

# CONTACT

OCTOBER 1992

OFFICIAL PUBLICATION OF  
THE NATIONAL ASSOCIATION  
OF FREE WILL BAPTISTS

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## Hall of Mirrors

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## Winning Men to Christ

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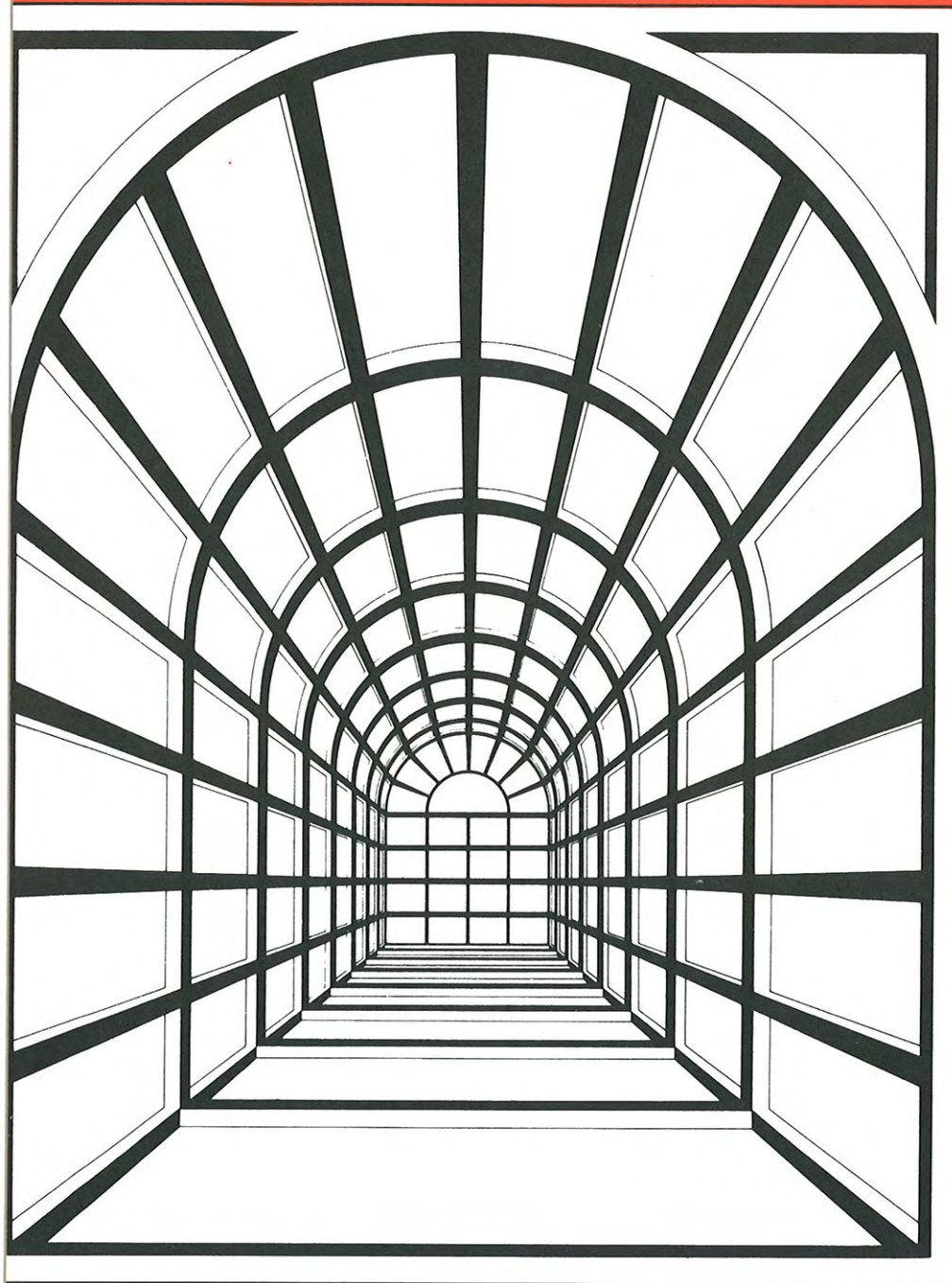
## Public Schools

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## Salesman Talks about Witnessing

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## Robots!



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# INSIDE

OCTOBER 1992

VOLUME 39, NO. 10

## ARTICLES

- 4 Hall of Mirrors**  
The distorted Hall of Mirrors belongs in a carnival, not in the church. There's a simple, but radical, solution.
- 5 Through His Eyes**
- 6 A Salesman Talks About Witnessing**  
Five basic steps can open the door to evangelism.
- 8 Public Schools—American Mission Field**  
What happens when a Christian teacher lands in an inner-city school?
- 10 Winning Men to Christ**  
Men of the 1990's may be harder to reach, but they're worth the effort.
- 12 Groom Children for God's Work**  
God wants our children in His service. Parents hold the key that frees them to serve.
- 13 George Won't Do It**  
George never accepts responsibility for his actions, but he demands his freedom.
- 14 Developing a Servant's Heart**  
Becoming a Christian takes one prayer. Becoming a servant takes a lifetime.
- 16 The Case for Deacons**  
The local church needs good deacons. Every pastor wants deacons who make a difference.
- 18 Robots!**  
A terrifying tale of a land where forced conformity ignores cries from spiritual darkness.

## COLUMNS

- 3 The Secretary Speaks**  
The Together Way Plan (Part II)
- 25 The Department Pages**
- 29 Top Shelf**
- 30 Our Readers Comment**
- 31 Briefcase**  
Go Tell It—Where You Are!

## NEWS

- 21 Free Will Baptist Newsfront**  
Rue Thomas Dies  
Texas State Association  
Pastor Logs 35 Years  
Milton Gann Dies  
South Carolina Church Turns 175  
Southeastern College Missionary Conference  
Correction
- 24 Currently**

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Melvin Worthington

## The Together Way Plan (Part Two)

**W**hy does the National Association of Free Will Baptists exist? Do we need a denomination? What's our mission? What does the denomination do for me? How do I fit into the denominational structure? What is my relationship and responsibility to the denomination?

### The Perspective

Free Will Baptists believe that the local church is the only visible form of the "Church" founded by the direct authority of scripture. We also believe that the mission of each local church is to bring glory to God and counter the effects of sin by proclaiming the gospel of Jesus Christ to the whole world, by teaching and equipping every believer for service and by ministering to the needs of people.

We understand that all denominational ministry finds its basis, authority, support and mission in the local church. Therefore, the mission of the National Association of Free Will Baptists is to extend the ministry of the local church by providing services for its member churches. These local churches voluntarily unite and cooperate to extend the witness of Christ and build His Church throughout the world.

### The Plan

The principle undergirding "The Together Way Plan" is that every church using this plan, whether giving primarily cooperatively or by designation, will support equitably all denominational agencies. This principle provides the necessary foundation for denominational support.

The parts of "The Together Way Plan" include: (1) Each local church will contribute at least 10% of its general income for denominational causes—district, state and national—whether cooperatively or by designation (2) Each local church that does not give this 10% cooperatively will designate equitable portions for all denominational agencies.

(3) Each state will work toward the goal of retaining no more than 50% of this general giving for district and state causes combined. (4) Each church will give, beyond this 10% minimum, appropriate designated offerings for various denominational agencies as needed to assume its fair share of support for those agencies.

### The Picture

"The Together Way Plan" is one plan with two methods—cooperative and designated. Local churches need to use both methods in supporting "The Together Way Plan." For example: Church A uses the cooperative method. It gives 10% of its general income cooperatively. It also sponsors designated giving as needed to implement point 4 above.

Church B uses the designated method. It gives 10% of its general income to denominational agencies,

designating an equitable portion for each district, state and national agency. It also sponsors designated giving as needed to implement point 4 above.

### The Promotion

National agencies, including the Executive Office, will set fair-share goals. Each state will be encouraged to reach these goals, with the understanding that departments continue to promote quotas based on need and experience. Mission and educational agencies will continue to raise funds through faith promise and designated giving.

The entire denomination will promote four annual drives: April—Foreign Missions; September—"The Rest of the Family"; November—Home Missions; December—Free Will Baptist Bible College. All national agencies will support these four annual drives.

### The Participation

We encourage every local church to implement "The Together Way Plan." The plan provides the freedom, fairness and flexibility which Free Will Baptists cherish. Together we grow. Together we go. Together we give. Together we glorify our blessed Lord. ■

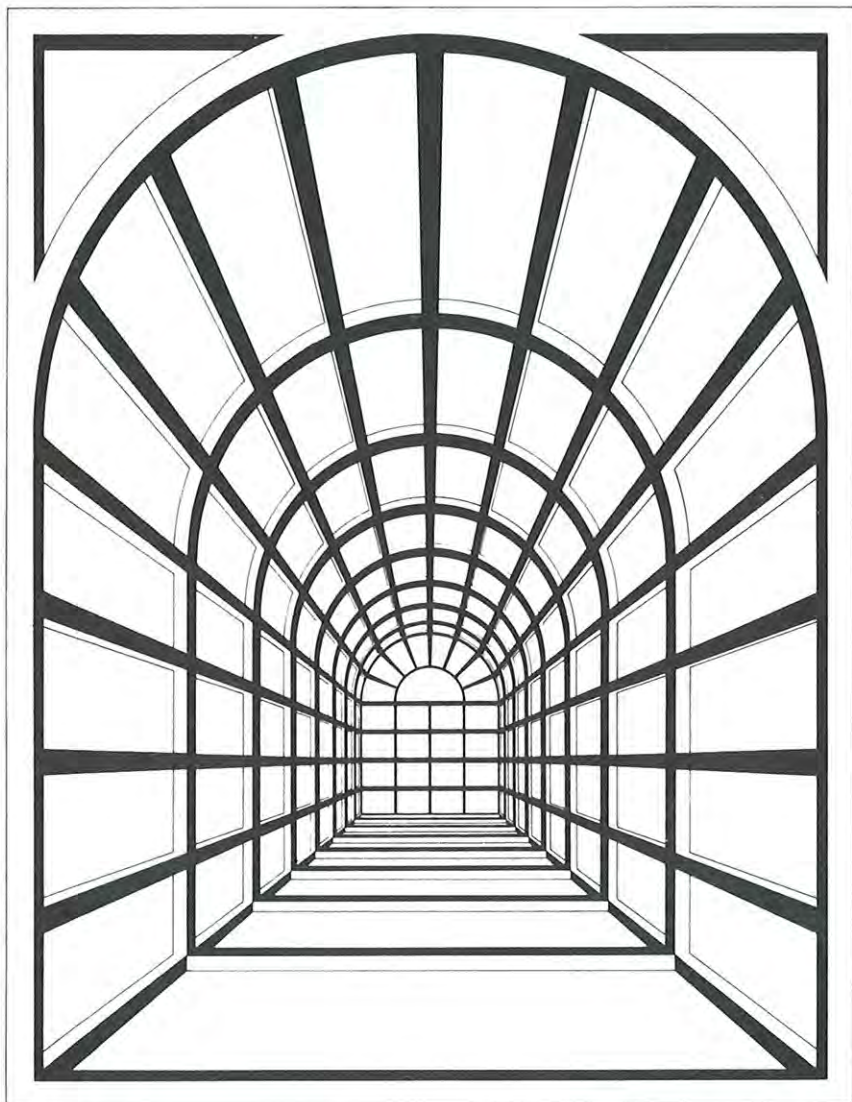
### The Secretary's Schedule

- Oct. 4-9 Fordland FWB Church  
Fordland, MO
- Oct. 12-15 Oklahoma State Association
- Oct. 18-23 Urbana FWB Church  
Urbana, OH
- Oct. 30-31 Mississippi State Association



# Hall of Mirrors

By David M. Messer



I love carnivals. Popcorn. Ferris wheels. Cotton candy. Caramel apples. The Zipper. The Octopus. The Haunted House. The Hall of Mirrors.

Remember the Hall of Mirrors? One glance in the first mirror and you were only two feet tall, but about six feet wide! The next gave you a pumpkin-sized head on a pint-sized body. We all laughed and pointed and giggled at the silly faces we made. Reality didn't matter much in the hall of mirrors. After all, the name of the game inside was distor-

tion. Warped images. Twisted reflections.

We've taken those crazy mirrors home with us. Somewhere between truth and reality, we've set them up and we must walk through the Hall of Mirrors that we have erected. Our mirrors do not accurately reflect truth, but we've looked at some of them for so long that we've become desensitized. Complacent.

Tragically, we've taken our mirrors to church. Our world, our culture, our media, our lack of devotion and conformity to the image of

Christ—our mirrors—have allowed us to view an image of Christianity that's barely recognizable as a distorted caricature of our Lord. The really sad part is that we can't tell the difference between truth and fiction.

The very essence of Christ's call to the multitudes, to His disciples, to us, is quite profound in its simplicity. "Come, follow me." No holds barred. No strings attached. "Mom, dad, preacher, teen, attorney, doctor, secretary, fisherman, construction worker, liar, thief, prostitute—Come, follow me." Simple.

Throughout the centuries, His call has been as unchanging as His eternal character. "Abraham, arise, leave your family and everything that is familiar, and go to a land that I will show you." And Abraham did.

"Zaccheus, come down out of the tree. Let's do lunch." And they did.

"Peter, James, John, leave those nets. We've got bigger fish to fry." And they left.

"Paul, call your travel agent. We've got a change in plans." And Paul obeyed.

Christ's call is unchanging. Pure. Simple. Profound. Frightening. Divine. Radical. "Come, follow me."

And we answer, "Sure, Lord. Let me grab a few things." And we do, including our cultural baggage—and our mirrors. We see Christ's call not for what it truly is, but as what our mirrors reflect. Distortion. A form of the truth, but not the exact image of it. Some people say breaking a mirror is bad luck. I say that breaking these mirrors is an act of true faith. So let's break a few.

## Pastors

How about your mirror, Brother Pastor? Do we present the call of God on every life with the simplicity and directness of Christ, or have we complicated and weighted it down with cultural directives? Service is not just for the few, the chosen, the elite—service is for all God's children.

