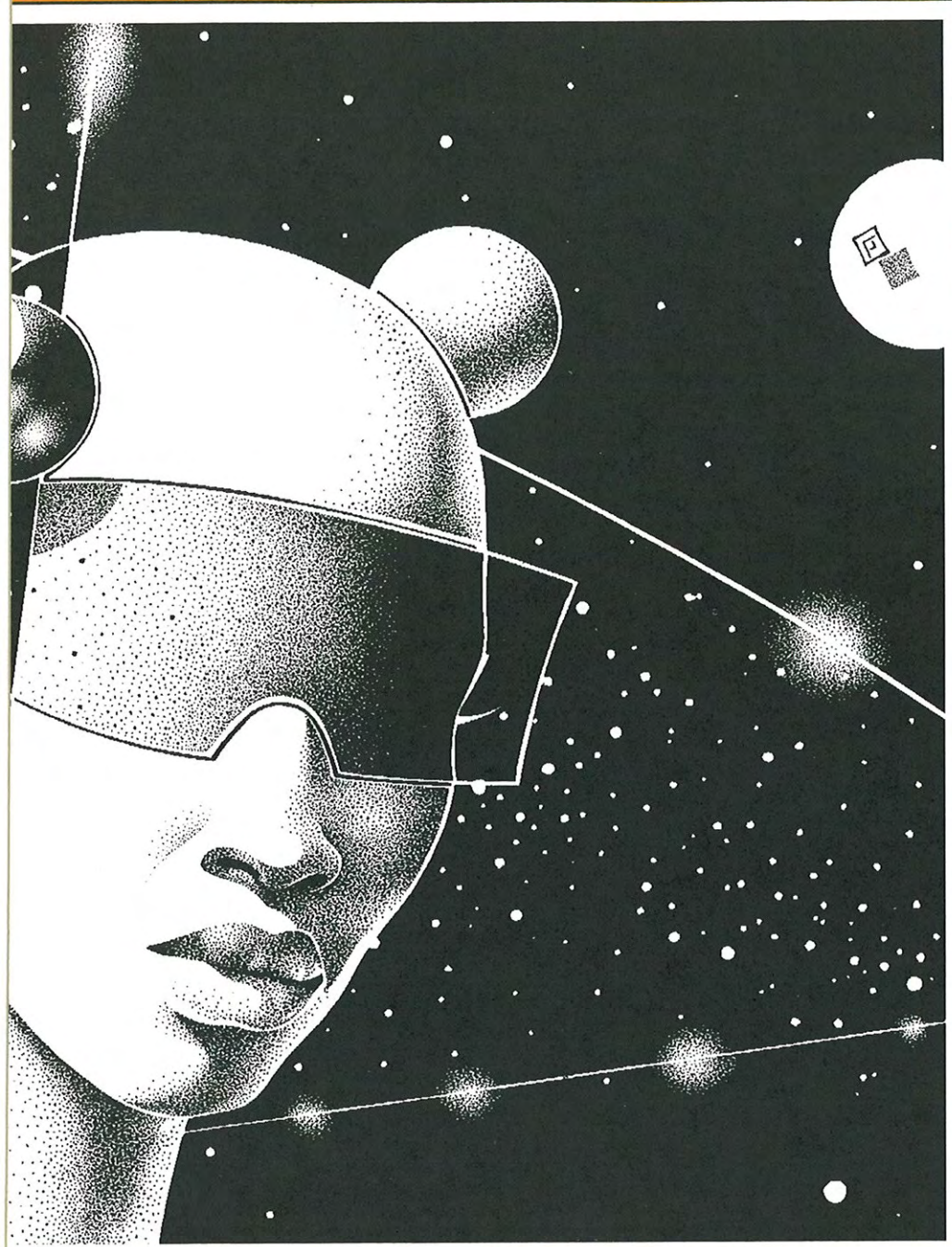


OCTOBER 1993

CONTACT

OFFICIAL PUBLICATION OF
THE NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS



.....
**The New Age
Nightmare**

.....
Master's Men

.....
Conflict

.....
**Second-Class
Christians**

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OCTOBER 1993

VOLUME 40, NO. 10

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Editor: Jack Williams
Editorial Assistant: Marilyn Pritchard
Circulation: Dari Goodfellow
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Melvin Worthington

Missing Men

Today's society reflects some alarming trends: Traditional values are questioned; marital discord ending in divorce leads to the degeneration of family values. Moral corruption is evidenced in the rise of social diseases and the cry of the homosexuals and lesbians for acceptance of their lifestyles. Media bombardment with violence and profanity undermine the value system of the American people.

Christians are not exempt from the pressures of society. Absolutes have all but disappeared, replaced by acceptance and acquiescence to today's mores. Experience has been elevated above the authority of the Bible. Culture becomes the criteria which determines right and wrong.

One significant factor in the decline of traditional values is the refusal of men to take seriously their role and to sincerely try to fulfill their responsibility. What has happened to the men of this country? Who do they think will assume their roles and fulfill the responsibilities which the Bible assigns to them?

Leadership

Men must be leaders in the home, country, community, denomination, church and society. This responsibility finds its origin in Genesis 3. Throughout the pages of the Word of God, men gave leadership. The husband leads the family. Men are to lift up holy hands while leading the church.

Bishops and deacons were men who met specific qualifications. Leadership remains the domain of men. When men reject their leadership roles and fail to give strong leadership, devastating consequences follow.

Love

Men must demonstrate love. They must love God with all their hearts and their neighbors as themselves. Leadership which brings the best results is not autocratic, authoritarian or apathetic, but affectionate. The home, church, country all benefit from leadership which is motivated by love.

Husbands must love their wives as Christ loved the Church. Untiring, unselfish, unique love is the responsibility of every man. Love is not a sign of weakness. In fact, love for saints and sinners indicates that we belong to Jesus Christ.

Paul declared, "Owe no man any thing, but to love one another: for he that loveth hath fulfilled the law."

Live Right

Men must live lives which glorify and honor God. As those who lead and love, they must set the example for others. Paul challenged his readers to imitate him as he imitated Christ. Children need role models. Citizens need role models.

Why are men so wimpy and whiny today? Do big muscles, rude and crude behavior, and coarse and vulgar talk indicate that a man is a man?

Paul says, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in

meekness instructing those that oppose themselves. . . ."

Laborers

It is time for Free Will Baptist men to accept their role and assume their responsibility. We must quit talking about what needs to be done and do it. Get interested and get involved.

We must take seriously the biblical mandate to provide for our families that which they need in the social, spiritual and moral areas. How sad when men will not support their families, the church, the denomination. We have time and funds for fishing, hunting, vacations, golfing and a multitude of other things, but none for family, church, community and denomination.

The moral, religious and political climate in this country would not have fallen to the levels they are today if men had taken seriously their roles and responsibilities.

Last Look

Men, where are you? Why is it so hard to get men involved? There is nothing wrong in this country which could not be corrected if we could find the *missing men*.

The financial needs of the Master's Men Department would be met if we could find the missing men. Our need for more Christian workers would be solved if we could find the missing men. The political, religious and moral condition of this country could be changed if we could find the missing men.

Are you one of the missing men? Find yourself, sir. Get a grip on yourself. Your family needs you. Your church needs you. Your country needs you. Where are you? ■

The Secretary's Schedule

- Oct. 10 Northside FWB Church
Tulsa, OK
- Oct. 11-14 Oklahoma State Assoc.
- Oct. 17-22 Cardinal Village FWB Ch.
Jacksonville, NC
- Oct. 24-27 Carthage FWB Church
Carthage, MO



The New Age Nightmare

By Bob L. Thomas

The inroads that the New Age Movement is making is nothing less than staggering. Reports indicate 12 million people in the U. S. are involved in the New Age Movement. If considered a denomination, it would be the third largest in the world.

One in four people believe in reincarnation. Fourteen percent of Americans endorse the world of spiritual mediums. Fifty percent of Americans believe they have been in contact with the dead.

Dennis Teague, one of our own missionaries to France states, "In France, for every medical doctor, there are at least two spiritist healers."

Clear Warnings

A November 20, 1992, publication from the National Association of Evangelicals reported:

The moral and spiritual slide of our nation has been so rapid in our generation that we now live in a post-Christian culture. The Judeo-Christian consensus that once served as a bench-mark for right and wrong is no longer in place. This means that a majority of Americans today are no longer willing to accept something because "the Bible says it is so."

As Charles Colson points out in his book, *The Body: Being Light in Darkness*, "The Bible says . . ." commanded respect in the 1930's

and 1940's, even into the 1960's—when 65 percent of all Americans believed the Bible to be literally true. Today only 32 percent believe the Bible is true. So if you say, 'The Bible says . . .,' only one out of three Americans is even ready to listen."

Man is going to have a religious philosophy. Man is going to search for answers that are spiritual in nature. We have divorced ourselves from the Word of God, and the New Age Movement is filling the vacuum. This is an observable event taking place not only in our nation but in other nations as well.

Twisted Doctrine

In *Unmasking the New Age*, Dou-

glas R. Groothus gives a synopsis on the new age doctrine. In relation to: *Metaphysics*: God is the world. "Mother Earth" is one of the New Age phrases for God.

Nature of God: God is impersonal, amoral, an energy force.

Nature of the World: All is spirit/consciousness, monistic.

Epistemology (basis for knowledge): Man is all things, truth lies within.

Ethics: Ethics is autonomous and situational (relative).

Nature of Humans: We are a spiritual being, a sleeping god.

Human Problem: Problems caused by our ignorance of our true potential.

Answer to the Human Problem: We need a change of consciousness. (This involves throwing off the old restraints of God's Word and opening ourselves to spirit guides, inner voices and an existential exercise that is called "visualization.")

Death: Death is an illusion, an entrance to the next life through reincarnation.

Jesus Christ: He is one of many avatars or periodic manifestations of God-gurus.

Mark of Identity

One of the identifying marks of the New Age is that it embraces anything and everything but biblical truth. The New Age doctrine teaches that homosexuality is honorable and that killing people with birth defects is justifiable because they are working out a "bad karma" from a previous life. Don't even ask where they stand on abortion.

To read anything at all about the New Age, you read the word "one" over and over again. The world is one, all is one, God is one, we are God.

Solomon wrote, "There is nothing new under the sun." As I started preparing for this article, I began reading Genesis in my Bible reading schedule. I was reminded that the doctrine of the New Age is not new at all.

This "all is one, man is god, we can jump higher, run faster and be smarter if we will liberate ourselves from God's absolutes" is the basic

lie of Satan. It was his initial lie in the Garden of Eden, and it just gets a new paint job, a face lift or a new wrapper every century or so.

It is like the marketing strategy of a firm that wants to sell more product without changing its goods. When people buy the merchandise and take off the new wrapping, they find they have bought the same old thing.

At times consumers are more susceptible to this type of gimmickry. We seem to be living in one of those times. Americans are buying this old lie of Satan under the guise of heightened intellectual perception.

Danger to Christians

Carol Wagstaff is on staff with the Pasadena Church of the Nazarene. She is an appointed conference speaker for her denomination regarding the New Age Movement.

In a 1992 Nazarene workshop on the New Age, she said, "New Age leaders say that if the coming period of world crisis and purification results in suffering and death for Christians, Jews and other believers, so be it. Their karma is being worked out. Killing a person can be a righteous act to help the victim work out his karma."

More Information on New Age

- *A Crash Course on the New Age Movement* by Elliot Miller
- *Understanding the New Age* by Russell Chandler
- *Unmasking the New Age* by Douglas Groothus
- *Back to Eden* by Berit Kjos
- Texe Marrs also has several publications on the New Age Movement.

Make no mistake, in their eyes, Christians are the enemy.

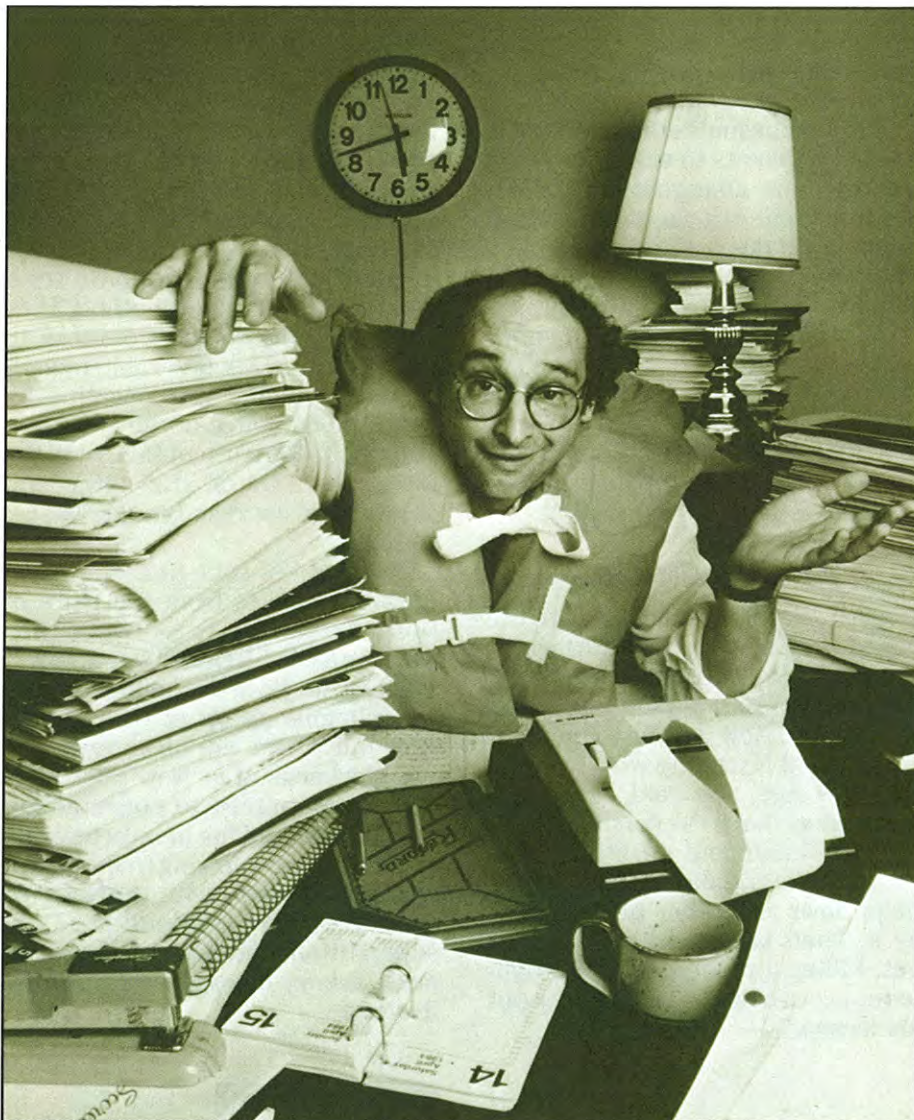
It appears that many of the people and groups that embrace different facets of the New Age doctrine see no connection between themselves. However, they are orchestrated by Satan as he conducts his symphony of destruction.

