

JULY 1992

# CONTACT

OFFICIAL PUBLICATION OF  
THE NATIONAL ASSOCIATION  
OF FREE WILL BAPTISTS

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**Ten Years from  
Now**

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**21st Century Church**

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**Winds of Change**

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**Worship**

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**Latch-Key Kids**

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# THE SECRETARY SPEAKS



Melvin Worthington

## Can We Count?

**F**ree Will Baptist statistical data does not reflect the true picture of the denomination. Careless reporting accounts for this. Clerks need to accept the challenge to consistently and correctly fill out the authorized reporting forms—501, 502, 503, 504. These forms, adopted by the National Association, should be used by clerks in every local church, quarterly meeting, district and state association when reporting statistical data.

### *The Instrument*

The instrument has been designed to record statistics from the local church to the National Association. Form 501 (white) should be used by the local church when reporting to the quarterly meeting/district association.

Form 502 (blue) should be used by the local church when reporting to the quarterly meeting/district association at its annual meeting. Good reporting of data begins with local churches that provide accurate statistics.

Form 503 (green) should be used by quarterly meeting clerks when reporting to the annual session of the district association, and by the district association clerks when reporting to the state association.

Form 504 (yellow) should be used by state association (or district association where there is no state association) clerks when reporting statistical data annually to the National Association.

### *The Information*

Information requested includes church location, membership, stew-

ardship, building and general data. Each local church files an annual report on Form 502 (blue). The quarterly meeting/district association compiles this information to the annual state association on Form 503. State association clerks complete Form 504 and send it to the National Association.

### *The Implementation*

The implementation of these forms should be as follows: (1) The National Association sends Form 504 (yellow) to each state association clerk. (2) The National Association sends Form 504 (yellow) to each district association where there is no state association. (3) The National Association sends Form 504 (yellow) to each local church clerk where there is no district association.

(4) Each state association clerk sends Form 503 (green) to each district clerk. (5) Each district association clerk sends Form 503 (green) to the quarterly meeting clerk. (6) Each district association clerk sends Form 501 (white) and Form 502 (blue) to local church clerks. (7) Quarterly

meeting clerks send Form 501 (white) and Form 502 (blue) to local church clerks.

### *The Incentive*

The incentive for filling out these forms remains the clerk's desire to do the best job possible to accurately record Free Will Baptist statistical data. Those who value records for future generations take seriously the work of a clerk.

Reliable records require that we reach, record and report. Do what you can to implement the use of these forms. The forms are provided at no charge and may be ordered from:

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

Reporting Free Will Baptist statistical data has improved in recent years. We believe that proper implementation of these forms following the suggested procedure will bring greater improvement in this important area. We challenge every clerk—local church, quarterly meeting, district and state to take seriously the responsibility. Write letters, make phone calls, conduct workshops, do whatever it takes to get accurate statistics.

Now, let's fill out those forms! ■

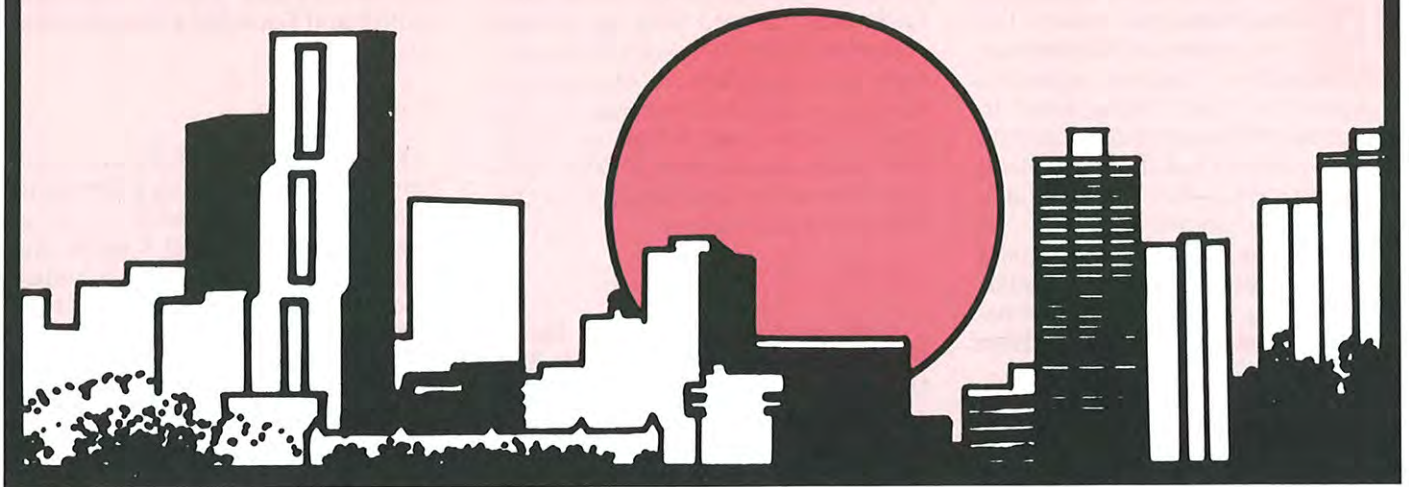
### *The Secretary's Schedule*

July 13	Directors' Retreat Nashville, Tenn.
July 14-17	Pre-Convention Meetings Indianapolis, Ind.
July 17-18	Executive Committee Meeting Indianapolis, Ind.
July 19-23	National Convention Indianapolis, Ind.
July 23-25	Post-Convention Meetings Indianapolis, Ind.
July 31- Aug. 2	Mexican National Convention Monterrey, Mexico

Where will the Free Will Baptist denomination be . . .

# Ten Years from Now?

By Ralph Hampton



**T**here is an ancient fable about a gang of toughs who conspired to make a fool of an old man regarded as the wisest man in his village. Snaring a small bird, they approached the old man.

Holding the captive bird in his cupped hands, the leader of the group asked the old man, "Is the bird in my hands dead or live?" He thought to himself, *If the old man says, "Alive," I will crush the life from the bird. If the answer is, "Dead," I will release the bird and let it fly away.*

Not deceived by their scheme, the old man answered, "As you will." In His sovereign choice, God has, in large measure, placed in our hands the future of our denomination.

Where will the Free Will Baptist denomination be in 2002? A thought-provoking question with almost as many answers as there are Free Will Baptists.

Will we Double in a Decade? Pay off the debt on the new national offices building by '94? Build a "new"

Bible College for the 21st century? Open new mission fields and develop a strategy for evangelizing the great cities of the world?

Or will 2002 find us just about where we are now? Or worse? Only God knows for sure, of course, but there are some present realities that can help us project what the future may look like for the church.

## Inside Changes

The next decade will bring many changes.

### *New Leaders*

We will see an almost complete turnover in leadership of denominational ministries as present leaders retire or otherwise leave their posts. A high percentage of foreign missionaries, Bible College teachers and pastors will also be in that number. New leaders will guide the denomination with new ideas, new programs and new methods through uncharted waters.

### *Older Members*

Another change is the graying of our membership. That means we will have to become more effective in ministering to adults, especially middle and older adults. With fewer teens and young adults in the general population, we will have to work harder to reach and keep that group.

### *Different Methods*

Methods of ministry and evangelism are also changing and will continue to change in this decade. Already, evangelistic meetings are a thing of the past in many churches. Some churches do not schedule them; others plan only on three or four days. Door-to-door confrontational evangelism is being downplayed in favor of relational or friendship evangelism.

### *Creative Worship*

Worship is playing a more significant part in the church today; the Sunday School has declined in most

churches. New emphasis is being placed on small-group Bible studies, often held on week nights away from the church building.

Church ministries are more and more shaped by the needs of people. People attend churches that meet their perceived needs. They care little for our traditions or doctrines.

### Outside Challenges

If the changes within the church can be unsettling, the challenges without can be almost overwhelming. By 2002, the culture in the USA will be increasingly anti-Christian and hostile to Christian values. The new multi-cultural pluralism views evangelism as anti-American and anti-social—a virtual crime.

#### *Mission Field USA*

The USA will become one of the largest and most important mission fields in the world. Traditional religious values and morals will exist among only a decreasing minority. Pagan religions will vie for followers from the spiritually impoverished masses. The world has come to our doorstep.

Los Angeles, for example, is the second largest Hispanic city in the world. It's also the largest Japanese city outside Japan, the largest Korean city outside Korea, the largest Vietnamese city outside Vietnam and the largest Asian city outside Asia.

In this decade, Free Will Baptists will either face this challenge and establish churches among major ethnic groups or forever lose this window of opportunity.

#### *Large Cities*

Our greatest challenge may well be the challenge of the large cities. Like most evangelical groups in the USA, the Free Will Baptist denomination is rural and southern in its orientation. We do not like large cities.

Yet, the urbanization of America and of the world is a fact. Shortly after the turn of the century, three of every four people will live in cities. As a denomination, we will either choose to evangelize the cities or

abandon our Christ-given mission. Should we fail here, there is very little future for us as a denomination.

### Topside Concerns

As we face a changing church in a challenging world we are moved by some serious concerns.

#### *Doctrinal Purity*

First, we are concerned that we not forsake the truth of God in our effort to be timely and relevant. In a time when culture denies the existence of truth, we must staunchly proclaim and defend God's truth.

The growing preference for generic Christianity with its indifference to doctrine poses a threat to denominational survival. Will truth be sacrificed on the altar of expediency? We must teach and preach what we believe or perish. If indeed we preach truth, it is worthy of being preserved.

#### *Mobilize Laity*

Another practical concern for us is where workers will come from to do the task the Lord gave us. While the world population is exploding, the number presenting themselves to God for service is declining. The only hope we have of evangelizing the world is to motivate, enlist, train and mobilize the laity as God intended.

#### *Financial Resources*

Financial resources to do the job are another concern for Free Will Baptists. Super churches with programs designed to meet the multitude of needs that plague modern society require mega-dollars to operate. Those who study patterns of church growth predict that the small church (75 or less) with its family atmosphere will thrive, and the mega-church (2,000 or more) will flourish.

However, middle-sized churches will face a great struggle as they compete with super churches with neither workers nor money to do so. For Free Will Baptists, the greater challenge may be how to keep mis-

sionaries on the field and how to have full-time pastors. The cost of local ministries and denominational programs will compete for a limited number of dollars.

#### *Sense of Inadequacy*

Our sense of inadequacy is a proper concern as well. For a rural denomination, the challenge of urban evangelism—even without its ethnic pluralism—is a frightening prospect.

We do not like cities, much less know how to effectively reach urban dwellers with the gospel. A growing number of Free Will Baptists are concerned about that. In this decade we will begin to see the results of that deepening concern.

### Broadside Commitments

Unwavering commitments will be essential if we are to successfully meet the challenges of the decade.

#### *To Truth*

First, our commitment to the truth of God must be strengthened, and we must become outspoken advocates for truth in a world that refuses to acknowledge its existence.

#### *To Values*

Second, we must be alert lest our personal and denominational loyalty to the Lord Jesus Christ be eroded by hedonistic, materialistic values already playing havoc in the church.

#### *To One Another*

We must value our commitment to one another more highly. We cannot afford squabbles over trivial matters. Only as we are committed to truth, to God and Christ, and to one another can we be useful to God.

### Downside Costs

If we fulfill our destiny, the costs will be significant.

#### *Broken Hearts*

First and foremost, we must pay



**... Ten Years from Now?** (from page 5)

the price of broken hearts. The church was born out of God's love, and it only grows as the gospel is communicated by those who share God's love for mankind.

*Hard Work*

The cost in hard work—laborious toil and fervent prayer—will also be great. That means giving up some ease and comfort and self-satisfying activities we have become accustomed to.

*Flexibility*

Perhaps the greatest cost will be a flexibility that allows us to embrace necessary, helpful change. We must become more tolerant of one another. Not all of us will worship, witness or minister in exactly the same way. Change is often hard to accept.

Our traditions and customs can render us ineffective and even a

stumbling block to doing the work of God. The new wine of the gospel is ever new and powerful. It could not be contained in the wineskin of Judaism. It cannot be restricted in the wineskin of more modern traditions either. May God give us the wisdom and grace to know when to change and when to contend for the faith.

