

NOVEMBER 1993

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The Fields at Home

OFFICIAL PUBLICATION OF THE
NATIONAL ASSOCIATION OF
FREE WILL BAPTISTS

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Why I'm a Home Missionary

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What Happened to the Church?

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Calling a Pastor

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Positively Thankful!

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NOVEMBER 1993

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THE SECRETARY SPEAKS



Melvin Worthington

Obedience: Our Obligation

It is easy to substitute interest and involvement for obedience. God demands obedience. No substitute is acceptable. One can be interested and not obedient. One can be involved without obeying God's Word. Christians can be committed to their church, denomination, companion or children without rendering obedience to God.

Incomplete obedience is, in reality, total disobedience. We must not be hearers of the Word only. We must be doers.

The Principle Revealed

God created Adam and placed him in the garden of Eden with instructions to dress and keep it. He had the privilege of eating fruit from all the trees in the garden except the tree of knowledge of good and evil. In other words, he was permitted to do certain things and prohibited from doing other things.

Adam operated on the principle of obedience and disobedience. Adam disobeyed God's directive, which resulted in sin entering the world with disastrous effects on creation, man and the family.

Paul alludes to this principle in Romans 5:12, 19, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned . . . For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Moses reminded Israel of the blessings of obedience and the curse of disobedience, "Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God which I command you this day: And a curse,

if you will not obey the commandments of the Lord your God . . ." (Deut. 11:26-27). Obedience results in God's blessing, disobedience in God's punishment.

The Personal Responsibility

The Christian's relationship with God through Jesus Christ is an individual, personal experience. In life there is individual responsibility and in death individual accountability. Every Christian must render personal obedience to the Word of God. The illustrations woven throughout the Bible serve as constant reminders of the blessing of obedience and the curse of disobedience.

Free Will Baptists need a renewed emphasis on obedience to the Lord. Our ambition and aspiration should be to please the Lord, to obey Him. Obedience does please Him.

Jesus declared that if we love Him we keep His commandments. Perhaps the questions we need to ask, answer and address are, "How up-to-date is my obedience? Am I keeping the Lord's commandments? Am I an obedient child of God?"

The Practical Result

What does this principle of obedience and disobedience have to do with my daily walk with the Lord? Is such a principle valid today? Can I obey God? Does it matter if I disobey God? What areas in my life does obedience touch?

Christians have a responsibility to obey those who have rule over them (Hebrews 13:7). Christians are to be obedient to the powers that be (Romans 13). Children are to obey their parents, servants their masters, wives their husbands and husbands the Lord (Ephesians 5-6).

Christians who obey the Lord's commandments enjoy the blessings of the Lord both in this world and the world to come. Disobedient Christians give the enemies of God opportunity to blaspheme.

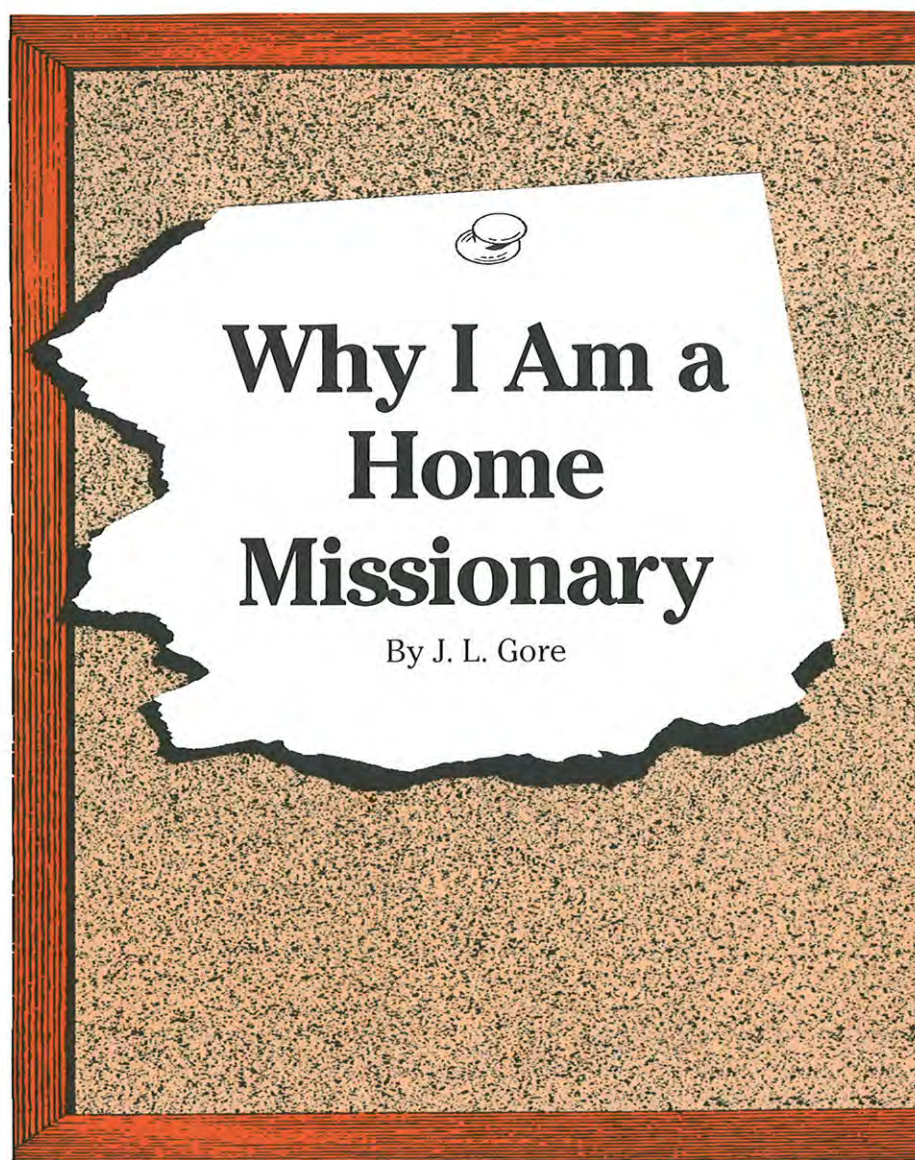
Caleb illustrates this truth as well as any Bible character. It is said of Caleb that he "wholly followed the Lord." Can that be said of us? Do we wholly follow the Lord? Does total obedience characterize our lives?

There is only partial obedience when we are occupied with the work of the Master, as Martha was, and do not sit at the Master's feet as Mary did in contemplation of Him. There is only partial obedience when we are taken up with the blessings of the Lord rather than the Lord Himself. There is only partial obedience when we preach the comforts of the gospel and not the claims of the gospel.

Jesus said the proof that we love Him is that we keep His commandments. Do we love Him? ■

The Secretary's Schedule

- Oct. 31 - Temple FWB Church
- Nov. 3 Darlington, SC
- Nov. 5-6 Mississippi State Assoc.
- Nov. 8-10 Tennessee State Assoc.
- Nov. 11-12 Alabama State Association
- Nov. 14-17 Cedar Springs FWB Church
Blakely, GA
- Nov. 18-20 Georgia State Assoc.
- Nov. 20 CMP Board Meeting
- Nov. 21-22 CLC Board Meeting



Why I Am a Home Missionary

By J. L. Gore

I am convinced that life is determined by the choices we make. It is difficult to say why one decision feels right over other choices available. For the Christian, one choice must precede all others: the decision to follow the will of God for life. I am not referring to signs or mysterious voices, just the conviction that this is where God's will directs.

Three Decisions

Three great decisions decided the course of my life. The first came in high school chapel service in Tupelo, Mississippi. An evangelist who was preaching a revival in a local church spoke in the assembly that morning. I thought of myself as a

"good" boy and had not considered being saved or lost. By the time the message concluded, I knew I was a lost sinner and asked God through His Son Jesus to save my soul.

After finishing high school, the challenge of business took my attention entirely. In less than two years, total devotion to work carried me from a sack boy to manager of our town's largest supermarket. The owner of the supermarket challenged my wife and me to begin attending church. Through his insistence, we began to attend the Tupelo Free Will Baptist Church.

Quickly, the realization came that God had a plan for my life. I surrendered to God's call to the gospel ministry. Not having a Christian background, I felt an urgent need for

Christian training. The logical choice was Free Will Baptist Bible College in Nashville, Tennessee.

A decision made in a chapel service at Free Will Baptist Bible College set the course for the rest of my life. A day of prayer had been announced. After some time spent in prayer groups, we came together for the service. Dr. L. C. Johnson preached and extended a call for a surrender to God's will for our lives.

Weeks before this day of prayer, a sense of God's leading toward missions was heavy on my mind. Prayer time had become a chore. You see, I felt that God was calling me to some foreign field of service. My reluctance to surrender to His will created the problem.

As the message was presented and the invitation given, I could hold back no longer. I stepped out and went forward declaring complete surrender to God's leading. I thought I knew what the consequences of that move would mean: mission service on a foreign field. There at the altar on the campus of FWBBC, all restrictions were removed and I surrendered to anywhere and any way God desired to use me.

To my complete surprise, never again did I feel any leading to foreign missionary service. For years I assumed that God simply wanted me to be willing to go to a foreign field. I rationalized, before God would use me, He wanted me willing to go anywhere He would lead.

Mississippi Missionary

Now, from the vantage point of



ABOUT THE WRITER: Reverend J. L. Gore is a home missionary to Southaven, Mississippi, where he pastors Cross Creek Free Will Baptist Church in Olive Branch, Mississippi.

nearly 40 years of ministry, I can see that God did use me as a missionary—a missionary to work where I had a great burden and where there was a great need. That place turned out to be my home state of Mississippi. God placed a burden upon my heart that has never left.

Back then only five Mississippi churches supported full-time ministers. There was no state association. Very little was done for missions and Christian education. There was and still is a great opportunity for Free Will Baptists in our state. For years God has given me opportunity to travel the roads of Mississippi promoting nearly every cause that Free Will Baptists have undertaken.

Recently, while preparing a message on Mark 5:19, I was greatly impressed by the statement Jesus made to the man released from a legion of demons. This man wanted to follow Jesus and go where He went. "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Never before in my ministry had I such a feeling of complete joy and praise. It was as if Jesus said, "Now, don't you see? I did take your dedication at FWBBC many years ago and have led you where I wanted you." I see now how God has led my whole life's ministry to be involved in missions in one form or another.

Bi-Vocational Outreach

The work of church planting and developing denominational growth in district and state activities has not been an easy road. Most of the time my wife and I have worked several jobs to support ourselves as the Lord led us in pioneering. Oh, that's not a complaint or a cry for sympathy. We were glad to have the health and ability to go where the Lord led.

From those beginnings where we supported ourselves, we have seen the mission work grow in Mississippi until now where the mission projects are completely funded. With the last mission project, the land, buildings and furnishings were provided through the cooperative effort of Mississippi Free Will Bap-

tist churches.

