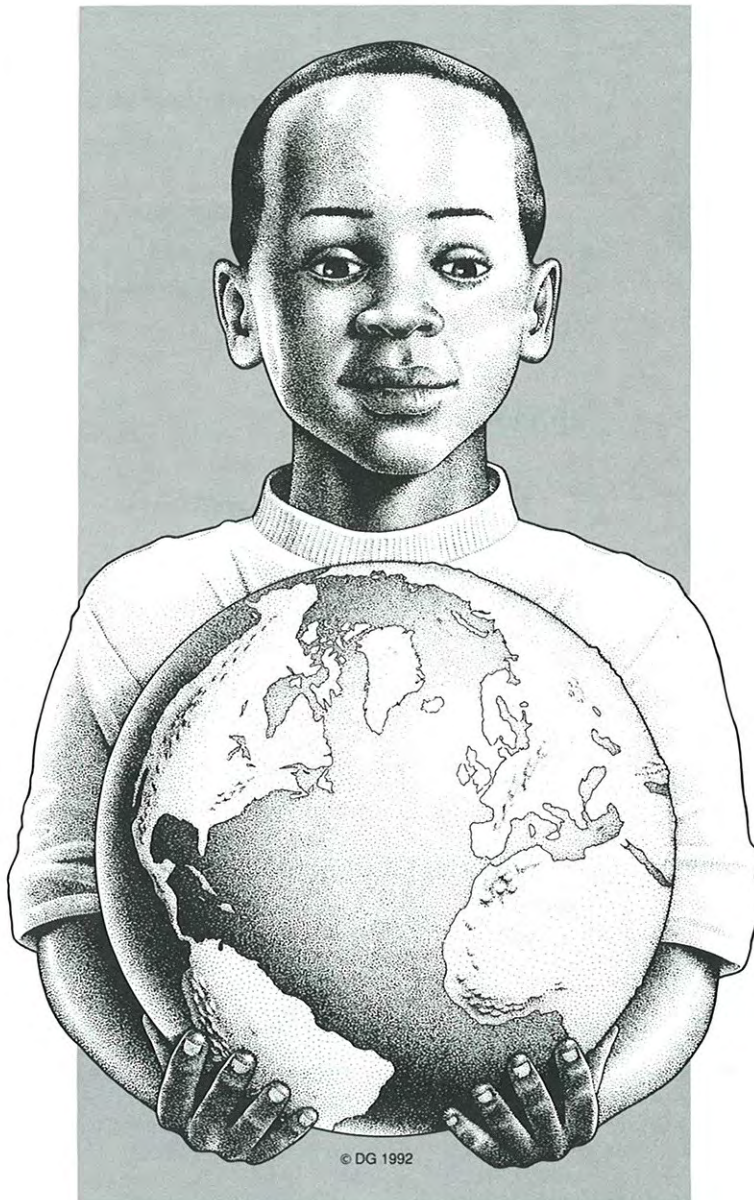


APRIL 1992

# CONTACT

OFFICIAL PUBLICATION OF  
THE NATIONAL ASSOCIATION  
OF FREE WILL BAPTISTS



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## Foreign Missions

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### They Made Me Eat Raw Fish

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### Most Unlikely Missionary

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### Badland

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### The Heathen Look Like Me



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Melvin Worthington

## The Empty Tomb

All four Gospels record the account of Christ's resurrection. The resurrection remains one of the fundamental doctrines of Christianity. Paul declares that Christ was delivered for our offenses and raised for our justification (Romans 4:25).

Christ's resurrection is unique. He came forth with the new, deathless, glorified body, the pattern of the resurrection body which will be given to all men when they are resurrected. The resurrection is the ultimate hope of the Christian.

The resurrection of Christ is the fundamental truth of the gospel. Paul declares that our preaching and faith is vain if Christ be not risen from the dead. The empty tomb suggests the following:

### Christ Arrived

Pictured and prophesied in the Old Testament, Christ was presented in the New Testament. Matthew 1 and Luke 2 detail the Savior's birth. Paul says, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4-5).

### Christ Atoned

Scriptural evidence abounds confirming the work of Christ in providing atonement for the sins of the human race. We have redemption through His blood. We are reconciled to God by His death. We are ransomed by Christ's work on the cross. Christ died for our sins; He made propitiation for our sins.

### Christ Arose

The resurrection record resounds.

Matthew says, "He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (28:6).

Mark declares, "And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; he is not here: behold the place where they laid him" (16:6).

Luke asserts, "And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (24:5-7).

John declares, "Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed" (John 20:8).

### Christ Appeared

Following His resurrection Christ appeared to His disciples. Mark 16 records three resurrection appearances of Jesus: To Mary Magdalene (v. 9), in another form to two disciples (v. 12), and to the eleven (v. 14). Further resurrection appearances are recorded in I Corinthians 15.

The authorities spread false rumors regarding the empty tomb seeking to discredit the Savior, deceive the people and distort the truth. The empty tomb speaks: Christ appeared to many witnesses following the resurrection.

### The Secretary's Schedule

- April 12-16 Cavanaugh FWB Church  
Fort Smith, Ark.
- April 19-22 First FWB Church  
O'Fallon, Mo.
- April 24-25 New Mexico State Assoc.  
Artesia, N.M.
- April 26-29 Evangelical Press Association  
Charlotte, NC

### Christ Authorized

The Gospel writers record Christ's authorization to carry the gospel to every creature and country. The work of the Church remains the same today. Mark says, "And he said unto them, Go ye into all the world, and preach the gospel to every creature."

Jesus authorized the power, program and presence needed to preach the gospel to the whole world. We are not authorized to develop our own program but to carry out His.

### Christ Ascended

When Christ finished giving instructions regarding the task of world-wide evangelism, he ascended to Heaven. Mark says, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16:19).

Christ went to heaven in His resurrection body. The early Church regarded the ascension as a historical fact. Acts 1 details the ascension, describing the manner in which it took place.

### Christ Approaches

Christ arrived in the fullness of time. He made atonement for our sins. He arose from the dead. He authorized the program of world-wide evangelism. He ascended to His Father. He abides with us in the person of the Holy Spirit.

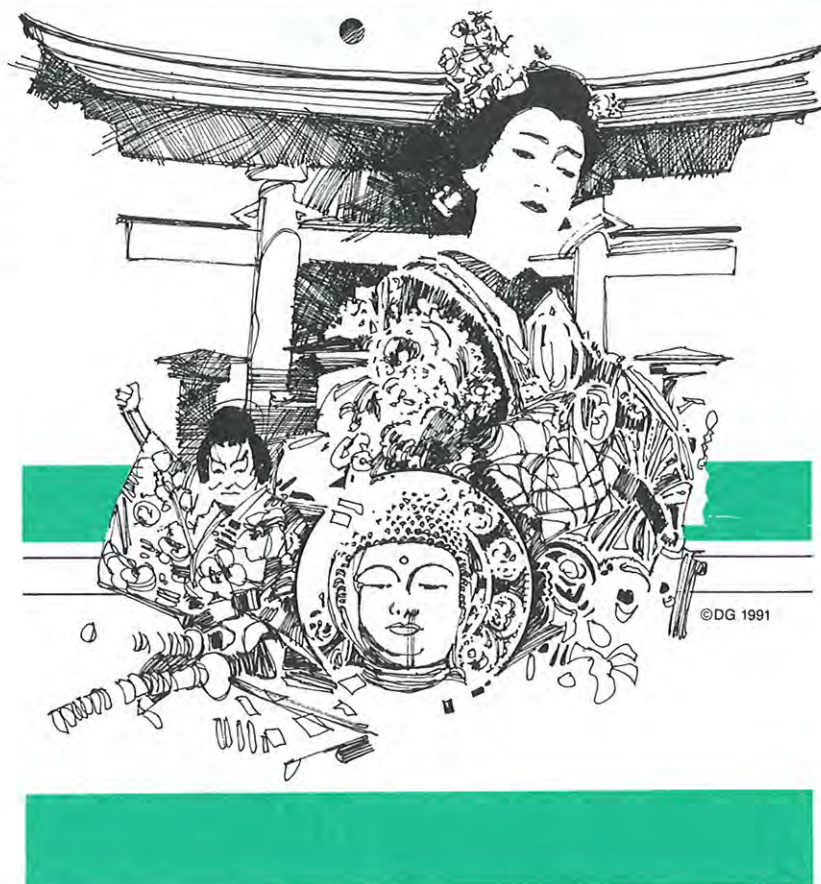
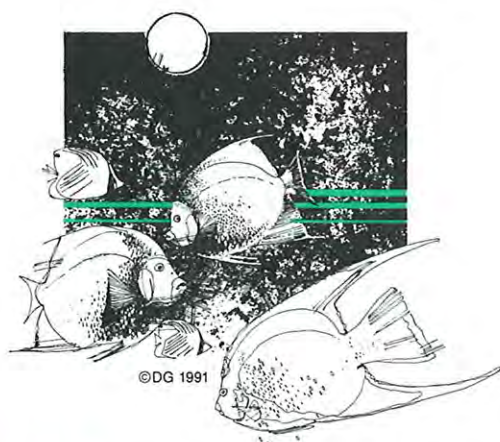
Just as He came the first time, He will fulfill His promise to return again.

Luke declares, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). ■



# “Help! They Made Me Eat Raw Fish.”

By Don McDonald



**Y**ears ago, a famous missionary to the Oriental world was swallowed by a fish. Though not a pleasant experience for Jonah (or the fish), it brought him within earshot of spiritually needy people. I've not had Jonah's experience but I have had occasion to swallow some of the fish's distant relatives.

Only a week into our mission world of Japan, my wife and I teamed up with a senior missionary to enjoy something we could finally understand in our new environment: a baseball game. All the trappings of the big league; beautiful stadium, astro-turf, million-dollar electronic scoreboard and vendors combined to ease our anxieties.

To make the experience complete I searched for a hot dog. But I never found it. Instead, I discovered kids with a dangling smoked squid on a stick returning to their seats. Others nestled down to a boxed treat of rice, seaweed and strong-smelling fish—and actually enjoying it.

During the first few weeks of language school, we rookie missionaries

shared our daily adventures. I still remember a fellow classmate's most recent treat. A friendly Japanese acquaintance insisted on taking him to the local sushi restaurant where they feasted on expensive, uncooked, fresh-from-the-ocean morsels. I just about lost it.

For a former Tennessee boy who found Captain D's all he ever needed in the line of seafood, this was like being in the belly of the big fish. My prayer became, “Lord, please don't send any Japanese friends who will treat me to sushi.”

After serving in Japan for a few years now, I have grown to like sushi and look forward to eating it. I only wish that adjusting to the food was the major obstacle for effective evangelistic outreach. Unfortunately, it's not that simple.

## *Buddhist Home Altars*

The long shadow of Japanese religions continues to affect people's daily lives and society in general. One shocker for us was the Buddhist altar in the home. We knew, of course, that many Japanese had them but had not

felt the impact of the daily practice.

While visiting in a neighbor's home for supper, we appropriately brought a gift for the family. Our host graciously received the gift of chocolates, placed them at the Buddhist altar and offered them to the spirits.

Though we were surprised at the blatant idolatry, our host thought it nothing unusual. It wasn't unusual for him, just a daily routine. On other occasions we've noticed groceries straight from the supermarket placed at the altar. Millions of homes share the same experience daily.

A family's oldest son holds an important responsibility. It falls his lot to care for the Buddhist family god shelf when the parents die. To refuse this responsibility for any reason is viewed as outright disrespect for one's parents and extended family. Most families are so bound by this custom, they give no serious thought to Christianity. For them, it is not an option.

My wife, Ruth, invited one of her friends to a church function and was quickly refused because of the friend's relationship to a Buddhist priest in the family. The Buddhist shadow



reaches deep into personal thinking.

### Religion in Business

Society unashamedly reflects ingrained Shinto and Buddhist thinking. Recently, a Christian school began a renovation program on their aging buildings. After leveling a building, they became snagged in talks with the builder over beginning the work for the new structure.

The builder wanted to know if the school had held the Shinto dedication ceremony. School officials reported that it wasn't necessary and to proceed with the construction plans. The builders refused. The school eventually had to devise a Christian ceremony to substitute for the Shinto rite before any builder would commit to the project.

### Religion in Sports

All professional baseball teams begin the calendar year with a trek to a Japanese shrine. Evening sports-casts give high profile to the yearly visits. No franchise would dare consider beginning the season without such appeal to the Japanese gods for success. Many companies do likewise.

### Political Religion

The average citizen cannot help but be influenced by the Japanese spiritual climate as seen by activities like the imperial enthronement rites. The recent enthronement ceremony for the new emperor was an ancient Shinto religious rite practiced since the 7th century.

Though a religious rite, it was performed officially in the presence of the Prime Minister and others who are bound to uphold the constitutional separation of church and state. Such is the stranglehold of Japanese religions on society.

### Economic Clout

Another obstacle is the current economic clout of the nation. Japan's real per capita income was the world's second highest at \$18,850 in 1988. Though by no means are all Japanese rich, the everyday lifestyle would have to be viewed as affluent. Someone has aptly said that affluence has never

been a friend to the gospel.

