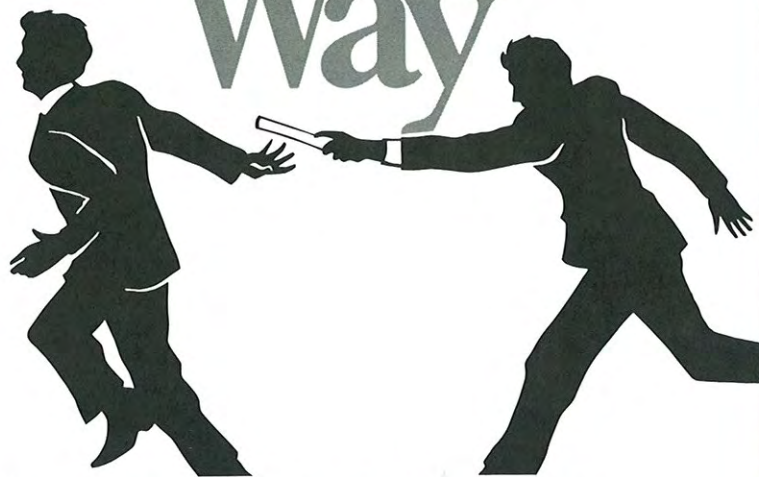


CONTACT

JANUARY 1993

OFFICIAL PUBLICATION OF
THE NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS

The Together Way



Reaching the world is a team effort. We are
working together to carry out
the Great Commission.

Free Will Baptist National Ministries

.....
Where No
Angels Tread

.....
Hurricane!

.....
9 Ways to Improve
Marriage

.....
Forgotten Ministry

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JANUARY 1993

VOLUME 40, NO. 1

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Melvin Worthington

Personal Participation

Personal participation remains the key to continued spiritual, statistical, stewardship and service growth in our denomination. A denomination is made up of individuals. Individual responsibility and accountability continually surface in the scriptures. No denomination can be stronger than the individuals who comprise its membership.

As we begin 1993 let us resolve to give attention to personal commitment. The National Association of Free Will Baptists will be strong, make strides and effectively send the gospel message to the unreached millions when individuals determine to personally participate in denominational ministries.

Individuals have the resources to do what is necessary to fulfill denominational objectives. Individuals must resolve to personally invest in denominational enterprises. For example, national ministries can be funded if every Free Will Baptist would give \$42.85. This amounts to less than \$1 per week. That isn't much, but it will get the job done.

Personal participation in giving to denominational ministries requires the following:

Proper Information.

I am amazed at the lack of understanding about denominational needs which abounds. Misinformation, misinterpretation and misunderstanding results from not having the proper information.

Free Will Baptists need to ask pertinent questions, read denominational reports and periodicals, and spend time analyzing the ministries of the local church, district, state and national associations. Proper information will minimize misunder-

standing regarding denominational ministries.

Personal Involvement.

Proper understanding leads to personal involvement. Personal involvement brings creative and innovative ideas to the attention of ministry leadership. Involvement provides the basis for necessary change in programs and personnel. Little change takes place by accident. Those who do not get involved contribute to the problem rather than the solution.

It is much easier to stand on the sidelines and criticize than to get involved and make a contribution in resolving problems and developing needed programs. It is not that old programs were not good, but changing times call for fresh, innovative and creative concepts. Personal involvement brings a sense of ownership and motivates individuals to work together.

Practical Implications.

Personal participation in denominational ministries requires time. It seems to me that efforts to lessen time spent in ministry is a step in the wrong direction. Time is required

for effective family life, church life and denominational life. Those who would participate personally will need to set aside time.

Personal participation requires our talent. Every Christian has been gifted by God to contribute to the Lord's work. All talent needs to be consecrated to the Lord and available for His service. How sad to see gifted, talented Christians who never personally participate in the Lord's work. They are too busy. It is not important. They have no time to serve and their talent is wasted.

Personal participation implies giving our tithe. The collapse of giving to denominational ministries can be traced to the neglect of preaching and teaching God's financial plan for supporting His work—the tithe and offering. God demands our tithe and deserves our offering. It is time we returned to this tested and tried plan for financing God's work.

Personal participation involves our toil. As servants, stewards, salt and samples we must let our light shine before men that they might see our good works and glorify our Father in Heaven. That's the Bible way and that works.

Join with me in resolving to personally participate in denominational ministries during 1993. Let's give our time, talent, tithe and toil to the Lord as we engage in denominational ministries in our homes, churches, district, state and national associations.

Let's be contributors rather than critics, helpers rather than hinderers, participants rather than spectators. By joining together we can reach our denominational goals. Your personal participation makes all the difference. Your denomination needs you now. ■

The Secretary's Schedule

Jan. 6	CMP Board Meeting Dallas, TX
Jan. 12-15	Convention Planning Trip Louisville, KY
Jan. 21-23	OH Minister/Layman Retreat Big Prairie, OH
Jan. 26-29	RCMA Annual Conference Chicago, IL



Where No Angels Tread

By David Messer

Anyone who would even attempt to minister to teenagers is nuts! Certifiable. The reason is really quite simple. Contemporary youth culture changes faster than cheese melts in a microwave. Just when you think you've figured it out, Wham—it changes. Music. TV. Video. Dress. Hair. Who's in. Who's out. What's hot. What's not.

Every time you learn the answers, the questions change. Every time you reach a solution, the problems multiply. In the midst of the hurricane, you're supposed to lead these young, impressionable creatures into a peaceful, sanctified, consistent walk with Christ.

So you walk around the fringes,

observing only the obvious, not daring to see the unknown. Then in shock you go back to the office to recover, often mumbling that oft-quoted creed of all youth workers . . . "Well, it wasn't like that when I was a teenager . . ." We become so afraid of what's really out there that we hide behind the safety of the known—and the past.

Another problem is isolationism. Unless I take a wrong turn off the expressway, all I ever see are church kids—99.44% pure Christian. I warn them about "the world." They tell me to "chill," "get a grip," or whatever the current method of telling me the obvious fact that I do not have a clue.

You see, I minister in a predominantly white, middle to upper-middle

class neighborhood where education is a priority to most parents, where some of the best high schools in the country are within walking distance of my office, right here in the middle of the Bible belt.

. . . Where teen pregnancy is rampant. And AIDS. Where alcoholism and drug abuse are common, virginity laughed at, and a family with both mom and dad at home is not the rule. Caught in the middle are the teens—lonely, searching, hurting. I'm not reaching them.

What do the kids that we're trying to reach really face? I thought I knew. But something happened last July that changed my opinion.

A friend and I were in Indianapolis for a meeting. We left the meeting and entered the Hoosier Dome where

a Metallica/Guns 'n Roses concert was scheduled. Heavy-metal, death-exalting modern rock.

We wanted to find out first-hand what teens face. We did not go lightly. This was no publicity stunt. This was serious work, spiritual warfare like I'd not encountered in 21 years as a Christian. What we saw was every parent's nightmare:

Tight security. Metal detectors guarded every entrance. The 38,000 teens and adults who entered before us had left a variety of knives, razors and broken bottles outside the doors. The stage was framed by 40-foot skulls, the floor alive with screaming, chanting teens.

What followed in the next two hours was amazing. People standing. Hands raised. Eyes closed. Faces turned upward in concentrated devotion. This was worship. This was church—a worship service to death and futility. The crowd was in total unity. All were accepted on equal terms. Did I understand any of the lyrics? Very few, but I couldn't miss the crowd's response. Fists and voices raised in unison, they chanted, "Seek and destroy."

I watched as the band manipulated the crowd with music, emotions surging and falling. I heard profanity directed at the crowd that no adult or child should ever hear. I saw T-shirts by the thousands emblazoned with pictures of nude women and openly sold to teenagers for \$23 each. Then something puzzling happened.

The entire scene was transformed when the band left for intermission. Those who only moments before had been swept away by the power and rage of the concert now sat quietly chatting with their small groups of friends. I heard laughter; I saw smiles. I heard phrases like, "excuse me, please," and, "sorry." "Thanks."

From a raging mob of teens screaming, "Seek and destroy!" to just a bunch of kids hanging out in less than five minutes. They could have been from my youth group. Bored. A little lonely. All of them looking for love, attention and acceptance. Just when I thought I was shock-proof, it happened.

Three large screen video projec-

tors gave every seat a great view of everything on stage. It was a technological marvel. The camera work was flawless. Just before time for Guns 'n Roses to take the stage, the cameramen began scanning the crowd for pretty faces.

A smile. A close-up. A roar from the crowd. Change camera. A blond in a low-cut blouse. A bigger roar. A bigger smile. Another camera, another girl. Another roar. The blouse is opened. the roar gets louder. Another camera, another girl. Within seconds, teenage girls across the arena are being begged by 38,000 of their peers to disrobe on screen. Many do, to the great delight of most of the crowd. Those who refuse to participate in the public striptease are shamelessly booed to tears by the crowd.

That's when my friend and I left. The cheering became louder, the chanting more intense, and I can only assume, the debauchery more degrading. We were speechless. It's been a difficult experience to evaluate, even more difficult to put into words.

Do I advocate getting intoxicated in order to know how the drunk feels? Of course not! Nor do I advise anyone to experiment with sin for the sake of experience. My friend's presence was no mistake—we went as partners, as fellow soldiers into Enemy territory. We prayed a lot, and we left several people praying for us.

It was exhausting. Words cannot express the spiritual oppression and darkness of the evening. Nor can they express the exhilarating power of the Holy Spirit as He led and protected us.

We must be careful of sin, but we must not be afraid of sinners. They are victims. Christ's gospel is not just for us, nor just for white, middle-class, Bible-belt America. It's for everyone.

Jesus welcomed prostitutes, drunkards, thieves, extortioners. We probably would not allow Him to run the outreach or youth ministry of our church. Folks, it's time to develop strategies for taking the Light into the darkness.

What a night. It made me re-evaluate my methods of youth ministry. It

forced me to take a long, hard look at the process we call evangelism. It made me ask some hard questions, most of which I cannot answer—yet.

1. What are we willing to sacrifice for the kingdom? One girl at the concert was overheard saying that she had sold the wheels off her car to buy a ticket to the concert. Are we that willing to undergo hardship for Christ's cause? Beginning when?

2. Who do we spend our time attacking, the Enemy or his helpless victims? How would today's teens and adults respond if we approached them with truth and love? What would happen if we loved them and left the cleaning up to God?

3. What do we offer teens in response to their hopelessness, loneliness and despair? If you were a teenager, would you want the religion that you offer?

4. How long can we hide behind the shield of "separation"? If we are truly filled with the Spirit and following His leadership, can we trust Him to protect us from evil influence, even when we must minister in hard, sinful places to hopeless, sinful people?

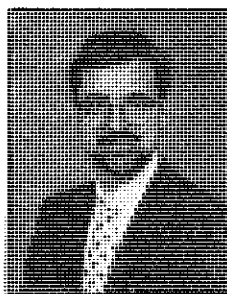
5. Which army—God's or Satan's—will be the most zealous, the most obedient in this battle? Will we be content to sit complacently while an entire generation is sacrificed for our comfort and ease?

Tell me, how much is the soul of a teen worth?