Some within this group do see a structure. They have a method. They actively lobby to get Congress to pass bills that are favorable toward their philosophy and negative toward the influence of the church. If you doubt the truth of this, read the newspaper, watch the news, and chart recent court and congressional rulings.

Paul said of societies who alienated themselves from the truth of God, "Professing to be wise, they become fools." If the New Age Movement succeeds in becoming the largest religious group of our population, our world will be shoved into the blackness of a "New Dark Age" that is guaranteed to consume human dignity and life at unbelievable speed. While promising freedom and intellectual superiority, the New Age will leave in its wake, ignorance and superstition, immorality, mental illness, crime, disease and spiritual death. ■



ABOUT THE WRITER: Reverend Bob L. Thomas pastors Locust Grove Free Will Baptist Church. He is a graduate of California Christian College in Fresno, California.



H. Armstrong Roberts

What's Good about Our National Master's Men Work?

By Thurman Pate, Jr.

Since its inception in 1954, the national Master's Men work has had its ups and its downs—unfortunately, far more of the latter. There must be a reason for this happening. Normally when an organization fails, it is because of lack of purpose, lack of planning, lack of leadership or lack of backing. Have we fallen short in any of these areas?

Lack of Purpose?

The Master's Men was established to provide opportunities for men to serve the Lord in their local church as well as on the national level. Concerning local church service, the following comments have been received:

Master's Men activates the layman in the work of the local church.

Master's Men makes an effort to get men who just warm the pew to do something, if only bringing a devotional during the Master's Men program or entering into a discussion on the work of the church.

Master's Men gives men a place to serve.

Master's Men helps to draw men closer to Christ.

Master's Men helps men to see their call to do their work with their pastor and fellow Christians.

If just these few points are facts, then service in the local church is being done where there is an active Master's Men group.

A number of opportunities are available for service on the national level. As one man commented,

"Master's Men gives a bigger vision than the local church." The fellowship and encouragement of men from across the denomination at the Master's Men Conference each spring motivates men to go home and do better.

Master's Men provides our men the opportunity for mission trips to build both home and foreign mission churches. Laymen have gone to Japan, France, Cuba, Côte d'Ivoire and Brazil to build for the glory of God. In the U.S.A., numerous churches have been built through the combined efforts of Master's Men and Home Missions. Well over \$500,000 has been saved through these efforts.

So, is the purpose good and is it being fulfilled? The answer has to be, "Yes."

Lack of Planning?

Through the work of the national Master's Men office, planning guides and lessons are provided for men in the local church. Are these adequate? Yes! Are these the best that could be provided? No! In order for these to improve, there must be greater input from our men.

We need to know what the needs are and help in meeting those needs. Help is available to local chapters and to churches wanting to start chapters. Guidelines on how to organize, duties of officers, types of programs and projects are sent when requested.

The annual national conference is well-planned with seminars, study groups and messages designed to meet the needs of our men. The need here is to involve a thousand men, not just the 125 or so who normally attend. While the fellowship and sports competition are great, the spiritual emphasis is the most important part of the conference.

At the National Association in Indianapolis in 1992, the National Master's Men Congress was organized. This provides another means of service. The elected officers for this body are planning ways to provide for the needs of our men.

Plans for financial support are ongoing. While men are urged to support their local church with their tithes, appeals are made for gifts to the national office. The small dues of \$20 per person pays for the quarterly magazine, *Attack*, and provides some help in the overall ministry.

The number who have joined as LifeMembers (a one-time payment of \$200) has reached almost a thousand with this money going into an endowment fund and the interest used to support the work. Endowment trust builders have contributed funds through insurance which will one day benefit the national work.

Is there a lack of planning? No! Are the plans carried out? Yes! Is planning ongoing? Definitely.

Lack of Leadership?

Three men have served as full-time directors. All three have had

their strengths and added to the development of the national work. Current director Jim Vallance is a dedicated layman who spends many hours beyond the 40-hour workweek on behalf of our Master's Men organization.

Most of the time, though, he is working by himself since finances have not been available to hire a secretary. In essence, this means that much of the time he has to be secretary, bookkeeper, promotional man and everything else.

How can Jim Vallance provide better leadership to our local chapters and our national work? The most helpful act would be to provide him with a staff. The question remains, "Where are the funds?"

The national Master's Men Board does provide leadership. These dedicated men, mostly laymen, from Arkansas, California, Kentucky, Oklahoma, Tennessee and Texas meet twice a year to help in the planning and decision-making for the department. In addition, several states have active state organizations which provide leadership to local chapters. The leadership is there and functioning, so that's not the problem.

Lack of Backing?

Does the National Association of Free Will Baptists support Master's Men? The inclusion of Master's Men in the Cooperative (now the Together Way) Plan is an indication of support. The encouragement for Master's Men to be in the new National Offices building despite the financial strain is another sign of support. So the denomination does back Master's Men.

Does the local church back Master's Men? When there are only about 200 chapters in our approximately 2,500 churches, one must wonder if this is the major problem. Why is there no Master's Men chapter in these 2,300 churches which have no chapters?

Do the men know about Master's Men? If they know, do they not agree with the purpose of the Master's Men? Are the dues too high? In other words, is the cost of a round of golf, a day of fishing or hunting, or one meal at a nice restaurant too much

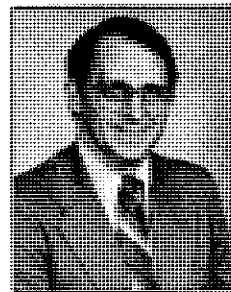
to give to support a ministry seeking to help carry out God's work?

Do local pastors support Master's Men? Many do because they realize how valuable a group of dedicated men can be in the local church. As one pastor commented, "My observations have been that the stronger 'Master's Men' churches have stronger churches."

But why do some pastors not encourage their men to have an active chapter? Do they not want the men involved? Do they not desire another means of helping their men grow? Do they not want their men to have a greater vision of our denomination and an opportunity to be involved? Do they not want financial means to be shared?

Is the Master's Men seen as a competition to the pastor and the Woman's Auxiliary? Do the men not want to spend the time needed because of the desire to either work longer hours to have more "things" or spend more time on pleasure? What is the excuse in your church if you do not have an active chapter?

What is wrong with our national Master's Men work? My contention is that the problem is in the local church. If only one half of our churches were involved, the purpose could be carried out more effectively. The planning would progress and the resultant programs would benefit far more people. The financial means would be provided, and Jim Vallance could better deliver the leadership of which he is capable. If you do not have a chapter, *pray* about it, *talk* about it and *do* something to get it started! ■



ABOUT THE WRITER: Dr. Thurman Pate, Jr. is principal of Wade Elementary School in Nashville, Tennessee. He is a member of the Master's Men Board and of Coler's Chapel Free Will Baptist Church where he is a deacon.

Keeping the Church...

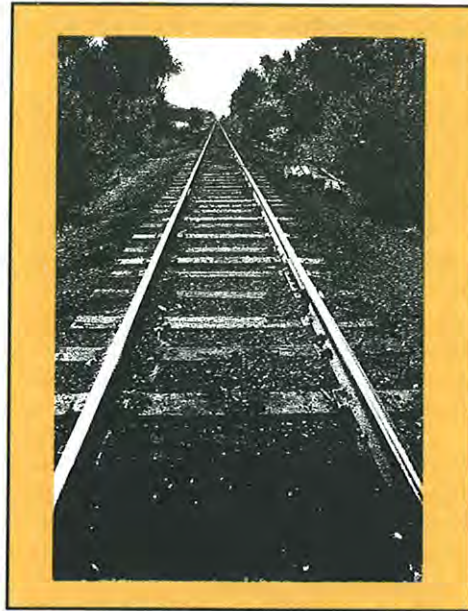
If you go back in time 40 years or more, there were only a few seminaries that were not tainted with liberalism or neo-orthodoxy. There was a scarcity of current scholarly works that upheld orthodox theology. This posed a real threat to keeping the church on track as far as theological orthodoxy was concerned.

At the present time a number of theological seminaries require their professors to adhere to orthodox theology, including a commitment to biblical inerrancy. More good books have been written in defense of biblical inerrancy since 1970 than had been written in the history of the world before then. The same thing can be said about material written by those with good scientific credentials that defends biblical creationism, including the view that the days of the creation week were 24-hour days.

Challenge of the 90's

While I think it is important to keep an eye on the theological departments of Christian schools, that is not where the greatest danger lies at the present time. The area of greatest concern, as I see it, is: What steps are we going to take to reach and keep people in the 90's?

It is generally conceded that it is harder to reach people today than it was a generation ago. The question is: What are we going to do to reach people? Do we keep on doing the same things we have always done and blame our lack of results on harder times? Or, will we try to use new approaches? Are we creating problems in keeping the church on track if we resort to exercise programs, softball leagues, drug rehab and a long list of other worthwhile projects?



In my opinion, the answer is not as simple as a "yes" or "no." It depends on why we do these things. We must have a better reason than finding something that *works* in increasing our attendance.

Solutions for the 90's

First, it must be our aim to build a *church*. A church is not just a group of people who meet in a building that is called a church. A church is a group of baptized believers who have united together for the purpose of carrying out the Great Commission. We must always keep in mind the spiritual nature and purpose of the church. We must not resort to methods that will corrupt the church.

It is important for us to realize that the same *form* does not always represent the same *substance*. For example, marketing research tells us that greeting people with a smile and a firm handshake will improve sales. The same thing done in church will improve church attendance.

The *form* is greeting people with a smile and a firm handshake. The *substance* is doing something that works. The form is the same whether this is done because it works or because of theological and spiritual reasons. The substance is not the same. We want a form that works, but we want it to demonstrate a theological and spiritual substance.

It was easy to take a shortcut and choose form without regard to sub-

...on Track

By Leroy Forlines

stance. There are things that we can do that will increase our attendance that will eventually make it difficult to keep the church on track. What we do to reach people must be done for the right reasons. We must preach the pure gospel and uphold Christian morals. We must not preach a gospel of grace that does not result in changed lives.

Theology for the 90's

When we provide good social and recreational experiences for people, we will probably reach more people. The question is: Is this legitimate? It depends on why we do it. It is not legitimate just because it works. However, I do believe there is a theological reason for providing such experiences.

In Genesis 2:18 God said, "It is not good that man should be alone." Human beings are social creatures. It is not just a matter that most people enjoy social experiences. We need social experiences to develop healthy personalities. God has made us that way. People should expect the church to provide opportunities for healthy social experiences.

Another thing that we can do to reach people is to minister to people's hurts. If this is done just because it works, it is done for the wrong reason. If it is done because the Bible teaches us to love other people (Matthew 22:39 and John 13:35), it is done for the right reason.

What we really need to be concerned about is: Are we doing this because sociological research tells us that it will work? Or, are we doing it because the New Testament teaches us to put such principles into practice? We do not have to reject something because it is verified by modern research, but I would hate to think we would not be able to build churches in the 90's if it were not for recent marketing research.

We must be sure that our methods are based on a solid biblical and spiritual foundation. If we live out our Christianity, we will give those who visit our services a friendly welcome. When they choose to become one of us, we will integrate them into the fellowship of the church.

If marketing research supports such action that is fine, but we have a better reason. Christian love and wisdom naturally lead to it.

We live in a day of hurting people. I have been saying for a long time that our best way of reaching people is to help hurting people. However, this must be done out of a genuine desire to live out New Testament Christianity, not just to make our church grow.

Also, while we must show a concern for people's day-by-day hurts, we must keep salvation in the context of eternity. We must keep people reminded of the fact that Jesus offers eternal life with Him. He is more than the Great Problem Solver. He is the Deliverer from an eternal hell.