Many sense no need of God and have openly told us so. One housewife confided that her family simply didn't have a need for God. Her husband enjoyed his scientific research work with the university, the children all excelled in and out of the classroom, and she enjoyed their new home and numerous influential friends in the community.

In Japan it is common to seek after the gods only when one hurts. Because so many are doing so well financially, they've lost their "hungry spirit." Millions are caught up with the pleasures of things, the drive to get ahead and personal comfort. Because of this, they show little interest for the gospel.

### Work Ethic

Part of this present affluence comes from the work ethic which in itself has caused a barrier for evangelism. Men have worked long hours, usually arriving home late at night to accomplish the economic miracle of "Japan Inc."

Six-day work weeks are still common, secluding men from the families. Generally they spend after-work hours with co-workers, drinking and socializing together rather than returning directly home. This is strongly encouraged by the company and not considered optional if one is to climb the corporate ladder. This work schedule keeps men at arm's length from the gospel.

It is very difficult to make contact with someone who is never home. Housewives have been more receptive to the gospel partly because they have been more accessible. One man affiliated with our church shared that he spends a seven-day, 80-hour work week at his job. Finding an opportunity for contact with busy men such as him is challenging.

### Exclusive Mind-Set

Perhaps the greatest hindrance is the exclusive mind-set of the Japanese. For us as foreigners it means we will always be outsiders to the Japanese. Kids still point at us and yell, "gaijin" (foreigner).

It doesn't matter that we're speaking their language, shopping at their

supermarket or functioning in their world. We are outsiders to them and kept at arm's distance. We have close friends, but the everyday life categorizes us as outsiders.

The inability to "feel" a part of the group and go below the surface level of relationships creates a frustrating barrier. We found it noteworthy that the missionary dropout rate among mission groups in Japan is one of the highest of any field. The constant role of "foreigner" is a major reason.

For the Christian gospel, it also has repercussions. Christianity is neither Buddhist nor Shinto, thus it's an outside religion. I've heard it said often, *You Americans have your gods, we Japanese have our own gods.* And presently, many Japanese feel their gods are doing well. The "foreignness" of Christianity causes the masses to distance themselves from it.

In spite of the barriers, we find great reward in ministry here. With less than one percent of the nation's 125 million citizens Christian, we know our lives make a difference. Jonah's life sure did among the masses at Ninevah.

Though we have not experienced the masses coming to God as in Jonah's day, we have experienced the joy of proclaiming Christ to those who have never heard, to those who wouldn't have heard without someone crossing a few barriers to tell them. And we've witnessed God's building of His church in Japan, one believer at a time.

By the way, would you pass the sushi please? ■



ABOUT THE WRITER: Don McDonald is a Free Will Baptist foreign missionary serving in Sapporo, Japan. He is a graduate of Free Will Baptist Bible College.





H. Armstrong Roberts

# Be a World Christian

By Jimmy Aldridge

**W**hen Jesus taught His disciples about the spiritual harvest in this world He gave them this instruction on how to begin: "Lift up your eyes and look . . ." (John 4:35).

This was a command for them to quit looking at things that usually occupied their time and focus on things from His perspective.

This is also what we need in order to be world Christians. Here are some suggestions.

## *1. We need a clear vision of God.*

We need to see Him as Isaiah did in all His awesome splendor of beauty, holiness, power and love. This vision will bring us to Him for cleansing from our sins and will leave us worshipping at His feet, ready to participate with Him in the redemption of the world (Isaiah 6:1-8).

## *2. We must see the harvest fields as God sees them.*

In His eyes there are no closed doors, no unreachables and no hard

cases. There are only poor, blind, fallen creatures who desperately need to know the one way of salvation that our loving God has already provided.

## *3. We must believe that Hindus, Buddhists and Muslims can and must become Christians.*

The African witch doctor who has shed human blood in sacrifice to demons can become as much of a saint as you or I. "He is not willing that any should perish . . ." (II Peter 3:9). "He is able also to save them to the utter-



most . . ." (Hebrews 7:25).

No on, regardless of beliefs, ethnic background, religion or sin, is excluded from God's gracious offer of salvation.

*4. We must have complete confidence in the power of the gospel to penetrate the hardest heart allowing the Holy Spirit to draw men to the Savior.*

We must believe that the Great Commission can be fulfilled and that the scriptural dynamics given in the Bible are sufficient to get the job done.

"Pray ye therefore the Lord of the harvest . . ." (Luke 10:2). "How shall they preach except they be sent?" (Romans 10:15). "Go ye . . ." (Matthew 28:19).

Sincerely believing these truths will galvanize us into action, we can do two things:

*5. We need to fill the gap.*

Pray for the missionaries you know and the ones you do not know. Pray for God to be glorified in the world, for Satan to be bound and evil destroyed, for world leaders and events and for the gospel to be carried into the unreached people groups of the world.

Intercessory prayer puts us in the gap between lost mankind and the Savior. Through prayer we participate in God's redemptive ministry to the world.

Encourage others to join you. Intercede together.

*6. We need to become senders.*

Paul described his senders in the Philippian church as partners in the grace God had given him (Philippians 1:7). He defined that grace as "the grace given unto me to preach to the nations the riches of Christ" (Ephesians 3:8). God had not given the task to Paul alone, but to the Philippians along with Paul.

Senders recognize this partnership—owning the task together. The Philippian senders knew their missionary and ministered repeatedly to him. Paul greatly loved them in return (Philippians 1:7). They were in the combat together.

Senders give sacrificially. The Friends Missionary Prayer Band has this motto: "If the missionaries don't eat, we won't eat." The Order of World Evangelization is a group of senders committed to live at the same economic level as their missionaries and give all surplus funds to missions. (Contrast this to the recent survey of North American evangelical churches of all denominations in which they found the average contributions by Southern Baptists to world evangelization to be 4¢ on the dollar!)

Senders also encourage and recruit new missionaries. They constantly pray for the Lord to thrust out new laborers. They serve their local churches as soul-winners. They challenge the youth to heed God's call for reapers.

Senders speak joyfully of God's

working in far off lands. They are happy to tarry long in prayer for unreached peoples. They choose to live on less in order to give more. Their hearts are broken for people they have never seen. They are ready to "go" or "stay." They serve where they are and the choice of the place is the Lord's.

Senders pay a price. Family and friends often do not understand the warfare in which they are engaged. But they are happy people who have heard Jesus say: "If anyone follows me, let Him serve me . . ." (John 12:26).

And they are world Christians. ■

Note: Some of my thoughts have been influenced by articles written by Steven C. Hawthorne, "Serving as Senders," and David Bryant, "Obey the Vision through Prayer."



ABOUT THE WRITER: Reverend Jimmy Aldridge serves as Overseas secretary for the Free Will Baptist Foreign Missions Department.

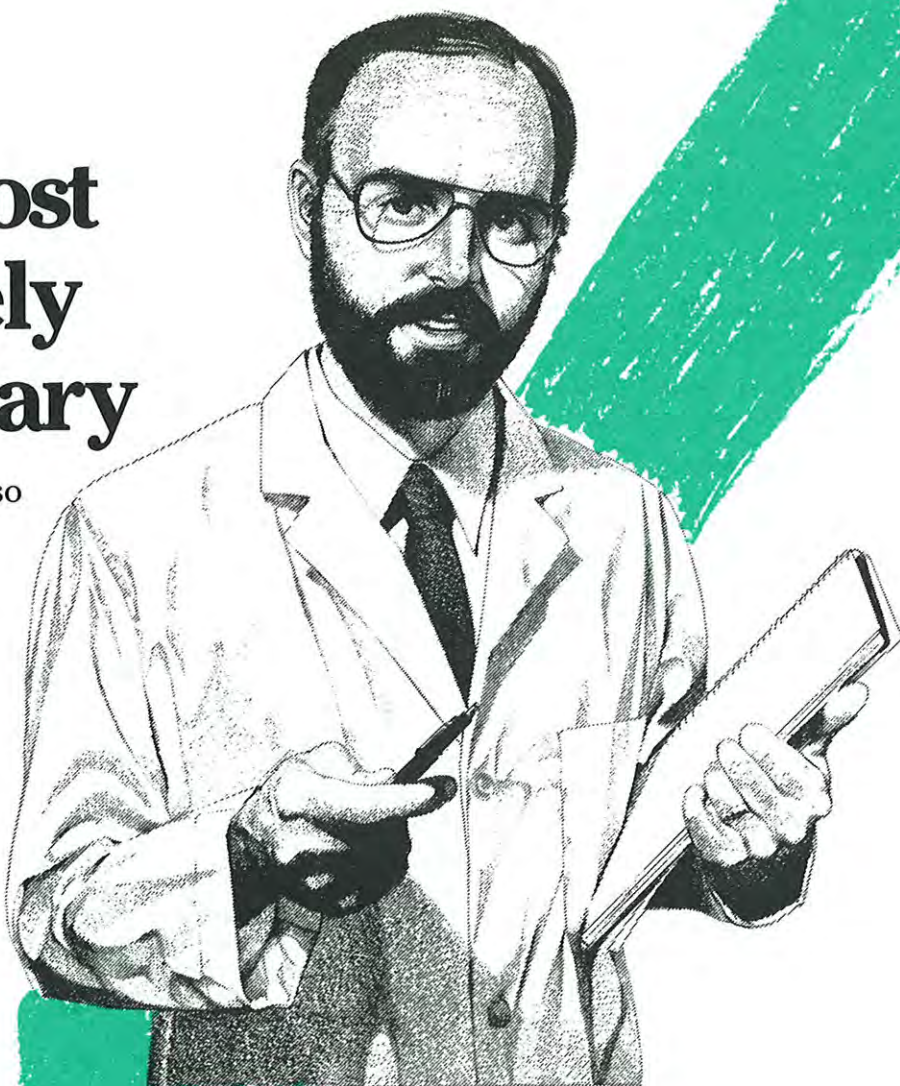
## BEYOND BELIEF





# The Most Unlikely Missionary

By Paul Gentuso



**A**mos of Tekoa was a shepherd and a fig picker. Yet God called him to be a missionary to the Northern Kingdom of Israel. Saul of Tarsus was once a blasphemer and a persecutor and a violent man. Nevertheless, God declared that "This man is my chosen instrument to carry my name before the Gentiles" (Acts 9:15; NIV).

Ruth Tucker describes Henry Stanley who began life as the illegitimate son of a poor factory worker. On departing for Africa in search of David Livingstone he was "as prejudiced against religion as the worst infidel in London." Three years later he picked up Livingstone's missionary mantle and carried it across Africa with grim determination.

These men, and the changes that took place in their lives as God called them into His service, come to mind as I ponder how it is that I have become a Free Will Baptist foreign missionary on my way to Côte d'Ivoire, West Africa. How did an Italian-American, Roman Catholic, yankee physician end up on such a course?

Much has changed since I was born back in the winter of 1958. Eisenhower was President back then; "Poor Little Fool" topped the record charts; and first class postage went from three to six cents per letter that year. Hula hoops were all the rage; Elvis joined the Army; and Pat Boone was wearing those white bucks!

In 1958, the population of the U.S.A. was 175 million. Today it is over 250 million. The three-bedroom home that

you bought then for \$12,000 now sells for \$80,000.

## Conversion

Considering all these changes, it should not surprise me that my life is turning out a whole lot different from the way I thought it would.

I was raised in suburban Boston, the oldest of a set of twins and the second oldest of seven children. While growing up, there were several things of such primary importance to me that I never expected to give them up or do without them. The most obvious was my church.

Yet, upon coming to Christ at the age of 26, it was clear that I needed to join a church that believed as I did—hence my affiliation with Free Will Baptists. I did not so much leave Catholicism as come to Christ—and then begin to worship with people of like faith.

## Goodbye, Suburbia

Soon after my conversion, I realized that something else besides my church affiliation had to be left behind—my plans for a suburban medical practice and an upper middle-class lifestyle. Not that there is anything wrong with the suburbs or being upper-middle class *per se*.

But through the study of God's Word, I came to understand that the Lord had done more than just change my eternal destiny when He saved me—He changed my plans in this life as well. After all, as Christians we become "[His] workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10; NIV).

Before coming to Christ, I was heading down a path that I had established for myself according to the standards of the "world." It was a path that I hoped would lead me to worldly success, and maybe even to heaven at

(Continued on page 10)





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# The Most Unlikely Missionary's Wife

By Tammy Gentuso

*"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).*

I would like to share a story with you—a story about one of God's most marvelous miracles, the miracle of the new creature. As I sit with pen in hand, I realize that this miracle took place more than half my life ago.

By the spring of 1977, with my whole life revolving around the goings-on in my little Missouri town, I was a typical 14-year-old. Well, maybe a little on the rebellious side—if Mom or Dad encouraged, endorsed or demanded something, I was certain to head off in the opposite direction.

## Trouble with Mom

The realization that something strange had happened to Mom came in May 1977 . . . she had changed—gotten religious, fanatically so. She started attending a Free Will Baptist church with a friend and behaving in a weird manner. She apologized whenever she lost her temper; she talked about God and Jesus in a strange way; and she was always praying or read-

ing her Bible or going to church.