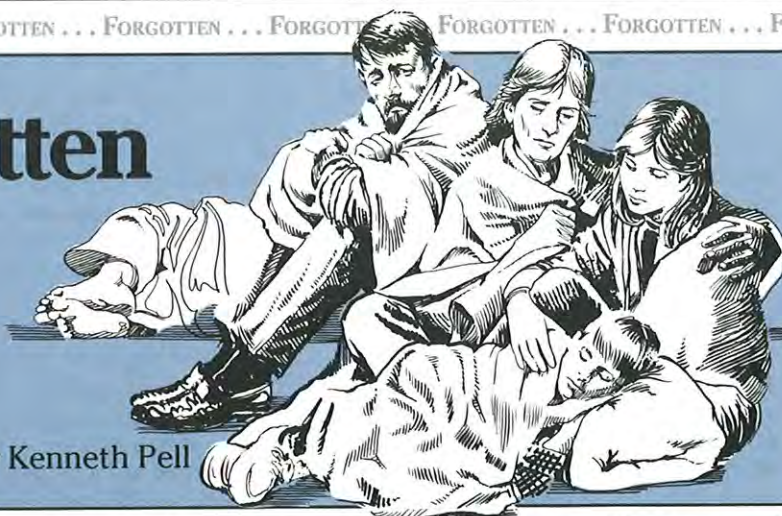
That teen could be your child's best friend.

That teen could be your child.

Any questions? ■



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



By Kenneth Pell

Stones and Such

By R. F. Smith, Jr.

“**H**e who is without sin,” said Jesus, “cast the first stone.” On that occasion (the woman guilty of adultery) Jesus’ challenge was enough. So far as we know, no one picked up rocks.

But today? Sometimes I get the feeling that people with the exact same sins (of those found out) might reach for the rocks. And with delight!

It is worth noting that Jesus did not say, “He who is not guilty of adultery, cast the first stone.” Rather, “He who is without sin . . .”

Jesus’ point is as simple as it is profound: All of us are guilty of some sin, some wrong, and casting stones at those who are found out is neither moral nor mature.

In our society, people’s sins are being found out in record numbers. They are falling off all sorts of rocks and pedestals. News stories read like giant soap operas, live and in color.

That we are worse than other generations may be open to debate.

There is more intense reporting. Quicker means of communication enable documented news stories of people’s sins to have international coverage with film at eleven. Such was not possible in past generations.

Certainly, wrong actions must be corrected by any society intent on justice and the common good of the public. Laws and morality must be preserved. Violation of trust must be called to account.

Leaders’ obligations are no more binding on them than their rank-and-file followers; yet, by virtue of their visibility, their commitment to lead, their desire to lead, their request that followers make it possible for them to lead by granting support, they do have what the French call, “Obligation of Nobility.”

In short, leaders are “noble” (per the French idiom) and they are obliged to execute their noble trust with nobility. That, of course, does not mean perfection. But it does mean integrity; it does mean sincer-

ity; it does mean dependability.

But when “Humpty Dumpty falls off the wall,” what then? What is an appropriate response from those of us who follow?

Certainly not rocks. (We, too, are glass house residents!) We must keep in mind two things: the purpose of punishment is rehabilitation, not vengeance; and, forgiveness is not only a Christian agenda item, it is ultimate health for society.

Let rocks be used to confine, not to destroy. May we see that confinement is for rehabilitation. And may we place in every rock wall of detention a door marked “forgiveness” that leads ultimately to some future land of freedom for the fallen.

“Ah, there, but for the grace of God, go I!” ■

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

ing this, I do not want to undermine the importance of the issue at hand. Never forget that the overshadowing, overwhelming redemptive ministry of our Lord has as an underpinning His social ministry. Jesus often accomplished His motive of ministry (redemption and restoration) by getting personally involved in the pains and problems of humanity.

I suggest that evangelism cannot rightly and effectively be divorced from social responsibility and compassionate ministries. All the compassionate, social work of Jesus (the healings, the feedings, the deliverances, etc.) were either the result of personal faith or to bring men to personal faith. This is why I find it crucial that Free Will Baptists stand up and accept our responsibility to reach out to those in need.

We have something that government agencies and many others can-

not offer, an eternal solution to the problems of men. Our task is to introduce the lost to Jesus Christ.

The primary way this is done is not from the pulpit, not from books, but from allowing the Spirit of Christ to reveal Jesus through us, on both a corporate and personal level. All humanitarian effort is noble and moral, but as Free Will Baptists we have a loftier goal, the redemption of the soul through the atoning work of our Lord.

The gospel of Christ is a gospel of love. Jesus left Heaven and labored on earth because He loved humankind. Jesus was the incarnation of God and through that incarnation showed man God’s love. The church is the incarnation of Christ. We are His body, and are to show humankind Christ’s love: “. . . as my Father hath sent me, even so send I you.”

There are excuses one can give

for not getting involved, reasons to pass the buck and allow others to meet the needs. But we need only one mandate from scripture for it to be God’s will. There are many. In the words of a recent tennis shoe commercial, “Just do it!” ■



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ABOUT THE WRITER: Reverend Kenneth Pell is a Free Will Baptist minister who resides in Broken Arrow, Oklahoma.



Transition Potholes

By David Joslin

A spirit of change is in the air. Change is inevitable. Many denominations have become stagnant at the pinnacle of their accomplishments simply because they were unwilling to change directions and adjust to new challenges confronting them.

In our time, many aspects of church life are affected by change. All change should not be deplored, but it should be prayerfully analyzed before acceptance.

Change can be our best friend or our worst enemy. As a general rule, change should be welcomed as a friend. The new will eventually overshadow the old. New ways and possibilities are the keys to a more fascinating life.

Transition is the passage from one state to another. It is a movement, development or evolution from one form, stage or style to another.

Transition is difficult. To be conservative here is both a liability and an asset. To resist change is to be left behind. To accept change is to open "Pandora's box." A Pandora's box can be a prolific source of trouble.

With change anything is likely to happen, and probably will. Change

is difficult and inconvenient. It is much easier to do like the saying of old: "Come weal, come woe, my status is quo!"

The church can benefit from change. Church life is a series of both changes and challenges. It is natural to resist change, but it is also dangerous because of the tendency to become stagnant and static.

However, the road of transition is filled with potholes. These potholes are not always clearly marked or defined. Lest the unsuspecting traveler be hindered or harmed by a sudden impact with an unseen pothole, allow me to mention a few potholes on the road of transition.

Music

Much contemporary religious music still bears the beat and mark of the world. Many songs have been written specifically with a dual message. The songs could be sung either in church or in a bar. The surroundings and environment dictate the interpretation of the meaning of the song.

The content of the lyrics is important. The message is the most important aspect of the song. Is Christ

glorified in its message? A spirit of discernment is vital. Wild fire fanaticism has often been ignited through the music sung in our churches.

Emotional Manifestations

Much emphasis has been given to the work of the Holy Spirit in our day. Approach this pothole with extreme caution. If the emotion of the congregation exceeds the exultation of Christ, it is not the work of the Spirit of Christ.

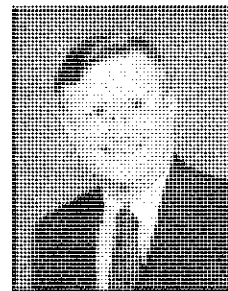
The original purpose of the Spirit's coming was to glorify the Son. The Spirit is immutable. He does not change. The true Spirit still glorifies the Son. Feelings are the fruit of our faith, not the root!

Modesty

It does matter what a person wears. The clothing which an individual wears is an expression of that person and his character. Often change occurs so gradually here, it is barely noticed. At times, it takes only a few years, and then, several generations may pass before it is realized that change has occurred.

Modesty in dress is still in style for those who believe in purity and holiness. May God help us to continue to have high standards in this regard.

Change has come. It is now coming. It will continue to come in the future. All change is not good. *"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"* (1 Corinthians 15:58). ■



ABOUT THE WRITER: Reverend David Joslin is promotional director for Arkansas Free Will Baptists.

Article reprinted from *The Vision*, October 1991 issue.



Treat Temptation with Respect

By Wade Parker

Not one of us is beyond the reach of temptation. Of course, it is not a sin to be tempted. Whether we sin or not depends on how we treat temptation when it comes.

Not Above Sin

There is not one of us who can not and does not sin. The Bible declares that "all have sinned and come short of the glory of God." John says in I John 1:10, "If we say that we have not sinned, we make him a liar and his word is not in us."

If Christians are born again, why do we sin? We sin because we live in a body of flesh. James says that when we are tempted we are "drawn away of our own lust." The Bible tells us why we sin: because of the lust of the flesh, the lust of the eyes and the pride of life.

Most people accuse Satan of making them fall into sin. Eve tried to blame the serpent by saying, "The serpent beguiled me." True, the serpent placed the thoughts in the heart and mind of Eve. However, there was an inward desire within the hearts of Adam and Eve to be as gods. Lust for power came from within themselves.

Beware Temptation

I'm afraid that we do not treat temptation with the respect we should. Whenever we are tempted, we have the responsibility of removing ourselves from that temptation.

Paul warned to abstain from all appearances of evil. I'm convinced

that rather than step away from temptation, we hold on to it and entertain it in our minds. We contemplate the sin and the pleasure it could bring us. Then before long we find ourselves engaged in sin.

This is exactly what James says will happen. "When lust hath conceived, it bringeth forth sin." The idea here is that of a plant that originates as a tiny seed. The seed is sown and if it is cultivated, it becomes a plant.

We have a tendency to tell ourselves that while we may entertain the thought of sin, we will not yield to it. We fail to fear sin and temptation. We then become as guilty as the person who mocks at sin. God says that the person who does this is a fool.

Note the warning given in Proverbs 6:27-28: "Can a man take coals of fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?"

The simple message is that those who play with sin will get burned. We are fools if we believe we can entertain the thoughts of sin and it not harm us.

Point of No Return

A few years ago, I was going overseas and while flying across the Atlantic Ocean, the voice of the captain came over the plane's intercom telling us we had reached the point of no return. If something happened to the plane, we could not turn back for there would not be enough fuel to make it back.

With any temptation, there is a point of no return. Go out on a limb far enough and it will break.

God's promise that with every temptation He will make a way of escape does not mean that we can push temptation to the limit and

then expect God to rescue us. It means if there is a sincere desire in our hearts not to succumb to the temptation, God will make a way of escape for us.

We have a responsibility to avoid the occasion of sin. We have a responsibility to turn our eyes away from temptation and close our ears to it. Entertaining the thought of sin only weakens us. If a workman hammers long enough on a brick wall, it will be chipped away and suddenly collapse without warning.

The only way to escape evil is not to touch it, to steer clear of it. Proverbs 6:27-28 warns the young man to stay away from the harlot's house, and by doing so he will escape the temptation to lie with her. Proverbs 23:31-32 says the best way to avoid being a drunkard is to not look upon wine in the first place. The advice is to "leave the sparkling cup untasted."

The way to escape being drawn into gambling is never make what seems to be a harmless wager on the lottery or horse race. The best way to avoid being addicted to drugs is never experiment with them, even on a so-called recreational basis.

Finally, Paul tells us in his letter to the Galatians, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."■



ABOUT THE WRITER: Reverend Wade Parker pastors First Free Will Baptist Church in Glasgow, Kentucky.



H. Armstrong Roberts

The Verbally-Abused Woman

By Margaret Frondorf

*Is your heart an ocean so strong and deep, I may launch all on its tide?
A loving woman finds heaven or hell on the day she is made a bride.*

—Lena Lathrop

"I'm not spending one more minute on this highway in this traffic than I have to!" my husband said angrily as he pushed harder on the accelerator. Traffic was light at that hour of Sunday morning west of Tacoma, Washington.

I turned my head to stare unseeingly out the car window. Once more it seemed I had been told I wasn't even worth his time. We would be passing within a mile of a park I had wanted to see for years. We had the whole day before us. The rhododendrons and azaleas were in bloom, the sun was shining, the weather balmy. And it was Mother's Day.

I sat there trying not to think or remember other times, keeping my mind blank to avoid the pain of rejection until we turned onto our road.