Why am I a home missionary? After serious and careful thought, one statement seems to sum it up. I am a home missionary because of a need that was seen, a conviction

that was felt, an ability that was given, a decision that was made and a wonderful Lord who directed. I don't know of any other way I could have had such a soul-satisfying and fulfilling ministry. ■

"Lord, I'm Afraid"

By Helen McAllister

She came to sit with me that day at lunch, and she talked. How lonely this dark complected Mexican girl must have been. So I listened—not too concerned, as she poured out the sordid details of her life.

And the Lord said, "Tell her how to be saved."

But I said, "Lord, I'm afraid."

The next day she sought me out again. She told me about her little girl (born out of wedlock) and about the drunken Roman Catholic priest stumbling into her room late one night.

And He said, "Tell her about Me."

And I said, "She knows better than to do these things, and she knows about You (she was a Catholic) and, Lord, You know that I'm afraid."

Day after day I sat with her and I *did* tell her it was wrong to do those things. I even told her I was a preacher's wife and that we pastored a church there in Kansas City. But I never told her how to be saved, because, you see, I was afraid. The Lord knew it too, because I told Him over and over again.

Months went by and she stopped coming to work. Someone told me she had taken another job. So I just forgot about her.

A year later I picked up the newspaper one evening and one of the captions caught my eye. It read, "Woman Killed in Hit and

Run Accident." I read on. There it was in black and white. "H... S... killed in hit and run accident late last night. She is survived by a small daughter."

I checked the address; I checked the age; I read it again. It *was* the girl I had known. I got weak in the knees, my heart started pounding and tears started streaming down my cheeks.

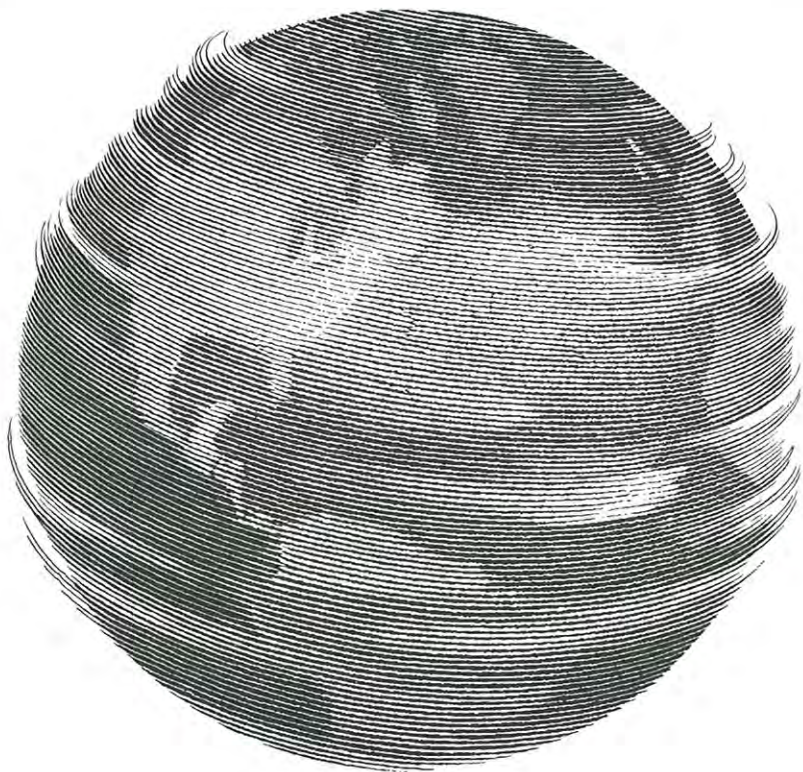
And my Lord said, "Remember, I sent her to you every day for months. Why didn't you tell her about Me?"

And I sobbed, "Lord, I was afraid."

I missed a beautiful opportunity to tell her about my Lord, the One who could take away her loneliness. Now she is lost forever in a Christless eternity, and I am to blame, because I was afraid. When I stand before God in the judgment, I will have to explain her blood on *my* hands. And, friends, "I am afraid!" ■



ABOUT THE WRITER: Mrs. Helen McAllister is a member of Harmony Free Will Baptist Church in Fresno, California.



What in the World Happened to the Church?

By Clifford Donoho

Is the local church alive and well? Is it possible to still have a growing, vibrant and exciting worship service?

After determining that the will of God for me was to go to Davenport, Iowa, as a home missionary, it was necessary to travel for 53 weeks on itinerant to raise needed financial support. I traveled across the United States to different Free Will Baptist churches and heard people say, "You can't build a church in today's times."

Some said, "You can't build a church in the rural areas because everyone knows everybody." Others said, "You can't build a church in the city because no one knows anyone."

I believe that you can build a church in today's times, in the rural areas and even in the cities. The problem is that we seem to be intent on getting away from "the main thing being the main thing."

Jesus said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). This should

be the clarion call to every church and every church ministry.

What are the key elements that determine if a church will be successful, alive and growing?

A Clean Building

We could learn a great deal from the fast-food industry. All thriving restaurants insist that their places of business be spotless. It is a shame for churches to be dirty. We don't have to be in new buildings, but there is absolutely no excuse for having a dirty church.

God-Centered Music

One of the pitfalls of the local church is to have a "dead" music program—a program where there is no thought or preparation given to the worship service. Our hymns ought to be sung with excitement and an expectation that Jesus is coming soon.

People love to sing! Wise is the church that has the kind of singing where folks want to lift their voices

in worship to the King. Do not fall into the world's trap that congregational and special singing have to sound like worldly music to be effective and enjoyed.

I hear some preachers say that they do not want to pressure anyone, and they want visitors to feel free to come and not feel any pressure. This is wrong. I understand that you never want to single out a visitor or embarrass him.

However, if our music is God-centered and the Holy Spirit is speaking to the visitor's heart, he *will* feel pressure and conviction.

Family-Oriented Services

Today, people are looking for the church that effectively ministers to the whole family—nursery, primary church, junior church, graded youth programs, single adult ministry, senior saint ministry, deaf ministry and more. Our churches must send the message to the community that it "loves" and is capable of "ministering" to the entire family.

People need to be taught that

their children can turn out right. The church needs to send the message that it is not there to be included in their plans, but that their plans should center on the church.

Dare to be different! People want to see a difference in the world and the church.

Bible Preaching

I realize there are different styles of preaching and delivering a message. God has certainly blessed all styles. However, there is one thing that should be uniform, and that is the fire of God being in the preacher's heart.

It scares me when I hear a message that lacks the fire and urgency of the hour. Folks are tired of being put to sleep by sermons that show a lack of study and preparation, and no urgency from God. If the man of God will pray and study and seek a message from above, people will come to hear it.

Men want to know what the Lord is saying. Oh, how our messages need to be practical, assuring people that they serve the God who can not and will not fail. God will be there in their time of trouble. He may not keep them from the fire, but He will certainly be with them through the fire.

Above all, we should practice what we preach. We need to be accountable in all that we say and do. One of the qualifications of a pastor is that he is to be blameless. We pastors should strive to have the best reputation in town.

Let us remember that God gives the increase. We need to make sure that we are the vessels that can and will be used of the Master. ■



ABOUT THE WRITER: Reverend Clifford Donoho is a home missionary to Davenport, Iowa.

That's Thanksgiving

By R. F. Smith, Jr.



In 1936, Moss Hart and George Kaufman wrote a thoughtful and humorous play entitled, *You Can't Take It With You*. A touching moment comes in the play when Grandpa, seated at the Thanksgiving table with three generations gathered, offers the prayer.

"Well, Sir," he begins. "We've been getting along pretty good for awhile now, and we're certainly obliged. Remember, all we ask is just to go along and be happy in our own sort of way.

"Of course," he adds, "we want to keep our health, but as far as anything else is concerned, we'll leave it up to You. Thank You. Amen."

That's a good Thanksgiving prayer around any table! Especially the part about keeping "our health." Perhaps that is the first and foremost cause for thanksgiving. Without health, not much else matters or seems possible.

"Just being able to get out of bed in the morning," said an elderly saint to me recently, "is God's greatest gift to me for the day. I simply thank Him I can stand up and move around."

Pain and disease color life, often a rather drab color. It's hard to be our best selves when crippled by hurting body parts or mental distress.

More and more I become thankful for what I *do not* have. Thankful, for instance, that disease does not yet possess me. I believe that's what the Pilgrims were thankful for on that first Thanksgiving. They certainly did not have much to be thankful for. But they were thankful for what they didn't have.

Blessings of non-possession are as great as blessings of possession.

But we possess much to be thankful for. I'm thankful for life and health. For family and friends. For a family of faith that challenges by calling me upward and onward. And for people who smile love into my eyes. For words fitly spoken—words that comfort, confront and correct, but do not coerce.

Celebration of Thanksgiving is a matter of remembering, recalling and re-living again the good things we have and the bad things we don't have.

And Thanksgiving is reflecting gratitude by expressing it to God and all His children who bless us. ■

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

Suggestions for a local church



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Calling a Pastor

By Bob Shockey

One of the most crucial times in the life of the local church comes when the pastor resigns and believers seek the leadership of the Lord concerning a new pastor. This time, though difficult, need not be confusing. The process of calling a new pastor should be orderly (1 Cor. 14:40). The following steps are suggestions that can eliminate confusion and misunderstanding in this important task.

Select Pulpit Committee

The church must agree on the method it will use in defining the responsibility of a pulpit committee. The church with a constitution and by-laws may already have provisions for a pulpit committee. If not, the church may decide to use the deacons or to elect a committee from the body. When this committee is selected, public announcement is made and the names of those serving are given to the congregation.

If changes in the relationship between the church and pastor are being considered (salary, responsibilities, parsonage improvement, moving expenses, benefits, etc.) this is the time to set them in place. The pulpit committee should be promptly informed of all changes.

Prayer groups should pray earnestly, without political motive, that the Lord will give clear direction to the committee.

Secure Candidate Information

The pulpit committee assembles all the information available concerning the men who might be considered as pastor. The committee may want to contact the Home Missions Department (615/731-6812) and/or Free Will Baptist Bible College (615/383-1340) and secure a list of available pastors. (A list of available churches may also be secured from Free Will Baptist Bible College.)

Pastors who are available may want to send a written résumé, including their training, experience,

family information and qualifications to the Home Missions Department and/or Free Will Baptist Bible College. The pulpit committee may also want to consult district or state leaders regarding available pastors.

The pulpit committee may want to make an unannounced visit to the church where a prospective pastor serves to see the man in "action." View him in his own familiar circumstances. The visit helps the committee determine whether this pastor would be suitable for their congregation.