Being 14—and being very content with my own impersonal brand of religion—I wanted nothing to do with these changes that had taken place in my mom's life. She could act any way she wanted to as long as it didn't involve me.

When Mom asked me to attend church with her on May 15, 1977, I had no difficulty refusing. She then informed me that my Friday night ball game attendance was contingent upon attending church with her that Sunday morning . . . so I put on a dress and headed to church. While sitting front (as in the second row) and center with Mom and her friend, I determined to ignore the whole thing.

## That Missouri Preacher

Just as I suspected, the service was far different from the comfortable, quiet 30 minutes I was accustomed to. Brother Jim (as my mom called her pastor, James McAllister) didn't "present" the Word of God—he *preached* it. He even got loud and emotional sometimes—surely that wasn't pleasing to God.

As a method of distraction, I paged through the hymn book for the rest of the service and darted out the back door at the first note of "Just As I Am." Never would I get caught in that trap again.

The next Sunday rolled around and the scenario was the same. No church,

no ball game! This time, the hymnals had been placed out of reach (now, I wonder, who did that?), so my method of distraction was to ransack Mom's purse. Once again, at the first note of the closing hymn, I disappeared—even walked home to avoid facing Mom.

Sunday morning, May 29, 1977. Same scenario. This time, with all hymnals and purses out of reach, I had to become inventive in my manner of distraction. And inventive I did become. If I tilted my head just so, I could count all of the wonderful ceiling tiles on that ancient vaulted ceiling. And nobody could move them out of reach. As I approached number 700, I lost count.

## Encounter with God

I got so angry at losing count that I let my guard down and listened to that preacher. It was then that I realized why I had been struggling so hard to keep from hearing the Word. I was that filthy sinner in need of the salvation that only Jesus could offer. That Sunday, just like the other two Sundays, my feet were the first to move when the altar call started.

This time, though, I headed for the altar and surrendered my life to Jesus Christ. Then the miracle of the new birth took place at that crowded church.

Less than one year later, at youth camp in Niangua, Missouri, the Lord used the devotional thoughts shared

(Continued on page 10)



... Missionary (from page 8)

the end of it all. But upon trusting Christ as Savior, He became Lord of my life—and redirected me. Hand of God

It is difficult for me to summarize how I knew that God was calling me into full-time service for Him—and overseas service at that. The call of God came to me through the ordinary experiences of life—a combination of realizing the need, recognizing how God had prepared me to meet the need, being willing to be used of God, and having a sincere desire to serve.

With regard to God preparing me, I think back to Moses. God allowed him to be raised in the “secular” worlds of Egypt and Midian—and, in those settings God uniquely prepared and trained him for sacred service. I am hesitant to compare myself in any way to the humblest man that ever lived, but it was similar for me.

Long before I ever knew God, while I was in secular schools and the secular workplace, He orchestrated every detail of my life to prepare me for His

service. He saw me through college, medical school and arranged just the right residency program for me.

Moreover, He kept me single and brought me to the place where I needed to be in order to meet Tammy, my bride and partner in ministry. Truly, “In his heart a man plans his course, but the Lord determines his steps” (Proverbs 16:9; NIV).

The changes that God has brought about in my life—and the control that He has demonstrated in every stage of my life—prove that God not only calls people to service but uses their previous experiences to prepare them. It seems that the truth of Romans 8:28, “. . . all things work together for good to them that love God, to them who are the called according to his purpose,” even applies retroactively.

Since the time of my conversion, the Lord has continued to train and prepare me for service. He has graciously provided me with the opportunity to study Bible and missions, and is allowing me to learn, serve and teach during our current deputational

ministry.

Tammy and I are excited as we look forward to language school and finally arriving in Côte d'Ivoire—only the Lord knows the challenges and blessings that await us. Truly, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (I Corinthians 2:9). ■



ABOUT THE WRITER: Paul Gentuso is a medical doctor. After he completes deputation and language, he will serve as a Free Will Baptist foreign missionary to Côte d'Ivoire, West Africa.

... Wife (from page 9)

by a new missionary appointee, Charolette Tallent, to pierce my heart. You see, even at the tender age of 15, I had my life all mapped out and had not really considered God in the mapping process.

That Friday night, I surrendered to whatever God would have me be or do with my life. And it kind of smelled like missions.

I went on to attend Christian high school and my family and I became involved in practically every area of ministry at our church. Before long I graduated from high school and entered college. Just three short years later, I graduated from nursing school and packed my little Toyota pickup with all six boxes of my belongings and headed off to Nashville, Tennessee.

I was going to Free Will Baptist Bible College: If I was serious about this missions stuff, I'd better learn some more about the Bible and missions, eh?

The Cute Doctor

Looking back now, I clearly see the

hand of God in every detail. He provided a job at the big university hospital in Nashville, and I was to start several weeks before the fall semester at FWBBC. My first evening on the floor, with my very own patients, found me being Nurse Nancy and super-nurse all wrapped up in one.

Everything was going so smoothly until I heard the groaning. As I ran up to the front desk, the ward clerk informed me that the groaning was coming from my new patient as she was being wheeled into her room. It was then that I realized how very green and new I was at all this nurse business: This poor lady was terribly sick and I didn't have any idea what to do to help her.

After getting the little lady tucked into bed with the help of two other nurses, I bumped into the doctor who would be working on her case. I had seen him around and appreciated his smile and the black bag he carried (you know, just like Marcus Welby), as well as the way he whistled as he worked. And he didn't walk, he bebopped!

I was glad he was to be the doctor I would be working with. Some of those interns could give a new nurse a difficult time, but not this guy. By the end of the evening, after spending much time working side by side with this doctor, I realized three things. The first, I like this guy. The second, this guy is religious . . . but lost. And the third, this guy is going to ask me out!

The Miracle

Well, I was right on all three counts. He did ask me out and I waffled—which simply means that I put him off. That next evening, after praying with an older Christian woman and being encouraged by her that this might be a good opportunity to witness, I accepted the young doctor's invitation for dinner. I then found myself telling of my relationship with Jesus over fried chicken livers and red-eye gravy.

By the end of the evening, it was apparent that this fellow and I were parting company for the last time—he claimed to be content in his religion and I obviously wasn't going to change. As we left, I challenged him to



read his Bible, beginning with John and Romans.

One slight problem existed: I really did care what happened to this guy. So I did the only thing I knew to do. I sent out a call far and wide (I even called my parents) for prayer. Word got around quickly that Tammy had gotten to witness to a doctor, and people began to pray.

Within three short weeks, this precious man had heeded my advice to read his Bible, and surrendered his soul to Jesus Christ. Moreover, just months later he accepted God's call on his life concerning foreign missions. Praise the Lord for the miracle of the new creature!

Less than a year after meeting on the eight floor at Vanderbilt Hospital, Paul Gentuso and I got married. And nine months later, we went short term to Côte d'Ivoire (Ivory Coast) to fill a need at the Doropo hospital. Since that time we have charted a course—one we feel is of God—and are running it (as fast as the Lord allows) straight back to Doropo.

There is a grave need for medical missionaries in the Côte d'Ivoire, and we feel God would use us to fill part of that need. Pray for us—the most unlikely missionary couple—as we seek to serve the Lord in Africa. And praise His Name for the miracle of the new creature. ■



ABOUT THE WRITER: Mrs. Tammy Gentuso and her husband, Dr. Paul Gentuso, are members of Doneslon Free Will Baptist Church in Nashville, Tennessee. They hope to leave for language school this summer.

### Badland (from page 15)

boy, oh boy, did we ever clean up that country!"

"We had to come back to get some more paint for our brushes, though," said one of the leaders. "We've simply run out of paint."

The King looked at them with apprehension. "Then you must have spent your time painting other things besides hearts," he said. "Am I right?"

"Well, yes," stammered one. "But we just couldn't sit around and wait for people to let us use our keys. Everything looked such a mess. We simply couldn't tolerate it any longer. And, uh, besides, we were afraid some of their dirt might rub off on us. Nothing was getting any better until we started painting things. That's when people really started to sit up and take notice!" The others nodded timidly in agreement.

The King heaved a long, great sigh and shook his head sadly. The subjects turned to one another, bewildered at their master's response. The King then beckoned the 20 volunteers to follow him. Leading them up a winding staircase, he ushered them into his royal observatory, well known as the greatest vantage point in the world. He then pointed to a long-range telescope by the window.

"Look at this from my perspective," he said, "and tell me what you see."

One by one each of the volunteers filed by the telescope to take a peek. It was focused on the country of Badland. They couldn't believe what they saw. The country was even dirtier than when they

had first arrived!

The buildings were painted black again; the movie theaters were covered with filth and grime; the schools were dusty and littered with trash. As the King turned to face his servants, those closest to him saw the glint of tears.

"My dear subjects," he began sadly, "perhaps now, from my vantage point, you can see clearly that the problem in Badland is not an outward one. It is not their filthy movie theaters or their dirty government offices or their grimy public schools.

"It is the black spot residing deep within each person's heart. When that spot is painted, the people will not want to pollute their environment. But as long as that black spot remains, they cannot help what they do. They are still marked for death and destruction by the evil prince who controls Badland.

"Only by painting their black spots white will anything ever be or remain clean in Badland."

As the King's subjects turned and filed out dejectedly, the lone, steadfast heart-painter remained before the King.

"Yes?" asked the King.

The servant, with head bowed, lifted up his paintbrush for the King to see. It was still full, ready to paint at a moment's notice.

"Well done," the King whispered, smiling knowingly. "Well done." ■

ABOUT THE WRITER: Joy Roulier Sawyer is a freelance writer and editor. She and her husband, Scott, are on staff at Times Square Church in New York City. Joy's heart was painted white in 1976.

**Master's Men National Conference**  
**Camp Linden, Tennessee**  
**April 30 - May 2, 1992**



## The theology of missions

# Why the Difference?

By Lonnie Sparks

In our day, many Christian workers are scattered round the world, often far from their places of birth. Frequently, the languages and cultures they encounter are very different, and maybe the standard of living is lower than that to which they're accustomed.

On the other hand, others love their Lord just as intensely as those mentioned above, yet never leave their local area. What makes the difference? They all have the same Bible. And though they often have different backgrounds, the truths of God's Word are the same for all of them.

### Man's Fall

The Bible teaches that God created man in His image and that man is responsible to God for his every act. Man was endowed with a free will and chose to disobey his Creator. Therefore, all who descended from that first couple are born with an inclination toward sin.

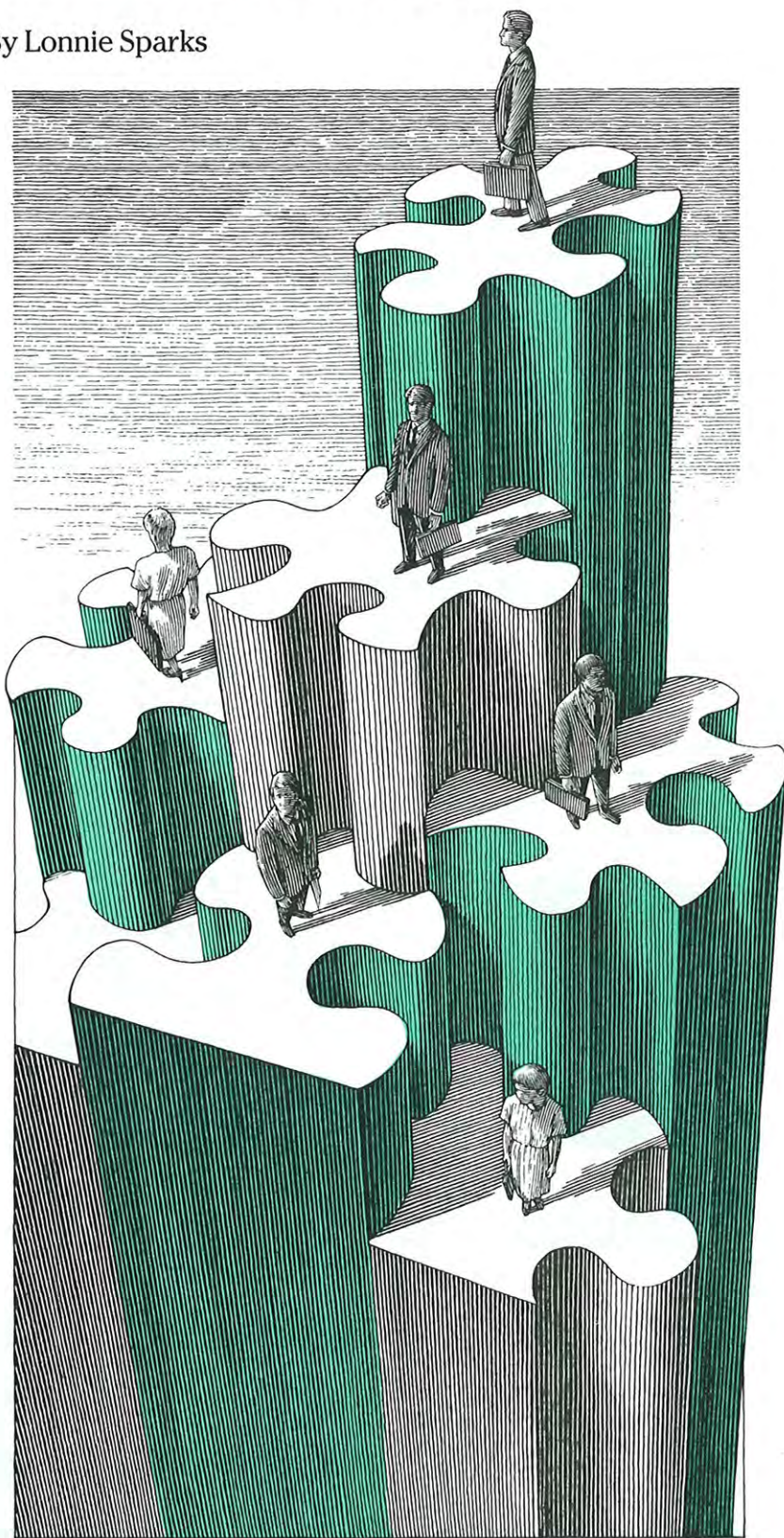
When confessing his sin, David recognized that he had a sinful nature. He said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5).

