fee from all monies received and disbursed in the national office, to begin July 1991. They designed a budget for 1992 with an estimated \$20,000 from that source. This date gave state leaders and delegates a chance to consider the fee at the national convention before checks were written at the end of July. Delegates approved the budget with the 5% fee.

Why such a fee? Once most of WNAC's funds came through the Co-Laborer Offering. From this offering, WNAC took one-third for operating expenses and distributed two-thirds to national ministries. With an emphasis on designated giving, however, the Co-Laborer Fund began receiving less money. The total in 1990 was \$26,995.40. That year WNAC handled a total of \$511,195, including sales and dues. Only \$50,388 came as gifts and offerings to help WNAC operate. A total of \$338,211 went to other ministries, leaving WNAC in the red \$5,985.

The Executive Committee wanted WNAC to have a base of support that could keep the office operating and meeting rising costs without raising dues every year or making crisis appeals.

Since most charitable agencies use the funds coming in to pay promotion and handling expenses, one of our women recommended this method, and it seemed workable for WNAC. Most agencies have to take more than 5% to help with operations.

WNAC uses the 5% for missions, missionaries and other ministries. Check the amount of attention given to missions in the magazine. Workers give time and effort to the Provision Closet, and the rent for that area is about \$650 per month. Add to these expenses receiving and disbursing funds and it becomes apparent that \$20,000 does not even cover the time, materials and effort of our women for other ministries.

Study Committee Meets

The WNAC Study Committee met December 2, 1991, and made the following suggestions for change.

Name: Women
Nationally
Active for
Christ

This name would become an umbrella for Free Will Baptist women's groups. The local, district and state groups could choose the name best suited to their women, such as Women's Ministries, Women's Fellowship, WNAC, Free Will Baptist Women.

Purpose: The purpose of this organization is to provide opportunities for women to understand and fulfill their responsibilities in the family, in the church, in the community and around the world. (Check the WNAC constitution, page 20.)

Song: People Need the Lord

Watch for other suggestions in this column in April.

In the meantime, we'd like to have your reactions.

Executive Committee Meets

The WNAC Executive Committee along with seven other women in leadership positions attended the Leadership Conference in Nashville, December 2-3. The group considered stewardship in the denomination. An advisory committee of state leaders will meet with the budget committee to present a plan to the national convention in July.

The Executive Committee met in the Conference Room provided in WNAC's suite of offices. The committee expressed appreciation for the comfort and convenience of this meeting room.

The committee initiated four new members: Joann Wood, secretary; Pan Wood; Evelyn Getz and Gwen Hendrix. Mary Neal, president; Delois Loveless, vice president; and the executive secretary complete the committee. ■

Cooperative Channel Contributions November 1991

RECEIPTS:

State	Designated	CO-OP (Undesignated)	Total	Nov. '90	Yr. To Date
Alabama	\$ 199.78	\$ 30.00	\$ 229.78	\$ 91.61	\$ 3,575.18
Arizona	.00	.00	.00	.00	1,247.80
Arkansas	2,400.00	6,834.95	9,234.95	8,949.58	66,232.07
California	.00	846.64	846.64	1,415.59	11,064.23
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	1,180.87	1,180.87	.00	16,495.00
Georgia	8,812.16	1,076.00	9,888.16	10,412.86	99,665.53
Hawaii	.00	.00	.00	.00	.00
Idaho	45.51	.00	45.51	104.47	265.42
Illinois	13,160.65	3,356.51	16,517.16	10,758.88	88,025.40
Indiana	547.85	78.73	626.58	589.25	6,262.93
Kansas	.00	29.15	29.15	.00	558.11
Kentucky	.00	150.00	150.00	609.98	1,711.65
Maryland	.00	.00	.00	50.00	4,690.69
Michigan	7,608.05	2,871.77	9,979.82	7,564.55	57,790.26
Mississippi	45.00	114.25	159.25	370.92	5,472.00
Missouri	8,577.74	.00	8,577.74	10,478.33	96,640.42
Montana	.00	.00	.00	.00	50.00
New Mexico	270.06	12.52	282.58	.00	2,395.56
North Carolina	1,034.27	893.55	1,927.82	2,263.38	21,792.00
Ohio	223.00	2,359.00	2,582.00	2,762.50	30,018.04
Oklahoma	31,691.72	8,990.26	40,681.98	39,107.53	456,406.88
South Carolina	11,019.43	79.57	11,099.00	9,895.90	136,418.70
Tennessee	6,495.61	789.03	7,284.64	1,631.33	65,826.98
Texas	10,833.64	1,470.68	12,304.32	7,671.80	92,868.43
Virginia	236.80	25.00	261.80	448.36	3,535.22
West Virginia	5,407.29	79.86	5,487.15	2,152.44	45,073.45
Canada	.00	.00	.00	.00	86.97
Northwest Association	.00	.00	.00	40.55	241.45
Other (Computer)	.00	(.01)	(.01)	.20	.44
Totals	\$108,608.56	\$30,768.33	\$139,376.89	\$117,370.01	\$1,314,410.81