Focus on One Candidate

Inquire extensively into the potential of the individual under consideration. Gather all the information possible from every possible source. The committee chairman then calls a meeting of the pulpit committee to discuss the information and pray about the consideration of one man. (This step should not be taken until every committee-man agrees to take it.) Only one man

at a time should be considered, and this step should result in a unanimous recommendation to the church that he be a candidate or that his name be set aside.

The committee chairman then contacts the candidate to ascertain if he agrees to be considered. Opportunity is given for the prospective pastor to learn about the church and the church (along with the committee) to learn more about him. Many churches invite the prospective pastor to come for a trial sermon, a time of fellowship with the church and a special meeting with the pulpit committee.

At this meeting, the minister is given a copy of the church's constitution and by-laws and an up-to-date report on the church finances, goals, ambitions for growth, etc.

Interview the Candidate

Normally, many questions are posed by the pulpit committee. The following list suggests some of the kinds of questions the committee may want to use:

1. Ask the candidate to give a personal testimony about his own conversion and/or call into the ministry.
2. Ask the candidate to explain his concept of a pastor's duties and activities, including:
 - a. how his personal Bible study and prayer time fits into his daily schedule;
 - b. his personal responsibilities in and methods of soul winning;
 - c. his plans for his own visitation of church members in general and sick or delinquent members in particular;

- d. his own ideas about the kind of sermons he preaches;
- e. his own ideas about his family life.
3. Ask the candidate about his education and experience in the ministry, including any goals he may have for further education.
4. Ask the candidate to evaluate his previous ministry, indicating his strengths and weaknesses as he sees them, and indicating what he may plan to do the same as or differently from the past.
5. Ask the candidate to indicate the kinds of plans he will have for your congregation if he becomes pastor. This should include:
 - a. plan for teaching new converts;
 - b. ideas about objectives on goals in the church's evangelistic outreach;
 - c. ideas about the means for, and amount of attention to be given to, the edification of the saints;
 - d. methods he intends using for promotion and church growth;
 - e. standards he will expect to maintain for church officers, teachers, etc.;
 - f. programs for teacher training.
6. Ask the candidate to explain the kind of standards for Christian living he expects to preach and the approach he uses in such preaching.
7. Inquire of the candidate his views of specific matters of importance to you, such as:
 - a. tithing;
 - b. the ordinances;
 - c. standards for church membership;
 - d. church discipline;
 - e. attitude toward the associations (district, state, national) to which your church belongs;
 - f. attitude toward all Free Will Baptist doctrines as presented in the *Treatise*.
 - g. attitude toward denominational programs

and aims for the promotion and support of those programs within the church.

8. Learn from the candidate his own expectations as to:
 - a. the financial needs of himself and his family;
 - b. his ideas about vacation periods, etc.;
 - c. his ideas about the amount of time he will plan to be away for other purposes (revivals, etc.).
9. Ask the candidate about his own family, including such matters as:
 - a. size;
 - b. spiritual attitudes of wife and children;
 - c. whether candidate or wife has been divorced;
 - d. wife's attitude toward work in (and out of) the church.
10. Ask the candidate about his views on subjects of importance on the contemporary scene, like:
 - a. the charismatic movement;
 - b. new evangelicalism and ecumenical evangelism;
 - c. cooperation with modernists, liberals, etc. (including attitude toward the local ministerial association and/or council of churches).

Don't forget that the candidate will want to ask the committee similar questions, too! The interview must be a time for each to learn, as thoroughly as possible, the other's ideas about the character and program of the church. The meeting should include a season of prayer in asking the leadership of the Holy Spirit. The church pays the candidate's expenses to the church and gives an honorarium of appreciation.

BEYOND BELIEF



Recommend to the Church

Consider the candidate and evaluate all available information. The committee votes either to accept or reject the man under consideration as a candidate. Remember, only one man is to be considered at a time.

A written recommendation of the pulpit committee's decision is given to the church as an official notice that the candidate being considered will be voted on at an announced time.

The constitution and by-laws need to be consulted to see how and when the church votes on a pastor. A letter of information is sent to church members with the candidate's name, and with the date and time of the election.

When the time comes to vote, church members meet to vote "yes" or "no" as to whether they believe the candidate recommended is God's man for the church as they understand the leadership of the Holy Spirit. (It is advisable for the church to use secret ballots.)

If more than a simple majority vote will be required to elect the pastor, the church should decide before the election what percentage of affirmative votes will be required to elect. This decision helps elimi-

nate division if the candidate should receive only a simple majority of votes.

If the candidate fails to receive the necessary number of votes to extend the call, the pulpit committee then meets again to consider another candidate.

If the candidate receives the necessary number of votes to be elected, the pulpit committee contacts him, relates the church's decision and awaits his response. If he accepts, make provisions for his coming to the church and let this be an unforgettable experience.

Welcome the New Pastor

1. Write for a picture of him and his family (black and white glossy print). Ask for a résumé of his Christian life and service for the newspaper. On the day he arrives, place a special ad in the newspaper.
2. On his first Sunday, have someone formally introduce the pastor and his family to the congregation. It is appropriate to have a reception following the morning or evening service.
3. Plan a house warming so that members can come by the parsonage or home in the afternoon with a special gift.
4. For several weeks, arrange for one of the deacons and his wife to stand at the door after the benediction and call each member's name as

the congregation exits in order to acquaint the pastor and his wife with his new congregation.

5. Provide an up-to-date list of all members and their addresses along with maps of the city and other helpful information to assist the new pastor in getting adjusted.

It usually takes a pastor about a year to adjust to his new pastorate and get acquainted with his people. It also takes about the same amount of time for the congregation to get to know him well enough to share their personal needs with him. Be patient, pray much and work cooperatively in order that God may use the pastor and the church in fulfilling their God-ordained tasks. ■



ABOUT THE WRITER: Reverend Bob Shockey is director of public relations at Free Will Baptist Bible College.

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The Storm Jesus Would Not Calm

By Walter Clinton

Watching the news about Hurricane Andrew brought back childhood memories. I remember the thunderstorms and tornadoes spun off Hurricane Camille as far north as Greenville, Mississippi. A large boat still lay capsized 100 yards from the water a year later when we visited my Uncle Bill in Gulfport. His round

brick house was one of the few to survive the storm's fury.

Some people consider Camille the most destructive storm in history. But which storm wins the right to be called the all-time most powerful?

Without a doubt, the storm with the greatest impact was the one that slammed into Jerusalem around A.D. 30. While no measurements of

wind forces are available, that storm toppled governments, changed lives and societies, and spun off thousands of smaller storms. The total effect is immeasurable and not yet complete.

First Indications

The hurricane control center first noticed a tropical depression in A.D.

9 when a 12-year-old boy visited in Jerusalem. He was found in the Temple amazing the scholars with His questions and answers. A gentle breeze, pleasant and invigorating both to him and to the rabbis, surrounded this boy.

Upgraded

This depression gradually grew in intensity (Luke 2:52) until late in A.D. 26 when it was upgraded to tropical storm status. At this point, the wind surrounding the young man Jesus was not altogether pleasant for Him.

When His mother asked Him to help a friend in Cana, Jesus was reluctant to reveal Himself too early and thus to rush the inevitable. "Dear woman, why do you involve me?" Jesus replied. "My time has not yet come" (John 2:4).

Several months later the storm began to do some damage in Jerusalem (John 2:13-17). Caiaphas must have wondered as he surveyed the damage done to the Temple courts just what kind of storm had struck there.

Yet these were just the first warnings of a category 5 storm still far out at sea but making straight for Jerusalem. Over the next three years, the power of the Holy Spirit (God's breath or wind) continued to intensify wherever Jesus walked. Authorities in Jerusalem went from apprehensive to terrified.

Hurricane!

They were not the only ones who suffered from the storm. Jesus found that the very storm He was causing was making His own life increasingly painful.

In A.D. 30, the hurricane reached Bethany (less than two miles from Jerusalem). As Jesus arrived at Bethany, He and His disciples knew the risks of this action. "Let us also go that we may die with him" (John 11:16).

Why did Jesus weep at the tomb of Lazarus? Perhaps one of the factors in this display of emotion was the intense pressure He felt as He neared His goal. The raising of Lazarus was equivalent to nailing Himself to the cross.

By this time, the religious lead-

ers were unable to sleep at night for worrying about how this "messiah" was going to ruin everything they had worked for all their lives. They were mad with terror when Jesus made His triumphant entrance to Jerusalem. But once again, the inner pain of Jesus was even greater.

Then cometh Jesus with them into a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. (Matt. 26:36-38).

All that the Pharisees feared almost came about the next day. The crowds were rioting, and the Roman authorities became concerned. But then at the storm's greatest intensity, it suddenly stopped.

Eye of the Storm

Upon the death of Christ, the wind died down to an occasional puff. Jerusalem was quieter than it had been in years. The rabbis, shaking from nervous anxiety, climbed out of the storm shelter to see what was left of their world.

During the next several Sabbaths, they tried to explain what had gone on, but said as little as possible about Jesus. He was dead and the whole thing was just a bad memory.

Fifty days went by after the storm ended, days of unnatural silence for a city like Jerusalem. Then, as 120 people gathered together at a meeting place in Jerusalem, the Jewish authorities learned an important lesson about hurricanes: there is a backside to the eye.

Just as suddenly as the winds had died down, they began again coming from the opposite direction. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2).

Tracking the Storm

While Jesus and His disciples had been blown away by the first half of the storm, now the disciples were back with power. Jerusalem was turned upside down.

This storm unleashed by Jesus

did not stop at Jerusalem. After completely leveling that city (A.D. 70), it proceeded to Syrian Antioch, Rome, Germany, England, America and South Korea. Some storm trackers say it is most forceful now in China.

All the while it has been spinning off tornadoes such as Peter, Stephen, Paul, John, . . . Luther, Whitefield, Randall, Wesley, Moody and Elliott. One theory has it that the storm will make full circle and that Jesus will return to earth once this gospel hurricane has returned to its point of origin. (How fast is the wind speed at Jerusalem today?)

Spinoffs

One question demands an answer: How can we be a part of this awesome storm? First, we must become tornadoes by living as Jesus lived. Jesus loved people. He connected them to God's Word. He prayed frequently (for power and to keep focused). He was also willing to suffer as a result of the power unleashed about Him as He touched people. Then, we must allow the wind of the Holy Spirit to drive us where He needs us most.

