

CONTACT

NOVEMBER 1992

OFFICIAL PUBLICATION OF
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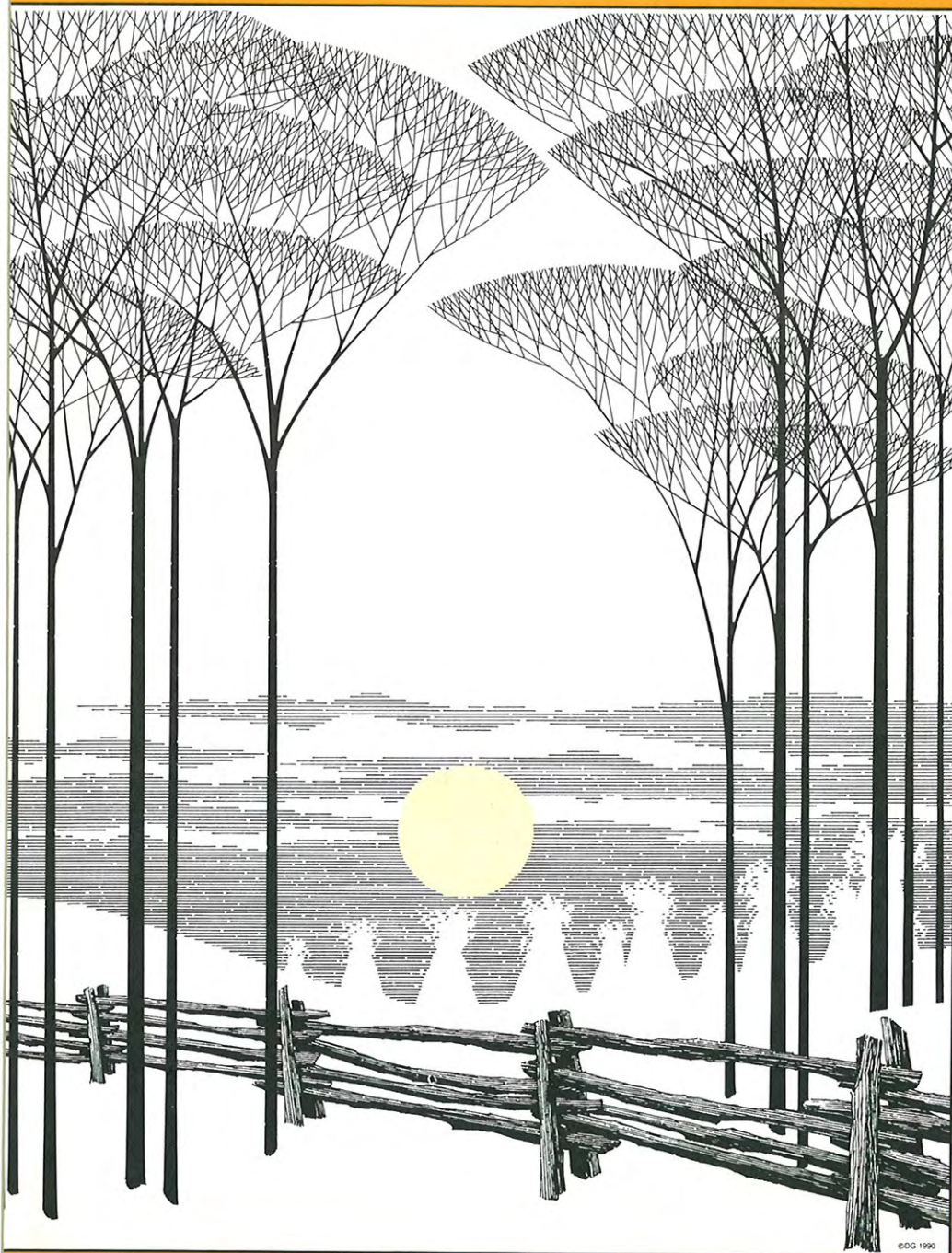
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**Christianity
vs. Pluralism**

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Tips for Teens

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The Beat Goes On

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So You Want to be a
Home Missionary?

.....
Jerusalem Syndrome



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NOVEMBER 1992

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Melvin Worthington

The Together Way Plan (Part Three)

The executive secretary has been charged with developing a denominational stewardship education program. The *Treatise* mandate states: "He shall provide a program of stewardship education that will produce increased support for the denominational ministries through the Together Way Plan and other methods of proportionate sharing. He is further charged with the responsibility of receiving and disbursing the Together Way funds, and in general to serve as treasurer and business manager of the National Association."

The Process

Stewardship education is an ongoing process. The Executive Office and an advisory committee will develop a comprehensive stewardship program. This is the key to reaching our full potential as a denomination. The Executive Office will initiate the process, implement the program and provide information regarding the progress.

The Program

A five-year program will be developed.

The first year will be a year of *evaluation*—gathering information. Goals include: Determining materials needed, materials available, what should be written and that which can be adapted. Time will be spent in studying what other denominations are doing and surveying existing stewardship materials.

The second year will be a year of *education*—giving information. Goals include: Helping each local

church develop an active stewardship committee and showing local churches how to promote a year-round stewardship program through periodic mailings, church bulletins and stewardship rallies.

The third year will be a year of *implementation*. The goal will be to implement and complete the second-year goals.

The fourth year will be a year of *deferred giving*. The goal will be to educate and challenge our people to seize opportunities and take advantage of deferred giving through the use of education materials, publications and will clinics.

The fifth year will be a year of *planning*. The goal will be to evaluate the philosophy, progress and process of the stewardship education program. Attention will be given to programming and planning for the next five years.

The Potential

As denominational ministries continue to grow, resources will be needed. Stewardship, in a broad sense, is much more than money. We must all give an account to God for the way we use our time, talent and testimony. The stewardship education philosophy, process and program will address these vital

areas.

Proper emphasis on stewardship will provide adequate resources for continued advancement of our denomination. Stewardship education remains the key ingredient for denominational advancement.

The Together Way Plan can make a difference in our denomination. It can promote unity, understanding and unselfishness. It can result in a renewed spirit of cooperation. It can result in denominational growth at every level.

We have needed a financial plan that all could embrace with enthusiasm and expectation. We now have the program. We need participation.

Pastor: Challenge your church to adopt and implement the plan.

District leader: Challenge and lead your district association to adopt and implement the plan.

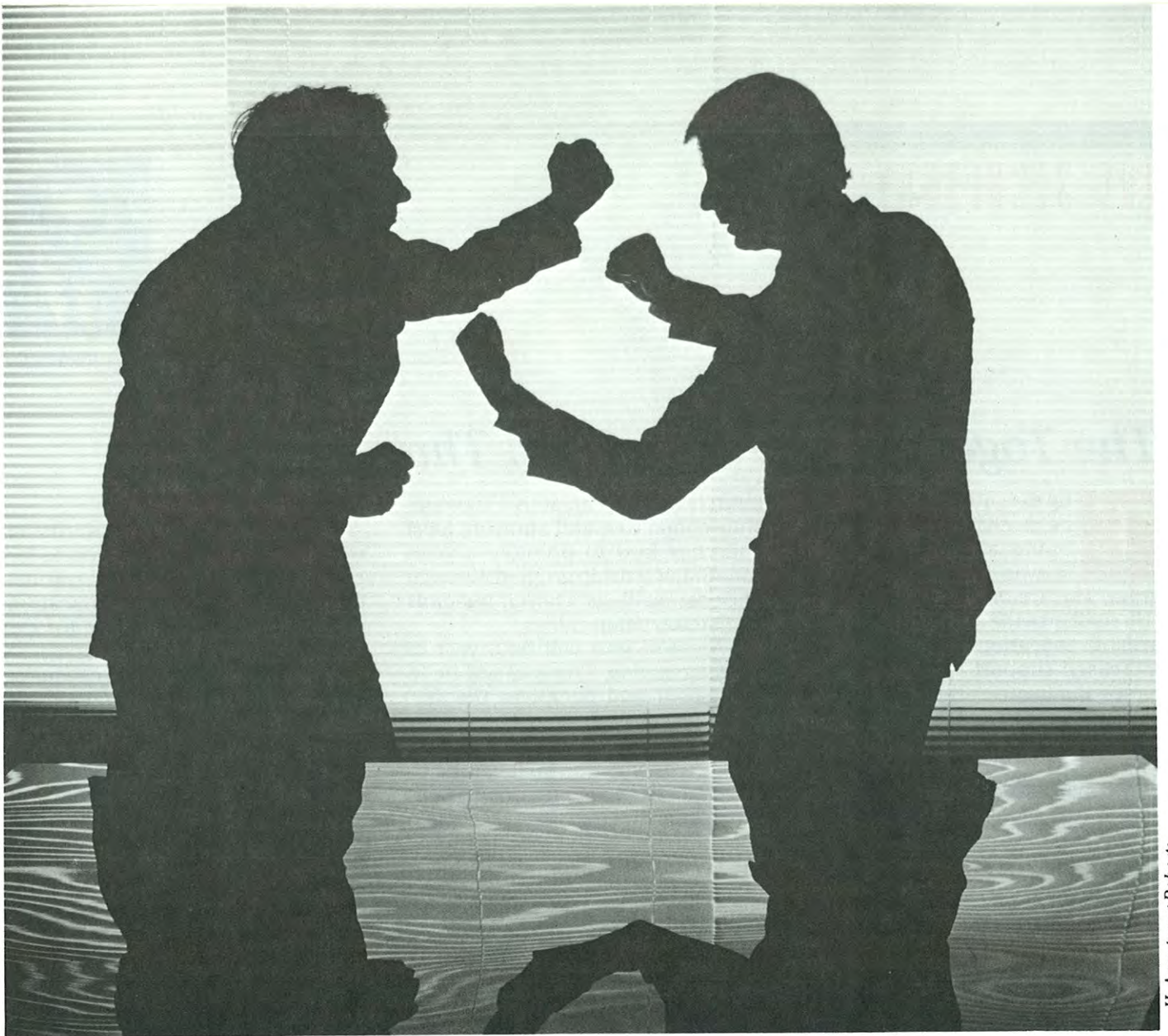
State leader: Challenge and lead your state association to adopt and implement the plan.

National leader: Promote and present the plan.

The Together Way Plan potentially provides that unifying ingredient which could give a tremendous boost to denominational achievement. It can provide the financial stability needed to minister throughout this decade and into the next century. ■

The Secretary's Schedule

- Nov. 4-5 Association of Statisticians of American Religious Bodies
- Nov. 5-6 Alabama State Association
- Nov. 9-11 Tennessee State Association
- Nov. 12-14 Georgia State Association
- Nov. 15-18 New Home FWB Church Colquitt, Georgia



H. Armstrong Roberts

Defending Christianity in a Pluralistic Society

By Garnett Reid

“You’re outta there!”
“He’s saaafe!”

My worst nightmare had come to life. We were guilty. My partner and I had just committed the cardinal sin of a baseball umpiring crew—making different calls on the same play. As the home plate umpire, I had hustled to third base to cover my partner on a potentially close play. Unfortunately, since he was the base umpire, he thought it was a good idea to be there, too. So we met

... and muffed the call.

Or did we? Apply the notion of pluralism which so captivates modern American culture and we didn’t miss the play at third after all. Both of us were right. The runner was safe; but he was also out. That’s the likely conclusion in our “I’m okay, you’re okay” pluralistic playground.

Not so fast, though. The implications of such a mindset would be minor if just a call in a ball game were the only thing at stake.

Weightier matters *are* in the picture, however; the issues are eternal. Therefore we must take seriously pluralism’s dimensions and dangers as well as our defenses against it.

Understanding—Being Aware of What Pluralism Means

Although the term “pluralism” surfaces quite frequently in public forums ranging from *The Wall Street*

Journal to Geraldo, many Christians seem unaware of what the word means as well as what it implies. *The Oxford English Dictionary* defines "pluralism" as "a system of thought which recognizes more than one ultimate principle." Constitutionally, America embraces pluralism in social and legal theory. That is, all men are free to seek, believe and practice "truth" as they perceive it.

Yet the problem with the 1990's brand of pluralism in American culture is its denial that absolute truth even exists. This ontological pluralism—the view that any and all avenues of seeking truth are in and of themselves true—now rises up to crush any claim to absolute truth.

Expressions of this "my way is just as good as your way" brand of pluralism pervade American life. Allan Bloom's 1987 best seller *The Closing of the American Mind* raises our awareness of its sway within our educational establishment. "Openness . . . is the great insight of our times . . . The point is not to correct the mistakes and really be right; rather it is not to think you are right at all . . . There are no absolutes; freedom is absolute."

Christian researcher George Barna, in his report on *What Americans Believe*, also notes how pluralism has invaded the thinking of our culture. According to his survey, only 28% of Americans strongly believe that absolute truth exists. Even more ominously, three out of four Baby Busters (ages 18 to 25) reject the notion of absolute truth.