When we start living out what it means to be a Christian in the 90's, we will be able to reach and keep more people in the 90's, and we will keep the church on track. ■



ABOUT THE WRITER: Reverend Leroy Forlines teaches Bible and theology at Free Will Baptist Bible College in Nashville, Tennessee.

Cooperative Channel Contributions July 1993

RECEIPTS:

State	CO-OP		Total	July'92	Yr. To Date
	Designated	(Undesignated)			
Alabama	\$ 7,111.28	\$.00	\$ 7,111.28	\$ 308.87	\$ 61,473.43
Arizona	.00	.00	.00	15.00	1,463.91
Arkansas	16,464.95	7,182.34	23,647.29	8,061.66	186,282.42
California	.00	.00	.00	.00	6,748.01
Colorado	.00	.00	.00	.00	250.00
Delaware	.00	.00	.00	.00	.00
Florida	203.00	3,165.54	3,368.54	1,014.72	17,107.18
Georgia	.00	.00	.00	9,709.83	65,117.66
Hawaii	.00	.00	.00	.00	500.00
Idaho	.00	.00	.00	.00	93.62
Illinois	7,441.88	1,940.49	9,382.37	6,468.12	55,317.30
Indiana	720.85	81.53	802.38	555.26	4,938.60
Iowa	90.00	.00	90.00	.00	270.00
Kansas	.00	.00	.00	28.79	178.41
Kentucky	2,500.00	178.62	2,678.62	580.00	6,136.96
Louisiana	.00	.00	.00	.00	40.00
Maryland	.00	.00	.00	150.00	600.00
Michigan	15,996.97	1,508.83	17,505.80	6,840.94	104,562.39
Mississippi	.00	168.90	168.90	135.42	3,768.98
Missouri	9,993.83	.00	9,993.83	10,739.44	71,840.60
Montana	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	.00	.00	.00	28.66	299.20
North Carolina	123.27	682.56	805.83	674.63	9,093.03
Ohio	858.80	3,238.13	4,096.93	4,436.86	29,368.62
Oklahoma	33,976.79	.00	33,976.79	41,272.55	309,624.53
South Carolina	17,635.05	94.19	17,729.24	13,213.14	128,004.26
Tennessee	3,032.03	1,253.40	4,285.43	6,869.17	57,457.26
Texas	10,448.21	848.25	11,296.46	14,847.81	68,021.64
Virginia	.00	1,090.63	1,090.63	260.33	5,912.49
West Virginia	3,564.40	132.74	3,697.14	4,502.99	28,306.80
Canada	.00	.00	.00	.00	26.88
Northwest Assoc.	.00	.00	.00	63.83	93.07
Other	.00	.03	.03	.00	19.93
Totals	\$130,161.31	\$21,566.18	\$151,727.49	\$130,778.02	\$1,222,917.18

DISBURSEMENTS:

Executive Office	\$10,412.60	\$14,910.47	\$25,323.07	\$25,323.08	\$177,261.59
Foreign Missions	81,270.92	1,530.83	82,801.75	69,368.02	645,718.45
FWBCC	6,489.58	1,530.83	8,020.41	6,804.91	76,679.01
Home Missions	24,825.08	1,198.03	26,023.11	18,446.14	226,125.02
Retirement & Insurance	968.29	931.79	1,900.08	1,674.06	17,277.76
Master's Men	1,596.73	931.79	2,528.52	1,580.18	20,965.03
Commission for					
Theo. Integrity	84.02	33.27	117.29	166.55	1,162.73
FWB Foundation	372.57	399.36	771.93	832.28	9,948.26
Historical Commission	69.40	33.27	102.67	162.07	1,070.90
Music Commission	59.38	33.27	92.65	115.36	1,011.66
Radio & TV Commission	71.09	33.27	104.36	155.81	1,085.72
Hillsdale FWB College	1,647.64	.00	1,647.64	1,708.13	13,664.35
Other	2,294.01	.00	2,294.01	4,441.43	30,946.70
Totals	\$130,161.31	\$21,566.18	\$151,727.49	\$130,778.02	\$1,222,917.18



H. Armstrong Roberts

Why God's People are Stressed Out

By David L. Burgess

Be perfect. Be strong. Hurry up. Please others. Try harder. These five basic false beliefs drive us. They are reinforced throughout life. We get caught in their trap so easily.

We think that these false beliefs are the way to be successful. This system is the way to be a good person, a good Christian, a successful businessperson or whatever it may be. These attitudes that become ingrained in us become a way of life.

The fact of the matter is that these five false beliefs do not work. Instead they create stress and difficulty.

As we listen to the instruction of God, He directs us to a better life through truth. Five truths, on the other hand, free us to be more than what we could ever be under the false beliefs.

These true attitudes are to be godly and mature instead of trying to be perfect (II Cor. 12:10); to be open and feel instead of trying to be

strong (I Pet. 3:8); to experience today and live today instead of hurrying up (Matt. 6:34); to respect ourselves instead of getting so involved in pleasing others that we deny ourselves (Gal. 1:10); and to do it and succeed rather than try harder (Phil. 3:13).

We have our favorites of these attitudes. We are not always in the false belief, sometimes we are in the truth. Once we get into a false belief, we want other people to be in the same driver.

If we are in a "hurry up" mode and someone else is going slower, we experience bad feelings. If we are in the "be perfect mode" and we want another to be analytical and perfectionistic when they are laid back and relaxed, we get into a critical mindset.

The false beliefs create tremendous stress, and they block us from being really free. The major distinction is the stressing that results from

these faulty drivers that do not work.

Be Perfect

Let us look at the first false attitude: "Be perfect." When we are in the "be perfect" mode, we have to think negatively. There is no perfection. We are looking at what is wrong in a person or situation. We tend to be hypercritical. We are never satisfied. We get wrinkles between our eyes because we squint a lot.

A variety of behaviors go along with the "be perfect" mode. Someone who is in this mode may give us a compliment and say, "but. . . ." Then he recites a long list of corrections. Such people are not fun to take to a party or go on vacation with because they are always looking at things so seriously.

While we should be serious about some things, driving for perfection puts stress on ourselves and others.

Sometimes we combine some of these false beliefs, and we end up "trying harder" to "be perfect."

The true belief is a bit different. It says, "Be guided. Be mature. Face problems biblically. It is okay to make mistakes. We profit from our mistakes." While we want to take life seriously, we can get so consumed in the precise details that we lose the forest among the trees.

Face problems realistically and encourage (1 Thes. 5:11). God wants us to take that attitude as we deal with ourselves and others. The "be perfect" mode cannot accept imperfection; therefore, when we enter it, we have difficulty accepting ourselves and others.

Be Strong

The "be strong" mode says to keep our emotions bottled up. If there is a traditional male teaching model, it would probably be "be strong." Little boys are taught "Be strong. Keep emotions bottled up. Do not cry. Emotions are a sign of weakness. Do not let people get too close to you."

When we are into "be strong," we tend to keep people at arm's length. We are uncomfortable with our own emotions and with the emotions of others.

The true belief says, "Be open. Feel emotion. Respond with love." Be comfortable with your feelings. Learn to express feelings in an appropriate and natural manner for you (Eph. 4:15).

It is a tremendous freedom to be able to say, "I love you. You are special to me. I'm angry at you." To some this expression of emotion is foreign.

The "be strong" mode keeps us away from people. We never really know what motivates other people. We know what they think, but we do not know what they feel because they do not let us know.

Hurry Up

The "hurry up" mode says "Come on! Hurry, hurry, hurry! Push, push, push! Walk fast! Talk fast!" This mode tries to do too much in too short a period of time. It includes list upon list upon list. We are two hours late today because we had to combine

yesterday's list with today's.

In the "hurry up" mode we are always somewhere else in time rather than where we are in place. We are never able to focus. That creates tremendous stress.

The proper belief says, "Experience today. Slow down. Smell the flowers. Touch people. Speak to them."

We must set the correct priorities. As Christians, we need to make sure that our priorities are clarified. Let us not neglect our families and our children.

A common element in 80 percent of coronary artery disease is called Type A behavior. This is a combination of the "hurry up" and "be perfect" modes. Type A behavior will kill us. It will debilitate our lives. When we are able to experience today and get in touch with what happens, we are able to experience God (Psalm 118:24). We only experience Christ and people today.

Please Others

If there is a traditional female model, it is the "please others" mode. Always say yes. Be sweet. People will treat you nicely and like you.

The problem is that sometimes we over-stress and say, "yes" when we should say, "no." We act as if it is more important for us to please somebody than to please God.

The proper belief says, "Respect ourselves." We are special. To be a good giver is part of respecting ourselves. Here we give with no strings attached (Acts 20:35).

In the false belief, we give to please others in order to get something back. The proper reason for giving is because we love others. Such giving comes with no strings attached. The capacity to give and to care is multiplied a hundred times.

Try Hard

The "try hard" mode says, "Make things more difficult than they have to be. Procrastinate, and make it look very difficult."

We can look busy and overworked and not be getting anywhere. Ambivalent responses such as, "I can," "maybe," or "I'll try," really fog the issue. Trying is not where it is at.

When we say, "I will," that de-

notes commitment, an intention, a purpose and directed action (Phil. 3:14). Success is in setting realistic goals and working toward those goals.

Another Way

We are not always in the false beliefs. Our goal is to know what these false beliefs are, how they feel, what they sound like, what we say to ourselves and what our behaviors are. In this way we will be able to instruct ourselves, to teach ourselves the proper beliefs.

We are in fact a combination. We have some well-developed proper beliefs that are a positive part of our development. But we still have some of the false beliefs hanging on, too.

The questions are, "Where am I?" "Do I know where I am?" "How do I think?" "What do I do?" "Where can I instruct myself to go when the chips are down?"

People who follow the false belief system try to control their own lives and, in a sense, earn their own salvation. In our world today, the "be perfect; be strong; hurry up; please others; try harder" system can be legalistic. We think that we have to do these things in order to be a good Christian or to be a good person.

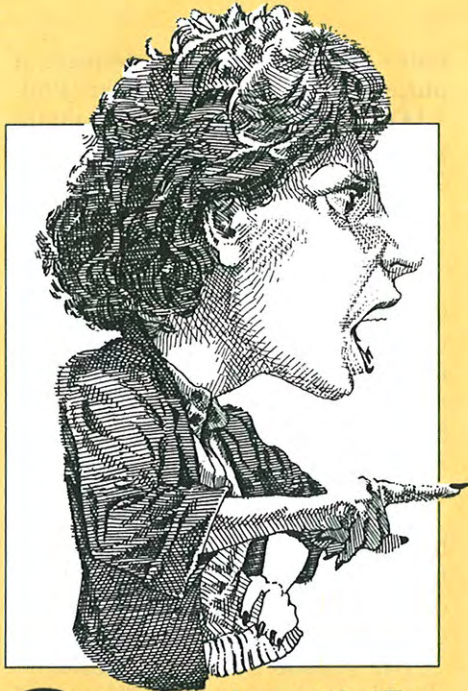
In fact, God has said, "You are free." It was for freedom that Christ came (Jn. 8:32). He sets us free from the pharisaic, legalistic system of the Law. Once we yield ourselves instead of trying to do it our way, then the Holy Spirit has control.

The person following the truth is trusting God, is permitting life to flow, and is allowing the Holy Spirit to work. ■

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ABOUT THE WRITER: Dr. David Burgess pastors North Memphis Free Will Baptist Church in Memphis, Tennessee.



How to Handle Conflict

By Clarence Burton



Someone has said, "Two things everyone will face, yea three, Death, Taxes and Conflict." Conflict occurs in the home, in the church, in the school, at the place of public labor and in global conflict among nations.

Family Conflicts

The first conflict in human history occurred in the first family between Cain and Abel, the two sons of Adam and Eve. Genesis 4 states, "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground . . . And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

Dwight L. Moody said, "The devil has kept using this devious device to destroy families, churches, and nations."

There are many other instances of conflict in the family. Consider Jacob and Esau, Joseph and his brethren, or the family that lives next door. It could be closer than that. It could be in our own family.

I heard about one husband and wife who did not get along with each other, always fussing and fighting. This went on for years. They reached

the 50-year mark. Their children planned a golden wedding anniversary for them.

Near the end of the celebration, when the husband and wife were by themselves, the wife said to her husband, "It's a shame that we have been fussing and fighting for 50 years." The husband agreed.

She further stated, "I have been thinking and praying about this, and it seems like the only solution is for the Lord to take one of us home. So, when the Lord answers my prayer, I plan to go to Atlanta and live with my sister."

Church Conflicts

There is sometimes conflict in the church. A classic example of this is the church at Corinth. Paul mentions a lengthy category of problems in his first letter to the church. (This is no consolation if you have problems in the church you attend, but you can be thankful that it surely is not as difficult as the church at Corinth).

Because conflict cripples and sometimes destroys, the apostle Paul wrote, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement" (1 Cor. 1:10).

He wrote again, "Endeavoring to

keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

Jesus prayed in His prayer of intercession, "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21).

And, we have His words in John 13:35, "By this shall all men know that ye are my disciples, if ye have love one to another."

Unity is one of the *musts* in the function of the church. The result of unity is success in the work of the Lord (Judges 20:11). Unity gives added power in prayer (Matt. 18:19). Unity is God's obvious plan for His workers: Caleb and Joshua, Paul and Silas, Priscilla and Aquilla, the Apostles, the seventy, and others.