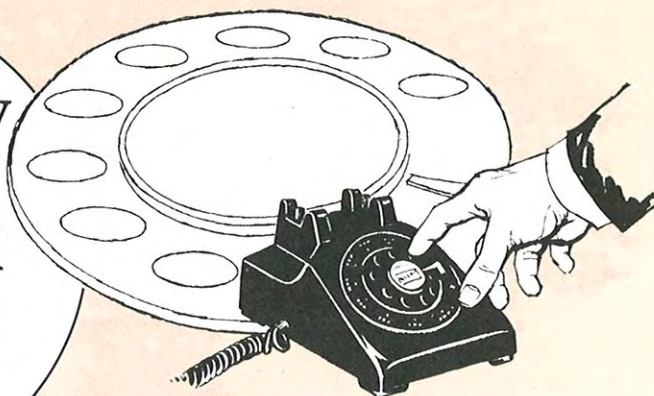
Camille, Hugo, Andrew: These names will long be remembered because of the damage they caused. Oh, that God will do similar damage to Satan's kingdom through us! ■



ABOUT THE WRITER: Walter Clinton, a graduate of Free Will Baptist Bible College, is studying mathematics at Henderson State University in Arkadelphia, Arkansas, in order to increase bi-vocational ministry options.

Christianity and the Rotary-Dial Telephone

By Paul V. Harrison



A recent Gallop poll indicated that in many segments of Christianity church attendance is down. "Church attendance down"—now those are hard words for serious-minded believers. What was once upon a time the center of a city's activities now often stands as a curiosity to younger eyes. Steeples and stained glass, some would say, are dying symbols of a once "Christian" America.

But is Christianity really irrelevant to today's needs? Should church join the rotary-dial telephone and the milkman as only something nice to remember? Have we outgrown the need for pews, pulpits and Sunday School?

Relevant Message

The answer is yes and no. Let me explain.

Churches that only talk about harp-strumming angels in Heaven and soul-devouring devils in Hell definitely leave something to be desired. Yes, we can do without such churches. We're all interested (or should be) in the pie-in-the-sky, but most of us also need something to help us in the here-and-now. A religious investment that only promises a far-off return is hard to accept. I need something to deposit in life's account now, before I go bankrupt.

Did you notice my use of *only* in the last paragraph? Surely Heaven and Hell have a legitimate place in church talk. A church isn't worth its salt without some hell-fire and brimstone, sprinkled with some gold

dust from heavenly streets—at least, not if these places are real.

But pearly gates and the lake of fire must not be the *only* things!

We are left then with the question: What does the church have to say to today's needs? I believe our society has a world of illnesses Christianity can help cure.

Crumbling Marriages

For example, it seems that couples now split up at about the same rate at which they unite. And anybody with a heart that beats and eyes that see knows about the long-term pain these marital melt-downs inflict—both on moms, dads and innocent kids.

But Jesus talked about how to sustain happy marriages, and so do faithful churches. Lots of us need to hear these "how to's."

Or what about families already shattered by divorce? Fortunately, the Good Lord also spoke of putting broken relationships back together again. He even talked about starting over with whole new lives. Now that's relevant to our 21st century world.

Financial Bondage

The illness of financial bondage (translated *big mortgage* and *whopper car note*) also plagues us. "How did I get into this mess anyway? And how can I get out?"

What may shock many is that Jesus and the church have more to say about bucks than simply, "Gimme." Help is available in the form of

Christian instruction. Remember, Jesus died without any debts.

Human Sexuality

Or do you think teenagers (not to mention grown-ups) need any help with their sexuality? What with teen pregnancy soaring and AIDS on the loose? Of course, we need help.

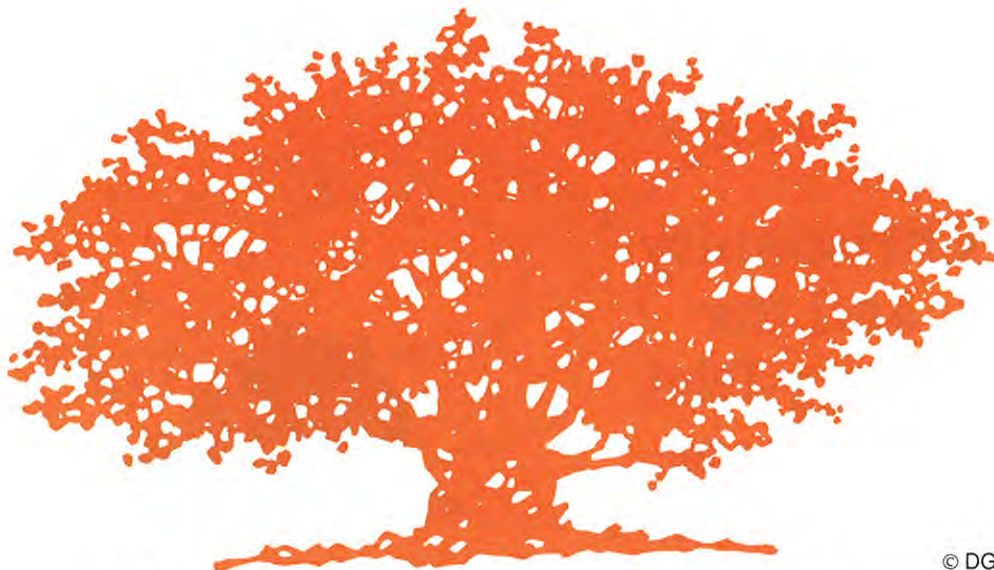
And once again, Heaven has a relevant message—and it's not always, "Just Say No!" Thank the Lord, there's such a thing as a holy bedroom.

I think you see my point. Churches that are faithful to the multifaceted message of Jesus do have something to say about life in the here-and-now. And I, for one, need to hear it.

As we see hurting people skip over the church as irrelevant, we may need to remind them and ourselves of the breadth of God's message. Maybe they can be convinced that Sunday morning has more to offer than a few extra winks and a fat newspaper. ■



ABOUT THE WRITER: Dr. Paul Harrison pastors Cross Timbers Free Will Baptist Church in Nashville, Tennessee.



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Tracing Your Spiritual Genealogy

By C. Timothy Franklin

Since the 1970's success of Alex Haley's *Roots*, people have seemed eager to dig into their family genealogies. One lady in my church is a member of the Daughters of the American Revolution. She has traced her family tree back nearly 300 years. She found politicians, farmers, ministers, sailors, pioneers, tradesmen, teachers and soldiers amidst her lineage. She tells me that probing into her family's past is both insightful and entertaining.

As for me, judging from several shirt-tail relatives who show up at our Franklin family reunions, I'm almost afraid to dig too deeply into my past. I've spent my life imagining that I'm the distant cousin of such famous people as Benjamin Franklin, who helped draft the Declaration of Independence, and Sir John Franklin, the admiral who explored the Hudson Bay in 1819.

It would break my heart to discover that I'd really come from a long line of pickpockets, con artists and snake oil hucksters. To that end, I'm content not to shake the family tree to see what falls out.

What *is* of interest to me, however, is tracing my *spiritual* genealogy. Discovering the trail of Christians who led the way to my salvation experience has been both an uplifting and eye-opening exercise for me. It has shown me that one person who takes a stand for Christ

can make a monumental impact on thousands of other lives over many decades.

The Journey Begins

Let me share my own spiritual genealogy with you to prove the merit of such an exercise:

When I was a teenager, my older brother Gordon explained the plan of salvation to me and helped me see that I needed Jesus Christ in my life. Gordon convinced me to go to a Christian youth camp (and even helped pay my way) where I then yielded my life to the Lord. Thanks to the witnessing of my brother, I was saved.

Gordon had been saved a year earlier at a revival meeting where Billy Graham shared his testimony and explained to young people how they should live their lives for Christ.

Billy Graham had been led to the Lord after listening to a sermon by Mordicai Ham, who had been saved while attending a revival crusade conducted by Billy Sunday.

Billy Sunday had been saved through the ministry of Wilbur Chapman, who had been led to Christ by a preacher named F. B. Meyer.

F. B. Meyer had been turned from a life as a liberal National Free Church social reformer in England to a Bible-preaching, blood-proclaiming, soul-winning crusader for Jesus after attending a message

preached in Wesleyan chapel by visiting American evangelist Dwight L. Moody.

And here, with Moody, is where the most amazing aspect of this spiritual genealogy is found. The names of the great preachers and evangelists whom I mentioned earlier, from Moody to Graham, are legendary in Christianity. Even non-believers recognize the names of such men as D. L. Moody, Billy Sunday and Billy Graham.

Yet, the man who started this great 140-year chain of revivalist preachers—the man to whom I, personally, owe a debt of gratitude for exposing me to the plan of salvation—is a man very few people have heard of.

The Shoe Salesman

His name was Edward Kimball. He was a tall bachelor who, at age 30, worked as a shoe salesman in a dry goods store in Boston. Kimball was a rather quiet, unobtrusive man who lived at the American House lodging rooms. He loved the Lord and was a walking testimony for Christ in all that he did, though not in a confrontational or self-righteous way.

Kimball was an orthodox Congregationalist who taught a Sunday School class for teenage boys at Mount Vernon Church in Boston. At the time, D. L. Moody, age 17, was living with relatives in Boston while he worked as a clerk at Holton's

Shoe Store.

His relatives demanded that Moody attend Mount Vernon Church with them if he intended to stay in their home. Moody consented, not out of any love of religion but merely to maintain his room and board.

In late May 1854, Moody made his first appearance at Mount Vernon Church and was put in Edward Kimball's class. Kimball welcomed Moody graciously and found him a seat. Moody appreciated Kimball's kindness, but he felt like a fish out of water.

The other boys all knew each other, had grown up together and were obviously comfortable in church settings. As for Moody, he simply wanted to go through the motions and get out as soon as possible.

Kimball handed Moody a Bible to use and then instructed the class to turn to the Gospel of John. Everyone quickly found the reference, except for Moody, who was going one page at a time, starting in Genesis.

The other boys snickered and chuckled at Moody's awkwardness and lack of knowledge, but one admonishing glare from Mr. Kimball quickly silenced their rudeness. Kimball gave his own Bible to Moody, already opened to John, and he took Moody's Bible for his own use.

Moody was so grateful for the rescue, he later told people, "I vowed right then to stick by this fellow who had stuck by me."

For the next 11 months Moody continued to attend Kimball's class, but he said very little and certainly made no profession of faith. Away from church, Moody had a foul mouth. He spent no time reading the Bible.

His only goal was to remain what he had become: namely, the top shoe salesman in Boston. Still, Kimball knew that Moody's mind was fertile and that for 11 months seeds of biblical wisdom had been sown there.

During a week of revival meetings in April 1855, Edward Kimball's spirit became greatly burdened for his pupil Dwight L. Moody. On Sat-

urday morning, April 21, Kimball left his rooming house and walked downtown with the express purpose of asking Moody, now 18, to accept Christ as his Savior. This was not easy for Kimball, for he was a reserved, non-confrontational person. Still, his heart was burdened for Moody's salvation.

Kimball entered Holton's and went directly to the back of the store. There he found Moody stacking shoe boxes.

"I went up to him and put my hand on his shoulder," Kimball later recalled. "I asked him to come to Christ, who loved him and wanted his love, and *should* have it."

