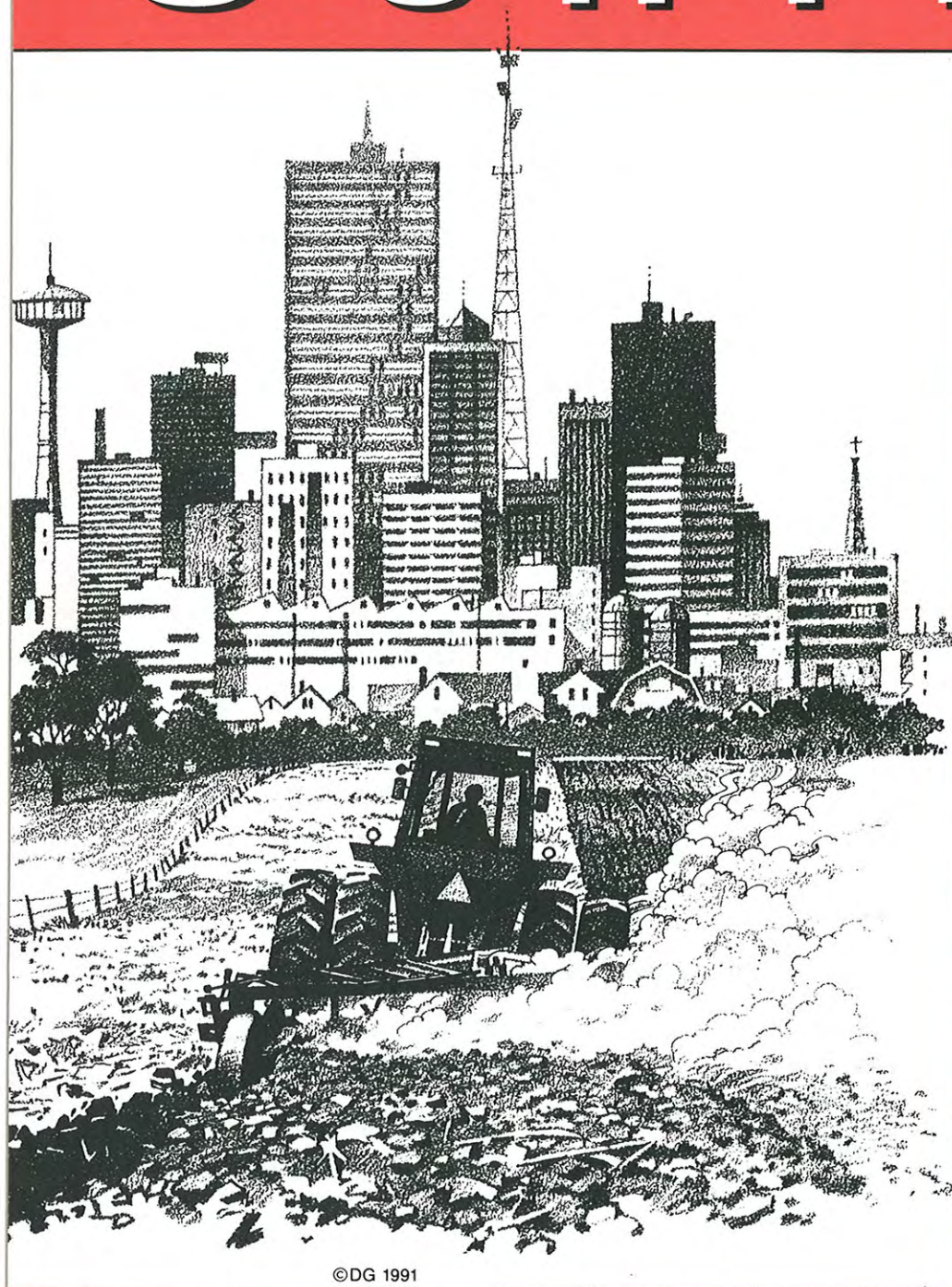


MARCH 1992

CONTACT

OFFICIAL PUBLICATION OF
THE NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS



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**My Community
Has
Changed**
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**Church and
Copyright Law**
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**Afraid of
Holy Spirit**
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Tough Choices

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Editor-in-chief: Dr. Melvin Worthington
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Contact (ISSN 0573-7796), published monthly by the National Association of Free Will Baptists, 5233 Mt. View Road,

Antioch, TN 37013-2306. Address all correspondence and subscriptions to Post Office Box 5002, Antioch, TN 37011-5002. Phone 615/731-6812.

Annual subscription rate: Individual—\$12 per year, Church Family Plan—\$12 per year, Church Bundle Plan—\$12 per year. Second class

postage paid at Antioch, TN and additional offices.

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USPS 130-660



Melvin Worthington

The Depravity Problem

Humanism, secularism, abortion, euthanasia, drugs, New Age movement, satan worship, crime, violence—terms that provide material for endless media debate. The terms are symptoms of the human condition called “depravity.” Contrary to popular opinion, society’s ills can not be cured by human remedies.

Education can help. Environment can make a contribution to the solution. Emotional needs can be assessed and addressed. But the ultimate answer remains the supernatural changing of people.

The Problem

Genesis 1-2 detail God’s creative work, including the creation of human beings. Genesis 3 records the entrance of sin into the human race. Paul addresses this event when he says, “Wherefore, as by one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned . . .” (Romans 5:12).

Following man’s transgressions the Lord placed a curse on the serpent who tempted Eve, on Eve who took the forbidden fruit, and on Adam who transgressed God’s command. Sin significantly changed the individuals (Adam and Eve), the created world and the human family.

Understanding the *nature* of human beings from the biblical perspective provides the basis for dealing with man’s problem and not just symptoms. Paul describes mankind as dead in trespasses and sins.

Jesus taught that those things which proceed out of the mouth come from the heart—evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blas-

phemies. John declares, “If we say that we have no sin, we deceive ourselves and the truth is not in us” (1 John 1:8).

Mankind’s *need* is life from God. Dead in trespasses and sin with no ability to help himself nor please a holy God, man remains in bondage to sin and death. Man’s need for spiritual life from God is addressed by Christ when He declared to Nicodemus that in order to see and enter the kingdom of God he needed to be born again.

While other perceived needs may be addressed, none should obscure this need. In reality, when people are converted, a multitude of other needs will be met. Consider the demon-possessed man who met Jesus. When the demons were cast out, the next picture is of a man clothed, sitting at the feet of Jesus and in his right mind. Changed people change society.

The Provision

God recognized the predicament of Adam and Eve and made provision for their transgression (Genesis 3). Jesus is described as the Lamb of God who takes away the sin of the world, the Lamb slain before the foundation of the world.

The Secretary’s Schedule

March 5-7	Stewardship Committee Meeting Free Will Baptist National Offices
March 8-11	Bible Conference Free Will Baptist Bible College
March 12-13	U.S. Church Leaders’ Conference Washington, D.C.
March 20-21	Illinois State Association

Christ came into the world and died for the sins of all men. His birth, death, burial, resurrection, ascension and return according to the scriptures constitute the glorious gospel. This gospel has the power to transform lives of men, to make them new creatures in Christ Jesus.

Paul, in 1 Corinthians 6, lists those who can not inherit the kingdom of God and then declares, “And such *were* some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Corinthians 6:11).

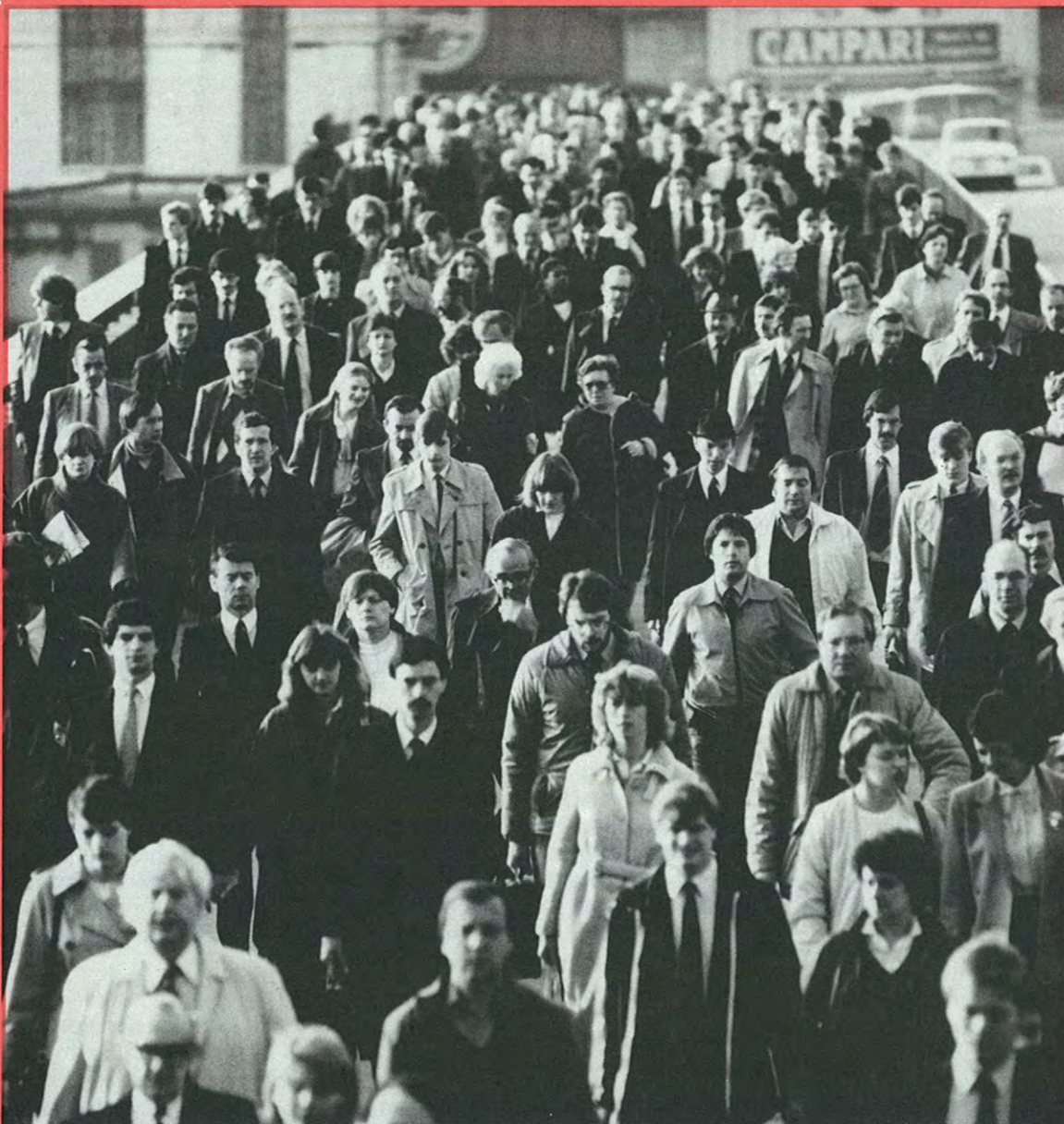
When sinful people believe the gospel, it changes their lives. When lives are changed, people live differently. God’s redemption in Christ provides the power to live changed lives in spite of human depravity.

The Purpose

God’s provision for man’s depravity remains the only remedy. No effective substitute can be found. Paul states the purpose for which men are redeemed when he asserts, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:10).

Efforts to understand and provide remedies for societal ills can never be effectively achieved until there is a renewed emphasis on the problem—the sinner’s ruin; the provision—the Sovereign remedy; the purpose—the saints’ responsibility.

It is still one of life’s undeniable principles: Society may put new suits on men, but only God can put new men in suits. ■



My Community Has Changed!

By Stephen Ashby

H. Armstrong Roberts

God must love change. As early as Genesis 8:22-9:17 God promised humankind that He would ensure certain changes in nature that we order our lives by even today. I wonder when you or I last looked into the sky and upon seeing a rainbow stopped on the spot to thank God that He still honors His commitment made in the Noahic covenant. God knows that we need change.

One way that He provides for us to experience change in a manner that we generally perceive to be non-threatening is through our children. As they change, particularly in those early years, we watch the simplest accomplishments with an interest and intensity that baffles us.

After all, who could imagine that a 220-pound linebacker whose singular delight in life seems to be jarring loose the teeth of running

backs would in a couple of years find himself mesmerized by the engaging grin of an eight-pound baby?