**Conclusion**

I believe Free Will Baptists can make great strides in the coming decade. A new national offices building will be paid for—and outgrown if we meet the Double in a Decade challenge. A major program of stewardship education will have been developed and put in place. A new FWBCC will have become regionally accredited and reshaped to produce the leaders needed for the 21st century. Mission works will be expanding at home and abroad.

Will all these things actually come to pass? It is in many ways "as we will." It is true that only God gives

the increase, but it is ours to sow and water. Dreams must lead to concrete visions with plans to implement them.

We must ask ourselves where we believe God wants us to be in 2002 and then how we plan to get there. If the past is any indication of things to come, it will be marvelously exciting to see what God will do through this denomination. ■



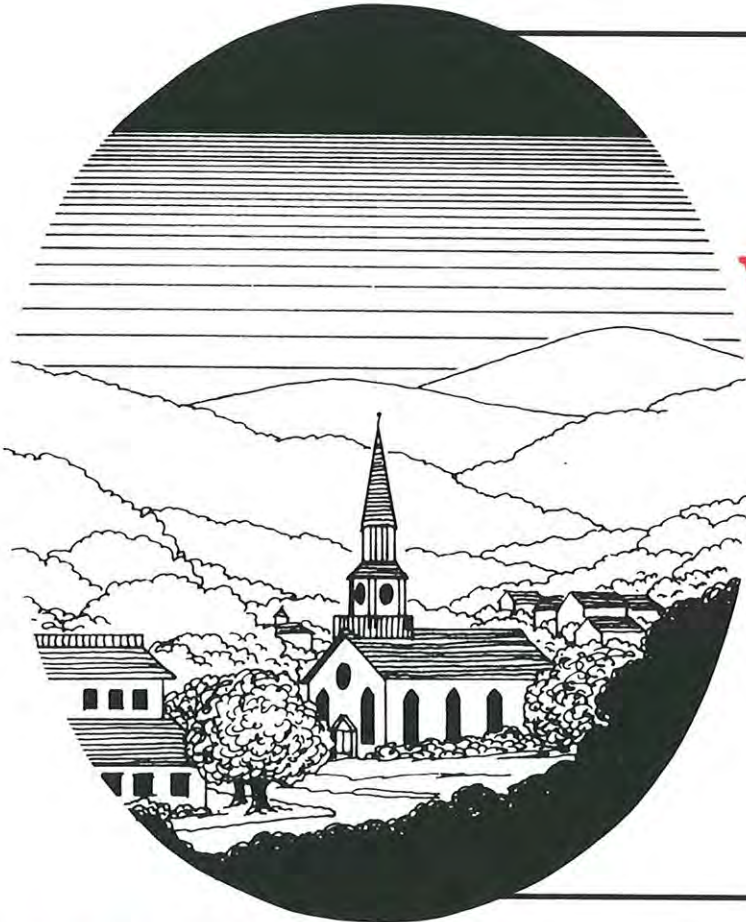
ABOUT THE WRITER: Reverend Ralph Hampton is moderator of the National Association of Free Will Baptists. He also serves as dean of the Graduate School at Free Will Baptist Bible College.



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# Worship— What is It?

By Joe Grizzle

“**K**issing the hand,” that’s it; worship is simply “kissing the hand.” As a loyal and faithful subject kneels before his monarch and tenderly, gently, breathlessly kisses the hand, so also the true worshiper climbs heaven’s stairway, pushes open the portals, ascends to the throne and with no reservation on life or loyalty, on bended knee, softly kisses the hand of God. This is true worship! It is adoring God, celebrating God, singing to Him. It is being totally enchanted with our Creator Redeemer.

Israel’s famous lyricist, vocalist, instrumentalist and king said, “I love you, O Lord, my strength,” (Psalm 18:1). King David loved God. Like a young man experiencing his first love, he was romantically, uncontrollably and outrageously smitten with love for his God. He shouted, sang, played his harp, blew trumpets, clashed the cymbals, testified, raised his hands and danced before the Lord.

From boyhood, torrents of music

flowed from his heart and joy like an artesian well burst forth because he chose quiet moments among the sheep to seek God. His focus was never “how” to worship but rather “why” worship. His worship was born of divine intimacy with Jehovah God.

Our greater need and primary concern should be, not “how” we worship but “why.” Libraries exist on how to worship, corporate worship, styles of worship, sensible worship, worship liturgy and more. Each one well-intentioned and many offering sound direction for styles and methods of corporate worship. Once again, the real question is not “how” but the issue is “why?”

When people see the burning bush, as did Moses, they will innately fall on their faces and won’t need a worship leader or supercharged preacher to suggest it. Few believers ever see the “burning presence” or hear the majestic voice because social pressure and cultural expectation have robbed time for solitude, meditation and quietness. Most believers are shuffling daily

through worthless rubble investing their time and energy in junk.

Worshiping His majesty in the truest sense will only happen in the quiet heart of a person who chooses to spend time under the stars. When Free Will Baptist leaders and laity set aside consuming schedules and make time for intimate moments with God in Bible study, prayer and personal worship, the issue of “how” will be dwarfed by the joy and utter delight of “why.”

The spiritual renewal of recent years in the larger kingdom of Christ, though often misunderstood, is rooted in this very process. Multitudes are marching back to the basics—choosing prayer, Bible study and personal worship as their primary life emphasis. This has produced what is often perceived as alarming change.

Note this, when God’s people return to their first love and renew their romance with God, they will find a way to show it. They will find a way whether conventional or nonconventional to express themselves!

### Worship—A Private Practice

The psalmist in Psalm 119:164 says, "Seven times a day I praise you for your righteous laws." The boy giant-slayer said, "Every day I will praise you and extol your name for ever and ever" (Psalm 145:2). Without exception, each time in the scriptures that heaven's door is cracked open, we see and hear, "holy, holy, holy," shouts of multitudes in praise and songs of heavenly choirs singing, "worthy is the lamb." If we are to be comfortable and confident in Christ's presence in eternity, it seems only right that we should tune up here on earth for heaven's happy celebration.

Consider at least three suggestions. First, select a regular time and private place where you can meet God; a "tent meeting" such as Moses used for a regular taste of "Shekinah glory." Jesus suggested a closet of prayer which is reserved and respected by family members as step one in a quality, private devotional life.

Second, use the scriptures in your private worship. Search out great passages of scripture (the song of Moses, the song of Mary, Isaiah's praise passages, I Chronicles 15, II Chronicles 5, 20, the book of Revelation, the Psalms) and read them aloud to the Lord. They provide more than adequate adjectives to describe and acclaim His glory.

Third, sing to the Lord. In your private prayer chamber, sing a love song to God much as a suitor would to his lover. Sing it, or simply say it slowly and thoughtfully to God. For example,

#### *Revive Us Again:*

*[I] praise thee, O God, for the Son of Thy love,*

*For Jesus [my friend] who died [for me and my family], and is now gone above [currently praying for me].*

*Hallelujah! Thine the Glory,  
Hallelujah! amen;*

*Hallelujah! Thine the glory,  
Revive [me] again.*

Typically, this blessed hymn will become substantially more than another old familiar tune. When it is

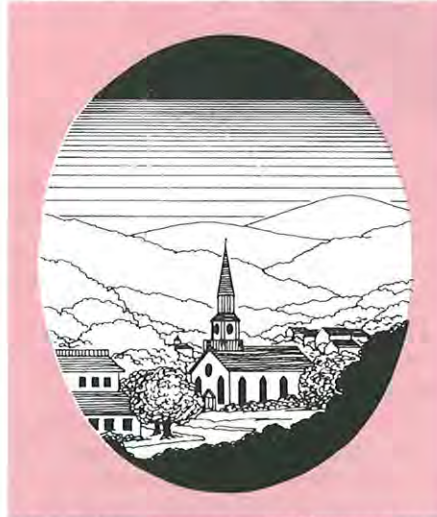
thoughtfully prayed, it can and will generate new life in a stone-cold heart.

### Worship—A Public Process

Diversity in the body of Christ is God's eternal design (I Corinthians 12). Inherent in diversity is the demand for tolerance. God never intended that His children worship, think or do God's work like "eggs in a crate." From high church to hyper-Pentecostalism, if on essential doctrines we agree, then on non-essentials we must grant liberty. Above all we must be committed in all things to demonstrate charity. Please be encouraged to maintain a tolerant and open mind as you peruse the following corporate worship ideas:

#### *Participation*

The early Christians were never spectators. Their bold faith made



them the spectacle in Roman arenas, dying in the throes of lions and gladiators. It seems that time, religiosity and spiritual atrophy have produced significant degeneration among 20th century worshipers. We typically plop ourselves with weekly regularity into our reserved place on the third pew from the back where we, as mere spectators, observe the weekly religious performance.

It seems that a concerted effort to resolve non-participation and involve church attenders in numerous worship activities requiring personal involvement is long overdue. The most innovative and fastest growing churches across Am-

erica are incessantly committed to address this very problem. Please consider the following suggestions:

Scripture reading—united, responsive or individual.

Welcome—encouraging warm verbal greetings to guests and friends.

Music—positive and enthusiastic encouragement for total participation from the congregation in united hymns and scripture songs.

Encouragement cards—a planned time to write a note of encouragement to someone in need. (These normally are placed in the offering plate and mailed by the church.)

Verbal response—Example: amens, occasional applause and more freedom for laughter.

Celebration of special events—Example: birthdays, anniversaries and arrivals of new babies in the church family.

Baptisms—performed in morning worship followed by a joyous song of response.

Social interaction—old-fashioned handshaking for new converts and new members.

Praise choruses—a special time in the music program for songs with lyrics focusing particularly on God and His glory. Encourage the people to bow their heads or lift their eyes, but above all to focus their thoughts on God and sing to Him not simply *about* Him.

#### *Relax*

"Wearing our Sunday best" does not necessarily demand that we be stuffy, inflexible or non-responsive. What does it matter if every aspect of worship does not go perfectly? Strive for excellence, not perfection! Seek balance between detailed planning and spontaneous direction from the Holy Spirit; balance between formality and casual worship, and balance between positive change and stale tradition.

#### *Relevance*

Doctrinal integrity must never be compromised. Yet, new methods as



well as age-old traditions need mutual use as our tools with neither becoming our master. Discernment is essential so that we not adulterate the message while adjusting the methodology in our pursuit to offer Christ to the world with relevance.

Statisticians indicate that one of the last social groups to adopt new approaches and utilize technological advances are religious institutions. Advance cautiously toward change, indeed, but at least be adequately flexible to thoughtfully consider new ideas. Besides, if you try something and it is not effective, just stop doing it.

### Exalt God—Our Primary Purpose

Revelation 4:11 makes clear that for His pleasure we are and were created. God made man that we should have a mutual friendship and that our lifestyle, words and central

focus should be the glory and exaltation of His name. Remember this, not all who attend worship services are true worshipers. Some chew gum, others gaze out windows, some sleep, but occasionally some precious believer will catch your attention.

While the congregation is singing, *Oh, How I Love Jesus*, this person will have lifted their eyes slightly toward heaven, face aglow with a fresh glory, a tear trickling down the cheek, and you realize that they (at least in spirit) have left the pew and moved into another realm. They are no longer singing a familiar tune with the congregation but have begun a personal serenade to Jesus Christ. *Oh, how I love you, Jesus*, flows from deep within.

This person has caught the spirit of the words of Jesus in John 4:24, "They that worship [God] must wor-

ship him in spirit and in truth." This one has moved from the world of empty forms and ritual to sing along with heaven's angels. This one hears the "song of saints on higher ground." Mark this down, my friend, this is the true worshiper! ■



ABOUT THE WRITER: Reverend Joe Grizzle pastors First Free Will Baptist Church in Norman, Oklahoma. He also serves on the Foreign Missions Board.

## Baa!

By M. J. Pritchard

**W**hile I was in Africa several years ago I learned some things firsthand about sheep and goats: Sheep do not move out of danger's way (cars); goats run away from cars. Sheep are shaggy, ragged, unkempt creatures. Goats are neat, trim and nice-looking. Sheep are dumb; goats are more intelligent.