Bystanding—Not Being Alert to What Pluralism Does

Barna also makes a valid point with his "frog in the kettle" analogy. Too many believers stay perched naively in the pot while the water they're in slowly gets hotter. Before it's too late for many of us, we must wake up to the dangers this popular brand of pluralism presents. Realize, Christian, that resorting to pluralism as an excuse for viewing everything in relative terms:

... **muddies** our thinking with regard to universal truths, the "givens" of a God-governed universe;

... **blinds** us to the real world,

that world explained only through the lens of a biblical world view;

... **intimidates** the Christian into believing that to speak against anything reflects a judgmental spirit, and so

... **silences** the Christian voice when we retreat into a hands off, lips sealed, "don't rock the boat" mentality;

... **diverts** us from the legitimate pursuit of what is true;

... **stifles** our Christian growth because it

... **weakens** a faith which must act out of courage (Hebrews 11:24-27) and an absolute commitment to Jesus Christ as Lord; and, finally,

... **dulls** the edge of our testimony.

Withstanding—Being armed to Confront Pluralism

The right actions coupled with this alertness make for a powerful one-two punch in combating pluralism's influence. Follow these steps.

Step One—Be certain of your own relationship with God. As Peter counsels, "make your calling and election sure" (II Peter 1:10). The assaults of pluralism can batter and weaken even the sturdiest faith. Regular check-ups will help prevent trust-decay and maintain assurance of salvation (II Corinthians 13:5; I John 5:13).

Step Two—Make growth in the Christian life a conscious priority. Too many believers neglect those disciplines of the spirit which make us more like our Lord: prayer, Bible study and meditation, worship and fellowship (I Timothy 4:15; II Peter 3:17-18).

Step Three—Sharpen your thinking along biblical lines. Whether formally or informally, exercise your mind to know what you believe (I Peter 3:15). "Be convinced" of those basic truths you learn in scripture and never bring them up for review (II Timothy 3:13-17).

"His mind was formed by the word of God"—so a friend testified of one noted 20th century Christian. You and I likewise should strive to examine all of life through the lens of

God's Word (Romans 12:1-2; I Peter 1:13).

Step Four—Defend both the notion and substance of absolute biblical truth. Allen Curry rightly charges that "most people no longer prize ultimate truth or think it worthy of allegiance." If this view does describe the majority, we belong with the minority.

"I am God, and there is none else" (Isaiah 45:22); "I am . . . the truth" (John 14:6); "There is one mediator" (I Timothy 2:5); "God . . . cannot lie" (Titus 1:2); "Neither is there salvation in any other" (Acts 4:12).

These truths are exclusive. Never apologize for believing them, however. "Keep that which is committed to your trust" (I Timothy 6:20).

Remember that those who see all truth as relative are themselves being absolutist. As Terry Muck comments, the strongest argument against such a pluralistic outlook is that it "has itself become an absolute principle used *intolerantly* against anyone who dares to proclaim absolute principles."

Step Five—Share the power of the gospel with others. Curry reminds us that the best way to "guard" the truth is to propagate it. It will transform the thinking of other people just as it has yours, but only if they contact it (I Timothy 4:6; II Timothy 2:2; Romans 10:13-15).

Just any old belief will not do. There are still only two roads, two destinies: one headed for life, the other death.

Back to the call at third base. Both of us were *not* right. I was. The runner was out. ■



ABOUT THE WRITER: Dr. Garnett H. Reid serves as Bible professor at Free Will Baptist Bible College.

Get With the Program!

By James McAllister

W

hat are the ingredients of church growth? This is a good question that deserves a good answer. It seems to me that it is cruel and unfair to accuse any pastor of being lazy, careless and uncaring simply because he sees these things are proven to be true. All pastors I know would like to see their church grow and prosper. In fact, the unsuccessful usually work just as hard as the successful. It may be true that they are merely beating the air, but they are working hard. I believe most people involved in church work today among Free Will Baptists are men of God, and the called out ones. They want a growing soul-winning church and they work hard to have it, but somehow just don't succeed. What is the matter? Let me suggest six principles that will assist in their successful ministry.

Learn Growth Cycle.

First, pastors must recognize and employ the cycle of church growth. Every farmer understands that there are four seasons in the growth cycle. None of these seasons can be considered insignificant. They are all important.

There is the winter season when the ground is laid by and waiting for the spring thaw and planting. During the cold winter season tools are repaired, sharpened and readied for use in the spring. Plans are made for planting. Seed is selected and all things are prepared for the more profitable season.

Then there is the spring season. This is the planting time. Next comes the summer season when weeding, watering and waiting take place. Last, we have harvest time. This is when all the profit is recognized from the other seasons' work.

There is a cycle of church growth quite similar to what we have just seen. There is a season for preparing the soil and sharpening the tools. During this time the wise pastor will teach doctrine, Christian convictions and standards, train workers, settle disagreements, fix up facilities.

ties, organize and reorganize, and set goals.

Then there is a season for planting the seed. Sunday School drives, soul-winning conferences, enthusiastic visitation and evangelistic efforts are now put into play. The third season is that time when all is ready and one must simply keep praying, witnessing and believing. This season is followed by the time of harvest.

All too often uninformed pastors and churches think they can ignore or bypass one or all of the cycles and go directly to the time of harvest. It doesn't work for the pastor any better than it would work for the farmer.

Do Homework.

Second, the pastor must be willing to do his homework. He can't be too eager to see results. All churches are different. What works one place may not work in another, at least to the same degree with the same results.

I have gone to churches where the former pastor had prepared everything for the next pastor, and harvest and growth were natural when I came. I have gone to other churches when nothing had been done, and before I could see growth and harvest I had to spend a lot of time undoing, correcting and preparing for things that produce growth.

Sometimes we get in a hurry and want to move quickly with the more enjoyable part of growth and harvest. If the church has been involved in a division, there will be no need to expect lasting growth until the church can get past the division. If the church has been taught anti-growth ideas, they will have to be untaught before lasting growth can occur. If reorganization or training or building is needed, then take the time to do it before getting involved in the harvest efforts.

Practice Regular Visitation.

Third, visitation is a must. I will not try to promote any one particular type visitation, but bear in mind, visitation is necessary. Bus visitation, door-to-door visitation, soul-winning visitation, absentee visita-

tion are all necessary. The pastor must set the example in this vital area of church growth. Growth can not occur without a diligent visitation program.

Focus on Preaching.

Fourth, preaching is vital. One of the things always found in growing evangelistic churches is powerful preaching. Preaching that's biblical, spiritual, interesting, exciting and life changing is a recognized ingredient in the soul-winning church. Conferences, books, videos, tapes and visiting other pulpits are all ways and means of upgrading your preaching. But the best way is through a determined study of God's Word. The church grows with the preacher.

Establish Discipleship Program.

Fifth, a vibrant discipleship program must be established. One must preserve what he catches. A way must be found that will bring the ones who are saved from the position of babes in Christ to mature spiritual adults. One-on-one follow-up, Sunday School classes that build saints rather than just teach, and programs that train the new saint are all vital.

As a pastor, I have, for over 20 years depended on one-on-one follow-up lessons for the preservation of those we lead to faith in Christ. It has certainly worked for me. I believe it will for everyone.

Get Organized.

Sixth, organization is very possibly the most serious of all these ideas. Organization deals with the organic make-up of the church and how things go, even the previously mentioned, and how long they will continue. All churches are different and all pastors are different. We have different personalities and our methods will therefore differ.

The bottom line is this: Are people coming to your church? Is attendance growing and steady? Are people being saved as a result of the ministry of your church? Do you have a workable discipling program? Are the people growing? Are they happy?

The pastor must consider his own temperament, personality, experience and abilities before choosing the organizational plan best suited for himself and the church. Then set it in motion and see it through.

This is a troubled day. Americans are concerned about many things and the church can meet their needs. However, the church must identify the needs and then set out to supply the solution to them.

There are those who insist that the old ways and methods are no longer usable. They say that strong preaching, hymn singing, bus ministry, personal soul winning, traditional services such as Sunday School, prayer meeting, Sunday night services and even the matter of passing offering plates are all a thing of the past. I disagree but I have no argument with those who take this stand.

On the other hand, new ways should not be promoted by anyone until that person has tried and proven that the new plan works.

Again, the bottom line is, does it work? Has the church set practical and biblical goals, and is it attaining the goals? The church can grow. Every church can grow. Some have greater prospects and opportunities than others. Some things will work better in one place than in another, but we can all see some growth.

The key is finding God's plan, getting excited, getting busy and trusting God. Remember, it is still "not by might, nor by power, but by my spirit saith the Lord" (Zech. 4:6). Just get busy and do it! ■



ABOUT THE WRITER: Reverend James McAllister is president of California Christian College. He also pastors Harmony Free Will Baptist Church in Fresno, California.



H. Armstrong Roberts

So You Want to be a Home Missionary?

By Trymon Messer

Let me be the first to commend you on your desire to become a home missionary and alert you to the fact that you will be joining a unique group of special families who feel that God has called them to be trailblazers. The home missionary frequently ventures into isolated areas of our country to plant Free Will Baptist churches.

If you meet the qualifications, the Home Missions Department welcomes you as a candidate. For Free

Will Baptists to continue to have an effective outreach ministry and take seriously the command of our Lord to go into all the world with the gospel of Christ, we must have more church planters. You could be one of those special people.

Those who study church growth tell us that the most effective means of evangelism and reaching our world is to start more churches. Our denomination has set a goal to double in the next decade. The Home Missions Department has set a goal to start 250 new churches, so we

must have more church planters.

Qualifications

God's Call

First, you must be sure that God has called you to this great task. A desire is needed, but it will take more than a desire for you to stay and complete the task. Knowing that God has called you to a certain place will give you the needed courage and determination to stay until the job is finished.

Track Record

Second, you must have a good track record. By this, I mean a door knocker and a soul winner who has ministered a growing church. The new church will consist mostly of those you personally win to the Lord. You will need to have genuine love for people and a burden for the lost.

Pastoral Experience

The Home Missions Department requires that you have two years of pastoral experience. (You must be an ordained Free Will Baptist preacher in good standing with the National Association.) To start a church from scratch you will need some on-the-job experience in church administration and working with people. Your ability to work with and get along with people will determine your success or failure.

Self-Motivated

You also need to be a self-motivator and one that is not easily discouraged. If you do get discouraged you need to be able to pick yourself up and keep on going. You must also be able to inspire people and transmit your vision and burden to them.

You will need to have good fellowship and a good working relationship with other pastors and churches in your association and state. This is necessary for your itinerant work in challenging them to support you and help you get to your field of service.

Mission Heart

It is important for you to have a mission heart in your present pastorate so that you can lead your church to be missions-minded in its giving. If every Free Will Baptist church would give two or three percent of their budget to planting new churches, there would be no end to what could be done. While you are thinking of starting a new church some day, start now by placing church planting in your church budget. This giving could even be designated.

Start now by planning for the day that you will join that great group of

specially-appointed and specially-anointed home missions families that have the assurance in their hearts that they are where God has called them. They are doing some of the greatest work in all of the world as laborers together with the Lord helping to plant a new church in a new area for the glory of God and Free Will Baptists.

Even if it is in a lonely, isolated place they have found the joy of walking with the Lord and fellowshiping with new saints, the greatest experience in all the world. Two seasoned home missionary pastors shared with me recently that they were happier in their new field of service than they had been in all their ministry. Both men had pastored over 20 years.

Obstacles and Adversaries

I would not want to lead anyone into thinking that starting a new church is an easy, glorious road—it's not. All the glory will leave just about the time you get your furniture unloaded. The Apostle Paul stated, "There was a great door open before me, but many adversaries." And there will be many adversaries.

Bob Lewis, a veteran church planter, says, "There are no easy places. To the country preacher the town or community is too small. The city preachers say the land is too expensive. The northern area is too cold and formal. In the south it's too hot and the people are gospel-hardened."

The Adversary of Finances

Few preachers complain about not having enough ushers to carry the money. It is a terrible tragedy to be defeated by money when our Lord owns it all. We must really put God to the test and exercise our faith that God is able and willing to meet our needs. This He has promised.

The Adversary of Facilities

Having a place to meet is a problem every missionary faces. However, a church is not a building. The New Testament church met in homes, on riverbanks, in catacombs

and sometimes in jails. Keep concentrating on reaching people and God will find a place to seat them.

The Adversary of Failure

You will not be able to do all you want to do. Failure is a part of success. Champions sometimes lose. Just don't quit. You will not accomplish all that you dream, but you will never, never accomplish more than you dream . . . so keep dreaming.