Dr. James Dobson stated, "If we could handle conflict in the family, this would solve many of our problems in other areas of life."

C. H. Spurgeon, that master Bible teacher and preacher, said, "Conflict at the place of labor, has caused many fine Christians to lose their effectiveness as witnesses for the Lord."

Cause of Conflict

In order to learn how to handle conflict, perhaps we should look at what causes conflict.

One of the causes is envy. There is a fable that Satan's imps were trying to get a godly man who was laboring for the Lord in the Libyan

desert to sin. Try as they might, they could not get the man to sin. The seductions of the flesh and the onslaught of doubts and fears left him unmoved.

Angered by their failure, Satan stepped forward and said, "Your methods are too crude. Just watch." He whispered in the godly man's ear that his brother had just been made Bishop of Alexandria. Instantly a malignant scowl clouded the godly man's face.

"Envy is the weapon that always works," Satan said to his cohorts.

The apostle Paul saw the effect of envy in Antioch. The Lord blessed his preaching with large crowds. "But when the Jews saw the multitudes, they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming" (Acts 13:45).

Although the Pharisees gave the excuse of doctrinal reasons, that was not the real reason they condemned Christ. Pilate discerned their underlying motive, "For he knew that for envy they had delivered him (Matt. 27:18). Envy was the motive, theology was the smoke screen.

There are other "kinfolks" to envy that cause conflict—stubbornness, selfishness and pride. These tools of the devil cause conflict in the home, the church and our place of labor.

Resolving Conflict

What is the answer? The answer is so simple that we may stumble over it. We must turn our eyes on Jesus. Those involved in conflict must get their eyes off self and look to Jesus.

Someone rightly said, "When a family, a church or any group of people is properly positioned in Jesus, conflict goes out the back door."

So, my relationship with Jesus will determine my relationship to others, because, in Him there is perfect peace and unity. However, in the process of doing this there are some things that we can do.

Recognize the conflict.

If conflict is there, don't stick your

head in the sand and think that it will somehow go away. Dr. James Dobson states, "Most conflicts could be resolved if they are recognized, and then work towards a solution."

More often than not, the attitude is taken that conflict really isn't there, and matters slip from bad to worse.

Believe God has the answer.

There was a strong doctrinal difference between the church at Jerusalem and the church at Antioch. Acts 15:7a states, "... there had been much disputing"

Through the process of resolving this conflict, Peter spoke, Paul and Barnabas addressed the council and James, who apparently was the recognized leader of the council spoke. The decision to which they came was not the decision of a man.

G. Campbell Morgan said, "It was such a decision that when they registered it and wrote it and sent it to Antioch, they did not say, 'After consultation, James, the bishop has decided. They said something far more full of dignity, It seemed good to the Holy Spirit and to us.'"

They found a common belief in the Holy Spirit. What a wonderful way to resolve conflict!

Act on that belief.

What did Joshua do when God gave him instructions concerning the city of Jericho? He acted on the belief that God would do what He said He would do. What did Elijah do in his encounter with the false prophets at Mt. Carmel? He acted on the belief that God could and would do the impossible. And God did.

Lord, there is conflict in the church. What should I do? Call for the leadership of the church and discuss it in the spirit of love. Let each one state his opinion in the spirit of love. Weigh the issues in the spirit of love. Then, pray for God's will, regardless of personalities, positions and prestige.

This may involve more than one prayer session, but pray until the leadership can say together, "It seemed good to the Holy Spirit and us, that this is the manner by which the conflict should be solved."

When the leadership of the church in unity acts on the belief that this is God's accepted answer, the conflict will be resolved. There may be a bump or two following this decision, but it will put the church in motion to continue laboring for the Lord.

Let me add that this same pattern and principle will work in the home.

I am convinced that the Christian, the home and the church need to be baptized and saturated with the true marks of love as expressed by the apostle Paul in I Corinthians 13.

As F. B. Meyer writes, "From this fountain, a beautiful rainbow is formed as these streams flow from the heart of Christian love."

With this fountain flowing out of our hearts, our conflicts can and will melt and fade into oblivion.

Sometime ago I read a report in the *American Journal of Cardiology* (August 1992). Researchers have found a direct connection between anger and immediate harmful changes occurring in the heart. When cardiac patients were asked to recall an event that made them angry, this recalled experience produced a change in their hearts' pumping efficiency.

Among the cardiac patients in the study group of 27 adults, each one experienced a drop of five percent in the function of the heart to do its normal performance. There is a definite connection in the inability of the heart to function properly when one becomes angry.

Avoid conflict when possible, but if it happens, resolve it. Then forgive and live. ■

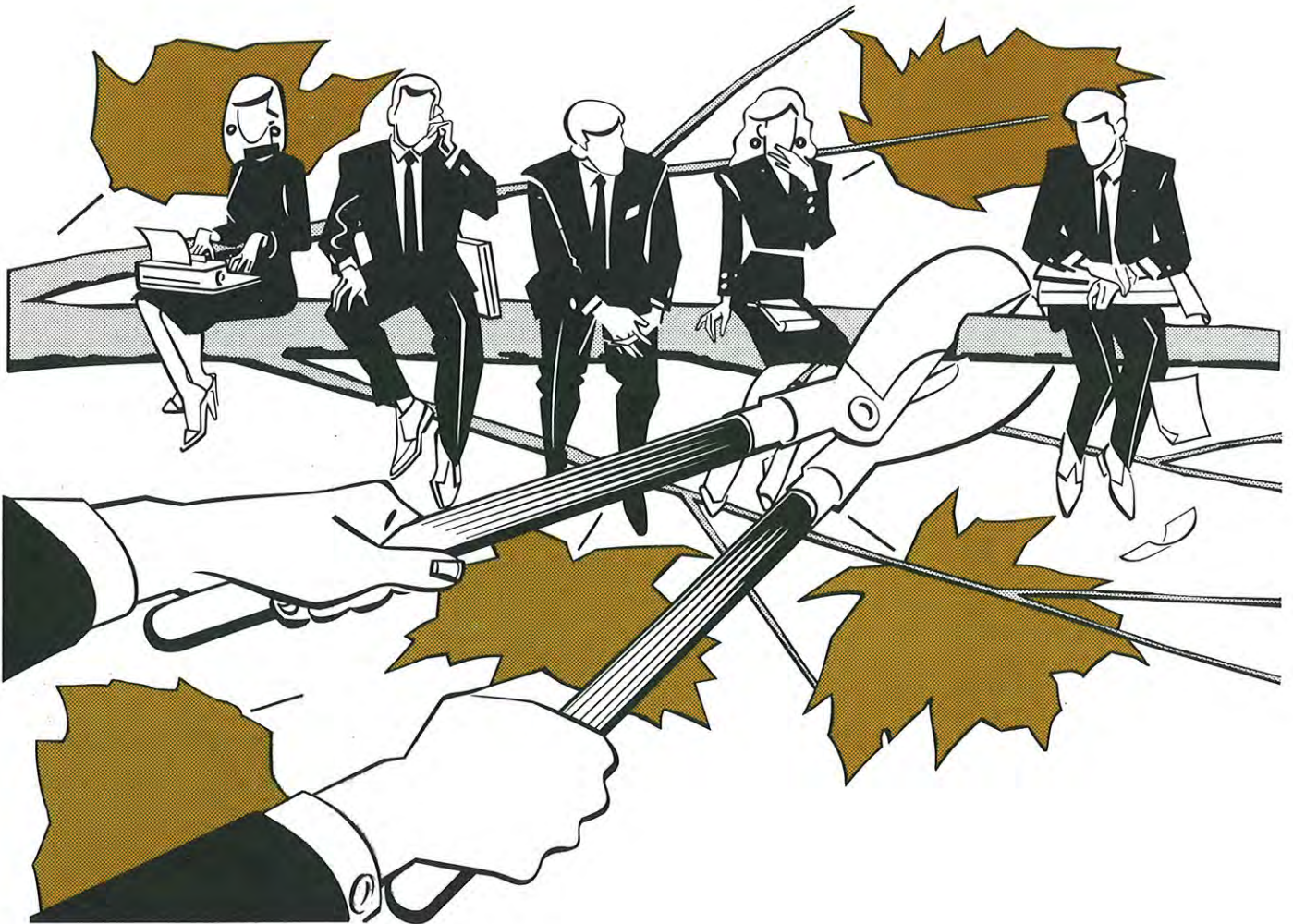
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ABOUT THE WRITER: Reverend Clarence Burton serves as stewardship director for the Missouri State Association of Free Will Baptists.

No Second-Class Christians

By Larry M. Montgomery



“**J**ohn Brown, Christian second-class, please stand up. On second thought, Mr. Brown, sit back down. We need a first-class Christian for this situation . . . and for all situations.” So often it goes. For various reasons, there are those among us whom the church and church leadership consider less than ideal Christians, and so they are passed over in appreciation, fellowship and service.

In some cases, much like the “untouchable” caste of India, Mr. or Mrs. Second-Class Christian is never considered for advancement to first-class rank, no matter how he tries or

develops. Once second-class, always second-class!

Oh, surely, we would never openly admit to dubbing some in the church as second-class, but actions speak louder than words. It happens, and not infrequently. Any church can be infected by this attitude.

Who are these second-class Christians? How do they merit this ignoble designation? I think there are at least four types of Christians who are often so ranked.

Family Origins

First, there are those who, because of family background or cir-

cumstances of birth, are considered by society to be inferior and undesirable. Sadly, the church often reflects these same worldly attitudes.

There are those who, through no fault of their own and without any control of the situation, are born into defective families and difficult circumstances. Although we know it is unfair to judge a person by his parentage, we tend to do it anyway.

One young man recently told me, “You know how in every town there is one family that everyone looks down on? Well, I come from such a family and had to move away to ever gain any self-esteem.”

Happily, he has escaped that infe-

riority complex through faith in the Lord and has found a place of value in the church. Others are born illegitimate or retarded or handicapped or physically unattractive or perhaps Black or other minority. The world always devalues such as these, and the church frequently labels them "second-class."

It is reprehensible that among Free Will Baptists there are still churches where Black people are not welcome or merely tolerated. It is unthinkable that Jesus would treat anyone thusly.

Paul instructed the church to bestow more abundant honor upon those members that we think are less comely (I Cor. 12:22-25). That's good advice to eliminate the "second-class Christian" syndrome.

Social Flaws

Those who in the past have experienced alcoholism, drug abuse, divorce and remarriage, illegitimate pregnancies, crime and imprisonment and similar matters make up another group often labeled "second-class."

No matter that all this is in the past, and no matter that they are now forgiven by God. Somehow, in the eyes of many, their past has left them tainted, something of an embarrassment to the Christian image.

Ephesians 2:1-10 makes it clear that *all* of us were dead in trespasses and sins and thus, we *all* were condemned. Those whose pasts were less dramatic in sinful experience were *no less dead* than others, and those who experienced the depths of sin were *no more dead* than others. Praise God, we are *all* washed, sanctified and justified in the name of the Lord Jesus (I Cor. 6:11).

Talent Deficiency

In some churches the second-class citizenry includes those who do not possess obvious talents and abilities. First-class Christians are musically gifted, able to teach, share exciting testimonies and are bold to witness. Those without these prized abilities often find little appreciation within the church family.

Perhaps their talents are not lacking, but merely undeveloped. Their

gifts remain undiscovered. God's plan in Ephesians 4:11-13 is for pastors and other leaders to teach, train and encourage them so they, too, may be equipped for ministry.

Sometimes the problem lies more in the neglect of the gifted leadership than in the member's lack of abilities. And the problem is accentuated by our lack of appreciation for some of the less glamorous contributions.

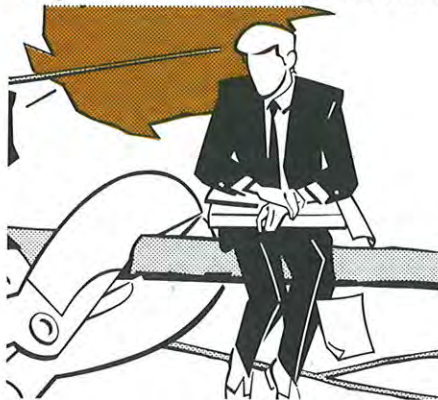
Faithful pew-warming doesn't get much applause. Friendly greetings, quietly encouraging words and private intercessory prayer do not attract public notice. But what a difference these make! Maybe there are no second-class gifts after all.

Poverty

Surely the church would never consider its poor members "second-class"—not after hearing God's admonition in James 2:1-9! But somehow, those who are more prosperous and hence, better educated and better dressed seem to take the more prominent positions in the church. After Jesus' lesson about the widow's mite, we could hardly value the big givers more than others, but . . .

I am not suggesting that every church is guilty of such attitudes of partiality and displays of favoritism, or even that any church has a major problem in this area. But considering human weakness and the significant influence of worldly philosophies on each of us, we should be especially careful not to fall into this trap.

May God help us all to remember that when He saves a person, adopts him into His family and sets him on the road to Heaven, he is automatically a saint—a Christian first-class!



ABOUT THE WRITER: Reverend Larry M. Montgomery pastors Hollywood Free Will Baptist Church in Hollywood, Florida. He also serves on the Free Will Baptist Bible College Board of Trustees.