And because all men, like David, have a sinful nature, all have sinned (Romans 3:23; 5:12) and are, therefore, destined for eternal punishment (Romans 6:23). Ignorance of this truth does not excuse anyone regardless of their land of origin or social class.

Paul declares: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:29-30).

### God's Provision

The Word of God also teaches that





God provided a unique way of salvation for all men through the sacrifice of His Son, the Lord Jesus Christ.

Speaking of Him, John said: "... And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1-2).

Jesus declared Himself to be the only way: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

After the death and resurrection of our Lord and the coming of the Holy Spirit, Peter knew that Jesus was the only way of salvation for lost mankind. He exclaimed, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

#### Our Responsibility

Knowing these precious truths, we have a responsibility. The peace that is ours because we have come to Christ confessing our sins, receiving Him into our hearts and making Him Lord of our lives, is not for us alone. Christ died and rose again that all men might come to God, have their guilt removed and possess eternal life.

Christ made us who have experienced this new life responsible to proclaim this truth to the ends of the earth: "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

On another occasion He said: "... Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations. ..." (Luke 24:46-47).

It is the responsibility of all believers to see that every person in the world hears the gospel clearly at least one time. The Lord will not relieve us of this responsibility.

#### Will of God

Then we come back to the question as to why some go to the faraway places while others remain on their home turf all their lives. I'm definitely sure that some stay home out of God's will. Sometimes they do it because of

the influence of friends. For one reason or the other, the price is simply too great.

Why would a young person leave his home state to study, to prepare, to better serve the Lord? Why should a successful pastor of 15 years uproot his family and put them through difficult adjustments in order to go abroad and serve the Lord? Was not his family serving the Lord effectively here at home? Definitely.

God called me as a young person to preach and led me to prepare myself. He brought my wife and me together, and two years after we married we were on our way to Africa via Europe.

A classmate of mine went into the military, then to university and became an electrical engineer. In the meantime he had married a fine Christian girl and, I'm sure, wanted to live as the Lord would have him. The last time I saw him, he was an engineer at the Redstone Arsenal in Alabama.

We were missionaries to Ivory Coast. Why the difference? Were our values different? I have no reason to think so.

God put Daniel and his friends in Babylon. Jonah went to Nineveh. Paul travelled over much of the Roman Empire. James, as far as we know

remained in Jerusalem, but we have no reason to think he was less spiritual than others like Paul who went abroad.

It is said of James that he often entered into the temple alone and was frequently seen on bended knees pleading for the forgiveness of the people; so much so that his knees became hard like a camel's knees. Why the difference?

God, in His master plan for reaching lost men, places each believer where he can best fit and serve. We had all better be sure that we are serving God in the place of His choosing wherever it may be in the world. I am in the place God wants me. Are you? ■



ABOUT THE WRITER: Lonnie Sparks is a Free Will Baptist foreign missionary to Spain. He formerly served in Côte d'Ivoire (Ivory Coast) West Africa.

### LOCAL CHURCH DELEGATE CREDENTIALS

THIS CERTIFIES THAT \_\_\_\_\_

is a duly authorized delegate to the National Association of Free Will Baptists \_\_\_\_\_

(Name of Church)

of \_\_\_\_\_

(District Association)

(City)

(State)

(Pastor)

(Clerk or Secretary)

**IMPORTANT:** This form properly signed and accompanied by a \$10 registration fee entitles a local church delegate to register for voting privileges.





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# Badland

By Joy Roulier Sawyer





Once upon a time, in the faraway country of Lightland, there lived a very wise and wonderful King who was known throughout the region for his goodness, wisdom and justice. One fine, sunny day the King called all his subjects to his palace for a special meeting.

"I am aware," spoke the king perched high atop his majestic throne, "that there exists an extremely urgent need in the country of Badland—a region located just north of the border of Midnight.

"From all reports, Badland is a horrible place to live. The streets and buildings are painted black, the air is foul and polluted, and the people who make their homes there suffer from severe bouts of depression and cynicism.

"I am asking for 20 volunteers to travel to Badland in my stead. These 20 will bring the poor, suffering people of Badland the mercy and hope of Lightland."

Immediately, 20 volunteers, some of Lightland's finest, most intelligent and gifted leaders stepped forward. The King smiled and beckoned the volunteers to follow him into his secret chamber.

"Many, many years ago," he began, "an evil prince commenced a reign of terror in the land. He especially seemed to hate Badland. In order to identify the people of that country, he painted an ugly black spot right in the center of each person's heart. Over the years, those black spots grew and multiplied. Today they are hereditary to every person born within the confines of Badland."

With this, the King reached inside his waistcoat and drew out 20 golden keys. Then he carefully placed one in the hand of each of his subjects.

"Here are your instructions: Go to the country of Badland and reach out to its people in friendship and love. Once you've firmly established your concern for them, take the golden key I've given you and unlock the door to their hearts."

The King then produced from one of his pockets 20 small paintbrushes.

"Once you have access to their hearts, use this paintbrush to paint the black spot white. I've provided

you with enough white paint inside each hollow brush handle to last you until you've painted every black spot in Badland. And once you've painted those spots, you'll be amazed at the change you'll see!"

Thus armed with their special golden keys and white paintbrushes, the 20 volunteers set out for Badland. They spoke often to one another along the way, encouraging each other in their mission, singing songs of love and hope.

When finally they arrived at the border of Badland, the volunteers saw the stark contrast between Badland and their native Lightland. The place was dirty, ugly and depressing. It was filled with trash and slime, and its residents all scowled at the newcomers and scurried away in fear.

The volunteers were aghast. But, remembering their beloved King's words, they smiled, rolled up their sleeves and plunged right into their work—loving the sad and lonely people of Badland.

The dour Badlanders seemed to respond to genuine concern and care from the Lightlanders. And even though the process was long and slow, a few Badlanders even began to allow their hearts to be opened up and their black spots to be painted white. As soon as one would do so, the King, who remained in constant communication with his royal subjects, would immediately send a special messenger to deliver the new Lightlander his own golden key and white paintbrush. These new servants of the King soon joined the Lightland crew in their painting mission.

The work went well for about six months. Then, slowly, some of the workers began to get a little impatient with the process. Several fumed in silence. Finally they called a special meeting to discuss with the others how the work in Badland was progressing.

"This is taking forever!" cried one.

"Yeah!" said another. "Painting hearts is just too slow a process. There has to be something else we can do to clean up this place faster and make it more livable."

"I have an idea," said one of the King's choicest subjects. "What if some of us painted these dirty buildings and streets?"

"That's a great idea!" shouted all the subjects, that is, all except one. He just shook his head quietly and said nothing. Soon the volunteers vigorously set out to paint Badland white. They whitewashed movie theaters, school buildings—even city hall got a fresh coat. They even organized a special "Badland the Beautiful" rally and launched a massive campaign to paint all the government leaders' offices white. And it wasn't long before things started looking a whole lot better on the outside. In fact, a few Badlanders even joined in the clean-up process!

In the days to follow, fewer and fewer of the King's subjects spent any effort painting hearts. It just wasn't as exciting or interesting as cleaning up the city. Badlanders with new, white hearts weren't even taught to paint others' hearts.

So when the lone dissenter eventually expressed his concern over the fact that fewer and fewer hearts were being painted, he got no support from either the King's subjects or the converted Badlanders.

"Look," they said, "people know who we are now. We're more visible. We're accomplishing a lot more for their good and for ours as well."

Yet the one heart-painter wasn't satisfied with the explanation. He wasn't sure just what it was, but something was definitely wrong with the direction his fellow subjects were heading. *When in doubt, simply obey*, he thought, and set about even more resolutely to continue doing what the King had asked.

One day, as one of the volunteers was painting a dirty billboard, the paint in his paintbrush ran dry. Soon, dry paintbrushes were popping up all over Badland. Finally, they decided to return to Lightland for more paint. (No one, no matter how gifted or talented he is, can paint with an empty brush.)

With excitement erupting in their hearts about all the great things they'd accomplished, the King's subjects journeyed to Lightland. When they reached the King's palace, they burst into his throne room.

"We're back!" they cried, falling on their knees before the monarch. "And,

(Continued on page 11)





# The Heathen Look Like Me

By David Taylor

**H**ow can I get one of those books like Amy and Kim have?" he asked. Caught off guard, I asked the young man, "What book do you mean?"

"You know," he said, "the one they open when you tell them where to turn as you start to preach."

"Oh, you mean the Bible," I replied.

"Yeah, that's it," he answered. "How can I get one for my own?"

The young teen's question startled and amused me at first. He did not know how to ask for a Bible by name. But the more I thought, the less I saw the humor. Here was a real life tragedy. Sixteen years old, born and raised in the United States, and he did not know how to ask for a Bible.

How many times have I in a matter-of-fact way quoted Galatians 6:7-8, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." It's one of my favorite passages to illustrate that our actions have corresponding results.

Then a young woman in my Sunday School class asked, "What does it mean to sow?" Serious, already a college graduate soon to begin work on a master's degree, this was no joke; she wanted to know what it meant to "sow."

Again I was startled and amused.

But she wasn't. I looked across the table at a pair of the most inquisitive and concerned eyes I may have ever seen on this the adult side of life. "What does it mean to sow?"

I answered that it means to plant, to put a seed in the ground so a plant will grow that will produce the same fruit as the seed that was planted. Later that day, I thought, why didn't I just say it that way in the first place?

You see, not all the heathen live in the "uttermost part of the earth."

The heathen are not limited to illiterate, idol-worshipping tribesmen in some remote jungle. "Heathen" simply means anyone and everyone outside the body of Christ: the unsaved.

Some heathen wear three-piece suits while they argue lawsuits. They work in high-rise buildings, live in low-rent housing and have ordinary names. They fly planes, ride trains and drive luxury cars. They bag our groceries, wash our windshields and attend school with our kids. In short, they live next door.

The biblical influence that once permeated America shrinks daily. Scriptural and spiritual concepts and terminology, once easily recognized by the masses, have become a foreign language.

Sin, repentance, salvation, grace and faith as defined in God's Word may no longer be universally understood. Much of the fertile soil tilled, cultivated and prepared by a past generation to receive the gospel message has been trampled underfoot.

The heathen truly may not know

how to ask for a Bible and they may not know what it means to "sow" and "reap." And many of those who do understand have been infected with a deadly case of "I know theology"—there is no biblical basis for what they believe, but they know it is true.

When we preach, teach and witness about Jesus, it truly may be a "new doctrine" to them. And so they think, as did the men of Athens, "... thou bringest certain strange things to our ears: we would know therefore what these things mean" (Acts 17:19-20).

Salvation demands faith. Faith depends on the Word. The Word delivers through the Spirit. But in it all there must be good soil for these to work if a new life is to be born.

The great need of our day may be to "break up your fallow ground: for it is time to seek the Lord" (Hosea 10:12). The heathen at home need the Bible reintroduced to them. We need to explain with simplicity about sowing and reaping.

For you see, not all the heathen live in the uttermost part of the earth.

■



ABOUT THE WRITER: Reverend David Taylor pastors First Free Will Baptist Church in Tucson, Arizona.



# FREE WILL BAPTIST NEWSFRONT

## Discount Air Fares to National Convention Available

NASHVILLE, TN—The National Association of Free Will Baptists has made special travel arrangements for all attendees and their families who will be flying to the 1992 National Convention in Indianapolis, Indiana, July 19 - July 23, according to Executive Secretary Melvin Worthington. Veeson International Travel Agency in Nashville has again been selected the agency of record to provide members attending the convention with discount travel services.

Veeson travel has secured discounts for air travel to Indianapolis. The fares Veeson offers cannot be purchased through another travel agency or directly with the airlines. These are contracted group airfares. First class tickets may also be booked if desired.

Veeson Travel has contracted for travel dates starting two days

prior to the convention and two days after the convention.

To book your airspace at the offered discounted rates, call Veeson Travel at **1-800/377-7270**. (This is a different 800 number than last year.) This is a toll-free number to Veeson Travel. Please identify yourself with the Free Will Baptist National Convention.