"What are you so long-faced about? You wanted to go for a ride: I took you for a ride, so straighten up!" he said as we pulled into the driveway.

He went into the house ahead of me, straight to his recliner and, to all appearances went to sleep. It was cold in the house since there had been no fire in the wood stove for over 24 hours. There was no wood or kindling for a fire. I have arthritis in my back and hip and walk with a cane. I couldn't get the wood and kindling myself and knew better than to ask him to do it.

I sat down at the dining room table, head in hands. Tears ran down my cheeks. Hurt, anger, frustration welled up in me. Why couldn't I treat him the way he treated me? Cutting words and phrases flooded my memory.

"Now don't get upset, I'm only saying this for your own good." Delivered in his most condescending tone. "You'd really better watch yourself. I think you've got the beginnings of alzheimer's." And angrily, "Do you expect me to work all day and eat this slop?"

"Sixtieth birthday? So what? It's just another day to get through, somehow!" Never again did he wish me happy birthday, happy anniversary or happy Mother's Day.

"She won't read anything informative," he'd tell people. "She'd rather stick her head in the sand and

ignore what's going on in the world."

Once, "Get out of this house! Just get in your car and get out!" Then quickly amended it saying, "Go visit a friend for a couple of hours." He couldn't understand why I never felt that this was my home.

The criticism, the put-downs in public and in private had gone on most of my married life, but the last five years were the worst. He seemed to be doing everything to drive me out.

If I fought back during one of his verbal attacks, I'd hear, "Do you want a divorce? Do you think some sucker is going to take you in and support you in your condition?"

Why did I endure it? Why didn't I fight back harder? I didn't believe in divorce except as a last resort. I had no education and no work skills outside the home. I had three children I couldn't support alone. Two girls by a previous marriage and a son by this one. They too suffered the effects of living with a control freak.

I came back to the present to realize I was chilled through. Pure anger and bitterness had replaced the tears long since. I rose from the chair painfully, put on my coat, grabbed my purse and cane and walked out of the house as my husband sat up and stretched. I didn't speak or glance in his direction. I got in my car and drove away.

Vaguely I thought of visiting a young friend in town. I drove by her place but didn't stop. I really didn't feel like talking. Finally I parked on a back street and lit a cigarette.

As a fresh wave of pain struck, I nearly exploded with rage. Stress and arthritis don't go well together. What did he think he was going to accomplish by putting me through this?

I had been praying for the Lord to give me the strength to endure. I had my daughter's whole church praying for my strength. I don't know quite what happened or when, but slowly my anger became a cold, bone-marrow-deep determination.

I lived in a community property state which entitled me to half of everything. I had heard there were certain circumstances in which a woman might be entitled to separate maintenance even though Wash-

ington is an equal rights state. My age, my health and lack of marketable skills were on my side. Once the decision was made, there wasn't one moment of hesitation or second thoughts. I had to follow through for the sake of my sanity, my health and my life.

I saw the lawyer the next day, Monday. I explained what I wanted, and, as I wasn't greedy, he expected no problems. There were none. I told no one. At home, I did the same things I had always done. My husband seemed happy thinking he had me on my knees again. I signed the divorce papers on Thursday. Friday, I left—32 years and one month after my wedding day.

I've moved to California, near my oldest daughter and her lovely family. I've joined her church which is full of happy, loving people who live what they believe. My best friend there is Pastor Larry Condit, who saw me through one very rough spot a couple of years earlier and has been a delight and a help since. I'm happier than I've ever been in 65 years of living.

Every day is a blessing. Even my pain has lessened by 75 to 90 percent. My past? It's like a half-remembered nightmare. There is no more anger or emotional pain. Christ walks with me as close as when I was at my lowest, loneliest period. Now we share pure joy!

The poetess was right—"A loving woman finds heaven or hell, on the day she is made a bride."■



ABOUT THE WRITER: Margaret Frondorf is a member of Capitol Free Will Baptist Church in North Highlands, California.



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Hurricane!

By Anne Worthington

My husband Melvin and I flew out of Nashville early Sunday morning, August 23 on our way to meet representatives from seven nations for the first International Consultation of Free Will Baptists. The inaugural event was to be held in Panama and Melvin was the U.S. representative. We had planned to spend Sunday night in Miami and fly to Panama on Monday. But those plans changed dramatically when a bully named Andrew trapped us in a South Florida motel for three days.

On Saturday as we bustled around getting ready for the 10-day trip, our first to Central America, we paid little attention to news reports about the storm churning off Miami's coast. We got our first hint of its severity the next morning in the Nashville airport as many of the people on our flight were heading home to secure their belongings from the storm.

We tried to rearrange our schedule so that we could fly to Panama that day, but delays at our stopover

in Atlanta worked against us. By the time we arrived in Miami, the last flight to Panama had departed.

Things were worse than we knew. Expecting us to catch that flight, a colleague had cancelled our motel reservations. We collected our baggage and got in line to call the motel. An anxious woman ahead of us warned us that there were no vacant rooms anywhere. We assured her that we were all set.

Over the phone, the desk clerk couldn't guarantee our reservations and said that if we stayed we would have to sign a statement saying that the motel wasn't responsible for our safety. It was decision time. Where would be the safest, the airport or the motel? We decided to get a taxi and take the quarter-mile ride to the motel.

As we pulled up, a big "No Rooms Available" sign greeted us, and as we got out of the taxi the motel clerk ran out to emphasize the message. Not knowing any better, we explained that we most definitely had reservations. I don't know if it was

our confidence, or just good luck—they gave us a room.

Evacuation Zone

After settling in, we went to the motel restaurant to eat supper as the rain began to fall. Large jets were taking off one after another, racing to beat the 6 p.m. deadline set for the airport to close. When the sky was finally quiet, we had a feeling of abandonment.

The true seriousness of the situation hit when we learned that our motel was in an evacuation zone. But we had to stay. There was no way to get anywhere else. Andrew was expected to hit land early Monday morning with 150 mile per hour winds.

We had no idea what to expect from a class-four storm, so we followed the motel's suggestion to fill all the containers we had with water, then headed to bed to wait out the storm. At that point we could only trust God.

Melvin had greater faith in God's keeping power than I. He dressed in his pajamas and was soon snoring away. Having less faith, I remained dressed in my street clothes and could only hope for sleep to come.

I tossed and turned and prayed. I thought of the Apostle Paul and the shipwreck recorded in the book of Acts. I thought of the disciples on the storm-tossed sea and Jesus' words, "Peace be still." I sang hymns to myself. I prayed and dozed.

3 a.m. The air conditioning clicked off. No electricity. The room had an eerie feel and the wind outside sounded like jet planes flying low over the motel. Trees bent double outside the window. I prayed and dozed.

5:30 a.m. The fire alarm went off. Concerned and confused, everyone rushed into the black hall. A false alarm. A dramatic drop in the barometric pressure had set it off. I put on my shoes and went back to bed.

7 a.m. Everything was perfectly calm. I imagined that the eye of the storm hung over the motel and Andrew's fury would soon return, but fortunately I was wrong. Monday dawned bright and beautiful with a cool breeze. The storm had passed

and we were fine. It wasn't until later that I would learn how close we were to areas that had suffered far greater destruction.

What Next?

The storm left us with no electricity, no telephone and no drinkable water. The only word we received was word of mouth. The destruction in our area was surprisingly light—a few tiles blown off the roof, some of the smallest palms toppled, one street light blown over—but except for two adjacent motels, we were cut off from the world without food or communication.

Fortunately I had packed peanut butter, crackers and hard candy. All day Monday and Tuesday I cross stitched, read, talked, nibbled peanut butter and crackers, and sipped water. Security was tight. Armed

guards patrolled the parking lot at night and checked each room.

By Tuesday the temperature was getting warmer and our motel room felt hot, sticky and airless, but in some ways the situation was better. The motel's small restaurant opened for one meal to serve ham and egg sandwiches to guests, and telephone service was restored, so we were able to call home and assure our family and friends that we had made it through the storm safely.

The airport was scheduled to reopen at 6 p.m. on Tuesday, and when we heard the first jet fly over us we raced to the window. We felt liberated.

Wednesday the motel's van picked its way through the hurricane debris, taking us back to the airport. There was chaos and long lines to be negotiated, but we were finally on our way. "Flight attendants,

please prepare to take off," were the most beautiful words I had heard for a long time. The next best were, "What would you like to drink?" ■

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ABOUT THE WRITER: Anne Worthington is a member of Donelson Free Will Baptist Church in Nashville, Tennessee.

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Meet the Church Needs of Children in Christian Schools



By A. James Heynen

Christian schools are the rage. Some proponents of the movement claim the doors to three new schools swing open each day.

In some traditions—Amish, Catholic, Lutheran, Reformed—Christian schools are no new invention. I was raised in a Dutch Reformed family and enrolled in a Christian school 30 years ago; 50 years ago my mother taught in such a school; 70 years ago my grandfather founded one. Christian schools were so much a part of my childhood that I was 10 years old before I realized that the two great religions were not called “Christian” and “Public.”

As Christian schools sprout in new fields across the country, we face the perennial stumper: How do we design a church program that meets the needs of both Christian and public school children?

Here are a few practical guidelines.

Do visit the Christian School.

Run, don’t walk, to see the place. Talk to the staff. Talk to the children

in their classrooms and on the playgrounds. Let the children know that the church is interested in what they learn and where they learn. (Do the same thing for children in the public schools.)

Do examine the curriculum.

Find out what’s being taught, especially in Bible. Write the publishers of your Sunday School materials to get a similar overview of their curriculum. With these two resources, you can design a Christian education program that’s appropriate. Pay particular attention to the Bible version being used. Have children memorize from only one Bible version to avoid raucous confusion.

Do determine what type of Christian school it is.

There are many strains of Christian education but two major types of schools.

Type A are “anti-public schools,” founded because sex education and evolution were put into the public schools and Bible reading and prayer were taken out.

Type B are built on the conviction that because Christ is Lord of every discipline (from physical education to history to calculus) the entire curriculum must be “distinctively Christian.”

Either type of school may be independent (“parent-controlled”) or parochial (“church-controlled”). To see what type of school you’re visiting, ask for names of national affiliations, the school’s statement of faith or philosophy, and a description of the board-church relationship.

Do make a thoughtful decision about supporting the school.

Merely chiseling, “Christian,” over a schoolhouse door doesn’t fetch Christ’s automatic approval of what goes on inside. A school founded to keep little white children off big yellow buses that stop at old red buildings filled with little black children may be sub-Christian.

A school that is strong on piety and weak on academics may, in the long run, yield a generation of sincere but incompetent Christians. Some Christian schools work hard

at teaching moral decency but confuse Christianity with patriotism so that the cross is wrapped in the flag.

On the other hand, a school devoted to excellence—academic, religious and cultural—deserves church support.

Do capitalize on Christian school learning.

Use the school's musical groups in worship. Some Christian school programs can be worked into worship liturgies. Encourage the church to sing new songs the children learned at school.

Don't punish children for where they go to school.

Pray for both public and Christian schools, and for students and teachers in both. They all need the church's prayer. Don't create prejudice or resentment by making Christian school students meet higher expectations or public school students feel incompetent ("I'm sure Scott would give the youth testimony because he's in Christian school.").

Don't let Christian school students "play games."

Normal Christian school students will sometimes play "let's mess up the preacher (teacher)." A novice Sunday School teacher proudly displays the morning lesson and the Christian school student yawns: "I just had that in school this week." If students play games, make new rules. Have them teach the lesson. Try new electives or video curriculum. Get them involved in a project or drama.

Summary.

Be realistic about Christian schools: they can offer knotty problems or incredible promise. Be realistic about Christian school students. They can be your most difficult challenge or your greatest resource. ■

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This article provided by David C. Cook Publishing Company.