Capital Stewardship Campaign July 1993 Update

State	Goal	Gifts
Alabama	\$ 97,290.00	\$ 1,000.00
Arizona	1,565.00	1,800.00
Arkansas	97,880.00	23,588.09
Atlantic Canada	2,000.00	.00
California	21,925.00	5.00
Colorado	1,005.00	1,005.00
Florida	26,365.00	2,481.36
Georgia	48,620.00	11,637.03
Hawaii	235.00	500.00
Idaho	450.00	.00
Illinois	20,600.00	100.00
Indiana	10,020.00	1,000.00
Iowa	340.00	.00
Kansas	1,640.00	.00
Kentucky	45,150.00	1,077.65
Louisiana	120.00	1,020.00
Maryland	8,675.00	150.00
Michigan	19,250.00	1,558.00
Mississippi	19,815.00	556.00
Missouri	77,025.00	18,854.75
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	3,582.97
Oklahoma	117,505.00	1,571.50
South Carolina	23,350.00	100.00
Tennessee	100,040.00	21,126.39
Texas	14,705.00	4,690.00
Virginia	30,975.00	405.00
West Virginia	58,840.00	320.00
Other	23,780.00	2,448.85
Totals	\$1,000,000.00	\$101,877.59



I have never known whether to spell Darryl Willis' name, with one "r" or two, with two "l's" or just one. I'm still learning, though, from my experience with Darryl Willis of Louisville, Kentucky. Meeting him was one of the most riveting experiences of my life.

Actually, it was not just my experience with him, but mine and several friends. I remember that it happened on a hot day at the 1992 Free Will Baptist National Convention. The street was crowded with Free Will Baptists.

I was standing in a circle of friends talking on the sidewalk outside the Indiana Convention Center in Indianapolis. I saw Darryl ambling down the street toward us. I felt uncomfortable at his approach.

He was about 20, but you would not have guessed that. His face was what is described so often as ageless. I guess by that they mean that no face so young should have the care-worn depth of experience that Darryl's did; his very life was etched in the lines of his face.

He had that leanness characteristic of one who eats little and walks a lot. One who eats less than he likes to and walks more than he desires. Darryl was homeless, and we could tell it as he approached our group.

On the way he stopped at several other people, or stopped them as they walked by. I saw him gesturing for money, telling his story of hunger. When he asked us, we rummaged through our pockets and produced some change. We were proud to be able to come up with around two dollars among the eight of us for the cause of charity.

It was our sorry apology for being housed and fed and solvent, and we expected him to leave us politely alone after our penance was given. But Darryl Willis stayed to talk.

We were uncomfortable, of course. But we talked to him. We even invited him to lunch with us. I look back on that with shame, be-

At the Feet of Darryl Willis

By Bryan Pate

cause as we stood talking to Darryl, the rest of the convention seemed to pass by us. Too many people stared at us and him. There was disgust in their eyes as they beheld Darryl.

Apparently, the homeless are not worthy of the attention of middle class America. Too many of those disgusted stares wore "minister" on their name tags.

So we took Darryl to lunch at Burger King. We were not saints in doing this. We were merely salving our consciences, because we had wished he would just go on his way and leave us satisfied with ourselves. As we walked with him, though, we began learning something.

We discovered that Darryl was human, and not so different from us. Darryl laughed like we did; he was an eager spirit. He was yearning for friendship and simple kindness, and he had no idea where to get it.

At lunch we talked a great deal. In fact, we spent almost three hours with Darryl. We discussed Christianity and hardship. We told Darryl about the life of Christ, trying to make him understand that he was not alone in his lonely life. But Darryl beat us to the point by saying something that I doubt I will ever forget.

He looked at us all and told us that Christ did have a humble birth, and if He had been born today, He could have been born anywhere. He could have been born on the freight car that Darryl jumped off as he arrived in Indianapolis.

I think Darryl was right. I think that a manger in a stable is not the exalted place we have made it. I think if Christ were born today, He might teach us all a lesson from a freight car.

We listened to Darryl's story and were moved by it. He was right. None of us could really relate to being kicked out of home at 17 and taking to the streets and empty rail cars for the next several years. He had not seen his parents since the day he left, so we bought him a bus ticket home.

I think the most compelling aspect of his story is that no one who was not homeless themselves had ever just sat down and eaten a hamburger with him and talked to him like a person. Out of all the Chris-

tians Darryl must have run across in his wanderings, out of 6,000 Free Will Baptists gathered that day within the same few city blocks as he, only we showed him any friendly attention. And we did it out of guilt.

There are probably those who believe that several kids got taken for a ride by Darryl. He got a free lunch and some money for shmoozing a group of college students. But they did not see Darryl break down in shame-filled tears before them. They did not see the genuine gratitude in his eyes and hear the yearning in his laughter.

We were not taken for a ride. But if by some chance we were, it was in the name of kindness. There is no shame in that.

As I sit here writing on my portable computer, at a nice job while I'm a student at a good school, wearing fairly new clothes and later to sit down to eat a full meal in my parents' home, I come to a realization. My good fortune is not given that I might scorn those with less or those with none. I am blessed to be a blessing.

There are hungry, hurting people in the world. A thousand thousand Darryls walk the streets, and it seems everyone else is afraid to give them a dime or buy them a hamburger. No one wants to talk to them because they make us feel bad for not being possessionless.

In Indianapolis, Indiana, I found a deeper seat of conscience and a greater sense of compassion. I wish that everyone could have eaten lunch in Burger King that day and learned the story of humanity at the feet of Darryl Willis. ■



ABOUT THE WRITER: Bryan Pate, a 1993 graduate in missions at Free Will Baptist Bible College, is currently enrolled at Middle Tennessee State University.

Pansy Tough

By Joshua Butler

Thinking back to the days when I helped my grandmother weed the flower bed, I remember the special care we had to take with all the "weak" flowers, but not the pansy. This flower could be basically neglected and still come back fighting. When a frost came, one of the last to wilt was the pansy.

This is, despite the name, a remarkable flower. So when times are tough and you are left alone, when the frost comes in your life, be a pansy! ■

ABOUT THE WRITER: Joshua Butler is a sophomore at Free Will Baptist Bible College from Batesville, Arkansas.

Spotless

By Pamela Eccleston

I was washing tables at work when a woman with a small boy approached me. Stopping to talk, I dropped my cleaning cloth into the water container. Her child immediately picked up the soggy cloth and drenched the table with water.

His mother sighed and said, "Oh, well, at least it'll be clean."

The thought occurred to me that as Christians we try to squeak by with a sponge bath when what we need is a cascade of water to get us clean. We tend to swipe at the spots instead of seeking to be spotless.

Was that Paul's point in Ephesians 5:26? ■

ABOUT THE WRITER: Pamela Eccleston is a junior at Free Will Baptist Bible College from New Brunswick, Canada.

When Parents Divorce

By Tony Campolo and Gary Sprague

I was once a host for one of those early morning television talk shows. I was interviewing a couple who had written a book on "creative divorce." They spent most of our hour together trying to convince me and the TV audience that they had found the secret to dissolving a marriage without acrimony or rancor.

They explained how their marriage had stifled their creativity and individuality. They made rambling speeches sprinkled with phrases that we all have learned to expect from those who are "high" on the Human Potential Movement.

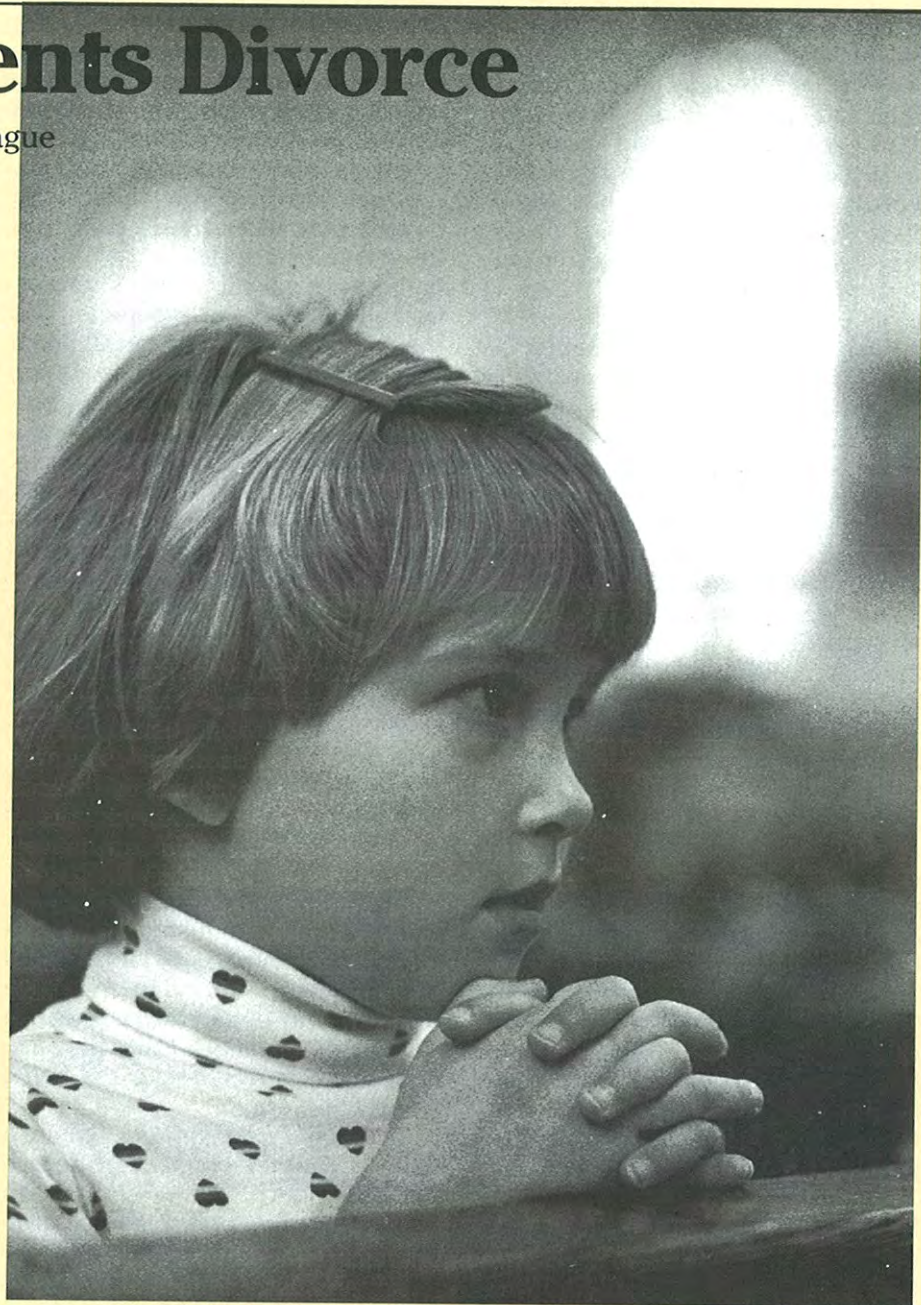
In the course of the interview they explained how the divorce had freed them up "to find their true selves" and "to actualize their respective personhoods." They talked about the ways that they "realized who they really were through the painful process of self-definition that goes on during the struggles of divorce."

My easygoing acceptance of these guests who seemed to deal with marriage and divorce in such a cavalier manner quickly ended when they happened to mention their children. When I found out that children had been caught in the mess, I could not help but seriously zero in on them and ask, "How does all of this affect your kids?"

The two of them tried to explain that, while it was difficult at first, the children had learned to accept the divorce and were now "perfectly adjusted." The woman talked of all the "love" that her children were receiving at their day-care center. She smiled and said that it was undoubtedly more healthy for them to be spending eight hours each day with "professionals" who know how to raise children than to be "stuck" with their mother all day.

Dad tried to convince me that although he only saw the children every other weekend, he had a close and healthy relationship with them.

There was no need for me to strip bare their arguments and declarations.



The phoniness of it all was too obvious to deserve comment. I just let them go on and on making their claims that "if handled properly divorce has no adverse effects on children."

Divorce is a disaster! The research is piling in. Divorce is so disruptive in the lives of children that it is cited as a major factor leading to drug use, premarital sex and delinquency.

Generally, church people try not to notice divorces. They practice a kind of collective repression and go on about their ecclesiastical business as though nothing really has happened. They accept the new

wives and husbands, and seldom ask what might be embarrassing questions about what happened to the old ones. And the children of divorce are treated as though nothing traumatic had happened in their lives.

These children's descriptions and explanations are meant to help others who are going through divorce or who have been through divorce. They share their experiences so that all of us can better understand what children are experiencing and how we can better participate in the healing process.

How I Felt

It feels sad because you miss the person who left, and you don't know if you will ever see him again. I was just a baby when my dad left, and I didn't see him until I was five years old. I don't know if or when I will see him again and that makes me sad.—Karla, age 7

I think it is harder when your parents divorce than if one of your parents has died. If your parent dies, you can start and end the grief recovery process in a shorter amount of time. When your parents divorce, the conflict keeps going on for years, and it is hard to actually grieve over the fact that they are divorced.—Toni, age 14

I felt like it was my fault, like my parents didn't see me and they were fighting about who would take me.—Scott, age 10

My New Life

The whole family changed and everybody's attitude changed. We were angry at God at first for allowing this to happen to us.—Jennifer, age 17

One thing that changed is that both my parents live in different places, but I'm only able to live with one and visit the other on weekends. Another thing that changed was who would get which house and what car.—Joe, age 14

There was only one person (my dad) taking care of me. I never saw my mother again after the divorce. Not even my father knows where my mother lives.—Vicki, age 8

My New Family

New relationships were hard because of who my parents dated. The lady my dad dates is kind and sensitive and has a good sense of humor. But the guy my mom dates can be a real insensitive person who only thinks about himself and uses his humor to hurt other people, even if he thinks he's just joking.—Joe, age 14

My mom's boyfriend has kids who are nine and 12 years old. They go to church with us. Sometimes they go out to dinner with us during the week. Sometimes I fight with them over toys. My dad's girlfriend is nice too. I wouldn't mind if either of my parents got married again.—Lauren, age 10

Where is God?