When you look at it that way, sheep are unattractive creatures. They can't care for themselves, they look unappealing, they're not very intelligent—they can't think for themselves.

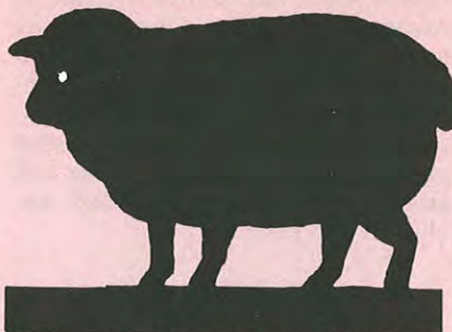
And God compares us to sheep! "All we like sheep have gone astray. . . ."

A sheep may wander around for awhile looking for food before he realizes he is lost. And he's not smart enough to find his way back.

We are much like that sheep. We wander away from the Lord—

often neither maliciously nor rebelliously, but unthinkingly. Then one day we wake up and wonder why we are where we are—so far from the Shepherd.

Sometimes, on the other hand,



we are like a particular little newborn lamb I saw in Africa. One day a friend and I were driving to town. We drove around, through a herd of sheep in the road. All of a sudden we heard a loud baaing. I thought we'd hit one of the sheep. On further

investigation, however, we discovered that wasn't the case.

As I looked out the back window I saw a tiny lamb running after the car just as hard as it could go. The baaing was the mother sheep chasing after her baby.

Like that little lamb we may chase after our big fancy dreams—something we think we must have at all costs. How silly that little lamb looked chasing the big white station wagon. How silly we look when we deliberately leave God's side to chase after our own whims and fancies.

What a waste of time. When we forget the Lord and go chasing after our own desires, we are asking for trouble. How can the Lord bless us when we're running away from Him? ■

# Building Churches for the 21st Century

By Glenn Poston



**T**he old preacher spoke of bygone days and building churches in the thick Carolina pine woods. He knew what he was talking about and I soaked it in like a thirsty sponge. He spoke as if it were only yesterday. Times were hard, the country crawling out of the Great Depression, and money scarce as nursery workers for the annual Christmas program.

Being a church planter myself, I was mesmerized as he spoke of hauling pine logs to the sawmill, cutting them into planks and loading the lumber into farm trucks to be hauled to the site of the newly-organized church. The house of worship would be built on a half-acre donated by one of the farmers in the church, with the condition that if the church ceased to exist, the property would revert to his heirs.

## The Way It Was

The elderly minister had received God's call when he was still a young man. His white hair told me that many years had passed and the road had been long. He didn't have the opportunity to attend Bible college or seminary, but he knew God had called him. The local association recognized his call and ordained him into the gospel ministry after prayer and laying on of hands.

He also knew how to use a hammer and saw, and he was willing to do what he could with what he had. He prayed, he studied, he some-

times stammered, but God used him and a small army of men like him to build churches all across the length and breadth of this vast land.

Those grand old preachers were the pioneers—their hides tough as rhinos, their backbones the size of sawlogs, but their spirits gentle as lambs, their hearts soft as melted butter. Progress was as slow as molasses on a cold morning and volunteers were precious few. But these giants labored with their hands and advanced the kingdom of God one church at a time.

## The Way It Is

That's how it was back then . . . . But oh, how times have changed! Once flourishing rural communities no longer attract our young. They left the country and moved to the cities seeking jobs, houses and two-car garages in suburbia. The lure of steady income, health insurance and a comfortable retirement replaced the romanticism of the family farm or the small-town hardware store

passed down from generation to generation.

## Tent-Meeting Mindset

Our denomination has not kept pace with the change from rural to urban culture. We wonder why we keep losing our kids to other denominations, especially when they go off to college or get a job in the big city.

This was brought home to me when I prepared to start a new church in the city of one million people where I now minister. A bright young preacher in his mid-30's, well-educated and talented, approached me with a plan to help me get a new church off the ground.

He suggested that I find a large tent and a vacant lot in the proposed area and conduct a tent revival. His plan called for several preachers to drive to our city and stay a week. We would visit during the day and conduct services at night with old-fashioned quartet music. He was sure that we could build a church out of

the converts from this tent meeting.

While I appreciated his willingness to help, (and this approach worked well in the 1950's) my experience tells me that suburbanites with upward mobility would reject it hands down, thinking it smelled of snake oil and healing services. Besides, I could not remember the last time I felt excited about going to any of the tent meetings I saw advertised.

### *New Methods*

We can talk of tent meetings, old-time camp meetings and brush arbors (and thank God for past days when these methods were successful), but this new generation of young people raised in suburbia has never seen a brush arbor and certainly does not want to attend a meeting held in one. It's time for us to commission a bold new thrust in our home missions work.

Methods of the past, regardless of which era, must be replaced with new methods that work more effectively in an urban culture or even in changing rural areas. God never sanctioned one method of evangelism, soul winning, church growth or building churches.

Who can find a tent to rent? And most of the buses that were so effective in the 70's are rusting away on the back parking lot of the church or abandoned to the local salvage yard.

I am not suggesting that we compromise our gospel message or turn our backs on aggressive evangelism, but I do suggest that we allow God to lead us in a more effective approach. God has no sacred cows. Neither should we.

### *Secular Mindset*

There are other factors to be addressed as we move toward building new churches in the 21st century. We must take the time to understand the secular mindset of people today. Unless we do, we will flounder like a fish in the bottom of a jon boat.

We will exert a lot of noisy energy, but our evangelistic objectives will not be achieved. The damaging philosophies of our day have greatly undermined our unsuspecting youth

and many adults too.

For instance, the biblical doctrine that all men are sinners has been replaced with a message of self-esteem and pride. Most people do not view themselves as depraved sinners deserving hell. They think God owes them a Mercedes, and many of the preachers they hear on television confirm their thinking. Only the Spirit of God can convince self-sufficient man of his sinfulness and need of a savior.

There was a time when preachers could take for granted that men knew they were lost, but not anymore. Secular man does not have a church background that taught him the Bible is the inerrant Word of God and that premarital sex, homosexuality, dishonesty and abortion are wrong. Today's church builder will minister to people with many problems. He will have people in his congregation who have had abortions, divorces, alcohol and drug problems.

### *Attitude of Christ*

Obviously, God's Word does not change on these and other issues, and we must still preach the Word of God passionately and without hedging. But we must also preach the Word with greater compassion and understanding, remembering that Satan has blinded the minds of those who do not know God. Intolerance and a spirit of condemnation must give way to preaching the truth in love more than ever before.

The secularized man does not have the biblical or moral foundation found in the lives of men in the early and middle 1900's. Our attitude towards people must reflect the mind and attitude of Christ as He met Zaccheus, Mary Magdalene and the woman caught in adultery. He hated sin but He loved the sinner.

### *Financial Factor*

Another factor for 21st century congregations concerns the amount of money needed to build churches in key population centers. If we are sincere about reaching the masses, we must go where the people are. That will be, in most cases, the large cities of America. We must concen-

trate our efforts and our dollars where our children will work and live.

Today approximately 75 percent of Americans live in large cities. It is foolish for us to ignore this trend and it will be denominational suicide to not address this reality. Our children are leaving their rural and small-town churches like blood rushing from a severed artery. Ignoring this trend will produce a similar effect on our denomination.

Building churches in major population centers is quite costly. Property costs more; building codes are rigid and expensive. Often, it is not feasible to make use of well-intentioned volunteers who are skilled carpenters, electricians and plumbers. In our county, code enforcement officials would not permit us to dig two post holes to erect a sign, even though we had a licensed electrician to hook it up. County ordinance required a local sign contractor.

Property on major thoroughfares in larger cities is now sold by the square foot rather than by the acre. It is tempting to reduce costs by buying an undesirable tract of land on a dead-end street, but to do so defeats our purpose. If our neighbors can't find us, it is doubtful our churches will grow. Unscrupulous real estate developers will always sell an inexperienced preacher a white elephant. A modern home missionary must learn about drainage requirements and deceleration lanes before spending limited denominational dollars on property that's too expensive to develop regardless of how cheap the purchase price might be.

### *Image Problem*

After acquiring property, the home missionary must build a structure with aesthetic appeal. Metal buildings and other less expensive types of construction may be more than adequate in most situations. However, in affluent communities more money needs to be allocated for a building that will blend with the community. Communities of all income levels need good Bible-



**Building Churches. . . (from page 11)**

preaching, Christ-centered churches.

We should not avoid the more expensive areas. God may be leading us there, and where God leads He will provide. If, however, we go to these areas, it makes sense to appeal to the community standard, not the standard back home.

In some areas of the country, our denomination has an image problem. The church buildings we construct often confirm the image of being somewhat backward and non-progressive. Therefore, when the home missionary erects a building that conforms to the affluent community, he must be prepared to hear criticism from others who question his motives.

Why does the home mission church have paved parking while the supporting churches back home still park on gravel? The answer: city codes often require a certain number of paved parking spaces based on the number of seats in the building.

*Friendly Fire*

The home missionary may also encounter resistance from sister churches near him. Almost invariably, if the new church is in driving

distance of another one, someone will leave First Church to attend the new church. Accusations of sheep-stealing will hurt, even when one knows they are not true.

In reality, the more churches a denomination has in a given area, the more recognition all of them will have. Time will confirm proper motives and the new church will contribute greatly to the denomination.

*Denomination-wide Effort*

Starting new churches as we approach the 21st century will require greater dedication from the entire denomination. Those who send and those who are sent must be willing to count the cost and pay the price. We must expect spiritual battles ahead. Satan has always opposed the work of God. Building new churches has never been easy.

It wasn't easy in the old days and it will not be in the future. Generally speaking, most people do not recognize their spiritual need. They look for love, satisfaction and peace in all the wrong places and come up empty as ever. A 24-hour, seven-day-a-week society has driven them further into despair and emotional fatigue. Jesus promises them rest!

Most people do not naturally look to the church. It is our duty, then, to

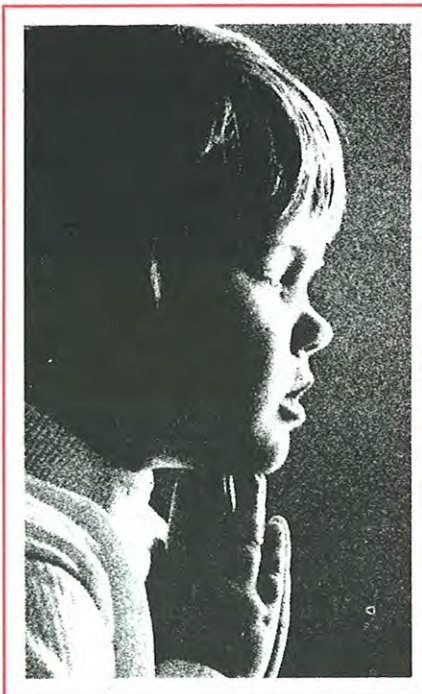
aggressively and lovingly point them to Christ, nurture them in the faith and provide a place of worship, study and Christian fellowship.

Let us never forget that building a church is the work of God. No method, architectural design or personality can guarantee success. It is still the Spirit of God, using the man of God to preach the Word of God that insures the success of home missions as we approach the 21st century.

Jesus said, "I will build my church; and the gates of hell shall not prevail against it." What a comforting thought! ■



ABOUT THE WRITER: Reverend Glenn Poston pastors Grace Free Will Baptist Church in Memphis, Tennessee. He has started two churches in the Memphis area as a home missionary.



**Sunday  
July 12, 1992  
National Convention  
Day of Prayer  
and Fasting**

# Our Latch-Key Kids

By Trula Cronk

times becomes an arrogant, hateful and oppressive person.

## *Sexual Abuse*

When the older child is a brother, the possibility of his taking advantage of younger sisters for satisfying his sexual curiosity is always present along with the abuse of power that comes from being "in charge."

I could relate many stories told me by troubled, mentally disabled clients whose mental problems began in childhood with the sexual and terrorizing abuse from older brothers. One girl said that she had made a marginal adjustment and had been able to hold a job until she heard that her two brothers, who had abused and terrorized her all her childhood and teenage years, were getting out of prison. The resulting fear had totally incapacitated her.