Cooperative Channel Contributions October 1992

RECEIPTS:

State	Designated	CO-OP (Undesignated)	Total	October'91	Yr. To Date
Alabama	\$ 77.77	\$ 30.00	\$ 107.77	\$ 154.95	\$ 2,874.62
Arizona	.00	.00	.00	.00	1,990.70
Arkansas	6,069.41	.00	6,069.41	6,515.03	82,110.39
California	153.45	1,069.69	1,223.14	.00	9,843.91
Colorado	250.00	.00	250.00	.00	755.00
Delaware	.00	.00	.00	.00	.00
Florida	125.68	1,383.25	1,508.93	131.60	13,804.15
Georgia	6,538.86	1,298.06	7,836.92	7,690.69	98,264.85
Hawaii	.00	.00	.00	.00	221.00
Idaho	.00	.00	.00	.00	89.86
Illinois	7,478.24	1,544.80	9,023.04	88.98	70,716.97
Indiana	1,636.65	159.37	1,796.02	.00	7,526.64
Kansas	.00	74.43	74.43	6.80	652.70
Kentucky	.00	1,550.00	1,550.00	112.86	5,284.52
Louisiana	.00	.00	.00	.00	900.00
Maryland	.00	150.00	150.00	947.13	3,881.54
Michigan	7,081.63	1,399.13	8,480.76	3,650.40	144,992.58
Mississippi	.00	330.25	330.25	726.11	4,832.25
Missouri	10,511.37	.00	10,511.37	11,156.65	112,928.80
Montana	.00	.00	.00	50.00	.00
New Jersey	.00	.00	.00	.00	30.00
New Mexico	.00	.00	.00	585.14	184.54
North Carolina	421.52	650.00	1,071.52	1,650.00	16,344.58
Ohio	504.74	1,800.00	2,304.74	1,998.83	29,681.74
Oklahoma	49,244.70	.00	49,244.70	45,826.82	448,719.72
South Carolina	18,571.28	273.37	18,844.65	11,454.52	175,775.76
Tennessee	8,315.02	1,771.39	9,486.41	6,961.39	85,919.75
Texas	.00	.00	.00	3,352.27	64,177.99
Virginia	.00	1,222.24	1,222.24	458.31	4,498.03
West Virginia	4,162.18	231.38	4,393.56	9,302.21	42,861.73
Canada	.00	.00	.00	.00	80.51
Northwest Assoc.	.00	38.18	38.18	62.66	313.70
Other (Computer)	.00	.00	.00	.17	.07
Totals	\$121,142.50	\$14,375.54	\$135,518.04	\$112,983.52	\$1,400,258.60

DISBURSEMENTS:

Executive Office	\$ 10,947.55	\$ 14,375.54	\$ 25,323.09	\$ 21,621.29	\$ 253,230.91
Foreign Missions	70,877.54	.00	70,877.54	54,850.63	707,733.07
FWBBC	7,033.34	.00	7,033.34	4,900.23	74,824.91
Home Missions	23,731.42	.00	23,731.42	21,013.89	237,480.95
Retirement & Insurance	1,656.00	.00	1,656.00	1,726.27	20,645.32
Master's Men	1,740.82	.00	1,740.82	1,829.44	21,017.65
Commission for					
Theo. Integrity	155.81	.00	155.81	85.14	1,196.82
FWB Foundation	1,073.31	.00	1,073.31	1,920.51	12,173.34
Historical Commission	155.81	.00	155.81	82.32	1,161.99
Music Commission	102.78	.00	102.78	60.16	953.37
Radio & TV Commission	121.93	.00	121.93	87.31	1,058.52
Hillsdale FWB College	671.46	.00	671.46	1,171.10	11,566.62
Other	2,874.73	.00	2,874.73	3,635.23	57,215.13
Totals	\$121,142.50	\$14,375.54	\$135,518.04	\$112,983.52	\$1,400,258.60



The Dream Continues

By Roger C. Reeds

Most denominations have a publishing house. Some are highly successful while others strive to survive. The idea is that if a denomination is going to experience growth, it must have printed materials. These materials will facilitate growth as well as complement it. Sometimes this idea works. Sometimes it doesn't.

Some denominations support a publishing house through gifts and offerings. Some are able to subsist from their sales. Some are able to plow profits back into their denomination. With these factors in mind let's see how our own publishing house has fared, is faring and will fare in the future.

Randall House Past

There was no demand for a publishing house when the National Association organized in 1935. After all, there was a publishing house in North Carolina that supplied the denomination with literature. Why start a new house? This pattern worked until the late 50's.

In the middle 50's the National

Association employed a full-time Sunday School Department director. Until then the department operated with part-time personnel. In 1958 the Sunday School Board launched a new literature program. The program lasted a few quarters and then failed. The director and the board resigned. The Sunday School Department closed. The denomination looked once more to North Carolina for its literature.

The Sunday School Department re-opened in 1962 and employed a full-time director. At the same time the office re-opened, a new publishing venture began. The denomination was now ready for its own literature program.

The publishing venture met with immediate success. The Sunday School Department became self-sustaining within the first year. In fact, during its 30-year existence, the Sunday School Department has plowed millions of dollars back into the various ministries of the National Association of Free Will Baptists. Here is how the money has been shared:

In the past 20 years the Sunday School Department has given \$7 million in discounts to bookstores

that are either endorsed by state associations or owned by them. Several state associations used their profits from Sunday School literature to build their state headquarters.

When the Sunday School Department began sharing revenues with bookstores, it also adopted a publications name—Randall House Publications. That name is well-known both in and out of Free Will Baptist circles. That name will be used in the remainder of this article.

Here are other areas where Randall House Publications has contributed:

1. Over \$100,000 for printing and mailing the *Free Will Baptist Yearbook*.

2. Over \$500,000 to establish a going, growing Youth Division for our denomination.

3. Over \$700,000 to produce a complete seven-year cycle of Spanish Sunday School literature.

Financial contributions are not the only benefits of having our own publishing house. Millions of dollars have been spent in developing and improving curriculum. Hundreds of thousands of dollars have been spent in producing books which include the Randall House Bible Commentaries. These expen-

ditures have helped generate our income and preserve our denominational distinctives and doctrines.

One other note needs to be sounded here. Funds provided by the sale of the materials published by Randall House Publications were also used to acquire property. The publishing house owns a 50,000-square-foot building on an eight-acre site. It has been appraised at \$2.5 million. The publishing house owes approximately \$300,000 on this property.

Randall House Present

Randall House Publications is in a state of flux. We live in a changing world and we must change in order to survive.

One problem we face is declining Sunday School attendance. Sunday School enrollment has declined to nearly one-half of what it was 20 years ago. Something must be done to stem this downward slide in Sunday School attendance.

The real tragedy is that fewer people are studying the Bible. A turn-about in Sunday School attendance should be led by a back-to-the-Bible program. We do not want numbers so that we can boast of numbers. We do not want numbers in order to increase our sales. We want numbers who will become real students of the Bible and thus become growing disciples.

Declining attendance means declining sales. Declining sales also mean that we must be more restrictive in ministries we support. Other changes had to be made. Here are a few:

Staff Reductions

We have undergone a number of staff reductions. Some of this has been made possible by acquiring new equipment that processes work more quickly. It is also more economical to have some work done outside our own shop. More of our work is being done by part-time personnel.

Curriculum Improvement

In spite of staff reductions we continue to improve our curriculum. We attempt to provide Free

Will Baptists with the best literature possible. We take every necessary step to make our literature the best that is available.

In the past several years we introduced new products. Two of these were the large-print *Bible Scholar* and the *Bible Challenge*. Both these quarterlies continue to sell out each quarter.

We developed a new line of Sunday School literature for teens. New visual products have been produced for all levels from nursery ages to juniors.

Audio Cassettes

In order to meet the needs of changing times, the *Bible Scholar* and the *Bible Teacher* have been produced on audio cassettes. These were professionally done and are of excellent quality.

Competition is heavy from the independent publishers. They offer numerous freebies to use their literature. When Free Will Baptist churches use independent literature it stops all financial support to our own publishing house. It also means they are using generic literature—a literature that is very limited in doctrinal presentation. Randall House Publications is the only house that champions the distinctives and doctrines of the National Association of Free Will Baptists.

Randall House Future

As long as there is a National Association of Free Will Baptists, there will be a publishing house. We know what it can do for our denomination. We could not afford to do away with one of our important sources of denominational preservation.

As we close out the 20th century and move into the 21st century, Randall House Publications must continue to change. We must change and we must be change agents.

Changes that will come will follow the changes that have been made and will be made in the business sectors of our society.

Desktop Publishing

Desktop publishing is prominent

today and will change with the introduction of new equipment and programs. We will need to be at the forefront of these innovations.

Audio Visuals

Sunday School lessons will need to be prepared on videos as well as audios. More and more classrooms will be equipped with sound and visual equipment, and we must be prepared to supply teachers' needs and demands.

Computers

It remains to be seen what will be done with the computer in the classrooms of the future. I believe that computers will provide for more interaction between teachers and pupils.

Innovations

Innovations in printing will allow even more color and illustrations. There will be improved typefaces that enhance reading.

Years ago a wise old preacher said, "I would rather be at the tail-end of a procession that's going somewhere than at the head of a procession that isn't going anywhere." Randall House Publications wants to be the leader in curriculum development. We want to lead our people to higher heights and deeper depths of scripture exploration. In all this we want to remain true to the scriptures and a small booklet called the *Free Will Baptist Treatise*. ■

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ABOUT THE WRITER: Dr. Roger C. Reeds is general director of the Sunday School and Church Training Department.

Nine Ways to Improve Your Marriage

By David Burgess

1. *Make a Commitment.*

Research substantiates the importance of commitment in a satisfying and healthy relationship. Commitment will provide the additional motivation and purpose when one or both partners do not "feel" like working on the marriage.

2. *Attend to Your Partner Totally.*

It is important to retain your own individuality in any relationship. However, when you are together, and even on occasions when you are apart, develop the habit of focusing your attention and energy on your partner. Being attentive to the other person's needs and interests will help that person feel valued and important. They, in turn, will usually express their appreciation appropriately.

3. *Express Love Openly.*

There are verbal and nonverbal methods for conveying expressions of love. Study your partner. Learn to understand their specific ways of expressing and receiving verbal and nonverbal messages of love. Do this often in your relationship. Acts of love are always acceptable ways of telling someone

else how much they are truly appreciated.

4. *Listen.*

Develop the art of listening in your relationship. It is a skill! Research in marital and family therapy studies consistently emphasizes the value of listening skills in fulfilling and healthy relationships.

5. *Observe Your Partner.*

This requires time and energy invested in your relationship by studying your partner and learning about him/her. This means becoming well acquainted with likes and dislikes and special characteristics of your partner.

6. *Feedback.*

Learning to express both positive and negative messages of feedback in a relationship will enhance the quality of intimacy between partners. Use nods and smiles to give your partner feedback about how you feel concerning the relationship.

7. *Communicate.*

Share what is on your mind, especially your feelings. The communication

of thought and feeling in any relationship is a basic.

8. *Be Honest.*

As you communicate your thoughts and feelings, state honestly and openly how you feel, as well as what you want. It is important to use good judgment and to express consideration for your partner's feelings. Remember, in any workable, satisfying marriage, honesty is important.

9. *Grow Together.*

A healthy marriage is one in which both partners learn to appreciate and respect the differences and similarities that exist. Growing together is a skill that takes time and effort.