God is mostly with you, helping you get through your parents' divorce. God was near to me. God helps me feel comfortable in my situation—living in a single-parent family.—Josh, age 9

God has played a big part in all of this because I know I can talk to Him all the time about anything. It feels like I don't have an earthly father, but I know I have a heavenly Father who cares for me.—Amanda, age 13

He helps you deal with the divorce and gives you the strength you need to get through it. When I read the Bible, it calms me down when I am angry or cheers me up when I am depressed. God has helped heal the hurt and made me realize that it wasn't my fault.—Anne, age 16 ■

Article provided by David C. Cook Publishing Company. Excerpted from foreword by Tony Campolo and various chapters of *My Parents Got a Divorce* by Gary Sprague.

Complete the form below and mail to:

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Do We Have the Right to Do Wrong?

By James A. Ritchie



SIGNING THE DECLARATION OF INDEPENDENCE

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

This, the most memorable sentence in the Declaration of Independence, is also the sentence most often quoted in an effort to justify everything from homosexuality to abortion to nude dancing. Sadly, it is also the sentence most misunderstood by the very people who quote it.

On the surface this sentence seems simple enough . . . God gives all of us certain irrevocable rights from birth. But what exactly are "rights"?

Here we find what may be the single most misused, misunderstood word in the English language. Here we find a word more than 500 years old, and a word whose definition

went unchanged during all those centuries, yet a word only one in a thousand can now accurately define.

Shakespeare knew the correct definition. So did those who translated the King James Version of the Bible. Thomas Jefferson knew the true definition and chose the word with great care. The Continental Congress also knew the definition. In fact, every American above the age of 10 knew the definition before the middle of the last century.

The definition of the word "rights" was the acid test for every law Congress enacted, and every law in the Supreme Court passed judgement on for the first 150 years of our nation's history. Both Congress and the Supreme Court made mistakes, of course, yet every law had to pass this test before it was declared constitutional.

What is the correct definition? Does the word "rights" simply mean freedoms? No, it does not. The word

has a much more precise definition. As used in the Declaration of Independence, as used by Congress and the Supreme Court for 150 years, as understood by everyone from Shakespeare to Thomas Jefferson, the precise definition was "the freedom to do that which was righteous."

It was also understood that the freedom to do that which is righteous holds as its price the duty to prohibit that which is unrighteous. To do otherwise is to lose your own righteousness, your own *rights*.

Laws against murder, rape, incest, theft, adultery, bigamy and homosexuality were not passed because it was believed these laws would stop such actions. No law can eliminate murder, rape or any other unrighteous act. These laws were passed because it was believed that a society which did not prohibit such acts becomes an unrighteous society.

This extends to persons who prac-

tice the prohibited acts. Homosexuals, for example, can never be granted rights because homosexuality is an unrighteous act. The same may be said for those who wish the "right" to abortion, illicit drug use, or any other activity deemed unrighteous by the Creator mentioned in the same sentence of the Declaration of Independence.

To grant a "right" to an unrighteous activity is to call the unrighteous righteous, the immoral moral. It is to surrender your own righteousness, your own rights. By the very definition of the word "rights," it is impossible.

For 400 years the definition of the word "rights" went unchanged. For 150 years it was the acid test for our country and our society. Now, in the brief span of a few decades, the definition has been lost.

The freedom to do that which is righteous. The freedom to worship God. The freedom to live an honest, moral life. The freedom to liberty if you are righteous in its use. The freedom to speak and write the truth, and the freedom to speak out against unrighteous actions of our government.

It is not, never has been, and by definition cannot be, the freedom to do anything unrighteous.

The freedom to do that which is righteous. A definition a mere eight words long, yet those eight words are the backbone of our constitution, our society, our very freedom, or were before being tossed aside. Without this definition our constitution has no meaning, and our society has no rudder by which to steer a righteous course.

The freedom to do that which is righteous. When next someone tells you they have the "right" to do something, or when next you feel you have no "right" to stop someone from doing something, remember the true definition of the word. It might change both your minds. ■

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ABOUT THE WRITER: James A. Ritchie is a member of First Bible Free Will Baptist Church in New Castle, Indiana.

Reprinted by permission from *The Key*, October-December 1992 issue.

Unplanned Pregnancies

By Wade Jernigan

“Unplanned pregnancy!” This is the hue and cry of so many today. Justification is sought in those two words. If the pregnancy were unplanned (most of them are if the truth were known), for some that gives ground for termination. Horror of horrors to have a child born who was not planned for. How dreadful. What a shame.

Some turn to abortion. Others to adoption. Most to acceptance.

Now that the subject has been brought up, why not turn to the scriptures while considering the thought? As is the case in every subject, God's Word has something to say regarding pregnancies that were not necessarily planned or wanted.

First, Moab and Benammi were unplanned as far as Lot was concerned. He was in a drunken stupor when his daughters conceived by him (Gen. 19:30-38).

In time God was to use both the Moabites and the Ammonites to teach Israel.

Second, Pharez was an unplanned pregnancy. Read Genesis 38:1-30.

But who was Pharez? More than an unwanted pregnancy. More than the son of Judah. More than the twin brother of Zarah. More than a son of Tamar.

Look to the genealogy of Christ in Matthew 1:3. Though Judah did not want a pregnancy from that union with Tamar, God used Pharez.

Third, David's son by Uriah's wife, Bathsheba, was not planned (II Sam. 11:1-27). That chain of events in the King's life cost him most dearly. When his scheme failed, he yet let Bathsheba come to term. God used the incident to humble the king. Read Psalm 51.

Finally, consider Christ's birth. Planned from the Divine side but certainly not by Joseph, Mary's espoused husband (Matt. 1:18-21).

Unplanned pregnancies? Maybe it depends on one's point of view. ■



ABOUT THE WRITER: Dr. Wade Jernigan is a Free Will Baptist evangelist based in Lexington, Oklahoma.

NEWSFRONT

Tennessee Minister Enters Evangelism

JOELTON, TN—Reverend Vernon P. Barker, 62-year-old Tennessee minister, recently launched "Revive Us Again!" revival outreach from his middle Tennessee home in Joelton. This step into full-time evangelism comes after 30 years as a Free Will Baptist pastor.

Evangelist Barker has already

conducted revivals in 14 states. He pastored Free Will Baptist churches in Kentucky and Tennessee since he began his ministry. His longest pastoral tenure is 16 years at New Hope FWB Church in Joelton.

Converted under the ministry of Bob Shockey, Brother Barker was licensed to preach in 1962. He later attended Free Will Baptist Bible College in Nashville.

While the major thrust of his ministry is revivals, Evangelist Barker said that he was also available for weekend meetings and pulpit supply as time permitted.

He can be contacted at:

Evangelist Vernon Barker

P. O. Box 656

Joelton, TN 37080

615/876-2968 (day)

615/876-9399 (evenings/weekends).

Malcolm Fry Retires

NASHVILLE, TN—As of August 4, 1993, Dr. Malcolm C. Fry retired from his full-time position at Randall House Publications as editor-in-chief, adult curriculum. He served a total of 16 years in the National Offices: 1971-1978 at Church Training Service, 1978 to 1983 at the merged Sunday School and Church Training (Randall House Publications), and again at Randall House since 1989.

In addition to editorial duties, Dr. Fry conducted seminars and workshops annually in several states at Christian education and Sunday School con-

ventions. He has also ministered through music and sermons in many Free Will Baptist churches.

Dr. Fry has pastored 25 years: twice as a home missionary, and since August 1990 part-time at the Goodlettsville, Tennessee, Free Will Baptist Church.

He will continue to work at Randall House on a part-time basis, and will be available for teacher training conferences. Contact him at his office, phone 615/361-1221, extension 314, or at his home: 112 Ellington Place, Madison, TN 37115, phone 615/868-0212.

Hillsdale Wins Accreditation Appeal

MOORE, OK—Hillsdale FWB College has been accredited by the Oklahoma State Regents for Higher Education since 1971. Since September of 1992, the continuation of this accreditation has been in doubt. On August 4, Hillsdale presented its accreditation appeal directly to the Regents. They reviewed the progress the college had made in recent months and voted to extend Hillsdale's accreditation through June 30, 1994.

The college has cleared an enormous obstacle by winning this appeal. However, the battle is not over. The Regents stipulated that Hillsdale must continue its progress toward regional accreditation, and it must continue to make significant progress in fund raising and student recruitment.

The continuation of Hillsdale's accreditation is a recognition of the quality of the educational program offered by the institution. It is also an affirmation of the college's prospects for future growth and development.

The college expresses thanks to those who prayed for and supported the college through the difficult months. The administration, faculty, staff and students request the continued prayers of Free Will Baptists across the nation.

450 Attend Mexican Convention

MONTERREY, MEXICO—The 33rd annual Mexican National Association of Free Will Baptists met July 29-August 1 in Monterrey. More than 450 people, including 26 ministers attended the meeting. The conference theme was "Voz De Alerta."

Moderator Lázaro De La Rosa was elected to an extra year after serving a three-year term.

Delegates voted to ratify the July 12 application for official recognition by the Mexican federal government as a religious association, as presented to the government by the Executive Committee.

Delegates also recognized three recent graduates of the Bible Institute who are entering the pastorate in Reynosa, Ebano

and Tecacahuaco.

Pastor Marco Mendoza of Allende, Tamaulipas, preached on the conference theme. Three other ministers also preached sermons developing the theme—Milton and Melvin Worthington and Mexican Coordinator James Munsey.

The 1994 session will meet August 4-7 in Monterrey.

Truckers Recognize FWB Deacon

NASHVILLE, TN—A Free Will Baptist deacon, George R. Thorpe, was honored July 29 as one of only 40 truck drivers in the United States who has driven three million miles without an accident. Consolidated Freightways officials planned the special event. A tractor was dedicated to Mr. Thorpe.

According to Consolidated

Freightways Motor Freight, Mr. Thorpe is the first trucker in Nashville to earn the Three Million Miler designation. He began his professional transport operator career in 1965 in Richfield, Ohio. Three years later he transferred to Indianapolis. He transferred to Lexington, Kentucky, in 1980 before settling in the Nashville location in 1983.

During his career with CF Motor Freight, George Thorpe was nominated for America's Road Team in 1987. He received service awards for 28 years.

Mr. Thorpe is a member of Franklin FWB Church in Franklin, Tennessee, where he serves as a deacon, usher and treasurer.

Virginia Elects Dale Burden

ROANOKE, VA—Delegates to Virginia's 55th annual state association elected Virginia Beach pastor Dale Burden as moderator during their June 24-25 meeting in Roanoke. Brother Burden pastors Gateway FWB Church, one of the largest congregations in the denomination.

More than 90 people attended the two-day session which met at First FWB Church in Roanoke. Delegates heard five sermons on the association theme, "Stewardship." Virginia ministers Bill Fulcher and Ralph Flanary joined

national representatives Tom Malone and Richard Adams and North Carolina pastor Howard Pittman on the preaching program.

Delegates considered several constitutional changes, tabling them until the 1994 session. One change will allow delegates to consider permanently changing the annual state meeting dates from June to the last week in May.

Delegates approved a report that the state employ a part-time promotional secretary.

Churches will begin raising funds to underwrite the promotional office. Beginning in 1994, the state will implement a Wilton Dail Day offering to underwrite expenses for the state work.

Moderator Dale Burden will lead a committee of three to improve attendance at the state association. In other business, delegates adopted the denomination's Together Way Plan.

The 1994 state association will meet June 16-17 at First FWB Church in Roanoke.

York Speaks in Canada

SOMERVILLE, NB—Kentucky promotional director Tim York preached on the cross as the featured speaker at the June 26 Atlantic Canada District Association. Thirty-five people attended the business sessions at the Conference Tabernacle in

Saint John Valley Bible Camp.

Moderator Oral McAfee was elected to his second term. Fifteen lay delegates, 11 ministers and eight deacons conducted the business activities.

The Association plans a fall crusade with guest speaker

Connie Cariker, Oklahoma executive secretary. New Hampshire pastor Jim Nason will speak during the October quarterly meeting.

The 1994 session will meet June 25 at the Conference Tabernacle.

CURRENTLY...

Contact welcomes *Heritage Focus*, publication of **Heritage FWB Church in Springfield, IL**. Pastor **Ken Doggett** leads this newest church in the Springfield area. After four months of services, the group had 30 in attendance.

Georgia's first annual family retreat met at **Camp Mt. Bethel** in June. The State Board of Christian Education sponsored the event with 65 people attending. **Roy Harris** conducted seminars for the adults while camp staffers cared for youth and children.

A recent remodeling effort at **Enterprise FWB Church in Blakely, GA**, increased seating in the fellowship hall to a capacity of 90. Pastor **Bill Brown** said the sanctuary and Sunday School rooms were also refurbished.