## *Junk Syndrome*

When siblings are not present, loneliness can be overwhelming for the latch-key child. Too often he stuffs his body with junk food that all children prefer and his mind with junk from unmonitored TV not fit for a child. Personality needs to be shaped in community, not in loneliness.



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**W**hat's happening to the children? Why are the children of the most affluent, greatest-opportunity country in history still at risk? Why are they in danger of being neglected, shoved aside and abused (even killed) in horrible ways?

These questions trouble my sleep and leave me frustrated because I don't know why, and I know even less about what I can do to make a difference. Having grown up without a mother, I know empirically that what every child needs most in life is mothering, someone to be there in all the big and little events of life.

One child wrote in a school assignment for Mother's Day, "A mother is one who, if she is not there, nothing else matters anyway."

## **Empty House Dangers**

When the latch-key child comes to his empty house, what does he do in those long lonely hours while he is waiting for someone to come home?

## *Sibling Rivalry*

If siblings are present they fight and squabble, for one thing. At work I used to overhear mothers trying to make peace among their children at home by phone almost every day.

The phone is a great convenience, but it doesn't feel like a mother, and it cannot hold a child who for the moment is devastated by the hurt that only another child can inflict.

A seven-year-old told me last week, "We *hate* it when our sister takes care of us." A 13-year-old given authority over younger ones some-



... **Latch-Key Kids** (from page 13)

One woman told me that even after marrying and rearing a family she still was unable to relate to others in a way that would assuage her loneliness because she had spent so many hours alone in childhood while her mother worked.

### Community Helps

Where I live, several good things are happening for the more fortunate latch-key children.

#### YMCA

Among them are the YMCA Fun Companies that go into the building when school is out and provide en-



riching supervision for children until their working parents can pick them up. This is expensive, particularly for single parents, and scholarships are too few.

#### Day Care

Another service is provided by day care centers who send their vans and gather the children into centers where they are supervised until the parents get off work. This, too, is expensive.

#### Kidsline

Still another program is the manned "Kidsline" which children, unable to reach parents, can call to ask what to do when something un-

expected happens, get help with their homework, or just find someone to talk with for a little while.

#### Grandparents

The next best thing to having parents at home, is having grandparents who are both able and willing to care for children when parents cannot. When I go to pick up my granddaughter at school, I see other grandparents doing the same. We nod and smile as we recognize in each other mutual commitment.

Child nurture is not what I planned for retirement years, but when God dropped a little girl's need in my lap, I had to respond. Now I am so thankful for His allowing me to "mother" this child when her parents cannot. The rewards are unbelievable!

When I get a note written in her childish hand after some small rebuke, "Grandma, I still love you more than anything," I get a bigger thrill than I got from climbing the great Cheops Pyramid right to the top.

And when I saw tears in her eyes and asked why and she said, "Grandma, I realize how good you are to me and sometimes I'm not even all that nice," I got a high with which no vacation in Europe can compare.

### Long-Term Solutions

We are responsible for all the children and we must act not only individually but corporately to make child care a number one priority.

#### Open Schools Longer

When America was young and mainly agrarian, the new public school movement responded to the parents' needs by setting an eight- or nine-months school year so the children would be free to help with farm chores during the summer. We still cling to that long-outdated tradition.

It needs to be changed. Parents have different needs now. They need schools that are open a full eight-hour working day all year long. The problem of the latch-key child would be largely solved, more children would be kept off the streets and out of the malls. But better than that, all

our children would have a better chance of getting an education comparable to other advanced countries.

Our children are not in school long enough. Oh, I know we are barely paying for what we are now getting, but, perhaps, if the schools were better servants, the parents would be willing to pay more.

#### Debt to Children

We have corporately set for ourselves standards of living that require two incomes to maintain, and we are not likely to be able to call the mothers back home. As individuals and as a society we have a responsibility to *all* the children. Even though you have no child of your own, or your own are already grown, you owe a debt to all children. That's the way you pay your rent for the space you occupy on this crowded globe.

#### The Devotion Factor

Find your place in at least one child's heart. It does not have to be your own. The child I care for is no blood relation to me, but I am her only grandmother and she is my only grandchild. Believe me, we are devoted to one another.

This devotion is more satisfying than writing that book that might never have been published anyway. It gives more true pleasure than can be found in joining one of those gray caravans that traverse the country from north to south and east to west. Some child needs you and you need the satisfaction that right *now* you are making a difference in that child's life. ■



ABOUT THE WRITER: Mrs. Trula Cronk is a retired Free Will Baptist foreign missionary to India.

The care and feeding of new converts

# Whose Baby is This?

By Randy Cox



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**T**o abandon a baby at birth is a horrible, heartless, unconscionable act. The infant is left with no protection from man, animal or the elements. The little one has no food, no knowledge of how to feed itself and no concept of the world into which it is born. The newborn has no way to cope.

We cringe at the thought of such a thing happening. Probably most have heard or read of an actual case similar to the preceding description. We get angry, our righteous indignation rises and we shudder with unbelief. How could anybody do such a thing? We mutter, "Without natural affection."

Yet, many churches are guilty of doing a similar thing with no tinge of corporate conscience as a body of believers. Because of this, our road of experience is scattered with professions of faith that just never quite made it.

You see, when individuals and a church abandon babes in Christ, those newly reborn, that act is as awful as leaving the physically newborn to fend for himself. Spiritual integrity demands that we seek a solution.

## *Maintain Outreach*

One thing we should not do is lessen our soul-winning efforts. That's no solution but a blatant disregard for the Great Commission. Obedience to Christ demands that we faithfully and aggressively seek to win the lost.

God says to the saved, "You go" to the sinner. He in no way indicates that our responsibility is discharged by hanging out our church shingle and saying to sinners, "Ya'll come." So soul winning must not diminish.

On the other hand, thoughtful and prayerful concern must be given to the nurture and growth of the spiri-



... Baby...? (from page 15)

tually newborn. They not only need to grow but also need to be "welded" to the fellowship. They must be connected to and acquainted with their new family. The question is, "How can this be done?"

#### *Pastor's Role*

The first person that new converts need to be welded to after salvation is the pastor. They need to know him and know that he is approachable. The way this is done at First FWB Church in Raleigh is through what is called the "BBT Class" (Basic Bible Truths).

The pastor teaches this class each Sunday morning during Sunday School. New converts in their older teen years and up, along with other prospective church members, are directed into this five-week class. Woven into the basic Bible truths is the way our church seeks to fulfill the Great Commission.

#### *Soul Winner's Role*

The newborn needs to be welded to the person who led him to Christ. This is done through contacts with and helps rendered to the new convert on the recreational, social and church levels. The soul winner should keep a personal record of these contacts. At least one per week should be made.

Remember, when you lead a person to Christ, he is *your* spiritual "baby." A newborn in the kingdom of God needs personal attention just like a physical newborn. One person can minister to several spiritual babes each week. One chief task of the spiritual parent is to introduce the newly-saved to his new family, especially those near his age with common interests.

#### *Deacon's Role*

Everybody likes to be made to feel special. Each quarter we have a reception in honor of our new members. It is done after a Sunday evening service. Each new member and/or family is assigned to a deacon and his wife who are responsible to get to know these new people

and further introduce them to folk in their new church family they may not have met. This broadens the new convert's acquaintance with church lay leadership.

#### *Service Role*

The new convert needs to be aimed toward service. Upon completing our BBT Class, each attender is given a "God Has a Work For You" sheet. This sheet lists potential ministry areas of service in our church. The new convert has an opportunity to indicate one or more areas of service in which they may have an interest.

The sheet is then signed and returned to the pastor. The new Christian is not immediately assigned a task but rather is given several months to grow and become acclimated to the fellowship. However, he is encouraged to begin immediately to be a part of the soul-winning efforts of the church.

#### *Traveler's Role*

When traveling, every believer should seek to win sinners also. The question then becomes, "How do you help that new convert grow that you win away from home?" Get his name and address. Use the mail to stay in touch.

Find a fundamental soul-winning church in that person's area and send his name and address to the pastor of that church. Then send the name and address of the church and pastor to the convert. Check to be sure they get together.

#### *Family Role*

This year we started another type of soul-winning outreach called, "Our Family Reaching Your Family." We designed special lapel pins for this outreach. When a family wins its first person, gets him down the aisle, baptized and into the church, each family member gets a pin. We do the same if a family reaches an unchurched person.

The aim is to work with the new person(s), as a family, for nine months to disciple them. In the three months this program has been in place, we have seen some fruit.

There will be more as the program has time to be worked. This program can be worked by *one* family.

God commissions every Christian to be a soul winner. We must evangelize. We are to baptize those who are saved (Acts 2:41a). However, there is one more phrase in the Great Commission as stated in Matthew 28:19-20. It is "teaching them to observe all things whatsoever I have commanded you . . . ."

We are to nurture the babes in Christ that God gives us. Let's work on having fruit that remains. ■



ABOUT THE WRITER: Dr. Randy Cox pastors First Free Will Baptist Church in Raleigh, North Carolina, where in the past 18 years average attendance has climbed from 150 to 600. He has pastored 32 years in Tennessee, Mississippi and North Carolina. Dr. Cox was also the first president of Southeastern Free Will Baptist College (1982-1985).

## Directory Update

### ARKANSAS

Jerry McArthur to First Church, Walnut Ridge from Ambassador Church, Cincinnati, OH

### CALIFORNIA

Steve Shaw to First Church, Chula Vista  
Ben Lopez to Oxnard Church, Oxnard

### GEORGIA

Jeff Lunsford to Midway Church,  
Moultrie from Friendship Church, Jacksonville, FL

### OTHER PERSONNEL

Brad Williams to Harmony Church,  
Fresno, CA, as music and youth director





# Your Church Can Have Revival

By Tim York

**I**t was a beautiful fall morning in Kentucky. For three days my family helped me pack for an overseas mission trip. We were on our way to Tri-State airport in Huntington, West Virginia. The anxiety of leaving my family and the anticipation of the next 11 days were building. We said our goodbyes and I boarded the plane. Little did I realize that 11 days later my family would pick up an evangelist who had witnessed a spiritual awakening.

Since age 13 I had conducted protracted meetings in 18 states and two foreign countries but never had I experienced meetings where true spiritual awakening happened. It is easy to say we are having a revival . . . but are we?

"Did you have a good revival?" is a question often asked. From personal experience I can now say I

have seen revival. No, not in America, but behind the Iron Curtain in a little communist country called Romania.

What we are doing to prepare for a revival must be analyzed in light of the lack of spiritual awareness among us. What we presently do is not effective. For instance, here are three things we usually do in preparation for revival that are not as effective as they once were:

1. Print posters (the evangelist's picture looks like someone on the most-wanted list at the post office).
2. Make a meal list (this is the biggest concern many have when it comes to revival).
3. Write letters to other churches (the church conducting the revival needs a spiritual awakening, not a fellowship meeting).

In this day of instant mashed potatoes, instant pudding, microwaves and other instant gadgets we also look for instant spiritual awakening. But God's plan has not changed.

We must experience a fresh com-



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... **Revival** (from page 17)

mitment to Christ in our hearts in order for revival to come. Revival is not an experience for the world, but an experience for the saints. Here are five essentials for revival to come.

### *Pure People*

Revival is a renewal to the holiness of God. Holy living is not a set of do's and don'ts, but a conviction of our hearts as to who God is. The Bible teaches that God is holy so we must be holy. A holy God only sends revival to those who want to be holy.

Jesus discussed this problem of impurity with the Laodician Church. They thought they had need of nothing. Jesus told them the truth about themselves — that they were wretched, poor, miserable, blind and naked.

The prophet Isaiah (6:1-10) saw the Lord and *then* saw himself. He did not see the world until he saw his own condition in the sight of God and asked for cleansing. We 20th Century Christians must put I John 2:9 into practice if a spiritual awakening is to happen.

### *Purposed People*

"Make disciples" is a lost concept in many of our churches. Church has become a business, social club or some other program instead of the biblical call to witness and develop people. While the church should provide social activities for fellowship and assistance, our goal is to build people.

For a church to experience spiritual awakening, it must have one biblical goal—to carry out the plan of God in our lives. The book of Acts proves that the early church had purposed a goal of following totally the Great Commission.