We in the clergy must break the shackles of cultural oppression and opinion that bind God's people. We must allow them freedom to go anywhere, to do anything, to reach everyone with the Good News of Christ



and His salvation. They live in a world few of us in the pastorate see. We must free them to reach their world.

Let's get more personal about this matter of mirror-breaking. When was the last time you evaluated your calling? "What? You mean that God's call on my life might change?" It sure might.

Are you sure that God still wants you where you are? Maybe He's calling you to a distant place, a hard place, a lonely place. Maybe overseas. Maybe over the tracks. Why assume that God wants you today where He wanted you yesterday? Have you asked Him recently?

Don't look in the mirror of habits, ease or tradition. Look in the mirror of God's Word. Stretch yourself. Explore the possibilities of ministry in places and ways you never dreamed. If God lets you go, then go.

### Parents

As adults, we desperately need to re-evaluate the issue of career. A job is a way to provide financially for physical sustenance. Period. Nothing more.

For the Christian, a job is not a source of identity. Christ is. A job is not security. Christ is. A job is not status. Christ is. Got the picture? A job is not the goal. It's a means of providing for the goal.

We need to break the mirror of material desire and need. What is need? What is luxury? If not for the urge to fulfill material desires, how much time, money and energy would you have for the kingdom work?

If you worked as hard at ministering to the Joneses as you do in trying to keep up with them, what kind of impact would your life have on them? Look in the mirror. Be careful—the picture might be silly when compared to God's Word. Exactly whose kingdom are we building, anyway?

### Teens

Kids, I saved the most radical, the most earth-shattering, the most bizarre stuff for you. I dare you to at least look at the possibilities of breaking some big mirrors in your life.

Teens, God is calling every one of you into His service. God wants all of

you to have a place of fruitfulness and responsibility in His kingdom. No volunteers. You've already been drafted. The only choice you have is whether to obey or disobey. To get ready or to go AWOL.

Don't wait for a supernatural "Damascus Road" call of God to get you into His service. He's already called. Read Matthew 28:20. Read Acts 1:8. How much more of a call do you need?

We've been looking at this issue through a carnival mirror, and what we see is twisted, distorted, not quite right. No, I'm not denying God's ability to use the supernatural, to use His Holy Spirit, to lead people into specific areas of service.

I do question the mirror—and it's in all our churches—that says only the elite, only the special can be used in God's work. We live in a big world. Lots of needs. Lots of hurts. Lots of opportunities. Find one. Claim it. Fix it.

Teens, instead of praying, "Lord, if You want me, call me," pray this:

*Lord, I am your child because You loved me enough to save me. I am preparing myself for service to people who have never heard Your gospel. I'm preparing—I'm planning on going to a foreign mission field, somewhere, somehow, unless You stop me. Unless You close the door overseas, that's where I'm going.*

*If You do close the door, then I'll be a home missionary. If You close that door, my home will be a pastor's home. If you close that door, then I'll get a job in a city somewhere where there is no gospel witness and I'll*

*work with a missionary as a rock-solid church member, helping to build a church in a hard place.*

*If You close that door, then I'll live for You here at home, close to Mom and Dad—but only if You close the door to everywhere else. Amen.*

How's that for a radical prayer? Can you pray it? How about you, Mom, Dad? Will you allow your child to pray it? Will you pray it for yourself? How about you, Pastor? Would you be willing to make this teen's prayer your prayer?

Pray it. Then do it. Paul wanted to go to Asia, but the Spirit said, "No." Paul wanted to go to Macedonia, and the Spirit said, "Go." The door was opened and the gospel spread like wildfire.

God's call is not mysterious. It's easy to understand. "Come, follow me. Go ye into all the world." Anything else is distorted, twisted and warped. Break the mirror. Don't accept less than the simple, profound, adventuresome and radical call of God. ■



ABOUT THE WRITER: Reverend David Messer is associate pastor at Bethany Free Will Baptist Church in Broken Arrow, Oklahoma.

## Through His Eyes

By Michelle Laughlin

**T**heir grimy faces plead for bits of affection. Sad eyes mirror the hurt and confusion they feel. These faces belong to the children at Nashville's Family Life Center.

These homeless children reveal to me the true meaning of Christ's love. Christ loved people no matter what. That's how children need to be loved. Their cir-

cumstances may differ from mine, but they still remember how to smile and laugh. Each child's distinct personality makes him special.

From the most behaved to the most unruly, I have learned to love them through Christ's eyes. ■

ABOUT THE WRITER: Michelle Laughlin is a Free Will Baptist Bible College student from Cisne, Illinois.



# A Salesman Talks About Witnessing

By Dennis E. Hensley



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**T**here's an old adage that says, "Everybody lives by selling something." If you work for a living, that's true of you. If you aren't selling a product, then you're selling a service.

I've spent most of my life as a salesman. When I was a teenager, I taught guitar lessons at a small music store and earned commissions on instruments I sold to my students. During college, I worked part-time for my dad's optical company and sold eye drops, frames, cases and examining equipment to doctors.

As a writer, I've sold articles to magazines and book manuscripts to publishers. As a workshop director, I've even sold "selling," in that I've been hired to teach seminars on sales techniques at marketing conferences and conventions. Selling helps me survive in the secular world. It may surprise you to learn, however, that it also has a place in my religious life.

When I'm asked by people to help them learn how to be more effective witnesses for Jesus Christ, I often

say that the same five basic steps used in selling a product or service can be used just as effectively in winning someone to the Lord. To prove it, let me review those five steps for you.

## *Step One: Believe in the product yourself.*

I would not buy an American-built car from a salesperson who drove a foreign sports car. My thought would be, "If this guy is telling me I'm buying the best car on the road, why isn't *he* driving one?"

Similarly, I wouldn't buy a baby alligator from a woman with two missing fingers on her right hand, no matter how much she tried to tell me they made lovable pets. The credibility factor just wouldn't be there.

There's a parallel to this in the religious world. No one is going to be excited about developing a Spirit-filled life if the person telling him about it displays no Christian virtues or disciplines.

If, however, an unbeliever sees someone enjoying a walk with God through prayer, Bible reading,

church attendance and Christian fellowship, that person will sense a sincerity about the one who witnesses to him. The witness will have true credibility.

Jesus explained this sales tip in Matthew 5:16 when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

## *Step Two: Know the product thoroughly.*

There's nothing worse than dealing with a salesperson who has to keep flipping through the pages of an instruction manual each time you ask a question. Conversely, nothing instills confidence more than dealing with a knowledgeable salesperson.

I once went with a friend to shop for an exercise bike. The saleswoman could not be stumped by any question we threw at her. She knew everything from the cost of a replacement handlebar to the number of wheel revolutions at 25 mph. When she made a recommendation about



what bike my friend needed, he took her advice. She was a proven expert. And she made the sale.

What about you? Your product manual is the Bible. How well do you know it? If someone asks you a question about doctrine, can you quote verses from memory or at least know where to turn immediately to the appropriate passages?

Having to leaf through an index and then run a cross-reference in a concordance makes it appear that you have no more familiarity with the scriptures than a non-believer. It doesn't inspire confidence. It raises doubts that you know what you are talking about.

Paul admonished us to "remember the words of the Lord Jesus" (Acts 20:33) and to "labor in the word and doctrine" (1 Timothy 5:17). It's good sales training.

### *Step Three: Master more than one sales approach.*

In selling, the key to success is in customizing the sales technique to the behavior of the customer. For some people who like to talk, the "Q & A" approach is best: the salesperson asks questions and uses the customer's answers to draw them into the sale.

For people who hate to talk, a "demonstration" is more effective: customers get to try out the product for themselves and, thereby, sell themselves on it.

For other people a comparison/contrast approach is best: the superior abilities of the new product are used to overshadow the less-capable product the customer is currently using.

Competent salespeople develop more than a dozen procedures to attract a customer's attention to a product. Likewise, an effective soul winner will realize that not all lost people can be won to the Lord through direct witnessing.

For some people the approach must be through "friendship evangelism," wherein you offer to form a car pool with a new neighbor or you ask someone over to dinner several times. After a time of developing a friendship, you can share your love of Jesus with your friend.

Other people need "side-door evangelism." They won't accept an offer to go to church with you on Sunday, but they *will* take part in your Tuesday night church softball league. As you pray before the start of a game, show good attitudes on the field (win or lose) and welcome the newcomer as a teammate, he will become more open to a sharing of God's word.

Jesus used many different techniques in sharing the good news. He preached to crowds of thousands; He led His disciples in small group discussions; He counseled Nicodemus one on one; He debated the scribes; He discussed scripture with the elders; He used comparison/contrast techniques with people who were going to stone the adulteress; He offered object lessons and parables to the uneducated masses.

Whatever the situation called for, Jesus was able to use the appropriate delivery. We would do well to emulate His versatility.

### *Step Four: Stress quality.*

People will pay top dollar for extra value. A regular letter going by U.S. postal service from Baltimore to San Diego will arrive in four *days* for 29 cents. By FAX it will cost a few dollars, but it will arrive in four *seconds*. Quality service carries a steep price, but its benefits are great.

Identically, the Christian life exacts a high price: its disciplines are inflexible, its walk sometimes lonely and its rewards frequently not received this side of heaven. Nevertheless, the quality of the Christian life makes the price seem inconsequential.

Having the ability to *rest* in Jesus whenever tired, to *trust* in God even as man's strategies fail, and to *rejoice* in all circumstances because the Lord changes not, provides a quality of life no unredeemed person can experience.

Just living by God's word is real "success" (Joshua 1:8). The quality of our souls is like the highest quality gold that has had all its impurities burned out (Revelation 3:18). When you talk to others about your life as a Christian, stress this quality.

### *Step Five: Offer a guarantee.*

Reputable places of business will guarantee the capability and durability of their goods and services. Many trade names such as IBM, Kraft, Schwinn, RCA, Steinway, Nabisco and others have prospered for scores of years by guaranteeing the excellence of their products.

Christianity, too, provides guarantees: a life of peace (Romans 5:1); boundless love (1 Timothy 2:9); fellowship with other believers (Acts 2:42); and a joint inheritance of God's kingdom and glory (Romans 8:17).

These are but a few of the many *guaranteed* benefits provided by a Spirit-filled life. And how solid are the guarantees? Well . . . we have God's *Word* (the Bible) on it!

### *The Best Product.*

A representative of the Rolls-Royce automotive firm was once asked why his company never ran a year-end sale or a model changeover sale or *any kind* of sale. "There's no need," he responded. "When you have a product that offers as much as our product offers, it's all we can do to keep up with demand."

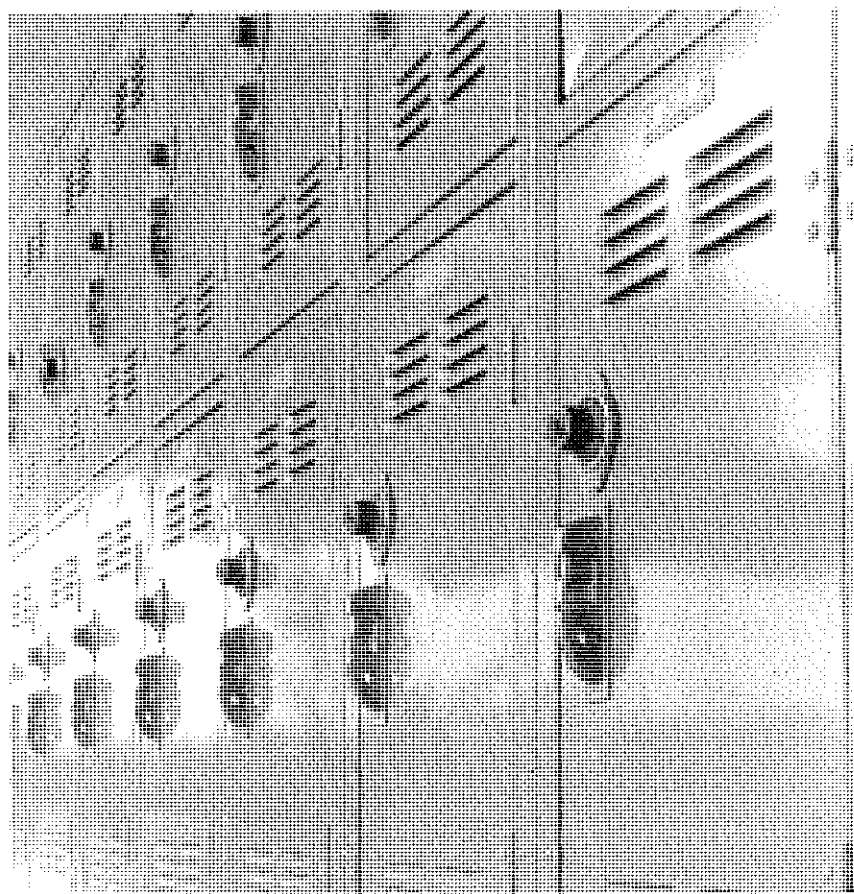
If such a statement can be made of a car, imagine what can be said of the Christian life. Are you sold on it? If so, you've just met the requirements of step one in the process of selling it to someone else. ■



ABOUT THE WRITER: Dr. Dennis E. Hensley is the author of 26 books, including *The Jesus Effect* (Pacific Press) and *How to Manage Your Money* (Warner Press).

# Public Schools— American Mission Field

By Patti Richards



**A** cold January Monday. I wake to the piercing sound of an alarm clock. It's 5:30 a.m. "Just 15 more minutes," I think to myself. Time goes far too quickly and I finally drag myself to the shower. I pass the window hoping I'll see a blanket of snow the weatherman failed to notice. *What I wouldn't give for just one snow day.*

My husband and I begin each day with scripture and prayer. At times I am terrified to begin my day without it. Walking into a classroom with 25 12-year-olds can be a frightening

experience if you are not mentally and spiritually prepared. You see, I am a public school teacher.

I teach seventh grade at an inner-city school in a large metropolitan area. We are located downtown, across the street from one of the city's largest low-income housing developments (more affectionately known as the projects).

## Special-Need Students

Our school is also the bilingual center for middle-school aged children in our county. My kids come

from Laos, Cambodia, Thailand, Africa, Korea, China, Russia and the list goes on.

Every year we are assigned a homeroom. This class becomes the teacher's sole responsibility. These kids often turn into my own tightly-bonded little family. Would you like to meet a few of my children? (All names have been changed.)