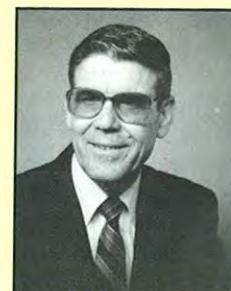
God will let us experience some failure to keep us close to Him. Just don't quit! Keep walking, working, worshiping, weeping and waiting, and you will win.

The Adversary of Fear

The fear of failing or letting down your Lord, friends, family and supporters, fear for your family, fear of your own inability . . . fear is doubt and the solution to fear is faith (Gal. 6:9). Just keep on checking in with the One who sent you. The power behind us is greater than the task before us, and defeat is only for those who accept it.

Bob Lewis states, "Every good victory comes in spite of adversaries." He and his family, with God's help, the prayer and support of friends, went to overcome adversity and have planted two Free Will Baptist churches and brought them to self-supporting status. One church is on the East coast and the other is in the West.

It can be done and it is being done by those special people called home missionaries. So, don't be afraid. Step forward, pack up and move out! If God calls, you can do it. ■



ABOUT THE WRITER: Trymon Messer is associate director of the Home Missions Department.



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What Value is the Church to Me?

By Richard Byers

What value is the church to me? A question asked of me by others occasionally. I generally respond with standard answers. You know, the ones that pop into our minds at the time—friendship, encouragement, salvation, hope, purpose and a solid foundation.

What value is the church to me? A question that I also ask of myself on a regular basis with answers that always seem to be changing in nature. Answers which strengthen my ties at times or disturb my commitment at other times or placate my conscience at in-between times, but continually, answers leading to more questions which in turn lead to more answers.

I have been a church member all my life, some 45 years now, and a number of the answers come more clearly in my mind's eye as the years pass. What value is the church to me? The overall encompassing response is—everything! Or very little. Somewhere in between? I have a problem now. The answers still change on me.

The Church

Back to square one. What value is the church to me? Let's look at the possibilities in some sequence of development as our lives in the church develop.

Friendship

Friendship seems to be a good place to start. Man has a basic need

for friendship and family, relatives, friends all come to mind as part of the church. Some of them I like, some of them I tolerate and some just float in and out somewhere in between the like and tolerate.

The like all depends on my mood at the time and whether we have the same interests and opinions. All are brothers and sisters I love in the family of God, with the help of the Holy Spirit, even if on any particular day my like is not where it should be.

Encouragement

Encouragement is an illusive boost we need at various times in life. Church, however, has confused me more often than not with encouragement. When I think I need it, the encouragement is no where to be found. When I am convinced I don't

need any, the encouragement shows up everywhere. One thing has always struck me though, when God knows I am struggling, the right encouragement has been there at the right time.

Growth

I don't think the growth aspect has come up too often in my mind yet. Growth is vital to life. We either go forward or backward, and in church, growth is continuing to learn.

The years have brought lots of preaching (most of which I don't remember) by lots of preachers, some I remember and some I don't. This preaching has passed by my mind and gone on somewhere into the person that has become me. The wonderful thing I do remember in my growth is whenever I allow the Holy Spirit the opportunity, He teaches and I learn.

Salvation

What value is *the church* to me? Salvation, not the provision of course, but the friendship, encouragement and teaching that first drew me toward salvation. The church has been and is the strength drawn upon in my salvation even when at times the *church* tries my salvation a bit. If I hold on to God, He will hold on to me is the foundation *the church* has shown me in all the stages of my development.

Hope

I need hope, hope for the future, hope for eternity. We all need hope. Man can not live or survive and would be most miserable without hope. Through all the stages of my growth, even when everything looked hopeless, *the church* was there to witness to me of hope.

Purpose

Our purpose in life. I look for my life to have a purpose—a life being lived to contribute in some small way to the plans and will of God. On more than one occasion my thought about the purpose of the *church* has been to occupy our free time, to make us busier than we were when

we were busy enough already.

As I continue to learn though, *the church* helps us to see our lives and to focus on centering our lives in areas where we need to be. Purpose gives a solid foundation to build everything in our life on and around. The church serves to remind us of what is really important to God and what should be important to us.

True Value

What value is *the church* to me? What is really important? Paul says in Ephesians 5:25-27 concerning Jesus' example of love for the church that the church is important. I have just gone through a list of things I receive from the church. Jesus, in His life, received very little from the church, yet the value of the church to Him was such that He gave everything He had, His life, for the church.

Tough Question

What *value* is the church to me? So far I am a little short by Jesus' standards. I have looked at the question from church to me. Sounds self-centered doesn't it? What can I get? I don't believe there is anything inherently wrong with receiving from the church, but I have not reached the full answer yet.

Willing to Give

On to square two. (I have just about used up square one by now.) What *value* is the church to me? I think it is time to look at value instead of church. Value is what I am willing to give for something in order to receive that something. The value of the church to me is what I am willing to give of myself to the church in order to receive from the church. The value is measured by the giving and not the receiving.

Value to Jesus

The value of the church to Jesus was and is beyond our ability to comprehend with our standards of measurement. He spent His entire life on earth and at the appointed time gave His life for the church. What value is the church to me? What am I willing to give to the church?

Giving Back

Friendship, encouragement and growth, as I look back over the years, came to me through the church. As I was willing to give of myself to the church in those areas, the church gave back to me.

Salvation, hope and purpose were and are realized more clearly through the church now. But only to the extent I am willing to give myself to the church, to the desires of Jesus, to the will of God.

Paul says in Romans 12:1 that we should give ourselves as a living sacrifice, holy (and wholly), acceptable to God, which is our reasonable service. Since we will give everything we are and we have every day to something, and we will in the end present everything before God, it seems only natural to give ourselves now.

Jesus promises in Luke 6:30 while teaching His disciples, as we give, it will be given back to us, full measure, pressed down and running over. We cannot out-give someone who has already given all.

What value is the church to me? Everything or very little or somewhere in between the two. I would have to say, honestly, somewhere in between. But I am working, with the help of the Holy Spirit, toward everything.

What value is the church to me? When was the last time you had to answer that question? Value is measured by what we are willing to give. Value is in the giving and not the receiving. ■



ABOUT THE WRITER: Richard H. Byers is a member of First Bible Free Will Baptist Church in New Castle, Indiana, where he serves as a deacon and gives himself to the work of God.

The *BEAT* Goes On

By Mark Stripling



The question: *What music should a Christian teen listen to?* Since the operative word in this question is *Christian*, we must base our answer on the standard for the Christian life—the Bible. Some music is obviously wrong because of the words used in the lyrics or the picture that the lyrics paint. The Christian should not have any problem not listening to this type of music. But what about the rest of today's music?

In I Corinthians 6:11-16, the Apostle Paul provides a base from which we can work. Verse 11 says that as Christians we are washed in the blood of Christ from our sins and have a new life in Christ. We are also justified which determines our position with God.

Our life is then to be lived in sanctification to Christ. Sanctification is the growth process which a Christian goes through in his life here on earth until he reaches the final growth step in Heaven with Christ. This growth process is the main point of this article.

Remember, all Christians are still growing from the time they accept Christ until they see Him in Heaven. Most Christian teens are not a long way down the road of Christian life, and we should not expect or de-

mand that they be mature Christians.

We, as adults and youth leaders, should help the growth process and not try to pick fruit after we have just seen the plant sprout. Teens just entering the Christian life may find it hard to see the dangers of some music, but as they grow in Christ the Holy Spirit will enlighten them and they will understand what decisions need to be made.

The Power of Choices

Do you recognize these names? Garth Brooks, Paula Abdul, Hammer, Sandi Patti, Steve Green, The Cathedrals, The Kingsmen, Twila Paris, Gaither Vocal Band, George Strait? Who should a Christian teen listen to?

Paul says in I Corinthians 6:12, "All things are lawful unto me, but all things are not expedient; all things are lawful to me, but I will not be brought under the power of any." This verse confirms that we have the freedom to choose the music we listen to because we received that freedom when we accepted Christ.

However, with freedom comes responsibilities to ourselves, to others and to Christ. The music we listen to has an influence on us and on others. We must ask whether the

music we are listening to is encouraging our growth or hindering it. If it encourages growth, continue to listen to it; if it hinders growth, stop listening to it.

God created music for man to enjoy and some music, although it is not sacred, still glorifies God because of its beauty. Classical music would be part of this area. There is a difference between music for the worship of God and music to listen to for our enjoyment.

Personal Accountability

The last part of verse 12 brings out an important point that all Christians should take note of: "but I will not be brought under the power of any." Music should not control the life of a Christian or of the local church. Many have allowed music to control their lives. When they are depressed, they look to music for the answer; when they want atmosphere for a worship service, they look to music.

I enjoy good instrumental music, but I must not let it control my life or put groups as an idol before God. Christian teens should be careful not to let any one type of music dominate their lives lest a group or individual singer become an idol to them.

Christian teens have many different types of music available to them. The music that is popular today may not be that which will be popular six weeks from today. Teens need to understand that everything that they do, see, hear and think affects them and the Body of Christ.

In 1 Corinthians 6:15-16, we are told that what we join ourselves to as Christians, we are also joining to the Lord Himself. For this reason alone, we should be extremely careful about what enters our ears and minds. If for any reason we think that Christ would disapprove of the action, we should not take part in it.

Giving God Room

If you want a list of what music a Christian teen should listen to, you will not find it in this article. We adults must learn to direct teens to a closer relationship with God and allow the Holy Spirit to direct their lives. Our hymnal, in its preface states that Free Will Baptists are "diverse people" in the taste of their music.

Teens are a part of that people and we must accept their part of that diversity. Colossians 3:16 states that we should "admonish one another through psalms, hymns, and spiritual songs." Let us not get so hung up on what type of music we are listening to that we don't remember to admonish one another in the Christian life. ■



ABOUT THE WRITER: Mark Stripling serves as minister of music at First Free Will Baptist Church in North Little Rock, Arkansas. He is a graduate of Free Will Baptist Bible College.

Thanksgiving: So Much to Do

By R. F. Smith, Jr.



The late Dr. Halford E. Luccock was a pastor, preacher, theologian, all rolled into a writer of journalistic superlatives. For many years he wrote a column for *The Christian Century* titled, **Simeon Stylites**, insightful articles that were alone worth the subscription price of the magazine.

"The Man Who Caught Up With Himself" is one of his columns from the early 1950's I filed under "Thanksgiving." I discovered it again this week. As we glance around for things to be thankful for this Thanksgiving season, I share a paraphrase of his column.

Dr. Luccock tells that once upon a time there was a man who could never catch up with himself. For 20 years he had chased himself but never seemed to catch up. He would frustratedly look over his desk that resembled a post office during rush hour. For relief he would step to the window to look out upon the beautiful world only to discover that the grass needed mowing badly.

And he would see his car that needed washing, surrounded by untrimmed shrubbery. He rolled his tongue around his mouth in

thoughtful gesture only to discover a cavity in a molar, unattended because he could never catch up enough to visit the dentist.

Glancing down on the desk he noticed a letter from the bank indicating an overdraft. Then his wife entered his solitude to remind him *something must be done* about the leaking roof and the hot water faucet that was having a nervous breakdown. He promised to do something about everything once he caught up with himself a bit.

One night after a breathless day at work trying to "catch up," he fell asleep and had a dream.

He dreamed he was in a beautiful room with a large, clean desk. Through the window he saw a manicured lawn, providing a perfect setting for his freshly washed car, gleaming like a show room model.

His desk had no bills, no dates, no nothing. No more foot races with himself. *He had finally caught up!* Peace, perfect peace! Or was it? For around the edges of the peaceful vacuum there nibbled a little question: "What do I do now?!"

Seeing a postman pass by, he hailed him. He noticed the postman had no letters or papers in his bag. Nothing to deliver; just out for a walk.

"Where am I?" asked the *caught-up* man.

"This is hell," replied the postman.

Perhaps it was at that. All caught up; nothing to chase; nothing to do.

Thanksgiving. Gratitude for so much to do. ■

ABOUT THE WRITER: Dr. R. F. Smith, Jr. is senior minister at Fifth Avenue Baptist Church in Huntington, West Virginia.

Tips for Teen Readers

By Bryan Pate

My generation is often called the “TV generation,” and for good reason. Television has been a strong influence from the fringes of our young memories up to the budding of our adulthood. But that does not mean that we do not know of that medium called “literature.” And for the teenager who does use books as a means of entertainment, a dilemma exists.

The question of what is good literature presents itself—a question more serious than it first appears, for television has made books appear innocuous by comparison. The written word has with it a strong influence of its own, often giving legitimacy to whatever ideas it contains. So every person, every teenager, must answer for himself what literature is profitable to read and what is not.

No one person or group of people can define and classify all literature as either good or bad. But guidelines can be set, general principles can be decided on and followed. There are five principles I follow when considering whether a book is worthy of reading.