■



ABOUT THE WRITER: Dr. David Burgess pastors Cornerstone Free Will Baptist Church in Bloomington, Illinois

FREE WILL BAPTIST NEWSFRONT

Picirilli Named AABC President-Elect



NASHVILLE, TN—The American Association of Bible Colleges (AABC), meeting in Minneapolis, October 29-31, chose FWBBC's academic dean, Dr. Robert Picirilli, to serve as vice-president/president-elect. The usual practice calls for him to serve as vice president for two years, then move into the presidency for two more years.

As vice president, he will serve on the AABC's Board of Directors. When he becomes president, he will preside over

the Board and over AABC meetings. He will often be the AABC representative at governmental and educational meetings.

Dr. Picirilli has been active in the association since 1958. He has served on its Testing Commission and its Research Commission. "These are crucial times for the association," he says. "While I don't welcome the added work-load, I appreciated the honor and the opportunity to play a role in the larger, and important, Bible college movement."

Dr. Thigpen, past FWBBC president and now Tennessee Free Will Baptist promotional director, also served as vice president/president of AABC, 1982-1986.

The accrediting association represents 90 Bible colleges in the United States and Canada. It is a member of the Council on Post-secondary Accreditation (COPA) and is recognized by the federal government.

Camp Jacob Burns Note

CLINTWOOD, VA—More than 200 Free Will Baptists in Southwest Virginia celebrated God's provision for Camp Jacob with a note burning service September 20, 1992, at the camp located in Clintwood, according to Gary Hill, camp director.

The 128-acre camp includes a lodge/cafe, 30 cabins and a 12-acre lake. The camp was pur-

chased by the Dickenson, East Wise and West Wise Quarterly Conferences in 1983.

During 1992, approximately 1,600 people used the camp through camping programs, retreats, conferences and church picnics. In the past nine years, thousands have enjoyed the beauty and the blessings of Camp Jacob.

Mississippi Elects J. L. Gore

SOUTHAVEN, MS—Delegates to the Mississippi State Association elected Cross Creek FWB Church pastor J. L. Gore as moderator during their October 30-31 session at Southaven. Reverend Gore, a long-time church planter in Mississippi also serves as the state's General Board member and is a member of the national Executive Committee.

In other action, delegates adopted the "Million More By '94" Capital Stewardship Campaign and voted to raise \$10 per member. Delegates also instructed the Executive Committee to examine the state financial structure and propose a state association budget.

More than 150 attended the session which also included a Bible Conference and Woman's Auxiliary Convention. Foreign Missions Director Eugene Waddell and missionary to Brazil, Norman McFall, spoke to the state association.

Bible Conference speakers included Mississippi pastors Billy Trull (Greenwood), Jim Fairchild (Petal) and Wayne Bess (Tupelo). Former missionary June Wilkinson spoke twice during the Auxiliary meeting and banquet. Forty-eight people registered for the Auxiliary Convention.

The 1993 state association will meet November 5-6 at Corinth FWB Church in Waynesboro.

Oklahoma Adopts \$2.6 Million Budget

NORMAN, OK—Delegates to Oklahoma's 84th annual state association passed a \$2.6 million budget for 1993-94. The budget includes: Oklahoma Executive Office—\$107,000; Book Store—\$665,000; State Mission Board—\$372,000; C. E. Board—\$91,000; Hillsdale College—\$1.3 million. Delegates also adopted a \$350,000 Cooperative Plan Budget.

State clerk Keith Burden said 705 people registered for the October 12-15 meeting, including 80 ministers. Sessions met at First FWB Church in Norman and at Hillsdale FWB College.

A five-man Study Committee was appointed to examine the question of greater representation on the Hillsdale College Board of Trustees from neighboring states. The Study Committee members included: Chairman Jim Puckett, Clarence Hearron, Randy Wilson, Mike Wade and Richard Terry.

In other action, delegates

voted to withdraw from the National Association of Evangelicals (NAE). The Oklahoma State Association had not paid NAE dues since 1986, according to Executive Secretary Connie Cariker.

Delegates adopted a report from the state Executive Board to raise \$65,000 over the next two years in support of the Capital Stewardship Campaign to pay for the new National Offices Building.

Delegates gave outgoing moderator Bob Ketchum a rising vote of thanks. The new moderator is Bob Thompson, an Oklahoma City minister. David McDougal of Ada was elected assistant moderator.

Six pastors preached sermons developing the association theme, "Preaching the Word." The speakers included J. R. Shade (Sperry), Frank Giles (Newcastle), Myrl Kellett (Lawton), Jerry Banks (Cushing),

Curtis Linton (Tulsa) and Danny Hester (Ft. Gibson).

The state Master's Men met Monday, October 12. Officials reported two new chapters organized, bringing the total chapters to 27. The Master's Men gave two \$500 scholarships to Hillsdale College students. Jim Vallance delivered the keynote address to the Master's Men.

Woman's Auxiliary president Mary Alice Bridgeman reported 1,217 members in the state during their Tuesday meeting. Delegates voted to raise \$15,000 for Hillsdale College. Some 156 registered for the one-day meeting. Members honored retiring *Co-Laborer* editor, Lorene Miley, with a memory album and a \$945 love offering.

The state Mission Board presented a plaque of appreciation to J. B. Chism for 14 years of service.

The 1993 state association will meet October 11-14 in Tulsa.

Southeastern Sets Spring Conference

WENDELL, NC—Southeastern FWB College announced their annual Revival and Soul Winning Conference to be held April 19-21. The conference will meet on the college campus in an old fashioned revival tent. The following speakers will keynote the conference: Dr. Lee Roberson, Rev. Dann Patrick and Rev. A. B. Brown.

Dr. Lee Roberson, long-time pastor of the Highland Park Baptist Church of Chattanooga, TN, and founder of Tennessee Temple University, where he serves as chancellor, will be one of the keynote speakers. Dr. Roberson presently serves as an evangelist.

Rev. Dann Patrick pastors Faith FWB Church in Goldsboro, NC, and serves as vice-chairman of the Southeastern Board of Directors.

Rev. A. B. Brown is the academic dean at Southeastern College and has been on staff since Southeastern's beginning.

Rounding out the program will be the first president of Southeastern, Dr. Randy Cox, pastor of First FWB Church in Raleigh; Rev. Tim Rabon, assistant pastor at First FWB Church in Raleigh, and two Southeastern graduates—Rev. Jeff Jones, associate pastor at Hilltop FWB Church in Fuquay-Varina, and Rev. Karl Sexton, associate pastor at Gateway FWB Church in Virginia Beach, VA.

President Billy Bevan extends a cordial invitation to pastors, lay persons and youth to attend the conference. The conference theme will focus on the college's 10th anniversary.

Directory Update

CALIFORNIA

George Brunkhorst to Olivehurst Church, Olivehurst

GEORGIA

Graeme Savage to Mother's Home Church, Colquitt

Terry Pierce to New Light Church, Morgan
Gene Cross to Lower Corinth Church, Oak Park

OTHER PERSONNEL

Matt Gardner to Donelson Church, Nashville, TN, as minister of music

FWBBC Discontinues Graduate Program

NASHVILLE, TN—Free Will Baptist Bible College's Board of Trustees—at the recommendation of Ralph Hampton, dean of the Graduate School, President Tom Malone, and Dr. Robert Picirilli, academic dean of the college—voted unanimously September 25, 1992, to discontinue the graduate program.

The decision was made because of insufficient enrollment. "To put it simply, we have not had the enrollment needed to enable us to have a sound and accreditable program. Nor does it appear that these circum-

stances will change significantly in the days ahead," says Dr. Picirilli.

Students in the program spoke enthusiastically about its contribution to their ministries. But the number of those enrolled, especially in recent sessions, has not been sufficient to continue the program.

"We will work to make provision for those who have already made progress in the program and wish to complete it," he says. "Courses will be offered through the December 1993 session and the last group will graduate in

May 1994."

College officials still believe that there is a need for continuing education in the denomination. Dr. Picirilli says that the college will try to redirect its focus and provide such education in less formal ways that may be available and helpful to more people. This will largely be done through the college's External Studies Division, directed by Harrold Harrison. "We believe our energies will be more effective in this way," he adds.

NC Church Occupies New Building

RALEIGH, NC—Members of First FWB Church in Raleigh moved into their new 8,900-square-foot educational building last fall, according to Dr. Randy Cox, pastor. Construction costs and city utility hook-ups cost \$570,000.

Pastor Cox said, "This is the fifth building program over a period of 19 years. It brings the total floor space capacity to

more than 70,000 square feet."

The church ministry includes a church day school with 650 students and a day care of 58. The annual church ministry budget exceeds \$2 million.

Dr. Cox has four associates who share ministry responsibilities, plus assistant pastor, Reverend Tim Rabon.

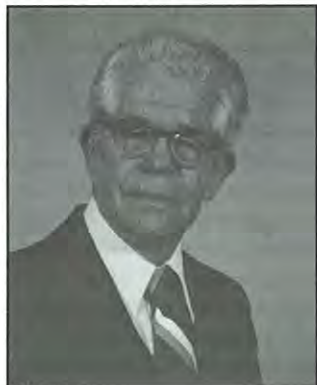


New Building—First Free Will Baptist Church, Raleigh, North Carolina

Capital Stewardship Campaign October 1992 Update

State	Goal	Gifts
Alabama	\$ 97,290.00	\$ 1,000.00
Arizona	1,565.00	1,800.00
Arkansas	97,880.00	14,885.94
Atlantic Canada	2,000.00	.00
California	21,925.00	.00
Colorado	1,005.00	755.00
Florida	26,365.00	.00
Georgia	48,620.00	5,961.00
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	15,851.95
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	19,507.00
Texas	14,705.00	3,140.00
Virginia	30,975.00	.00
West Virginia	58,840.00	320.00
Other	23,780.00	1,500.00
Totals	\$1,000,000.00	\$69,293.94

Rev. Ralph Weaver, Maryland Leader, Dies



MARTINSVILLE, VA—Funeral services were conducted October 23 for Reverend Ralph Lee Weaver, pastor of Woodland Heights FWB Church and assistant moderator of the Maryland State Association. The 76-year-old minister died October 21 at Duke University Hospital, Durham, N.C., following heart bypass surgery.

He had pastored the Woodland Heights Church since 1948. He began with 12 members and built the membership until the congregation outgrew their facility and purchased land in 1956 to build a new church. In 1959,

they began a building program on the present location at Roundhill Drive and Chatham Heights Road.

Reverend Weaver was born November 10, 1915, in Kannapolis, N.C. He graduated from Martinsville (VA) Bible College and attended Patrick Henry Community College. He was a life member of the Martinsville/Henry County Rescue Squad where he served as chaplain.

His daughter, Mrs. Margaret Evans, said, "Dad was a true tent maker. He worked a full-time job and supported a wife and three children until the church had grown enough to pay a full-time salary."

Brother Weaver preached his last sermon Sunday morning, September 27 after suffering from chest pains all night. He and his wife, Minnie, were married 59 years.

He is survived by his wife, Minnie; two daughters, Mrs. Margaret Evans and Mrs. Jean Horsley; one son, Kenneth; two sisters and eight grandchildren.

Alabama Adopts Together Way Plan

DOTHAN, AL—Delegates to Alabama's 73rd annual state association voted to adopt the Together Way Plan during their November 5-6 meeting at First FWB Church in Dothan. Executive Secretary Melvin Worthington said it was his understanding that Alabama became the first state to officially adopt the Together Way Plan.

Moderator John Edwards was re-elected and gavelled delegates through two days of business. More than 300 people attended the sessions.

Home Missions staffer Richard Adams preached the keynote message Thursday evening.

Alabama pastors Danny Williams and Wayne Wilson preached Friday. Two ministers, Frank Owens and Brent Vickery, delivered messages during Thursday's Ministers and Deacons Meeting.