The individual must purpose in his heart to follow God's will for his life. In a day of materialism and in a generation of no-commitment, the believer who wants revival must be purposed in his heart to be committed to personal spiritual growth before revival can occur.

This goal is not religion or feel-

ings but the heart of God. Religion will "bore" revival fires out, feelings will "forget" the need for revival fires, but a committed believer can still experience revival.

### *Preaching People*

Some have the misconception that a revival spirit can be brought about by good singing. In my experience I have seen too many services killed, destroyed and buried by the phrase, "sing another one." When announcing a song fest at a local church, one pastor said, "Everybody ought to come and get that good feeling; it might help revive you." Revival comes not by singing but always by the preaching of the Word.

If people are to see God they must see Him through His Word. God's plan is the preaching of the Word. While in Eastern Europe I saw people stand for three hours to hear the Word preached. No one left or complained but rather rejoiced in the spiritual food. In the Western world our attention has been removed from the pulpit ministry.

If a spiritual awakening is to come, we must have preachers who love to preach the Word and people who love to hear the Word. A true revival would put the emphasis back on the Word being preached.

### *Praying People*

Pray! Oh, we do that for about three minutes in each service. What about our prayer list? Who is on our prayer list? We place more importance on the meal list than the prayer list. We spend far more time fellowshiping at the table than in prayer. Think of the little time we spend in real prayer. We need to start by asking God to speak to us and to show us our sins.

While in Romania I learned of one church which is experiencing a spiritual awakening. This church's youth group meets for one hour every Sunday morning before Sunday School to pray. The prayer service begins at 8:00 a.m. and has over 40 teenagers in attendance. God will always send revival where His people place a priority on a biblical prayer life. A biblical prayer life includes both private and public prayer.

### *Powerful People*

What are powerful people? Are they people with a supernatural tap on God's power that's displayed by faith healing or a word of knowledge? No! They are people living by the leadership of the Holy Spirit. This leadership allows God to control all areas of our lives. In this day of showmanship religion, we must understand that God's plan is the local church obeying His direction and His people living under His leadership.

Powerful living is prayer, Bible study, love for the church, love for God's people, witnessing and growing in spiritual life. Before we schedule an evangelistic campaign, we must first schedule an edification campaign.

### *Conclusion*

God sends revival. No one else can. He will work through the local church to see revival come. The revival that Eastern Europe has experienced can happen in the USA again. Revival comes when we return to the principles of the early church.

Read the book of Acts to see how the Church got started right. Then read I Corinthians and see how quickly things went wrong. Honesty forces us to say that we are more like the Corinthians than the Church in the book of Acts. We pray with the Psalmist, "Revive us again that thy people may rejoice in thee." ■

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ABOUT THE WRITER: Reverend Tim York is a full-time Free Will Baptist evangelist. He serves as promotional secretary for the Kentucky State Association and as a General Board member.

# The Winds of Change

By David Fite

**S**hould we always admire progression? We like to see new converts progress in the faith. But we do not like to see cancer progress. Progressing helps in some contexts and hurts in others.

Should we accept the ideas of “progressivists” in our denomination or reject them? The answer may not be that simple.

## Tough Definition

Perhaps a better word for what is intended here would be “characterization”—primarily an attitude, a philosophy or approach with demonstrable results.

The progressive attitude I speak of is the notion that if only our denomination were more modern we would set the world afire for Christ—never mind that specific progressive churches often do not set their own communities afire. It is the attitude that if something has been done a certain way for a long time it needs to be changed whether the time-honored method is effective or not.

It is passion for the new, a presupposition, Darwinian in nature, that “modern” is equivalent to “superior.” It is intoxication with the novel. It is impressing oneself with one’s open-mindedness without understanding the broader implications. It is priding oneself in shocking those one considers closed-minded.



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## Dubious Origin

The underlying assumption of this attitude is that the new is inherently superior to the old. This assumption is fundamentally opposed to the biblical world view. The Bible picture is of a world in decay since prehistory, a world that peaked long before the blossoming of the three ancient river valley civilizations of Egypt, Mesopotamia and India. What is new is, in general, inferior to what is old.

This is not to discount the value of technology. After the lives and works of thousands of brilliant men pile up to a certain point, tools, medicines and gadgets will obviously get better. But in the realm of minds, ideas and societies the new is inferior to the old in direct proportion to the progress of depravity compounded over the millennia of human history.

Thus, when the “progressive” Christian, in his ministry or worship, accommodates new thought patterns and art forms, the spiritual

caliber of his church suffers.

If Darwinian philosophy of history is the origin of “progressivism,” the desire to correct legalism is often its stimulus. Legalism has two main forms: soteriological legalism—teaching salvation by works; and practical legalism—teaching people to live according to laws rather than by applying biblical principles to situations not directly addressed by scripture.

The idea is that legalists are too strict and too opposed to new ideas to do anyone much good. They must, therefore, be replaced or upstaged by more “progressive” leaders willing to do most anything not specifically condemned in scripture.

The progressivist attitude reflects a shallow conception of the condition and needs of our churches. The problem with legalism is not that it’s old-fashioned, but that it’s unbiblical. It violates the New Testament teaching about Christian liberty, maturity and responsibility.



Christians will answer on judgment day for the sin of legalism which undermines the foundation of the gospel. But taking kids to a Christian rock concert is not the answer to practical legalism. Teaching people how to discover and apply biblical principles is the key.

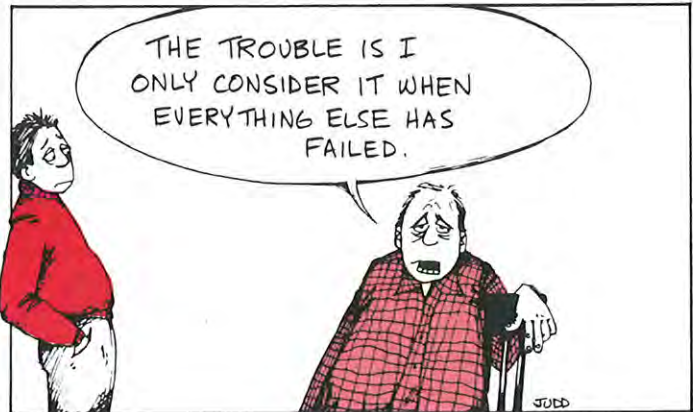
Some Christians remind us tirelessly that though the message must stay the same, the methods can and must change. However, the person who says this and promotes such things as Christian rock does not understand the issue. *Methods are flexible, but not message-neutral.*

Communication experts tell us that how we say something is more important than what we say. If we put happy words to a tear-jerking tune, more people would cry than laugh when we sang it. Singing "I'll Fly Away" to the tune of "Precious Memories" does not convey joy.

Neither can we put Christian words to a tune that's tormented, violent or depressing and fail to convey a message more pagan than Christian. Pagan cultural forms are not purified and Christianized simply by adding a slight biblical flavor to them anymore than chocolate cake can be passed off as vanilla by smearing it with vanilla icing.

Music represents just one area among many in which progressivism follows pagan culture into the abyss of despair. The chaotic style of modern painting yielding no hint of purpose is not an accident but an expression of an atheistic view of life. The existential point is lost on no one but the very simple and the unconcerned.

## BEYOND BELIEF



## Discerning the Progress

The legalistic inertia that suppresses effective ministry must be overcome. But how can we solve this problem without creating more serious problems?

New methods are good if they are (1) necessary for more effective ministry and (2) if they are consistent with a biblical world view.

Changing meeting times and the order of a service do not violate a biblical world view. If these things help in ministry, they are examples of good, though minor, progress.

If a church has always sung only hymns though many of the more recent additions to the church membership relate better to joyful, reverent choruses, then a good example of being "progressivist" might be to introduce a balance between hymns and choruses in the worship service.

## Future Tendencies

The fact that "progressive" Christians adopt pagan thinking in relatively minor areas of life does not change the fact that they do adopt pagan thinking. Can such compression into the world's mold in minor areas fail eventually to corrupt our thinking on weightier issues?

What started at the turn of the century as an effort by progressivists to accommodate Genesis 1 to the new concept of evolution, became a debate over the inerrancy of scripture and the deity of Christ.

The point behind world-view thinking, rising above the level of chapter and verse mentality, is to understand the implications of bib-

lical statements and principles for every area of human thought and values.

The flip side of this is seeing the implications of pagan thought on the Christian mind and culture. If our thought is pagan, what does that say about our future?

## Conclusion

The notion that because we've always done it this way it must be right is no more foolish than the notion that because we've always done it this way it must be wrong. We need a criterion or two for sifting the progressive chaff.

Good progress is (1) necessary for more effective ministry and (2) consistent with biblical world view. Progress failing to meet one of these criteria conceals a pagan undercurrent which, though not visible on the surface, pulls unsuspecting victims out to the sea of sin and pagan mediocrity. ■

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ABOUT THE WRITER: Reverend David Fite graduated from Free Will Baptist Bible College in 1989. He did further study at Mid-America Baptist Theological Seminary and Memphis State University. He pastors Arbor Grove Free Will Baptist Church in Hoxie, Arkansas.

# NEWSFRONT

## Rev. Paul Sparks Dead at 33



INDIANAPOLIS, IN—The Reverend Paul Michel Sparks died April 26, 1992, in Indianapolis after an extended illness. The 33-year-old minister was pastoring Antlers FWB Church in Ant-

lers, Oklahoma, at the time of his death. He grew up in Ivory Coast, West Africa, in the home of his missionary parents, Reverend and Mrs. Lonnie Sparks.

Funeral services were conducted April 29 at Peace FWB Church in Indianapolis. Rev. Bill Jones, chairman of the Foreign Missions Board, preached the funeral message. Four tributes were given by colleagues.

His brother, Noel Sparks, spoke on "I Knew Paul's Heartbeat." Rev. Dan Runion spoke on "I Knew Paul in College." Rev. Archie Ratliff spoke on "I Knew Paul in Suffering." Mrs. Novalene Burgess, a Sunday School teacher at Antlers FWB Church, spoke

on "I Knew Paul as Pastor."

Reverend Sparks was a 1981 graduate of Free Will Baptist Bible College in Nashville, Tennessee. He also earned a Master of Theology degree from Grace Theological Seminary in 1989. He was described as a serious college student. During his long illness, he witnessed regularly to doctors and nurses who cared for him. As a pastor, Rev. Sparks was known as a man of prayer who led his church to be people of prayer.

He is survived by his wife, Jill; one daughter, Aimee Dominique; parents, Reverend and Mrs. Lonnie Sparks; and a brother, J. Noel Sparks.

## Idaho Church Buys Sign

RUPERT, ID—One of the most highly visible Free Will Baptist church signs in America stands 40 feet above the street in Rupert, Idaho. The brightly-lighted 5x20-foot sign was purchased by First FWB Church for \$5,000, says Pastor Bill Phillips.

Valued at \$20,000, the new sign lights up at 7:30 p.m. nightly and automatically turns off interior lighting at 7:00 a.m. Pastor Phillips said, "We have already seen one saved as a result of the sign."

The First FWB Church in Rupert is surrounded by 47

Mormon wards within a 15-mile radius. Pastor Phillips, a tent-maker home missionary, recently published a book titled, *What About This, Mr. Smith?* The



89-page book examines 347 errors of the *Book of Mormon*.

Phillips said, "The purpose of this book is to provide a tool to

assist in bringing souls out of Mormonism and into the kingdom of God." He wrote the book after reading the *Book of Mormon* and marking discrepancies

between the Bible, history and the teachings of the Mormon Church.

Pastor Phillips said, "I soon discovered that while I knew of such discrepancies, I had difficulty in locating them when discussing them with various Mormon

leaders. So, I decided to write a paper listing them by chapter and verse."

## Mississippi Church Leader Dies



BOONEVILLE, MS—The Reverend Luther D. Gibson, well-known Mississippi churchman, died suddenly May 2, 1992, after collapsing Saturday night before he was scheduled to preach a church homecoming in southern Mississippi. Rev. Gibson, 71, had been a Free Will Baptist minister 49 years. He was licensed to preach in 1943 at age 23, and ordained in 1944.