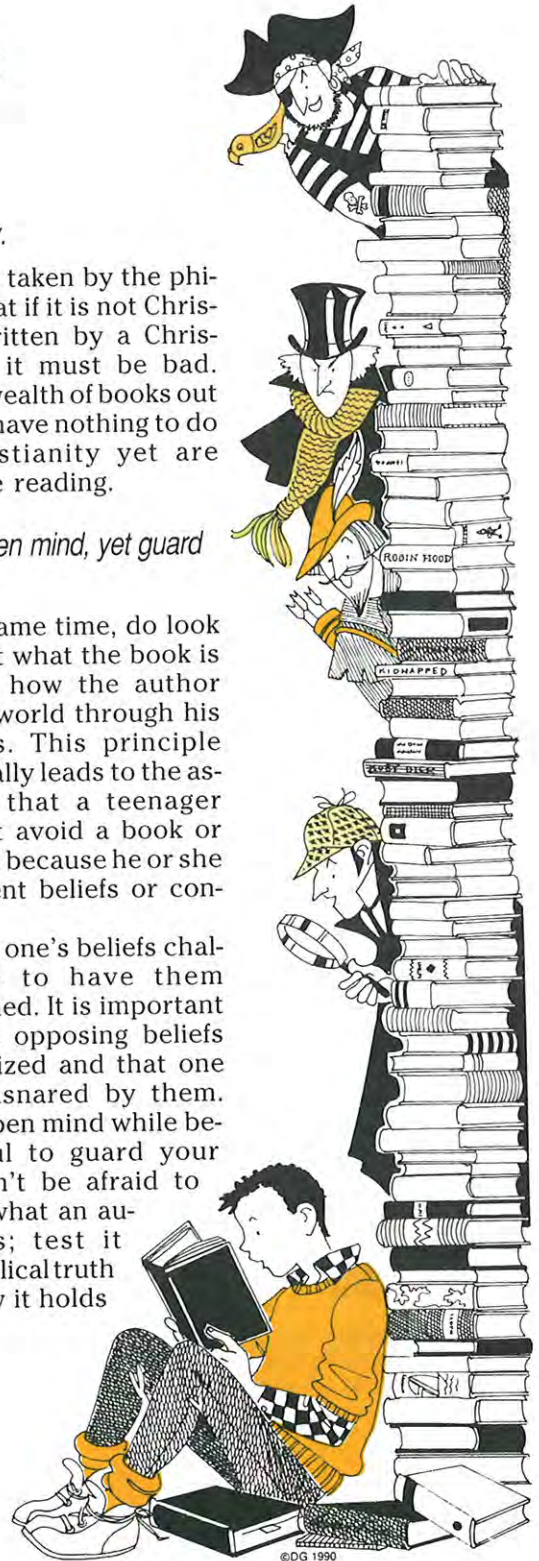
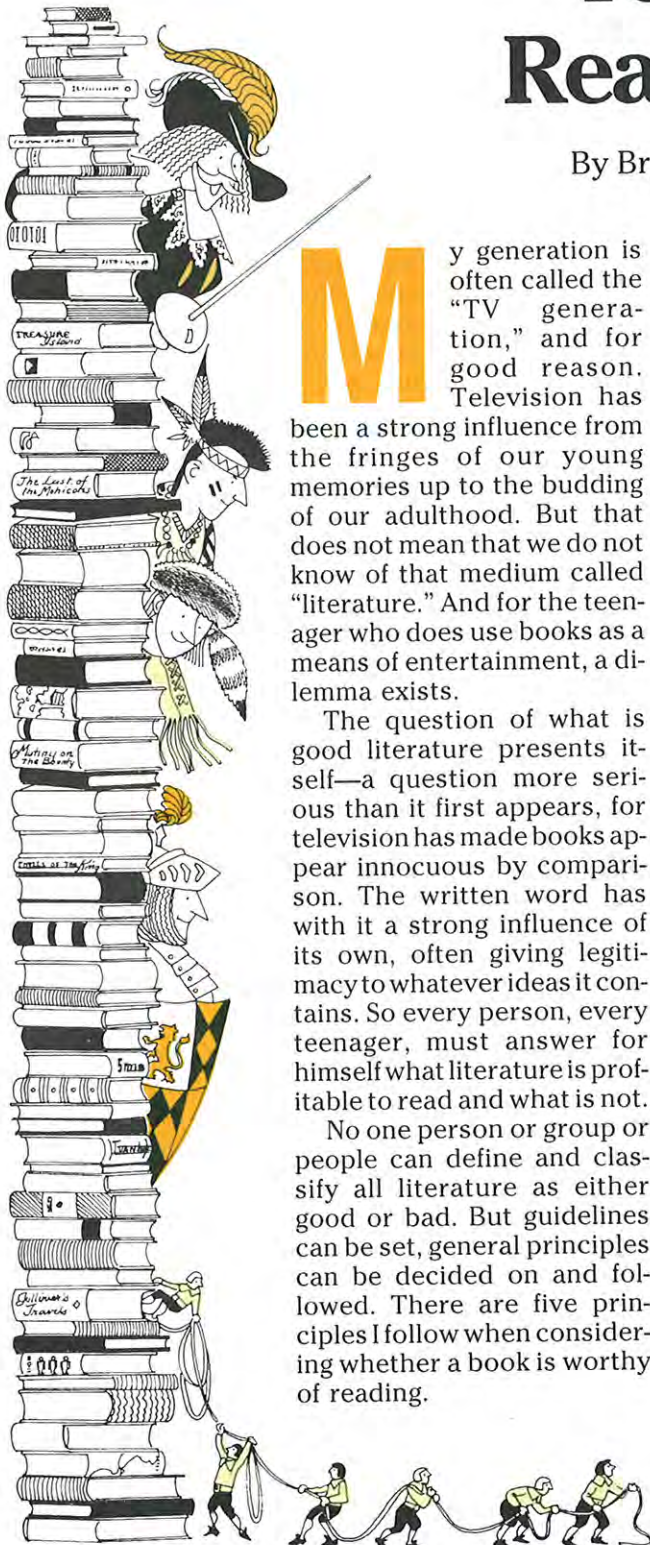
Read widely.

Don't be taken by the philosophy that if it is not Christian, or written by a Christian, then it must be bad. There is a wealth of books out there that have nothing to do with Christianity yet are worthwhile reading.

Keep an open mind, yet guard your heart.

At the same time, do look carefully at what the book is saying, at how the author views the world through his characters. This principle automatically leads to the assumption that a teenager should not avoid a book or author just because he or she has different beliefs or convictions.

To have one's beliefs challenged is to have them strengthened. It is important that these opposing beliefs be recognized and that one not be ensnared by them. Keep an open mind while being careful to guard your heart. Don't be afraid to question what an author says; test it against biblical truth to see how it holds up.



Know what to avoid.

To have truly edifying reading, however, one must look for books which display, if not Christian ideals, then at least moral ones. Literature written solely for the purpose of arousing the fleshly appetites, that literature which would be considered pornographic, should be altogether avoided. Books that don't necessarily have an evangelistic nature can hold principles which a Christian would do well to consider living by.

Expect real life.

This leads to another consideration. What is acceptable material to be presented in literature? This is a hard question, and all I can do is offer you these things to consider: The Bible contains accounts of murder, war, treachery, all manner of sex, lying, witchcraft and more.

What is important to note here is the light in which such things are portrayed. The Bible always makes clear the effects these things have on the human condition. Profitable literature will show the consequences of actions.

Read to enjoy.

Finally, find books that are enjoyable. If a book does not bring you pleasure, then there is little point in reading it. Whether it is a book of essays or fictional adventures, a good book will leave you feeling satisfied. Don't waste your time in leisure reading you don't enjoy. I'm certain that this is not God's plan for the role of literature in our lives. Again, however, if the type of literature we enjoy is contrary to Christian principles, then the literature must give way.

When trying to decide on good books to read, don't short change yourself. Don't limit yourself to one genre, period or size. The classics are always a safe place to start, and new books are being added to the shelves of libraries and bookstores every day.

There are more authors publishing in the Christian world than there have been for over a century, and

the reading quality is increasing with each new batch. Some authors in the tried and true ranks include C. S. Lewis, J. R. R. Tolkien (my personal favorite), and Francis Schaeffer.

More recent authors include Roger Elwood, who pursues various topics; Bodie Thoene, who with her husband Brock writes historical fiction in novels and series with remarkable detail and enthralling plots; Frank Peretti, who takes insightful looks into spiritual warfare through fiction. Of course there are dozens more, varying from theology to pure fantasy. But there is a place for them all.

Here is the best piece of advice I can give the teenager who wishes to read profitable literature: Turn off the tube and open a book. Let your mind create the actions and images for you instead of a cathode ray.

God gave us imagination long before the TV, and books long before ABC, NBC or CBS. A good book may well change your outlook on life. If you read nothing else, read *The Book*; it is the best example of great literature. Let God guide you—if you do, He will not fail. ■



ABOUT THE WRITER: Bryan Pate is a senior missions student at Free Will Baptist Bible College.

Capital Stewardship Campaign

August 1992

Update

State	Goal	Gifts
Alabama	\$ 97,290.00	\$ 1,000.00
Arizona	1,565.00	1,800.00
Arkansas	97,880.00	14,509.14
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	5,726.00
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	12,577.43
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	100.00
Tennessee	100,040.00	19,323.00
Texas	14,705.00	3,140.00
Virginia	30,975.00	.00
West Virginia	58,840.00	320.00
Other	23,780.00	1,400.00
Totals	\$1,000,000.00	\$64,873.57

Up to Potential

By Kevin M. Justice

After our team played an exceptionally good game, my college basketball coach told us, "An athlete never plays above his head, but seldom plays up to his potential."

That principle also applies to the Christian walk. While people who sacrifice their lives in God's service are not super-holy, they do rank among the few who fully

yield to the bidding of God's Spirit.

When we obey a scriptural command, we're not going above and beyond the call of duty ... we're just reaching for the full potential of God's gifts to us. ■

ABOUT THE WRITER: Kevin M. Justice is minister of youth at Fellowship Free Will Baptist Church in Antioch, Tennessee.



“This is the Hardest Thing I’ve Ever Had to Do!”

By Barbara Riker

In 1956 I took a vow to love, honor and obey. I didn’t know then that when I was 50 years old I would need to go to Antarctica to be with my husband.

We accepted contracts to work at McMurdo Station, Antarctica, for the summer season. It was to be a period of four to six months. My job description was “Trouble Clerk.” My husband’s job was in “Materials.” We were supposed to travel together the first of October. In July, the company called wanting my husband to leave in August. That meant I was to go alone to Antarctica. For a country girl from Arkansas, I was terrified!

The trip was long and hard. My luggage got lost and found; I almost missed one connection. The plane flew half-way into Antarctica and had to go back to New Zealand because of bad weather. We started another day and had to return because of radar problems.

When we finally arrived I had to carry and wear 40 pounds of cold weather gear plus my personal luggage. We got off the plane on the sea ice. It was cold, white, icy and slick!

I looked at the transport truck that was to take us to McMurdo Station and said, “Lord, I can’t do this. It’s the hardest thing I’ve ever had to do!”

The transport consisted of a huge box on the back of a truck, very high off the ground. The first step was half as high as I am. I was carrying one large bag of cold weather gear and two other bags. The men already on the truck started yelling, “Come on, Grandma, you can do it!” I crawled up on my knees and up I went.

I arrived at the base and was told

my home for the season would be separate from David, my husband, in a James Way tent. This tent village looked like a scene from the TV program, “M.A.S.H.”

My tent was shared with nine others, single women ages early 20’s to mid-30’s. We all shared bathroom facilities with 30 other women. Oh, well, a person can do anything for four months. It wasn’t bad until women started entertaining their men friends all night in their rooms.

The rooms were about 6 x 6 feet with a canvas curtain around them. Then there was the snow that blew into my room when the wind blew, which was all the time. I cried, “Lord, I can’t do this. It’s the hardest thing I’ve ever had to do!”

David was asked to stay for the “winter over” season. If I wanted to be with him I had to accept the only job available, as a laborer on a construction site. The first three weeks I could hardly move because I was so sore. I hauled sheet rock and iron, filled dumpsters and cleaned up the construction site after 60 electricians, plumbers, sheet metal workers and carpenters. Their language was foul and all were loud, rough and mean.

I cried, “Lord, I can’t do this. This is the hardest thing I’ve ever had to do!” I decided it was time to clean up their language, and so I took a broom to their backsides and won their love and respect.