DISBURSEMENTS:

Executive Office	\$ 5,455.24	\$16,166.06	\$ 21,621.30	\$ 20,166.68	\$ 237,834.07
Foreign Missions	67,092.13	3,358.53	70,450.66	59,657.63	671,900.58
FWBBC	4,939.86	3,358.53	8,298.39	8,595.26	82,848.63
Home Missions	23,056.74	2,628.39	25,685.13	17,457.96	212,434.12
Retirement & Insurance	565.97	2,044.32	2,610.29	3,000.88	23,543.76
Master's Men	655.66	2,044.32	2,699.98	2,998.01	24,330.07
Commission for					
Theological Integrity	53.61	73.01	126.62	111.85	1,131.31
FWB Foundation	1,304.41	876.14	2,180.55	2,731.29	16,366.18
Historical Commission	48.93	73.01	121.94	100.27	1,088.92
Music Commission	18.95	73.01	91.96	108.21	834.50
Radio & TV Commission	43.35	73.01	116.36	178.60	1,171.62
Hillsdale FWB College	1,281.41	.00	1,281.41	1,088.37	14,884.84
Other	4,092.30	.00	4,092.30	1,175.00	26,042.21
Totals	\$108,608.56	\$30,768.33	\$139,376.89	\$117,370.01	\$1,314,410.81

Capital Stewardship Campaign

November 1991

Update

State	Goal	Gifts
Alabama	\$ 97,290	\$ 0
Arizona	1,565	0
Arkansas	97,880	2,400
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	13,055
Texas	14,705	150
Virginia	30,975	0
West Virginia	58,840	20
Other	23,780	400
Totals	\$1,000,000	\$17,075

Measuring
Up
To The
Standard

Free Will Baptist Bible College
3606 West End Avenue
Nashville, TN 37205
615/383-1340



Robert E. Picirilli

Defeat and Victory at Ai

Joshua 7-8

No campaigns for God proceed without defeats that result from our sinful failures. Not even the conquest of Canaan was exempt from this.

After Jericho, they thought nothing could stop them. They looked with anticipation to the next city, Ai, 15 miles northwest of the camp in Gilgal. Observers reported a population of 12,000, with not more than 3,000 fighting men, and suggested that 3,000 men of war go against it (7:2-3). But the battle turned sour and Israel lost 36 men in the process (7:4-5).

Joshua summoned the elders to seek God (7:6). His prayer (7:7-9) is an expression of confusion and fear, a wrestling with God: "Have You brought us to this point to let our enemies destroy us? How will You uphold your great name if we are destroyed? What can I say?"

When such words are mere murmuring, they are rebellious; but God welcomes our sincere struggles with understanding His ways.

The Lord's answer (7:10-15) was immediate: "Get up! You're seeking the cause in the wrong place; the defeat was not mine, but Israel's; and sin is the cause—sin against God and seriously wicked." We usually look in the wrong place for the explanation of our failures.

At His instruction, the culprit was exposed. By drawing lots ("which the Lord taketh," in v. 14 uses the term for this), first the tribe was determined, then the head of the family within the tribe, then the sub-

vision of the family, and finally Achan (7:16-18; cf. Prov. 16:33).

Faced with his guilt, Achan confessed—and truth always glorifies God (v. 19). Although everything in Jericho had been placed under God's "anathema," he had coveted, taken and hidden a beautiful Babylonish cloak, 200 shekels of silver, and a "tongue-shaped" wedge of gold weighing 50 shekels (7:19-21).