Funeral services were conducted May 5 at First FWB Church in Booneville where he formerly pastored. His long-time friend, Dr. L. C. Johnson,

preached the funeral. Burial followed in Tupelo.

Born August 23, 1920, in DeKalk, Miss., Mr. Gibson was a veteran of the United States Navy. He graduated from Free Will Baptist Bible College with a bachelor of arts degree, then did graduate study at Columbia Bible College in Columbia, S.C.

Reverend Gibson was best known for his role in Mississippi as a Free Will Baptist pastor. Executive Secretary Melvin Worthington said, "I have never known a better pastor than Luther Gibson. He exemplified the pastoral role."

Gibson followed Dr. L. C. Johnson as pastor at Tupelo FWB Church. Johnson said, "Luther did something that few men can—he stayed 18 years in his first pastorate."

Dr. Johnson further said, "Luther was an activist pastor. He was always busy in the community visiting the sick, witnessing to the lost and encouraging new believers. He loved the Free Will Baptist people and the Free

Will Baptist work. Luther had a denomination-wide burden and was never a critical person."

Except for a five-year period (1965-1970) when he pastored Mountain Grove FWB Church in Missouri, Brother Gibson invested his entire 49-year-ministry in the state of Mississippi. He retired from pastoring five years ago but maintained an active role among and interest in the Mississippi churches.

In addition to serving as moderator of Mississippi's Little Brown and Northeast Associations, Gibson served 25 years on the Free Will Baptist Bible College Board of Trustees. The 1976 college yearbook, *The Lumen*, was dedicated to him.

Once, when a colleague asked Gibson why he had resigned from a church and accepted another, Gibson replied, "I have witnessed to every person in this town. Now it's time for me to move on."

Reverend Gibson is survived by his wife, Elizabeth; and one daughter, Lisa.

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## Arsonists Burn Indiana Church

FORT WAYNE, IN—Vandals piled debris around the outside of Bethel Chapel FWB Church in Fort Wayne and set it on fire early Thursday morning, April 30. Ten fire trucks responded to the 3:45 a.m. blaze.

Pastor Don Trogdon thought, at first, that the church had been destroyed, but subsequent examination by city fire department officials confirmed that damage may be less than \$5,000 which is considerably less than initial estimates. Apparently most damage was restricted to outside walls. Early reports of extensive smoke and water damage were discounted.

The church is located at 2609 Curdes Avenue in a predomi-

nately black area of Fort Wayne. Officials said the fire was one of several in Fort Wayne set that night in retaliation for the Rodney King trial verdict in Los Angeles.

After arsonists piled debris around the church and set it afire, they went a few blocks and called the fire department from a pay phone to report it.

Loretta (Mrs. Don) Trogdon said the centerpieces for the WNAC Fellowship Dinner in Indianapolis were all inside the church at the time of the fire. They were thought to have been burned, but were later found intact.

Pastor Trogdon reported an outpouring of support from the

Fort Wayne community. Television crews and newspaper reporters provided coverage. Church groups offered to send clean-up crews. One church offered to share its facilities until the Bethel Chapel congregation could get their building repaired.

However, the Trogdons have received threatening phone calls from persons claiming to be the arsonists who said, "We didn't burn it down the first time, but we'll be back and burn it next time."

The congregation had paid off church indebtedness a year earlier in May 1991. The church averages 70 in attendance.

## FWBBC Student Joins AIA Team

NASHVILLE, TN—Darin Gibbs, a junior ministerial student at Free Will Baptist Bible College, will see a dream fulfilled this summer as he plays basketball and shares his testimony in Southeast Asia as a member of Athletes In Action (AIA).

Darin, son of Rev. and Mrs. John Gibbs of Pleasant View, Tenn., was invited to join one of four AIA basketball teams that travel abroad as Christian ambassadors. Darin's team will spend the summer playing teams in the Philippines and Thailand. Off the court and during half-time, the team will share what Jesus Christ has done for them and what He can do for others.

This is Darin's second year as a guard on FWBBC's Flames basketball team. He is this year's leading scorer and made the All-Tournament Team during the Free Will Baptist Classic last December.

Five years ago, when Darin heard of Athletes In Action, he hoped to be part of its outreach. "I asked the Lord to use me," he says. "In fact, this is a five-year-dream come true! I am more excited about the sharing than I am about playing basketball."

Coach Byron Deel sees this as a natural extension of what he has trained the Flames to do. "Our purpose as a team has always been to minister," he says. "This simply extends our ministry beyond the borders of the United States."

Whenever the Flames play away games, Coach Deel schedules them into churches to preach, teach, sing and share their testimonies. "It is exciting to see how God gives us talents that we can use to glorify Him," he says.

## Heart Attack Claims NC Minister



REIDSVILLE, NC—Dr. John Hall, Jr., who pastored First FWB Church in Reidsville, died March 11, 1992, of a massive heart attack. His death occurred following several years of medical problems related to chronic kidney failure.

Funeral services for the 44-year-old minister were conducted March 13 at First FWB Church in Reidsville. Reverends

Lester Horton and Howard Pittman officiated.

Reverend Hall organized the church in Reidsville in 1977 as a state home missions project. The church first met in an elementary school then moved to the American Legion hall before building its own facilities in 1980.

Dr. Hall had served as moderator of the Maryland State Association and editor of the *Maryland Newsletter*. He had been a school teacher, principal and administrator.

He attended Free Will Baptist Bible College, Maryland Bible Institute, Covington Theological Seminary and Elkton Bible College.

He is survived by his wife Sharon; a son, John III; a daughter, Michelle; his mother, Gladys Hall; a brother, Dewitt Hall; and a sister, Virginia Pardue.

## Oklahoma Church Turns 60

SAPULPA, OK—Members of Blue Bell FWB Church in Sapulpa celebrated their 60th anniversary and homecoming March 29, according to Pastor Glen T. Hood. Former pastor Leon Shepherd preached the 60th anniversary sermon Sunday morning.

After lunch served at the church, members and visitors gathered for an afternoon of special music and greetings from all former pastors who were able to attend. Mr. Cleo Banks gave a

history of the church to the group.

A bulletin board display was set up to exhibit pictures of church activities from previous years, as well as photos of pastors. Eighteen pastors have served the Blue Bell Church since its organization in 1932. Reverend Boyd Williams was elected as the first pastor.

The current pastor, Glen Hood, began ministry with the church in November 1991.



## California Church Tops 50

TURLOCK, CA—Members of TurlockFWB Church celebrated 50 years of service to the San Joaquin Valley community this spring. Mayor Curt Andre issued a proclamation declaring March 15, 1992, "Free Will Baptist Church Day" in Turlock. U. S. Congressman Gary Condit presented the church a flag that had flown over the United States Capitol on February 27.

Pastor Doice McAlister has

led the congregation 22 years. The church organized March 22, 1942, with 16 charter members. Reverend John Waltman was the first pastor. The group had been meeting since 1940 in a building shared with a small Assyrian congregation.

The first property was purchased in 1942 at the corner of Lander and "C" Streets. Twenty years later the church relocated in 1962 to its current property at

2217 Geer Road. The parsonage, sanctuary and social hall have been remodeled.

Pastor Doice McAlister said, "This was a day to be proud of your heritage as a Free Will Baptist."

State moderator Paul Kennedy presented a plaque to the church. California executive secretary Nuel Brown preached the 50th anniversary sermon.

## Local Association Honors Layman

LANCASTER, OH—The Cornerstone Conference, a member of the Ohio State Association, named Gary Messer their 1992 "Layman of the Year." Mr. Messer is a member of Open Door FWB Church in Lancaster. He received a trophy from the conference as well as a plaque that rotates to each winner's church for display.

Clerk Alice Grant said the award is "given to the person who best exemplifies the example Christ set for us. The conference winner is selected from

winner from all the local churches."

Mr. Gary Messer directs the junior church program at Open Door FWB Church and led the group to sponsor a child in Bolivia. He makes special efforts to bring to church anyone without transportation.

Clerk Alice Grant said, "Whenever there is a call for volunteers, Gary is there. He never says what he will do, he just says, 'put me where you need me.'"

## Layman to Lead New Mexico

ARTESIA, NM—Mr. Jim Pollock, a layman from Artesia FWB Church was elected moderator of the New Mexico State Association at the April 24-25 meeting held at the Artesia FWB Church. Mr. Pollock succeeds former moderator Earl Jenkins.

Three out-of-state speakers preached at the 24th annual session. Texas pastors Thurmon Murphy and Richard Rust joined Executive Secretary Melvin Worthington in developing the theme, "Growing for God." Anne

(Mrs. Melvin) Worthington spoke at the state Auxiliary Convention dinner Friday evening from Zechariah 4:6.

Clerk Doris Heard said that 23 people registered for the session. A tribute to the late Ola Mae Winters reminded delegates of her more than 50 years Auxiliary work. Mrs. Winters was a charter member of Albuquerque FWB Church.

The 1993 session will meet April 16-17 at First FWB Church in Albuquerque.

## Worthington Keynotes Arizona State

TUCSON, AZ—Dr. Melvin Worthington, Free Will Baptist executive secretary, delivered the keynote address at the fourth annual Arizona State Association on May 4. Home Missionary George Harvey, Jr., also preached during the meeting.

The session met at First FWB Church in Tucson with 43 registered delegates, ministers and visitors. Moderator Charles Marshall was elected to his third term.

Delegates tabled a constitutional change to add Arizona's General Board member of the National Association and Arizona's California Christian College board member to the state General Board.

The 1993 state association will meet May 1 at Cathedral of the Cross Mission in Chandler.



## Capital Stewardship Campaign

April 1992

Update

State	Goal	Gifts
Alabama	\$ 97,290.00	\$ 1,000.00
Arizona	1,565.00	.00
Arkansas	97,880.00	9,184.71
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	4,776.00
Hawaii	235.00	.00
Idaho	450.00	.00
Illinois	20,600.00	.00
Indiana	10,020.00	500.00
Iowa	340.00	.00
Kansas	1,640.00	.00
Kentucky	45,150.00	.00
Louisiana	120.00	1,020.00
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	3,010.00
Virginia	30,975.00	.00
West Virginia	58,840.00	20.00
Other	23,780.00	1,000.00
<b>TOTALS</b>	<b>\$1,000,000.00</b>	<b>\$37,738.71</b>

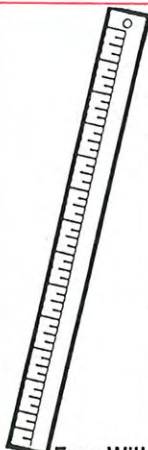
## Cooperative Channel Contributions April 1992

### RECEIPTS:

State	CO-OP		Total	April '91	Yr. To Date
	Designated	(Undesignated)			
Alabama	\$ 161.33	\$ 13.00	\$ 174.33	\$ 207.93	\$ 1,804.62
Arizona	.00	.00	.00	.00	50.40
Arkansas	10,481.98	.00	10,481.98	9,428.63	34,745.47
California	200.00	927.28	1,127.28	797.38	4,274.86
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	139.44	2,099.84	2,239.28	140.72	6,608.22
Georgia	19,180.42	2,579.21	21,759.63	8,108.80	55,239.55
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	73.21
Illinois	5,283.19	1,396.84	6,680.03	8,795.33	26,349.60
Indiana	1,309.49	129.66	1,439.15	1,203.44	3,021.83
Kansas	.00	64.00	64.00	84.19	322.68
Kentucky	.00	50.00	50.00	60.00	550.00
Louisiana	.00	.00	.00	.00	900.00
Maryland	.00	1,124.20	1,124.20	1,104.57	2,354.47
Michigan	5,496.50	458.33	5,954.83	3,398.91	43,625.45
Mississippi	116.61	638.03	754.64	475.00	2,020.94
Missouri	10,522.62	.00	10,522.62	8,988.66	38,050.02
Montana	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	30.00
New Mexico	.00	.00	.00	90.26	44.30
North Carolina	480.35	654.51	1,134.86	1,422.57	5,842.03
Ohio	375.00	1,602.00	1,977.00	2,601.00	10,532.69
Oklahoma	40,009.78	9,103.08	49,112.86	37,974.01	192,911.73
South Carolina	17,472.92	185.39	17,658.31	12,504.59	61,559.16
Tennessee	10,823.83	1,002.36	11,826.19	2,100.18	34,535.36
Texas	.00	.00	.00	8,830.10	20,506.97
Virginia	412.39	189.77	602.16	431.32	1,556.40
West Virginia	3,558.27	206.40	3,764.67	3,035.29	18,157.51
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	.00	.00	46.37	85.26
Other (Computer)	.00	.00	.00	.02	.04
<b>Totals</b>	<b>\$126,024.12</b>	<b>\$22,423.90</b>	<b>\$148,448.02</b>	<b>\$111,829.27</b>	<b>\$565,752.77</b>