In order to “winter over” I had to attend Survival School. I was taken to a remote site to survive for two days and one night in the Antarctic. I had to rope up and save another person from a crevasse. I had to climb up a 300-foot ice mountain,

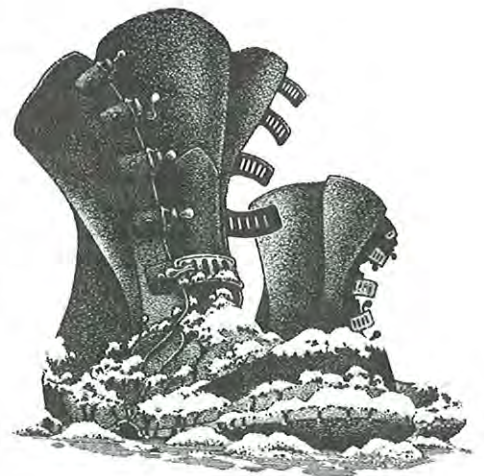
where I was turned upside down with an ice pick and pushed off. I had to turn myself over and stop the slide (self arrest). I was told to repel off an ice cliff but I stood my ground and flatly refused that one. I was given my certificate anyway.

I survived the winter. That was a total of 12 months of “the hardest thing I’ve ever had to do.” We went back for the winter of 1991. God stood by me every minute. He used me as a witness in the most wonderful ways.

David was asked to preach in the navy chapel both winter seasons. I learned that no matter where you are or how hard life is, God is always there for you if you only trust Him and cry out to Him. ■

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ABOUT THE WRITER: Mrs. Barbara Riker is a member of First Free Will Baptist Church in Russellville, Arkansas.

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Parched Interior

By Malcolm C. Fry

Something is wrong! My heart used to thrill to the sound of gospel songs, the old-fashioned preaching of God's word and the relating of many of the stories of the Bible. It is almost as though my heart were a well that went dry.

My grandparents, on my father's side, lived on a farm in Canada. Our family journeyed over there about twice a year. One of the objects I remember most about the old home place was a well that produced, upon pumping, the most refreshingly clear and cold water.

You can imagine my chagrin when upon traveling over to Canada several years later I discovered that the well was no longer in use. The farm folks had become citified and obtained running water. Upon investigation, I discovered that the old well could no longer produce cool, refreshing water as it had in days gone by.

What had happened? When a well is not used and water is not regu-

larly drawn, the tiny rivulets close up. The well was dry, not because there was not water, but because it had not been used!

As a Christian, I have a spiritual well that will never go dry. Jesus said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38). I have a source of water of life to replenish my soul no matter what. It can, however, seem dry from time to time. It is important to know those things that keep the flow free and full.

The Benjamin Randall Offering at Thanksgiving is one of those opportunities for Christians to give from the heart through home missions, and the same experience can occur through foreign missions and their World Missions Offering each April. Our gifts to these channels of undergirding missions become part of the touch of the hand of God on empty hearts all over the world.

It may be difficult for us to understand the desperate need for mis-

sionaries and all of our Free Will Baptist ministries to be fully supported in those areas where millions live in spiritual darkness. Their brightest moments of life are darker than our worst days when we have Jesus in our hearts.

Giving so that others can know Jesus has a wonderful effect on the rivulets that bring the peace and hope of God into our own hearts. ■



ABOUT THE WRITER: Dr. Malcolm C. Fry is editor-in-chief at Randall House Publications. He also pastors Goodlettsville Free Will Baptist Church in Goodlettsville, Tennessee.

What Makes a Home "Good"

By Lawrence O. Richards



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Each year in a Christian home course that I taught at Wheaton College, I asked my students to isolate what they remembered about their homes as "good." What, to them spoke most clearly of unity and stability, of a healthy climate in which they could develop as persons? The answers remained the same year after year.

Unconditional Love

"My parents loved me." "I always knew they cared for me, even when I did something wrong."

They remembered unconditional love. Unconditional love is God's kind of love. It does not excuse sin, but it never rejects the one who falls short.

Respect and Trust

Successful Christian parents also showed respect for the feelings, ideas and capabilities of their sons and daughters. "My parents always showed respect for my opinions." "From the time I was young, I was given responsibilities and helped to meet them."

Respect can be shown in a number of ways. Some parents give their children an allowance when their children are very young, and teach them how to spend it wisely. As the children grow, the parents increase

the allowance to include clothing and other personal items. Some parents develop a family council, where the ideas of each family member are considered in planning for the group. Still others give their children responsibilities, increasing them as they grow older—responsibilities that are not just "jobs" but meaningful contributions to the family's life together.

What counts is that young people are aware that their parents seem to trust them, and respect them as persons.

Communication

"Mom and I always talked a lot." "I felt that if I had a problem or a good time, I could share it with Dad." A sense of openness in communication is a tremendously critical factor, one on which many of the other factors hinge.

Communication takes place heart-to-heart. It is marked by openness, by eagerness for reconciliation and harmony, and by the free flow of forgiveness. There can be no communication without the awareness that each cares for the other and shares his or her real self.

Standards

"My parents had clear standards for themselves and for me." "I saw in their lives the commitment to what

they said was very important."

Young people resent it when parents expect behavior and attitudes from their children that they don't expect of themselves.

Years of Change

As a child grows, the ways we communicate unconditional love, show respect, keep open communication lines and set standards grow, too. This is why no one can say, "This is what to do to build a good family." Our practices and emphasis shift with the growth and change of our children.

Babies. To babies, love is communicated in many ways, but primarily by touch and tone of voice. Babies under six months require no discipline, no training. But they do require love: handling, cuddling, talking to, laughing with. It's easy to give time to babies; they're lovable. And it is vitally important that from a child's first days he or she senses the warmth and intensity of our love.

Toddlers. Toddlers are sometimes hard to love! Over, under, around, and into everything—exploring, often testing and retesting the limits we set for them. Toddlers also need love and attention, cuddling, sitting with and looking at pictures while "reading" a book, or going on special walks to explore the wonders of God's world.

Cooperative Channel Contributions August 1992

RECEIPTS:

State	CO-OP		Total	August'91	Yr. To Date
	Designated	(Undesignated)			
Alabama	\$ 88.27	\$ 30.00	\$ 118.27	\$ 120.00	\$ 2,654.55
Arizona	.00	15.00	15.00	85.53	1,931.30
Arkansas	9,679.47	.00	9,679.47	5,736.53	70,940.58
California	17.50	1,077.30	1,094.80	2,193.78	7,706.74
Colorado	.00	.00	.00	.00	505.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	.00	.00	1,409.76	9,042.21
Georgia	7,960.03	1,097.65	9,057.68	9,466.81	90,427.93
Hawaii	.00	.00	.00	.00	221.00
Idaho	.00	.00	.00	160.13	89.86
Illinois	9,951.14	1,886.57	11,837.71	16,614.76	61,603.86
Indiana	.00	.00	.00	470.20	5,118.03
Kansas	.00	.00	.00	132.78	523.47
Kentucky	.00	1,600.00	1,600.00	560.46	3,512.06
Louisiana	.00	.00	.00	.00	900.00
Maryland	.00	75.00	75.00	.00	3,731.54
Michigan	7,300.08	2,838.71	10,138.79	5,746.01	88,674.64
Mississippi	30.00	253.97	283.97	707.78	3,669.56
Missouri	9,407.79	.00	9,407.79	7,646.29	89,566.71
Montana	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	30.00
New Mexico	67.54	17.26	84.80	26.44	184.54
North Carolina	796.00	550.00	1,346.00	4,423.04	13,455.31
Ohio	804.72	2,811.60	3,616.32	2,717.21	24,114.98
Oklahoma	43,485.19	.00	43,485.19	46,753.43	357,132.77
South Carolina	17,770.82	181.86	17,952.68	17,586.91	136,346.99
Tennessee	10,987.47	1,169.07	12,156.54	13,992.78	69,248.41
Texas	25.00	.00	25.00	12,694.13	56,304.26
Virginia	255.44	25.00	280.44	524.94	2,705.71
West Virginia	3,367.25	89.62	3,456.87	9,459.60	35,099.63
Canada	.00	.00	.00	.00	80.51
Northwest Assoc.	.00	.00	.00	.00	263.64
Other (Computer)	.00	.00	.00	.00	.07
Totals	\$121,993.71	\$13,718.61	\$135,712.32	\$159,229.30	\$1,135,785.86

DISBURSEMENTS:

Executive Office	\$ 11,604.48	\$13,718.61	\$ 25,323.09	\$ 21,621.27	\$ 202,584.73
Foreign Missions	67,939.72	.00	67,939.72	84,339.55	574,940.92
FWBBC	6,144.64	.00	6,144.64	10,830.25	61,809.33
Home Missions	27,006.14	.00	27,006.14	30,087.78	188,068.02
Retirement & Insurance	1,857.25	.00	1,857.25	3,079.84	17,270.36
Master's Men	1,918.76	.00	1,918.76	3,307.24	17,460.46
Commission for					
Theo. Integrity	122.88	.00	122.88	138.62	902.58
FWB Foundation	1,168.24	.00	1,168.24	1,906.87	10,128.05
Historical Commission	120.55	.00	120.55	134.25	873.15
Music Commission	122.88	.00	122.88	107.18	724.69
Radio & TV Commission	122.88	.00	122.88	131.69	810.69
Hillsdale FWB College	620.49	.00	620.49	1,461.58	8,820.15
Other	3,244.80	.00	3,244.80	2,083.18	51,392.73
Totals	\$121,993.71	\$13,718.61	\$135,712.32	\$159,229.30	\$1,135,785.86

Toddlers also need limits. Parents must also respect their need to explore. Too often a pattern of relationship is set during these hectic days. Dad or Mom is constantly saying, "No," to everything a child does—trying to change a child into a "little adult" long before the child is capable of behaving in a grown up way.

Elementary children. To the patterns of life you have established when your child was a preschooler, you now have much to add—listening when the child comes home from school, looking at his or her papers and projects, displaying them. You can find so many, many ways to show the child that you care about what happens to him or her. You care about what the child is interested in.

Adolescence. With the teen years come fresh opportunities. You can find new ways to increase your son's or daughter's freedom of choice, things the adolescent will be able to handle because you worked toward this time by giving opportunities for decision making when he or she was younger. You can do more things together. You can communicate on a deeper level. You can step up into wider adventures of living.

Good families are developed as parents successfully express unconditional love and respect for their children. There is not only a consistent parental example but also a free flow of communication. To build good families, it is vitally important that we sense our oneness, our love, our respect for each other, and that we open up our lives and share with our children. ■

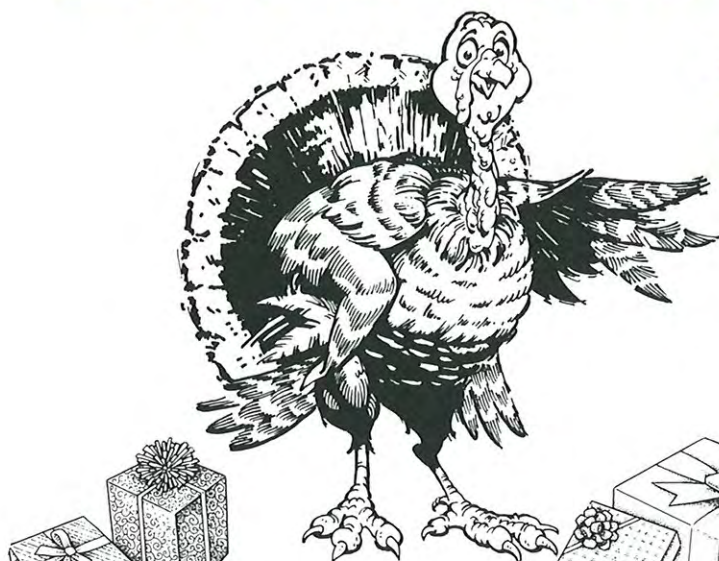
ABOUT THE WRITER: Lawrence O. Richards, Ph.D., is a well-known Christian educator and has authored more than 80 books. Among them is *The Successful Teaching Series* (Cook).

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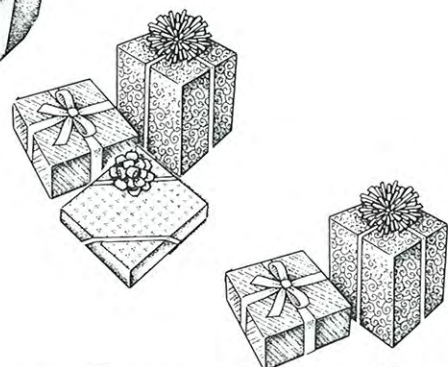
Let's talk

turkey...

(about Christmas).



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- ... Are you weary?
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FREE WILL BAPTIST NEWSFRONT

Historic International Consultation Meets in Panama

SANTA CLARA, PANAMA—Delegates from seven nations met at the Baptist Camp and Conference Center in Panama August 24-28 for the first International

Pastor Alex Mercado of First FWB Church in Panama City delivered the keynote message on the consultation theme, "Free Will Baptists: United in Worship,

worded statement concerning the dangers of the charismatic movement.