Inevitable Change

Yet change is not always perceived to be pleasant. Sometimes, things that have been going along pretty well suddenly turn bad. It happens with health, with finances, with church work; in fact, this sort of change (good to bad) is often thought to be inevitable. We talk

about Murphy's Law in an attempt to explain changes that we don't understand and which are out of our control.

Other changes go from bad to bad. A line from a song expresses this change well when it says, "Work your fingers to the bone, What do ya get? *Bony fingers, bony fingers.*"

Sometimes people become frustrated and dismayed with life as things go from bad to worse. Another song writer caught the essence of this sort of change in that great American classic which states that, "If I had no bad luck, I'd have no luck at all . . . gloom, despair, Agony—O, me!"

Nevertheless, these sorts of changes—good to bad, bad to bad and bad to worse—are only a part of the story. We often find that things which have been going along badly may take a turn for the better. They may change from one good thing to another good. And, as hesitant as we are to admit it, we even experience changes in our lives that go from good to better.

Uncontrolled Change

I have moved my residence several times during my adult life. I am finding more and more that I don't look forward to the prospect of changing communities. A dear friend said to me recently, "I just don't like change."

Her sentiment, I'm sure, is not far from that of many of us. But, our changing communities is a change that we typically find is within our control. What about our community which has changed?

The changes that we frequently see taking place in neighborhoods where we work, live and minister are changes over which we seemingly can exert little influence.

It's as though we woke up one morning and discovered that the couple next door had divorced; the energetic man across the street is retiring next week. Half the girls in my daughter's scout troop are from single-parent homes, and the grey heads in my church outnumber the dark heads. Do these sorts of changes describe your community as well?

Those Who Seek Change

Several years back, a few bold Free Will Baptist souls began to question how things are. People in various churches started to wonder, "Why is it that we don't often see unsaved people coming to our church services anymore?"

Others asked, "Why is it that when preachers talk about revival they take their illustrations from Billy Sunday, Robert Murray McChesney, Charles Finney or Free Will Baptists of the 1940's - 50's?"

A few who have nerve ends made of iron began to question the validity of cold-call evangelistic endeavors in our contemporary culture. Interestingly, the people I heard asking the questions were those who had faithfully attended Thursday night visitation for 10 years or more—with no *lasting* results.

One simple reality that everyone acknowledges is that contemporary culture has changed dramatically from what it was in the 1950's. I don't believe when people are asking questions such as those mentioned above that they are trying to throw stones at anybody.

Most of the long-term Free Will Baptists of my generation were nurtured and trained by those who were either saved in or were preaching those revivals. I, for one, thank God for the impact that took place in our denomination 40 years ago.

When I listen to Dad tell about the revival that he got saved in (112 were saved in that meeting which Ted Greene preached), I visualize people sitting on the railroad tracks and hovering around each window because they couldn't get inside the building.

One thing is clear to me, those preachers were in touch with their culture in order to have had this kind of response. How many years would we have to go back, clumping all our revivals together, to come up with 112 unsaved people who were there—not saved—merely there?

God's Part in Change

I don't pretend to have answers for the questions, but I am convinced that the questions are legiti-

mate. When Nathan came to David (a religious man) he told him a story and then posed a question (II Samuel 12:1-9). God was pleased with David's response to the question of the prophet.

When Jesus came in contact with the Scribes and Pharisees (religious men), He often asked them piercing questions (e.g. Luke 10:25-26). Jesus asked the lawyer to answer his own question by saying, "You're a lawyer; it's written in the law. Can you read?"

And again, in Luke 10:36 after telling the story of differing religious attitudes, Jesus probed, "Which one was a neighbor to the man in need?" God often prompts the prophet to confront the culture—even religious culture even Free Will Baptist culture—with questions about how things are going.

Sometimes God is pleased with the way religious people respond, as was the case with David and the Good Samaritan. Other times, He is displeased with the response of the religious.

The religious lawyer sought to justify himself in his disobedience to the great commandment. The priest and Levite both saw the need but were satisfied with the status quo.

When we consider how to minister the New Covenant to a culture in the 90's and into the next millennium I think we need to be careful how we respond to the questions. God may be prompting some prophetic voices. He may be monitoring our responses. ■



ABOUT THE WRITER: Dr. Stephen Ashby is a member of First Free Will Baptist Church in Dayton, Ohio. He serves on the faculty at Ball State University, Muncie, Indiana.

Whatever Happened to “Don’t Quench the Spirit” ?

By Mal King



Free Will Baptist churches used to be fun to go to,” says a 75-year-old man. “Now,” he adds, “I’ve had more fun at a wake or a funeral than I’ve had visiting some of their services.”

A teenager says, “Free Will Baptists are nice people, but they act like being in church is a bore. At sports events they yell and scream and shout. I don’t get it; if being saved brings joy, why don’t they tell their faces?”

What’s wrong? In the Free Will Baptist church I’ve attended for

more than 40 years, pastors used to preach, “Don’t quench the Spirit.” Back then few people quenched the Spirit but the preachers preached about it anyway. Now? Well, many people are either quenching the Spirit or don’t have any to quench. Yet, I haven’t heard a sermon on the theme in years.

When I asked one pastor why, he said, “I think Free Will Baptist pastors are afraid they’ll be considered charismatic if they encourage more emotion in their services.”

This pastor also says, “We’re

being held hostage by that phantom (fear of being thought of as 'Holy rollers') and we're losing young people and young married people to pentecostal churches."

Jerry Barron, missionary to Mexico, says, "I'm not in favor of whipping up emotion, but without emotion few things happen in a service."

Barron says that Christians in Mexico are emotional and that "this quality in our services attracts those who are not yet Christians. If they can feel something, they return."

When Bob Thornburg pastored our church, he had this motto: "Sing like pentecosts; preach like Free Will Baptists." It worked. Our church grew during his year here (four times the number of people we have now).

Interviews with pastors of Free Will Baptist churches that have not quenched the Spirit bring these recommendations for transforming worship services into celebrations:

Pray for His Spirit to Warm Worship Services.

Prayer and human warmth and love touch all who enter a house of worship. Perhaps every bulletin should contain this prayer originally prayed by St. Teresa of Avila:

From silly devotions
and from sour-faced saints,
good Lord, deliver us.

Sing as Unto the Lord.

How did David sing? How did the people sing when Christ made His triumphant entry on a donkey? How will we sing in heaven? As unto the Lord.

When people sing unto the Lord—really sing, thinking of what is and what's to be—singing rings out and up and touches hearts and minds and eternity.

Look Up—to Your Redeemer.

Allan Bloome, author of *The Closing of the American Mind*, says we are what we are because of what we look up to. When worshippers look up to the Almighty, they cannot remain the same. A sense of joy, of peace and of awe will possess the

soul. And worship will no longer be ritualistic and bone dry.

In *The Spiritual Life of Children*, Robert Coles tells about children who lived back up in the hills of eastern Kentucky and West Virginia who looked to the Lord for guidance. They looked up with awe for guidance because he is "up there, somewhere way, way up there."

But as one boy put it, they also looked to God "for a little boost, so we can do better hereabouts."

Be Enthusiastic.

Harriett Doerr, author of *Stones of Ibarra*, left organized religion because her religious training "lacked passion." Doerr says, "I was brought up going to Sunday School, but no one seemed to care."

Young people, sensitive and perceptive, miss few clues: they see our dead-wood attitude in church and then see our foot-stomping excitement at sporting events. Astute, they don't buy some of our rationalizations: "I feel my religion so deeply that I can't express excitement."

Imagine telling a football coach: "Coach, I feel so intensely about the game and the team that I can't move, smile or shout."

Imagine also how a team would play without encouragement of fans. Then see that team getting a standing ovation from 50,000 fans after each play. A church service is also enriched by a show of care and genuine excitement.

Worship from the Heart

Real worship involves the heart and soul and spirit.

In the absence of true worship in the Spirit, we make a mockery of worship by outward display: the shout, the word of praise, the uplifted hand.

It's here that we face difficulty. William James and others since him have proved that the best way to generate a feeling—whether of happiness or of worship or of awe, indeed any emotion—is to act as if.

If we really don't feel like praising God, we will feel like doing so, James says, after we start praising Him. Perhaps the best way out of this conflict is to be honest, "God, I re-

ally don't feel like praising You right now. But I'm going to praise You anyway." Perhaps this might be one meaning of offering a sacrifice of praise.

Amputate Hypocrisy.

Unless we want Christ to view us as whitewashed burial vaults, we must repent of sin including the sin of hypocrisy. Integrity—thinking, talking, behaving as we say we believe—empowers us for service and for worship that energizes and uplifts.

When pastors are afraid to admit faults or sin, they come across as judgment and worship suffers. One of us visited a church in which the pastor told this story on himself.

"I went into the school parking lot a little bit fast to pick up my daughter. Some big guy in work clothes and a cap yelled, 'Hey! Slow down!'

"I drove on for about two car lengths. Getting angry, I backed up and said, 'What's your problem? I wasn't going *that* fast.' I noticed that the woman and little girl who were near the entrance when I drove in were getting into his car.

"He said, 'Just slow down!' We yelled back and forth like a couple of school boys. I was about to really let him have it orally when he said, 'John, is that you?' (I had my sun glasses and work clothes on and a cap).

"Since we have several thousand members and hundreds of visitors, I thought, 'Oh, no. It's one of my members!'

"Wishing I were somewhere else, I whispered, 'Yes.' The fellow took off his glasses. He was a fellow pastor from a sister church. We jumped out of our cars and while those who had heard us yelling watched, we hugged each other and apologized.

"The other pastor's wife said, 'You two should do more than apologize. What kind of examples are you?'

By sharing this experience with his church, the pastor got through to more people than he would have ever been able to reach by preaching down to them. The story evoked laughter and relief and identification while making the pastor's point: We

(Continued on page 9)

Don't Be Afraid of the Holy Spirit

By Paul V. Harrison

A mother tucked her six-year-old into bed and said: "Don't be afraid of the dark, son. God is here with you." Leaving the room, she paused outside to hear the boy whisper, "God, if you're in here, please don't move. You'll scare me to death."

Christians sometimes have a similar fear over the movement of God's Spirit. We sing, "Breathe on Me," but we're really quite comfortable with the status quo: a padded pew with an order of service. We prefer the security of the predictable over the surprise of the Spirit.

Others aren't so scared of the Spirit as they are hostile toward Him. "Let's fight over how God moves," they say. And don't think "fighting" is too strong a word.

One Florida pastor recently responded to critics of his "Spirit" theology by saying: "Sometimes I wish God would give me a Holy Ghost machine gun. [I'd] blow your head off." In light of such fears and hostilities, on what can we agree regarding the Third Person of the Godhead?

Convicts Sinners

First, we can agree that God employs His Spirit to convict sinners. "And when he [the Comforter] is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

The lost need the Spirit of Truth to pry open their eyes and reveal reality to them. The blind unbeliever is forever injuring himself, bumping into walls of sin and falling into holes of despair he didn't even know existed. No wonder this eye-opening Spirit is called a Comforter. What relief to be able to see!

Giving sight, however, only begins the Spirit's work. Once He's blessed us with vision, the Comforter makes us most uncomfortable with what meets our eyes, namely, our sinfulness.

Thus begins the life-long process of tending our spiritual garden, painfully yet joyfully uprooting weeds of the flesh. And in their place go the seeds of God's Word, sure to sprout (if watered) in the fruit of the Spirit.

Both of these works, conversion and sanctification, exalt Christ. "He [the Spirit] will glorify me," Jesus said (John 16:14). As James Packer has observed, the Spirit's work is a "floodlight" ministry, turning heads to view Christ, not Himself.

His Sovereignty

We can also agree on the Spirit's sovereignty. "The wind blows where it wishes" (John 3:8). While we should labor to make our churches and homes expectant of the Spirit's blowing, we must confess, freewillers though we be, that God's work follows God's time clock and not ours.

Jonathan Edwards was right to label the Spirit's outpouring in New England as the "Surprising Work of God." What had changed in 18th-

century Massachusetts was neither the preacher nor the people. God had chosen to work!

Theologically, we sometimes attempt to box God in and make for ourselves guarantees of success. But Heaven is not to be so manipulated. As the Lord stated, He will send blessings "in his time" (Isaiah 60:22). Rather than promoting passivity, this fact should inspire faithfulness in service and trust in God's plan.

Can be Experienced

Surely we can also agree on our desperate need to *experience* the Spirit. As crucial as it is to maintain straight doctrine, it's possible to have an orthodox mind and a cold heart in the same body.

To use Edwards' words again, "There is a difference between having a rational judgment that honey is sweet, and having a sense of its sweetness."