In a decision with far-reaching implications, delegates elected Dr. John Edwards to a one-year term as promotional director. The goal of the pilot program is to plan for a full-time director by January 1994.

The 1993 state association will meet November 11-12 at Forestdale FWB Church in Birmingham.

16 from FWBBC Make Who's Who

NASHVILLE, TN—Sixteen seniors at Free Will Baptist Bible College will be listed in the 1993 edition of *Who's Who Among Students in American Universities and Colleges*. They join an elite group of students from 1,400 institutions in all 50 states, the District of Columbia and several foreign countries.

Among the criteria considered by the FWBBC faculty, which nominated them, were spiritual maturity, academic performance, social contributions and promise of future service.

This year's *Who's Who* students are:

Wendy Burgess	Normal, IL
Dewey Chalos	Richmond, VA
Kevin Hester	Russellville, AL
Tim Johnson	Warren, MI
David Kilgore	Wise, VA
Michelle Laughlin	Cisne, IL
Steve Lindsay	Odessa, MO
Tommi Jo Malone	Nashville, TN
Dennis Moore	Nashville, TN
Bryan Pate	Nashville, TN
Travis Penn	Decatur, IL
Paige Powell	Nashville, TN
Kevin Scott	Bridgeton, MO
John Waddell	Nashville, TN
John Weaver III	Coats, NC
Jodi Marie Young	Columbus, OH

CURRENTLY...

Members of **Christian Home FWB Church** in **Hindsville, AR**, celebrated their 100th anniversary last fall. Pastor **Earl Dean Morris** gave a brief history of the church including former pastors and clerks. Former pastors **Kenneth Lynch** and **Loren Collins** preached during the day's activities.

Pastor **Roger Ballard** and members of **First FWB Church** in **Tecumseh, OK**, celebrated the church's 75th anniversary. After **James Cerey** brought the morning message, members met at City Hall for lunch.

Pastor **Charles Miller** resigned **First FWB Church** in **DeSoto, MO**, after 25 years of service. The church honored the Millers with a money tree and granted them the use of the church parsonage as long as they live in the DeSoto area. Late reports indicated that Miller will enter full-time evangelistic work.

An interesting problem surfaced at **Clifton FWB Church** in **Thayer, MO**. Pastor **Grover Pingleton** said the church outgrew its parking lot. The group had to purchase adjoining property for additional space.

The **Jones Chapel FWB Church** in **Stella, MO**, was destroyed by fire last summer. The 97-year-old building may have been struck by lightning. Ironically, the pastor had resigned earlier and preached his last sermon the day of the fire.

Victory FWB Church in **Kansas City, MO**, was set on fire by an arsonist, according to Pastor **Mark Braisher**. Mark arrived at church on a Thursday morning to discover a smoldering fire. An arsonist had poured gasoline under the doors and ignited the building.

Pastor **Lester C. "Lum" Lynch** retired after 33 years of service to **First FWB Church** in **Pampa, TX**. Rev. Lynch will officially retire in February. The church is debt-free and looking for a new pastor.

Contact welcomes **Steadfast**, publication of Evangelist **Irvin Hyman**. The Albany, GA-based evangelist published the first issue in November 1992.

Heritage FWB Church in **Shreveport, LA**, dedicated their new building

last summer. Free Will Baptists from seven states participated in the dedication for the 6,000-square-foot building. Pastor **Ron Parker** said the building includes a 100-seat auditorium which can be enlarged to seat 200, fellowship hall, nursery, kitchen, pastor's study and four classrooms.

Pastor **Dale Burden** celebrated 27 years at **Gateway FWB Church** in **Virginia Beach, VA**.

Pastor **Dale Skiles** has been named director for the home missions work in **Missouri**. The work begins on a part-time basis while Skiles continues as pastor of **South Fremont FWB Church** in **Springfield**. Officials say they expect the position with the Home Missions Board to become full-time in the near future.

Members of **Pine Grove FWB Church** in **State Line, MS**, honored Pastor **Norman Nowell** for 20 years of service. In addition to an outpouring of love and appreciation, the group presented the pastor with a plaque of appreciation.

Pastor **Dean Harris** reports the purchase of a new piano at **Pleasant Grove FWB Church** in **Thaxton, MS**. Members also honored **Wayne Thomas** for 30 years' work at the church.

It was a busy year for Pastor **Dickie Dees** at **First FWB Church** in **Pearl, MS**. The church reports 33 new members, 32 conversions, 24 baptisms and a 28% increase in Sunday School attendance.

Congratulations to **Fulton FWB Church** in **Fulton, MS**. The group set a \$3,000 cash goal for their missionary conference and gave more than \$3,300. They also set a monthly faith promise goal of \$800 and reached \$824. **Bill VanWinkle** pastors.

Pastor **Ernie Lewis** teaches six young people in his new converts class at **Blue Point FWB Church** in **Cisne, IL**.

Members of **Salem FWB Church** in **Wayne City, IL**, celebrated their centennial anniversary in October 1992. **Jesse Allen** pastors.

Rev. **Thomas Hamilton** announced that he is retiring from the pastorate. Hamilton, 78, has been in the ministry 49 years. More than 300 people attended a reception at **Homerville FWB**

Church in **Homerville, GA**, to honor Brother Hamilton.

Pastor **James Bruce** reports 10 new members at **Christian Hill FWB Church** in **Abbeville, GA**.

More than 30 ministers gathered at Hillmont Camp near Nashville, TN, for a retreat sponsored by **Tennessee's** Cumberland Association. Speakers for the event included **Bill Preston** and **Raymond Riggs**. The Cumberland Association presbytery is considering another retreat in the fall of 1993, according to the clerk, **Eddie Hodges**.

Pastor **Delmar Hopkins** said the **Nampa FWB Church** in **Nampa, ID**, received the donation of a \$1,200 bus from the Brown Bus Company. The group rents the American Legion Hall for services. Pastor Hopkins has a number of interesting stories to tell including the fact that he and his wife **Shirley** were married in Willow, Alaska, on top of Blueberry Hill on a January night with the temperature 40 degrees below zero.

When Pastor **Billy Hanna** announced a Building Fund Offering at **First FWB Church** in **Albany, GA**, last fall, members responded in heroic fashion. They gave more than \$27,000 in offerings and \$4,800 in pledges over four months. Hanna said the offering allowed the church to complete their building project to add educational facilities without borrowing any money. It also marks the final completion of their new building. The entire project is a 26,000-square-foot building, including the 11,000-square-foot second floor. The congregation gave \$140,000 for the second story work. Hanna said this was done while adding a full-time youth minister to the staff and increasing denominational giving to 17% of the church's total budget. ■



HOME MISSIONS

Target City Update

By Roy Thomas

The Home Missions Board entered a bold new venture when it designated the vast Phoenix Valley as its first Target City project. The goal was set to place five missionary families in The Valley of the Sun by 1990 when the National Association convened in Phoenix.

This goal was reached and all five families were located in various sections of the 100-mile-long metropolitan area. Since that time, amid the struggles, trials and disappointments of mission works in a strong Mormon culture, wonderful things have happened.

The first Target City missionary family, Paul and Marilyn Thompson, bought five acres of choice property in Gilbert, Arizona, to be the home of Heritage Free Will Baptist Church. They turned the existing horse stables on the property into classrooms and later erected an auditorium. Their attendance has soared to 200 and they have a day care ministry for 90 children. They have been self-supporting since the National Association in Phoenix.

The next family to go was Howard and Patsy Gwartney who have begun East Valley Free Will Baptist Church in Mesa, Arizona. They purchased 10.5 acres of prime property and are constructing a beautiful, unique Spanish-style

*Ground breaking in Mesa, Arizona*

geodesic dome on the property. However, the city of Mesa has levied over \$100,000 in street assessments against this young church. The Gwartneys, a singing family, have made a new cassette tape titled *Desert Rose*, with the proceeds going toward the building fund. Their congregation is growing and souls are being saved.

Next to go as missionaries to the Target City were Larry and Sherry Reynolds to establish

Cathedral of the Cross Free Will Baptist Church in Chandler, Arizona. The Reynolds have purchased two acres of land. They are getting the drawings prepared from the Home Missions Department's blueprints so they can erect a beautiful new auditorium and educational building on this prime piece of property in a choice location.

The fourth Target City project is West Valley Free Will Baptist Church where Jim and Pam Taylor are "tentmaker" workers. This church has purchased two acres of land with an existing building which is being remodeled for the church

*West Valley FWB Church in Avondale, Arizona*

to occupy. They are building a strong nucleus for a church there in the suburb of Avondale.

George and Linda Harvey make up the fifth Target City couple. They have begun North Valley Free Will Baptist Church. Property deals

*Pastor George Harvey, Jr. at North Valley FWB Church*

have not materialized as yet, but their building fund and congregation are both growing.

Many souls have been saved and more than 400 people attend church in our Target City mission churches each Sunday. The Son really is shining in The Valley of the Sun! ■



RANDALL HOUSE PUBLICATIONS

You Are Needed!

*"For when for the time ye ought to be teachers,
ye have need that one teach you again . . ."*
(Hebrews 5:12).

Today we live in a high-tech world with all types of products and communication methods. So why does the gospel seem less effective today than it was 20 centuries ago? Have we forgotten that God designed the gospel in such a way that it requires the personal touch? While it is true that God calls some people to special ministries, it is also true that God calls every believer to the teaching ministry. While this may not mean that you stand before a group each week and expound gospel truth, it does mean you are a life-situation teacher—teaching the truth and proclaiming the virtues of the Christian life everywhere you go.

People depend on you. Unsaved people need you to teach them about the Savior. Christians need you to teach them how to live a consistent holy life. You are needed! The Sunday School exists to provide you and others the opportunity to prepare for Christian service. You can make a difference when you become the teacher God expects you to be. Whether it's in a Sunday School class or somewhere else, be the best you can be because someone is depending on you.

God, Send Us Teachers

A little child in Sunday School,
A heart for God to touch
Through crafts and Bible stories,
And songs and games and such.
A life to lead to Jesus,
Small hands to guide with love.
Small feet to show His pathway,
With guidance from above.
Small lips to tell His praises,
Small hearts to know His joy.
Dear God, just send a teacher,
To love that girl or boy.

A teen who's scared and hurting
Whose doubts scream in his head,
Whose heart is near to breaking,
Each day brings fear and dread.
He just needs some dear someone,
To show him God is real,
Someone to show him Jesus,
His fear and pain to heal.
Dear God, just send a teacher,
Who'll gladly bear the cost,
To lead that teen to Jesus
Who's hurt and scared and lost.

A Mom and Dad in Sunday School,
A smile stuck on their face,
But their home is broke and crumbling,
They are losing in life's race.
Dear God, just send a teacher
Who can see beyond the smile,
Who can feel the pain and anguish,
And walk them down each mile.

Dear God, we just need teachers,
Who can love the way You do,
Who can lead the way to Jesus,
Who can show Your Word is true.
Give us teachers full committed,
To take the time to do it right,
Who You can use to lead Your children,
Through Your Word to win the fight.

And Lord, we thank you for our teachers,
Those who give their all to You.
Bless their class time every Sunday,
And bless each loving thing they do.
Bless the teachers with Your presence,
Let your wisdom guide each day.
Bless the teachers' every effort,
As they plan and teach and pray.

—Michael Bright
February 7, 1992
Used by permission ■

FREE WILL BAPTIST BIBLE COLLEGE

Test Proves Quality of FWBBC Education

By Dr. Robert Picirilli, Academic Dean

ACT-
supervised
test
proves
effectiveness
of
general
education
program
at
FWBBC.

Once again, standardized testing has provided evidence of the effectiveness of FWBBC's educational program.