Kimball was so sincere in his imploring, tears came into his eyes. Moody recognized the sincere concern of this man and he was convinced of the verity of Kimball's own faith.

"It seemed that Moody was just ready for the light that broke upon him," said Kimball, "for there, at once, in the back of that shoe store in Boston he gave himself and his life to Christ."

Kimball continued to be Moody's biblical mentor and in March 1856, Moody joined Mount Vernon Church as a full member. He had changed his talk and his walk. He spent every spare moment reading the Bible.

In September of that year Moody left Boston and transferred to Chicago to work for a Midwest branch of Holton's Shoe Store. It was here he would accept a great call from God to initiate a campaign of global evangelism.

Moody and Kimball were not destined to see each other again. Even in 1878, at age 40, when Moody brought his revival campaign to Boston, he didn't cross paths with Kimball. By then, Kimball had relocated to San Francisco.

The Wave Continues

Still, it didn't matter, for the great wave of revival momentum that Kimball had caused to swell was well underway by then. Kimball had led Moody to Christ, and Moody was now leading literally tens of thousands of others to Christ . . . one of whom would be F. B. Meyer . . . who,

in turn, was destined to lead Wilbur Chapman to Christ . . . who, in his time, would continue this wonderful spiritual genealogy until it would ultimately reach my brother Gordon, and then me as well.

Did Edward Kimball have any notion that his witnessing to D. L. Moody would lead to the creation of a succession of world-renown evangelists? No, of course not. His only burden was to loose one teenage boy from the shackles of sin. Nevertheless, by doing so, the Lord magnified the blessing a million fold.

Not everyone is called to be a platform evangelist. Some, like Kimball, are called to lead one person at a time to God. As the Apostle Paul explained, "I planted, Apollos watered, but God caused the growth" (1 Cor. 3:6).

Similarly, Edward Kimball could have said, "I planted, Moody and those who came after him watered, and God caused the growth."

This should serve as a constant source of motivation for all of us who serve the Lord, no matter how humble our calling may appear to be. It may be that the Lord will use us to touch *one* life that will, in turn, touch another that will, in turn, touch yet another life, and so on for several generations.

Wouldn't it be grand if at some future date some saved person sat down and traced his or her spiritual genealogy and found that it had begun with *you*? That's possible, you know. You just need to start touching lives for Christ. You never know: you might set off a spiritual chain reaction that could change the world. ■

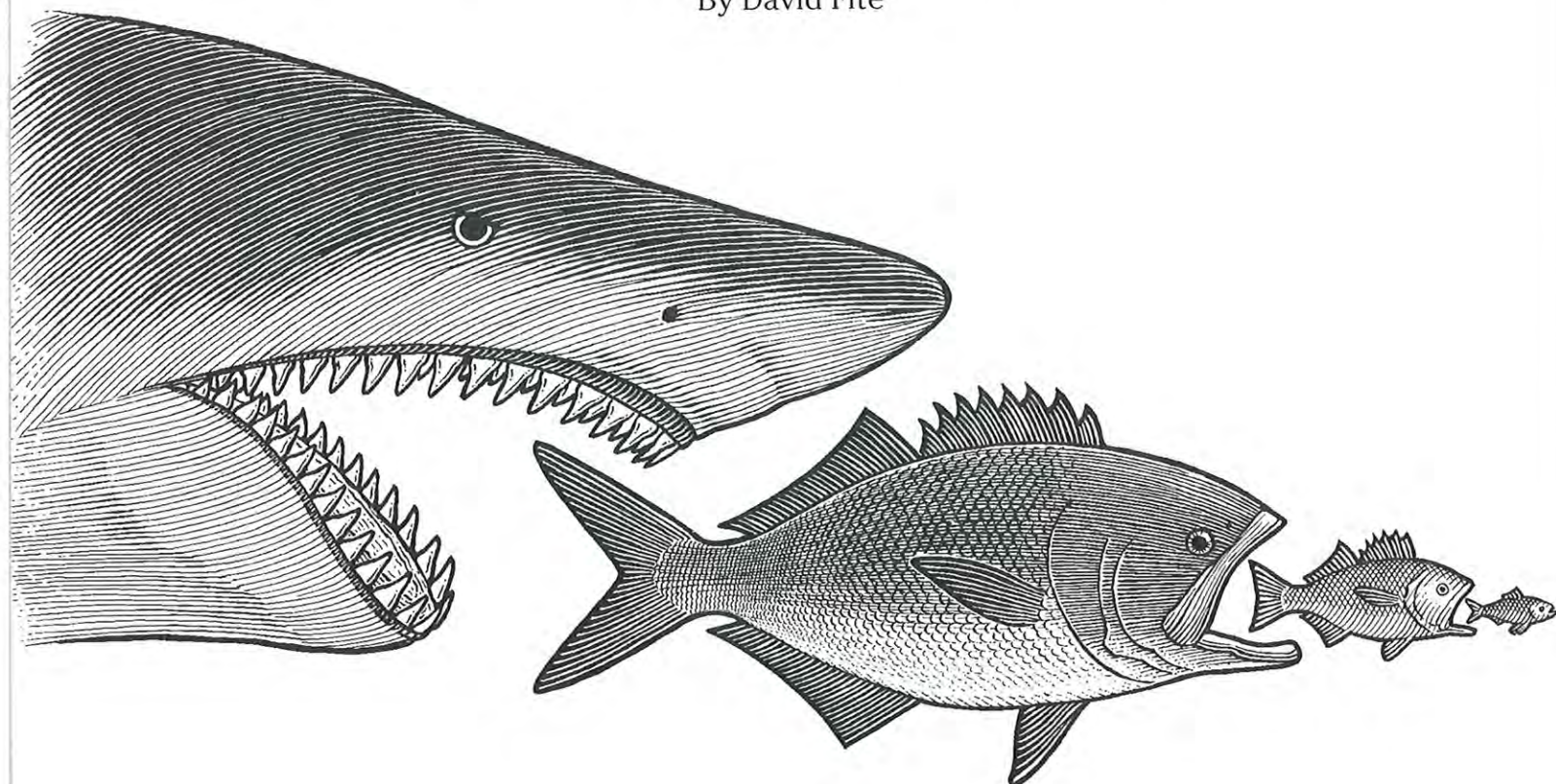
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ABOUT THE WRITER: Reverend C. Timothy Franklin is senior pastor at Immanuel Baptist Church in Fort Wayne, Indiana.

To change or not to change?

That's Not the Question!

By David Fite



Talk of change, innovation and adapting to meet the needs of quickly changing times swirls around the denomination. But what kind of change is needed?

Two categories: Always and Never

Some people approach the question of change with a simplistic attitude. When someone expresses convictions about change they ask themselves, "Where is he coming from?"

Such a response exposes an attitude which assumes that everyone in the world falls either in the category of ultra-progressivists or anti-progressivists. It supposes that everyone simply buys an entire conceptual package along with all the convictions and details that come with it.

For instance, when you meet someone for the first time you usually think that person looks like someone you already know. But after you get to know the person well you soon realize this person looks nothing like the friend you had once seen as similar.

This happens because we think in categories. Each person we know creates a new category in our minds. When we meet someone for whom no category exists we have to put him somewhere, so we put him in a category with a person we already know until a new category can be created.

When some people encounter new ideas about change, having no conceptual category in which to place them, they simply try to force them into one pre-existing category or other: ultra-progressivist or anti-

progressivist. They do this because they do not know there is any other category.

A Third Category

But clearly there is another category. The truth resides in this third category.

Should we favor or oppose progress? I believe we should favor progress that is (1) necessary for more effective ministry and (2) consistent with a biblical world view. We should oppose progress that falls outside these principles. We should not covet change for the sake of change.

The attitude that people either favor change or oppose it is simplistic and naive. The attitude that people who believe differently than you about change have no solid rea-

son for doing so is ignorant and arrogant. When some strongly favor change at times and others strongly oppose it, there are usually good arguments on both ends of the spectrum.

Since "yes" and "no" do not apply, then how can we decide when and how to affect change in our denomination?

Consider the two principles cited above. Good progress is progress necessary for more effective ministry. Good progress is progress that does not violate a Christian view.

Rules Versus Principles

Keep in mind that we are dealing not with rules but principles. We could make rules for change and that would be simple, simple to carry out, not simple to agree on. We could pass a resolution saying,

Be it resolved that we urge our churches not to embark upon new methods or innovations but to do things the way they have always been done.

This, of course, presents a problem. How do we decide when "always" kicks in? At the founding of our local church? At the birth of the denomination?

We could, on the other hand, pass a resolution that says.

Be it resolved that we urge our churches to seize every imaginable opportunity to change their order of service, worship style, type of music, methods of reaching and ministering to young people and all other church ministries.

But how many people would be comfortable with either one of these resolutions? *Very few.* Not many people are anti-progress. Not many are ultra-progressive. Most everyone, certainly everyone we would feel comfortable putting in positions of responsibility, would favor changing some things about our denomination but not everything.

This is where principles come in. Rules are not adequate for the question of change because rules say you must do this or you must not do that. Rules are inherently yes or no mechanisms.

But principles give us direction in any one of a number of applications. "Do not walk on the grass" is a rule. You either obey it or you do not.

"Dress modestly" is a principle. It should help you decide what is good to wear and what is not. But it does not make the decisions for you. It does not say you must wear this particular outfit or that. If it did, it would be a rule.

Rules are appropriate in some areas. The Bible gives us many. In those areas the answers are black and white. But the Bible does not give us rules about the question of change. It does not establish two categories, one right, one wrong; one positive, one negative. Instead, it gives us principles.

An Imaginary Dialogue

Listen in on a debate between Miss Ima Wanton Change and Rev. I. B. Aginit. I think the exchange will accentuate the futility of trying to fit the answer to the question of change into one or the other of the extreme categories.

"How do you know it won't work until you try it?" asked Ima Wanton Change.

"I'll put my money on the time-honored method any day," replied Rev. I. B. Aginit. (Lest you think badly of the Reverend, he was merely using a figure of speech.)

"So who says your way is time-honored? Has this church reached all the people it can reach with the gospel? Has it helped its own members reach the highest possible level of maturity?"

"No one can say," the Reverend answered evenly. "But what you suggest might be far less effective than what we're doing now."

Miss Change was ready for this. "If you had never tried your present method, it could not ever have become 'time-honored.' You could not have known it would have worked before you tried it."

"Ah," replied Rev. Aginit, calmly and confidently, "but I had observed others using this method."

"But what if they had used something else?"

"They didn't."

"That doesn't answer the question."

And on they went, thrusting and parrying over the color of the carpet.

There are much more serious and convincing arguments on both sides of any number of real issues regarding change. Assuming that we should always support change or that we should always oppose it is absurd. But this is the assumption behind the attitude that says, "I couldn't figure out where he was coming from."