Judgment was swift and severe (7:22-26). As a member of the corporate body of God's people Achan had caused sin to be counted against the whole congregation. Worse, he had taken what was God's and so brought the anathema on himself.

No doubt his family had participated in hiding the illegal booty. All of them, with their cattle, were stoned to death, then burned. A memorial pile of stones was raised over the remains. The place would always thereafter be known as Achor ("trouble," see v. 25).

With the offending cause for defeat removed, the work of God could begin anew. The Lord encouraged Joshua to strike again and promised victory (8:1-2), one that came easily (8:3-29).

All 12,000 inhabitants were destroyed. The city's spoils were taken by Israel as God had given them liberty. The city was razed and burned. The king of Ai was executed and another memorial pile erected over his body at the entrance.

Always thereafter two memorial piles would remind Israel of lessons

dearly learned. The pile over the bodies of Achan's families would teach the seriousness of sin and the defeat it can cause, of the wickedness in appropriating to oneself what is God's, of the fact that each of us is not an island but part of the whole of God's people bringing blessing or reproach on the community by what we do.

The pile over the body of the king of Ai would always serve as a testimonial to the mighty hand of God, of how sweet victory can be, of the new beginning one can have after sin is confessed and radically dealt with.

God will always be sanctified by His works. He must either be sanctified in giving victory to those who put faith in Him and obey Him. Or He must be sanctified in exposing sin and bringing it to judgment. To paraphrase Keil's way of expressing the major lesson: the church can only conquer the power of the world so long as it is faithful to its covenant relationship with God. ■

Systematic Theology, Vol. 1

James Leo Garrett

(Grand Rapids: William B. Eerdmans Publishing Co., 1990, 658 pp., hardback, \$35)



Thomas Marberry

The subtitle of this work is "Biblical, Historical, and Evangelical;" all three of these words aptly describe the contents of this massive volume. It is biblical in that it analyzes the biblical words, phrases and concepts which lie behind our various doctrinal statements.

For example, in the chapter, "Sin, Adam and Eve, and Humanity," the author presents an excellent analysis of Bible passages which relate to the relationship between the sin of Adam and the sins of mankind today. His analysis of Romans 5:12-21 is one of the best I have read on this subject.

His discussion of the various words and phrases used in the Old and New Testaments to describe God is likewise excellent. Dr. Garrett is not only a student of theology, he is a student of the Bible as well.

The historical nature of this book is also quite evident. Garrett summarizes the views of the most out-

standing theologians of present and past generations. His discussion of the various views of angels found in contemporary protestant thought is most valuable.

In his analysis of the consequences of sin the author presents the views of such diverse writers as Pelagius, Augustine, Peter Lombard, Martin Luther, John Calvin, James Arminius, Jonathan Edwards and Emil Brunner.

The depth of the historical analysis found in this volume is most clearly seen in his treatment of the Trinity. Garrett summarizes the major positions (both ancient and modern) in a most comprehensive way.

Last, this volume presents a theological system which lies firmly within the evangelical tradition. Throughout the volume the author reflects the highest regard for the teachings scripture.

He devotes considerable attention to the inspiration of the Bible,

the canon of scripture, the unity of the Bible and biblical criticism. He always presents fairly and accurately the positions of different schools of thought.

In his analysis and conclusions, however, he always reminds us that the Bible must be allowed to speak for itself because it is the final authority.

This comprehensive introduction to the field of theology is more in-depth than most other surveys. It is designed for use as a seminary textbook, and I hope it will be widely used for that purpose. It can also be valuable to the serious pastor or Christian worker. It is expensive but worth the price. I look forward to the publication of the second volume in the set. ■

BEYOND BELIEF



RELIGIOUS COMMUNITY NEWS

Film Critic Blames Hollywood

WASHINGTON, DC (EP)—Anti-religious bias in Hollywood is one reason for widespread pornography and the breakup of the traditional family, film critic Michael Medved told an anti-pornography conference.

Medved, co-host of television's "Sneak Previews," was the keynote speaker at the national conference of the Religious Alliance Against Pornography, a six-year-old group headed by the Rev. Jerry Kirk, a Presbyterian minister from Cincinnati.