Pastor **Paul Smith** led dedication services at **Double Branch FWB Church in Unadilla, GA**. The group completed a new addition to the church.

Pastor **Roger Ballard** began a new van route for senior citizens so they can attend all services at **First FWB Church in Tecumseh, OK**. Ballard uses a 15-passenger Dodge van, a recent purchase by the church. The group also purchased new FWB hymn books.

Congratulations to Dr. **Peter Wilson** who was appointed clinical director at Christian Counseling Services in **Nashville, TN**. Wilson is a member of **Cross Timbers FWB Church**.

Faith FWB Church in Glenpool, OK, purchased a 44-passenger bus for use in their youth ministry. Pastor **David Archer** said members also plan construction of a new auditorium to provide more than 10,000 square feet of worship and education space.

Rev. **Garrett Pusley** died March 16, 1993. Born in 1915, Bro. Pusley's ministry focused in **Monterey County in California**. Tom Keylon, a minister who knew Pusley, said, "Big in stature but bigger in heart. He was a quiet man, but in the pulpit the power of God was upon him."

After three years and seven months, **Collin Creek FWB Church in Plano, TX**, is self-supporting. Sponsored by Texas' **West Fork Association**, the group averages 100 in attendance and

operates on a \$9,000 per month budget. They are located on a three-acre tract and are the newest church in the Dallas metroplex area. **Don Guthrie** pastors.

The city of **Springfield, OH**, named Rev. **Lucian Mounts** "Mayor for a Day" and gave him a pin that symbolizes the key to the city. Bro. Mounts pastors **Mechanicsburg FWB Church in Urbana**. He was recognized for his work on radio and hospital outreach.

Pastor **Hertis Stone** reports six new members, five baptisms and two rededications at **Wyandotte FWB Church in Mansfield, OH**.

Samantha FWB Church in Leesburg, OH, voted in 12 new members and reported 12 baptisms. **Wylie Perkins** pastors.

Ohio evangelist **Clovis Vanover** conducted six revivals and witnessed 37 professions of faith during May and June.

Pastor **Robert J. Nelson** has begun a new converts class at **Amherst FWB Church in Amherst, OH**. The church recently added six new members and baptized two converts.

Pastor **Robert Mead** retired as pastor of **Forrest Valley FWB Church in Springfield, OH**, after 22 years in leadership.

More than 175 people were on hand to help **Urbana FWB Church in Urbana, OH**, celebrate their 36th annual homecoming. The all-day event included morning and afternoon preaching services and a number of special presentations. Pastor **Roger Childers** presented plaques of appreciation to the families of **Arnold Moore** and **Wade Trimble** who formerly pastored the church. Church founder **Elda Mingus** was honored with a plaque Sunday afternoon.

Members of **First FWB Church in Woodruff, SC**, purchased three lots adjacent to the church building. Pastor **Jody Wilson** established the church in 1970 and has served as pastor for 23 years. The group plans a \$50,000 remodeling effort using donated labor.

Temple FWB Church in Darlington, SC, gave \$5,000 in memory of their former pastor, the late Rev. **Roy Player**, to build a church in India. Pastor **Paul Collins** presented the check to **Sherwood Lee**.

Lebanon FWB Church in Effingham, SC, has raised more than \$6,400 to build churches in India. The group responded to a need expressed by missionary **Carlisle Hanna**. **Reedy Severance** pastors.

Members of **Mt. Ariel FWB Church in Conway, SC**, sponsored a **Carlisle and Marie Hanna** day. Pastor **Larry Bell** said the group planned to raise \$5,000 to build churches in India. They reached their goal.

Pastor **Buster Benton** said it took almost two years, but members of **New Life FWB Church in Conway, SC**, completed construction on their new fellowship building. Although the appraised value of the building exceeds \$90,000, donated labor held costs down to \$25,000. The building contains almost 21,000 square feet of space.

Pastor **Donnie Miles** led members of **Peace FWB Church in Florence, SC**, in a mortgage burning ceremony celebrating paying off a \$45,000 loan. The group had secured the loan to construct additional Sunday School classrooms and had added more than 1,600 square feet to their fellowship hall. The loan was paid off in five years.

Members of **Liberty FWB Church in Cottonwood, CA**, are in the process of placing a mobile home on the church's 20 acres if Shasta County officials approve. Pastor **Dan Steigman** said he and his family plan to live in the mobile home. He baptized four converts in the Sacramento River.

Drumright FWB Church in Drumright, OK, honored Pastor **Russell Payne** on his fifth anniversary as their leader. The occasion included a lunch in his honor as well as a monetary gift.

Pastor **Gerald Gann** said members of **Eggville FWB Church in Tupelo, MS**, voted to erect a new sanctuary. The group expects the new facility to seat between 350-400.

Pastor **Randy Moore** led groundbreaking ceremonies at the first service for **Hosanna FWB Church in Charleston, AR**. The church conducted its first meeting on June 13. ■

WOMAN'S AUXILIARY



Woman's Window on the World

By Mary R. Wisehart

From My Window

"This getting old is for the birds," my friend wrote. I had to think about that. After all, the only alternative is death as a babe. As soon as we're born, we start aging.

Then if this is God's plan for us, how are we to deal with it?

I like Psalm 92:13-14, "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat [the NKJV says "fresh." Who wants to be old and fat?] and flourishing."

Even in old age we can still bear fruit for the Lord. He's promised.

Psalm 71:18, "Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto [this] generation, [and] thy power to every one [that] is to come." In old age we may be a testimony of the grace and power of God in our lives and in the world. How our young people need that testimony.

Isaiah 46:4, "And [even] to [your] old age I [am] he; and [even] to hoar hairs will I carry [you]: I have made, and I will bear; even I will carry, and will deliver [you]."

He has promised to care for us and deliver us. Whether that deliverance comes by a meeting in the air or death, He will be there.

Psalm 48:14, "For this God [is] our God for ever and ever: he will be our guide [even] unto death."

There's a New Name

WNAC—Women Nationally Active for Christ is the name the delegates at the convention in July chose for the national women's organization.

The name change follows a two-year study by a six-member study committee. The committee distributed surveys, listened to women, received reactions to suggested changes and presented a final report in Louisville.

Changes in the name, officers' titles, and

publications will require some changes in the manuals. The committee asked the delegates' approval for submitting the changed constitution and bylaws and the manuals to the convention next year in Little Rock, Arkansas.

Together for Home Missions

November is Home Missions month. Publicize the special offering this month as part of the Together Way Plan.

Women may still hold their pre-Thanksgiving week of prayer and give the Lizzie McAdams Offering for national home missions. This special offering honors one of the first home missionaries under the National Association of Free Will Baptists. The women's offering may be sent through regular channels, but will still be a part of the total giving to Home Missions in November.

You Are a Beneficiary

"This is to advise you that you are a beneficiary under the will of Agnes B. Frazier." A letter from an attorney included some of Mrs. Frazier's handwritten will mentioning WNAC.

How like Agnes Frazier, faithful to the end. Her gift will keep on giving for years to come.

How about you? Have you considered mentioning WNAC in your will? May her example motivate us to faithfulness in the disposal of our earthly possessions. ■



BOARD OF RETIREMENT

Are Parsonages Obsolete?

By David L. Brown, CPA, Member Services Manager

For years our churches have considered providing their pastor a parsonage as the ultimate benefit. However, the benefit to the pastor is questionable. The pastor has many personal disadvantages. The parsonage may not be adequate if the pastor has a large family. Some pastors, and especially their wives, never feel at home in the parsonage. They do not feel free to decorate the parsonage in their particular style or personality.

In addition to personal disadvantages, the pastor also suffers financial disadvantages. The parsonage is not a free house. The pastor must report the fair market rental value of the parsonage as income for social security purposes. The pastor does not build any equity in a house if he lives in parsonages all his life. The pastor who lives in a parsonage also misses the tax advantages he would receive if

he bought a home. A pastor can have a housing allowance that is not taxable (it is taxable for social security purposes) and can then deduct the interest and property taxes he pays on his federal tax return.

However, many churches can not offer to change to a housing allowance provision. For these churches I suggest a compromise. If you must leave your pastor in a parsonage, allow him an allowance for decorating the house to make it feel like home to him and his family. The second suggestion is that you provide him an equity allowance for every year he lives in the parsonage so that he too will be building equity in a home.

If you would like more information on setting up an equity fund for your pastor, contact the Board of Retirement. ■

In Memory of . . .

By . . .

- Mrs. Lexie Floyd**
Pine Level Woman's Auxiliary
Alma, GA
- Rev. Lester Jones**
First FWB Women's Auxiliary
Kirksville, MO
- George A. Ludwig**
Lucile Ludwig
Nashville, TN
- Bill Pack**
Kilsyth FWB Ladies Auxiliary
Mt. Hope, WV
- Rev. Rudolph Reid**
Lodi FWB Ladies Auxiliary
Glenwood, AR
- Madgeline Statzer**
Shiloh Women's Auxiliary
Bristol, VA
- Mr. Newton Walker**
Good Springs Woman's Auxiliary
Pleasant View, TN
- Allen Williams**
White Oak FWB Auxiliary
Macon, GA
- Brother J. K. Woods**
Cottonwood FWB Church
Muldraw, OK

Ralph Jones, Herbert Collins, Clyde Baggett,
W. E. Jones, Clayton Drigger, R. C. Stone
Beulah FWB Church
Pamplico, SC

In Honor of . . .

By . . .

- Mr. W. L. Evans**
Bill and Brenda Evans
Nashville, TN
- Mrs. Mary E. Hampton**
Bill and Brenda Evans
Nashville, TN
- Rev. Alvin Keener**
Cove City FWB Woman's Auxiliary
Cove City, NC
- Rev. Tim Osborn**
Davis FWB Ladies Auxiliary
Davis, NC
- Rev. Kenneth M. Walker**
Second FWB Ladies Auxiliary
Ashland, KY
- Rev. Jack Ward**
First FWB Church Ladies Auxiliary
Marion, NC



Marbles

By Carol Pinkerton



Wednesday.

Elementary students have the day off. That's why we have Kid's Class at 4:00 p.m.

It was 3:45 p.m. The hot rays of the sun were beating down, yet the kids were running **up** the dirt road to the Youth/Training Center.

Kids come to class for several reasons:

They have nothing else to do.

It is fun to be with white people.

There is always a Bible story to hear.

Sometimes they draw or color a picture.

Sometimes they get a piece of gum.

They always get to sing songs.

There is always a Bible verse to learn.

Carol Pinkerton serves with her husband, Jerry, in Bondoukou, Côte d'Ivoire, West Africa.

... AND THEN, THERE ARE THE MARBLES!

Marbles?

Yes, some come for a marble. After coming to class for three consecutive weeks, they are given a small plastic sack. They write their name on a piece of paper and place it inside. As the attendance roll is taken each child is given his sack. They choose a marble to place inside the sack. Then they return the sack to the teacher.

Discipline or Reward

If the child disobeys, disrupts class or causes trouble, a marble is removed from his sack. Otherwise, a new marble is placed inside the sack each week. At the close of the school year, each child is given his or her sackful of marbles to take home and enjoy.

And that's how this missionary is *giving away* (not losing) her marbles. Would you run up the path in the hot sun to get a marble? Many in Bondoukou do. My prayer is that they'll also receive a much more valuable, more lasting treasure: GOD!

For up-to-date prayer requests from your foreign fields call

**MISSIONS
HOTLINE**

Just dial
615/731-3839

Husbands and Wives

I Corinthians 7:1-9



Robert E. Picirilli

The seventh chapter of I Corinthians is probably the most important passage about the marriage relationship, marriage and divorce, and remarriage. We simply must learn to shape our lives by biblical teaching rather than our own convenience.

The first nine verses deal with whether Christians should marry and Christian marital relationships.

1. *Introduction* (v. 1a). The Corinthians had written Paul a letter asking about these matters. Paul prepares to answer.

2. *The appropriateness of marriage* (vv. 1b-2). "Good for a man not to touch a woman" probably reflects what the Corinthians' letter had suggested. Paul approves, but proceeds to correct any wrong application they might have associated with this idea. In a way he is saying, "That's right, but . . ."

"Touch" is apparently a euphemism for sexual intercourse. But we can't be sure exactly what the Corinthians had in mind when they suggested this. Some may have thought that celibacy would be best for all, or that even married people shouldn't engage in sexual intercourse.

Whatever they meant, v. 2 is clear: the general rule that fits most people is that they should marry. This is God's provision for the human race from the beginning, and any variations will be exceptions. The King James version supplies "to avoid"; the original simply reads "because of" (*dia* with the accusative). I think Paul means, "Because sexual immoralities exist as the opposite of God's provision, Christian people ought to marry instead."

3. *Marital obligations* (vv. 3-4). Within marriage, husbands and wives have sexual obligations to each other. Paul expresses this in

two ways. First he says that each must "render due benevolence" to the other. This translates what might be literally expressed as "the owed affection," and the context makes clear that Paul means physical expression. This is no optional extra; each owes the other sexual fulfillment. Some translators render, "conjugal rights."

Verse 2 puts it this way: neither partner has exclusive control over his/her own body; "power" is *authority* (Greek *exousia*). "Body" must certainly (as in 6:13-20) represent the whole person. Consequently, while this relationship is not limited to sexual intercourse, that is certainly included. Further, the body of each must be reserved *only* for the other.