But this is where the rub comes. Haven't we witnessed the fanaticism of some seekers of spiritual experience? Hasn't this searching for "infilling" often led to uncontrolled charismania? Unfortunately, the answer is yes.

But before we gloat over our well-managed church gatherings, we



should consider the warning of Packer: "Many churches today are orderly simply because they are asleep, and with some one fears that it is the sleep of death. It is no great thing to have order in a cemetery!"

The unleashing of God among less-than-perfect believers will surely produce some aberrations in the pulpits and pews. But the alternative, in most cases the status quo, frightens me more.

Creates Change

What if God's Spirit hovered over our churches in a fresh way? As I see it, at least three changes would accompany the Spirit's work.

Holiness

First, old-fashioned holiness would characterize our people. The Spirit would war against the flesh (Galatians 5:17). Most congregations haven't seen enough fighting of this kind.

Richard Rogers, a Puritan pastor, was once challenged about why he

was so "precise" in his pursuit of holiness. He responded, "I serve a precise God." A fresh experience of the Spirit of holiness would help us regain a view of the Lord's precision.

Church-Wide Involvement

Second, a spiritual outpouring would lead us toward an "every member ministry." As the New Testament church reveals, our extreme dichotomy between clergy and laity hasn't always existed. Once upon a time a church-wide ministry flexed its muscles. And when it did, empires quaked.

Evangelism

This leads to the third result of the Spirit's activity: evangelism. I don't mean that common kind where we coax sinners into saying and doing things that make us happy but do nothing for them. "All that is of nature's spinning," Charles Spurgeon quipped, "must be unravelled."

I rather mean an evangelism

where the Spirit precedes the worker and smites men's consciences, compelling them to cry out: "What must I do to be saved?" An evangelism where the Bible's words fly like a sure arrow, piercing the heart and producing real repentance.

It is reported that Spurgeon, as he slowly ascended the 15 steps leading to his London pulpit, would say to himself on each one, "I believe in the Holy Ghost." He uttered these words, fearing the absence of God. Like the little six-year-old boy, we fear His presence. ■

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ABOUT THE WRITER: Dr. Paul Harrison pastors Cross Timbers Free Will Baptist Church, Nashville, Tennessee.

Quench ... (from page 7)

must live our faith in the street if we are to worship in the Spirit in the sanctuary.

Forgive Others.

Few things are more harmful to our capacity to worship in the Spirit than the shroud of unforgiveness. How many times have you and your wife sat together in a pew, smiling, nodding, saying, "Amen," while inside you harbored ill feelings toward each other?

The Lord's prayer to "forgive us our trespasses as we forgive..." becomes an indictment when we don't act on the forgiving spirit which distinguishes the child of God from the child of pride.

Be What God Wants You to Be.

We worship best not by praising God nor by singing or even by praying. We worship best by what we are.

The apostle Paul, William Durant says, was able to do what he did because of who he was. Obedience is

not only better than sacrifice, it is the precondition to true worship.

Don't be Legalistic.

In a speech to the 1978 graduating class of Harvard College, Alexander Solzhenitsyn warned: "Whenever the tissue of life is woven of legalistic relationships, this creates an atmosphere of spiritual mediocrity that paralyzes men's noblest impulses." Including the impulse to worship.

Keep Things Fresh and New, Keep Wonder Alive.

Freud pointed out that the "petty ceremonials" of a religion can become tyrannical by managing to "push aside the underlying thoughts." He suggested that some religious reforms were a reaction to this tendency. Intended to restore the "original balance," to rescue beliefs from arid pietism, these reforms attempted to transform ritual into spontaneity.

Robert J. Kriegel, in the best-selling management book, *If It Ain't Broke ... Break It!* proves the arid-

ity and stupidity of staying with one approach to business. The same principle applies to worship. Sameness destroys spirit. Remember, the children of Israel even tired of bread made in heaven because it was always the same.

Rated on a scale of 10 how would your services rate against these recommendations?

Rated on the same scale, how would you rate? Remember, even by man's standards, as recorded in the dictionary, worship is "extreme devotion or intense love." ■



ABOUT THE WRITER: Mal King is a member of Santa Paula Free Will Baptist Church in Santa Paula, California. He is also president of Mentor Consulting Group.



Facing the Music Regarding Copyright Law

By Howard Rachinski

In this final decade of the 20th Century, it has become apparent that church ministries face a renewed demand for greater, more effective means of communication with society. And nowhere has this renewal been more positively evidenced than in the church worship service.

In many ways, this newly-found, pleasant atmosphere has been supported by the utilization of modern technology such as the photocopy, slide projector, overhead transparencies, tape recorders, computers, customized songbooks and bulletins. These devices have made available both convenience and flexibility to the church. Unfortunately, these same valuable resources have also generated serious legal and ethical implications with the copyright law.

Five Exclusive Rights of Copyright Ownership

The U. S. Copyright Act of 1976 clearly confirmed that a copyright owner has the following exclusive rights to their works. They are:

- 1) The right to make copies of the work.
- 2) The right to prepare derivatives (arrangements) of the work.
- 3) The right to distribute copies of the work to the public.
- 4) The right to perform the work publicly.

5) The right to display the work publicly.

The church service has received two specific exemptions from these exclusive rights, which are:

- 1) The right to perform a work. (You can sing songs in your worship service freely!)
- 2) The right to display a work. (You can visually project songs, *but* it must be a legally authorized copy.)

The Legal Issue

The main conflict that most churches have with copyright law is in making copies of music without permission to do so. This includes such activities as typing words into a bulletin, photocopying songs, making tapes of the worship service, even handwriting words onto a transparency. Without permission, all of these are direct violations of the copyright law.

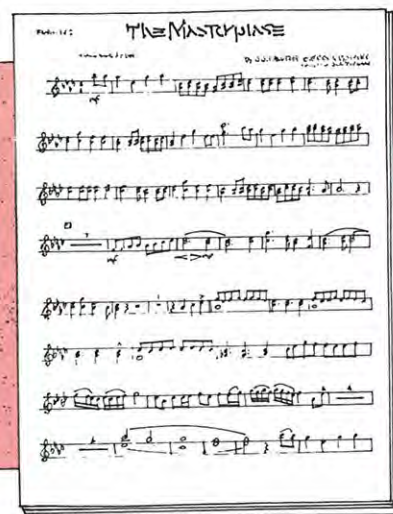
What does this mean to your church? In simple terms, it means that every time you or one of your church members or staff engages in these activities without permission, your church is exposed to a substantial penalty. Statutory damages range from \$500 to \$20,000 per violation and international infringements may result in damages of up to \$100,000. Ignorance of the law is no excuse. Copyright owners do

not even need to prove that you intended to violate the law. It is enough to simply prove that copies were made.

The Ethical Issue

The willingness to sue churches today, coupled with the enormous potential legal liability for unauthorized copying of music, should encourage every church leader to take the responsible steps necessary to address this problem. But even beyond and perhaps maybe even more important than the legalities of copyright law is the issue of ethics.

Is it possible that our copying flexibilities and conveniences are



actually eroding the very resource of our worship songs, and that is . . . the Christian songwriter?

We all agree that it is God who is the Author and Giver of talents and ministries. And we have no qualms in financially supporting the pastor who preaches the Word. However, because of the impracticalities and complexities in compensating one who preaches the word "in song," we have in fact not rightfully supported the Christian songwriters for their work.

Practically speaking, we are "muzzling the ox who treads out the corn," and by doing so, we rob ourselves of the same creative talent that has so blessed our congregations.

Effective Compliance

The good news is that churches can exercise several options to address these legal and ethical issues.

Copy and use only Public Domain songs.

Public Domain songs are works that have lost their copyright protection or never had copyright protection. Generally, this category would apply to most hymns whose copyright is over 75 years old. Although this option would comply with the copyright law, it significantly narrows the selection of songs used, and one would have to make sure that every song copied is in fact Public Domain.

Purchase all music.

Plan ahead and budget for your music activities. You can subscribe to choral review clubs and attend music reading workshops which provide sample products enabling you to see and hear music before making that purchasing commitment. In short, *don't* copy any music.

Obtain prior written permission from copyright owners for any and all copying activities.

Identify what your personal copying preferences are and set up a procedure for obtaining permission. Contact each copyright owner

with the details of your copying activity and ask for permission.

Unfortunately, if you have ever attempted to find out what it takes to legally copy a song into a bulletin or onto a transparency or church tape, then you have learned that the effort does require extensive research, applications, fees and filing numerous details. At the very least, it is arduous, complex and very frustrating!

Purchase a license that provides blanket permission to certain activities for a specified library of songs.

A major breakthrough in this area occurred in October 1988 when a group of pastors, music directors, songwriters and publishers developed the Church Copyright License.

What is a Church Copyright License?

The Church Copyright License is a legal authorization received by the church from Christian Copyright Licensing, Inc. who acts as a clearinghouse for publishers and copyright owners. This company grants certain usage of songs (i.e. a variety of copying activities) to the church in exchange for an annual license fee. The license fee is then distributed as royalty to all copyright owners involved in the program. The Church Copyright License from CCLI allows the church to:

- Print songs in bulletins, liturgies, songsheets and songbooks for your congregation.
- Make transparencies, slides or other visual projections for songs for use in your worship service.
- Make customized instrumental and vocal arrangements if no published version is available.
- Make church worship service tapes for missions, shut-ins, visitors or friends.

Over 100,000 songs from 600 publishers are available to churches who pay an annual license fee ranging from \$85 to \$600.

A Church Copyright Hotline (1-800-234-2446) has been established for clarification of these issues, and to assist the church in determining

what options would best fit their needs.

Regardless of what option a church desires to exercise, it must be made perfectly clear that ignorance of the law, opinions about the options, or the "scourge" of procrastination cannot and must not be considered as justifiable conduct.

Take on the challenge of utilizing the convenience and flexibility of technology for your church. But because we are the light of the world, let's face the music regarding the copyright law . . . legally and ethically.

For more information, please write CCLI, 6130 N.E. 78th Court, Suite C-11, Portland, Oregon 97218-2853. ■



ABOUT THE WRITER: Howard Rachinski is president/CEO of CCLI. Mr. Rachinski has experience as a song writer, arranger, record producer and retail sales manager. He was music director in one of the nation's largest churches for five years. He is recognized as a seminar leader and contributing editor in music copyright law issues.



Recommended reading: *The Church Guide To Copyright Law*, Richard R. Hammar (Christian Ministry Resources, P.O. Box 2301, Matthews, NC 28106).

The Five-Minute Radio Broadcast

By George C. Lee

Five minutes. Just a brief moment in the day. But in the busy schedules of working people, it seems that everyone wants quick, convenient and what does more in less time. Radio programs are no exception. There's not time to listen for 15 or 30 minutes, but anyone can pause for five minutes.

My first experience with a daily radio program was in the early 50's in Albany, Georgia. A member of the congregation there was a DJ on an early morning program. He wanted a spiritual thought to start everyone's day. Without consultation with the station, he had me prepare and record some brief messages and began playing them. It was not even listed in the radio log.

When another DJ subbed one day and the station began to receive calls for the devotional, I discovered that a short message could be used effectively to present the gospel. That program continued until I left Albany in 1967.

When I moved to Goldsboro, North Carolina in 1973, I wanted to again have the five minute devotional time on a local station. I took my plan to the leading radio station in our city. The management was skeptical. They had not used this kind of programming and were not sure that it would work or if they wanted this type ministry.

After listening to some demonstration programs they reluctantly agreed to give me a trial run. The first program aired October 1, 1973. After a few months, I asked listeners to write the station if they wanted the broadcasts to continue. Cards and letters poured in—over 150 the first week! The station was impressed, kept me on the air, and I have not missed a weekday in nearly 19 years.



This time has been a learning experience. I've learned some things that have worked, at least for me. Let me share some with you.

Which Station?

My personal choice has been the secular station. I support Christian radio and once had a five-minute program that lasted a year. Christian radio basically reaches those who have already been reached. If your goal is Bible study or Christian devotional, then you can minister to the believer, but few unsaved will be in the audience. You become one among many.

However, secular stations reach the entire community. My program airs at 6:35 a.m. Monday through

Friday. It follows state, regional and local news and weather. At this time I get people just beginning their day who listen to the station as they eat breakfast or drive to work.

Program Planning

As I plan each program, I try to follow a few simple guidelines: Use a short theme for opening and closing. Immediately try to get into the thought for the day. Seldom use the same subject for an entire week. Try to make it different each day. Use current events, moral issues, humor and personal experiences.