### DISBURSEMENTS:

Executive Office	\$ 8,098.98	\$ 17,224.12	\$ 25,323.10	\$ 21,621.27	\$ 101,292.37
Foreign Missions	79,303.55	1,195.95	80,499.50	58,298.31	289,606.00
FWBBC	7,665.26	1,195.95	8,861.21	9,816.06	32,002.04
Home Missions	20,258.06	935.95	21,194.01	14,064.41	94,370.23
Retirement & Insurance	1,622.47	727.97	2,350.44	2,194.10	8,687.67
Master's Men	1,890.25	727.97	2,618.22	2,223.76	8,930.97
Commission for					
Theological Integrity	80.46	25.99	106.45	115.10	401.32
FWB Foundation	1,056.57	311.99	1,368.56	1,447.96	5,112.77
Historical Commission	74.90	25.99	100.89	109.64	385.10
Music Commission	57.88	25.99	83.87	77.45	304.83
Radio & TV Commission	59.99	25.99	85.98	92.66	350.38
Hillsdale FWB College	772.30	.00	772.30	1,357.32	2,948.40
Other	5,083.45	.04	5,083.49	411.23	21,360.69
<b>Totals</b>	<b>\$126,024.12</b>	<b>\$22,423.90</b>	<b>\$148,448.02</b>	<b>\$111,829.27</b>	<b>\$565,752.77</b>



**Measuring  
Up  
To The  
Standard**

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

## CURRENTLY...

More than 300 Arkansas youth and their sponsors met at Camp Beaverfork near Conway for a youth retreat in April, according to Camp Director **Jackie Bill Brown**. Pastor **Tim Landers** of First FWB Church in Newport and FWBBC staffer **Neil Gilliland** preached during the meeting. Drama, music and puppet teams from Springdale, North Little Rock and Van Buren provided entertainment.

One of the oldest, if not the oldest, Free Will Baptist deacons died March 4 in **Comanche, TX**. **Phillip Jefferson Easley**, 105, had been a Free Will Baptist deacon for 82 years. The retired farmer was a member of **Easley Chapel FWB Church** in Comanche. The church was started in 1886 by Mr. Easley's father, Rev. R. B. Easley. The good deacon was married 75 years to **Norah Belle Brinson** who died in 1982.

The American Red Cross honored two members of **Donelson FWB Church, Nashville, TN**. **Rick Polston** was inducted into the "Hall of Fame" for donating his 80th pint of blood. Another member, **Charlie Hingst** was recognized for donating 11 gallons to date. **Rob Morgan** pastors.

The sheriff's department had to send officers to **Peace FWB Church in Wilson, NC**. But not for the reason you might think. Pastor **Gordon Sebastian** said traffic problems caused by more than 1,500 people attending church services required police officers to keep traffic moving. More than 450 cars clogged area streets. One hundred people raised hands for prayer during the invitation.

Pastor **Randy Cox** reports 57 conversions and three rededications at **First FWB Church, Raleigh, NC**. A record 1,004 people attended services March 29.

Members of **Faith FWB Church, Nashville, TN**, declared April 19 as "Sister Love Day." The occasion honored **Mrs. J. W. Love** who, along with her late husband Rev. **J. W. Love**, started the church 32 years ago. **Homer Willis** serves as interim pastor.

A record 525 people attended **Spring Creek FWB Church in Garland, TX**,

Easter Sunday. Pastor **Keith Stewart** reports 18 conversions that day. Stewart said that Garland newspapers "did a good news story on our church."

Pastor **Bill Burgess** reports 89 in attendance and five baptisms at **Liberty FWB Church in Cottonwood, CA**. A men's prayer breakfast attracted 25 men and boys.

It was a great year at **Wasco FWB Church in Wasco, CA**. Pastor **Danny Scott** reports 24 baptisms, 35 new members, a record attendance of 131 and one young man who announced his call to preach.

**Lighthouse FWB Church of Montgomery, AL**, joined the Cahaba River FWB Association on March 7, according to association clerk **Thomas Kirkland**. The vote was taken during the association's semi-annual meeting. **Mickey Kirkland** pastors.

Members of **Faith FWB Church in Manchester, TN**, voted to give \$75 per month to the Home Missions Department general fund for 12 months and to send \$25 per month to each Tennessee state home missionary for 12 months. The church then challenged every church in the state of Tennessee to match their gifts. **Wendell Trussell** pastors.

A \$30,000 building renovation project is underway at **Grant Avenue FWB Church in Springfield, MO**. Pastor **Jeff Gaskins** said the project will install new furnaces and air conditioners.

Pastor **Robert Dykes** reports an attendance of 85 and 13 baptisms at **Gulf Coast FWB Church in Gulfport, MS**. The church van has been transporting 20 people to each service.

A record 389 visitors attended **FWBBC Welcome Days** this spring, according to **Neil Gilliland**, recruitment director. The total eclipsed a record set 10 years ago of 356. The group included 279 prospective students and 110 sponsors from 92 churches in 16 states. The largest group came from **Eastside FWB Church in Dothan, AL**.

Pastor **James Childers, Jr.** has served 23 years at **Whitney FWB Church in Spartanburg, SC**. He recently

completed a series of 52 sermon outlines with his personal notes. Anyone interested in the outlines should contact Pastor Childers at 351 Macon Road, Chesnee, SC 29323-9092. The price is \$17.50 including postage.

In 1971 **Arvil** and **Winnie Golden** helped establish **Daisy FWB Church in Daisy, AR**. They served in the church as teachers and leaders until both died. The Golden's willed \$10,000 to be divided equally between the Daisy Church and the Home and Foreign Missions Departments.

Now here's a happy pastor. **Victor Neuenschwander** reports 20 conversions, 11 of those saved in one Sunday morning service. Then on March 22, Pastor Neuenschwander baptized 17 of the 20 at **Oak Grove FWB Church in Charlotte, TN**.

Pastor **Bill VanWinkle** reports a record attendance of 149 at **Fulton FWB Church in Fulton, MS**. The old record was 132.

Here's a first for a children's church. The children's church at **First FWB Church in Newport, TN**, raised \$1,000 for the Home Missions Department's "Build My Church" campaign. The children sponsored special projects and raised funds in a few months. The children's church is directed by **Jackie Kemper**. **David Kemper** pastors.

Pastor **Larry Monday** reports seven baptisms at **Cornerstone FWB Church in Denison, TX**.

Members of **First FWB Church in Lexington, KY**, entered a new ministry, according to Pastor **Dennis Kizzire**. Various congregational groups will conduct services at the Homestead Nursing Home Sunday afternoons. ■



## FREE WILL BAPTIST BIBLE COLLEGE

### *Father To 300 Free Will Baptist Children*

By Rev. Terry Forrest, Dean of Students

"No two days will be exactly alike."

This was the response of Roy Harris when I asked him what the job of Dean of Students would be like. Brother Harris had served as FWBBC's Dean of Students for a number of years prior to my coming and I have found his description of the job to be extremely accurate.

I came to this position after some 29 years of pastoral ministry. My motivation was to invest my life and energies in the lives of the students who will serve the Lord in vital areas in years to come. The Dean of Students is responsible for the overall well being of the student body. This covers a number of areas, ranging from housing to discipline.

My philosophy, and that of my staff, is that we are here to help students. Even disciplinary actions are carefully designed to correct problems, not simply punish people. We want to do all we can to help every person stay in school if they want to be here and God wants them here. We believe the rules and standards of conduct that have characterized FWBBC through the years will help the students to grow, to become more Christ like and more useful in His service.

My wife has been involved in education for a number of years and I have had close contact with young people as a pastor, so it has come as no shock to me to see how deeply troubled some young people are. Though our students are some of the best our denomination has to offer, they are also a reflection of our society, and many of them have been through great difficulties already. Some are scarred and need healing. I have wept to learn of students who received no encouragement to come here, and a few who have actually been discouraged from coming. Yet, they are here, working and making their way through school. They are here because they feel it is God's will for them. I have been deeply moved also to learn of the sacrifices that many families have made to send us their sons and daughters. Their sacrifices reinforce the obligation we feel to help each student get everything possible from his time here.

Finally, I will sum up my view of my work

as Dean: I want to view my role as an extension of the student's family. In that context, I sometimes function as a substitute father for them. I have tried to make decisions as if each was my own child. With them, as in parenting, my intentions are sometimes misunderstood and my expectations are not always realized. But, like actual parenting, my work here has been richly rewarding.

I am committed to maintaining the principles and values that have made Free Will Baptist Bible College unique. In a time of dramatic social, moral, political and religious change, this is not easy. So, I ask for the prayers, the input and the understanding of our people as we move toward the new century. ■



Rev. Terry Forrest came from the First FWB Church, Monticello, Arkansas, last year to serve as FWBBC Dean of Students. He is a 1971 graduate of the college.

*"You either see people as problems, and have contempt, or you see people with problems, and have compassion."*

Dr. L. C. Johnson



### 1992-93 Welcome Days

—November 19-21, 1992

—April 1-3, 1993

For information, call:

**1-800-76-FWBBC**



## THE FREE WILL BAPTIST FOUNDATION

### *Is Endowment Giving for You?*

By Bill Evans

#### *What are endowments?*

Gifts of money or property invested to produce income from earnings for day to day ministry operations. For instance, a \$100 gift to an endowment fund with a 7.5 percent return would in 13 years and four months produce \$100 of income to a ministry. Meanwhile, the basic gift remains to continue to support gifts to that ministry for all future years.

#### *Who should be interested in making an endowment gift?*

Those who have a long view. The Lord's work through our National Association began operation in 1935. An endowment gift of \$100 made that year to any one of our ministries (earning 7.5 percent) would have provided \$420 total income. And it would still be giving.

Slow? Sure that seems slow to a world of instant everything. But remember the tortoise and the hare. Slow but steady won the race.

#### *Should everyone contribute to endowment funds?*

No! There will always be a need for immediate cash gifts. Endowment gifts should be special long-term or one-time gifts. It is fitting to fund endowments through wills, gifts of real estate or other special types of gifts.

#### *How can endowment gifts help?*

For example, the Master's Men ministry places all lifetime membership contributions in an endowment with the Free Will Baptist Foundation. Woman's Auxiliaries are challenged to make gifts to the WNAC Endowment Fund to assist in daily operations.

If every Master's Men chapter and Woman's Auxiliary make a small annual donation, their respective endowment fund would quickly provide major portions of their operating budgets. The same is true of every other national ministry. Each of them have existing endowments.

#### *Why fund administration?*

Maybe more basic questions are, "Why do we need operating funds anyway? Why can't we

make a direct gift to a missionary and by-pass the national offices?"

That sounds good but over-simplifies the funding process. Setting up residence and work in a foreign country requires extensive official red tape. If every new missionary made his own arrangements, most would be hindered or simply diverted in getting overseas.

Similar problems exist in every department. Who would produce materials, plan programs, arrange itineraries, meet government regulations, oversee investments or banking arrangements, challenge donors and workers, discipline or oversee accountability?

#### *What does administration do?*

Administering ministries and programs isn't flamboyant and attractive. We had much rather put our money into programs. But well-administered programs are far more effective for the long run. Without effective administration we end up with the book of Judges experience of everyone doing what seems right in his own eyes, or chaos. Administration provides for order and continuity. Endowments tend to support administration and long-range programs.