The nature and organizational structure of the International Fellowship are "a fraternal fellowship of autonomous national bodies" without ecclesiastical hierarchy or legislative power over the member associations.

Although four different language groups were represented, officials reported no communication problems. Six Free Will Baptist foreign missionaries served as interpreters: Steve Lytle, Stan Bunch, Fred Hersey, Walter Ellison, Dave Franks, Sr. and Paul Robinson.

Three reports were presented during plenary sessions: "Free Will Baptists as Distinct Members of the Body of Christ" by Gerardo Azenedo of Uruguay; "The Office Work of the Holy Spirit in the Believer and the Church Today" by Fred Hanson of Canada; "The Mission of Free Will Baptists in the World" by R. Eugene Waddell, an alternate for Ramon Sanchez, the Cuban delegate, who was unable to get a visa to Panama.

Executive Secretary Melvin Worthington did not arrive until Wednesday evening because of delays from Hurricane Andrew in Florida. However, when he did arrive, the organization committee elected him as chairman to arrange the 1995 meeting.

The consultation ended with a uniquely Free Will Baptist tradition Thursday evening—communion and feet washing.



Official delegates from the seven nations attending the consultation.

Consultation of Free Will Baptists. Representatives came from Brazil, Canada, Japan, Mexico, Panama, Uruguay and the United States. After meeting five days, participants voted to work toward organizing an International Fellowship of Free Will Baptists in 1995.

The International Consultation met at the request of the National Association of Free Will Baptists in the United States. Sixteen observers participated with official delegates to the gathering. The host country, Panama, sent 75 Free Will Baptists to welcome the international visitors.

Fellowship and Witness." Other evening worship service speakers included Kenichiro Sugitani of Japan, Lázero de la Rosa of Mexico and Jean Carlo Achê of Brazil.

Fred Hanson from Canada presided during the business sessions. Delegates approved the "Panama Declaration of 1992" affirming commitment to fundamental beliefs of orthodox Christianity, those distinctive beliefs and practices which characterize Free Will Baptists, the necessity of holy living, the dangers of the ecumenical movement and the priority of evangelism. The group also adopted a strongly

Arkansas Adopts \$240,000 Co-op Budget

CONWAY, AR—Delegates to the 95th Arkansas State Association adopted a quarter million dollar Cooperative Plan budget for 1993, according to Clerk Wendell Leckbee. While 33.5% will fund National Association outreach, the remaining 66.5% will be allocated to in-state ministries: General Fund (23.5%), CTS Board (19.5%), Mission Board (17%), C. E. Board (3%), Sunday School Board (1.5%) and state paper (2%).

Arkansas Promotional Secretary David Joslin said that budgets adopted by the state for 1993 topped \$1.5 million, which includes more than \$475,000 to meet suggested National Association quotas. He also reported that 1991 state Cooperative Plan receipts increased 8% over 1990.

More than 925 registered for the August 11-13 session which met at Camp Beaverfork near Conway. That number included 98 ministers, 69 lay delegates, 30 deacons and 11 missionaries in addition to the State Auxiliary and Youth Conference attendees. Moderator Carl Cheshier gaveled delegates through the business sessions.

Four ministers preached on the association theme, "Spiritual Warfare." Texas pastor David Sutton (First FWB Church, Duncanville) spoke twice at a Tuesday church growth conference and then preached the Wednesday evening worship session. Other association speakers included Arkansas pastors Roger Harwell (First FWB Church, Fort Smith), Tim Landers (First FWB Church, Newport) and Roy Helms (First FWB Church, Hot Springs).

The state Sunday School Board presented plaques to recognize three individuals: *Award of Distinction* to Dolan Burris (Mt. Vernon FWB Church, Russellville), *Superintendent of the*

Year to Wayne Crawford (Wilson FWB Church, Belleville) and *Teacher of the Year* to Gladys Smith (First FWB Church, Walnut Ridge).

Meeting simultaneously with the State Association were the 38th annual Woman's Auxiliary Convention, the 18th annual Master's Men session and a three-day Youth Conference with 207 registrants. Auxiliary president Debbie Scott said 221 registered for their Tuesday meeting. Missionary to Brazil, Norman McFall spoke.

The 961 Arkansas Auxiliary members gave more than \$66,000 to local, state and national missions. The group raised \$9,500 last year for missionaries Charolette Tallent and Don McDonald family. Auxiliary delegates honored Bessie Richards for her missionary work in Africa, and adopted the McFalls and Earnie Deeds as their 1993 state project. Some 180 attended the banquet.

Arkansas Master's Men met Wednesday as 61 men heard missionary builder Howard Gwartney and missionary pastor Levan Hubbard speak. Members elected Ken Nabors of Jacksonville as the new president. One new Master's Men chapter was chartered this year. The 1993 project includes repairs at Camp Beaverfork and hosting the National Master's Men Retreat next April.

The three-day State Youth Conference included drama, musical concerts, special youth worship services and a 60-foot-long banana split served at midnight. Youth groups from Ada, Oklahoma and Albany, Georgia keynoted the sessions.

The 1993 Arkansas State Association will meet August 10-12 at Camp Beaverfork and Conway High School Auditorium.

FWBBC Enrollment Up 7 Percent

NASHVILLE, TN—With enrollment still open, Free Will Baptist Bible College had registered 300 students from 24 states, the Virgin Islands and four foreign countries (Canada, China, Côte d'Ivoire, Pakistan), according to Dr. Charles Hampton, registrar.

The 300 enrollment is a 7% increase over last fall's count of 281, according to Dr. Hampton. "Of the 24 states represented, we have an increased number of students from seven. Seven other states remained the same," he said.

By states, the college has registered the following totals so far:

Alabama	27
Arkansas	14
California	5
Colorado	3
Delaware	2
Florida	10
Georgia	16
Illinois	19
Indiana	9
Kansas	1
Kentucky	10
Louisiana	3
Michigan	7
Missouri	16
Mississippi	7
North Carolina	27
Ohio	8
Oklahoma	3
South Carolina	9
Tennessee	75
Texas	8
Virginia	9
Washington	3
West Virginia	3
Virgin Islands	1
Foreign Countries	5

By classes, to date, there are 109 freshmen, 79 sophomores, 44 juniors, 55 seniors and 13 special students at FWBBC. Of these, 118 are attending FWBBC for the first time, and 182 are returning to the college.

All-Boards Conference Set for December

ANTIOCH, TN—The biennial All-Boards Conference will meet December 7-8 at Nashville's Doubletree Hotel, according to Executive Secretary Melvin Worthington. Dr. Worthington said he expects 75 to 100 national board members to participate in the meeting.

The conference will begin with registration Monday, December 7 from 3:00 p.m. to 5:00

p.m. After an opening dinner, board members will gather for a two-hour session on denominational objectives and goals.

The All-Boards Conference will conclude Tuesday after breakfast, morning sessions and a noon luncheon. The various national boards and commissions will then meet separately to conduct the business of each agency.

Upper Cumberland Churches Set Crusade

COOKEVILLE, TN—More than 70 Free Will Baptist churches from six districts of Tennessee's Upper Cumberland area will sponsor a five-day crusade at Cookeville FWB Church, according to host pastor David Crowe. The third annual November 30-December 4 meeting will feature five worship sessions, eight workshops, an area-wide youth rally and special music in the week-long conference.

Michigan pastor Loyd Locklear will deliver the keynote message Monday evening and lead a Tuesday workshop on developing a biblical church atmosphere. Other worship service speakers include pastors Dale Burden (Virginia), Roger

Duncan (Florida), Claudie Hames (California) and Curtis Linton (Oklahoma). Other workshop leaders include Home Missions staffer Trymon Messer, FWBCC president Tom Malone and host pastor David Crowe.

The December 5 youth rally features guest speaker Rick Locklear, son of Pastor Loyd Locklear. Southeastern FWB College and Free Will Baptist Bible College will present music and drama during the rally.

Pastor Crowe expects between 800 and 1,000 people to attend the crusade services. Daily activities begin at 9:00 a.m. Night sessions are scheduled at 7:30 p.m.

CCC Enrolls 27

FRESNO, CA—California Christian College began the fall semester with the largest number of full-time students since the school re-opened in 1986, according to college official Greg McAllister. Twenty-five full-time students live on campus, along with two part-time students.

The college also maintains an extension center in Sacramento at Capitol FWB Church. McAllister said he expects 25 to enroll for extension classes.

McAllister said the increase

in full-time students can be traced to several factors: the school's academic program has been re-organized in the past two years; associate's status has been granted with an accrediting association (TRACS); a new activities building has been completed; cooperative programs have been established with teacher's colleges in California. The library, auditorium and dormitories were renovated in 1991 and 1992.

Southeastern College Enrolls 160

WENDELL, NC—The fall semester at Southeastern FWB College began with 160 students, according to school officials. That number includes 52 students enrolled in extension studies.

Enrollment on the Wendell campus includes 92 full-time students and 16 part-time students. Seventy-eight students live in the dormitories—31 men and 47 women. Thirty students live off campus.

The school reports 44 new students, including 11 transfer students.

Florida Minister in Jail Lockdown

MARIANNA FL—Reverend Arnold Woodlief, a Free Will Baptist minister who resides in Marianna, participated in a voluntary lockdown at the new Jackson County Jail on July 10. Woodlief said that a donor paid his \$25 registration fee so he could spend the night in jail.

Funds raised during the lockdown went to assist the Florida Sheriff's Youths and Boys Ranches. The exercise helped both the community and sheriff's office to determine preparedness of the jail's employees to operate the new facility.

Rev. Woodlief said the experience gave him an understanding of what inmates face when they are jailed. He also felt that the exercise was a reminder of the Christian's responsibility to visit those in jail.

Mr. Woodlief preaches in jail regularly in order to reach inmates with the gospel. However, the summer experience gave a fresh meaning to the term, "jailhouse preacher."

FWBBC Offers Five New Video Series

NASHVILLE, TN—Four sets of videotapes used in conjunction with the External Studies Program are available for purchase, according to Harrold Harrison, director of the External Studies Program.

Exceptional response to Dr. Robert Picirilli's video series on *Free Will Baptist Doctrines* has generated a number of requests for the college to make other videotapes available for purchase.

At present, videotapes on the following subjects may be pur-

chased from the college:

1. *Free Will Baptist Doctrines*, by Dr. Robert Picirilli—\$59.95
2. *Homiletics*, by Rev. Ralph Hampton—\$59.95
3. *Marriage and The Family*, by Dr. LaVerne Miley—\$79.95
4. *The Book of James*, by Dr. Ken Riggs—\$99.95
5. *New Testament Survey*, by Dr. Stanley Outlaw—\$99.95

(Add 10% of total order for shipping and handling.)

All these videotapes utilize teachers at Free Will Baptist Bible College. The tapes lend themselves to a variety of usage: self or family instruction/edification, Wednesday evening Bible study, CTS group studies, new convert classes or ministerial refresher training.

Pastors, laypersons, families, new converts and new church members can all benefit from these series. Place orders by calling 615/383-1340 and asking for the External Studies Department.

Kentucky Steering Committee Meets in Louisville

LOUISVILLE, KY—The Kentucky Steering Committee met September 11 at the Hyatt Regency Hotel in Louisville to expedite plans to host the 57th annual national convention July 18-22, 1993. Plenary sessions of the National Association will convene in downtown Louisville at Commonwealth Convention Center.

Executive Secretary Melvin Worthington said he blocked more than 1,200 rooms in three major hotels to house delegates. The convention housing form will be printed in the April 1993 issue of *Contact*, and in Free Will Baptist state papers as space is available.

The Kentucky contingency includes the Steering Committee, state Auxiliary president and NYC planning captain.

Co-Chairmen: Tim York
Richard Van Hoose
Hospitality Committee: Bill Roberts
Registration Committee: Lincoln Varney
Prayer Committee: Dennis Kizzire, Sr.
Ushering Committee: Tim Hall
Auxiliary President: Phyllis York

The Steering Committee met 8:30 a.m. - 2:00 p.m. gathering information, reviewing committee assignments and touring convention facilities. Committee members will meet twice in 1993 (January and May) to assess convention plans.

Hillsdale Enrolls 155

MOORE, OK—Some 155 students arrived on Hillsdale FWB College campus in late August to begin the fall semester, according to Tim Eaton, vice-president of academic affairs. The students came from 20 states and six foreign countries. Forty-five young men are ministerial students, and 16 students are training for missions.

Seventy-nine students are classified as freshmen, 36 as sophomores, 40 as juniors, seniors and special.

Mr. Eaton said, "We will probably equal or be a little above last year when registration closes in late September." The college enrolled 165 in the fall 1991 semester.