Capital punishment, the ERA, lack of morality in government, corruption in various levels of society, apostate TV preachers and such have been topics. No field is spared. However, when using controversy, I try to make sure I can back up what I say with the Word of God.

Variety. That's it. Keep the audience off balance. They will listen just to hear what's said next. Most of us despise to drive in ruts and a rut in broadcasting will produce the same boredom.

It is all right to promote church activities. That's part of the reason for the program. However, I use caution in promoting just my particular doctrines or beliefs. The goal is to get the attention of those who listen, reach them for the Lord and get them under the sound of the gospel within the local church.

A good program requires much resource material. I stuff my files with bulletins from other churches, papers, news articles, etc. I give credit if I use someone else's material. One radio minister uses *Our Daily Bread* almost exclusively and never gives credit. This is stealing.

Program Costs

The price of radio time varies depending on the size of the market and the power of the station. My first program in Goldsboro cost \$4.25 for five minutes. Now we pay \$12 per program.

For many years our church paid the costs, but today it is sponsored by businessmen within our church. In some communities, radio stations grant some free time for church-related matters. Check it out if you would like to start a program. You may get to broadcast free or at a reduced rate.

Program Presentation

Six thirty-five comes early in the morning! Therefore I prefer to record my program in advance and take the tape to the station. I record each Friday morning at our church where we have a good sound system. Many years I went to

the station on Saturday morning and recorded them there.

I keep up with the days of the week and try to refer to that day and greet the listening audience as if I were there in person. I try to check the dates for special events or occasions to which I wish to refer.

Paul Harvey has certainly proven that the five-minute approach is most effective. Some ministers can use 15, 30 or even 60 minutes wisely and get good results.

I still like the "hit and run" approach: Stick them with the gospel needle before they know what hit them and leave them reeling with the power of God's message. It is better to leave an audience wanting more instead of their saying, "When is he going to stop?"

My broadcast years have been rewarding to me personally. I have developed a relationship with my audience that has been a blessing

to me. Politicians, medical doctors, educators and folk from all walks of life have called to ask my opinion on issues or problems facing our society. It has put our church and ministry on the cutting edge of many issues in our community.

The five-minute radio program is worth the effort. Give it a try. ■

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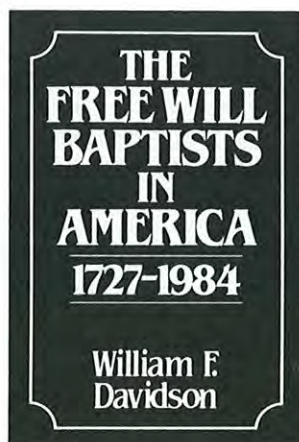


ABOUT THE WRITER: Reverend George Lee pastors Victory Free Will Baptist Church in Goldsboro, North Carolina.

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The Rock God

By Lois Smallwood



Five-year-old Lindsay arrived a week early for the family reunion. She came with her mother and Aunt Carol to visit Grandma and Grandpa. Her father and two brothers, two uncles and two cousins (boys) would come later. But for a whole week she commanded center stage.

She learned that Grandpa could make a mouse track as exciting as a moose track. He taught her to drive the pickup, the car, boat, tractor and the riding lawn mower. He let her play in the hay, took her for walks and taught her to shoot a gun. "As soon as it quits raining and the creek goes down, we'll go fishing," he told her.

Well, it had quit raining, but the creek was still up. On the way back from visiting Great Grandma, she asked in exasperation, "Grandpa, when *are* we going fishing?" She

managed to let him know he was partly to blame for the delay.

One little girl on her way to boredom flashed across his vision. "Not till the creek goes way down, like it was when you and your mommy waded by the flat rocks But, I've been thinking." His voice raised in excitement. "I just might show you my secret hideaway after we eat lunch and I take my nap. How would you like that?" Grandpa knew a short wait sharpened anticipation.

Awe-stricken, she breathed, "Yes!" Then she turned to Grandma for verification. "Does Grandpa really have a secret hideaway?"

"I never heard him mention it before," Grandma answered truthfully.

Grandpa snorted, "It wouldn't be a secret if I told her! Nobody knows about it. And you'll have to keep it

a secret, too."

"Can't Grandma go with us?" she pleaded.

"No," Grandpa said. "Besides it's way up the hill. You know Grandma can't climb hills with those fake knees of hers."

She leaned over and whispered to Grandma, "I'll tell you what it's like."

It took ever so long for Grandpa to eat and take a nap. She worried out loud. "I wonder if he really has a secret hideaway. I'll bet it doesn't—oh, I guess he must! I wish he'd hurry and wake up."

Finally Grandpa woke up. Then he had to have a cup of coffee and sit a few minutes to finish waking up. She sat on his lap and tried hard not to keep asking, "Can we go now?"

At last they started up the hill behind the house. They climbed and climbed and then Grandpa whispered, "There it is!" and pointed to a hideaway cave. She ran to go in, but Grandpa prompted, "Wait!"

"Why can't we go in?" Disappointment spread all over her.

"First we have to spit on our hand and rub it on the rock here by the opening so the Rock God won't get mad and throw rocks down on us." She looked at the piles and piles of loose rocks and saw how it could be so. She didn't want to be hit by any of them, but surely Grandpa was teasing.

"Grandpa! There isn't a Rock God!" she asserted with just a hint of dread in her voice.

"Yes, there is. And this is his place," Grandpa insisted.

"How do you know?" She made one last attempt to discredit his story.

"Because every time I go in here I spit on my hand and rub it on the rock and he never throws rocks down on me. That's how I know. Now come on. Spit on your hand and rub it on the rock."

Lindsay did as Grandpa did and they went inside. Never had she seen such a place! There was even a little table and some benches to sit on. "Who put these here?" she asked.

"I don't know," he answered truthfully. "It must have been the Rock God," he added (not quite so truthfully). He didn't mention that his mother had played there as a little girl, as had every child in the next generation—and the next.

Lindsay loved it. And when her cousins came the next week she talked Grandpa into letting her show them. She fiercely insisted they spit on their hands and rub it on the rock so the Rock God wouldn't get angry. And they did. It was either that or bodily lift her out of the way and reduce her to tears and nobody wanted to answer to Grandpa for that!

So Lindsay went home with the Rock God added to the Tooth Fairy, the Easter Bunny and Santa Claus as part of her childhood wonderworld.

As her grandmother, I wondered briefly if I should whip Grandpa. Then I remembered Paul had written, "When I was a child, I thought as a child . . . ; but when I became a man, I put away childish things" (1 Corinthians 13:11).

One day Lindsay will put away the Rock God, along with the Tooth Fairy and Santa Claus, but she'll always remember that delightful visit in May when Grandpa made her believe in him.

It took me a lot longer to put away the Invisible, All-Seeing Eye God who followed me around, saw everything I did—even saw my thoughts—and kept a careful list of all the bad things so He could send me to hell.

Are you still worshipping that God? Or do you prefer the kindly old dim-witted loving grandfather God who would never allow any of his creation to suffer hell, not even Hitler, nor child molesters, nor wife-beaters, nor murderers, no one ever!

Over the years we have gathered many childish misconceptions about God. Some are half-truths—as Grandpa's Rock God story—and those are the most dangerous of all.

It's time we go to the Source of truth, the Bible, to verify our beliefs about God. If our God isn't there, it's time to put him away and get acquainted with the true and living God. Test our knowledge and bask in a personal relationship with Him. This opens up a wonderworld such as no child could ever imagine. ■

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ABOUT THE WRITER: Lois Smallwood attends Pleasant Home Free Will Baptist Church in Mountain Grove, Missouri. Her parents were pioneers in the Church of God (Anderson, Indiana) movement. As a child, she spent many years living in a log cabin on the Wyoming frontier.

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Tough Choices

A Look at the Choices Facing Today's Youth

By Jim Reapsome

Teens see not only international dilemmas begging solutions, but also problems closer to home: unemployment, family breakdown, their parents' mid-life crises, and corruption in government and business. They see people hurting deeply because of divorce, abuse, poverty and economic dislocation. They fear that today's auto worker being replaced by a robot could be one of them in the future being knocked out of a job by the next generation of scientific discoveries.

Youth are convinced that they will have to make lots of money. Polls of entering-college freshmen show, year after year, that success in their careers and financial security rank at the top of their list of goals.

Education and a Career

Life's big decisions are being forced on youth at a time when they feel it's unfair for them to choose. But once they enter the fast lane in high school, they must choose courses and majors that will set the direction of their future education and careers. Even with

the help of computers to sort out options, students are baffled simply because the world offers them a bewildering array of choices.

After high school comes even more frightening questions. If college, which one? How can I pay for it? If my parents can't afford to help, how will I be able to repay the loans? If not college, what kind of work? What about the military? What about full-time Christian service?

Many college-bound high school seniors are torn between picking a Christian college or a state university. They hear conflicting advice at home and at church. Somehow, the pastor's sermons on guidance and finding God's will make it sound much simpler than it really is. Well-meaning adults nudge them to be sure they know God's will. Meanwhile, prevailing culture tells them to aim for the most prestigious school and choose a career that will bring the highest financial rewards and social status.

Choosing a Life Partner

Youth surveys tell us that the vast majority of teens anticipate marriage and they think of it as a lasting commitment. On the other hand, perhaps half of them have already lived through their parents' divorces.

I overheard two girls talking in a college snack shop. One was admonishing the other to be sure to get her degree and good job experience before getting married because divorce was sure to follow and she would then be able to make it on her own. Statistically, she was right.

Although teenagers tell poll-takers that they believe marriage should last, deep down they are practical enough to know that the chances for that happening are slim. They know there is an escape hatch—divorce—which carries with it little, if any, social disapproval.

Daily Moral Choices

All teens feel tension about making choices that they know will affect their futures. They also worry about choices they must make every day.

Sex

The choice to abstain must be made against a tidal wave of pressure to enjoy sexual gratification now, rather than waiting until marriage.

Why is this choice so hard? For one thing, teens see the phoniness of adults who pay lip service to traditional prohibitions against fornication and adultery but fail to live up to them.

Another reason is peer pressure. Loan Lipsitz, director of the Center for Early Adolescence, gives these statistics for unmarried teenagers: 12 percent of 13-year-old males and 2 percent of 13-year-old females are sexually active. The percentage increases each year so that by age 18, 70 percent of the males and 52 percent of the females are sexually active (*Common Focus*, Vol. 6, No. 1, 1985, p. 2). In many cases, a young person who does not have sex feels like a social pariah.

The advertising and entertainment worlds also drive home powerful sexual messages. This constant stimulation makes it more difficult for young people to control their sexual urges. It also confuses their sense of values by glorifying promiscuity.

Homosexual-rights groups make strong pitches to teenagers. They advertise hot lines that tell teens to shop around and experiment with a number of sexual partners. Many teens face honest doubts about their own sexuality, and the drift into homosexual liaisons is made easier by society's increasing acceptance of homosexuality as a normal human condition.

Drugs and Alcohol

A confusing array of choices confronts teenagers with regard to drugs and alcohol. Surveys show that overall use of marijuana by teenagers has declined slightly, but

their use of cocaine has increased slightly.

Teen drinking, because of its link with traffic fatalities, has aroused nationwide concern. To choose not to drink is tough, in some cases because parents approve of drinking as an acceptable alternative to drugs.

Entertainment

Some social scientists say that the strongest influence on teen choices arrives out of the entertainment world: Movies, music, television and magazines. For example, pop singer Michael Jackson's attire was seen in every high school in America at the height of his popularity.

Movie producers have hit the jackpot with films pandering to the lowest side of life. While the public's boundaries of decency have been plundered by the entertainment world, the churches by and large have remained silent. Teens know that the rating system for movies is rarely enforced at the box office.

Teenagers need and appreciate guidance about the biblical principles and values that underlie wise entertainment choices. But adding to the complexity of those choices is the fact that families within the same church often hold different standards about what is acceptable entertainment.

Choice to Live or Die

Inextricably entwined with every decision teens have to make is the choice to live or die.

Brian Hiemer came from a good, rural family. He had a 3.3 grade point average. He was a starter for the University of Nebraska football team. The day before fall practice was to start, he shot himself to death on his father's farm.

Every year about 5,000 teenagers choose to die. That's triple the suicide rate for teens 30 years ago. Why this rise? The possibility of a nuclear holocaust, terrorist suicide bombings, the mass starvation—to say nothing of television's consistent portrayal of people being "blown away"—cause today's

youth to wonder whether or not the world is a fit place to grow up. The aimlessness and sham of much of what the world counts as important also load the deck in favor of suicide.