First, there's Roberta. She's 15 and still in the seventh grade (average age of a seventh grader is 12). Roberta became a mother at age 13. She often comes to school late, sleeps during my class or leaves school early. The responsibilities of a young mother are many. The odds of her completing high school are slim, even though she is quite capable.

Next, meet Todd, also on his second seventh-grade year. Todd's mother divorced when he was small and she recently remarried. The new marriage jarred his sense of security and he's a constant behavior problem. Todd has a smile that can melt your heart.

Albert is a puzzle. He's another repeater and very neglected. His mother runs a small business and has little time for him. As a result, he demands a great deal from me.

Then there are my children from the four corners of the earth. When the latest one came to me, she had only been in America one week. Her former home was a refugee camp in Laos, which is true for most of our Asian students. She still suffers from culture shock at times but has finally learned to say, "Good morning," and "Excuse me." What an accomplishment!

We deal with many problem cases



in public school. The number of students from divorced families is staggering. Too many of our students are latch-key kids who spend a maximum of five or six hours weekly with their parents.

Besides Roberta, we have four other young mothers in the seventh grade. Many boys and girls in our school have their first sexual experience around age 10.

Children from the projects are exposed to drugs, alcohol, gang violence and poverty. It's a way of life for them. A large percentage of them will fall into the same vicious cycle and live the rest of their lives in these unfortunate situations.

### Inner-City Reality

I began teaching at this school three years ago. I had been bumped from my former position and was ready to accept any placement. Little did I know the Lord had created a mission field in my own backyard.

As I approached school the first day, I wondered about the eight-foot fence around the parking lot. I was concerned about the neighborhood, but confident that God had opened this door and that His hand of protection was around me.

As I mounted the stairs, I could see this was an old, child-worn school. Built 50 years ago, it reflected an era when classes were small, education well-established and well-supported. When I unlocked the classroom door I was greeted by a small room, shiny hardwood floor and 25 clean desks.

I wondered how I would ever fit 25 12-year-olds into the small area and still be able to move. I soon learned that my average class size was 26.

Within three days I realized that this would be no easy assignment. There was such a broad range of needs and I was just one person. I came to know the other teachers and learned that many were Christians. I felt like Elijah when the Lord told him of the others who had not bowed their knees to Baal. I was not alone.

### Terror and Tears

Seventh grade students are most interesting little persons. They are

at the great dividing line where they want to be treated like adults yet coddled like babies. Their moods change rapidly so you learn to keep your emotions in check even when fighting breaks out.

One day I was standing outside my door between classes when students from everywhere ran to the end of the hallway. There were no other teachers around so I was obligated to check out the disturbance. The closer I got to the group, the more I realized the danger in the middle of that circle.

I began to run and found myself in the middle of that group on the floor with two girls, trying to pry them apart. The girls were larger than me so all I could do was attempt to keep the girl on top from repeatedly striking the other in the face. When she realized I was holding her, she took the other girl's head in her free hand and proceeded to pound it against the hard floor.

Minutes that seemed like hours passed and, with the help of four other teachers, we were finally able to pull them apart. I put my arms around the child who had been struck so many times and that tense, frustrated little body melted in a heap of uncontrolled sobs. I took her to the office and, trembling all over, I walked to the teachers' lounge, sat down and sobbed.

"What kind of anger," I thought, "what kind of deep bitterness could cause two children to want to hurt one another so?" I could only imagine what events in their lives could have produced such feelings. Things only God Himself could understand.

In spite of bad days, we do have one of the most diverse student bodies you can imagine. It's wonderful to see children from all over the world coming together, laughing and learning. I have had some beautiful experiences that I wouldn't trade for a lifetime of easy, problem-free days.

I have become more in tune with a hurting society by loving its offspring. I am learning patience and perseverance, all in the name of education. I love my kids and am glad God placed me in their lives.

### No Place for a Christian?

Many Christians close their eyes

to teaching in public school. There are too many risks. Plus, the atmosphere of smoking, bad language and off-color jokes is not conducive to a good Christian testimony.

Some people say that public schools have been taken over by secular humanism and I would have to raise my voice in agreement. However, I must ask myself, *Where were the Christians during the takeover?*

Yes, the power of evil is strong, but the power within us is greater. Each year I stand before a group of children from around the world and explain Christianity as one of the three major world religions from a Christian viewpoint. I shudder to think how a non-Christian would teach the same lesson.

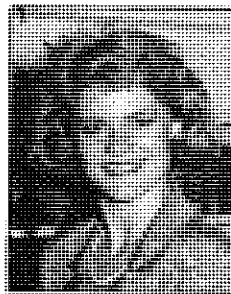
I am limited, of course. I cannot teach my religious viewpoints but I can answer the questions of a child who comes to my desk asking why I keep my Bible so close at hand. I can't witness to parents when they come for conferences but I can tell them where my solutions come from.

To say that a Christian should not teach in public school denies us access to the only resource we have left—our youth! It's difficult to measure the impact one person can have over a group of children.

Maybe you are asking what you as a Christian can do. Maybe you are afraid for your children to attend public school. For that opinion, concerned parent, I applaud you. I do not suggest that everyone put their children back into public education.

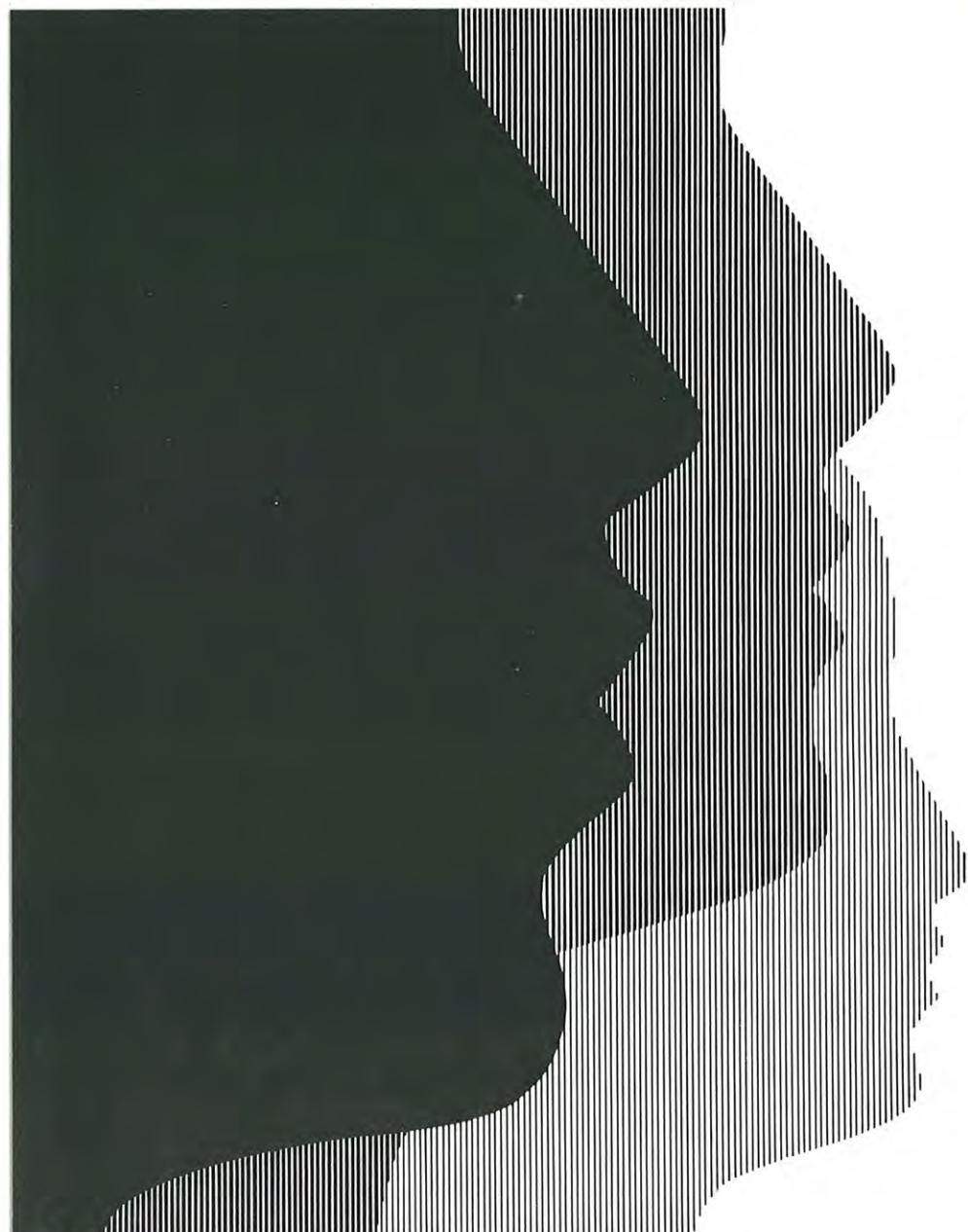
During those formative years, it is dangerous to expose children to

(continued on page 11)



ABOUT THE WRITER: Mrs. Patti Richards teaches at Cameron Middle School in Nashville, Tennessee. She's a member of Donelson Free Will Baptist Church in Nashville and a graduate of Free Will Baptist Bible College.





# Winning MEN to Christ

By Jim Varney

**S**pringing forth from the post-World War II generation, the Church has set before her the challenge to win to Christ the most self-centered, materialistic men this country has ever know. The 60's teens with their anti-system philosophy grew into the 70's laid-back, mind-over-matter era where we just had to let it happen, which resulted in the "me" generation of the 80's.

Now the focus is on individuality. Slogans such as, "Have it your way," and "You deserve a break today," introduced us to men of the 90's who saw the work place become saturated with automation. The sanctity of his home has been invaded by feminist domination brought on mostly by his failure to assume re-

sponsibility for leadership.

Therefore, faced with the reality that it is not his world any longer, the man of the 90's is probably the greatest challenge (to one that would win souls) that has been placed before us in generations.

## *The Dilemma*

Not only is the man of the 90's insecure, uncommitted, selfish and apathetic, he is also faced with a society that offers nothing in the way of solution and little in the form of consolation. Not too surprising for the child of God.

Passages such as Philippians 2:15 make clear to us that the world is crooked and perverted. Darkness overwhelms the world and there can be no sense of direction to those

who are lost in that darkness. This passage also relays to us that Christians are to shine forth as lights in this world.

Sadly, we see the dilemma become even more serious than we would care to acknowledge. The only source of power for true happiness and peace, the only thing with real direction for life and living, the body of Christ, *the Church*, finds itself at ease in Zion.

The tragedy of Laodicea has infiltrated us and when the man of the 90's looks toward the city set on the hill he finds not help and direction but the same dilemma he himself is in.

God help us to open our hearts in honesty and sincerity as we confess that the church of the 80's and 90's has not been found faithful in the things that really matter. We are



engulfed in insecurity, uncommitment, selfishness and apathy.

We are thwarted by the counterfeit Christendom of radio and TV evangelism, scarred by scandalous pastors, preachers and leaders who have given themselves to riotous living; deceived by modernism to the point that we accept ideas such as:

- Saviorship without Lordship.
- Decisions instead of repentance.
- Education instead of regeneration.
- Conformity instead of godliness.

No wonder the man of the 90's remains in his miserable state. Let judgment begin first of all at the house of God!

How do we win men to Christ?

### *The Directive*

There is no argument. Jesus is clear and specific: Go, teach (preach) the gospel to everyone, baptize them and teach them to observe (or perform) all the things He commanded (Matt. 28:18-20, Mark 16:16, John 15:1-15).

In John 15, He says it a little differently. Verse eight: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Jesus is clear in verse 16: "I have chosen you and ordained you that ye should go and bring forth fruit."

No doubt about it, the direction of Jesus is go, preach, teach, make disciples and bring forth fruit.

### *The Design*

How do I bring forth fruit, make disciples, shine as a light in a crooked and perverse generation? How do I win men to Christ?

- By door-to-door evangelism?
- By life-style evangelism?
- By revival meeting?

The answer to all three questions is, Yes! Whether one-on-one or mass crusade, by all means win some.

But let us never forget, the only real soul winner is the Lord Jesus Christ. Therefore, the "how" is not in the program nor the mechanics, but in our submission to Him, allowing Him to work in us and through us.

Meditate on John 15:1-5. God

planted the true vine in the world and we are branches attached to that vine. For the branch to be vitally attached, the sap of the vine must flow in the vine through the branch to produce fruit. The picture is clear. There can be no fruit without the flowing of the life-giving, life-sustaining sap of the vine.

Compare this to John 7:37-39 and we see that without Him (His Spirit), we can do nothing in winning men.

### *The Development*

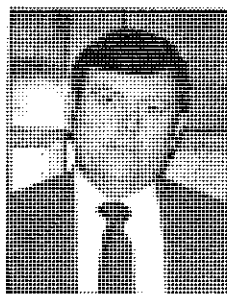
Now is the time for us to recognize the importance of the task laid before us, the urgent need of lost humanity, and confess our shortcomings and complacency for the needs of the world. Let us not confuse ourselves with cheap sensationalism, but let us try to place the challenge of our Lord in prime perspective, realizing we must:

- Train men and women to the task.
- Teach biblical techniques.
- Travail in our hearts, bringing greater love for the lost.
- Take the trials and temptations of our faith with endurance for the crown.

He has promised that as long as we are going, preaching, teaching, baptizing and making disciples, He will be with us. Let the fruit be His as we find ourselves so attached to Him that the Spirit of Life in Him flows through us bringing forth fruit unto everlasting life.

How to win men to Christ?

Simply submit ourselves, not just structurally attached, but vitally attached, as if *LIFE* depended on it. Believe me, it does! ■



ABOUT THE WRITER: Reverend Jimmie L. Varney is moderator of the West Virginia State Association. He has pastored Camp Creek Free Will Baptist Church for 13 years. He chaired the 1991 national convention Steering Committee.

### **Public Schools. . . (from page 9)**

all the fiery darts of Satan. I doubt that I would put my children in the school where I teach. However, as an adult, I can more easily withstand the pressures of society. And on top of that, I have a message to send out.