Specifically, a test of general education given to last year's seniors yielded above average scores: better than those of 64% of the seniors at other colleges and universities whose admissions policies are similar to ours.

Seniors tested in six areas

The test in question is the College Outcomes Measurement Program (COMP) Objective Test, administered by the American College Testing (ACT) agency. This test aims to measure the effectiveness of an institution's general education core, measuring this in terms of the understanding and functional skills of its seniors in six areas: *Social Institutions, Science and Technology, the Arts, Communicating, Solving Problems and Clarifying Values*. Each of these six areas yields a sub-score, and the results are combined into one total score.

Our 1992 seniors took the test in May. In reporting the results to us, the ACT people selected 33 colleges and universities whose admissions policies are similar to ours for comparison. These 33 included a range of institutions, both private and public, from various places, including several in the Tennessee state university system.

Our seniors scored an average 187.1 total score. This ranks them at the 64th percentile, which means that our seniors scored better than 64% of the seniors in those 33 institutions. Our seniors did not rank as low as the 50th percental on a single one of the sub-scores. (The 50th percentile represents the average.)

Above average, and getting better!

This is encouraging for more than one reason. Not only does it compare well, it also shows improvement from the last time we administered the text, in the fall of 1987. The seniors in that group had an average total score of 184.3, which would rank at the 56th percentile in the same comparison group. (The difference may be accounted for as a result of the different level of entering ability of the two groups. Where the 1987 group had an entering

average ACT score of 17.4, the 1992 group had an entering average ACT score of 19.)

ACT further selected, for closer comparison, 17 colleges and universities whose entering average ACT scores were much like ours. After charting the total scores and sub-scores of these 17 institutions, *the FWBBC seniors' total score was the highest of any of them—and not only on the total score, but also on four of the sub-scores!*

FWBBC is getting the job done

These results are certainly encouraging. The scores appear to confirm what we already felt: In today's educational market, FWBBC is doing a creditable job. Of course, COMP has implications only for the general education core—courses like English, history, science, and social studies—areas we don't even claim to specialize in. Still, we certainly regard them as important.

Now there's just one more kind of evidence that we are doing a good job.■



At Free Will Baptist Bible College

June 13-19, 1993Missions
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CampDrama
Camp

Music Camp

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Summer Camp

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

GREEN TREE BIBLE STUDY

The Sin of Sodom

Genesis 19

When Moses served as God's mouthpiece and spoke to Israel His law, it included this: "Thou shalt not lie with mankind, as with womankind: it is abomination" (Lev. 18:22). Thus did the Almighty (to borrow from Hamlet) fix His canon 'gainst homosexuality.

And this isn't the first reference to this sin in the Bible. Some think it is implied in Genesis 9:22 when Ham "saw the nakedness of his father" Noah soon after the flood. But it is an uncertain reference, except that Ham found some sort of wrongful pleasure in beholding his drunken father, naked in his tent, and shared his disrespectful amusement with his nobler brothers. If there was some homosexual tendency in him, we have no sure indication.

Genesis 19, however, certainly involves homosexuality and—long before Moses' law—depicts it under the judgment of God. The account is part of the story of Lot, Abraham's nephew who settled in Sodom. God found this city, and its neighbor Gomorrah, guilty of such grievous sin (18:20) that He determined to destroy them, preparing first to deliver Lot and his family for Abraham's sake.

On this mission He sent two angels in the form of young men, who soon became guests in Lot's house (vv. 1-3). Having learned of their presence, the men of the city surrounded the house and asked Lot to bring them out so they might "know" them (vv. 4-5). Here "know" apparently means to know sexually (as in Gen. 4:1); the *Holman Bible Dictionary* suggests "an attempted homosexual gang rape."

Lot offered his unmarried daughters instead, but the men of Sodom refused and threatened violence (vv.

6-9). The visiting angels rescued Lot, blinded the unruly mob, and urged Lot to assemble his family and prepare to depart (vv. 10-14). (The sons-in-law, by the way, were probably betrothed to the two daughters already mentioned.)

At daybreak, the angels forcibly brought the four of them from the city just in advance of a deluge of fire and brimstone—burning sulphur (vv. 15-25). Even Lot's wife, looking back in longing, perished in the sulphurous fire and became encrusted with salt (v. 26)—as does anything today near the Salt Sea (which was apparently created by this holocaust).

One can only wonder about Lot. Peter calls him a "righteous man" whose soul was vexed from day to day by what he saw and heard in Sodom (II Pet. 2:8). Here verse 9 may refer to "judging" rebukes Lot had already delivered in Sodom.

But how could he justify sitting at the gate (Gen. 19:1) of such a wicked city, a place where people gathered for social exchange or public business? Of course he was obligated, in that culture, as a host to protect his guests; but he was about to sacrifice an even greater duty as father to his daughters! Only the Lord's sparing mercy (v. 16) accounts for his escape.

But we don't have to wonder about the Sodomites: the very word has come to be a name for people who practice homosexuality. If we should be tempted to follow in the spirit of our times and approve of homosexual behavior, it may help us to remember God's first word on the subject: a judgment whose horror indicates the far worse horror of a community given over to such a sin.

Ezekiel 16:49-50 look back on Sodom's wickedness as "abomination" for which God "took them

away." Jude 7 refers to their sin as "fornication, and going after strange flesh."

Such is the sin of Sodom evaluated in the authoritative word of the Almighty God. We too must hate the sin. As with all sin however, including our own, we manifest God's love for the sinner and offer the gospel as both forgiveness and deliverance. ■



Robert E. Picirilli

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How to Rescue The Earth Without Worshipping Nature

By Tony Campolo

Nashville: Thomas Nelson Publishers, 1992, 213 pp., hardback, \$16.99.



Thomas Marberry

According to the scriptures, Christians are in the world but not of the world. Since we are in the world, we need to do our part to help preserve and protect the world which God created for us.

In the United States and other western countries, environmental issues have come to the forefront in recent years. The damage which we are doing to our land, water and air has been carefully studied and documented. State, federal and local laws have been passed which are designed to clean up and protect our environment.

Bible-believing Christians have generally avoided involvement in the environmental movement. This is due, at least in part, to the excesses of some environmental groups and organizations.

Some of these groups are closely tied to the New Age Movement and have adopted a pantheistic approach which worships nature. Some animal rights groups have argued that animal life is just as valu-

able as human life. Neither of these views is taught in scripture, and Christians have wisely avoided them.

In this book, Dr. Campolo argues that these excesses should not prevent Christians from being involved in protecting our environment. We should not allow these radical groups to deter us from participating in this important and necessary cause. Instead, we should be working to develop an approach to environmental issues which is biblically sound.

The first section of the book deals with the Christian view of creation. Campolo outlines how leading theologians, both ancient and modern, have viewed the created order. He reminds us that nature has played a more significant role in Christian thought than is generally realized.

Later sections of the book examine several important issues which confront us today. He argues, for example, that biblical principles require that animals be treated humanely. Campolo does not object to

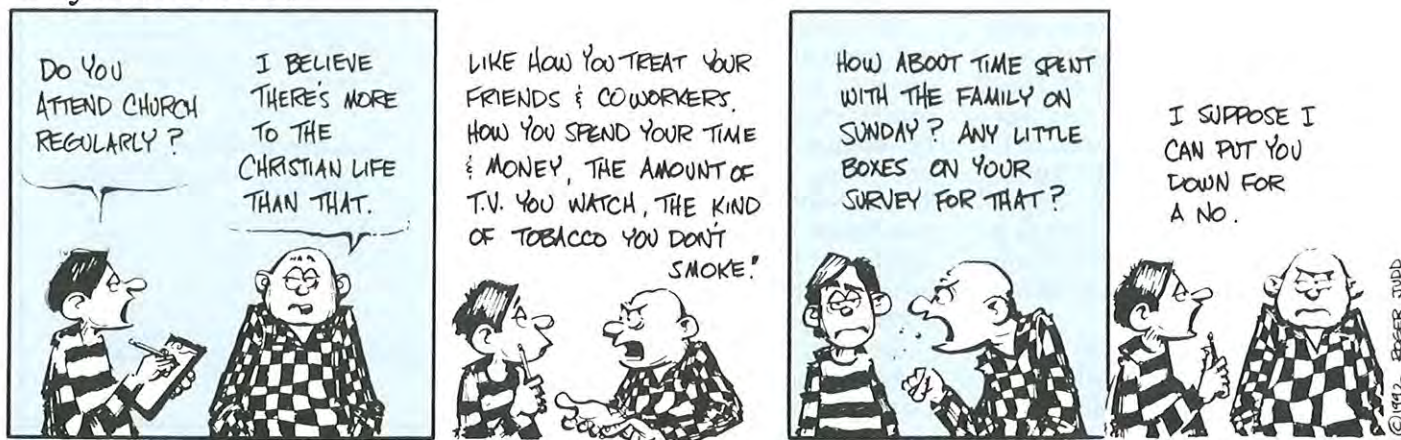
the killing of animals for food, but he insists that much of the suffering and pain which domestic animals endure is cruel, barbaric and unnecessary.

The author suggests several practical ways in which Christians can help to protect and preserve our world. We can learn to conserve and recycle. On mission fields, we can help native peoples develop alternatives to the "slash and burn" agricultural practices which destroy many acres of fertile land each year in third-world countries.

This book makes a valuable contribution to Christian thought today. It calls upon Christians to accept our responsibility to help preserve and protect our universe. At the same time, it warns us about false views of the natural world which we encounter frequently.

There is certainly room for disagreement on which strategies are most appropriate for protecting our environment, but there is no doubt that it must be done and that Christians should help do it. ■

Beyond Belief



TEEN SCENE

NYC Explains Fees

By Dean Jones

For some time there has been confusion, misunderstanding and perhaps aggravation about the fees charged for the National Youth Conference and its activities. We hope the following will serve as an explanation to your questions.

There are two fees usually associated with the National Youth Conference, in addition to banquet tickets which may be purchased. The first is the **Competition Fee**.

The competition fee is required of each *entry* in the competitive activities. It is based on the size of the entry because larger groups require more time to process and require more materials (medals, certificates, plaques, etc.). Some states pay the competition fee for the entries from their state; others do not.

Monies from the competition fee are used to underwrite the expense of competition. These items include: medals, certificates, directories, judges' honorariums, equipment charges (microphones, pianos, etc.), room rental and staff expenses.

The other fee is the **NYC Registration Fee**. This fee is required of everyone who wishes to attend the National Youth Conference and its activities and

who is in first grade up to those who are not yet 25 years old. Those under 5 and those 25 or older may attend the National Youth Conference, but are not required to register and pay the fee.

The registration fee is a flat fee for everyone and the only reduction is realized by those who pre-register. Many people have confused the registration fee and the competition fee. Some say their state has paid their fees, when in reality the state may have paid the competition fee but not the registration fee.

Monies from the registration fee are used to underwrite the expense of NYC activities other than competition. These items include: room rental, equipment rental, refreshments, speaker honorariums, seminar expenses, banners, staff expenses, decorating fees and supplies.

Let me share a few examples of the expense of our conference. At our 1992 National Youth Conference it cost:

\$406.00 to serve milk and cookies to 250 children.

\$4,857.49 to provide sound operators for competition.

\$1,481.76 to print 2,700 copies of the NYC Directory.

As you can see, it doesn't take

long for things to add up.

Some people have also asked why NYC charges a fee and the National Convention and WNAC do not. The main reason is that we don't take offerings during every activity and competition session. Therefore, our only source of income is through fees.

It would be difficult to find another quality conference that provides similar activities, spiritual input and a family atmosphere for only a \$12 registration fee. I challenge you to pledge your continued support to the National Youth Conference, its programs and activities, as we seek to provide even greater ways to motivate and encourage the youth of our denomination.