I am not "coming from" the hyper-progressivist position. Neither am I "coming from" the anti-progressivist position. I hope this article belies the artificiality of such extremes.

Conclusion of the Matter

To change or not to change? That is not the question. In the real world the challenge is knowing when to change and how. This is much more difficult than always tending toward change or always holding a predisposition that opposes it. But this is the path we must choose if we are going to avoid both the sin of legalism and of worldliness. ■



ABOUT THE WRITER: Reverend David Fite serves as associate pastor at Allen Chapel Free Will Baptist Church in Batesville, Arkansas. He is a 1989 graduate of Free Will Baptist Bible College.

NEWSFRONT

Texas Pastor, H. Z. Cox, Dies



DALLAS, TX—The Reverend Zirl (H. Z.) Cox died on July 28, 1993. He was 73. Funeral services were conducted July 30 at First FWB Church in Duncanville. Pastor David Sutton officiated. Interment followed at Vashti, Texas.

Rev. Cox pastored Dallas First FWB Church (now Duncanville First) 40 years before retiring in 1987. Prior to that, he served as a chaplain's assistant in the U. S. Army, associate pastor at Pleasant Mound FWB Church in

Bellevue and pastor of New Salem FWB Church in Decatur.

Brother Cox invested his 42-year ministry in the state of Texas. He was elected to numerous positions on district and state levels. In addition to serving on the national Home Missions Board, he served as Texas state moderator, executive secretary, Executive Committee board member and was named "Texas Pastor of the Year." After retirement he served as state parliamentarian and as moderator of the West Fork District.

He earned a bachelor's degree in Bible and church administration from Dallas Bible College and a master's degree in theology from Bible Baptist Seminary in Fort Worth.

Rev. Cox is survived by his wife of 51 years, Artelle Cox; one daughter, Cindy Grimes; 2 sons, Robert and Michael; 2 sisters, Catherine Simons and Mildred Dixon; and 8 grandchildren.

FWBBC Enrollment Tops 334

NASHVILLE, TN—Free Will Baptist Bible College enrolled 334 students from 27 states, the Virgin Islands and four foreign countries for the fall semester, according to Dr. Charles E. Hampton, registrar. The school year began in late August with registration and a series of evening services led by President Tom Malone.

This semester's enrollment is an increase of 34 students (11.3%) over the same time last

year. Increases in students were seen from 15 states. Three new states are represented this year.

By classes, there are 131 freshmen, 87 sophomores, 57 juniors, 47 seniors, and 12 special students enrolled.

The school year was opened August 26-28 with evening services in which the Lord was clearly at work. The opening days have seen God's Spirit work on campus.

Arkansas Steering Committee Meets

LITTLE ROCK, AR—The Arkansas Steering Committee met Friday, September 17, for a day-long orientation session at the Arkansas' Excelsior Hotel in Little Rock to expedite plans to host the 58th annual national convention July 17-21, 1994. Plenary sessions of the National Association will convene in downtown Little Rock at Statehouse Convention Center.

Executive Secretary Melvin Worthington said he blocked more than 1,200 rooms in six major hotels to house delegates. The convention housing form will be printed in the April 1994 issue of *Contact*, and in Free Will Baptist state papers as space is available.

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

Chairman: David Joslin

Registration Committee

Co-Chairmen: Frank Cope
Will Harmon

Hospitality Committee: Sidney Sawrie

Prayer Committee: David Copeland

Ushering Committee: Wendell Leckbee

Auxiliary President: Mary Kelton

NYC Planning Captain: Jackie Brown

The Steering Committee met 8:30 a.m. - 2:00 p.m. gathering information, reviewing committee assignments and touring convention facilities. Committee members will meet twice in 1994 (January and May) to assess convention plans.

Dean Stone Named to International Post



NASHVILLE, TN—R. Dean Stone, children's pastor at Donelson FWB Church in Nashville has been appointed executive director of the International Children's Pastors' Conference of Denver, Colorado. Since its inception 14 years ago, I.C.P.C. has been the premier organization in America for resourcing and training professional and lay workers from evangelical de-

nominations and churches in children's ministry. Rev. Stone has served on the board of the Children's Pastors' Conference for seven years. He helped plan and oversee two large I.C.P.C.-sponsored conferences each year in Nashville and Denver.

Rev. Stone's new post will provide him a national platform for children's ministry, and will include both administrative oversight of the organization and broad travel into all areas of the country to conduct children's retreats and training sessions for children's ministers and workers.

"I'm very sorry to lose Dean's presence from our local ministry," writes Robert Morgan, pastor of the Donelson Free Will Baptist Church, "but I'm thrilled at the open doors God is providing him for national and international ministry. I'm also thank-

ful for their ongoing commitment to denominational involvement among Free Will Baptists."

Mr. Stone is a graduate of Oklahoma State University with further studies at Hillsdale FWB College in Moore, OK. He has served in the Free Will Baptist denomination as pastor and associate pastor. During his six years at Donelson, the children's ministry grew to over 200 children. He and his wife Lisa traveled to Russia last May to train children's workers in the cities of Moscow and Minsk.

Dean, Lisa and their three-year-old daughter will relocate to Denver during the month of November. Those desiring more information about the ministry and resources of the International Children's Pastors' Conference may call 1-800/324-4543.

Arkansas Elects Forlines Moderator

CONWAY, AR—Thirty-five-year-old James Forlines, pastor of Allen Chapel FWB Church in Batesville, was elected moderator of the Arkansas State Association at their 96th annual session. Delegates selected the Tennessee native to succeed retiring moderator Carl Cheshier, who stepped aside after 18 years behind the gavel.

Reverend Forlines is a 1980 graduate of FWBCC. Ordained in 1980, he has pastored in North Carolina and Indiana in addition to his pastoral service in Arkansas.

More than 452 people registered for the August 10-12 session which met at Camp Beaverfork near Conway. Another 218 people registered for the state Woman's Auxiliary and 135 for the state Youth Conference.

Delegates adopted a \$275,000

Cooperative Plan budget for 1994. The funds will be allocated to national ministries (35%) and state outreach (65%). The state allocations include: General Fund (23%), CTS Board (19%), State Missions (17%), C.E. Board (2.5%), SS Board (1.5%) and state paper (2%).

Two ministers preached on the association theme, "The Unchanging Christ in a Changing World"—pastors David Copeland (Chapel Lane FWB Church in Searcy) and Nelson Henderson (First FWB Church in Pocahontas). California pastor Claudie Hames spoke twice during the August 10 Church Growth Conference on the principles of church growth.

The association adopted a \$30,000 goal for 1994 for Hillsdale FWB College. Delegates voted to experiment with elimi-

nating the Thursday morning session in 1994. They also adopted a personnel policy manual for state employees.

The 19th annual state Master's Men session featured home missionary to Phoenix, Arizona, George Harvey as keynote speaker.

Illinois home missionary Ken Doggett preached during the Woman's Auxiliary Convention on August 10. The 39th annual session also included missionary to Spain Lynn Midgett as a devotional speaker.

The 1994 Arkansas State Association will meet August 16-17 at Cavanaugh FWB Church in Fort Smith.

Leadership Conference Set for December

ANTIOCH, TN—The biennial Leadership Conference will meet December 6-7 at Nashville's Doubletree Hotel, according to Executive Secretary Melvin Worthington. Dr. Worthington said he expects 125 state leaders to participate in the meeting.

The conference will begin with registration Monday, December 6, from 3:00 p.m. to 5:00 p.m. After an opening dinner, state leaders will gather for a two-hour session in the ballroom.

The Leadership Conference will conclude Tuesday evening at 9:30 p.m. after day-long seminars, fellowship and meals. Various national boards and commissions will then meet separately to conduct the business of each agency.

Church Sends VBS Team to Jamaica

CLARKSVILLE, TN—Pardue Memorial FWB Church of Clarksville, Tennessee, sent 13 people to teach Vacation Bible School in Jamaica during August, according to Pastor Don Walker. The group taught in four churches with over 500 children attending.

This marked the second year that Pardue Memorial Church has conducted Vacation Bible School in Jamaica. They have

assisted two churches that normally can not have Bible School.

"It has been a tremendous outreach to young people who do not attend church," said Pastor Walker.

Next year, the church plans to send a work crew to help restore a school or church building damaged by Hurricane Hugo a few years ago.



Pastor Don Walker (l) and Jamaican VBS team.

Hillsdale College Enrolls 137

MOORE, OK—The fall semester at Hillsdale FWB College began with 137 students registered, according to Tim Eaton, vice-president of academic affairs. Although that number is 18 lower than 1992, Mr. Eaton is encouraged by the enrollment figures since Hillsdale did not win their accreditation appeal until August 4.

Eaton said, "Now that accreditation has been secured, we anticipate a stronger spring enrollment."

The fall enrollment includes 65 freshmen, 35 sophomores, 15 juniors, 12 seniors and 10 special students. Ninety-two men and 45 women are enrolled.

Mr. Eaton reported 36 ministerial students and 11 missions students.

Southeastern College Enrolls 93

WENDELL, NC—The fall semester at Southeastern FWB College began with 93 on-campus students, including 32 new students. President Billy Bevan said, "The Lord has certainly blessed us with a group of young people with good attitudes and sweet spirits."

Enrollment on the Wendell campus includes 83 full-time students and 10 part-time students. Sixty-seven students live in the dormitories—28 men and 39 women. Twenty-six students live off campus.

The school also reports 75 students enrolled in extension studies—25 on campus and 50 off campus.

Directory Update

GEORGIA

Jerry Wishum to Corinth Church, Brookfield

Bobby Whittaker to Mother's Home Church, Colquitt

Roy Woods to Bethany Church, Hazlehurst

ILLINOIS

James Barlow to First Church, Moline from First Church, Hutchinson, KS

TEXAS

Willard Kiper to First Church, Pampa

Jerry McArthur to Cornerstone Church, Denison

OTHER PERSONNEL

Lynn Smith to First Church, Green Rock, IL, as associate pastor

Brad Hanna to First Church Duncanville, TX, as minister of children

CURRENTLY...

When members of **First FWB Church** in **Weatherford, TX**, conducted their annual business meeting in August, they elected a 78-year-old minister as pastor—again. His name is **Owen Barger**. Can a 78-year-old preacher still pastor a church? That congregation thinks he can. Brother Barger believes he can. He baptized two new converts on September 1. Pastor Barger reports that "the church is growing slowly, but it is growing."

Pastor **Patrick Baze** said that he would preach from the rooftop if 90 people attended **Cave City FWB Church** in **Cave City, AR**. When 94 people showed up, Pastor Baze climbed to the top of the roof and did his duty.

Members of **Fulton FWB Church** in **Fulton, MS**, approved a general fund budget for the new church year with a 10.4% increase. The \$65,000-plus budget includes more than \$17,000 to be designated for building fund. The church also purchased a new public address system for \$1,200. **Bill Van Winkle** pastors.