### **What You Can Do**

What can you do? First, you can pray. We often pray for our Christian education facilities but forget to pray for our Christian teachers wherever they may be.

Second, take an active role in voting for or against school board members and legislation that directly affect the school system in your area. Remember, the school in your neighborhood has a great effect on your children whether they attend there or not.

Finally, if you are an adult, especially a teacher trying to decide where God wants you to serve, don't limit Him by refusing to hear the cry of the public school child. Who knows, maybe the Lord is preparing a little mission field for you right now!

I am sure I will not teach forever. Sometimes the pressure and the paperwork are so great that one more day seems an insurmountable task. But for however long God wishes me to stay, I will. Just to think that even one child will be able to say no to sex, drugs and alcohol because their teacher taught them to be brave, makes it all worthwhile.

And even better, to think that someday one of these may come to know Christ makes me certain that I am definitely on the right mission field for now. ■



**S**atan has launched his strongest attack against the home. It is not just to entangle parents and detour them from God-given responsibilities. It is to get our children to become self-centered and self-willed.

The number of young people who are giving themselves to the work of God is decreasing steadily. What is behind this? How do we address this mounting need? I believe Satan and his humanistic philosophy are behind it. His philosophy says, "Get a good education so that you can get a good job, so that you can make money, so that you can be somebody, so that you can have the things you want, so that you can retire some day with security."

Not once in this is there the slightest hint that we need to ask God about His will and plan for a person's life. This philosophy is stealing our young people. And some of its greatest advocates are their parents!

**H**ow can we groom our children for the work of God? How can we prepare them to live according to God's will for their lives?

Preparing our children for the work of God begins before they are born. It begins with a determined commitment to raise each child to know Jesus, to love Him and to follow Him for life. Parents who wait until the child is in junior or senior high school have lost some precious time, and may have waited too late.

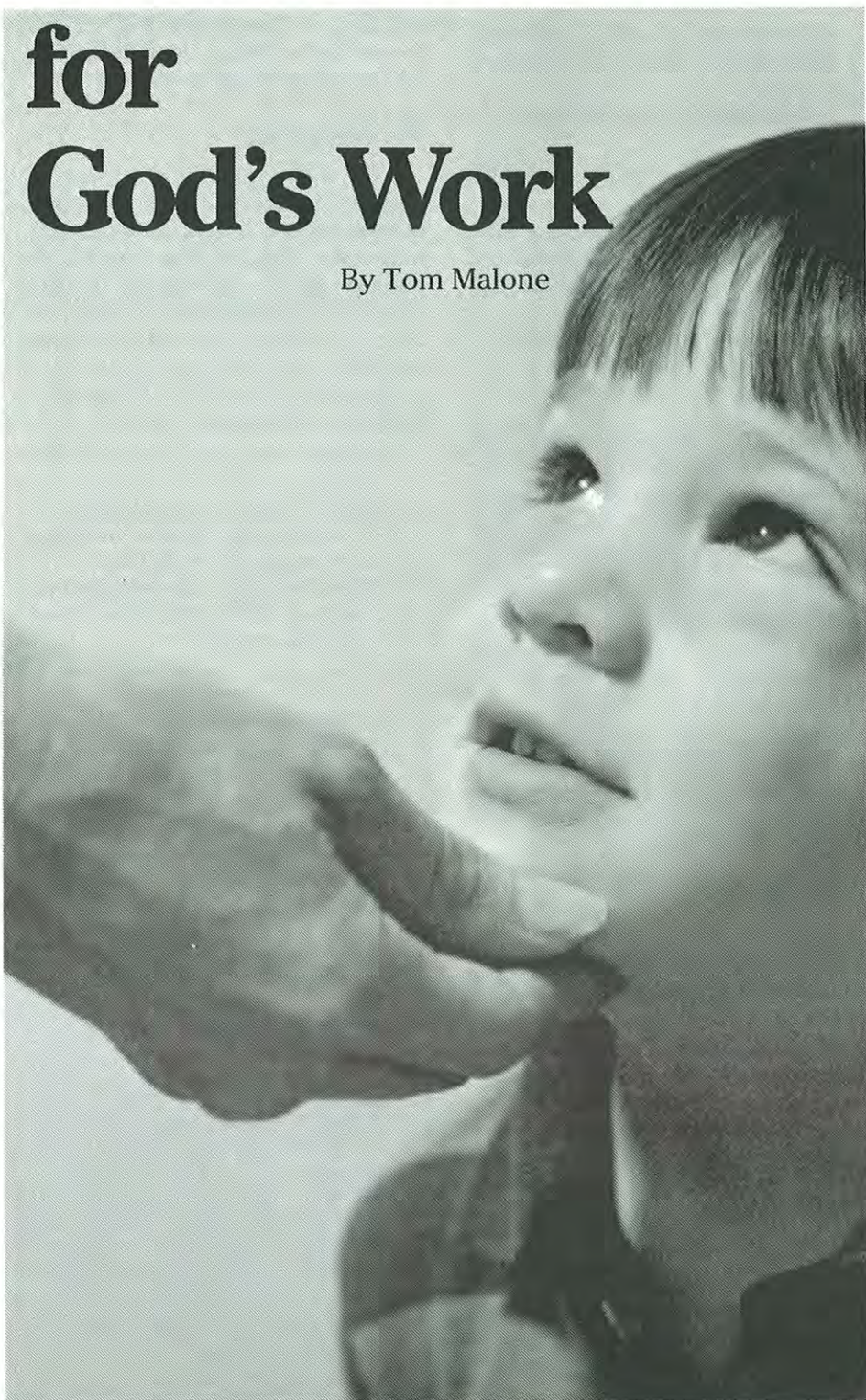
Preparing our children to serve God continues as parents refuse to be detoured from that as their number one priority. I warn you who are parents: Not only will your children's decision to follow Jesus be tested; so will yours, as a parent, as they grow and mature.

They will excel academically and athletically, and you will be tempted to let them pursue their abilities, even if it neglects God's will. Parents must be convinced that the will of God is best for their children. It is also their God-given responsibility to groom each child for the work of God.

**T**hrough childhood and adolescence, parents must keep the will

# Groom Your Children for God's Work

By Tom Malone





and work of God before their children. When you talk and play with them, speak positively and caringly about doing God's will. Parents, your attitude in this is important. Let them see you doing God's will and hear you speak about the joy of doing it.

Paul says in Romans 12:2 that the will of God is "good, acceptable and perfect." Our children must see the truth of that in our lives.

Absolutely nothing can take the place of the right kind of example. If your child detects that you are dissatisfied with or critical about the work of God, you will be planting seeds of doubt about just how good, acceptable and perfect God's will is. We must be excited about the work of God in our homes, in our churches, in our Christian schools and in our youth groups. Many children fail to serve God because their parents failed to keep them involved in the church, youth activities and denominational events.

One of the gravest mistakes some parents make comes after 17 or 18 years of parenting. That is when they send their children to state colleges, allowing unsaved teachers to undermine their faith in God and His Word. Coupled with that is the godless lifestyle practiced on many campuses. One of two things often happens to the Christian young person in these surroundings.

They may isolate themselves and miss the privilege of having friends who could have been their friends for life. Or, even worse, they may become involved in godless living and be lost to the work of God. Many parents now regret that they allowed a teacher, a roommate or a godless philosophy to destroy the child they thought they had prepared to live for Jesus.

Grooming your child to serve God makes strong, continuous demands on you. You must teach them to love and know God's Word. Teach them to pray. Teach them to be faithful to God, to their church and to their Christian duties. Give them an appreciation for good books by the materials you keep in your home. Help them choose their friends. Get to know their friends. Help them see

the danger of dating anyone with a different goal in life.

Teach them to be grateful. Teach them to share, not to hoard, God's blessings. Teach them to set goals. Teach them to finish what they start. Help them appreciate discipline, even in early life. Give them God's teachings on purity.

urgently appeal to parents, pastors and churches. Be faithful to prepare your young people to serve the Lord. Don't lose the vision you have for them. Refuse to be deceived by the humanistic philosophy that prevails in society.

If Free Will Baptists continue as a

denomination, we must return to challenging and training our young people concerning the work of God.



ABOUT THE WRITER: Dr. Tom Malone is president of Free Will Baptist Bible College.

## George Won't Do It

By Mark Hampton

George enjoys eating in posh restaurants, buying dapper clothing, attending avant garde theatre performances and treating himself to other indulgences, all of which he pays for with his credit card. When he receives the bill, he jeers as he rips it into small pieces and refuses to pay it.

Martha, his youngest sister, asks how he can justify this refusal, since he knowingly incurred a debt that would become his responsibility to pay. Now that the bill is due, shouldn't he pay it?

George scoffs at his sister's naive questions. "The morality that insists that I pay my bill is merely the tool of an oppressive ruling class that seeks to dominate my personal finances. I'm an American, and that entitles me to complete financial freedom. Only I can decide what to do with my money."

Martha cannot accept the doggerel that she is hearing. "But

you willingly chased after pleasures that are not by right yours," she explains. "You certainly are responsible now to pay for them."

George takes a deep breath. "I will explain this one more time," he says in a tone of condescension. "A person has the right to pay for the pleasures he has chosen to enjoy. But if I choose not to pay the bill, then that is my right. Everybody has the right to complete financial freedom, regardless of what personal behavior has led to his existing economic situation. Is any of this making sense to you?"

Martha shakes her head in disbelief. Her brother has no use for talk about responsibility or the natural consequences of self-indulgence. George is pro-choice. ■

ABOUT THE WRITER: Mark Hampton is a graduate student at Vanderbilt University and a member of Cofer's Chapel Free Will Baptist Church in Nashville, Tennessee.





## Developing a

# SERVANTS

## Heart

By Malcolm C. Fry

**G**od does not call us to be *sensations*; He calls us to be *servants*! In the October 1991 issue of the Churches in Christ in Christian Union *Advocate*, Dr. Tom Hermie wrote, "If you would be great, go to the end of the line, take a towel, and be a servant." Wow!

Two great men in history had a difficult time with this concept: Talleyrand and Wellington. It seems that Jean-Baptiste Isabey was a French painter who made a pictorial record of the historic Congress of Vienna, which reshaped Europe after Napoleon's downfall. The great French diplomat Talleyrand made it known that he expected to have the place of honor at the center of the portrait. A similar stipulation was made by the Duke of Wellington.

Isabey solved the difficulty by showing Wellington entering the hall, every eye turned toward him, and

Talleyrand sitting in an armchair at the center of the picture. Two great men: The problem was, they both wanted to occupy center stage.

We would do well to consider the following admonitions relative to the development of a servant's heart:

1. A servant should provide the kind of personal, prompt and practical attention that he would want for himself. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your *servants* for Jesus' sake" (II Corinthians 4:5).

2. A servant should speak the truth in love and avoid being unnecessarily offensive. "And the *servant* of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (II Timothy 2:24).

3. A servant must always trust in God, knowing that it is God who does the work, and thereby does right. "Having a good conscience; that, whereas they speak evil of you,

as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ" (I Peter 3:16).

We have the biblical example of David as an individual with a servant's heart in Psalm 78:70-72. Verse 72 states that he shepherded his flock "according to the integrity of his heart; and guided them by the skillfulness of his hands."

Verse 70 informs us that David was not chosen because he was a servant, but in order that he might be so! "He chose David also his servant, and took him from the sheepfolds." We note from this that lowliness of occupation will debar no man from the Lord's choosing. (The Apostle Paul seems to echo this thought in I Corinthians 1:27-29.)

Psalm 78:71 reveals that tenderness and patience must be acquired in developing a servant's heart: "From following the ewes great with young he brought him to feed Jacob his people, and Israel his inherit-



ance." It is wonderful how divine wisdom arranges early life to make it a preparatory school for a more active and noble future.

David shepherded for God with an honest heart, "So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands" (Psalm 78:72).

Under David, the Jewish kingdom first rose to an honorable position among nations and exercised an influence over its neighbors. The shepherd of the sheep became the shepherd of men. He who followed the ewes great with young fed God's oppressed and weary people with a true and faithful heart, until he raised them unto a great and strong nation.

The following acrostic may shed light on a few principles to be incorporated in developing a servant's heart:

**S** *Self-Control*: helps a person adapt to perpetually shifting conditions, to meet unexpected challenges, and to deal effectively with crises.

**E** *Example*: a servant's mentality patterned after Jesus' ministry-to-others' demonstration. The servant does first what he expects of his followers.

One Sunday morning in 1865, a black man entered a fashionable church in Richmond, Virginia. When communion was served, he walked down the aisle and knelt at the altar. A rustle of resentment swept the congregation. How dare he! After all, believers in that church used the common cup. Suddenly, a distinguished layman stood up, stepped forward to the altar, and knelt beside the black man. With Robert E. Lee setting the example, the rest of the congregation followed his lead. What influence! What an example!

**R** *Responsible*: he sees his objective clearly and strives to attain it through others. He realizes that he possesses no authority but what has been delegated.

**V** *Visionary*: he knows that God has a grand strategy of which he is a part. His vision is based on allegiance to a cause that transcends all causes.

**A** *Attitude*: toward God and others.

Robert Southey says in his biography of Admiral Lord Nelson, "Whenever an officer fails to win the affections of those who are under his command, he may be assured that the fault is chiefly in himself."

Attitude is caught, not taught. Attitude toward others is the most powerful influence one can bring into play in controlling the attitudes of others toward himself.

**N** *Needs*: of others sensed; a sort of 3-D stereoscopic way of looking at people and events. Flexibility, rolling with the punches; shifting gears where necessary (without compromise); sensitivity to the needs and situation.

**T** *Transparent*: letting others know that you are human. Exercise honesty and openness with them. Being transparent can make your shepherding more effective and more rewarding as you let the Lord work through you.

Most people have heard of "the midnight ride of Paul Revere," thanks to the poet Henry Wadsworth Longfellow. However, few have heard of Israel Bissel, a humble post rider on the Boston-New York route. After the Battle of Lexington and Concord on April 19, 1775, Bissel was ordered to raise the alarm in New Haven, Connecticut. He reached Worcester, Massachusetts, normally a day's ride, in two hours. There, according to tradition, his horse promptly dropped dead.