In addition, the complexity of the choices which high school students face adds to their sense of hopelessness and to their fear of being unable to cope with the pressures of modern life. Often a divorce in the family, the death of a friend or family member, or even breaking up with a boyfriend or girlfriend, provides the spark that ignites a fatally wrong choice.

Choices in Christian Context

The biggest decision in their lives lie ahead for today's high school youth. For all the fun they seem to be having, they do worry about those choices. Their fears are compounded by the complexity of choices and by the lack of clearly established moral boundaries in the adult world. The Bible's intoned, "This is the way, walk in it," is but a dim vision from some distant planet light-years in the past.

Teens have many fears about growing up in the topsy-turvy world they see all around them. Add to that their everyday worries about what to wear, how to get enough money for clothes, dates and cars and what to do for excitement, and you can understand why they need ample opportunities for friendly Christian counsel and brainstorming in the context of the church.

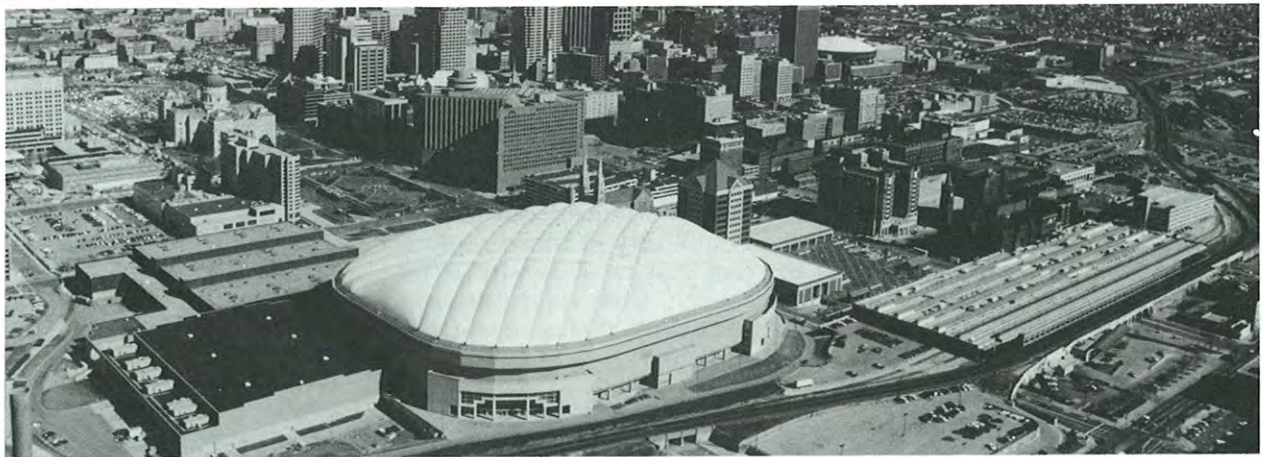
Even when they are under intense pain and conflict, they must see that life is indeed worth living—not for themselves alone but for others who love them, for those in the world who need them, for God who created them, and for Jesus Christ who redeemed them. ■

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ABOUT THE WRITER: Jim Reapsome is the founder and editor of *Youth Letter*. He is also the editor of *Evangelical Missions Quarterly*. He has spoken at numerous youth camps and retreats.

Article offered free by David C. Cook Publishing Co., 850 N. Grove Ave., Elgin, IL 60120.

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Batesville, Ark.



Ronald Creech
Director of Development
Free Will Baptist Bible
College

FREE WILL BAPTIST NEWSFRONT

Texas Mission Dedicates New Building



PLANO, TX—Members of Collin Creek FWB Mission in Plano dedicated their new facility October 26, 1991, according to David Sutton, chairman of the Texas State Mission Board. More than 100 gathered for the service. Reverend Bobby Ferguson, pastor of First FWB Church in Houston preached the dedication address.

The first Sunday service in the new building attracted 107 people. The mission work is under

the direction of Reverend Don Guthrie. Although the mission is sponsored by the West Fork District Association, the entire state of Texas has rallied behind the project.

Pastor Guthrie has set a goal to be self-supporting by January 1993, only three years after the group's first service. The building dedication culminated two years of intensive mission work in the North Dallas suburb.

Tennessee Crusade Attracts 400

COOKEVILLE, TN—More than 70 Free Will Baptist churches united in a six-day crusade and rally December 2-7 at Cookeville FWB Church. The second annual Upper Cumberland Area-Wide Crusade, sponsored by six district associations in Tennessee, attracted 400 participants.

Oklahoma Executive Secretary Connie Cariker, missionary to Puerto Rico Miguel Vera and three Tennessee Pastors—Robert Shepherd, Gary Norton and Bobby Greene—were guest speakers.

Host pastor David Crowe and other Liberty Association pastors made appeals to raise funds for the mission work in Puerto Rico. On the crusade's closing night, Pastor Crowe presented a \$13,156 check to Miguel Vera. Reverend Dow Allen from the Stone Association's Western Division presented a check to Pastor Vera for \$5,400, bringing the total to nearly \$20,000.

The crusade closed December 7 with a giant youth rally featuring Waymon and Pat Jones with the United Tennessee League, and the Free Will Baptist Bible College Drama Team.

Pastor Crowe said plans are already underway for the 1992 crusade.

Hillsdale Wins FWB Classic

NASHVILLE, TN—In a historic meeting, students from all four Free Will Baptist colleges met in Nashville, December 12-14 on the campus of Free Will Baptist Bible College. The occasion was a round-robin basketball tournament, but the meeting's significance was far greater than competition on the court.

Gathering at FWBBC were teams and visitors from Southeastern FWB College, Wendell, NC; Hillsdale FWB College, Moore, OK; and California Christian College, Fresno, CA.

The tournament was the idea of FWBBC's Coach Byron Deel, who has been working for two years to bring it about. He initiated contact with the three other Free Will Baptist colleges and made all the arrangements.

FWBBC President Tom Malone describes it as "a historic week." He says, "This is the only time all

four of our colleges have met on the same campus. Fellowship among the students was the outstanding event." He feels that the attendees left with "a new understanding and appreciation of the fact we are all Free Will Baptist, with a common goal of reaching the world for Christ."

Two of the three visiting teams were accompanied by their institution's presidents. President Malone says, "It was a privilege to have President Jim McAllister of California Christian and President Billy Bevan of Southeastern College greet the students and share the burden they feel for all our students." Both visiting presidents, as well as Hillsdale's coach, spoke in chapel.

The tournament was won by Hillsdale, at 3-0, followed by California Christian, at 2-1, FWBBC at 1-2, and Southeastern at 0-3. Hillsdale was awarded the Clas-

sic Cup by Coach Deel.

Hillsdale's Vincent Thomas, a 6'4" sophomore, was chosen Most Outstanding Player. Plaques were given to 10 other players who were selected for the first and second all-tournament teams.

First Team

Darin Gibbs—FWBBC
Jarod McCloud—Hillsdale
Chris Hempstead—CCC
Brad Ryan—FWBBC
Devin Hudson—Southeastern

Second Team

Chad Kivette—Southeastern
Sonny Burton—CCC
Paul Taylor—Hillsdale
Mike Hudgins—Southeastern
Robert Hooks—CCC

Coach Deel announced that the second Free Will Baptist Classic is set for December 3-5, 1992, and will be played at Hillsdale College in Moore, Oklahoma.

Bible College to Pursue Regional Accreditation

NASHVILLE, TN—The nine trustees of Free Will Baptist Bible College voted unanimously for the college to pursue regional accreditation at their semi-annual meeting in Nashville on December 5, 1991.

An official letter of inquiry was sent to the Southern Association of Colleges and Schools (SACS), informing them of the college's intentions. Once FWBBC completes formal application, it will begin an 18-month self-study which it will submit to SACS. "We sincerely hope to achieve Candidate status two years from now, and full accreditation two to four years after that," Dr. Picirilli, FWBBC's academic dean, notes. Candidate status would bring with it most of the benefits of accreditation.

FWBBC is already accredited

by the American Association of Bible Colleges (AABC). This accreditation is nationally recognized and enables students to transfer credit to most colleges and universities. Other institutions, however, require regional accreditation. With SACS accreditation, even those institutions should recognize FWBBC's credits and enable students to transfer to virtually any college or university in America.

Until recently, SACS resisted accreditation of any Bible college. However, that has changed and SACS now accredits several of FWBBC's sister colleges. Dr. Robert Picirilli says, "We have examined carefully the current standards of SACS and they do not appear to require anything conflicting with our commitment."

President Tom Malone adds, "If at any point we see that SACS requires of us something we feel will compromise our commitment to biblical faith and practice, we will drop the proceedings without hesitation." Dr. Picirilli says the college will submit "strong descriptions of our Christian commitment" so that SACS will either have to reject the college's application or accredit it, knowing full well what the college is.

The majority of voting member institutions in SACS are private colleges, many of them Christian colleges that share FWBBC's commitment to the cardinal doctrines of the faith. By joining them, the Bible College will open new doors for its students who wish to transfer or pursue graduate studies.

Joslin Keynotes Alabama Meeting

MADISON, AL—Arkansas Promotional Director David Joslin led a worship service during the Alabama State Association and a session in which he provided information on how to establish and fund a state promotional office. Joslin explained how the promotional office works in his state and what Alabama could do to initiate a similar program. He also discussed the advantages of the cooperative plan.

The November 7-9, 1991, meeting at Madison FWB Church in Madison, Ala., registered 276 people, including 78 ministers. Moderator John Edwards gaveled delegates through the 72nd annual

session.

Five Alabama ministers and Bible College president Tom Malone preached during the three-day gathering. The ministers included Pastors Ron Woodward, Dennis Haygood, Richard Hendrix, J. D. Norris and Children's Home Superintendent Levy Corey.

Delegates voted a constitutional change that set the annual state association meeting to begin Thursday night before the second Sunday in November and end Friday night.

The 1992 session meets November 5-6 at First FWB Church in Dothan.

FWBBC Opens Computer Lab

NASHVILLE, TN—Free Will Baptist Bible College officials began work on a modern campus computer lab in December 1991 with plans to have it operational by the time students returned for the spring semester in early January, according to Dr. Robert Picirilli, academic dean.

The lab will include at least 10 fast, powerful 386 computers with super-VGA monitors. It will also provide both dot matrix and laser printers, music keyboard interfacing and color scanning equipment. Computers already in use in the business department and in the library will be networked with those installed in the lab. Faculty members are examining software that will be useful for studies in their particular fields.

The lab will give students access to:

- Word processing programs that include spell checking, grammar/style checking, and other features to help them write papers and reports.
- Drill programs for math, grammar, music theory and more.

—Music software that will allow on-screen composition and printing of music scores.

—Research materials that allow students to browse encyclopedias, atlases, the classics, periodicals, etc. as they look for information for papers and reports.

—Accounting programs and database software that they will use in the business world.

—Bible study, Bible language and Bible research materials for study and sermon building.

Dr. Picirilli says that, once the lab is operational, it will be possible for dormitory students to lease computers and printers for use in their rooms and network them into the campus system centered in the lab. Town students will also have remote access to the lab via telephone connections. "FWBBC will have computer equipment that is state of the art and at the cutting edge of a fast-developing field," he says.

Children's Home Full

GREENEVILLE, TN—The Free Will Baptist Home for Children in Greeneville is at full capacity caring for 42 children, according to Superintendent Roger Hood. Officials have begun a waiting list for children seeking placement. Remodeling cottages and the increased number of children pushed the home's 1992 budget over \$600,000.

Last fall the Tennessee State Association approved a request to establish an annual fund-raising campaign for the home. The first one, set for May 10, has a \$30,000 goal. Funds received will be used to support the home's emergency shelter.

More than 70 children were served in the first eight months the shelter operated. The shelter provides emergency care for children for 30 days or less. The emergency shelter is the only one in Greene County.

Phyllis Gregory with the home's office of development said that major remodeling of all cottages is underway. The home also began an equestrian program with 10 horses. Basketball teams for the girls and boys were formed in 1991. The manual record system was changed over to a personal computer system.