Medved was particularly critical of the film, "Rapture," which depicts a sex-maniac woman who is converted to Christianity by missionaries, but later loses her mind and kills her daughter. Medved said the film was typical of a new genre of movies depicting anti-Christian, anti-family themes in an effort to destroy "the hope, values, the very idea of family."

Medved said that even though "Rapture" is a clear example of the anti-religious bigotry that thrives in Hollywood, it has won praise from many critics. "Every Christian you meet in this movie is either weird, has twitches or is disgusting," said Medved, who is Jewish. "Today, if you see anybody in a [clerical] collar, he's usually corrupt or dishonest."

Though Medved makes his living monitoring the film industry, he had little good to say about Hollywood. Medved said the movie world shows a society in which divorce, drug abuse, sexual promiscuity and family murder are common. "That is a poisonous message for America's children," he complained.

AFA Seeks End to Church Burnings

TUPELO, MS (EP)—Citing a federal civil rights law that makes burning a church a felony, the American Family Association (AFA) asked acting U.S. Attorney General William P. Barr to create a special federal civil rights task force to investigate and prosecute those responsible for burning dozens of churches in Florida.

At least 49 Florida churches have been damaged or destroyed by suspicious fires since April 1990, according to Lt. Sadie Darnell, a spokeswoman for an existing task force investigating the fires.

A Gainesville church was damaged by a suspicious fire November 11. Damages were estimated at more than \$500,000. It was the sixth Gainesville church to be burned since mid-October.

The Rev. Donald E. Wildmon, president of AFA, requested the action by Barr under the civil rights law which makes it a felony to burn a church "because of its religious character" or to obstruct a "person's free exercise of religious beliefs." The law provides for imprisonment and fines for persons convicted of church burning.

"This expression of anti-Christian bigotry, the desecration and destruction of Christian churches, must be stopped immediately," Wildmon said. "This anti-Christian terrorism must be given highest priority by the U.S. Department of Justice."

Soviets Need New Churches

PASADENA, CA (EP)—Thousands of new churches are needed in the Soviet Union, according to one Soviet expert, because the old ones are too rigid to handle the tens of thousands of new converts that are coming to Christ there each month.

"The present church structures have some difficulties handling the new converts," said 35-year-old Siberian-born Andrei Voth after he returned from a visit to his former homeland. "They are much too rigid."

Voth explained that during the years of repression, there were two distinct groups of Protestants: the registered and the unregistered believers in almost every denomination. "The registered churches believed that they should obey the authorities as instructed in Romans 13 and allowed the government to run their churches, but the unregistered churches believed that the Communist state was separate from the church and they would have nothing to do with it," Voth said.

"They believed that the KGB and the registered churches were working hand-in-hand and so they would just stay underground," he continued. "Those that were caught or spotted for their Christian activities paid a terrible price in prison camps, and many died. Now that the limits of the government are disappearing, the Christians don't know what to do. Many don't know how to handle freedom."

Even sadder, said Voth, is that many believers are now looking to emigrate to the West. "They are so occupied with their immigration that they have missed the point," he said. "They now have freedom and they are not taking advantage of it. That's probably the way that Satan has used to paralyze the church in the Soviet Union. The German-speakers dream of going to Germany and

the Russians to the USA or Australia."

Voth said that many Christians in the Soviet Union have become locked into a rigid structure of "laws" in worship and fellowship. "Worship in Russia is two hours long. There has to be three to four preachers. The men sit on one side of the church and the women, with the children, on the other. They sing sitting, but pray only standing or kneeling. For some Christians it is vanity for a man to wear a tie or watch, or even a wedding ring. And the women have to wear scarves, never cut their hair and never wear trousers."

Younger believers are "not really made welcome," he said, "especially if they wear modern clothes."

Voth said he believes "the answer is for thousands of new, contemporary churches to be set up across what was the Soviet Union. This new era marks a new era also for the church and it has to demonstrate that it is a living church and all the changes of politics gives them an opportunity to blossom. I believe the old structures will just wither away."

He warned Western Christians, however, from moving into the Soviet Union and trying to "duplicate what we have here. We have to encourage them to worship God within their own culture. We shouldn't have the attitude of colonialists. We shouldn't feel we are the Big Daddy and we have the whole truth and because we know all the principles we need to teach them to them. There has to be an attitude of fellowship and understanding."