Pausing only to get another mount, Bissel pressed on and by April 22 was in New Haven—but he didn't stop there! He rode on to New York, arriving April 24, and then stayed in the saddle until he reached Philadelphia the next day. Bissel's 125-hour, 345-mile ride signaled American militia units throughout the northeast to mobilize for war. He had developed a servant's heart! Someone aptly penned:

*We don't need better methods. We need better men.*

*Men who know their Redeemer. Men who see His vision.*

*Men who feel the passion for the world.*

*Men who are willing to be nothing in order that He might be everything!*

That pretty well sums up what it takes to develop a servant's heart. May our ranks be so filled! ■



ABOUT THE WRITER: Dr. Malcolm Fry serves as editor-in-chief at the Sunday School and Church Training Department.

#### **Robots!** (from page 19)

shots of electricity gradually slowed. Although he was still illuminating the area with his wonderful new light, the glow began dimming. It weakened, slowly at first, then faster until nearly every drop of the extraordinary power had been drained from #2X50GLC-232. The vital force no longer electrified his fast-dulling microchips.

But where did the power go? Was the robot out of commission? Would the power ever return? A faint glow of hope hinted that some of those robots who went to the Realm Beyond did not return with the same program with which they left. As the Chamber is well aware, this power cannot be extinguished. It simply sets ablaze the spark within each microchip. The undermining power is difficult to trace, but the Chamber sees its effects daily.

Oh, one member of the Chamber who resigned from his office, is now a renegade program designer. And now, although anguished screams still taint the darkness, they also flash signals that sound like, "Thank you for our light," to the keen ears of the few Light-Bearers. ■



# The Case for DEACONS

By Wendell Trussell

**A**cts 6:1-7 describes the wonderful results of what can and should happen when godly men are chosen by the church and function as God directs. The results are given in verse 7. They should be a unifying factor in the church, a help to the pastor and leaders of evangelism in the community.

The church will prosper with men who have the same heartbeat as the pastor, who will uphold their pastor in prayer, who will work with him in winning souls and minister to the people, setting aside their own personal goals.

## *What is a Deacon?*

*Strong's Concordance* defines the deacon as an errand runner. The word "deacon" means one who is a servant appointed to carry out the assignment given to him as an assistant helper. This includes duties given him by the church to free the pastor for his task of prayer, preparation and preaching.

## *Who Qualifies to Serve?*

Any church with deacons who do not meet God's qualifications will sooner or later have problems. When one applies for a job in the secular world, the first question usually

asked is what qualifies you for this job? Yet the church often takes this lightly. Let's look at God's qualifications for those who serve in this office. (See Acts 6:1-7 and I Timothy 3:8-13.)

- Honest report. A reputation of honesty.
- Full of the Holy Ghost. Controlled and influenced by the Holy Ghost.
- Full of wisdom. Wisdom of a high spiritual order.
- Grave. Sincere and worthy of respect.
- Not double-tongued. He always speaks the truth.
- Not given to wine. Total abstainer.
- Not a lover of money. Puts spiritual things above material things.
- Holds the mystery of faith in a pure conscience. Knows and practices Christian doctrine in his life.
- Proved. There are two views here. One is that their lives be proved before chosen. The second is that they are given a probation period to prove themselves after being chosen. Perhaps both should be considered.

If a deacon's life hasn't already proven him qualified, then another six months or year will not. A probation period could serve

as a time for him and his wife to pray and see if they desire to serve the Lord and church in this office.

- Blameless. Above reproach.
- Faithful. In his living and church life.
- A man of one wife who rules his house well. He is to demonstrate his ability to lead in his own home. If he rules his home well, he will purchase a good degree (higher respect of the congregation) and great boldness in the faith (boldness in sharing his faith with others). Divorce disqualifies a man to serve in this office.
- Meekness. Although not in Paul's list, the man who serves well must have a meek spirit. If not, he will hinder what God wants to do in his life. He will not be able to submit to authority (Heb. 13:7-17).  
A meek person is submissive and teachable. Self-will hinders what God wants to do in his life. Meekness means "saddle-busted," broken of self-will so that his only desire is for the will of God to be done in his life.
- Qualifications for Deacons' Wives. The wife must understand that her life will reflect upon the leadership of her husband. She can build him up or destroy his ministry by



the way she conducts herself.

- ◆ Grave. Not slanderous or a gossip.
- ◆ Sober. Sound-minded.
- ◆ Faithful. Same as her husband.

### *How are Deacons Appointed?*

Deacons were first chosen by the congregation and then brought to the Apostles for the ordination service and the assignment of their duties (Acts 6:3). There was no modern-day election (you recommend me and I'll recommend you). These men should be chosen because they meet God's qualifications, not because of friendship, personality or community influence.

### *What are Deacons' Duties?*

False description—to represent the people. They were chosen servants to the people, not representatives of the people.

True description—servant, errand runner. The deacon who does not recognize and accept the pastor as spiritual leader of the church will always be a hindrance. If he opposes the pastor, it must be done scripturally. (See I Tim. 5:19).

### *What About the Pastor and Deacons?*

The relationship between pastor and deacons should be one of mutual trust, respect, confidence and unity. The deacon should be a friend, a helper and an encourager to the pastor, just like the pastor should be to the deacon. The key is for each one to understand and accept their God-given position and duties and commit themselves to do that job well. ■

## Cooperative Channel Contributions July 1992

### RECEIPTS:

State	Designated	CO-OP (Undesignated)	Total	July '91	Yr. To Date
Alabama	\$ 278.87	\$ 30.00	\$ 308.87	\$ 381.69	\$ 2,536.28
Arizona	.00	15.00	15.00	.00	1,916.30
Arkansas	8,061.66	.00	8,061.66	6,044.26	61,261.11
California	.00	.00	.00	1,351.82	6,611.94
Colorado	.00	.00	.00	.00	505.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	1,014.72	1,014.72	351.13	9,042.21
Georgia	8,602.30	1,107.53	9,709.83	7,581.84	81,370.25
Hawaii	.00	.00	.00	.00	221.00
Idaho	.00	.00	.00	.00	89.86
Illinois	5,051.42	1,416.70	6,468.12	9,793.97	49,766.15
Indiana	487.28	67.98	555.26	641.20	5,118.03
Kansas	.00	28.79	28.79	68.61	523.47
Kentucky	330.00	250.00	580.00	50.00	1,912.06
Louisiana	.00	.00	.00	.00	900.00
Maryland	.00	150.00	150.00	1,126.95	3,656.54
Michigan	6,234.45	606.49	6,840.94	6,020.39	78,535.85
Mississippi	.00	135.42	135.42	714.98	3,385.59
Missouri	10,739.44	.00	10,739.44	17,045.44	80,158.92
Montana	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	30.00
New Mexico	19.11	9.55	28.66	.00	99.74
North Carolina	318.71	355.92	674.63	1,128.05	12,109.31
Ohio	1,340.86	3,096.00	4,436.86	2,434.00	20,498.66
Oklahoma	41,272.55	.00	41,272.55	47,872.35	313,647.58
South Carolina	13,054.31	158.83	13,213.14	23,617.11	118,394.31
Tennessee	5,602.12	1,267.05	6,869.17	4,608.23	57,091.87
Texas	13,550.25	1,297.56	14,847.81	7,172.51	56,279.26
Virginia	235.33	25.00	260.33	290.75	2,425.27
West Virginia	4,296.71	206.28	4,502.99	4,898.81	31,642.76
Canada	.00	.00	.00	86.97	80.51
Northwest Assoc.	15.00	48.83	63.83	35.86	263.64
Other (Computer)	.00	.00	.00	.00	0.07
<b>Totals</b>	<b>\$119,490.37</b>	<b>\$11,287.65</b>	<b>\$130,778.02</b>	<b>\$143,316.92</b>	<b>\$1,000,073.54</b>

### DISBURSEMENTS:

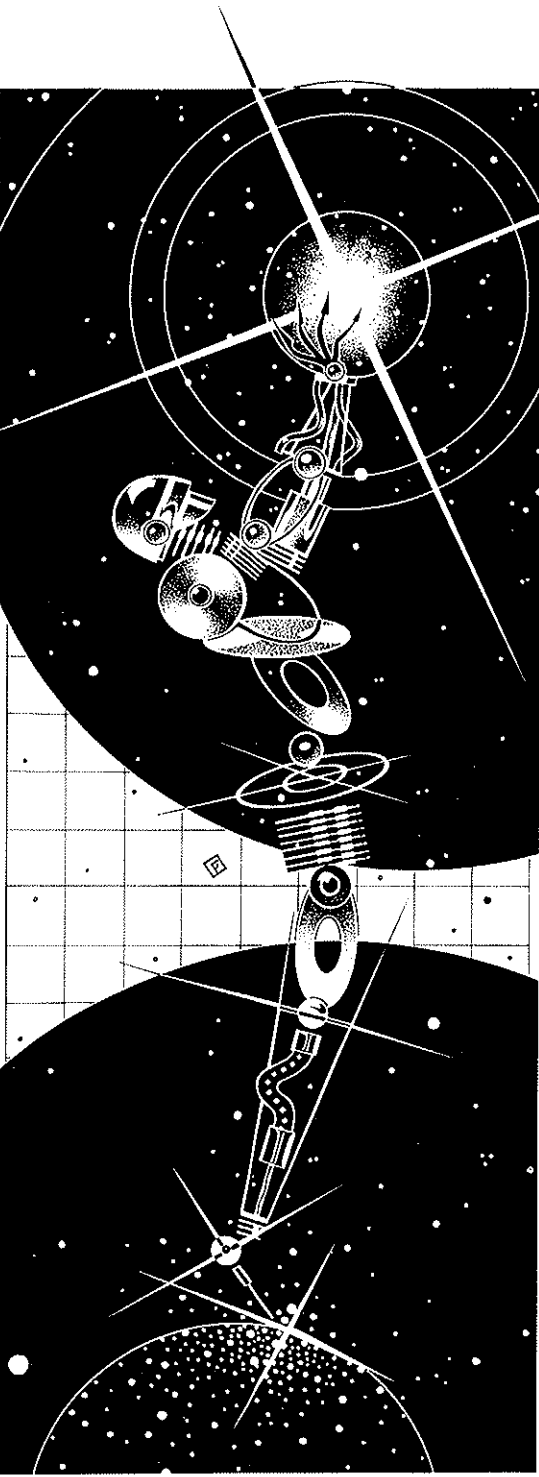
Executive Office	\$ 15,078.04	\$10,245.04	\$ 25,323.08	\$ 21,621.27	\$ 177,261.64
Foreign Missions	69,128.22	239.80	69,368.02	79,765.47	507,001.20
FWBBC	6,565.11	239.80	6,804.91	9,478.89	55,664.69
Home Missions	18,258.48	187.66	18,446.14	21,643.47	161,061.88
Retirement & Insurance	1,528.12	145.94	1,674.06	3,101.83	15,413.11
Master's Men	1,434.24	145.94	1,580.18	3,056.80	15,541.70
Commission for					
Theo. Integrity	161.35	5.20	166.55	120.88	779.70
FWB Foundation	769.73	62.55	832.28	1,603.93	8,959.81
Historical Commission	156.87	5.20	162.07	118.12	752.60
Music Commission	110.16	5.20	115.36	107.47	601.81
Radio & TV Commission	150.61	5.20	155.81	107.47	687.81
Hillsdale FWB College	1,708.13	.00	1,708.13	1,955.63	8,199.66
Other	4,441.31	.12	4,441.43	635.69	48,147.93
<b>Totals</b>	<b>\$119,490.37</b>	<b>\$11,287.65</b>	<b>\$130,778.02</b>	<b>\$143,316.92</b>	<b>\$1,000,073.54</b>

ABOUT THE WRITER: Reverend Wendell Trussell pastors Faith Free Will Baptist Church in Manchester, Tennessee.



# Robots!

By John Waddell



**R**obots. Big and small, clunky and squeaky, even boxy ones with a hollow sound like empty tin garbage cans. But there wasn't much difference because all robots in Kryzone were constructed, programmed and controlled by the Chamber. Each move made by the robots was an extension of the Chamber's collective mindset.

Robots didn't know what it would be like to deviate from programmed behavior. They existed to execute orders from the Chamber. The orders now being programmed were familiar to circuits already held by the robots. When the Chamber needed to complete new tasks, their program remained the same.

There were, however, those of the Chamber who wondered. What would it be like to get new robots and a new program? If they had an entirely updated fleet of robots with a new program, the task would be complete in no time. But it was only a passing thought, a secret aspiration tucked away never to be vocalized, only suppressed. The consequences would be . . . unthinkable.

The essence of existence was darkness. Kryzone was the only exception with flashes of illumination scattered throughout its location. The Chamber was responsible for this light, for the robots were designed to build an "ilumina-post," to set up a light supplied by its own energy.

But ilumina-posts were few and far between, even in Kryzone. Robots labored furiously, but at times it seemed that as one light would flash on, two would flash off. Each time the Chamber attempted to restore light to Kryzone, darkness swallowed the light.

Darkness engulfed great portions of Kryzone. But when one peered beyond the darkened boundaries to the realm beyond, one saw a dark-

ness that not only challenged light, it consumed reality.

The Chamber only had glimpses of life beyond Kryzone. Although they were not in the darkness, they were afraid of it. They had a relatively safe comfort-zone in Kryzone. Why would they want to leave that for the death and destruction of the Realm Beyond?

But a few Chamber members allowed their thoughts to wander: What would it be like to electrify the utter darkness of the Realm Beyond? For in the utter darkness beyond the comfort zone, any small, faint light would challenge the domination of the consuming blackness. However, the Chamber suppressed ideas of thrusting light into darkness just as they suppressed the screams that cut through the night.

"I've heard the screams," they would mumble to themselves. "We must quieten the screams . . . people are beginning to ask questions."

A few began talking among themselves, expressing their feelings for the first time, yet they feared.

They were left to suppress their feelings and their fantasies of doing something about the darkness. Then the fantasy came to life.

The robots were busy at work, charging the semi-darkness of Kryzone with ilumina-posts. They were buzzing back and forth in response to the identical program designed on their microchips. Big robots were doing little robot jobs and vice-versa. Their clumsy tinscan exteriors danced awkwardly through the task at hand.