Advise the Veeson agent of your name, number of passengers traveling, city of originating flight, correct mailing address, telephone number (home and business). For easy billing, have a current credit card ready at the time of the airline booking. Veeson Travel will process and mail the tickets to you.

Ask for **Janice Jakobik** for reservations. All services from Veeson Travel Agency are free.

## Oklahoma Sponsors Teen Conference

ADA, OK—The second annual Teen Leadership Conference met December 26-28, 1991, at First FWB Church in Ada, according to Paul Allen, promotional secretary for the sponsoring Oklahoma FWB Christian Education Board. Twenty-six teens from 13 churches attended the three-day conference.

Three pastors spoke to the attendees on evangelism, discipleship and follow-up, and spiritual growth. The pastors included host minister Keith Burden, Charles Murphy from Clinton FWB Church

and Randy Wilson from Bethany FWB Church in Broken Arrow.

C. E. Board member Brad Ransom and C. E. promotional secretary Paul Allen coordinated the conference. Darryn McGee, associate pastor at West Tulsa FWB Church provided music.

The sessions were designed to provide intense training for selected teens. The 1992 conference will meet in October on the campus of Hillsdale FWB College in Moore.

## Calling All Singers, Instrumentalists

The National Association of Free Will Baptists meets July 19-23 in Indianapolis, Indiana. Free Will Baptist singers and instrumentalists have an opportunity to play a unique role. The Mass Choir directed by Doug Little, the Men's Chorale directed by Vernon Whaley and the instrumental group conducted by David Messer, offer channels for musicians to become active participants in the worship services at the convention.

Are you interested?

For those interested in Mass Choir/Men's Chorale: attend the rehearsals listed in the convention program. The Mass Choir will sing Monday evening, July 20, and the Men's Chorale will sing Tuesday evening, July 21. (Music distributed at rehearsals.)

Instrumental group participants should send their names, addresses and instruments played to:

Executive Office  
P. O. Box 5002  
Antioch, TN 37011-5002

Let's pray that the 1992 convention music program will glorify the One Who is worthy of praise.

Blaine Hughes  
Convention Music Coordinator



## Southeastern College Sets Graduation



WENDELL, NC—Southeastern Free Will Baptist College will conduct graduation exercises Thursday, May 14 at 10:00 a.m. at First FWB Church in Raleigh, North Carolina, according to President Billy Bevan.

The commencement message will be delivered by Southeastern vice president, Danny Dwyer. Reverend Dwyer is assistant to the president, dean of students and chairs the Pastoral Theology Department at Southeastern.

Dwyer and his family have been with Southeastern since its beginning in 1983. His wife, Carolyn, serves as secretary to the president. His daughter, Wendy, graduated from Southeastern in 1989. Dwyer's son, Daron, will be among the 23 graduating seniors. Their youngest daughter, Sara, attends Raleigh Christian Academy.

President Bevan says, "The Dwyers have been a tremendous blessing to the ministry of Southeastern. I don't know how we would have gotten by without them."

## Wiggs to Lead Christian Schools

PIGEON FORGE, TN—Delegates to the 20th annual meeting of the Fellowship of FWB Christian Day Schools elected North Carolina pastor Dennis Wiggs president during its January 13-15 conference. Reverend Wiggs succeeds outgoing president Tag Kilgore. Wiggs pastors Ruth's Chapel FWB Church in New Bern.

The three-day session met at Quality Inn at Pigeon Forge. Pastor Archie Ratliff (NC) brought the keynote message. Other speakers included Richard Barn-

ard (NC), Ed Vincent (TN), Joy Kilgore (VA), Randy Cox (NC), J. D. Norris (AL) and new president Dennis Wiggs.

The highlight of the meeting came during the Tuesday evening banquet when Alabama pastor Richard Cordell spoke on the subject: "The History and Blessing of Our Fellowship."

Sightseeing and shopping were part of the special time of fellowship. One conferee said, "This organization has held to that one purpose—fellowship."



*Banquet speaker Dr. Richard Cordell, center, from Guin, Alabama, responds to questions.*

**Make Your  
Hotel Reservations  
Early  
for the  
National Convention**



## CURRENTLY...

Members of **Calvary FWB Church** in **Springdale, AR**, bought a 15-passenger van. They needed it. According to Pastor **Dale Kester**, the church reported 21 conversions, 15 rededications, six baptisms and eight new members.

Now we know where God gets preachers. Pastor **Earl Morris** asked Deacon **Dean Outland** to speak after Sunday School at **Christian Home FWB Church** in **Hindsville, AR**. Those present reported that Deacon Outland brought an inspiring message... then acknowledged his call to the ministry.

Pastor **Willie Perkins** reports eight conversions, nine baptisms and four new members at **Samantha FWB Church** in **Leesburg, OH**.

More than 30 people were converted at **Stoney Run FWB Church** in **Portsmouth, OH**. **Ron Henthorn** pastors.

The bus ministry set a record attendance at **Williams Road FWB Church** in **Columbus, OH**. Bus driver **Bill Siders** brought 41 on his bus. **James Blair** pastors.

**Summit Station FWB Church** in **Summit Station, OH**, witnessed the conversion of five youths and saw four adults take membership in the church. **Phil Wiley, Sr.** pastors.

Some 40 senior citizens gather each month for fellowship at **First Dayton FWB Church** in **Dayton, OH**. Pastor **Hobart Ashby** reports five baptisms and three new members.

Pastor **David Schug** reports two conversions, two rededications, two new members and four baptisms at **Woodland Chapel FWB Church** in **Ironton, OH**. One young man, **Jack Hall**, announced his call to preach.

Through the generosity of churches in the Chicago area, **Cornerstone FWB Church** in **Normal, IL**, now has padded pews in the sanctuary. **David Burgess** pastors.

**Spring FWB Church** in **Salinas, CA**, has been designated as a Salinas landmark by the Monterey County Historical Society. In the early 1920's the building was known by the name Filipino Community Church of the Salinas Valley. It was the center for the Filipino social and cultural life in the valley.

*Contact* welcomes *Special Delivery*, monthly publication of **Fellowship FWB Church** in **Richton, MS**. **Joe Buttgen** pastors.

Members of **Immanuel FWB Church** in **Santee, SC**, installed new pews and pulpit furniture. Immanuel is a mission church of the South Carolina Conference in conjunction with the tentmaking program of the national Home Missions Department. **Herman Hyman** pastors.

Pastor **Randy McCraw** opened the doors on a new parsonage at **Lesslie FWB Church** in **Rock Hill, SC**. The 1,390-square-foot structure was built on four acres at a cost of \$50,000.

Some 180 people attended the annual Children's Home Day at the **South Carolina Children's Home** in **Turbeville**. Superintendent **J. B. Rice** said more than 25 churches were represented and brought commodities valued at \$3,700 to the home in addition to cash donations of more than \$3,000.

**Terry Gene Causey**, a member of **Liberty FWB Church** in **Orangeburg, SC**, has been named trooper of the year in District 7 of the South Carolina Highway Patrol. Mr. Causey was one of 12 appointees to the Governor's Retaliation Against Illegal Drugs Team. He also teaches a Sunday School class at the Liberty Church.

Pastor **Earl Hanna** led members of **Orangeburg FWB Church** in **Orangeburg, SC**, in dedication services for their new building. The 5,100-square-foot structure was erected at a cost of \$95,000. Located on a four-acre tract, the building includes four classrooms, a fellowship hall, church office, pastor's study and sanctuary seating for 175 people.

Members of **Faith FWB Church** in **Darlington, SC**, burned the mortgage on their property. Pastor **Cyrus Shoffner** led the ceremony. Faith Church began in 1973. Members purchased property in 1974 and constructed their first building in 1975.

Pastor **Ralph Byers** has baptized 17 converts and received 21 new members at **Tabernacle FWB Church** in **Coward, SC**. The church appreciates that effort by their pastor. To show it, they gave him a \$700 gift.

Members of **Black River FWB Church** in **Andrews, SC**, finally got the upper hand after Hurricane Hugo damaged their church in 1989. Pastor **John Hudson** led dedication services for their newly-remodeled and renovated sanctuary.

The **Georgia Union Association** in the state of Georgia honored five pastors with plaques of appreciation after they retired. The group includes **Donald Moore** (28 years), **Bill Amerson** (37 years), **Hoyt Findley** (24 years), **Emmett McDuffie** (50 years), and **Henry Bridges** (seven years).

*Contact* welcomes *The Church Newsletter*, publication of **Ruth's Chapel FWB Church** in **New Bern, NC**. **Dennis Wiggs** pastors.

The Reverend **Raymond J. Hayes**, 50, died October 4, 1991, after battling cancer three years. Brother Hayes had pastored **Cane Brake FWB Church** in **Cane Brake, WV**, for 16 years. It was his first and only pastorate. He was converted in 1965 while serving in the United States Air Force in Texas. Hayes later served as moderator of McDowell County Conference.

Pastor **Bill Van Winkle** began his 10th year in leadership at **Fulton FWB Church** in **Fulton, MS**. The church gave more than \$10,000 to Foreign Missions in 1991.

Since 1983 members of **First FWB Church** in **Ada, OK**, have given more than \$65,000 to underwrite the ministry of Hillsdale FWB College. **Keith Burden** pastors the generous church. ■



### Cooperative Channel Contributions January 1992

#### RECEIPTS:

State	Designated	Co-op (Undesignated)	Total	Jan. '91	Yr. to Date
Alabama	\$ 148.78	\$ 30.00	\$ 178.78	\$ 172.24	\$ 178.78
Arizona	.00	.00	.00	.00	.00
Arkansas	45.00	8,128.70	8,173.70	6,501.50	8,173.70
California	10.00	720.54	730.54	1,411.63	730.54
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	150.96	474.19	625.15	1,092.43	625.15
Georgia	14,151.23	1,547.31	15,698.54	12,293.75	15,698.54
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00
Illinois	7,376.40	1,720.04	9,096.44	9,731.39	9,096.44
Indiana	532.92	79.56	612.48	587.36	612.48
Kansas	.00	15.77	15.77	75.99	15.77
Kentucky	.00	50.00	50.00	.00	50.00
Louisiana	.00	.00	.00	.00	.00
Maryland	.00	1,005.27	1,005.27	1,012.04	1,005.27
Michigan	10,136.33	458.33	10,594.66	8,167.33	10,594.66
Mississippi	.00	694.59	694.59	784.21	694.59
Missouri	11,207.60	.00	11,207.60	9,190.27	11,207.60
Montana	.00	.00	.00	.00	.00
New Jersey	30.00	.00	30.00	.00	30.00
New Mexico	10.52	5.26	15.78	.00	15.78
North Carolina	493.17	635.00	1,128.17	4,306.64	1,128.17
Ohio	504.36	1,840.00	2,344.36	2,888.00	2,344.36
Oklahoma	42,604.96	7,559.17	50,164.13	33,395.60	50,164.13
South Carolina	12,398.60	169.24	12,567.84	15,565.7	12,567.84
Tennessee	5,925.31	1,718.50	7,643.81	2,895.05	7,643.81
Texas	.00	.00	.00	7,170.78	.00
Virginia	344.01	25.00	369.01	345.66	369.01
West Virginia	2,411.17	300.76	2,711.93	2,520.07	2,711.93
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	35.80	35.80	.00	35.80
Other (Computer)	.00	.09	.09	.04	.09
<b>Totals</b>	<b>\$108,481.32</b>	<b>\$27,213.12</b>	<b>\$135,694.44</b>	<b>\$120,107.69</b>	<b>\$135,694.44</b>

#### DISBURSEMENTS:

Executive Office	\$ 10,765.18	\$ 14,557.90	\$ 25,323.08	\$ 21,621.28	\$ 25,323.08
Foreign Missions	70,366.06	2,910.67	73,276.73	64,752.79	73,276.73
FWBBC	3,452.89	2,910.67	6,363.56	7,825.12	6,363.56
Home Missions	17,362.64	2,277.93	19,640.57	16,865.80	19,640.57
Retirement & Insurance	229.51	1,771.70	2,001.21	2,633.78	2,001.21
Master's Men	351.54	1,771.70	2,123.24	2,676.58	2,123.24
Commission for					
Theological Integrity	23.53	63.31	86.84	144.11	86.84
FWB Foundation	450.46	759.31	1,209.77	1,557.71	1,209.77
Historical Commission	18.09	63.31	81.40	131.96	81.40
Music Commission	7.92	63.31	71.23	96.76	71.23
Radio & TV Commission	13.12	63.31	76.43	132.21	76.43
Hillsdale FWB College	206.96	.00	206.96	1,007.48	206.96
Other	5,233.42	.00	5,233.42	662.11	5,233.42
<b>Totals</b>	<b>\$108,481.32</b>	<b>\$27,213.12</b>	<b>\$135,694.44</b>	<b>\$120,107.69</b>	<b>\$135,694.44</b>