During the year, 11 children were saved and baptized. ■

**Watch for
Convention
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in
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Cooperative Channel Contributions December 1991

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Arizona	.00	44.20	44.20	.00	1,292.00
Arkansas	.00	4,447.30	4,447.30	5,494.59	70,679.37
California	5.00	904.15	909.15	1,019.67	11,973.38
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	2,018.68	2,018.68	1,489.25	18,513.68
Georgia	9,325.28	1,019.28	10,344.56	8,534.31	110,010.09
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	265.42
Illinois	19,591.41	3,240.90	22,832.31	16,400.27	110,857.71
Indiana	957.14	118.49	1,075.63	.00	7,338.56
Kansas	.00	79.77	79.77	81.33	637.88
Kentucky	125.21	1,386.36	1,511.57	253.43	3,223.22
Louisiana	120.00	.00	120.00	.00	120.00
Maryland	.00	.00	.00	75.00	4,690.69
Michigan	4,225.65	1,754.61	5,980.26	82.26	63,770.52
Mississippi	116.00	266.61	382.61	297.91	5,854.61
Missouri	7,117.68	.00	7,117.68	14,845.52	103,758.10
Montana	.00	.00	.00	.00	50.00
New Mexico	.00	.00	.00	408.28	2,395.56
North Carolina	100.00	250.00	350.00	100.00	22,142.00
Ohio	408.00	2,169.00	2,577.00	2,861.00	32,595.04
Oklahoma	28,805.96	8,282.41	37,088.37	45,766.46	493,495.25
South Carolina	14,143.52	166.24	14,309.76	12,457.83	150,728.46
Tennessee	9,212.46	855.29	10,067.75	3,735.62	75,894.73
Texas	20,013.40	1,803.28	21,816.68	4,466.83	114,685.11
Virginia	220.45	25.00	245.45	359.62	3,780.67
West Virginia	100.08	.00	100.08	985.23	45,173.53
Canada	.00	.00	.00	.00	86.97
Northwest Association	.00	.00	.00	.00	241.45
Other (Computer)	.00	(.01)	(.01)	.00	.43
Total	\$114,742.04	\$28,961.56	\$143,703.60	\$119,864.16	\$1,458,114.41

DISBURSEMENTS:

Executive Office	\$ 4,845.17	\$16,776.10	\$ 21,621.27	\$ 20,166.68	\$ 259,455.34
Foreign Missions	69,607.53	2,802.68	72,410.21	62,097.64	744,310.79
FWBBC	7,556.62	2,802.68	10,359.30	8,908.78	93,207.93
Home Missions	26,318.94	2,193.37	28,512.31	18,503.46	240,946.43
Retirement & Insurance	473.17	1,705.96	2,179.13	2,890.68	25,722.89
Master's Men	545.55	1,705.96	2,251.51	3,010.86	26,581.58
Commission for					
Theological Integrity	38.27	60.92	99.19	113.99	1,230.50
FWB Foundation	415.64	731.13	1,146.77	2,214.06	17,512.95
Historical Commission	31.78	60.92	92.70	113.99	1,181.62
Music Commission	14.38	60.92	75.30	113.35	909.80
Radio & TV Commission	96.26	60.92	157.18	116.15	1,328.80
Hillsdale FWB College	1,318.71	.00	1,318.71	1,018.15	16,203.55
Other	3,480.02	.00	3,480.02	596.37	29,522.23
Totals	\$114,742.04	\$28,961.56	\$143,703.60	\$119,864.16	\$1,458,114.41

Capital Stewardship Campaign

December 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	120
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	1,250
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	13,305
Texas	14,705	2,260
Virginia	30,975	0
West Virginia	58,840	20
Other	23,780	500
Totals	\$1,000,000	\$19,905

Directory Update

GEORGIA

Percy Cunningham to Harmony Church,
Lake Butler

ILLINOIS

Len Scott to Calvary Church, Salem

OKLAHOMA

Randy Wilson to Bethany Church, Broken
Arrow from First Church, Locust Grove

Larry Baasham to Westside Church,
Pryor

VIRGINIA

James Pittman to Calvary Church, Crewe
from Freedom Church, Havelock, NC

OTHER PERSONNEL

Trent Walley to First Church, Savannah,
GA, as music director ■

CURRENTLY...

The **Oklahoma Youth Conference** attracted 392 teenagers and their sponsors November 2 at Hillsdale FWB College in Moore, OK. **Mark Brawley** and **Rick Caldwell** were guest musician and evangelist.

Two churches united with the **Ohio State Association of Free Will Baptists**. **Canaanland Church** in **Columbus** joined the Franklin Conference. The church began in the home of a deacon in 1982 and has grown to 80. **Degraff Church** of **Degraff, OH**, joined the Central Ohio Conference. Pastor **James Roby** has led that work for 13 years.

Hurricane Chapel FWB Church at **McEwen, TN**, conducted a "past year praise service," according to Pastor **Tommy Street**. The church received 31 new members, witnessed 26 baptisms and 28 conversions. The group also reported new carpet and drapes in the sanctuary, gas furnace installed in the fellowship hall and a fresh paint job.

Pastor **George Lee** of **Victory FWB Church, Goldsboro, NC**, will conduct his 5,000th daily radio program March 25. He began the series of broadcasts October 1, 1973. Lee was one of the first to begin a daily five-minute radio ministry.

A new sound system was installed at **Waltonville FWB Church, Waltonville, IL**, in memory of **Earl Buchele**. **Dan Martin** pastors.

In his December 1991 newsletter, Pastor **Billy Hanna** told members of **First FWB Church** in **Albany, GA**, that church income would increase 50 percent if every member tithed.

Pastor **Bill Johnson** of **Walnut Street FWB Church, Fort Smith, AR**, is a commissioned deputy sheriff for Crawford County Sheriff Department with the rank of chaplain. Johnson also reported 30 conversions and 18 baptisms at the church. **Jack** and **Linda Gilbert** work van routes and bring 50 people to Sunday School and church.

Verdella FWB Church in **Liberal, MO**, turned 100 years old in 1991. Pastor **Don Anderson** led a day-long celebra-

tion which included a centennial sermon by Missouri's executive secretary, **Clarence Burton**. The church began in 1891. **Archie Burress** was elected as the church's full-time pastor in 1957. Two members, **Thayne Fast** and **Hollis Walker**, were called to the ministry. Two men were called to the mission field while pastoring the church: **Stan Bunch** (Panama) and **Curt Holland** (Brazil). Missionary to Spain, **Steve Reeves**, answered the call to preach the gospel while visiting the Verdella Church.

Arkansas Free Will Baptists scheduled a state-wide call-a-thon February 23 to launch the Capital Stewardship Campaign, according to Promotional Director **David Joslin**. Each Arkansas church will be asked to receive a special offering to raise almost \$98,000 to underwrite Arkansas' share in the national offices building. State moderator **Carl Cheshier** led **Cavanaugh FWB Church** in **Fort Smith** to contribute \$2,400 for this purpose.

Members of **New Light FWB Church** in **Morgan, GA**, dedicated the Lightsey Fellowship Hall. The new building will seat 140 people. It includes a large kitchen area. Pastor **Ralph Lightsey** said the building was erected debt-free.

Members of **Deep Creek FWB Church** in **Midville, GA**, raised \$724 for the state office land/building fund. **Carl Miller** pastors.

West Side FWB Church in **Pryor, OK**, experienced a growth surge in late 1991 according to Pastor **Larry Bassham**. Sunday School attendance increased from 63 to 83, morning worship from 65 to 86 and mid-week CTS classes from 41 to 58.

Members of **Arkoma FWB Church, Arkoma, OK**, celebrated homecoming services with an open house. Church improvements included new bricks, roof and church sign. Six former pastors were present for the occasion. **David Nolan** pastors.

Lafayette FWB Church in **Stigler, OK**, received two new members and bap-

tized five. The congregation honored Pastor **N. L. Craig** with an attache case and a cash gift.

Pastor **Johnny Conyers** arrived at **First FWB Church** in **Wilburton, OK**, one Friday morning to discover the building had been vandalized. Contents of a fire extinguisher had been sprayed throughout the building, floral arrangements removed, VBS crafts and supplies scattered, water sealer poured on the piano, carpet and pews. Cribs, blackboards and windows had been spray painted. Two boys ages nine and 17 were charged with vandalism.

Congratulations to Pastor **Allan Wood** for completing 20 years at **First FWB Church** in **Seminole, OK**. Members honored Pastor Wood with a "This is Your Life." They also presented the pastor and his wife with watches, an anniversary plaque and a money tree.

Pastor **Wayne Miracle** reports that **Pine Level FWB Church** in **Alma, GA**, is debt-free after paying off the note on their new building which was completed two years ago.

Members of **First FWB Church, Blakely, GA**, celebrated their 60th anniversary, according to Pastor **Mark Barber**. The church which averages about 90 in attendance recorded 267 in attendance at homecoming. Former pastors **Billy Bevan** and **Marty McWilliams** were guest speakers.

Members of **Friendship FWB Church, Twin City, GA**, completed remodeling their building in time for their 75th anniversary celebration. Pastor **Charles Beasley** has pastored the church 24 years.

Members of **Ina FWB Church, Ina, IL**, know how to appreciate a pastor. After guest speaker **Tom Malone** preached, the pastor and his wife received some kind words, flowers and a card with \$1,000 inside. **David Shores** is the smiling pastor.

Pastor **Kenneth Edwards** baptized eight converts at **Harmony FWB Church, West Frankfort, IL**. ■



THE FREE WILL BAPTIST FOUNDATION

Lottery Fever

By William Evans

Last week in the barber's shop, I met lottery fever face to face. The bettor, a disabled Vietnam veteran, travels 50 miles each week to a neighboring state and buys 10 to 20 dollars worth of lottery tickets. He also plays the lottery by mail from as far away as Canada. Although he has never won more than a few dollars, he says, "I like the possibility of really hitting it big."

Lottery fever. It has been a growing epidemic for 30 years. Many find it hard to resist the hype and hoopla and the chance to turn a one-dollar ticket into \$5 million or more. Everyone who watches the evening news or reads the paper knows about those lucky winners who became millionaires by choosing the lucky numbers.

In spite of what media hype or our flesh may think, the lottery simply isn't a good investment opportunity. The get-rich-quick mentality of the lottery has never provided any long-term value to society. As Christians we must be careful that the spirit of this world does not blind us to our responsibility to the Lord. The money we have requires responsible stewardship.

Players generally spend about \$10 per week for the chance to hit it big. Those same dollars invested in an interest bearing account earning five percent over a 40-year period would be worth over \$66,000. The major difference? The requirement for patience and absence of the thrill of possibly winning millions (three chances in 10 million).

Much of the fever is self-induced. We listen to outside voices, information repeated but not necessarily checked for accuracy. Some of the reasons for supporting state-run lotteries isn't sound, such as the idea that it doesn't hurt anyone.

Remember the lady from New York who spent \$10 of her welfare check to buy tickets? At first glance her story appears to support this reasoning. She won, of course. "Well," you say, "it really didn't hurt her." But what about other welfare mothers who follow her example? Money provided for children's food will be wasted on losing tickets.

No, a thousand times no. Buying lottery tickets does harm many.

Another argument supporting the lottery maintains that people gamble even if we don't have lotteries. That kind of reasoning legalizes all kinds of immoral activity. Furthermore, it isn't true. Sure, some folks will gamble, but many law-abiding citizens will not if the opportunity isn't provided by the state.

Michael Orkin, chairman of the Department of Statistics at California State University, Hayward, wrote an article a few years ago titled, "The California Lottery and Other Famous Sucker Bets." He approaches the subject from a purely statistical view with no consideration for possible moral implications. His conclusion regarding the California lottery, which is run similarly to other state lotteries: it is a sucker bet. Only 50 percent of betting funds are returned to winners; and with only one really big winner, bettors buck odds of three in 10 million.

The lottery is really a parasite. It takes from the majority and gives back only a portion to the limited few. Businesses provide a service or product to the community. Lotteries do not. They feed on false hope: "If I don't win this time, maybe I will the next time." And even winners, Orkin says, bet their winnings.

Lottery fever. Is it for you? Is it good stewardship? It is really impossible to improve on God's original declaration that man lives by the sweat of his brow. Good stewardship isn't a gamble. ■

HOME MISSIONS



Roll Call Sunday Past and Present

By Roy Thomas

Each year, the last Sunday of March is designated *Roll Call Sunday*. This year March 29 is the day when every Free Will Baptist church will be asked to report their Sunday morning preaching attendance and the number of people saved.