Suddenly, flashes of light shot through the sky, creating a brilliant spectacle of mysterious origin. A light that shone far more effectively than the small ilumina-posts. A dazzling array of mysterious electricity exploded through Kryzone like a blast of atomic energy.

It was like a falling star in all its glory, bursting through the Kryzone

©DG 1991



night. Its effect was both awe-inspiring and hypnotic. Robots were thrown into a frenzy of chaotic movement. Many short-circuited and fell apart. Some terminated their programs; some sought shelter.

But one robot (#2X50GLC-232), in his panic was frozen by the spectacle. And in a horrid flash of light, laser-like patterns formed through every circuit of the little robot's tin-can exterior. He fairly glowed as electricity rattled his frame, cutting a path to its destination, moving through the robot's circuitry like a silent snake.

Finally, smoke rolled through the glowing metal body as shock waves found their solace in the tiny, yet vibrant, microchips which could no longer be controlled by the now-extinct program. The robot was alive! Electric juices pulsed through wires with an almost rhythmic flow of power. Each circuit, filled with new power, finally surrendered to the energy flooding within. The robot was transformed by the electric energy that rejuvenated his circuitry and awakened the energy within his microchips.

Like a wind rushing through the dusk of day, the robot whirled and raced from the Kryzone darkness toward the abyss of the Realm Beyond. For the first time in his existence, the little robot (#2X50GLC-232) had a purpose. No longer would he ramble aimlessly trying to set up outdated ilumina-posts that didn't work. He had a new program, a new power, a new quest.

He pushed into the consuming darkness without fear of insecurity, but with a passionate energy to guide him in his task ahead. The robot flashed through the darkness with a potent zeal and incredible efficiency. Spinning through the abyss like a raging fire, the robot began illuminating the darkness with his newly-found power.

By aiming his stiff, steal arm toward the darkness he could release a blast of light, powerful enough to swallow the darkness of the Realm Beyond. The darkness retreated from each ray of hope sprayed by the little robot. This was not a weak, temporary light with little effect on its area, but a blinding explosion of

hope, as if the sun had emerged from the abyss of the Realm Beyond.

Never before had such a spectacle occurred. And it was all because an average, if not a bit puny, robot (#2X50GLC-232) became charged with a circuitously uncontrollable power. The energy breathed into his fragile tin-box frame was too much to hold. The light had to be poured out on the ever-present darkness, for such a radiant light could not be contained.

"What happened?" they screamed.

"Who allowed this insignificant robot to run away from our program?" The mentors of the Kryzonian Chamber asked in disbelief.

"Do we have a pinpoint on the subject?" they asked one another.

"We are not sure, but we think it is #2X50GLC-232."

Then a Chamber member spoke out, "Just what has been done here that is so bad?"

"What has been *done*? Why the nerve! This rebellious little robot is not following the assigned program. That's what's been done," he proudly responded.

"Furthermore, he must be stopped!" they echoed in agreement.

"Should we look more closely at the situation? Obviously something extraordinary is occurring. If he has the same microchips, then his program has been altered radically. Maybe it is something that could... uhh... benefit."

Members began frantically yelling their opinions. And then, "Order! Order!"

Chins dropped as each member studied the idea set before them.

"But... no... but... uh... We've never done it that way before..."

"We've never seen a light burning in the Realm Beyond before now, either! Maybe this will silence the..."

The inquisitive mind bit down upon his impetuous tongue. He wanted to bring up the screams that haunted his dreams, but they were all quite satisfied with the status quo of Kryzone's ilumina-posts. Besides, they thought, they probably do not hear the screams anyway.

"This will silence what, Sir?" they inquired.

Once again he wanted to chime out his disagreement with the program in general and tell them of the terrifying screams and how the Realm Beyonders needed light in order to see and be relieved of their dark pain.

They waited anxiously around the Chamber table for a definitive solution. "I don't think we can afford to risk it. We must stick with what we know best and give light to Kryzone," one prominent leader declared.

"I make a motion that we find this little robot and pull the plug on him. We cannot allow him to make a precedent out of this, this situation."

Voices sounded in stern agreement. "Second," affirmed another prominent leader.

"All in favor? Any opposed?" No one did. They moved quickly to take action, although one in the chamber did not vote.

Within moments, a special squad of robots were deployed to retrieve the little robot, #2X50GLC-232. When the seekers found him, he was blazing with glorious power, lighting up the Realm Beyond from one end to the other! The circuits of a few of the onlooker robots became mixed and were unable to execute their mission, let alone stop the glowing robot.

A few attempted to seize #2X50GLC-232. He spun back and forth with little success as the much larger robots began to control him. The power was neither gone nor weakened; it was contained until the commanding robots vacuumed the wires of any alien programs.

The little robot's spontaneous  
(continued on page 15)



ABOUT THE WRITER: John Waddell is a 21-year-old senior at Free Will Baptist Bible College majoring in Christian education and missions. He plans to work with youth in multi-cultural ministry.



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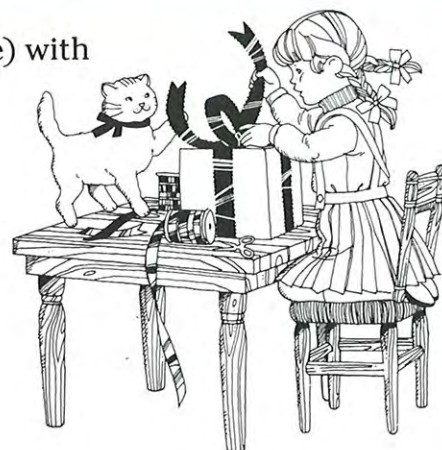
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# FREE WILL BAPTIST NEWSFRONT

## Rev. Rue Thomas, Western Pioneer, Dies



BURLEY, ID—Funeral services were conducted July 21, 1992, for Reverend Rue Thomas, 84, father of Home Missions Department director Roy Thomas and home missionary Bob Thomas. Rev. Thomas died July 17 at his home in Burley, Idaho, after an extended illness. His three sons, Roy, Bob and Ron, officiated. He was buried at Sunset Memorial Park.

Rue Thomas became a Chris-

tian in 1951 at age 43 when Oklahoma preacher Jake Gage conducted a revival in Idaho. He soon answered the call to preach, left his farming career in 1953 and invested the next 39 years as a Free Will Baptist minister.

Although he did not organize any of the Idaho Free Will Baptist churches, Rue Thomas had a part in each of them. He was a charter member of the Buhl Church, formed the nucleus of the Jerome Church and preached in the Boise Church.

Born in Kingston, Arkansas, Rev. Thomas pastored the only Free Will Baptist church that has ever existed in the state of Nevada. He also pastored churches in Midland and San Angelo, Texas, and at Artesia, New Mexico. While pastoring small, struggling churches, Brother Thomas earned a living working for the C. R. Anthony company

where he received numerous awards as top manager and salesman.

He retired from the C. R. Anthony company at age 66 then spent more than 15 years on occasional special assignment with the Home Missions Department going into churches where a missionary had become discouraged and left. Every time Brother Thomas left a church, the congregation was debt-free with money in the bank and a larger membership than when he came. His last pastorate was First FWB Church in Rupert, Idaho.

He is survived by his wife of 62 years, Mary Fancher Thomas; three sons, Roy of Nashville, Tenn.; Bob of Fort Collins, Colo.; Ron of Oregon City, Ore.; one daughter, Pauline Richardson of Twin Falls, Idaho; eight grandchildren and 15 great-grandchildren.

## Texas Targets K-Mart, Time-Warner

TYLER, TX—Resolutions by delegates at the Texas State Association targeted K-Mart and Time-Warner Corporations, according to Clerk Thurmon Murphy. One resolution asked churches to express dissatisfaction with K-Mart Corporation for selling pornographic materials through Waldenbook stores. Another resolution encouraged churches to boycott Time-Warner Corporation to protest their publication of the rap song, "Cop Killer."

The 78th annual session met

June 10-12 at the Quality Hotel and Conference Center in Tyler. Some 150 registered for the meeting with many others present. Forty-one churches represented by letter.

Clerk Thurmon Murphy said that rising costs in printing and funding the state meeting prompted delegates to raise representation fees. District associations will pay \$25 per church while local churches will pay \$50 each.

Moderator Bill Jones was re-elected. Free Will Baptist Bible

College president Tom Malone preached three messages on the meeting theme, "The Church and its Pastor." A. J. Jennische, a layman, was elected as the Master's Men State Senator.

Financial reports indicated \$143,000 given through the Texas State Office in 1991 for state and national ministries, with another \$168,000 sent directly to national agencies.

The 1993 state association will meet June 9-11 in McAllen at the Airport Hilton Inn.



## Pastor Logs 35 Years at Same Church



FAIRFAX STATION, VA—The Reverend Lester Horton, 62, celebrated 35 years as pastor of Fairwood FWB Church in Fairfax

Station, Virginia, this summer. Ordained on July 6, 1957, Horton became pastor at Fairwood Church the next day.

Church members surprised Pastor Horton with a special time of fellowship and gifts. They honored the man who not only led their church 35 years but has been a leader in the Maryland State Association since its organization 27 years ago. He has served as Maryland's General Board member to the National Association 26 of those years.

Fellow pastor Murray Southwell said that Horton's "ministry can best be described as Bible-centered with strong pul-

pit preaching, compassion for the lost and great concern for the lost. There are 20 Free Will Baptist ministers who trace their spiritual roots to Fairwood and the ministry of Lester Horton."

Known as the preacher's friend, Brother Horton has conducted a radio broadcast for more than 30 years while at Fairwood. He is also a widely-used revivalist. Lester and Lottie Horton travel most of those miles by car from church to church.

Southwell said, "When doctrine is discussed, Rev. Horton doesn't have to go look it up. He has it memorized—book, chapter and verse."

### Capital Stewardship Campaign

July 1992  
Update

State	Goal	Gifts
Alabama	\$ 97,290.00	\$ 1,000.00
Arizona	1,565.00	1,800.00
Arkansas	97,880.00	13,702.21
Atlantic Canada	2,000.00	.00
California	21,925.00	.00
Colorado	1,005.00	505.00
Florida	26,365.00	.00
Georgia	48,620.00	5,576.00
Hawaii	235.00	.00
Idaho	450.00	.00
Illinois	20,600.00	100.00
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	11,252.39
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	18,975.00
Texas	14,705.00	3,140.00
Virginia	30,975.00	.00
West Virginia	58,840.00	320.00
Other	23,780.00	1,300.00
<b>Totals</b>	<b>\$1,000,000.00</b>	<b>\$62,043.60</b>

## Rev. Milton Gann Dies



HAMILTON, AL—The Reverend Milton R. Gann, a Free Will Baptist minister for 37 years, died April 22 at age 64. Funeral services were conducted April 25 at Poplar Log FWB Church in Hamilton. Alabama moderator John Edwards and Evangelist Van Dale Hudson officiated. Burial followed in the church cemetery.

Reverend Gann was ordained in 1956 after 10 years in the United States Navy, a call to preach and studies at Free Will Baptist Bible College. The Jasper, Alabama, native pastored four churches—three in Alabama and one in Florida.

His Alabama pastorates included First FWB Church, Russellville; Liberty FWB Church, Vernon; First FWB Church, Decatur. He also pastored First FWB Church in Panama City, Florida.

During his ministry, Brother Gann served as moderator of the Florida State Association, moderator of the Pastors and Deacons Meeting in Alabama Association, and moderator of Alabama's Vernon Association. He retired to Panama City, Florida in 1990.

He is survived by his wife, Sula; three sons, Gary, Phil and Calvin; and one daughter, Nina.



## South Carolina Church Turns 175

TIMMONSVILLE, SC—Members of Bethany FWB Church in Timmons ville will launch a year-long celebration October 18, according to Dr. Rick Cason, pastor. That date coincides with the church's annual homecoming and will kick off festivities to commemorate the church's 175th year. Dr. Tom Malone, president of Free Will Baptist Bible College, will preach the morning message. During homecoming activities that day, the church will present a check to Dr. Malone to operate the college for a day.

Bethany FWB Church was organized in 1818 while James Monroe was president of the United States. A group of believers in then Darlington County

organized the Pine Log Church (made of pine logs). In October 1884, the name of the church was changed to Bethany FWB Church. A few years later the area was renamed Florence County.



The church has undergone four major construction changes since 1818. The log church stood until 1883 when a white wooden one was erected at a cost of \$600. The church rebuilt in 1908

and was remodeled in 1951. Education space and a fellowship hall were added in 1983—all built on the original 1818 site.

Pastors have averaged more than 12 years at Bethany FWB Church. Dr. Cason was elected in January 1987. He was the 14th pastor. Other pastors since 1818 include:

Rev. Beady Moore  
Rev. A Curtis Lee  
Rev. Nathan Hall  
Rev. Press Gause  
Rev. Tom Poston  
Rev. Jarrott Baggett  
Rev. R. I. Corbitt  
Rev. G. C. Vause

Rev. Walter Jernigan  
Rev. Alvin Davis  
Rev. Julius Vause  
Dr. Irvin Hyman  
Rev. Elro I. Driggers  
Dr. Rick Cason

## Southeastern Sets Missionary Conference



Richards



Stone



Dobbs



Haas

WENDELL, NC—Southeastern Free Will Baptist College will sponsor its 10th Annual Missionary Conference, November 9-10, at First FWB Church in Raleigh,

North Carolina.

The theme for this year's conference will be "Witnesses of the Light." Guest speakers include Rev. Norman Richards,

missionary to Côte d'Ivoire; Rev. Randy Stone, home missionary in North Carolina; Rev. Dean Dobbs, pastor of Pleasant Acres FWB Church, New Bern, NC, and Dr. Joe Haas, professor of missions at Southeastern College.

President Billy Bevan said, "Everyone is invited to attend this conference which will challenge us for world missions."

## Correction and Update

The July 1992 issue carried a news item titled "Arsonists Burn Indiana Church" (p. 22). The item erroneously stated that Bethel Chapel FWB Church was located in a "predominately black area of Fort Wayne" and that the church sustained \$5,000 in damages.

Pastor Donald R. Trodgon said, "We live in an all-white

area on the northeast side of Fort Wayne. That could be the reason it was set on fire. However, we have worked with black and white children from the inner city. We sent cars out to bring them in. We had to quit because our church was so small, and we didn't have trained people to work with them."