### Capital Stewardship Campaign January 1992 Update

State	Goal	Gifts
Alabama	\$ 97,290.00	\$ .00
Arizona	1,565.00	.00
Arkansas	97,880.00	2,440.00
Atlantic Canada	2,000.00	.00
California	21,925.00	.00
Colorado	1,005.00	.00
Florida	26,365.00	.00
Georgia	48,620.00	2,035.00
Hawaii	235.00	.00
Idaho	450.00	.00
Illinois	20,600.00	.00
Indiana	10,020.00	.00
Iowa	340.00	.00
Kansas	1,640.00	.00
Kentucky	45,150.00	.00
Louisiana	120.00	120.00
Maryland	8,675.00	.00
Michigan	19,250.00	1,553.00
Mississippi	19,815.00	.00
Missouri	77,025.00	.00
Montana	35.00	50.00
Nebraska	130.00	.00
New Mexico	760.00	.00
North Carolina	75,285.00	1,250.00
Northeast Assoc.	1,125.00	.00
Northwest Assoc.	1,385.00	.00
Ohio	52,115.00	.00
Oklahoma	117,505.00	.00
South Carolina	23,350.00	.00
Tennessee	100,040.00	14,375.00
Texas	14,705.00	2,260.00
Virginia	30,975.00	.00
West Virginia	58,840.00	20.00
Other	23,780.00	500.00
<b>TOTALS</b>	<b>\$1,000,000.00</b>	<b>\$24,603.00</b>

*Look for  
your  
Hotel Reservation  
Form  
for the  
National  
Convention  
on  
page 21.*

**Pre-Registration Deadline  
for National Convention:  
June 19, 1992**



# Hotel Reservation

## NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Indianapolis, Indiana

National Convention

July 19-23, 1992

- No telephone reservations until after the cutoff date.
- All reservation requests will be made through the NAFWB Housing Bureau--NOT WITH INDIVIDUAL HOTELS.
- Complete this housing form selecting your 1st, 2nd and 3rd choice hotels and mail to the Housing Bureau. DEADLINE FOR RESERVATIONS IS FRIDAY, JUNE 19, 1992. Send one form for each room request. Duplicate this form if necessary.
- Changes and cancellations must be made in writing to the NAFWB Housing Bureau in Indianapolis.
- The hotel will require a deposit. Complete the credit card information on this form or send a check directly to the hotel AFTER you have received your confirmation.
- FAX 317/684-2492

### Cutoff Date:





Received by  
June 19, 1992

### MAIL TO:

NAFWB Housing Bureau  
Indianapolis Convention &  
Visitors Association  
One Hoosier Dome, Suite 100  
Indianapolis, IN 46225

YOUR NAME \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
 PHONE (WK) \_\_\_\_\_ (HM) \_\_\_\_\_  
 CREDIT CARD TYPE \_\_\_\_\_ CC# \_\_\_\_\_ EXP. \_\_\_\_\_  
 ARRIVAL DATE \_\_\_\_\_ DEPARTURE DATE \_\_\_\_\_

### HOTEL REQUESTED (Please indicate 1st, 2nd and 3rd choices.):

HOTELS	Choice	 Single	 Double	 Triple	 Quad
Hyatt Regency--Headquarters Hotel		\$80	\$80	\$80	\$80
Omni Severin--WNAC Headquarters		\$79	\$79	\$79	\$79
Westin Hotel--Adjacent to Convention Center		\$85	\$85	\$85	\$85
Hilton-at-the-Circle		\$79	\$79	\$79	\$79
Embassy Suites--Free breakfast/parking		\$105	\$105	\$115	\$115
Courtyard by Marriott		\$77	\$77	\$77	\$77

### TYPE OF ROOM REQUESTED:

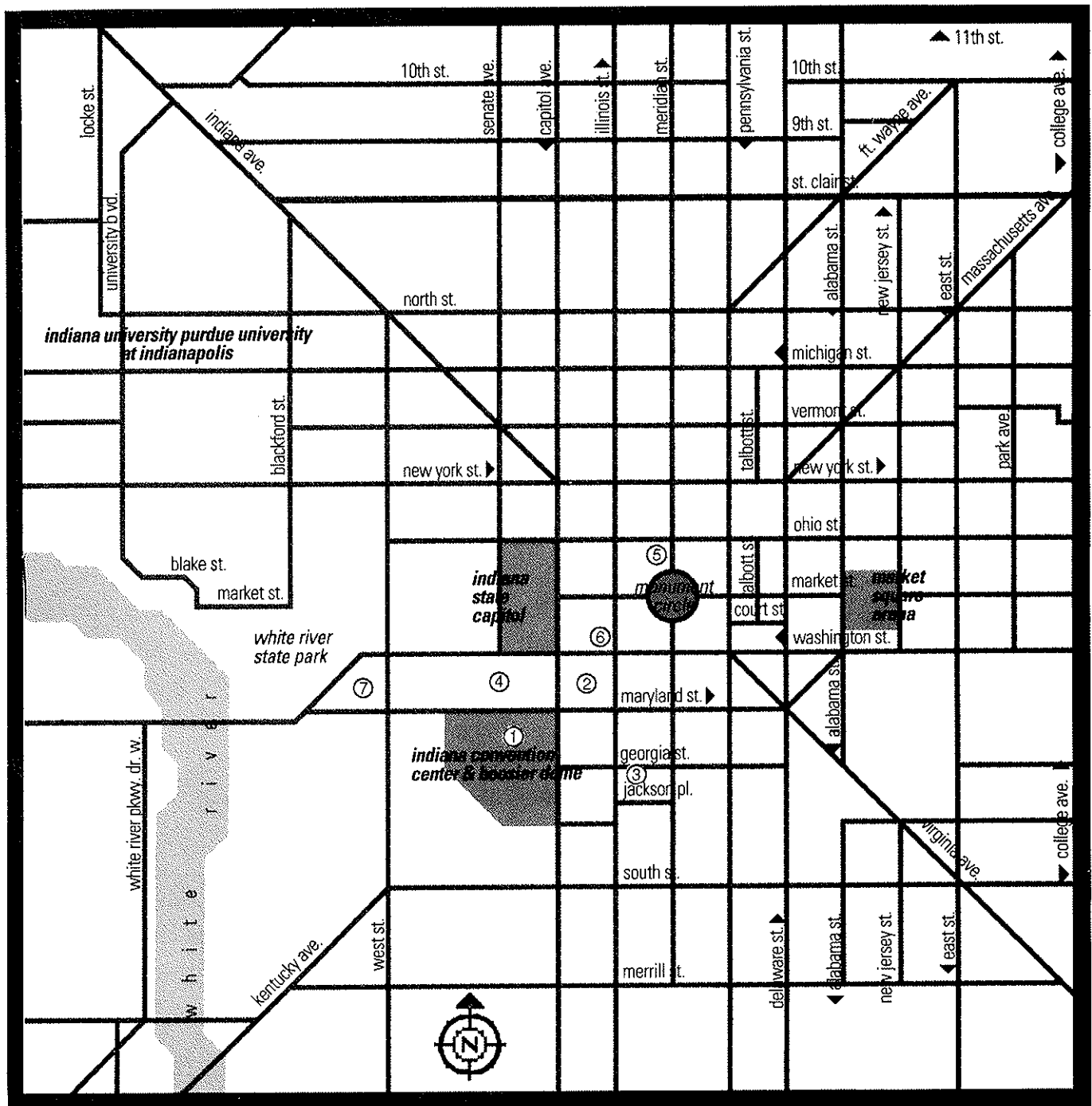
SINGLE / 1 PERSON \_\_\_\_\_ DOUBLE / 2 PEOPLE \_\_\_\_\_  
 TRIPLE / 3 PEOPLE \_\_\_\_\_ QUAD / 4 PEOPLE \_\_\_\_\_  
 NUMBER OF BEDS IN ROOM \_\_\_\_\_

### PLEASE LIST ROOM OCCUPANTS:

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_



# Indianapolis Downtown Area



- 1 Indiana Convention Center
- 2 Hyatt Regency (Headquarters Hotel)
- 3 Omni Severin
- 4 Westin
- 5 Hilton at the Circle
- 6 Embassy Suites Downtown
- 7 Courtyard by Marriott



## INSTRUCTIONS for Pre-Registration Form

By completing the Pre-Registration Form you will save **valuable** time at the convention. If you pre-register, proceed to a special registration area. There you receive a packet containing your name tag (pre-printed), meal tickets you have purchased, a *Digest of Reports* and a program.

### Filling Out the Form

1. Fill out the top portion of the form. Please complete *all* of the information. You may register for one, two or all three conventions. You need to fill out only **one** form even if you register for more than one convention (National Association, WNAC, NYC). Fill out one form for each person.
2. Fill out the first block if you are registering for the **National Association**. Fill in your *District Association*. Check only *one* of the choices. Indicate the number of banquet tickets you wish to purchase (Enclose check payable to **FWB Convention**).
3. Fill out the second block if you are registering for the **Woman's National Auxiliary Convention**. Check only *one* of the choices. Indicate the number of banquet tickets you wish to purchase (Enclose check payable to **FWB Convention**).
4. Fill out the last block if you are registering for the **National Youth Conference**. Complete the other information in the block. The fees are as follows:  
\$11.00 per person, or  
\$12.00 if registering on-site.  
*Adults over 24 do not pay NYC fees.*

Indicate the number of banquet tickets you wish to purchase (Enclose check for registration and tickets payable to **FWB Convention**). **NOTE:** Before July 20, Youth Banquet tickets will be sold only to those in grades seven to age 24 and youthworkers accompanying their group. Others may purchase tickets at the convention after this date.

### Additional Information

1. Completed forms must be mailed to **Convention Registration~P.O. Box 5002~Antioch, TN~37011-5002** and received on or before **June 19, 1992**.
2. Enclose one check to cover all fees and tickets.
3. Make additional copies of the Pre-Registration Form if they are needed. Only one person per form please.
4. You may purchase banquet tickets from any block even if you do not register in that block. No refunds mailed after June 19, 1992.

#### **Fellowship of Encouragement Dinner/\$19.50**

Monday, July 20/4:45 PM  
Westin Hotel/Grand Hall 4

#### **Music Ministries Breakfast/\$9.50**

Tuesday, July 21/7:00 AM  
Indiana Convention Center/Room 226

#### **WNAC Fellowship Dinner/\$16.00**

Tuesday, July 21/5:00 PM  
Indiana Convention Center/500 Ballroom

#### **Youth Workers Fellowship Breakfast/\$9.00**

Wednesday, July 22/7:00 AM  
Marriott Hotel/Keystone Room

#### **Master's Men Dinner/\$18.00 (\$19.00 on-site)**

Wednesday, July 22/4:45 PM  
Indiana Convention Center/Rooms 210-212

#### **Children's Banquet/\$7.00**

Monday, July 20/5:00 PM  
Indiana Convention Center/500 Ballroom

#### **Hillsdale FWB College Luncheon/\$15.00**

Tuesday, July 21/12:15 PM  
Hyatt Regency/Mountain Suites

#### **Youth Banquet/\$12.50**

Tuesday, July 21/9:00 PM  
Indiana Roof Ballroom

#### **FWBBC Luncheon/\$13.00**

Wednesday, July 22/12:00 Noon  
Indiana Convention Center/Rooms 210-212

#### **Fellowship of Fundamentalists Dinner/\$16.50**

Wednesday, July 22/4:45 PM  
Indiana Convention Center/Rooms 123-124



# Pre-Registration Form

for  
National Association of Free Will Baptists  
Woman's National Auxiliary Convention  
National Youth Conference  
Indianapolis, IN / July 19 - 23, 1992

Only one person per form

Please Print

Name: \_\_\_\_\_ Phone #: \_\_\_\_\_/\_\_\_\_\_  
LAST FIRST or NAME DESIRED ON BADGE

Address: \_\_\_\_\_ ☐ Male ☐ Female

City: \_\_\_\_\_ State: \_\_\_\_\_ ZIP: \_\_\_\_\_

Church: \_\_\_\_\_ City: \_\_\_\_\_

Hotel (if known): \_\_\_\_\_ Completed form(s) must be mailed to

Register me for the following: ☐ National Association  
(You may register for more than one) ☐ WNAC  
☐ NYC

**Convention Registration**  
**P.O. Box 5002**  
**Antioch, TN 37011-5002**

and received on or before June 19, 1992.