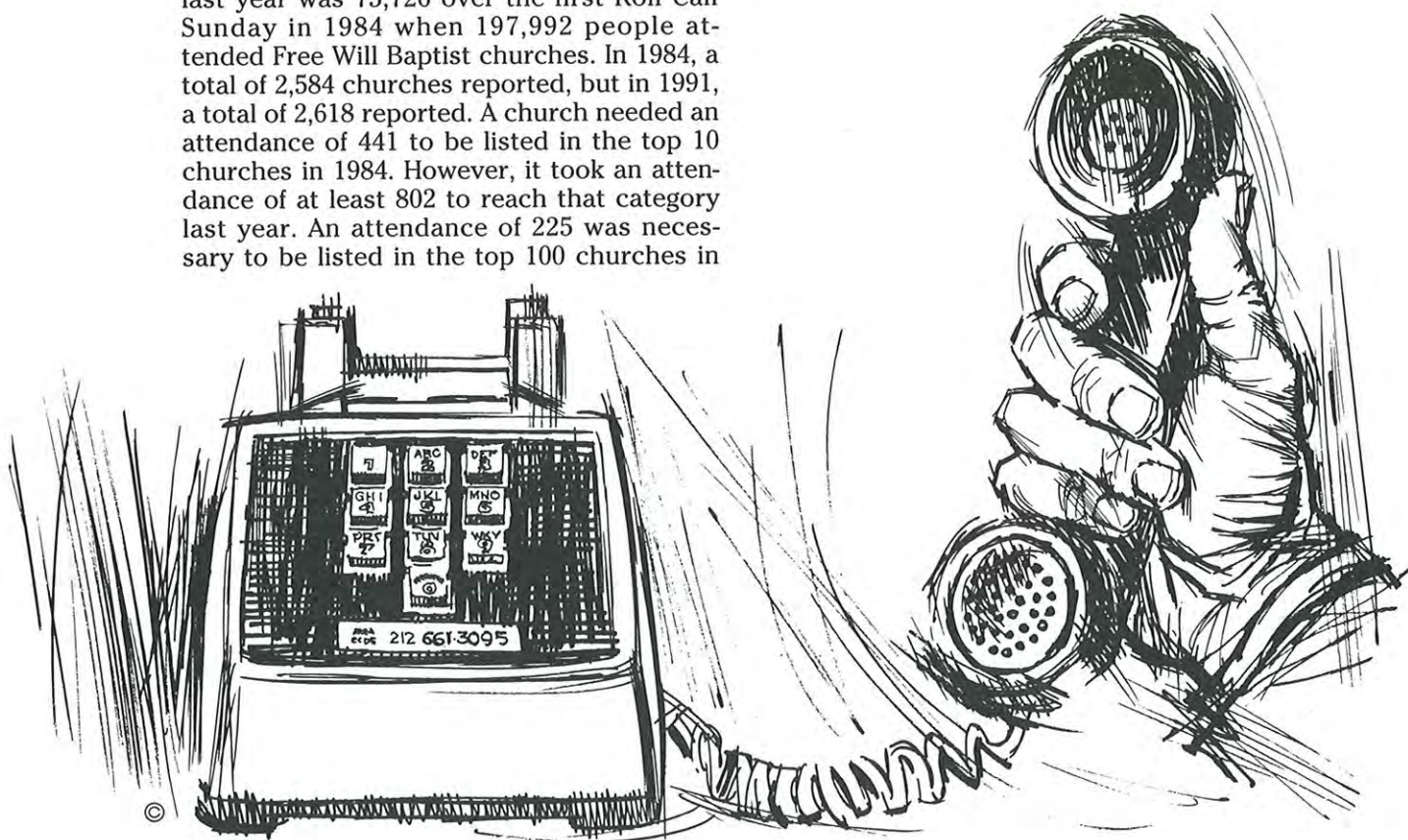
This will be the ninth annual Roll Call Sunday and the attendance goal for the day is 270,000. This goal is slightly less than last year's record attendance of 273,718, which occurred on Easter Sunday. Churches of all denominations seem to have larger crowds on Easter Sunday, and Free Will Baptists are no exception. Free Will Baptists have proven that they can reach this worthwhile goal. If each church will work to equal its last year's Easter attendance, the goal will be reached.

Roll Call Sunday shows that Free Will Baptists are growing! The attendance figure for last year was 75,726 over the first Roll Call Sunday in 1984 when 197,992 people attended Free Will Baptist churches. In 1984, a total of 2,584 churches reported, but in 1991, a total of 2,618 reported. A church needed an attendance of 441 to be listed in the top 10 churches in 1984. However, it took an attendance of at least 802 to reach that category last year. An attendance of 225 was necessary to be listed in the top 100 churches in

1984 while 266 was what it took in 1991. The average Free Will Baptist church had 76.62 in 1984 and 104.5 in 1991.

These figures show that God is blessing our churches. Souls are being saved, attendance records are being shattered, and God's people have much to rejoice about.

Every pastor and church is urged to work for a record-breaking crowd on Roll Call Sunday, March 29, and get as many people under the sound of the gospel as we can. The new names that will be written in heaven will make all the effort worthwhile. ■





RANDALL HOUSE PUBLICATIONS

Where Everyone's a Winner!

Our speedy friends, Teamer J. Bunny and Win R. Turtle, know where to go. They're racing through All-Star Street . . . the place where winners meet. You can join them there. Randall House Publications is stocking Standard Publishing's all-new 1992 Vacation Bible School curriculum, *Team Up With Jesus*.

Everyone wants to be a winner. That's why *Team Up With Jesus* is for your church. Here you'll rediscover exciting Bible narratives based on the examples set by Jesus Himself. You'll be challenged to give your best for Jesus as you and your students learn the *Team Up With Jesus* theme verse, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" (I Corinthians 15: 17).

On All-Star Street kids will hear the true stories of real people like Zacchaeus, Peter and John who were All-Stars for Jesus. And they'll learn that while they may not always be *the* best, they can be *their* best for Jesus every day.

Turn your church into All-Star Street . . . and turn your kids into all-stars for Jesus. It's easy to create your own All-Star Street. All you need is a Team Up "Sports Bag" Introductory Kit. This kit is packed with colorful materials that let you see what *Team Up With Jesus* is all about.

Team Up With Jesus is so well organized you'll have the help you need every step of the way. But don't take our word for it. Get your own copy of this value-packed introductory kit. Evaluate *Team Up With Jesus* for yourself as you look at all these exciting materials:

- A colorful *Team Up With Jesus* visor (featuring Teamer J. Bunny).
 - All kinds of All-Star publicity tools: balloon, doorknob hanger, name tag, button and more.
 - A sample Recruitment/Bulletin insert.
 - Certificates and postcards to build attendance and help you keep your team after VBS is over.
 - A special *Team Up With Jesus* Activity Booklet.
 - Reproducible clip-art (available only in our "Sports Bag" kit).
 - An Ultra-Bright Iron-On: "Jesus Puts Victory in My Life."
 - Complete catalog.
- Get all the helps in our "Sports Bag" Introductory Kit, and save more than \$50! You'll use all these items in your VBS. And remember, the "Sports Bag" is the only place to find many of these helps. But if you decide to return the kit before July 1, 1992 (in sellable condition, of course), we'll refund the total price.
- The *Team Up With Jesus* 5/10-day Introductory Kit can be yours for only \$28.99. Call 1-800-877-7030 today and receive your kit. ■
- Teacher's books and student books for each age level—Preschool through Youth. Look at every lesson and discover what a difference this Bible-based course can make.
 - Special All-Star Songbook with sampler cassette tape of praise songs sung by the Gaither Kids Chorale.
 - Craft Single Paks, featuring the most durable, best quality, highest-value VBS crafts we've ever offered.
 - Leader's Program Guide, all the help you need to plan a Vacation Bible School that changes lives.

FREE WILL BAPTIST BIBLE COLLEGE

Testimonies: Straight From The Heart

Kenny Simpson, Farmington, MO

I had some fears and uncertainties before coming to FWBBC. I had never seen the college before the day I moved in. The Bible College



made an impression on me that day and has since transformed my life. I can honestly say that I am what I am by the grace of God, the influence of my parents, and the training I have received at FWBBC.

The teaching is a reflection of the burden and warmth the teachers have for God. But some of my most memorable lessons have not been in the classroom, but by observing the godly lives of our faculty and staff. FWBBC has been blessed with the finest faculty/staff of any college or university.

The college has helped me gain a greater burden for a lost world. It has influenced me to be more aware of other people's needs and problems.

Why wouldn't the Lord want you to be part of what FWBBC is doing?

Michael Anderson, Conroe, TX

I haven't regretted a moment being here. Besides my real reason for being here, it has been worth coming just to meet the people that I have come to know. I plan to be a pastor, but these will be special days for the rest of my life.



One of the greatest changes has been in the area of study habits. I had none in high school. I have overcome many inhibitions in the classroom. Obviously, this will help in the ministry, but I have been able to relate more and more to my wife and two daughters, too—a nice surprise.

I have had opportunities to visit in churches in several states, and I loved it! We have some very good Free Will Baptist people. I am proud of our denomination, our people and our doctrine.

Lisa Winchester, Washinton, NC

I have enjoyed every moment here! My whole outlook on life has changed since the fall of 1990, when I came.

I was very immature, but I have grown tremendously in the Lord and found joy in my Christian life. I am learning what it means to truly love the Lord.

FWBBC has made a big impact on my life. I have met many Christian friends that I know will be my dear friends for life!



Greg Smith, West Plains, MO

Dr. Ken Riggs is the reason I could be in the College Choir my senior year. I had a class conflict the same hour as choir. He was willing to teach the same class at 7:00 a.m. and again at 1:30 p.m. This is one example of how the teachers here try to help us every way they can. They care about us!

I strongly believe that God has His hand on our school. Lives are being changed every day. I thank God for the encouragement of my pastor, Rev. Ronnie Blanks (a FWBBC graduate), and also for my parents.

To prospective students, I would say by personal testimony I had never been away from home before I came to the Bible College. Leaving my family was the hardest decision of my life. But God's grace has helped me and God has taken care of me since I came. FWBBC is a "home away from home." The people here love you and will do anything for you.

That is what makes FWBBC such a special place.■



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**WELCOME
DAYS:
APRIL 2-4,
1992.**



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Conquering Canaan

Joshua 9, 10



Robert E. Picirilli

After the temporary setback at Ai had been corrected, Joshua led Israel in a series of battles directed against the major, fortified cities in the southern part of Canaan. For the most part, things went smoothly.

But in one thing, at least, Joshua and Israel's leaders didn't do what God intended, and therein lies an important lesson. They learned it the hard way.

The matter involved Gibeon, a large city and three other apparently smaller (unfortified?), federated cities under its protection (9:17), populated by Hivites. All these were further on southwest, some 10 to 15 miles from Ai and Bethel.

Having heard about Jericho and Ai, the people there decided that they had no hope of a military victory. They resorted, therefore, to subterfuge (9:3-6). The enemy works in various ways.

Their shrewd plan worked well (9:7-15). Dressing themselves in worn clothes and taking moldy bread and patched wineskins, their representatives went to Joshua in camp at Gilgal and pretended to be from a distant country, desiring an alliance. Joshua and the Israelite leaders fell for the ruse and gave the Gibeonites the guarantee they sought, that they would not be destroyed.

Three days later Joshua learned that he had been duped. Taking the men of war, he marched to Gibeon and confronted the leaders. Because of the oath in the name of the Lord, the Gibeonites had to be spared. Joshua decided, however, that they would be made slaves, permanently assigned to do the

lowliest of tasks in maintaining the house of God and its worship ritual (9:16-27). And thus in one measure the curse of God on Canaan (Genesis 9:25) was being fulfilled.

None of that sounds all that serious. We might even congratulate the Gibeonites on their cunning. The problem is that God had directed Israel to destroy *all* the Canaanites, a direction they understood very well, as 9:7 shows. Couldn't they have forfeited their promise since it was elicited on false grounds? Perhaps. But there was their oath. What a dilemma!

The "kicker" to all this is in 9:14b: they "asked not counsel at the mouth of the Lord." That little omission was their only, disastrous mistake.

They could and should have gone to the high priest with the Urim and Thummim and asked whether to make alliance with the visitors. Instead, they applied the normal, human test (9:14a) and figured they needed no other help. They could handle that job all by themselves.

So they did the next best thing. They enslaved the Gibeonites to the work of God's house. Perhaps that kept the Gibeonites from influencing Israel toward strange gods. At least the biblical record never indicates that the Gibeonites contributed to Israel's downfall.

Even so, we know that God's first and best desire for His people was not gained by them, all because they failed to consult him, relying instead on their own judgment. Thus are we always tempted.

That is one side of the lesson we must learn from this. Our own judgment is not sufficient. We are too

easily deceived, by ourselves if not others. We need supernatural wisdom, the guidance of God. We had better consult Him before we decide. Are we being taken in by the pretenses of today's Gibeonites to be our friends?