An early morning fire on August 11 destroyed the dining room/kitchen building at **Georgia's Camp Mt. Bethel**. The caretaker was awakened by a barking dog, saw flames leaping skyward and called the fire department. The fire marshall strongly suggested the possibility of arson. Camp board chairman **Jack Lysaker** said that while the building was insured, the coverage was not sufficient to rebuild the entire structure without gifts from the constituency.

Cool Springs FWB Church in **Norman Park, GA**, celebrated 99 years of service to the community on September 12. **Steve Hughes** pastors.

Pastor **Billy Sharpston** reports 42 new members at **Heritage Temple FWB Church** in **Columbus, OH**.

Members of **Trinity FWB Church** in **Bridgeton, MO**, sent more than \$1,300 to assist in flood clean-up activities at a Free Will Baptist church in nearby **Hannibal**. Teams of teenagers and adults also helped flood victims clean flooded homes on two occasions. Others assisted Salvation Army personnel in preparing food boxes for flood vic-

tims. **Michael Garner** pastors.

Here's something different—the first service to be conducted by the **First FWB Mission** in **Ozark, MO**, was held in its own building. Pastor **Gary Mitchener** and the congregation secured property on East Highway 14 in Ozark. Some 48 people gathered for the first service. **Donald Watts**, mayor of the city of Ozark, was present and welcomed the new mission work to the area. The Ozark Mission operates under the direction and support of the Missouri State Home Missions Board.

Pastor **Jerry Pilgrim** and members conducted dedication services for the new building at **New Life Fellowship FWB Church** in **St. Peters, MO**. Dedication for the multi-purpose building attracted a number of area visitors. Missouri executive secretary **Nathan Ruble** was present for the occasion.

It took the men of **Verdella FWB Church** in **Liberal, MO**, just 11 weeks to build a new parsonage. The 3,000-square-foot structure, valued at \$95,000 was erected under the leadership of carpenter **Steve Fast**. **Milan Ruble** pastors.

Pastor **Bennie Burrow** baptized four converts at **Antioch FWB Church** in **Burnsville, MS**. Church clerk **Kathy Austin** said the baptisms followed a successful revival with Arkansas evangelist **Loy Count**. The four-day revival produced not only converts but a number of rededications as well.

For 20 years, Pastor **George Lee** conducted a 6:35 a.m. radio program on station WGBR in **Goldsboro, NC**. Now 5,391 programs later, Pastor Lee is moving his program to another local station WFMC. He will now air Monday through Friday at 6:55 a.m. and re-broadcast the program at 6:55 p.m. Rev. Lee pastors **Victory FWB Church** in **Goldsboro**.

Members of **Calvary Fellowship FWB Church** in **Fenton, MO**, voted to build a new family life center. Pastor **Jerry Norris** said the multi-purpose building will be erected under the supervision of a five-man building committee. The congregation raised \$10,000 to pay for preliminary and final drawings of the structure.

Nine men from **Calvary FWB Church** in **Salem, IL**, participated in the flood relief effort in **Arnold, MO**. They spent a day helping build levees. Approximately 30,000 pounds of sand were bagged during their participation. **Len Scott** pastors.

Vacation Bible School director **Larry Sanders** reports an attendance of 105, four conversions and one rededication during VBS at **Thomas Memorial FWB Church** in **Huntington, WV**. The group also collected more than \$200 for home missionary **Sandy Adams**. Rev. Adams is starting a new FWB church in Louisville, KY. **Stuart Snow** pastors.

A fire destroyed the new mobile home which had been moved to the property of **Gulf Coast FWB Church** in **Gulfport, MS**. Pastor and Mrs. **Robert Dykes** escaped the fire with only the clothes they were wearing. South Mississippi churches had contributed to purchase the mobile home for Pastor Dykes. Insurance did not cover furniture or other items.

Members of **Peace FWB Church** in **Wilson, NC**, sent Pastor **Gordon Sebastian** to Hawaii for a month. When he returned to North Carolina, Sebastian reported that he had conducted a four-day revival with 17 conversions.

Pastor **Clarence Porter** baptized five converts in **Rend Lake**. Porter pastors **Nason FWB Church** in **Nason, IL**.

The young people at **First FWB Church** in **Fort Smith, AR**, were anxious to help **Lloyd Plunkett** and his wife get to Africa where they will serve as dorm parents in International Christian Academy at Bouake, Côte d'Ivoire. After hearing of the Plunketts' need for cash, the young people took wheelbarrows up and down the church aisles during services receiving offerings. At last count they had trucked in \$511. **Joel Kircher** pastors. ■



RANDALL HOUSE PUBLICATIONS

Thanks a Lot . . .

Free Will Baptists will always occupy a warm spot in my heart for the following reasons:

1. They won me to Christ.
2. They provided a Christian education for me at Free Will Baptist Bible College.
3. They have given me multiple opportunities of service. Here are some of them:
 - a. Pastored churches;
 - b. Served on boards;
 - c. Edited the *Missouri Gem*;
 - d. Directed the denominational publishing house.

Most of my ministerial time has been given to the work at our publishing house known as Randall House Publications. It has been thrilling to serve hand-in-hand with the Lord, our denomination, the Sunday School and Church Training Board, and the employees of Randall House.

The development of Randall House Publications has never been a one-man accomplishment. It has involved the help of many.

I would like to thank Harrold Harrison and Jim Lauthern who worked beside me for over 25 years. I thank Bill Foster, who is now with the Lord. He was a faithful co-worker. I thank Delbert Wood who has directed our printing operation for over 20 years. I thank Becky Beverly who has managed our bookstore for over 15 years.

I thank Myrtle Reeds. Not only has she been my wife for all these years, but she has made an excellent children's editor for 25 years. I thank Tim Reeds, my oldest son, who manages our shipping department and sees to it that our literature gets out to our customers.

I am deeply grateful to Howard Smith who has served as our building supervisor for a number of years. He has helped keep our building in excellent shape and make it a tribute and testimony to our community.

There is a list of other names that I could give in this note of appreciation. I do not omit

any out of ingratitude but for lack of space.

I have loved every minute of every day that I have spent at Randall House Publications. My work here never has been a drudgery. It has always been a blessing. Those who know me could tell you that I hate holidays and vacations because they take me away from Randall House.

I will be stepping down as the director of Randall House Publications on December 31, 1993. I will serve as a consultant to the new director, Dr. Alton Loveless, for one year. I will always be available to help out at Randall House Publications in any way that I can.

I want to say a special thank you to all the people who have faithfully used our curriculum over the years. My goal has been to help keep our denomination biblically sound and doctrinally pure. I have had letters telling of conversions and growth because of our literature. Those kind of plaudits are the best.

Thanks a lot, Free Will Baptists. I love you dearly. I plan to serve the Lord and you until the day I die. May God continue His blessings upon you.



Yours in His service,

Dr. Roger C. Reeds
General Director
Randall House Publications ■

FREE WILL BAPTIST BIBLE COLLEGE

Everyone Has A Story

By John Murray, Christian Service Director

Christian Service is a vital part of every student's training at FWBBC.

It has been interesting to visit with the alumni of Free Will Baptist Bible College. These visits will often bring up the subject of Christian Service. This is especially true because I am Christian Service Director. Often alumni will relate a special experience that happened to them while they were on their Christian Service assignments.

One pastor expressed how his experience at street witnessing has sharpened his concern for those out there who do not have the gospel. His practical experience had prepared him for the ministry that he now has.

Ministries seem to multiply themselves because we use the things that have worked for us in the past. Christian Service gives students at Free Will Baptist Bible College a broad exposure to various ministries. Therefore, when a student leaves the college to work in a local church, he can help train others to minister in nursing homes, jails, and youth correction centers. Also, he can train others to teach Sunday School, lead a youth group, operate a bus ministry and lead someone to Christ, all because he has been exposed to the varied ministries of the local church.

I asked one of our students, who continues in the Free Will Baptist Bible College tradition of enthusiastic Christian Service, to share an experience from her Christian Service. Her name is Kristi Hanna. She relates the following:

Do you ever wonder why God puts certain things in our lives? I do. All of the time. Take, for instance, my Christian service last year. I was assigned to the Union Mission to lead a Bible study with the ladies on Monday afternoons. Did you catch that? Me—a Bible College student—going to a place where the homeless, jobless, and penniless live. I mean, it was not what I was used to. I thought I'd feel more comfortable in a children's church or even a nursing home where I'd worked before. Little did I know that God was giving me a real eye-opening experience.

So there I was; all clean, prim, and proper, standing in front of about five or six

women who were desperately longing to hear about some hope for their lives. But what could I tell them? That God is going to give them a nice two-story house with a white picket fence and a pool in the backyard? Or that the memories of their physical, emotional, and sexual abuse would be miraculously erased? No. That wasn't what they were really looking for. They wanted the hope that only Jesus can give. And my job was not just to fill the hour a week that I spent with them, but to fill their hearts with the hope of Jesus Christ.

I remember one day after our lesson when a lady asked me if she could pray. (Now, let me remind you, just to get them to say "hello" was a chore.) So I quickly said "Yes!" and we formed a circle and held hands. She began with something like, "God, I don't really know how to talk to You, but I want to learn." As she continued to pray, I found myself looking up at her. She didn't have her eyes closed and didn't even use showy words like "Thou" or "Thee." She was just talking to her friend, God. She simply wanted to invite Jesus to live with her and give her some hope for her empty life. And I believe He did.

So why did God put me in a place so very foreign to anything I'd ever known? To show me that, even though these ladies are homeless and jobless and penniless, they're not hopeless. And Jesus wants to live in their hearts just as much as He wants to live in the heart of a "prim and proper" Bible College student like me.

Kristi has ministered in a nursing home, children's church and has traveled with the Rejoice! Ministry Team that goes into many of our Free Will Baptist churches.

Yes, the tradition of putting into practice what has been learned in the classroom continues at Free Will Baptist Bible College. ■



Kristi is a junior from Hemingway, SC. She is from the Westside Free Will Baptist Church and is majoring in Education and minoring in Missions at FWBBC.



THE FREE WILL BAPTIST FOUNDATION

Gifts That May Benefit the Donor

By David Brown

Non-cash gifts are one of the best ways for an individual to benefit a Free Will Baptist ministry. Non-cash gifts involve some type of valuable property other than cash. Real estate, stocks and collectibles (paintings, coins, stamps, etc.) are good examples of non-cash gifts.

Non-cash gifts that have significantly appreciated in value are particularly good candidates for this type of gift. Let's take an individual in the 31% income tax bracket who owns stock worth \$10,000 as an example. We shall assume that he bought this stock 10 years ago for \$2,000. He realizes a capital gain of \$8,000 if he sells the stock, producing a tax liability of \$2,480. This shrinks his actual proceeds to only \$7,520. If he gives the stock outright to the Lord's work, he would avoid the capital gain tax. He would also receive an income tax deduction based on the full market value (\$10,000) of the stock that would reduce by \$3,100 his income tax liability. The Lord's work benefits from the full \$10,000 value.