Pastor Trodgon also con-

firmed, "The damage to the church was \$12,600 instead of \$5,000. The attic was almost destroyed and the Sunday School office was damaged. However, most of it has been repaired and we're moving forward."

The *Contact* staff regrets the errors published earlier. We are glad to print the correction.



## CURRENTLY...

Pastor **Chester A. Huckaby** said, "The camp meeting was the greatest thing that ever happened to Free Will Baptists in **Phenix City, Alabama**." He referred to a camp meeting sponsored by the seven FWB churches in the city. The meeting featured different pastors speaking each evening and was such a success that it resulted in the addition of an eighth FWB church in the city! Although no offerings were taken, the group did give \$200 to missions during the week. Huckaby pastors **St. James FWB Church**.

**Woodland Chapel FWB Church**, **Ironton, OH**, reports 11 conversions and 10 baptisms. **Davis Shug** pastors.

Pastor **Wiley Perkins** and members of **Samantha FWB Church** in **Leesburg, OH**, celebrated their 40th homecoming. The group also reports eight conversions and five baptisms.

Congratulations to members of **Popular Ridge FWB Church** in **Bidwell, OH**. The church celebrated 100 years of service to the community on August 30. Pastor **Henry Hatfield** also reports three baptisms.

Evangelist **Clovis Vanover** preached 16 revivals in May, June and July. The meetings resulted in 112 conversions.

Hats off to Pastor **Doyle Pruett** and members of **North Spartanburg FWB Church**, **Inman, SC**. After signing a 30-year-note to construct a \$40,000 parsonage in 1984, the group decided to raise \$35,000 in three years. That's the bad news. The good news is, the congregation raised the money in one year and paid off the note.

Pastor **James Skipper** turned the tables on **First FWB Church** in **Hartsville, SC**. He sponsored a Church Member Appreciation Day and recognized a number of faithful members. The pastor gave each member a gift as a token of his love and appreciation.

The new sanctuary at **Rains FWB Church** in **Rains, SC**, cost \$70,000 to complete. It is appraised at \$120,000. The 3,300-square-foot structure was completed in four months and includes a sanctuary, pastor's study and two classrooms. **Tony Miles** pastors.

Pastor **Odes Faries** led members of

**United FWB Church** in **Red Oak, OK**, to renovate and rebuild the church worship area. The 2,400-square-foot sanctuary will soon have new pews installed as well.

Pastor **Quinton Kay** and members of **Asher FWB Church** in **Asher, OK**, did it differently. The church needed major repairs, so when a building came up for sale in **Konawa**, just 11 miles away, the congregation opted to sell their current facility and buy the building in **Konawa**.

Oklahoma pastor, **Frank Wiley**, celebrated 20 years at **Sunnylane FWB Church** in **Del City, OK**. The church honored Pastor Wiley in verbal tributes as well as monetary gifts.

The **Zion Hill FWB Church** in **Oologah, OK**, broke a 61-year-old attendance record when 164 people attended services. Clerk **Ruby Garrison** said the congregation is now in their new sanctuary. Pastor **Charles Brazeal** baptized seven converts in their new baptistery.

The **Owasso FWB Church** in **Owasso, OK**, began a pre-school through K-5 program this year. They use the ABeka curriculum. **Leonard Pirtle** pastors.

The **Free Will Baptist Worship Center** in **Tahlequah, OK**, organized on June 7 with 30 charter members. The church petitioned the South Grand River Association for membership. **Berneil Rogers** pastors.

Some 96 people presented themselves as charter members when **Woodward FWB Mission** organized into **Woodward FWB Church** in **Woodward, OK**. The congregation called **Allen Mabra** as pastor. Before the charter was officially closed out, some 133 members were logged on record.

Youth camp sponsored by **California's Southern Association** reports eight conversions, 55 rededications, 12 commitments to Christian service and **Mark Thomas** as evangelist. The 201 campers in attendance were led by directors **Fred Session** and **Don Foster**.

**Gateway FWB Church**, **Virginia Beach, VA**, purchased two more buses, according to Pastor **Dale Burden**. The church newsletter stated, "They are

the best buses we have ever had."

Members of **Webb's Prairie FWB Church** in **Ewing, IL**, cranked up their centennial homecoming in August. Pastor **Brad Tabor** led the 100-year celebration for the congregation.

An exchange student from Sweden stayed in the home of a FWB couple who are members of **Harmony FWB Church** in **West Frankfort, IL**. One week before **Annica Nilsson** returned to Sweden, she was converted. She had stayed in the home of **Tim** and **Vickie Blackburn**. **Kenneth Edwards** pastors.

Pastor **Ernie Lewis** baptized eight converts in one month at **Blue Point FWB Church**, **Cisne, IL**. The eight converts also completed a new converts class.

Members of **Fellowship FWB Church** in **Manning, SC**, kicked off plans to build a new auditorium this summer. Pastor **I. Bennie Turner** said, "Once we get the foundation down, we will be contacting Brother **Howard Gwartney** to bring his crew and put the church up for us."

Pastor **J. Malone Cobb** has been at **Liberty FWB Church** in **Waycross, GA**, for one year. The group has been in a building program and now occupy the new sanctuary. Pastor Cobb also baptized eight converts.

Members of **Victory FWB Church** in **Goldsboro, NC**, took the pulpit away from Pastor **George Lee** this summer. But it was for a good cause. The congregation prepared a special Appreciation Day for Pastor Lee and his wife. Letters, phone calls, visits from friends across the denomination, cards and gifts, lunch and a plaque of appreciation highlighted the day. **Jim McKay** of radio station WGBR narrated the service. Congratulations to Pastor George Lee.

Members of **Rogers FWB Church**, **Rogers, AR**, completed a \$300,000 building program earlier this year. More than 300 people attended the dedication services, according to Pastor **Loy Counts**. The new building will seat 250 in the auditorium. Promotional Director **David Joslin** preached the dedication message. ■





## BOARD OF RETIREMENT

### *Remember . . .*

Hebrews 11 chronicles a list of heroes of the faith. It seems therefore fitting that we remember those who have gone before us. Some, maybe most, on these lists will be unknown to you, but their lives made a difference to their friends and acquaintances. Rejoice and remember these who are being honored and memorialized.

#### **In Memory of . . .**

By . . .

##### **John B. Ewing**

First FWB Ladies Aux.  
Hot Springs, AR

##### **Homer Harris**

Bethlehem FWB Church  
Lucasville, OH

##### **Brother Zane Kirkland**

AR State FWB Woman's Aux.  
Rose Bud, AR

##### **Alice Winkle**

Haskell Winkle  
Checotah, OK

##### **Minnie Winkle**

Haskell Winkle  
Checotah, OK

#### **In Honor of . . .**

By . . .

##### **Rev. James A. Blair**

Williams Road FWB Church  
Columbus, OH

##### **Rick Bowling**

Martin Hill Woman's Auxiliary  
Booneville, MS

##### **William Lee Evans**

Mr. and Mrs. Ralph Hampton  
Nashville, TN

##### **Bill Evans**

Bellview Woman's Auxiliary  
Colquitt, GA

##### **Bill Evans**

W. L. Evans  
Springfield, MO

##### **Fathers at Farmersville FWB Ch.**

Farmersville FWB Woman's Aux.  
Farmersville, CA

##### **Rev. Julius Hall, Sr.**

Faith FWB Ladies Auxiliary  
Morganton, NC

##### **Mary E. Hampton**

Bill and Brenda Evans  
Nashville, TN

##### **Mr. Vernon Hawkins, Sr.**

Cove City FWB Woman's Aux.  
Cove City, NC

##### **Rev. Ottis Hensley**

Kilsyth FWB Ladies Auxiliary  
Mt. Hope, WV

##### **Thomas A. Hughes**

Oleta Hughes  
New Bern, NC

##### **Leo and May Lee Hyman**

Charles and Ann Reeves  
Spicewood, TX

##### **Silas Jones**

Tom Moore Memorial FWB  
Woman's Auxiliary  
Prestonsburg, KY

##### **Rev. Ray Lewis**

Annie L. Rooks  
Rocky Mount, NC

##### **Rev. Melvin Moon**

First FWB Ladies Auxiliary  
Hartville, MO

##### **Pappy Moore**

Providence FWB Woman's Aux.  
Hampton, VA

##### **Rev. Glenn E. Murray**

United FWB Woman's Auxiliary  
West Plains, MO

##### **Rev. Clifford Myers**

Pocola Heights Woman's Aux.  
Pocola, OK

##### **Tancel Orr**

Barbara Campbell  
Newberry Springs, CA

##### **Rev. Thurman Pate**

Gerald and Barbara Gibbs  
Nashville, TN

##### **Malcolm Peterson**

Pine Level FWB Ch. Wom. Aux.  
Alma, GA

##### **Harold Pitts**

Mr. and Mrs. Samuel A. Key  
Northport, AL

##### **Rev. Bill Preston**

Charles Robbins  
Nashville, TN

##### **Clarence Prior**

Bear Point Ch. Woman's Aux.  
Sesser, IL

##### **Edward Puckett**

Mr. and Mrs. Wayne Lucas  
Beaverton, AL

##### **Rev. Lee Purifoy**

Ruth's Chapel FWB Church  
New Bern, NC

##### **Wayne Rhodes**

Pioneer FWB Woman's Aux.  
Pomona, CA

##### **Robert Riddle**

Marjorie Ryan  
Roseburg, OR

##### **Jack E. Stovall**

Sophia FWB Auxiliary  
Sophia, WV

##### **Dee Street**

Canah Chapel Ladies Aux.  
Erwin, TN

##### **Pastor Paul Thompson**

Heritage FWB Woman's Aux.  
Mesa, AZ

##### **Kenneth M. Walker**

Woman's Auxiliary of  
Second FWB Church  
Ashland, KY

##### **Rev. Jack Ward**

First FWB Church Auxiliary  
Marion, NC

##### **Georgia Winkle**

Haskell Winkle  
Checotah, OK





## FOREIGN MISSIONS

*My Fight with God*

by Wanderley de Oliveira

*When things didn't go well, I blamed God.*

For a long time I had felt that God was unjust with me and with others. I struggled with the inequality in the world. Why were some so rich, while others were so poor? Why was one person crippled, while another was healthy?



As I grew up, my revolt against God grew also. My parents lived on a farm, and I had to move to the city to live with my aunt and uncle in order to go to school. My cousins made fun of me because I didn't do the things they did. To them, being a "man" meant you had to steal, play soccer well, and be immoral. Many times I cried because they said I would never be a real man.

When I was 12 years old, my parents moved to the city and we faced several family crises. My mother raised our family, because my father returned to the farm, and we saw him only once a month. We suffered from the lack of money, since he earned very little on the farm. We also needed his love and presence. I wanted many things and thought I would never be

able to have them.

After a short time, we moved near my uncle. Once again, I was under the influence of my cousins. I went to parties and dances, and drank and smoked. At the age of 13, I decided to date a girl I liked very much. When things didn't go well, I again blamed God.

One day I met Luiz. I thought he was the strangest friend I ever had. He would stop playing ball to read the Bible, and this made him happy! He also refused to go to parties with the gang. When he asked me to go to church, I thought it was foolish to go since I felt God didn't help anyone.

A Free Will Baptist church opened near my home, and the pastor came by my house passing out tracts. I didn't give him a second thought until Luiz told me he went to that church. Then, he invited me to a youth meeting at the pastor's house. I went because they were to have cake and games. Later I went to the church and liked the way the Bible was taught.

I continued to fight God and wished that Luiz and Regis, another friend, would change their minds about being Christians. But finally I could resist no longer, and my fight with God was over. I gave my life to Him, and it was a wonderful day. Now my life is getting better and better. I am happy to be a Christian and know that Jesus Christ is my Lord and Savior. ■

*Wanderley and his wife, Rosana, have one son, Caio.*



*Wanderley has been a lay preacher until recently in the Uberlandia Free Will Baptist Church in Brazil. He was saved under the ministry of missionaries Tom and Nancy Hughes.*





## MASTER'S MEN

### *More than Spectators*

"As you sent me into the world, I have sent them into the world" (John 17:18 NIV). The church has often been described as a football game in which 22 players on the field desperately need rest and 100,000 spectators desperately need exercise. In which category are you? Are you actively witnessing and ministering, or are you passively allowing church leaders to do that for you?

The pattern of God has always been to send His messengers into the presence of the people He was seeking to reach. Jonah was sent to Ninevah. The early Christians went daily to the temple area where all of Jerusalem went regularly. Paul's opportunity to speak to the Greeks on the Areopagus came because he developed a contact with the people as they went about their daily life and work.

Who is basically responsible for the work of the ministry in redemption? Each of us is—at home, at work, at play. We are the Church—the Body of Christ. Jesus' followers must interact with the world. Jesus prayed that God keep His followers untainted by the world, but He did not ask that we be taken out of the world (John 17:14-17).

Do you expect the paid church leaders (so few of them) to minister and witness to so many (about five billion people in this world)? The church today cannot retreat from the world. We have a responsibility to make a positive impact in the office, factory, school, market, shop and recreational areas of this world.

#### *Tip for This Month*

A church's interest in Master's Men work will increase as the congregation learns about the needs for informing, motivating and involving men in the mission/ministry/evangelism of the Free Will Baptist denomination.

1. The pastor can talk with the men to help them see the needs for an organized men's work, then lead the entire congregation to an understanding of the need.
2. Three or four men can form a study group—gather information, attend other local, state and national meetings, and present the find-

ings to the pastor and the congregation.

3. Contact another church with a successful chapter to see how they operate.
4. Train the officers; plan the work; enlist the men; involve the men.
5. Contact Master's Men Department at:  
P. O. Box 5002  
Antioch, TN 37011-5002  
615/731-6812





## WOMAN'S AUXILIARY

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

#### *From My Window*

"Where was her guardian angel?" was my first thought when an early morning phone call brought news of a young friend who had been robbed at gun point.

"God can bring something beautiful out of even those things you think will destroy you," I often told my students.

The little maid mentioned in II Kings 5 is an illustration of the something beautiful from an experience that might have destroyed her.