He added, "We must not see the Soviet Union as a new toy for Western Christians to play with."

Incredible openness to spiritual things makes it easier to spread the message of the gospel than in the West, but if Western Christians do not move quickly, cults will move in and take away that advantage. "They are all there," Voth said, "including the Hare Krishnas, the Mormons and Jehovah's Witnesses. For instance, the Mormons have started in just one year over 18 churches in Moscow alone." That is compared to only 13 Protestant churches in Moscow, which has a population of over nine million. Voth urged Christians to put their hands to the plow, "otherwise, it will be too late and we will lose them to the cults," he said.



Jack Williams

Evangelists—Dinosaurs or Paladins?

Evangelists never rush but are always in a hurry. That's because they race the clock. God's clock. Like summer thunderstorms they rumble across the church's heartland hurling shafts of light, pushing aside the darkness with a desperate final call to repentance. Is there still a place in modern society for these men who live out of a suitcase and play one note on the gospel trumpet? Are they dinosaurs who have outlived their day or Paladins on a mission?

In my opinion, evangelists are the Paladins of the 1990's. You remember that old TV program: *Have Gun Will Travel*. The gunfighter was well-read, educated and soft-spoken, but when you needed more than the local man could deliver it was time to wire Paladin. He rode in on his tall horse with one goal in mind, and dressed for business.

No, evangelists don't really ride into town on a fast horse with a .45 low slung to clean out the town bullies. But they do arrive with knowing eyes that frequently see what others don't. And they arrive with special tools of the trade to give the church a spiritual booster shot.

Evangelists are better read and more cosmopolitan than most pastors. They see the big picture and have a nose for church problems. A savvy evangelist can spot the spiritual quicksand when he drives into the church parking lot.

His colorful preaching is irresistible because it's usually more polished than the pastor's, more focused on the issue of revival. Pastors must prepare three or more

new messages every week, but the evangelist can hone and revise and edit and package his sermons and illustrations by repetition until they are razor-edged and sparkle with creativity.

While some pastors make great evangelists and should conduct revivals, the full-time evangelist is usually better at it for the same reason that Larry Bird is a better 3-point shooter than any non-pro you can trot onto a basketball court. That's his business.

If a church really needs a revival and not just a few sermons on consecutive nights, the full-time, God-called evangelist is the best stewardship dollar spent. The evangelist is a great encourager and the pastor's best friend.

Besides, if some pastor conducts a revival, he is distracted by what's piling up back at the office. That takes the edge off his effectiveness. The evangelist, on the other hand, brings his office in his briefcase. He can give the church undistracted preaching.

Pastors as evangelists bring unneeded baggage to other churches. And perhaps are too quick to compare deacons and Sunday School attendance. The full-time evangelist takes every church at face value and is no threat to the pastor.

Sometimes churches fall into the "good-ole-boy" cycle and box out full-time evangelists. Pastor Smith calls Pastor Jones for a revival, and Pastor Jones' church in turn calls Pastor Smith for a revival. Which means that over the years some outstanding churches only get

to hear a few pastors, never a full-time evangelist. And what's worse, they never hear anyone with a fresh point of view.

This is unfair to the evangelists whom God has called, commissioned and gifted to address specific revival needs in local churches. It's also unfair to churches who only hear pastoral preaching and rarely genuine revivalists.

There are some great revivalists among us today. Let's use them. If we don't use the evangelists God has given us, He may send them to groups who will.

Sure, some of them are booked a year ahead, but they're worth the wait. Some live a long way from you, but they're worth the expense to get them there. Some talk funny with a North Carolina twang, but beneath the twang or drawl is God's man with a message for today.

I like visiting with evangelists. There seems to be an aura about them, a mystique that says here's a man about the business of calling men to repentance. That's the first business of the church. And it's a repeat business that's never, ever fully done.

Evangelists—God bless 'em. They leave their families to help ours. They deserve a chance to exercise their gifts.

Next time your church calls an evangelist for a revival, make sure that's what you get. Not some weary, over-worked pastor who needs to be tending his own flock. Not a theological dinosaur but a Paladin. You want the real thing—a God-called, full-time evangelist. ■

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