4. *A special provision* (vv. 5-6). There is an exception: a husband and wife may deliberately abstain from intercourse during a time of fasting and prayer. But even this requires at least three things: (1) *mutual* agreement; (2) a defined time (not indefinitely extended); and (3) special religious devotion (not one's regular prayer life).

In no way do marital relations hinder prayer and devotion to God; this abstention would be the same as abstention from food for such a special period.

Most interpreters agree that verse 6 looks back; it seems obvious to me that the provision for a time of abstention for fasting and prayer is meant. Husbands and wives are permitted, but not required, to set aside such times. If they do, they must "come together again."

5. *The possibility of celibacy* (vv. 7-9). While v. 7 does not prove Paul never married, it proves that he was not married in A.D. 55 when he wrote this epistle. He could have been a widower. Regardless, he expresses

a personal preference for celibacy, but proceeds immediately to qualify this according to one's gift.

Some have a gift from God to remain unmarried in order to devote themselves even more wholly to the work of God; the gifts of most are not in that direction.

His inspired word for inquirers, therefore, is that it really is good (for any who have the appropriate gift) to remain unmarried—as he has chosen to do. We should seriously honor such a way of life.

But any who cannot repress sexual desire—that is, keep down the very desire itself, and only those with a gift will be able to do so—should take advantage of God's provision to marry. Else they will "burn" with inner, unsatisfied passion (even if they do not sinfully yield to it).

What do we learn from all this? Marriage is from God and stands in contrast to the sexual immoralities of those who do not honor His way. Most Christians should marry, and sexual intercourse is healthy and appropriate—yes, a duty—within marriage: a beautiful expression of marital oneness for His people.

All of us should use our gifts for God's service; marriage need not hinder that, but those gifted by Him to remain unmarried may serve Him with even more focused attention.

And we should also note how careful Paul is to express all this in equal terms. Almost every instruction is given to both husbands and wives equally: each man his own wife and each woman her own husband (v. 2); each to render what is owed to the other (v. 3); each does not have exclusive authority over his/her own body (v. 4). These are not the kinds of things where submission and concerns are one-sided; in these husbands and wives are equal partners.



Thomas Marberry

Help From Above

By C. R. Resener

(Nashville: Nashville Union Mission, 1993, 135 pp., paperback, \$5.95)

The subtitle of this book is, "The Biblical Approach to Alcoholism." It is written by a man well-qualified to write a book on one of the most serious social problems facing our country today. He has served as executive director of the Nashville Union Mission since 1971 and has both training and experience in dealing with alcoholism and alcohol-related problems.

Alcohol is America's most widely-used drug. It can be purchased legally by adults in most areas of the country. Unfortunately, it is also readily available to teens in most places. This drug produces devastating consequences in our society. It is a factor in many fatal automobile accidents. As many as 65 percent of prison inmates report that alcohol was an element in their crimes.

This book is intended to be read by those who work with alcoholics. It contains useful information about

the cause and cure of alcoholism. It offers sound advice, but it does not suggest simplistic answers to complex problems.

The author notes that alcoholics come from all walks of life. While it is impossible to predict who will become an alcoholic, certain personality traits (such as low self-esteem) are often found in alcoholics. When counseling with alcoholics, these issues must be considered. Alcoholism is often not the only problem.

A major portion of the book is devoted to helping the alcoholic. Resener examines how friends, family, churches and even the judicial system can contribute to helping the alcoholic return to sobriety.

He offers practical suggestions on how friends and loved ones can help an alcoholic recover. He notes that sometimes well-meaning friends and family members can actually hinder recovery by doing the wrong things.

This author's approach to treating alcoholism is God-centered and Bible-based. He recognizes that secular approaches to the treatment of alcoholism may be of some value, but they are lacking in one important respect. They do not bring the alcoholic face to face with the God of the Bible who alone can change the heart. According to Resener, the Bible is the best book there is on alcoholism.

Few families in our country have not been hurt at some time by alcohol. Few pastors have not experienced the heartbreak that comes from dealing with individuals and families whose lives have been wrecked by alcohol. This book can offer no easy and simple solutions, but it can offer help and guidance to those who are trying to bring hope and healing. It can be purchased from Nashville Union Mission, P. O. Box 22157, Nashville, TN 37202. ■

BEYOND BELIEF



RELIGIOUS COMMUNITY NEWS

Japan Ready for the Gospel

TOKYO, Japan (EP)—Now is the time to evangelize Japan, said Kauo Kobayashi, president of the Tokyo Biblical Seminary (TBS) and pastor of a growing congregation that meets on the TBS campus in the western suburbs of the city.

According to *World Evangelical Report*, a growing number of Japanese are seeking spiritual meaning to life and are open to the gospel because of being dissatisfied with materialism and being discouraged by the downturn in the nation's economy.

"We need to discover the right method for Christian evangelism—that is the key," says Kobayashi.

A fresh breeze is sweeping through some of the churches—once bastions of conservatism and caution. Youth choirs are singing upbeat, contemporary Christian music complete with keyboards, drums and choreography.

"We are in quite a different situation now," says Kobayashi.

Relationships between mainline Protestant churches and evangelical churches are also changing. Kobayashi says evangelical preachers are being invited to preach in mainline churches. "And when they do, they're told, 'Please preach as you do in your church.'"

Church Fights Jungle Drug Traffic

LIMA, Peru (EP)—For the past 12 long years of violence and narcotic traffic in Peru, the mafia of the narcotics traffic and subversives have been held in check by the Followers of Christ Evangelical Church in the Sauce locality, High Huallaga Zone. The Christian work of its congregation of approximately 350 members has been a bulwark defending the moral dignity of the peasants harassed by the menace of "planting cocoa," as well as either keeping many young people from joining the armed subversives or helping them to leave their ranks.

Juan Garcia, pastor of the congregation, stated, "God has helped us to fulfill His word in this zone, freeing it from the clutches of Satan." He continued, "They have tried to upset the work of the Lord but they have not been able to."

The Sauce area has many tourist attractions such as "Blue Lake." It also has a dense, trackless jungle where those engaging in narcotics traffic and subversion have established clandestine camps in order to plant and process cocaine and mobilize their forces for guerilla warfare.

Garcia told *World Evangelical Report*, "In these last years many who took part in the Sendero Luminoso (Shining Path) and other subversive groups have come to know the

gospel of Jesus Christ, have repented, and have left the violent life they had been living. Now many of them are workers in the cause of our Lord and God."

"We are challenged to continue educating groups of peasants who recently have emigrated to this region attracted by the 'coca plantation schemes' which are sponsored by the narcotic traffickers; to make them realize that it is a sin to plant coca with such evil intent."

There are 18 evangelical congregations in the Huallaga Zone, and two on the Peruvian coast.

"Lone Ranger" Not Needed in Europe

BERLIN, Germany (EP)—Baptist World Alliance (BWA) General Secretary Denton Lotz says his organization is concerned by "Lone Ranger" evangelists and sectarian heretical types that are invading Eastern Europe.

"While most of the more than 1,000 parachurch organizations operating in Eastern Europe have the aim of leading men and women to faith in Jesus Christ, when it comes to methodology, ecclesiology, doctrines and finances, Baptists—along with other Christian churches—are concerned," says Lotz.

"We are concerned about the integrity of the gospel and authentic and meaningful evangelism," he said to a gathering of Baptist leaders.

Lotz describes "Lone Ranger" evangelists as "individuals who feel called to ministry in Eastern Europe, start their own evangelistic associations, hire a translator, visit churches and begin to preach wherever they can gain access."

"No cooperation is possible" with groups that are either "sub-Christian, non-Christian or heretical," Lotz warned. "They mislead people and preach another gospel."

Lotz said when overseas organizations do not work through national structures but choose outstanding churches, pastors and friends as their channel for financial and spiritual aid, they create disparity among pastors.

"One pastor may end up with two cars and another none." All this leads to "a lack of a national strategy for evangelism and mission" because "everyone does what is right in his or her own eyes."

Reach the World by the Year 2000

QUEENSLAND, Australia (EP)—At the Queensland, Australia, launch of the AD2000 Movement, International Director Luis Bush said that he believed that reaching the world for Christ by the year 2000 is a possibility.

The AD2000 Movement has the vision of seeing a church for every people group, and

the gospel for every person by AD2000. It is considered by many to be the central catalytic movement for synchronizing forces worldwide for evangelism.

South Korea, says Bush, is a model of what can be expected with the AD2000 Movement. In that nation, all the major denominational leaders are meeting together to plan how the Korean Christians can be directed to fulfill their part in the AD2000 vision.

Over 100 church leaders, parachurch representatives and mission organizations personnel gathered in Sydney on June 24 for the launch of the Movement in that area. It is said that the AD2000 Movement could bring Christians together in a way not seen before.

Directory Update

ARKANSAS

Steve Trail to First Church, Walnut Ridge from Victory Mission, Pineville, LA

GEORGIA

Jimmy Smith to Mt. Ararat Church, Eastman

Rollin Rathel to Donalsonville Church, Donalsonville

Bill Barksdale to Poulan Church, Poulan

Bill McCoy to Sylvester Church, Sylvester

Chuck Scarborough to New Hope Church, Coolidge

MISSOURI

Roger Harwell to Beacon Church, Raytown

OHIO

Ed Davis to Frederick Church, Wheelersburg

TENNESSEE

Ted Reynolds to Trinity Church, Erwin from Ahoskie Church, Ahoskie, NC

David Burgess to North Memphis Church from Cornerstone Church, Normal, IL

VIRGINIA

Larry Russell to First Church, Richmond from First Church, Baton Rouge, LA ■

Who Prays for Bill?



Jack Williams

Today, I prayed for Bill Clinton. Did you? Wait! I didn't ask if you agreed with his political agenda or economic views. I asked if you did the right thing as a Christian and prayed for the president of the United States.

Does it matter whether or not you pray for President Clinton? Yes, it matters. It matters to him. It matters to the country. It matters to God. And it matters to you. If you have children at home, it matters to them that they hear you pray for the leaders of the nation.

You may find it difficult to pray for a political leader you voted against. Or even one you voted for if his policies run contrary to what you thought he promised to do when elected. Does that mean it's all right to stop praying for the president? No indeed.

If we don't pray for the man, who do you think will? Certainly not the atheists who don't believe there is a God. Nor secular humanists who seldom have a kind word to say about religion. Don't expect the media crowd to pray for him; 90 percent of them never attend church. He's got nowhere to go but to us.

If President Bill Clinton gets prayed for as he guides the American people, the prayers must come from you and me. That's a heavy responsibility for us and him. Let's take it seriously. The pastor of your church feels abandoned if members let it be known that they refuse to pray for him. The president probably feels the same way.

On May 27, Bill Clinton was asked by "CBS Morning News" what his first thoughts are every day. He said, "When I get up in the morning, I say a little prayer . . . that I'll do right by America today."

Does he, in fact, do right by America every day? That's a matter of opinion. He may respond to his critics like Abraham Lincoln who finally retorted, "I do the very best I can, I mean to keep going. If the end brings me out all right, then what is said against me won't matter. If I'm wrong, ten angels swearing I was right won't make a difference."

God's people have always been known as people who prayed for their leaders. We uphold them in good times and bad times. We get reminded every Fourth of July, at least here in the USA, that we owe a prayer debt to our leaders.

However, I'm afraid that Christians have bailed out on Bill Clinton. And that troubles me. So why didn't I write an editorial requesting prayer for George Bush or Ronald Reagan the past 12 years? Because I felt that believers were upholding Bush and Reagan in prayer. That's no longer the case.

Things got awfully tight at times under Presidents Reagan and Bush, even with regular prayer from us. Bill Clinton can not handle all that he must face without our help. If we think he has blundered badly up to now, just wait until Bill tries it with us sitting on the sidelines hissing instead of praying.

Did President Clinton *cause* all the problems we face today? Let me ask you: Were there any militant homosexuals before Clinton's inauguration? Did anybody go to jail during Bush's presidency? How many of us paid taxes under Reagan's administration? Did women have abortions before 1993?

Bill Clinton may be caught in a reasoning warp known as the *fal-lacy of false causes*. Dr. R. F. Smith, Jr. illustrates the principle in his

article, "Cause or Cure?"

It seems that Horace awoke in the hospital after an auto crash. He was hooked up to all sorts of tubes and wires, his arm swinging from an overhead bar above his bed, his broken leg in a cast, his brain still fuzzy.

Horace looked over at his wife and said through swollen lips, "Ethel, you are always with me. When I was in high school and broke my leg on the football field, you were there. When I wrecked my motorbike in college, you were there. When I came home from WWII after being wounded, you were there. I've been hurt again today, and you are here."

"Ethel," he said, "you're bad luck for me."

Do you suppose that Christians prayed for George Washington in 1776? Do you suppose he needed the prayers more than Bill Clinton? Ask your parents if Christians prayed for Franklin D. Roosevelt and Harry Truman during World War II. Did they need it more than Bill Clinton? Ask yourself if you prayed for John F. Kennedy in 1963. Maybe if we had prayed more for him, November 22 would have been different.

John Quincy Adams, our sixth president, said, "The highest glory of the American Revolution was this: it connected, in one indissoluble bond, the principles of civil government with the principles of Christianity."

I wonder what Mr. Adams would think now if he could hear what we as Christians are saying about our government and our president.

I'm a registered Republican and have been for 25 years, but today, I prayed for Bill Clinton. Did you? ■

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