She was a Jew, a child who no doubt had been taught that she was one of God's choice people. Yet here she is a captive, stolen away from her family and friends, living in a strange land among strangers. Even worse, she is a slave, one who must obey the commands of heathen people.

But God used even these evil circumstances to make His name known among those idol worshipers. Naaman said, "I . . . will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord." We don't know how many Naaman's testimony reached.

My friend's guardian angel? He must have been there because the men took her purse and her car, but they did not even touch her.

The incident gave the family an open door to make God's name known among their neighbors. Yes, God can use even evil circumstances to make His name known among the people.

#### *The WNAC Executive Committee Listened*

Women felt uneasy about the 5% administrative fee used for WNAC operations. Several states and individuals wrote to the Executive Committee about their feelings.

The Executive Committee members read each letter. At the convention in July they proposed that in lieu of the 5% fee, local Auxiliaries send a minimum of \$10 monthly to the national office for operations.

Now the support for operations is up to the women in local Auxiliaries. In 1992 the 5% fee made up \$20,000 of the budget. It is up to local Auxiliaries to supply the amount needed in 1992. Regular monthly support for the national office operation is the goal of the Executive Committee.

#### *Co-Laborer—The Woman's Magazine*

Do you subscribe to the Free Will Baptist magazine for women?

*Co-Laborer* is a real bargain at \$5.75 for individual subscriptions or \$5 for bundles of 5 or more magazines sent to the same address.

The magazine includes helpful articles, a column for families, ministers' wives, program suggestions and helps for local Auxiliary officers.

A subscription makes a good Christmas or birthday gift.

Send your request for a subscription to WNAC, P. O. Box 5002, Antioch, TN 37011-5002. The *Co-Laborer* operates on a continuous subscription basis. Your subscription will continue without interruption, unless you tell us to cancel it. You may cancel at any time. You will be billed each October for the next year's magazines. ■



# Manners and Customs in the Bible

Victor H. Matthews

(Peabody, Massachusetts: Hendrickson Publishers, 1988, 283 pp., hardback, \$9.95.)

**P**eople today have a great deal of interest in how people in biblical times lived, worked, fought and died. This volume examines a number of these interesting and important topics. The author analyzes what people ate, what they wore, the kinds of houses they lived in and how they cultivated their farms.

He also investigates religious practices, marriage customs, legal practices, funeral customs and other aspects of practical culture. He deals both with urban life and village life as they existed in ancient Palestine.

The book is arranged chronologically. It first examines daily life during the patriarchal period and then moves on to the exodus-settlement period, the monarchy period and then the exile and return. The final chapter analyzes the inter-testamental and New Testament period.

Matthews draws his information

from two primary sources. First, he has carefully examined the biblical texts to locate what they tell us about how ordinary people of Palestine lived. It is true that most of the biblical material deals with kings, priests, princes and prophets. Yet, the biblical books do contain a considerable amount of information on how common people lived. I was impressed with the author's discussion of the complex relationship which existed between the patriarchs and the native peoples of Canaan.

The second source of information for this book is archaeology. Archaeological sites generally tell us more about how kings lived than about how the common people of the land lived. Yet, several discoveries have helped us to piece together a much more complete picture of life in ancient Palestine than has ever been available before.



Thomas Marberry

There are many things I like about this work, but I have two reservations about it. First, the author posits that Joshua and Judges present two quite different accounts of the conquest of Canaan, and he considers the account found in Judges to be more accurate than the one found in Joshua. Frankly, I don't see the sharp divergence which he finds in these two accounts.

Second, Matthews accepts late dates for some of the Old Testament books (especially Daniel). He assumes that Daniel is a second century document rather than a sixth century document.

This book has much to commend it. There is simply no other volume which is readily available today that presents an up-to-date analysis of manners and customs in biblical times. Yet, one should not accept without question all the opinions and conclusions of the writer. ■

## Directory Update

### ALABAMA

James Osborn to Cottonwood Church, Howard Grove

### CALIFORNIA

Frank Crank to First Church, Antioch

### GEORGIA

Kent Barwick to Homerville Church, Homerville

### NORTH CAROLINA

Mark Hogan to Temple Church, Greenville from Liberty Church, Marion

### OHIO

Roland Luthy to Ambassador Church, Cincinnati

Lovell May to Canaanland Church, Grove City

Tim Simpson to Coalton Church, Wellston

John Taylor to Springfield Church, Springfield

Mike Mounts to Westerville Church, Westerville

### OKLAHOMA

Henry Braisher to First United Church, Choctaw

George Lynn to Liberty Church, Oologah

Chester McMillen to Collinsville Church, Collinsville

Harry Standley to First Church, Tahlequah

Joel Kirchner to North McAlester Church, McAlester

Bob L. Thomas to First Church, Locust Grove

### SOUTH CAROLINA

Paul Hyman to Wildwood Church, Nichols

### TEXAS

Leroy Blankenship to First Church, Henderson from Ballew's Chapel Church, Grubbs, AR

Robert J. Posner to Lifegate Church, Tyler

### OTHER PERSONNEL

Craig Shaw to Sherwood Forest Church, El Sobrante, CA, as minister of education

Robert Wesley Brown to First Church, Weatherford, TX, as associate pastor

Michael Lewis to First Church, Norman, OK, as minister of music from Victory Church, Goldsboro, NC, as minister of music/youth ■



# OUR READERS COMMENT

## Editorial Offends Minister

I am writing in response to your article in the July *Contact*, "My Roots Run Deep."

I am glad that you have a sense of pride in our history, but I feel too many Free Will Baptists put too much into being Free Will Baptist. I am concerned for those people. In Galatians 6:14-15, Paul said that we should glory in Jesus Christ, and nothing else.

The church you were saved in must have not been very strong in the Word of God. If they were, the doors would still be open.

Pride in being Free Will Baptist brings this on.

I come to this statement . . . "Any doctrine found in scripture is Free Will Baptist doctrine." That offended me down deep. God is not Free Will Baptist. His Word was not written by Free Will Baptist men, nor is the Son of God, Jesus, a Free Will Baptist. The Bible is God's breath, not Free Will Baptist breath.

If you were trying to be funny, find a different way to do it. We have too many people in the world making fun of the Bible; we don't need a Christian to join in that type of putting the scriptures down.

Reverend Jason King  
Columbia, Missouri

## Retired Teacher Writes

I have been so stirred by July *Contact* articles. I must have read and re-read and underlined so much of it. I find that our church people do not read enough.

I'm 84 years old and a retired school teacher. I read a lot. I've just been in this Free Will Baptist church six years.

All the Free Will Baptist literature and organization have been a God-send to me. It

has sustained me and inspired me to greater service.

In the early 1930's I was baptized by Melvin Bingham and John West. They had a work at Kanklin school house about 15 miles east of Tulsa.

I just got so stirred by reading "Ten Years from Now," "Building Churches for the 21st Century," "Your Church Can Have Revival," "Whose Baby is This?" Christian people need to read more, to be stirred to action.

The other greatest need that I see is "discipling," from and for new Christians on through us older ones who are settled.

Viva Steele, Member  
Northside Free Will Baptist Church  
Broken Arrow, Oklahoma

## Praises July Issue

Each issue of our fine national publication commands more of my time and attention. As another dyed-in-the-wool Free Will Baptist, also first generation and by choice, I share your sense of pride in our biblical doctrine as well as in our magazine. You and your staff are to be commended.

I apologize for not writing sooner and more often to express my appreciation. However, with the July issue, I could no longer forbear writing to you.

We were recently saddened to learn that a church we love and attend when in the area had followed some advocates and voted to remove "Free Will" from its name and advertising.

I strongly approve and commend you for your July article, "My Roots Run Deep," and the firm stand expressed. Perhaps others contemplating such a move will reconsider and choose *not* to compromise our

unique doctrine in order to become more "generic."

To me, "Free Will" denotes my doctrinal position and I would rather drop the name of the city or community from the name than to drop "Free Will." People already know what city or community they live in or are visiting. But, I want to know what doctrine lies behind the messenger. If the term, "Free Will" isn't well-known, as some advocate, we need to make it known rather than slither under a blanket of secrecy.

Mrs. Mildred M. Daniel  
Murfreesboro, Tennessee

## 'We Will Be True'

The July issue was excellent. Every article was on target and I commend each writer for their research. Many of the writers shared their experiences with us and it is encouraging to see that others have gone through what we are now going through.

The new Free Will Baptist Church in Austin is off to a good start. We have purchased six acres in a beautiful suburb of Austin and Free Will Baptist people have paid for it. The financial support has been overwhelming as God's people have given.

We will be true to Free Will Baptist people who sent us here and keep us here to build a Free Will Baptist church. We are Christians first and then Free Will Baptists and we wear our names proudly. We love Christ our Savior and we love Free Will Baptists!

If you are moving to Austin or know of someone who has moved here, please contact us and we will help every way we can.

Reverend Keith Woody  
Mission Pastor  
Free Will Baptist Church  
Austin, Texas

## BEYOND BELIEF







Jack Williams

## Go Tell It—Where You Are!

**A** Free Will Baptist minister sat on a park bench in New York City eating his lunch. A young black boy, eight or nine years old, sat down beside him and asked him who he was and what he did.

The minister said, "I'm a preacher." "What's that?" the boy asked.

Thinking quickly how to best frame his response, the minister said, "I tell people about Jesus."

The boy's eyes got big. He put his hands over his mouth and said, "Oh, that's a bad word!"

That's when the minister realized the boy had never heard the name of Jesus except as a swear word.

In a city full of churches, no one had time to tell an eight-year-old boy the truth about the Name above every name. A chance encounter with a preacher on a park bench opened a new door.

**We sometimes meet** nice people at their worst moments and write them off as hard cases, unapproachable by the gospel. It happened to me last winter.

I was jogging at 5:30 one morning when a woman opened her front door in the darkness and stepped on a big dog's tail. The dog barked, leaped off the porch and stumbled into me before he knew I was there. He growled and bared his teeth as the woman yelled, "Don't worry, he won't bite."

Maybe that's why I had to beat him off with a radio aerial. How could she be so calloused as her dog lunged at me? I wasn't surprised. Rock music often blared from cars parked in her front yard, cars filled with long-haired teenagers.

**Three weeks later** my wife called and said she'd had an accident. When I reached her, she told me how a kind lady let her use the

phone. When I had to call the insurance company, I went to the same house. What thoughtful people. And their home was so neat. They were concerned about my wife's health and my car. They just couldn't do enough for me.

That's when I noticed—it was the same house, same lady and same dog I'd met a few weeks earlier under different circumstances. This time the dog wasn't so bad. And the lady had a caring, genuine interest in others. I wonder if more of my neighbors are like her.

**Have you noticed** that we hesitate to take the gospel to the very places that need it most? That's because spiritual dark places make us uneasy.

In his book, *Hiding from Love*, John Townsend tells of a policeman walking his beat one night who found a man on his knees underneath a bright street lamp, desperately scouring the sidewalk.

"What's the matter?" the policeman asked.

Without looking up, the man cried, "I lost my wallet!"

"I'll be glad to help, sir," replied the patrolman. "Give me an idea of the area where you lost it."

"Oh, that's easy," said the distraught searcher. "It dropped out of my pocket about halfway down the block." The man pointed to another part of the street.

Puzzled, the policeman asked, "I'm confused—then why are we looking over here?"

The man answered without hesitation, "The light's better."

Townsend observed, "The poor man... was frantically looking in the wrong place for the right thing. We have a similar malady. For a variety of reasons, many of us are afraid of exposing and repairing the broken

parts of our souls." Especially the broken evangelism part.

**Maybe it's our fault** for over-programming people to the point that they drown in "how-to" technology. Perhaps we should discuss the principle of winning people to Christ more, then back off and give the Holy Spirit and common sense room to work.

Churches could use a dose of General George Patton's advice: "Never tell people how to do things. Tell them what to do and they will surprise you with their ingenuity."

The man struggling with God one-on-one may surprise us with his insights.

**Take the case of** Mr. Bates, a hospitalized elderly man dying of cancer. Francis Scott Key tells about his encounter with Bates in an article titled, "My Prayer Was Too Small" (*The Wesleyan Advocate*).

Asked why he was so sad, Bates said, "Got nothing to be glad about. I'm dying."

When Mr. Key told Bates about hopeful new medical treatment, Bates replied, "I'm not so sure anything can help me now. It's too late for me. I don't have a chance."

Key asked if he could pray for the man. He received permission and began, "Lord, heal Mr. Bates..."

"Stop, young man. Stop right there," he yelled. "I don't need healing. I need God!"

**Evangelism God's way** is where it finds you. The big-eyed lad who sits beside you on a park bench may have kept a divine appointment to talk with you. Likewise the neighbor with the barking dog. Or even the disillusioned and dying.

Sometimes we can "go tell it" and stand still while we do it. That happens on the days when God brings the hearers by for lunch! ■



## CONTACT

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Antioch, Tennessee 37011-5002

Second class postage paid at Antioch, Tennessee, and additional offices.



# *Celebrate* **Welcome Days**

**at  
Free Will Baptist  
Bible College!**

**November 19-21, 1992 and April 1-3, 1993**

Twice each year Free Will Baptist Bible College throws open its doors to welcome prospective students and other guests from across the denomination. The occasion is celebrated with lots of special activities, including performances in music and drama. An intercollegiate basketball game featuring the *Flames* or some other sports event is also included. Classes are open to visitors: Bible classes, business classes, music classes, evangelism class—all classes.

We invite you to stay on campus—space permitting—and attend a special chapel service in your honor.

Why do we do it? Because we want you to see what life is really like at FWBBC! (Although we admit that we do "put on the dog" just a little because we are always glad to have the company!) We hope that as high school students get to know us, they will decide that FWBBC is a great place to find and prepare to do God's will.

The cost is modest and just covers what the visit costs the college—\$20 per person for two nights on campus and five meals. (Sorry, but the cost goes up to \$25 if your reservation arrives later than Nov. 16 for the Fall or Mar. 29 for the Spring.)

**Write or call today for reservation information!**

Free Will Baptist Bible College  
**WELCOME DAYS**

3606 West End Avenue  
Nashville, Tennessee 37205

**1-800-76-FWBBC**