Directory Update

ALABAMA

Don Cherry to St. James Church, Phenix City

GEORGIA

Benny Smith to First Church, Tifton

ILLINOIS

Randy Scott to Johnston City Church, Johnston City from First Church, Star City, AR

MISSOURI

David Huett to Grant Avenue Church, Springfield from Lawnwood Church, Tulsa as director of Christian education

OTHER PERSONNEL

Joel Lauckner to Midway Church, Moultrie, GA, as minister of youth and music

Robert W. Brown to First Church, Weatherford, TX, as associate pastor

Todd Shelton to Victory Church, Goldsboro, NC, as minister of music and youth

Mike Hollifield to Donelson Church, Nashville, TN, as minister of youth from Pardue Memorial Church, Clarksville, TN

Joey Wilson to First Church, Albany, GA, as minister of youth

CURRENTLY...

Thomas Memorial FWB Church in **Huntington, WV**, averaged 80 in Vacation Bible School, according to Pastor **Stuart Snow**. Attendees also gave an offering exceeding \$200 for home missionaries **Ivan Asbury** and **Russell Wright**. After the VBS, Sunday School attendance surged to 110.

Calvin "Buddy" Waldrop earned his high school diploma. While that is not necessarily an unusual occurrence, it is when you are 67 years old. Brother Waldrop has been an ordained deacon for 25 years. He has taught Sunday School 24 years, served 17 years as church clerk and two years as treasurer. He is a member of **North Spartanburg FWB Church** in **Spartanburg, SC**.

Pastor **Owen Barger** reports eight new members at **First FWB Church** in **Weatherford, TX**. The group called a new associate pastor, **Bob Brown**.

Despite earthquakes the Sunday before youth camp began for **California's** West Coast Association, some 74 campers showed up at Harmony Pines in Wrightwood. **Greg McAllister** served as camp evangelist. Director **Rick Scroggins** reported 18 decisions during the week.

Members of **Capitol FWB Church** in **Sacramento, CA**, surprised Pastor and Mrs. **Larry Condit** on their 20th anniversary with the church. The congregation gave the pastor a homemade patchwork quilt, plaque, love offering and two tickets for a four-day cruise to Mexico. Condit established Capitol FWB Church in 1972 when he began with seven people on a one-acre plot. The group has since purchased 6.5 acres, has a membership of 450 and averages more than 600 in attendance.

Missouri FWB ministers, laymen and board members met for a two-day retreat in September at the youth camp in Niangua. The retreat focused on ideas that work in the local church. Six speakers presented workshops: **Gary Fry**, **Roger Hagan**, **Charles Miller**, **Glen Murray**, **Jerry Norris**, **Wayne Phillips** and **Jay Tilson**.

When members of **Fellowship FWB Church** in **Flat River, MO**, celebrated

their 46th anniversary, Pastor **Wayne Phillips** also announced that the church had paid their indebtedness in full 18 months ahead of schedule. The group celebrated with a note burning ceremony and a promise to channel more funds into the spreading of the gospel.

After 27 years as pastor at **Beulah FWB Church** in **Pensacola, FL**, **Rev. Lindbergh Bass** retired this summer. More than 300 friends gathered to honor the retiring minister and his wife at a fish fry in their honor. The church presented the Bases with gifts, cards and good wishes for a happy retirement. They will reside in Bell, FL.

Thanks to the generosity of the **Northwest Association of Free Will Baptists**, the building has been paid for in full where the **New Hope FWB Church** meets in **Kent, WA**. Pastor **Lloyd Plunkett** said, "The building will allow us to get on our permanent location and stop paying rent. It is a three-year-old, triple-wide modular measuring 40 x 41 feet."

Pastor **Delmar Hopkins** reports 12 people in attendance at the first service for the **Nampa FWB Church** in **Nampa, ID**. The church began in July and soon began to average almost 20 in attendance.

There's a thief in **Wayne City, IL**. Mr. **Jesse Allen** reports that **Salem FWB Church** was burglarized and the sound system stolen.

Pastor **Edwin Hayes** baptized 18 converts at **Columbus First FWB Church** in **Columbus, OH**. The group also reported giving more than \$2,400 to home and foreign missions in June.

Attendance increased 20% at **First FWB Church** in **Thomaston, GA**, according to Pastor **Terry Pierce**. Members made more than 400 calls, 260 visits and noted that 66 visitors attended the services. The group also began a project to add new Sunday School rooms and a fellowship hall. More than \$7,000 has been raised.

Officials at **Free Will Baptist Bible College** reported that the school installed a new parquet floor in the gymnasium at a cost of \$50,000. The old tartan floor had exceeded its life ex-

pectancy by about 10 years. The new floor will cost less to maintain and last longer.

Tabernacle FWB Church in **Coward, SC**, burned the mortgage on their fellowship building, according to Pastor **Ralph Byars**. The 1,775-square-foot structure was erected at a cost of \$26,000. Former pastor **Harry Cooper** preached the dedication message.

Pastor **Roy Wilson** said that a sense of unity and accomplishment prevails at **Woodlawn FWB Church** in **Russellville, AR**. The group purchased a van to replace their old one and purchased a new parsonage for \$73,500.

Since 1983, members of **Shiloh FWB Church** in **Bristol, VA**, have paid off more than \$130,000 in mortgage notes. The funds allowed the congregation to build a sanctuary and an educational wing. Earlier this year the group paid off all the indebtedness. Church property is valued at more than \$400,000.

New Home FWB Church in **Colquitt, GA**, reports six baptisms and four new members. **James Ursrey** pastors.

Tennessee home missionary **Gerald Fender** reports that the **West Knoxville FWB Church** purchased five acres on Hardin Valley Road. Fender said the group will not begin construction until the land is paid for. He said, "We owe \$24,000 at this time." ■

Pray for
the
All-Boards
Conference

Which Meets in
Nashville, TN

December 7-8



THE FREE WILL BAPTIST FOUNDATION

Year-End Giving

By Bill Evans

What an exciting time. Year end brings holidays with family and friends. It is also the time to review your final 1992 charitable giving plans.

When most people think of giving, they think of cash. Gifts of cash are simple to make, immediately effective and easily directed to specific needs or current expenses. Uncle Sam allows up to 50% of cash gifts as a tax deduction if itemized.

However, there are other ways to give that may be even better for you. Consider the following options and their consequences.

Appreciated assets are especially attractive as gift giving opportunities. Possibilities include such assets as stock, bonds, mutual funds and real estate. The sale of such items generates a capital gain tax of 28%, but when given to a qualified charity, the tax is avoided. In addition, the full fair market value is deductible up to 30% of your adjusted income if the asset were held for longer than one year.

Rather than make an outright gift of major assets, many people want to provide for future income. This can be achieved through creation of a charitable remainder trust or an annuity. Both approaches provide future income and immediate tax deductions.

An annuity or charitable trust can also provide income for a surviving spouse or other beneficiary.

Your gift of any of these assets can be a memorial/honor gift and still retain all the same tax advantages.

An endowment is a type of giving that goes on giving. This type gift is invested with all the earnings going to a particular ministry and possibly even a specific project. The principal is never spent but produces income for ministry until Jesus comes.

Although all these various methods of giving have tax advantages, every gift should be motivated by the desire to benefit the Lord's work.

If you would like more information or specific help, please contact the Foundation office. ■

In Memory of . . .

By . . .

Columbas Church

Joe Copeland
Herman Dorey
Wilfred Dorey, Jr.
Wilfred Dorey, Sr.
Bill Daniels
J. R. Easton
Billie Fred Kerbow
Con Newby
Albert Rosell
Jake Scott
R. T. Shedd
Joe Welton
Ode Wickham

Pleasant Valley FWB Woman's Auxiliary
Poteau, OK

Walter Hood

Herman and Vernie Hersey
Nashville, TN

Valrie K. Price

Howard Price
Statesboro, GA

Frank Rudy

Oleda M. Rudy and Family
Nashville, TN

In Honor of . . .

By . . .

Henry Burton

First FWB Woman's Auxiliary of Malvern Church
Bismarck, AR

Thomas Coxwell

Shiloh FWB Woman's Auxiliary
Columbia, AL

Tony Massey

Five Points Woman's Auxiliary
Pinetown, NC

HOME MISSIONS



Oldest FWB Historical Writings Published

By Roy Thomas

I have exciting news for every Free Will Baptist. The Home Missions Department is publishing copies of the oldest historical writings on Free Will Baptists. The journal of Elder Benjamin Randall, which has never been published, will be available by the end of the year.

While in New Durham, New Hampshire, last year filming the video, *Benjamin Randall: A Home Missions Pioneer*, I was permitted to examine the original journals of Elder Benjamin Randall and the First Free Will Baptist Church of New Durham, New Hampshire. These had been kept for years in a vault in the town hall in New Durham, but at my request the town historian brought them out for my examination. What a thrill to look at the words of this tremendous Free Will Baptist church planter in his own hand writing.

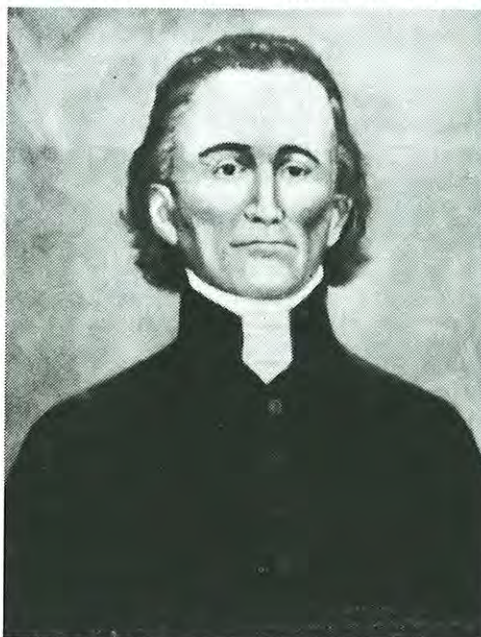
The oldest journal began with the organization of the First Free Will Baptist Church of New Durham, June 30, 1780, and continued with many entries throughout Benjamin Randall's life and beyond. It gave a history of the "mother" church of the northern Free Will Baptist movement and insights into the life and ministry of this great man of faith.

The journals are the property of the First Free Will Baptist Church of New Durham, and the congregation has graciously consented for the Home Missions Department to publish them. The Home Missions staff has spent hundreds of hours deciphering the blurred pages and old English entries so that Randall's journal can be understood and enjoyed by our readers. What a labor of love this has been.

There were times when staff members just had to stop their work on the journal and rejoice at the rich blessings revealed to them from its entries. I think our pastors will especially like the compassionate pastoral letters Benjamin

Randall developed to send to inactive church members and backsliders.

Complimentary copies of this magnificent journal will be sent to each pastor whose church sends a special offering for the Home Missions *General Fund* on Benjamin Randall Day, Home Missions Sunday, November 22, and for each individual who sends a special Benjamin Randall memorial offering during the denominational effort in November. The journal will make exciting reading about a great church planter who started more Free Will Baptist churches than any other man. ■





RANDALL HOUSE PUBLICATIONS

Helping Single Parents: A Grandparent's Perspective

By Delbert E. Wood with Billy Brown

Stopping at a restaurant, we grabbed sandwiches and fries and hurriedly began eating. My one-year-old grandson reached out his hands and said, "Pray." We taught him to pray before meals and now it's his habit. He reminded us of the importance of grandparents' lessons.

Almost 40% of American families are headed by single parents. My grandchild lives in one. Grandparents once enjoyed and spoiled grandchildren, but that's changed. Many single parents expect and some demand more from grandparents. Some expectations changed by design, others by necessity. We are expected to be more actively involved in grandchildren's physical, spiritual, social and financial development, often becoming primary care givers.

Single parenthood is a fact of life. It affects every family and church. The big question is *How can we minister to these families?* Many single parents do not have a local extended family or one willing to help. Family breakups affect our attitudes. But we must look beyond our feelings and see their pain.

Where does a single parent turn at 2:00 a.m. when the baby has cried for two hours and won't stop? This is a lonely, frustrating time. These parents need someone they can lean on, talk to, call for advice, gain feedback from and be rescued by when overwhelmed.

Finances are a constant strain. It's heart-breaking to tell your child he can't go on a field trip because there's no money.

Personal freedom is non-existent. As much as parents love their children, they need to get away. Where can a single parent turn?

Sometimes a strong arm is needed. My grandson recently stepped on some broken glass. At the doctor's, my daughter asked, "You are going to stay and hold him, aren't you?"

During a time when children need acceptance and stability, they shuttle between parents, grandparents and baby sitters. Many do not feel accepted in church. Fortunate are those children whose parents provide spiritual guidance, whose church accepts and loves them.

Single parent families need us, not our pity or charity. They need us to love, forgive and accept them as Christ does. Those who want to help but don't know how are limited only by imagination and willingness to be involved.