If we really want colleges, publishing houses, home and foreign missions programs, lay ministries, a retirement plan, a national convention and a nationally-recognizable denomination, it behooves us to fund administrative costs. Endowments are one way to achieve that goal. Will you take part by endowing an on-going program? ■



## HOME MISSIONS

## *The Free Will Baptist Camp Meeting!*

By Roy Thomas

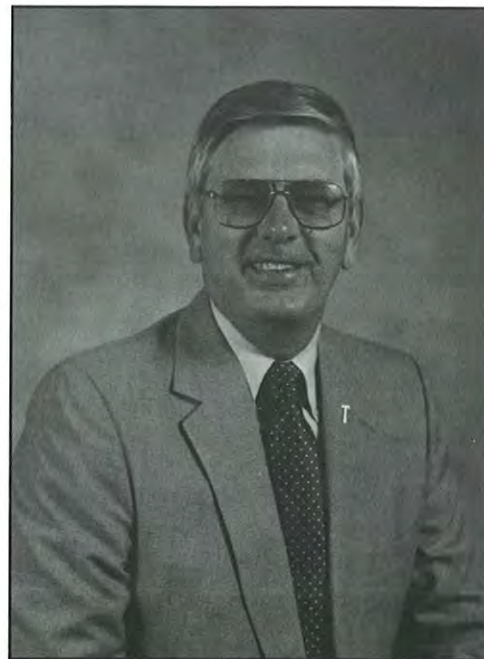
Excitement is mounting as Free Will Baptists make plans to attend the national convention in Indianapolis. Part of the excitement each year is the Free Will Baptist Camp Meeting on Monday afternoon. Those who love old-time gospel singing, gospel preaching and Spirit-filled services will meet in the Indiana Convention Center, Halls B - C, where all of the worship services are held. The service will start at 3:00 p.m. and last until 4:30 p.m. This has always been a tremendous time of inspiration, fellowship and rejoicing for those who attend.

This year, the speaker will be Dr. J. D. Norris, pastor of First Free Will Baptist Church, Florence, Alabama. Brother Norris served as a home missionary in Tallahassee, Florida, where he established a strong, solid, self-supporting Free Will Baptist church. He is a member of the Home Missions Board. He is used extensively as a revival and conference speaker in Free Will Baptist churches.

The Missionary Choir, composed of home missionaries, will sing at the Camp Meeting. Also featured this year is the Howard Gwartney Family, missionaries to Mesa, Arizona. They will be singing southern gospel songs from their five albums, which they have recorded with Rapture Studios.

At the conclusion of the Camp Meeting, ushers will distribute the 1992 Roll Call Sunday Reports.

We hope to see you in Indianapolis at the Free Will Baptist Camp Meeting! ■



*Reverend J. D. Norris*



*The Howard Gwartney Family*

# TEEN SCENE

## Truth and Peace Youth Leadership Conference

July 6 begins a three-week adventure for 72 high school youth—the 1992 Truth and Peace Youth Leadership Conference. These Free Will Baptist teens represent 19 states across our denomination. The conference theme is “A Call To Excellence.”

The conference begins with two weeks on Free Will Baptist Bible College campus in Nashville, TN. Seminars, special services and events, Bible study and memorization, small group involvement, individual ministry as-

signments, prayer/accountability partners, and other programming concepts will be used to develop leadership potential.

The third week participants will travel to Indianapolis, IN, to assume leadership roles in the National Youth Conference.

This conference is a ministry of the Youth Division of Randall House Publications.

The conference participants are:

### Truth



**Brett Adkisson**  
Batesville, AR  
**Marcus Brewer**  
Topeka, KS  
**Josh Butler**  
Batesville, AR  
**John Cerda**  
Bryan, TX  
**Tim Clegg**  
Springfield, MO  
**Shane Davison**  
Springdale, AR  
**Ronnie Deese**  
Prairie Grove, AR  
**Jeff Edgmon**  
Denison, TX  
**Bobby Edwards**  
Springdale, AR  
**Ken Fitzpatrick**  
Groveport, OH  
**Andy Gray**  
Duncanville, TX  
**Matt Harmon**  
Ewing, IL  
**Steven Hayes**  
Leary, GA  
**Tom Hollis**  
Salina, KS  
**Brian Kesterson**  
Pine Bluff, AR  
**Lance Kirkpatrick**  
Arkadelphia, AR  
**Stephen Kring**  
Kellyville, OK  
**Jeff Lawley**  
Hammond, IN

**Jimmy Lawson**  
Bradley, WV  
**Philip Ledgerwood**  
Parkville, MO  
**David Lee**  
Batesville, AR  
**Josh McKinney**  
Gainesville, GA  
**Jimmy Miller**  
Tuttle, OK  
**Jason Osborn**  
Seffner, FL  
**Brad Pearsey**  
Greenwood, IN  
**Steven Pierce**  
Nashville, TN  
**Jeff Reese**  
Tupelo, MS  
**Chris Sass**  
Nashville, TN  
**Jason Scott**  
Star City, AR  
**Tim Smith**  
Springdale, AR  
**Adrian Smith**  
Wayne City, IL  
**Stephen Taylor**  
Salado, AR  
**Stephen Terry**  
Moore, OK  
**Justin Thomas**  
Albany, GA  
**Richie Waters**  
Glennville, GA  
**Chris Wright**  
Fresno, CA

### Peace



**Deja Arnaud**  
Monet, MO  
**Jennifer Badder**  
Ferndale, MI  
**Patti Baldrige**  
Eastern, KY  
**Jennifer Barron**  
Fresno, CA  
**Tonya Blanchard**  
Adamsville, AL  
**Leslie Brown**  
Denison, TX  
**Jennifer Burleson**  
Johnson City, TN  
**Jodi Canaday**  
Sophia, WV  
**Melissa Collier**  
Huntsville, TX  
**Teresa Crawford**  
Bonifay, FL  
**Rhonda Davis**  
Purcell, OK  
**Chrisann Duvall**  
Greely, CO  
**Jeanne Edwards**  
Hackett, AR  
**Melissa Elan**  
Prairie Grove, AR  
**Kelly Goodfellow**  
Nashville, TN  
**Candy Gustavus**  
Bryan, TX  
**Jennifer Hampton**  
Nashville, TN  
**Robin Harrison**  
Red Bay, AL

**Teri Hays**  
Noble, OK  
**Gina Henry**  
Tulsa, OK  
**Betsy Hughes**  
Walnut Ridge, AR  
**Teresa Hunnicutt**  
Russellville, AR  
**Jennifer Jones**  
Cushing, OK  
**Stephanie Lacey**  
McAlester, OK  
**Courtney Lane**  
Russellville, AR  
**Jessica Matthews**  
South Roxana, IL  
**Stephani McElhaney**  
Bratt, FL  
**Cheryl Muncy**  
Huntington, WV  
**Lesia Parker**  
Hamilton, AL  
**Leah Patrick**  
Shawnee, OK  
**Patty Jean Phillips**  
Van Buren, AR  
**Angela Rowe**  
Huntington, WV  
**Amy Shaw**  
Jenks, OK  
**Joanna Summerson**  
Hookerton, NC  
**Tyra Utley**  
Marion, IL  
**Melanie Walker**  
Liberal, MO



Jack Williams

## My Roots Run Deep

**T**hirty-four years ago a Free Will Baptist preacher stood in a Free Will Baptist church and preached a long sermon on a hot August night. I heard that sermon.

When the invitation began, I stepped from the back row into the arms of Jesus and the Free Will Baptist people. They went to the altar with me and helped me pray the sinner's prayer. Three days later that same Free Will Baptist preacher baptized me in a muddy bayou. I was 16 years old.

**Seven days after** that a Free Will Baptist church that no longer exists opened its doors to receive new members. They voted me in, gave me the right hand of fellowship and told me they loved me. I already knew that because they had brought me to Jesus.

Eight months later my Free Will Baptist pastor announced to the church that I would preach my first sermon Wednesday night. I did. I preached my first sermon to the same Free Will Baptist people who had prayed with me in the altar and built a church in my community. I preached on the 10 commandments—all 10 of them. It took eight minutes.

**Two days after** I finished high school a committee of Free Will Baptist ministers examined me under a tree and pronounced me a fit candidate for the gospel ministry. Delegates to a Free Will Baptist association agreed with them and voted to ordain me as a Free Will Baptist preacher. That's exactly what they did after lunch Saturday. I was ordained wearing blue jeans.

For the next two years I preached twice a week in Free Will Baptist

churches. Then God sent me to a college built by Free Will Baptist people to train Free Will Baptist pastors, Christian workers and missionaries. That school carried a predictable but distinctive name—Free Will Baptist Bible College.

**A Free Will Baptist deacon** from West Virginia sent his Free Will Baptist daughter to that same college. I met her. We married. She sang and I preached. Over the next 30 years we raised two Free Will Baptist children. Everything they've ever eaten, worn or read was bought with Free Will Baptist dollars.

Both those kids are now in full-time service in God's work among the Free Will Baptist people—one teaches at Free Will Baptist Bible College and the other blows a trumpet in a California Free Will Baptist church.

**I am a first generation** Free Will Baptist. But my Free Will Baptist heritage reaches back to 1727. I know this is the generic generation for generic Christians. You'll pardon me if I prefer to march under a distinctive banner—free will, free grace, free salvation.

You'll understand that while I respect and appreciate the great contributions of Southern Baptists and Methodists and Nazarenes and Churches of God and others . . . that I feel something special for the Free Will Baptist people and for the Free Will Baptist name and for Free Will Baptist churches.

**I know who drove** miles in trucks and old cars to preach Jesus to me. I *know* who invested hard-earned money to build a church in my community. I *know* who took the time to tell a lost boy the way out of sin. They were Christians by new

birth. They were baptistic by government. They were "Free Will" by name.

My time, my talent, my tithe I choose to invest in Free Will Baptist enterprises. That's because I want to help the Free Will Baptist people do again what they did for me: Save sinners. Build churches. Change lives.

**Free Will Baptists** are unique. We are different. We are diverse. We are hard-headed and open-minded. We are universally concerned and locally active.

We open God's Word knowing that we believe every word on every page. Any doctrine found in scripture is Free Will Baptist doctrine. We sing every note of the gospel. We preach every point that God wrote.

**I am a Free Will Baptist** because of a doctrine that's true to the Bible. Because of a diversity that makes room for difference of opinion. Because of a heritage that's older than the United States. Because of a hope that's as bright as our sons and daughters. Because of an outreach that circles the globe with missionary fire.

The Free Will Baptist denomination is my home. The Free Will Baptist people are my family. The Free Will Baptist work is my vineyard. My roots run deep. ■

## CONTACT

P. O. Box 5002

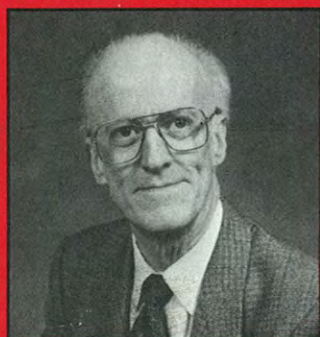
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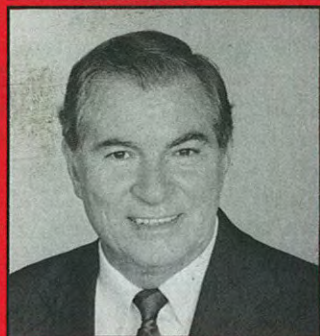
Conference On World Missions And Evangelism

October 6-9, 1992



**Dr. Paul Smith**  
Senior Minister  
The Peoples Church,  
Toronto, Canada

This great church gives more than \$2 million per year to missions. Dr. Smith travels worldwide to stay abreast of global evangelistic efforts.



**Don Richardson**  
Author: *Peace Child, Lords of the Earth*  
15 years a missionary to Irian Jaya

Mr. Richardson's books about his rich ministry among the Sawri, a stone-age tribe of head-hunting cannibals, have been a blessing to thousands of readers. He is presently Minister At Large for Regions Beyond Missionary Union.

## Other Speakers

More than a dozen speakers from the ranks of Free Will Baptist missionaries, preachers and teachers will be featured in special seminars. Daily sessions will include special features for men and women, pastors and laity, missionaries and missionary candidates—all who share a concern for world evangelism.

## Plan Now To Attend!

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