If you have suggestions or further questions, please write to:

**National Youth Conference
P. O. Box 17306
Nashville, TN 37217 ■**

RELIGIOUS COMMUNITY NEWS

Denominations Set Goal of 46,182 New Churches

WHEATON, IL (EP)—Plans to establish 46,182 new churches by the year 2000 have been made by 41 denominations, according to Billy A. Melvin, executive director of the National Association of Evangelicals and chairman of the National Forum on Evangelization and Church Planting.

The announcement came at the conclusion of a two-day forum in Chicago where leaders from 50 denominations had gathered to consider how every individual in the United States could hear the gospel of Christ at least once by the year 2000.

A survey commissioned by the forum has drawn responses from 41 denominations so far. The survey indicates that the Southern Baptist Convention has a goal of 13,500 new churches, the Church of the Nazarene 6,000 new churches and the Assemblies of God 5,000.

"It's exciting," said Melvin, "to see the expertise and devotion demonstrated by all the denominations in their efforts to evangelize our nation. We intend to encourage and pray for one another regularly until the task is complete."

Another forum is planned for the fall of 1994.

Spread of AIDS Could be Stopped

CHATTANOOGA, TN (EP)—The AIDS epidemic could be stopped in its tracks by expanding testing for all Americans, according to the host and guests of a recent series of episodes of "The John Ankerberg Show," a nationally syndicated Christian broadcast.

Shepherd Smith, president of Americans for a Sound AIDS/HIV Policy (ASAP), told Ankerberg, "The way that we end [the epidemic] is through knowledge. We intervene the chain of transmission by identifying people who are HIV positive. And that's done by routinely testing in hospital settings, premarital testing and STD [sexually transmitted disease] clinic testing. It becomes a normal part of medical practice."

"The business of life ought to include HIV testing," agreed William L. Roper, director of the Centers for Disease Control (CDC) in Atlanta. "I believe everybody needs to know whether or not they're infected with the AIDS virus. We think we need to incorporate HIV testing into the routine of getting insurance, going to your doctor for whatever else [or] going to the hospital."

Lorraine Day, former chief of orthopedic surgery at San Francisco General Hospital and former faculty member of the University of California - San Francisco, told Ankerberg she agrees with the idea of universal testing.

"The only way we have to control this disease right now is to make sure that the

people who don't have it don't get it from people who do," Day said. "If we cannot identify the people who have this disease, how can we keep them from giving it to someone who doesn't have it?"

According to a Baptist Press report by Keith Hinson, Ankerberg, a Baptist, and his guests acknowledged that objections have been raised to routine HIV testing, such as possible breach of confidentiality. But Stanley Monteith, an orthopedic surgeon who lives in Santa Cruz, California, observed that in the 200,000 instances of reporting to public health offices in confidence that somebody is infected with HIV, there have been no cases that have led to public disclosure.

Some of Ankerberg's guests said the AIDS epidemic is not subject to normal public health procedures for stopping an epidemic.

"This is the only virus that has its own civil rights," Day said. "In every other epidemic, we were allowed to test the patient for the disease without any special signed consent . . . This is the only disease that a person can keep secret from their doctor and their nurse. And yet this is the only disease that has a 100 percent fatality rate. We are operating under ridiculous restrictions for this disease."

Guests on the program warned that restaurant patrons may be at risk if restaurant workers are HIV infected. "They keep telling us that it's safe to go to restaurants," said Lorraine Day.

"We know that restaurant workers get cut five to six times a month while they're preparing food. And they can bleed into the food . . . We know that the virus can go through mucus membranes in our mouth. We know that babies have gotten AIDS from drinking infected mother's milk long after they were born. They didn't get it from birth. And yet we keep saying restaurant workers don't need to get tested."

Life Chains Formed by 1 Million People

YUBA CITY, CA (EP)—"Life Chains" involving over one million people were formed in approximately 900 cities in North America October 4, according to Royce Dunn, president of Please Let Me Live, the pro-life organization that organizes the peaceful protests.

Dunn's office had reports of Life Chains from 802 cities in the U.S. and approximately 100 cities in Canada, and his tallies indicated that over 985,000 people in the U.S. and approximately 85,000 people in Canada participated in Life Chain Sunday.

"It was clearly the largest grass-roots event in this half-century," said Dunn.

People forming Life Chains silently line the sides of roads, holding signs with pro-life messages such as "Abortion kills children," and "Choose Life." St. Petersburg, Florida, had the largest life-chain this year with some

30,000 citizens participating. St. Petersburg also had the largest chain last year, when some 28,000 people lined 29 miles of a highway.

The first Life Chain was formed in Yuba City, California, in 1987 when Dunn, a layman, originated the idea of lining roads with prayerful demonstrators, all holding identical signs condemning abortion. That first Life Chain involved 2,500 people and stretched from Yuba City to nearby Marysville.

Dunn said no decision has been made about whether to try to organize Life Chains in 1993. "We are just grateful for everyone who came out, and we'll continue to press the battle. We just aren't certain what strategy we'll use."

Christians Forced to Reconvert to Hinduism

HONG KONG (EP)—The ruling party of the central Indian state of Madhya Pradesh planned to resume a program last August to reconvert Christians to Hinduism, according to a report by News Network International.

The Bhartiya Janta Party (BJP) launched "Operation Homecoming" shortly after coming to power in June 1991, suspending it only during the monsoon season in July.

Paul Pilais, director of Inland Missions in Delhi, said thousands of tribal Christians in remote areas of the state have been coerced into renouncing Christianity and embracing Hinduism since the campaign began.

Several violent Hindu extremist groups, including the Rashtriya Swayamevak Sangh (RSS, Servants of the Nation) and the World Hindu Federation (Vishal Hin Parishad, VHP) have helped enforce the campaign.

The report said that tribal leaders who have refused to convert to Hinduism have been threatened and beaten, and some have claimed that several Christian leaders have been murdered. News Network International was unable to verify those claims, however.

In a report in the daily newspaper *Pioneer*, the state vice president of the BJP, Dilip Singh, said, "We are fighting an international conspiracy backed by dozens of Western countries who have no dearth of funds."

The report said the campaign would target tribal Christians in the Rajgarh district when it resumed.

The BJP, the second most powerful party in the country, has declared its intent to turn India into a Hindu state. "BJP leaders have said that to be born in India is to be born a Hindu," Pilais said. "They believe that Christians are actually rejecting their heritage and therefore must be reconverted to Hinduism."

India's national government has refused to take action against Operation Homecoming, saying it is an issue that must be dealt with by the state. ■



Jack Williams

The Resolve to Resolve

The new year has a way of calling forth old resolutions from tired people at weak moments who know down deep there's not a snow ball's chance their midnight resolves will survive the Cotton Bowl kickoff. But that's part of the resolution mystique. We're all spiritual giants when the clock strikes 12 on December 31.

It's only the clear light of day that exposes the insanity of our midnight madness. Oh, if only Albert Barnes were alive today and could explain to my thick head why he could, but I can't, rise at 4:00 a.m. daily (and stay awake!) and write his splendid commentaries. My 4:00 a.m. resolves always return to haunt me. Maybe Barnes didn't watch Monday Night Football.

On your honor now: How many pounds did you resolve to lose last year? Uh huh. And are your new clothes a size larger or a size smaller? Did you read the Bible through four times last year like you resolved? Or did you run aground in Leviticus again?

Free-lance writer Ted Lazicki said it painfully well: "Spiritually, I should be soaring with the eagles. But too often I find I'm more comfortable with the turkeys . . ."

Saint Francis of Assisi had a better idea than unkept resolutions. "Start by doing what's necessary, then what's possible and suddenly you are doing the impossible."

The K-T Notes (March 1983) asks one question and answers it with 12 others. The question: "Should I make changes in myself?" The writers chuckle that in an effort to change their lifestyle and health "large numbers of otherwise intelligent people rise at dawn and go jogging in the cold morning air."

They believe they can change, and they're up before daylight proving it.

If it's distasteful to accept yourself as you are, then consider making necessary changes, but gradually rather than suddenly. Several years ago, Major Charles Estes of the War Labor Board said, "Habits are like bars of steel. We change them by heat treatment or by turning a lathe. Yet the heat and turning to be effective must be gradual, degree by degree, chip by chip lest the product be injured in the molding."

Sometimes it's not enough to ask, "How am I doing?" Match that against, "How am I *supposed* to be doing?" This means there must be a measurable standard by which to evaluate performance. Remember, normal people want to succeed in projects which demand their best efforts.

Golfers compete against par, not each other (at least that's what they tell me), because par is the standard. How well a golfer does is measured by how far above or below par he scores. Alas, some of us struggle through the great golf game of life with a 20-stroke handicap.

Beware unhealthy comparison that prompts hasty resolutions. We often overestimate another's happiness because we see them at their best. The Royal Bank of Canada newsletter warns: "Uninformed comparison between persons can give rise to envy. Envy is the multiplier of misery; it makes us feel bad when good things happen to others."

An English author once wrote to the effect that if he wanted to punish an enemy, he would load him with the burden of always envying someone else.

Perhaps that's why Edward Young counsels, "If we did but know how

little some enjoy the great things they possess, there would not be envy in the world."

This year make a commitment to yourself to be better, to do better. People understand commitment and what it means even in a society where they seldom see it and are surprised when they do.

Management consultant Ed Dayton said, "To be human is to long for commitment from others." That hunger for commitment covers everything from somebody to put our personal world back together when it falls apart at 1:00 a.m. to believing the police will respond to my scream of terror at night.

Dayton tells how he asked an Indian tailor in Southern Thailand to repair his trousers. But in his haste to get to his next engagement, Dayton forgot to pick up the trousers and left town. He was surprised to receive a phone call in his hotel room 150 miles away. The tailor had tracked him down and was planning to have someone deliver his trousers. The cost of repair was 50 cents.

"The world seldom operates like that anymore," said Dayton. "And often, all too often, the church fails to operate like that either."

Ted Engstrom observed, "You will never come to the place where you can truly say, 'I will never be anything more than I am.' God never stops helping you improve yourself."

Which brings it all back to the new year, old resolutions, you and me.

Don't promise too much. Do promise something. Keep every promise you make. That's integrity.

Hmmm. I wonder if Albert Barnes ever crashed a resolution before the Cotton Bowl kickoff . . . ■

CONTACT

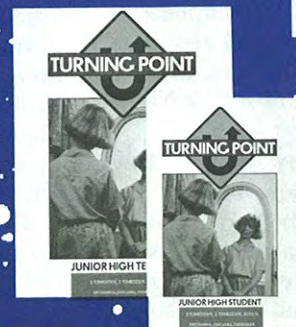
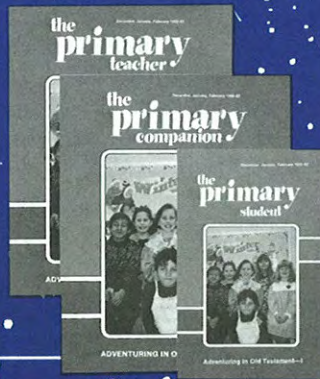
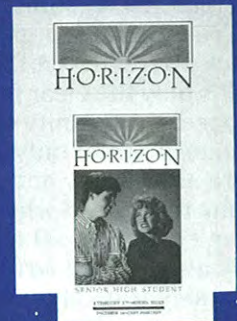
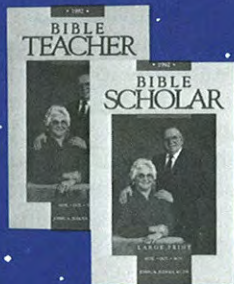
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