If registering for the **National Association**, please complete the following information:

DISTRICT ASSOCIATION: \_\_\_\_\_  
(Check only one of the following:)  
MINISTER: ☐ Ordained (MIO) ☐ Licensed (MIL)  
(I certify that I am a member in good standing with the above named church  
and association which belong to the National Association.)  
MISSIONARY: ☐ Foreign (MIF) (Country) \_\_\_\_\_  
☐ Home (MIH)  
DELEGATE: ☐ Ordained Deacon (ORD)  
☐ State (STD)  
☐ Local Church (\$10.00) (LCD)  
☐ National Board Member (NBM)  
☐ National Officer (NTO)  
VISITOR: ☐ (VIS)

**Banquet Tickets:** **Quantity**  
Music Ministries Breakfast \_\_\_\_\_ x \$9.50 = \_\_\_\_\_  
Hillsdale FWB College Luncheon \_\_\_\_\_ x \$15.00 = \_\_\_\_\_  
FWBCC Alumni Luncheon \_\_\_\_\_ x \$13.00 = \_\_\_\_\_  
Master's Men Dinner \_\_\_\_\_ x \$18.00 = \_\_\_\_\_  
Fellowship of Encouragement Dinner \_\_\_\_\_ x \$19.50 = \_\_\_\_\_  
Fellowship of Fundamentalists Dinner \_\_\_\_\_ x \$16.50 = \_\_\_\_\_  
**Delegate Fee**  
Local Church Delegate \_\_\_\_\_ x \$10.00 = \_\_\_\_\_  
**SUBTOTAL** \_\_\_\_\_

If registering for **WNAC**, please complete the following information:

(Check only one of the following:)  
DELEGATE: ☐ Local (\$3.00) (WLD)  
☐ State (WSD)  
☐ State President or Field Worker (WPF)  
☐ National Officer (WNO)  
VISITOR: ☐ (WVI)

**Banquet Tickets:** **Quantity**  
WNAC Fellowship Dinner \_\_\_\_\_ x \$16.00 = \_\_\_\_\_  
**Delegate Fee**  
Local Delegate \_\_\_\_\_ x \$3.00 = \_\_\_\_\_  
**SUBTOTAL** \_\_\_\_\_

If registering for the **National Youth Conference**, please complete the following information:

Grade just completed: \_\_\_\_\_ Age: \_\_\_\_\_  
Birthdate: \_\_\_\_/\_\_\_\_/\_\_\_\_  
Parent's (or Guardian's) name: \_\_\_\_\_  
Youth Leader's name: \_\_\_\_\_  
Are you a youthworker? ☐ yes ☐ no  
Are you in NYC competition this year? ☐ yes ☐ no

**Banquet Tickets:** **Quantity**  
Children's Banquet (grades 1-6) \_\_\_\_\_ x \$7.00 = \_\_\_\_\_  
Youth Banquet (must be in grade 7 to  
age 24 or an accompanying youthworker) \_\_\_\_\_ x \$12.50 = \_\_\_\_\_  
Youth Workers Breakfast \_\_\_\_\_ x \$9.00 = \_\_\_\_\_  
**Registration Fee**  
Pre-Registration Fee \_\_\_\_\_ x \$11.00 = \_\_\_\_\_  
On-site registration fee is \$12.00.  
Adults over 24 do not pay NYC fees.  
**SUBTOTAL** \_\_\_\_\_

## For Office Use Only

Date \_\_\_\_\_ CK/MO # \_\_\_\_\_ AMT \$ \_\_\_\_\_  
PERS. CK \_\_\_\_\_ CH. CK \_\_\_\_\_

Make Checks payable to  
FWB Convention. No  
refunds mailed after June  
19, 1992.

**GRAND TOTAL \$** \_\_\_\_\_



## FOREIGN MISSIONS



## Uruguayan Mormon Finds Christ

by Amy Robinson

*She had risen to the status of missionary.*

I first met Adriana in the home of Iris, one of our believers where I got my hair fixed. She was a little antagonistic toward me at first when she learned I was an American, parroting the typical high school crowd philosophy that all Americans are capitalists.

Each time I went to the hair dresser, Adriana would come in a few minutes after I arrived.

### Curious

As time went on, she became more friendly until I had the opportunity to invite her to church. One day she attended prayer meeting and Bible study with Iris. She liked what she heard and her curiosity became aroused.

Although only 20 years of age, Adriana was a faithful Mormon. She had risen to the status of missionary and was a leader of young people. Therefore, her Sundays were taken up with activities and friends in her church.

I knew the young lady was having problems at home. Her parents were divorced and fighting between her mother and siblings was an everyday occurrence. All this time the Holy Spirit was doing His work through the Scriptures.

### Confused

Very late one night Adriana appeared at our door. I could see she had been crying. When I asked what was wrong, she said she was confused, and it was because of our church's doctrine. I said, "No, Adriana, you have heard the Holy Scriptures and they have convicted you." She said she had been in the Mormon church for three years thinking she was right, but at the same time knowing she had never really been changed.

She said she could never leave the Mormon church. She would be the laughing stock of the neighborhood and besides, all her close friends were Mormons.

We and the church continued to pray.

One night she told us she was ready to make the break but she would remain neutral since she had made one bad error already. I told her she would be the one to decide but Jesus said, "He that is not with me is against me" (Matthew. 12:30a).

The Holy Spirit was quietly at work and in a short time Adriana walked the aisle at church to make public her profession of faith. She was so eager to learn that many times on cottage prayer meeting nights she would leave her job at 7:30 and, because no buses were available, she would run as much as two miles to arrive before the prayer meeting was over.

### Baptized

We rejoiced as Adriana was baptized by Paul on November 3, the last Sunday we were in Uruguay.

Several factors had a part in her conversion: the Godly testimony of her neighbor, Iris; a praying, concerned church; people who cared; and a letter from Van Paschall, a close friend of ours. Van, who is a member of our home church in Royal Oak, Mich., took the time to write to Adriana and tell her how he had been a Mormon and found the Lord.

Now Adriana is a prospective student for the Sower Bible Institute in Montevideo. ■



Amy Robinson and her husband, Paul, recently retired after serving 30 years as missionaries to Uruguay.

## Harvesting Together!

*The annual*  
**World Missions  
Offering**  
**April 26, 1992**

*will be used exclusively for*  
**Evangelism, Soul Winning,  
Training Converts, and  
Establishing FWB  
Churches Overseas.**





## WOMAN'S AUXILIARY

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

By Mary R. Wisehart

#### *From My Window*

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure," Paul wrote to Titus in 1:15.

Often we hear the expressions, "Where is he coming from?" or "I understand where you're coming from." We are trying to see from another's perspective.

Perspective. It makes all the difference, doesn't it?

At a recent meeting, I listened to remarks from the audience. One person said, "Now that message last evening was purely political. (I think *political* has become a term we use for something we do not like.) There wasn't anything spiritual about it." The next person said, "Oh, that message last night was wonderful. They have given us so much here." They both sat in the same auditorium, in the same kind of chairs and listened to the same speaker. What made the difference? They had different perspectives.

Sometimes our perspective on life can turn sour. Then, like the man who had Limburger cheese in his beard, we think the whole world stinks.

But if we view life through God's sunshine, even the sour may simply add a distinct flavor to life around us.

#### *Additional Suggestions from the Study Committee*

In February this page showed the Study Committee's suggestions for changes in Woman's Auxiliary's name, purpose and song.

The Committee also suggests the following changes:

**Local Names:** WNAC is an umbrella name for Free Will Baptist women's organizations. Local, district and state groups may choose their own names.

**Officers:** Coordinator, assistant coordinator, secretary-treasurer, missions chairman, study chairman, prayer chairman, service chairman. Others as needed.

**Yearbook:** To include calendar of events (dates of national convention, retreat, special emphasis weeks, special days, executive committee meetings, Leadership Conference), ideas

for promoting work, program helps, goals, directory, catalog of materials, planning sheets.

**Guides:** Officers' guides under one cover.

**Manuals:** Revised into one enlarged edition.

#### *Preregister for the Convention*

Save Yourself some time and stress. Use the preregistration form in the April issue of *Contact*. Buy your tickets early and avoid the crunch.

Note that the Omni Severin is WNAC's headquarters hotel. The small meetings on Monday will convene in that hotel. Send a local delegate from your Auxiliary.

Remember to buy tickets to the Fellowship Dinner for a missionary.

#### *Registration is Open for the 1992 Retreat*

Ridgecrest is now receiving reservations for WNAC's 1992 retreat, September 17-19.

Check *Co-Laborer* for reservation forms or write WNAC, P. O. Box 5002, Antioch, TN 37011-5002 for information. ■





## BOARD OF RETIREMENT

### *Reckoning with Retirement*

By Melvin Worthington

Approaching retirement can be a traumatic experience. Some dread it for they believe it means their years of usefulness and contribution to society have ended. They bemoan the fact they have been put out to pasture and no longer are appreciated. Some refuse to face retirement and hang on long after they should have retired. Still others find retirement boring and meaningless. Nothing to do and no place to go. They retreat to their home and just wait to die.

Retirement need not be dreaded. It can be a meaningful and marvelous time—a time to do all those things you wanted to do and did not have time. Certainly there will be aches, adjustments, anxieties and apprehensions when retirement confronts us. Perhaps a better word to describe retirement would be *released*.

Three questions need to be answered when approaching retirement years: How do I perceive retirement? Have I prepared for retirement? Can I be productive in retirement?

#### *Perception*

How we perceive retirement contributes immensely to contentment in retirement. I perceive retirement as release from the requirement of my regular job by which I make my living. It is a release to do those things I never had time to do. Reading, relaxing, recreating and responding to special interests. It is not a time to moan and groan about nothing to do.

Retirees often testify that they are busier than ever, that they have more to do than ever before. Retirement perceived as providing opportunities of service in the church and community which we did not have time for prior to retirement provides the basis for rich and rewarding retirement as we respond to the needs around us.

#### *Preparation*

How we prepare for retirement determines the degree of contentment we experience in retirement years. Even though I am only 54 years old, I have begun to make retirement plans should the lord not come and I live to retirement years. I have developed a number of hobbies—golf, reading, traveling and writing.

Retirement years will afford me opportunity to engage in these hobbies in ways not possible during my working years.

I have developed a love for home. It will afford me time to spend at home with my companion, children and grandchildren. More time at home with family and friends makes retirement years a wonderful time. I have developed habits which provide direction for those years. For example, reading the volumes on my library shelves will be a rewarding educational experience. Retirement mornings can be given to reading, afternoons to recreation and evenings to reflection.

#### *Productivity*

Retirement does not mean ministry has ended. More time to devote to the church, community, companion, children and colleagues. Ministers who retire can serve as interims for churches searching for pastors. Lay persons have time to share their expertise and wisdom with churches. Retirement years can and should be productive years.

We do not cease to work and serve but find release for broader ministry. Contributions can be made greater than ever before by ready, rejoicing and responsive retirees. ■





Robert E. Picirilli

## The Triumph of Faith

Joshua 14

**W**here chapters 9, 10 indicated the conquest of the southern half of the promised land, chapter 11 describes the conquest of the northern portion. As in the south, a group of kings allied themselves together (vv. 1-3) to try to stop Joshua and Israel's army. The Lord reassured Joshua again (v. 6), the battle was joined (v. 7), and victory was assured (v. 8).

Verse 23 summarizes the entire seven-year period of conquest. Chapter 12 then lists the kings and cities defeated, both east (vv. 1-6) and west (vv. 7-24) of the Jordan. As chapter 13 shows, this does not mean that every group of people had been expelled, but that the military might of the country had been crushed.

It was time, now, for the division of the land according to tribal families (13:7). The land on the east of the Jordan (Gilead) had already been divided among the tribes of Reuben, Gad and half of Manasseh (13:8-33).

During the division of the main body of Palestine west of the Jordan, it came the turn of that sub-division of Judah's tribe under the leadership of old Caleb (14:6). And here we see the finish of one of the finest stories of faith found anywhere in the Bible: the faith of Caleb.

To fully appreciate it, you have to go back to Numbers 13, 14 when Caleb filled his role as one of the original 12 spies sent to report on Canaan. Against the majority, he believed they *could* take the land. He pressed them to act in faith; they turned back in unbelief. But here in Joshua 14 we see that his faith ultimately triumphed.

We see it in the preservation of his life. Only he and Joshua, of all that earlier adult generation, are still alive. Those who put hurdles in the way of

God's people do not finally thwart Him; only they may not be alive to see the victory. Caleb was.

We see it in the preservation of his physical strength. His own testimony is that his strength now, at age 85, is as good as it was 45 years earlier (v. 11).

We see it in the preservation of his faith. It is as pure and strong as it was before. The bitter disappointment of 40 years of wandering in the wilderness has not taken the edge away. He still speaks in forthright, positive terms: "I shall be able to drive them out," he says (v. 12), just as he had said earlier (Numbers 13:30).

Most of all, we see it in the marvelous request he makes: "Give me this mountain" (v. 12). Don't overlook the significance of that: the mountainous area around Hebron was where the *giants* lived! Caleb's faith is that God is mightier than giants.

And so we see the triumph of his faith, finally, in the outcome—expressed ever so simply: "Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenazite unto this day, because that he wholly followed the Lord God of Israel" (v. 14).

No details—not that there weren't any. No doubt the account could have told of vicious skirmishes, of bloodshed, of sleepless nights and weary days. But what need have we of details when the outcome is certain to start with? And when a person of faith dares to obey God, the outcome is certain. Hebron became the portion assigned to Caleb and his descendants.

We are always likely to consider the odds and weigh the probabilities. Caleb saw, instead, that God is greater than any obstacles. We do well to be

guided by the light of Caleb's faith. Faith always finally prevails. ■

### Directory Update

#### ALABAMA

Chester Huckaby to St. James Church, Phenix City

#### GEORGIA

Steve Cannon to White Oaks Church, Macon from Woodbine Church, Nashville, TN

Steve Hughes to Cook Springs Church, Norman Park

Larry Williams to Lyons Church, Lyons

#### SOUTH CAROLINA

W. D. Jones to Hickory Hill Church, Gresham

Billy Wayne Baker to Pee Dee Church, Conway

#### TEXAS

Elvis Fielding to Community Church, Tyler

Larry Monday to Cornerstone Church, Dennison from First Church Nacadoches ■



## A Mind for Missions

Paul Borthwick

(Colorado Springs, Colorado: Navpress, 1987, 167 pp., paperback, \$7.99)



Thomas Marberry

**T**his is not a book about missions theory or missions strategy; it is a book about how we can develop a greater vision for the largely unevangelized world in which we live. The author's basic presupposition is that the command of Christ to preach the gospel to all the world is given to the entire church and not just to professional missionaries.