The rest of this part of the account runs smoothly (ch. 10). An alliance of five southern city kings, led by the king of Jerusalem, decided to attack the Gibeonite cities as traitors. Joshua and the Israelite army, summoned from Gilgal and assured of victory by the Lord, came and put the invaders to flight "with a great slaughter."

As the heathen armies retreated, God sent a hailstorm that slew even more than Israel had slain. In hot pursuit of those left alive, Joshua prayed for an extension of the day to make sure no one escaped, and God made the sun stand still! (10:12-14). Ultimately, the five kings, hiding in a cave, were captured and executed (10:16-27).

Afterward, the other major cities in the south were conquered, one after the other, without any mishap (10:28-39). The record summarizes this campaign in 10:40-43. The southern half of Canaan had been conquered, from Kadesh-barnea and Goshen in the southernmost part to Gaza on the Mediterranean west and to Gibeon in the central east. While this does not mean that no Canaanites were left there, it does mean that the military strength of the leading cities was destroyed.

When God's people will discern God's will and obey Him, He gives victory. The enemies can never finally prevail. ■



Thomas Marberry

Persia and the Bible

By Edwin M. Yamauchi

(Grand Rapids: Baker Book House, 1990, 575 pp., hardback, \$34.95)

Edwin Yamauchi is the author of 10 previous books, and this one is a worthy addition to that impressive list. He is not only a student of the Bible, but a leading expert in the field of ancient near eastern history.

This book deals with the ancient empire of Persia which was the dominant world power in the Near East when the Old Testament period came to a close. Ezra, Nehemiah, Daniel and some of the later prophetic books were probably written in this time frame.

This volume accomplishes two objectives. First, it gives the reader an excellent general history of the Persian empire. It discusses the most important kings and their accomplishments. It outlines the major events such as wars which determined the course of world af-

fairs during the time when Persia ruled the world.

Perhaps this book's greatest contribution to the study of Persian history lies in its analysis and evaluation of important archaeological discoveries. Archaeological digs began in this part of the world during the last century and continued until the early 1970's.

This territory is today under the control of Iran, and no archaeological work has been permitted in recent years. This book is the most comprehensive study of Persian archaeology which is readily available to the general reader.

The second objective of the book is to examine key biblical passages in light of Persian history and archaeology. There are certain passages in Ezra, Nehemiah and Daniel which describe the experiences of the Jewish people under Persian

rule. Yamauchi carefully analyzes these passages.

He points out how an understanding of Persian history, geography and archaeology can help us interpret these passages more exactly. He also notes that these biblical passages help us understand more fully the situation in Persia at this time.

It is a pleasure to see a volume of this quality written by a committed evangelical. This work is an excellent example of how scholars who take the Bible seriously are making significant contributions to scholarship in several different disciplines.

This book is not easy reading; major contributions to scholarship seldom are. It is, however, indispensable for one who wants to know more about this particular segment of biblical history. ■

BEYOND BELIEF



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RELIGIOUS COMMUNITY NEWS

Future Missions Strategy May Use Microchip Player

TORONTO, CANADA (EP)—A new strategy for reaching the world with the message of the gospel through state-of-the-art electronic technology is about to "turn the world around," according to the Rev. Allan T. McGuirl of Galcom International in Hamilton, Ontario.

The strategy? Megavoice—an electronic "tract" about the size of a credit card with a recorded message burned into an aspirin-sized microchip sealed inside. Megavoice, or the Megavoice Microchip Player, is produced by Galcom Ltd., an Israel-based electronics firm.

Based on sound rather than sight, Megavoice can be distributed in regions of the world not penetrated by the gospel before—restricted not because of political, ideological or religious barriers, but for what has been a much more effective barrier—illiteracy.

Megavoice has the capability of transcending such obstacles, since it can be programmed in any known language or dialect and can hold up to 30 minutes of audio information.

One drawback may be the cost, since each Megavoice player is about \$6, as compared to the more traditional printed tract or Bible, which can often be printed for less than a dollar each. To keep the cost as low as possible, Galcom will eventually make the microchips inside the units interchangeable. Each chip costs less than a cassette tape, he said.

"We can put on this, say, a portion of the Bible, and no rewind is needed," McGuirl said. Simple to operate, Megavoice units are already being produced with the message of the gospel in Russian, Mandarin, Arabic, Amharic (the language of Ethiopia), Swahili and English.

Megavoice has no moving parts, and features "complete electronic circuitry [which] runs on a little tiny battery that will play 500-1,000 times and will last about one year," McGuirl said. Galcom is working to create a unit that will be solar powered. An organization can order units with any message they specify.

Three buttons operate the device: one will start the message, another will stop it, and a third will continue where the message left off. Start will begin the message again, even if it was interrupted, and no rewinding is required. The unit will automatically shut off at the end of the message.

With Megavoice, the message of the gospel can be shared among thousands, perhaps millions, of people with less manpower than it once would have taken, McGuirl pointed out. And with portions of

the Bible on microchips, communities and whole language groups do not have to wait for the painstaking process of Bible translation to be completed before they can become familiar with the scriptures. "There are somewhere between 8,000 to 10,000 dialects around the world," McGuirl said, and "the Scriptures are in somewhere like 4,700."

He added, "This is the whole purpose—the message is the same, you can't change that, but the method has to be relevant to the day in which we live. There are many cases where we are 20, 30 years behind the times. If the world can use technology, so can the church of Jesus Christ."

Megavoice is a technology so new that it has not yet reached even the secular marketplace. "This is a whole new technology not even in the business world yet," McGuirl said. "No other organization to our knowledge has been able to compress this amount of material in this size."

Galcom International, a non-profit organization based in Ontario, Canada, was created about three years ago to support the work of the companies which make up Galgroup. "Gal" is a Hebrew word meaning "commitment," McGuirl explained, "from Psalm 37:5."

Yugoslav Conflict Has Spiritual Roots

MINNEAPOLIS, MN (EP)—Reports of upheaval in Yugoslavia and conflict between Croats and Serbs there rarely point to the root of the problem which is spiritual emptiness, said the Rev. Dr. Peter Kuzmic.

"This is not just an ethnic conflict," said Kuzmic, "it has religious underpinnings. The Serbs are Eastern Orthodox, and the Croats are Catholic." The conflict, Kuzmic explained, revolves around an alliance between staunch communist army generals with Serbia, Yugoslavia's largest republic, and Monte Negro, the smallest, which have both retained communist governments.

Kuzmic, educated in the U.S. at Southern California Bible College and Wheaton Graduate School, is founder and director of Yugoslavia's Evangelical Theological Seminary (ETS) and chairman of the Theological Commission of the World Evangelical Fellowship.

The other four Yugoslavian republics have elected more democratic forms of government. But underneath the communist versus anti-communist struggle and hopes for humanitarian freedom is a struggle for religious freedom.

"Communism functioned as a secular religion," Kuzmic said. "That religion is dead. People will look for something to fill it. Now we have an influx of 'isms'—cults—to fill the void. What you've got is a free market of religions. There is no question there is a spiri-

tual void, an enormous vacuum."

Orthodox worshippers make up about 37 percent of the population, while Catholics make up about 30 percent. Muslims also make up a large percentage, while Protestants make up less than one percent, and Evangelicals only a fraction of that.

The Evangelical church, however, is experiencing unprecedented growth, partly as a result of the theological seminary, the largest residential training school in Eastern Europe and the Soviet Union. Students representing 12 nations are trained there to be pastors, strategists, evangelists, church planters and seminary teachers. The seminary is a strategic tool in the growth of the church, Kuzmic explained. "It is the heart of the church: as the theology goes, so the church goes."

Penthouse Wants Rico Suit Against AFA

TAMPA, FL (EP)—Penthouse International, publisher of *Penthouse* magazine, filed papers in late November seeking to bring a federal racketeering lawsuit against the American Family Association (AFA).

The lawsuit claims that by asking retailers not to sell pornography, and by encouraging consumers to boycott stores that sell pornographic magazines, such as *Penthouse*, the AFA is engaging in racketeering. The suit is brought under the federal Racketeer Influenced and Corrupt Organizations Act (RICO) and similar Florida laws, which were enacted to fight organized crime.

"The suit is completely hypocritical," said the Rev. Donald Wildmon, president of AFA. "*Penthouse* claims to be protected by the First Amendment and can print a pornographic magazine. But when people speak out against pornography, *Penthouse* runs to court to shut them up."

Penthouse took the action in a case which has been pending for over two years. That case charges the American Family Association of Florida and its director, David Caton, with the same type of racketeering violations. The action was originally based on letters written by Caton to retailers and distributors of pornographic magazines, saying the magazines violated Florida law and that the sale of them was illegal.

"To use the RICO law to discourage free speech is an abuse of the legal system," Wildmon said. "If *Penthouse* is allowed to get away with this, every free speech or advocacy organization, from AFA to the ACLU, from NOW to Greenpeace, risks being hit with a similar suit by anyone who opposes them."

AFA is currently promoting a national boycott of K-Mart stores. Wildmon says that through its Waldenbooks chain, K-Mart is one of the nation's leading retailers of *Penthouse* magazine. ■

Pete's Fire



Jack Williams

A friend dropped by the office unexpectedly today. We were in Bible College together 30 years ago but seldom see each other except at national conventions. Over the years God would bring Pete to mind, I'd say a quiet prayer for him and move on to some deadline. He didn't know how often that happened and I didn't tell him—until today.

Pete came out of Oklahoma as a preacher boy with a quick smile and a pretty fair jump shot. He was no rocket scientist but he had done business with God at an altar somewhere. He struck fire in my soul with his genuineness and warmth that marked him as a man who walked with God.

Pete seemed like an ordinary fellow in 1962. Like many young men, he was struggling to do God's will 700 miles from home in the big city. He soon discovered that Nashville didn't sing the songs of the Oklahoma plains.

That was all right, though, since Pete hadn't come to town for the music anyway. He came to study for the ministry. And he did. It's been three decades and Pete has done what others have not. He has been faithful . . . to his God, to his calling, to his wife, to his denomination.

Where is Pete today? He pastors a small church between Sallisaw and Poteau out in eastern Oklahoma in a town called Spiro. I drove through Spiro once on my way somewhere else. But some of God's children lived there and He sent them a pastor with a pretty fair jump shot.

Every town needs a pastor like Pete. A man with no hidden agenda

who nurses no grudges. He sees himself as he is . . . a man. God's man doing God's work in God's time at God's place. Sounds simple, doesn't it? It isn't.

Somehow, Pete avoided the curse of the 80's, getting burned by the burnout bug. He raised a family while others raised doubts. He stayed busy handling the hurts of others and forgot to have his own mid-life crisis.

He lived his life without headlines and didn't fret because somebody else ran on the fast track. His professional career has been punctuated by baptisms, weddings and funerals—those events that grow churches, build communities and make good neighbors.

Some men have pastored larger churches and created names for themselves by championing one cause or other. Some have held more offices and higher offices. But none can look at Pete and ask where he was when it counted.

Pete is one of those who carried the load in the heat of the day. He was there in good times and bad, when it was the right thing to do and when it was the unpopular thing to do. He took his faith into the community every day and lived it before his neighbors.

As some men count success, Pete hasn't done much. Except . . . Except whisper a message of hope to men dying without hope. Except reach out a hand to some who had only known the cold fist of rejection. Except keep hammering away at the mountain, occasionally seeing a rock split and a vein of gold appear.

That's my friend, Pete. A man

who spent his life giving back. He's a giver in a world of takers. Does that make Pete a hero? Sure, but please don't say anything because you'll embarrass him. He doesn't know he's a hero.

They don't give medals for what Pete does. They should. Pete and men like him are the ones Jesus had in mind when He talked about the salt of the earth. The servants of God who pastor the Spiros of the world. Good men serving in hard-to-find places.

There are hundreds of "Petes" in the plan of God. They seldom get interviewed; they never get the credit. They generally live and die in places that the show ponies use as stepping stones to somewhere else.

There's a majesty about men like Pete. They walk the high wire for God without the spotlight and without the safety net of the cheering crowd. They stuff their egos in their pockets and live their lives for others.

Just before Pete left we had a quiet word together. He sat in my chair in the big office and reminded me, "You know, Jack, we don't have to be close geographically to be close spiritually."

I reached out and took his rough, weathered hand and felt that I was touching the land. I looked into Pete's eyes and once again saw the fire, the same fire that burned with dreams 30 years ago.

If I could give the next generation one thing, it would be more men with Pete's fire. And a pretty fair jump shot. ■

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