Family circumstances differ, but here are some ideas that work:

Communicate your concern. Usually we say, "If you need *anything*, call me." Be specific. When you speak in specifics, people will respond and communicate their needs. "When you need your oil changed, call me." "I'm available Thursday night to keep your child so you can . . ."

Use role-reversal. Ask, "What if this were me or my child? What would I want someone to do?" Then do it.

Pray on a regular basis and let them know you pray for them.

Do things you know they can't do. A father may need a lady to help his daughter with feminine things and vice-versa. A lady may need someone to work on her car or teach her son how to use tools.

Encourage the single person to get involved in church work. He needs to know it's okay to serve the Lord.

Open your ears, heart and mind. Become a resource person and share your wisdom.

Visit their home. This gives you the opportunity to know and love them. There they will be more open and willing to talk. Even if they attend church, don't assume everything is okay.

Show respect. Many church people reject single people. True, some have sinned, but if Christ loves and forgives, can we do less?

Offer to keep the kids so the parent can experience some freedom. Or take the kids on an outing or buy them a special gift.

Contact the child's teacher and pay for extra-curricular activities.

Offer financial counsel to set up a budget, balance the checkbook, buy insurance or invest for the future.

Be a role model for the children by living close to the Lord and close to the children.

Be a team teacher in Sunday School. Teach children that men and women both can effectively serve the Lord. They need teachers with a consistent testimony, who are committed to Jesus and the church, and who show genuine compassion.

There's a mission field just outside your door. Be a Sunday School missionary by being a surrogate grandparent. ■

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ABOUT THE WRITER: Delbert E. Wood is a grandfather of two-year-old Matthew. He serves as a deacon and Sunday School teacher at Fellowship Free Will Baptist Church, Antioch, Tennessee. He is printing manager at the Sunday School and Church Training Department.

FREE WILL BAPTIST BIBLE COLLEGE

Love Those Vols!

The University of Tennessee Volunteers—"Vols"—have a warm place in the hearts of many Tennesseans.

But those aren't the "vols" we're talking about here. We are speaking of those volunteers who have been such a tremendous help in carrying on the work at Free Will Baptist Bible College.

Take Don Neal, for instance. Years ago, this fine Hoosier sent FWBBC two outstanding students—John and Angie. (Angie loved it here so much, she married the man destined to become FWBBC's coach—Byron Deel.) Don was employed by Indiana Bell until he retired a few years ago.

Recently, Don and Mary came down from New Castle to visit Angie and Byron. Don found he had some time on his hands. What did he do? He didn't go fishing. Neither did he sit and watch TV. Don came on campus and went to work utilizing his experience with the telephone company by running wires to rooms on campus for the computer network and telephone system. Then he checked and repaired about 100 telephones. He actually spent three days giving FWBBC a service it would have cost the college hundreds of dollars to buy!

You want another example? Then take Fred Keifer, who is also retired. His son-in-law, Sandy Goodfellow, is in charge of the college's buildings and grounds. Fred had a few days free, so everyone suddenly saw a new worker repairing outlets, fixing towel rods, and adjusting blinds in the dormitories. He gave the college some 40 hours of volunteer labor.

Are you beginning to get the idea? Do you see why love those "vols?"

Actually, the college could use quite a few more. There are always jobs on campus that aren't quite urgent enough to require the already overworked maintenance staff to drop other things to do: painting, cleaning, minor carpentry, etc. We have thought, "Wouldn't it be great if we had a few dozen volunteers who would give the college a day or two, just once a year, to take care of a few simple jobs?" We have even considered soliciting the help of men who are retired or who might be willing to take off from work to do volunteer work on

campus.

Late summer and fall are the two seasons FWBBC could use the most help. In mid-August, we are making the final repairs in preparation for the return of students. Then, in the fall we always need help raking leaves and mowing, trying to keep the campus beautiful.

In the past, we have been blessed to have some Master's Men chapters visit the college and help with painting and carpentry. The college is discussing the possible assistance of some volunteers in repairing roofs. It seems the volunteer spirit is alive and well across the denomination.

What does the college do for its volunteers? Well, in addition to a whole lot of appreciation, we provide all of their meals and, if they wish to stay overnight, a room on campus. We know that isn't much. But it's a start.

What do you think of the idea? How can we find more vols? Why don't you write or call the college with your suggestions concerning volunteer workers. It could be a big help to us.

We don't have to be Tennesseans to love our vols! ■

**WELCOME DAYS**

Nov. 19-21, 1992

and

April 1-3, 1993

Write or call for full details!

Welcome Days
Free Will Baptist Bible College
3606 West End Avenue
Nashville, Tennessee 37205
1-800-76-FWBBC

RELIGIOUS COMMUNITY NEWS

Stop Rock to Russia

MOSCOW, Russia (EP)—The Head of the Unregistered Union of Churches in Russia and an elder of the same group have sent an "Urgent Message to the Churches of America from . . . the Persecuted Church in Russia."

The letter, from Peter Peters and Vasilij Ryzhuk, was printed in *Christian Info News*, a monthly Christian newspaper from British Columbia, Canada:

"For thirty years we have suffered intense persecution, and now freedom is bringing another great harm to our churches. This damage is coming from the Christians in America who are sending rock music and evangelists accompanied by rock bands.

"Our young people do not attend these meetings because we have all committed not to participate in secular entertainment.

"This is a great burden on our hearts. Many come with Bible in hand and rock music. We are embarrassed by this image of Christianity. We do not know what words to use in urging that this be stopped. We abhor all Christian rock music coming to our country.

"Rock music has nothing in common with ministry or service to God. We are very, very against Christian Americans bringing to our country this false image of 'ministry' to God. We need spiritual bread; please give us true bread, not false cakes. It is true that rock music attracts people to the church, but not to Godly living.

"We were in prison for 15 years and 11 years for Christ's sake. We were not allowed to have Christian music, but rock music was used as a weapon against us day and night to destroy our souls. We could only resist with much prayer and fasting.

"Now, we have a time of more openness,

and we are no longer taken to prison. However, now it is Christians from America who damage our souls. We do not allow this music in our church, but they rent big stadiums and infect teenagers and adults with their rock music.

"We, the leadership and congregations of the Unregistered Union of Churches, the former Persecuted Church, have made an agreement to not allow rock music in our Church. We urge you to join with us and we advise you to remove rock music from America.

"Do not desecrate our teenagers with it. Even the unbelievers recognize it is unholy music and they cannot understand how American Christians can be so much like the world. We can give you the conclusion that after Russian unbelievers have attended the rock concerts where Christ's Word was preached, the people were very disappointed and disillusioned with Christianity.

"We call this music from hell. We urge all Americans to stop giving money for the organization of such concerts in Russia. We want only traditional Christian music in our churches. This is the unanimous decision of all our leaders."

Guinea Awakens Spiritually

COLORADO SPRINGS, CO (EP)—During a two-week period in June, more than 4,000 refugees in Guinea, West Africa, professed faith in Christ, according to a Christian and Missionary Alliance report.

The religious awakening grew out of close coordination of relief services and spiritual ministry by members of the Evangelical Protestant Church in Guinea and missionaries of The Christian and Missionary Alliance.

The church conducts aid programs through cooperation with CAMA Services, the relief agency of the C&MA, and the United Nations High Commissioner for Refugees. These efforts began in 1991, when civil war broke out in Liberia and spilled over into Sierra Leone.

By early this year, the number of refugees from those two neighboring countries grew to more than 560,000. Continued strife in the region delays the repatriation of this displaced population.

At first, Guinean Christians simply shared what they had with the newcomers. This generally meant sharing out of poverty since their nation is one of the 10 poorest in the world. Refugees were deeply impressed by the church's willingness to help anyone in need regardless of ethnic or religious identity.

Such impartial compassion impressed United Nations personnel as well. As the international aid agency recognized by the government, UNHCR drew up a sub-contract with the church to conduct social services with UN support in the five regions most heavily populated by refugees.

The bulk of work falls on the Evangelical Protestant Church, which has a network of more than 860 local congregations and 23,800 inclusive members. The fully autonomous church grew out of missionary work begun by the Alliance 73 years ago.

The church's impartial and honest distribution of relief aid has won respect from government officials. Although Guinea is over 70 percent Muslim and under one percent Protestant, the church has been able to place a coordinator of spiritual ministries in each of the five regions where it operates a relief program.

BEYOND BELIEF





Jack Williams

The Jerusalem Syndrome

Samson escaped recently from the government psychiatric hospital in Jerusalem, according to the EP News Service. The strongman smashed through a wall and made it as far as the nearest bus stop before a nurse caught up to him.

"Samson, you must come back to the hospital," she told him. Happy to be called by what he considers his true name, the Canadian man quietly returned to the hospital.

That's one example of what psychiatrists in Israel call the Jerusalem syndrome. Each year dozens of visitors to Israel are driven mad by the historic and religious significance of the land. Those who fall prey to the Jerusalem syndrome decide that they are Jesus Christ or John the Baptist or King David.

No one knows what causes the syndrome. Some people are probably disturbed before they arrive. However, a Western diplomat told the *New York Times* that tourists come to Jerusalem "expecting to find a city of peace, where they can put aside their troubles, and they find that it is filled with tension. That's when there's the disconnect."

Most people who get Jerusalem syndrome get over it after a few days, and return home. Too bad it doesn't carry over into church life.

Every Christian organization experiences a variation of the Jerusalem syndrome. Here's how it works. People join churches or work in Christian schools expecting to find a perfect society. When they don't, like their disillusioned counterparts who visit Israel, they disconnect. The difference is that they don't think they're John the Baptist or the Apostle Paul—they're angry because everybody else isn't!

Local church leaders see it hap-

pen all the time. New converts join a church and promptly hit the wall of reality. The man who led them to Christ has trouble paying his bills. The angelic soloist criticizes other musicians. The church that prayed so hard for converts is legendary for loud business meetings. Click! The convert overloads, disconnects and disappears. It wasn't supposed to be this way.

The same thing happens at Christian schools and colleges. Teachers recoil at erratic behavior of Christian students, forgetting that teenagers the world over are just that—kids struggling with hormones and growing pains.

On the other hand, students in Christian schools expecting to zip through English on prayer and muddy writing can't believe it when a teacher flags that essay with a D. Workers collide with incompetency, hard-headedness, harsh words and pressure—and crash emotionally.

Some grow bitter, unable to balance unchristian attitudes in Christian work. Some become casualties, leaving their church, perhaps giving up their faith. Others see the conflict for what it is—good people at bad moments doing their best with the friction and misunderstanding that's part of any organization or family, even God's family.

How do we handle the inevitable Jerusalem syndrome overloads that arise in national agencies, state offices, Bible colleges, Christian schools and churches? Here are three suggestions.

Take off the rose-colored glasses. Part of the blame belongs at our front door. When we pretend that a local church is utopia, a Christian school is all warm fuzzies or an agency is staffed by super-saints, we invite overload.

Christian work is just that: work! It's unforgiving deadlines and lesson preparations. It's struggling with budgets and people with barbed personalities. It's pushing and demanding and doing it again.

Expect more from yourself than you do from others. Cut the other fellow some slack. We sometimes bring out the worst in one another when we could turn the other cheek.

What strange irony that in Christian work we usually expect sinners to be awful . . . and then take out our frustrations on our Christian family. We would not dare treat sinners like we treat the children of God. One reason is they'd punch us out!

Get the right people in the right job. Some folks are just too delicate to work in a Christian organization. They can't handle getting bumped and banged in their spiritual "gitalong" by people who are supposed to be on their team.

Christian school teachers who fall apart when students disagree harshly would not blink at the same clatter in a public school setting.

Not every Christian teacher with a master's degree or doctorate needs to teach in a Bible college. It's a delightful fact that some highly skilled educators function best in the public sector.

That's also true with general office work. Clerical work is clerical work, even when the boss is a Christian and the letter goes to a foreign missionary. The Christian who flourishes like Joseph in Egypt when working in a secular format, may flounder in a Christian organization.

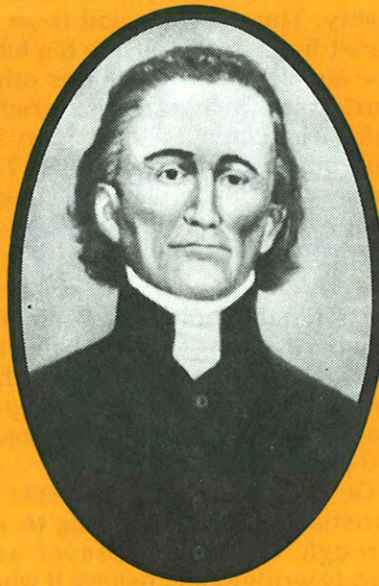
The next time "Samson" breaks out and makes it to the bus stop, perhaps we should give him bus fare and a letter of recommendation! ■

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