As believers, we should all be involved in the missionary task in different ways. The fact that we do not go to the field as career missionaries does not mean that we have no responsibility to share Christ with a lost world.

First, we should seek to inform ourselves, learn something of what the Bible has to say about missions. The author outlines the most important themes developed in the scripture and points to resources which can help us understand and interpret the missionary message of the Bible.

We should also inform ourselves about our world and its needs today. Once again, the book makes valuable suggestions about how to do this.

Second, we need to involve ourselves in regular prayer for Christians around the world and for unsaved peoples in all parts of the globe. Borthwick suggests ideas on how to develop an effective prayer ministry on an individual and small group basis.

Third, we need to involve ourselves in world evangelization in meaningful ways. The author strongly recommends that each believer have some type of cross-cultural experience. This could involve visiting a church on a home or foreign mission field.

It could involve interaction with Christians in the United States of a different cultural background. Fellowship with believers of different cultural heritages can be one of the most meaningful experiences a Christian

can have.

The author suggests that all believers should cultivate on-going relationships with one or more missionaries. They should seek to minister to those missionaries as well as learn from them. The missionary and the Christians in the home country should be viewed as partners in missionary enterprise.

Finally, every Christian should develop a personal program of financial support for world missions. Carrying the gospel around the world is not an inexpensive proposition, and financial support from every believer is crucial.

This is a worthwhile book for our day. It challenges us to broaden our vision and view our world as God views it. It offers practical suggestions for involving Christians in world missions. I recommend it for all Free Will Baptists, especially for pastors and church leaders. ■

## OUR READERS COMMENT

### Applauds 'Reformation' Article

Thank you for serving a generous helping of food for thought in the January issue. Matt Pinson's article, "A Free Will Baptist in the Reformation" was enlightening. I applaud young men who are sharpening their skills and giving back to our denomination. Balthasar Hubmaier will be added to the Free Will Baptist history section in our Church Membership Orientation Class.

Pastor Daryl Ellis  
Butterfield FWB Church  
Aurora, Illinois

### Takes Issue with "Evangelists"

Generally speaking, I enjoy *Contact*.

Regarding your recent "Briefcase" article on evangelists, I take issue with your statement, "but the evangelist can hone and revise and edit—by repetition until they are razor edged and sparkle with creativity."

I haven't had too many opportunities to hear full-time evangelists, but I want to tell you that I was able to hear one on three occasions and must have gone the same night of the week all three times because I heard the same sermon three times. And I couldn't tell it had become more "razor-edged" or "sparkling with creativity." Instead, all I heard was repetition and I would make little effort to hear him again.

Also, I was disappointed with your phrase "good-ole-boy." I don't believe there is any

such word as "ole" as you used it. As far as I'm concerned, it should be "good-ol'-boy" because "ol'" is just a shortened "old"—no matter that we see it everywhere on signs and store fronts.

Mrs. Jean Jenkerson  
Farmington, Missouri

Editor's note: "ole" is a shortened version of the archaic spelling: *olde*. ■



## RELIGIOUS COMMUNITY NEWS

### Most Americans Oppose Abortions

WASHINGTON, DC (EP)—Most Americans oppose the vast majority of all abortions being performed, according to the results of a national poll released by the National Right to Life Committee (NRLC).

The poll of 750 people was conducted by the Wirthlin Group. It found that a majority of Americans (53 percent) believe abortion should be legal only in three or fewer circumstances: rape, incest or to save the life of the mother. According to Planned Parenthood's research arm, only four percent of all abortions are performed for those reasons, meaning that a majority of Americans oppose 96 percent of all abortions.

The Wirthlin poll found that only 11 percent of Americans believe abortion should be legal throughout all of pregnancy, and just 17 percent support abortion through the sixth month of pregnancy.

Young people between ages 18 and 24 were found to be more likely than the general population to hold pro-life views. Fully 61 percent of respondents ages 18 to 24 voiced pro-life views.

An overwhelming majority of Americans (80 percent) support parental notification laws. A majority of Americans (63 percent) oppose federal funding of research which uses tissue from aborted human fetuses.

"When Americans are asked about abortion, they oppose abortion," concluded Wanda Franz, president of the NRLC, the nation's largest pro-life group. "And pro-life Americans are much more willing to vote on the abortion issue alone."

The findings of the Wirthlin poll were echoed by a recently-released Gallup Poll which found that 53 percent of Americans say abortion should be legal only under certain circumstances. The Gallup Organization found that 14 percent oppose all abortions, while 31 percent prefer unrestricted access to abortion. This means that two-thirds of Americans believe abortion should be either outlawed or sharply restricted.

### TV Censors Religion in Normal Life

TUPELO, MS (EP)—A new study commissioned by the American Family Association indicates that the religious sides of peoples lives are rarely included in the fictional world of television.

Researchers analyzed 100 episodes of prime-time network programs appearing on ABC, CBS, NBC and Fox during November 1990. The investigators conducted a systematic content analysis which examined the religious and spiritual behaviors of characters as well as the appearance of all religious images, artifacts and rituals such as churches, crosses and prayer

services.

Of the 1,462 speaking characters in the study, only 81 had an identifiable religious affiliation. There were 51 Catholics, 21 Protestants, five cult members and three New Agers. Overall, the study found, 94.5 percent of all speaking characters on television have no discernible religious affiliation.

A 12-category index of religious and spiritual "behaviors" found that during nearly 68 hours of programming, there were only 115 behaviors by just 91 characters that were clearly religious or spiritual. These behaviors, in most cases, were very brief statements or actions such as someone saying, "Thank God!" after a close call of some type. In just over 50 percent of the occurrences, religious behaviors were presented as clearly negative.

"This censoring of religion as a normal part of individuals' lives clearly indicates the bigotry and bias the networks and Hollywood have toward religion and religious people," said Donald E. Wildmon, president of AFA. "The networks and Hollywood always tell us they are simply reflecting life as it is. That is not true. Several studies confirm that it is not true."

"A 1991 Gallup poll showed that average weekly attendance at worship is 107 million, representing 43 percent of the population. A 1989 Gallup poll says that religion is the most trusted institution in America. According to the poll, 59 percent of the American population has 'a great deal' or 'quite a lot' of trust in religion."

However, in the recently-concluded study of prime-time television programming, there were no occurrences of a character inviting another to pray or attend a service and there were no occurrences of preaching or sermons.

According to the researchers, the extremely small number of significantly religious or spiritual behaviors on network television suggests that the religious or spiritual dimensions of people's lives are mostly invisible. When considered in light of the many portrayals of other social institutions on television—education, justice, family and health care—the limited exploration of spirituality and religion might symbolically suggest that this dimension of people's lives is unimportant.

### Theologians Study Genetic Engineering

BERKELEY, CA (EP)—The Center for Theology and the Natural Sciences has obtained a \$300,000 grant from the National Institutes of Health to study the religious and philosophical issues arising from a massive genetic engineering project.

The Human Genome Project is an international effort to map some 100,000 human genes, the molecules which determine a person's physical makeup. The Center for Theology and the Natural Sciences will study how far genetic

engineers should go in acting on the knowledge gained by the Genome Project.

For instance, if engineers can eliminate killer diseases, should they also be allowed to eliminate other conditions? "How do we honor people with Down's syndrome as people and then proceed to eliminate them from the human gene pool?" asked Robert John Russell, professor of theology and science at the Graduate Theological Union in Berkeley.

Another issue involves the potential of prospective parents being given a list of their unborn baby's genetic characteristics.

"Information about the genome of an unborn fetus could make the difference in decisions on whether or not to have an abortion," said Ted Peters, a professor at Pacific Lutheran Theological Center and director of the Center for Theology and Natural Science.

### Spain May Recognize Evangelicals

MADRID, Spain (EP)—Evangelicals in Spain have faced an uphill battle ever since Gen. Francisco Franco's victory in the Spanish Civil War of 1936-39. Franco worked to crush his political enemies, including Protestants. Churches were shut down, Bibles and Christian literature confiscated, and evangelism was forbidden.

All of that could change, however, according to a report in *Christianity Today*. The Spanish national parliament, the Cortes, is considering legislation that would grant new religious rights to the nation's Protestant Christians.

The proposal, called the Accords of Cooperation between the Spanish State and the Federation of Evangelical Entities of Spain, gives official status to Protestant churches in such areas as taxation, professional ministry and education.

Protestant churches and ministries would be exempt from property and corporate taxes, and evangelicals could deduct contributions to their churches and ministries. Protestant ministers would also be given the same recognition as Roman Catholic priests, making it possible for them to serve as chaplains in the military, hospitals and schools.

The proposal would require schools to provide Protestant religious instruction to students who request an alternative to Catholic teaching. It would also open the door to official accreditation for Protestant schools and colleges. ■





Jack Williams

## Patchwork Missions

**T**hree months ago I asked a 50-year-old man to explain missions. His answer charmed me: "Missions is like a patchwork quilt with a splash of color to catch the eye, some remnants lovingly sewn together, unseen filler to give it warmth, everything done by hand and though it could be a team effort, it usually ends up the work of one person."

While not theologically precise, the patchwork quilt analogy does ring true. Let's take a closer look at some "lovingly sewn together" remnants that form the building blocks of missions.

**People.** Missions is first, last and always people: The young doctor wondering which three of his 40 medical journals he will need in Africa. The teacher struggling to prepare baby-boomers for Third World realities. The father biting back tears as a jet noses skyward carrying his 28-year-old son, daughter-in-law and two grandchildren so far away it will take five years to get them back.

It's the veteran missionary wife near tears whispering to me across a mound of 12 suitcases and four trunks, "We ran out of time. We had no time for family or each other because we've been on the road for a year raising support."

**Statistics.** Then again, missions is sometimes a stack of facts: There are 917 million Muslims in the world, as well as 722 million Hindus, 338 million Confucians, 329 million Buddhists, 19 million Jews, 17 million Sikhs and who knows how many million spiritists, animists, agnostics and atheists.

Missions is coming to terms with the fact that every person in Japan is dedicated to one of 30 million false gods at the age of 100 days. It's knowing you can't slap a cow on the rump in India or offer a bacon sandwich to a

Kuwaiti.

**Routine.** Romanticism vanishes when an African customs agent reaches for your passport. Missions is sending grumpy kids off to school even in exotic Brazil. It's repairing a leaky roof in Panama, sermon preparation in Uruguay and fighting the battle of the bulge in Côte d'Ivoire.

Nothing magical happens when men move 5,000 miles to preach the gospel. If a man is lazy in Missouri, changing his address to France does not transform him into a spiritual dynamo.

The work of missions is rarely anything but routine. That's because people respond to the message only after they learn to trust the messenger. The man sent from God must earn the right to be heard.

**Money.** Yes, missions involves money. It's dollars and francs and pesos to buy food and pay the rent and purchase literature.

But let's keep the money aspect of missions in perspective. R. G. Flexon, one-time missions secretary for the Wesleyan Church, told of two men observing the loading of an ocean-going vessel.

One observer said to the other, "I see you have quite an interest in this ship's cargo. Are these things being loaded of personal importance to you?"

"Yes," the other man replied, "I am equipping a hospital in the land to which it is going."

"Oh, I see," the man answered. "Your interest in seeing these items loaded is quite understandable."

"Yes, I guess so," the hospital donor replied. Then he inquired, "I see that you also have an interest in this vessel about to sail. Do you have some valuable cargo it will be transporting?"

The man looked out to sea with an

expression of deep thoughtfulness and replied, "Yes, my daughter is going on that boat as a missionary to the same country your hospital equipment is going."

The man lowered his gaze and replied, "The material I am sending is quite costly and, I trust, will be very helpful, but my offering is in no wise comparable in value to yours!"

**Prayer.** The most ordinary but essential part of the missions quilt is the border of prayer. Prayer surrounds the people, humanizes the statistics, lightens the routine and brings in the money. Nothing receives less attention than prayer, yet nothing is more crucial to success.

Not everyone can go and not everyone has deep pockets, but every Christian has direct contact with God through prayer. Ask any missionary. Given a choice between prayer or money, he'll take prayer every time because the prayer engine powers missions.

Prayer awakens an unconcerned church, guarantees anointing by the Lord of the harvest and opens closed doors that defy human efforts.

**Surprise!** The final remnant in the missions quilt is God's surprise. Like the surprise of November 1991 when God suddenly flung open the door to the Soviet Union after 70 years under Communism.

Or the surprise in August 1991 when a member of the First Marine Division returned to Guadalcanal as a missionary 49 years after the battle of Iron Bottom Sound and baptized a native on the very beach where so much blood flowed.

Maybe the biggest surprise of all is that my ragged life can be part of God's plan for the ages! ■



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