A more dramatic example is a gift of real estate. For this illustration let us assume an individual has a commercial building worth \$50,000. He has owned the building for over 35 years and he is in the 31% tax bracket. The fully depreciated building has a cost basis of zero. If he sells the building, his long term capital gain is \$50,000 and the potential tax liability is \$15,500. If he donates the property to the Lord's work, he would generate a \$50,000 federal income tax deduction which would save him up to \$15,500 in tax.

The illustration below shows the actual cost of the gift is only \$19,000 and yet the benefit to the chosen ministry is \$50,000.

Value of Property	\$50,000
Avoidance of Long Term Capital Gain	\$15,500
Income Tax Savings For \$50,000 Gift	<u>\$15,500</u>
Total Savings	<u>\$31,000</u>
Actual Cost of \$50,000 Gift	\$19,000

It is also possible to retain an income from a non-cash gift and still generate a significant income tax deduction. Consider the commercial building illustrated above as an example. The owner transfers the property to a charitable remainder trust with the net income paid to the donor for life. The remaining trust assets pass to his favorite ministry upon his death.

However, under this type of arrangement the income tax deduction would not be for the full value of the building. A number of factors including the age of the donor and the rate of return determine the exact amount of the deduction. It may be necessary to add some cash to this type trust for liquidity needs involved in management of the trust.

Giving non-cash gifts to God can also reduce or eliminate estate taxes. Currently an individual may pass up to \$600,000 in his estate without taxes. Anyone with an estate over this amount would be wise to consider giving a non-cash gift. Individuals may transfer the gifts while living or through their wills. Gifts made before death have additional tax benefits.

Fortunately, the federal government recognizes the fact that church ministries save us all money by performing a number of tasks beneficial to society. The government encourages us to give non-cash gifts to charity by giving them preferential tax treatment.

Contact the Free Will Baptist Foundation for more information about non-cash gifts. ■



HOME MISSIONS

Remembering Our Roots

By Roy Thomas

Benjamin Randall began the Free Will Baptist movement in the north by organizing the first Free Will Baptist church in New Durham, New Hampshire, June 30, 1780. He personally organized 51 Free Will Baptist churches, and by the time of his death in 1808 he had established more than 100 churches. The movement grew to nearly 1,500 churches in the next century.

Although much of the movement was lost in the merger of 1910, many of those churches which founded the National Association of Free Will Baptists in 1935 were from the Randall movement.

Benjamin Randall gave us our name, our doctrine, our organizational structure, our position on separation from the world and our evangelistic fervor.

When the National Association adopted the Together Way Plan of denominational finance, four special days were designated to be observed. One is in April to remember Foreign Missions, one in November for Home Missions, one in December for Free Will Baptist Bible College and one in September to remember the other national departments.

The Sunday designated for Home Missions is the Sunday before Thanksgiving, November 21. The Home Missions Board named this special day in honor of our founding father, Benjamin Randall.

The Home Missions Board is asking every Free Will Baptist church to receive a special offering for the general fund of National Home Missions on November 21. The goal for Benjamin Randall Day is \$200,000.

Free Will Baptists are presently engaged in a "Double in a Decade" campaign to double the size of our denomination by the year 2000. This gigantic task can only be accomplished by starting hundreds of new churches. A study of every denomination that has experienced significant growth will reveal that growth came primarily through establishing new churches. A part of the "Double in a Decade" goal is the beginning of 250 new Free Will Baptist churches by the turn of the century.

There are five states, thousands of cities, hundreds of countries and millions of people that have no Free Will Baptist churches.

May Free Will Baptists look back to our roots, receive inspiration from our founding father Benjamin Randall, pool our efforts and resources and plant a Free Will Baptist

church within the reach of every family in our country! ■



*First Free Will Baptist Church
New Durham, New Hampshire
Established June 30, 1780*

The Wonderful Spirit-Filled Life

Charles Stanley

(Nashville, Thomas Nelson Publishers, 1992, 239 pp., hardback, \$17.99).



Thomas Marberry

Charles Stanley serves as pastor of the First Baptist Church of Atlanta, Georgia. He has a national radio and television ministry and was twice elected president of the Southern Baptist Convention. He has written several previous books on different subjects.

This volume focuses on the doctrine of the Holy Spirit, one of the most often studied and most often misunderstood subjects in American Christianity. The author seeks to accomplish two objectives.

First, he presents in clear and concise fashion the most important New Testament teachings on the Holy Spirit. Second, he assists Christians in developing a life which is truly under the leadership of the Holy Spirit.

The first portion of the book includes a considerable amount of Stanley's personal testimony. He explains how he came to realize the importance of the leadership of the

Holy Spirit in his own personal life. It is an interesting and profitable story to read.

The middle portion of the book summarizes Christian beliefs about the Holy Spirit. The author argues that the Holy Spirit is not described in the New Testament documents as an impersonal force or agency but as a person. As such, the Holy Spirit has personal ministries. He convicts, illumines, teaches, guides, assures, intercedes, etc.

According to Stanley, the Holy Spirit enters into the life of the believer at conversion. The believer, then, must fully surrender to the leadership of the Spirit in every area of life. Only then can the Spirit produce the fruit He desires to produce.

The author asserts that too many believers substitute spiritual gifts or natural talents for the fruit of the Spirit. He writes, "It is not hard to figure out why gifts and talents are so readily substituted for fruit. It's easier to exercise a gift than to walk

in the Spirit."

The most valuable portions of the book are those which relate to the leadership which the Spirit wishes to exercise in the lives of believers. The Holy Spirit seeks to conform us to the image of Christ; He does not want to destroy our freedom or absolve us of our responsibility.

As the author notes, "The immediate result of walking by the Spirit is not discovering which job to take, which person to marry or which car to buy. The immediate result is that you will not carry out the desires of the flesh."

There are some areas in which I disagree with the author. For example, I doubt that the word "us" in the Genesis account of creation is an affirmation of the Trinity. I find, however, that I am in total agreement with his basic approach. It reflects sound biblical exegesis and a critical analysis of the realities of the Christian life. It is a sane approach to a difficult subject. ■

OUR READERS COMMENT

Reader Questions Editorial

I've just been reading September issue of *Contact*, especially your editorial and the convention report.

It is marvelous what God has done through Free Will Baptists, but I fear that a certain plague is still haunting us.

The success you described works in world society, like those professional fundraisers that some hire to raise money, and the psychological specialists that draw great followings. It may help some to understand the psyche of man, but the mind of Christ is much more important to know than the mind of man.

The Apostle Paul counted himself as dung for the excellency of Christ... that their

faith may not be in the greatness of man but in the power of Christ. He was willing to be nothing that the power of Christ may be manifest in him.

It seems from the report on the convention that much of your vision of success permeates the whole denomination. Success in the vision of man is not always success in the mind of Christ.

Victory and success is in bearing the cross of our Lord Jesus, in continuous work, suffering with Him in *His death*. Who wants to be nothing for His sake?

Reverend Opie Hargrave
Clarkridge, Arkansas

What Did it Cost?

I noticed that many people made the trip to New Hampshire to Randall's grave with Home Missions (see September issue).

I am interested in finding out what the total cost to the denomination was for this trip, including meals, motels, travel, fuel, tips, bus fares and any other expenses.

Do you not believe that a good steward of God's money would have spent this on evangelism? I am shocked that no one had the nerve to stand up and say no to this. This is exactly the problem that we have in Washington.

Josephine Patterson
Levelland, Texas

TEEN SCENE

Youth Ministries Mission Statement

In order to more effectively minister to the young people of our denomination, the Youth Ministries Division has developed a mission statement. By focusing our efforts and broadening our scope, we will be able to meet the needs of our young people and those who work with them.

The mission statement is five-fold and will be explained in the following article. The mission of the Youth Ministries Division of Randall House Publications is to:

- Create a "Youth Ministries Consciousness" throughout the denomination.

Our goal is to make everyone (pastor, parent, church member) aware of the vital role of youth ministry in our churches and denomination. Youth ministry not only strengthens and encourages young people in their daily walk, it also provides them with an opportunity to walk their talk in front of their peers. Young people have an urgent role to play in our denomination—one which we must allow them to play.

- Provide leadership training for youth and youth workers.

Some leadership training programs are already in place, while others are needed. These programs can equip young people to minister to their peers and

prepare them for a place of service in the local church. We must also provide training for youth workers. This can be done in a variety of ways. Seminars are available during the National Youth Conference. A youth workers' retreat is being planned for February 1994. The Youth Ministries Division staff is available to assist you and your training efforts in a variety of ways.

- Resource those who work with youth with the most effective, doctrinally sound materials available.

We realize that time is a major factor for most youth workers. Our goal is to seek out quality, doctrinally sound resources and materials that can assist you in your local ministry. These materials can then be made available to you by the Youth Ministries Division.

- Conduct youth evangelistic programs and events.

Some evangelistic programs and events are currently in place. These are used in an effective way to get our young people into ministry by using their talents. We realize that the most effective evangelism is done by the local church, thus, most of our future efforts will focus in providing materials and training in youth evangelism.

- Facilitate the networking of youth workers and youth with the goal of fellowship and information exchange.

One of the most effective ways to grow is through fellowship. Our goal is to provide opportunities for youth workers and young people to be together. The National Youth Conference, retreats, conference and seminars are a few examples of these opportunities. Fellowship promotes growth and the exchange of ideas.

With the current limited staff and funding, the priority of this ministry shall be to: (1) school-age youth (grades 1-12), (2) nursery and preschool children, and (3) college students. As funding and staff expand, our efforts in these areas will also expand.

One of the biggest hindrances to accomplishing this mission is communication. It is difficult to get information to you. We currently have 675 youth workers on our mailing list. If you would like to receive information about materials, resources, conferences, training programs, please send your name, address and church name to the Youth Ministries Division, P.O. Box 17306, Nashville, TN 37217.

The Youth Ministries Division desires your prayers and support as we press toward our mission. ■

Husbands and Wives (part 2)

I Corinthians 7:10-16

These verses deal with one of the most important subjects involved in marriage: divorce. What lay behind the Corinthians' questions on this matter, we can't be sure. Perhaps some, in their misguided zeal, had advised that Christians should separate from, or divorce, their mates, at least if married to one not a Christian. Paul moves quickly to correct such a misunderstanding. And in doing so he speaks specifically to the Christian community.

1. *Prohibition of divorce* (vv. 10-11). Here is the general principle, stated in terms that apply equally to both sides: neither husband nor wife should attempt to dissolve a marriage. This is given in terms of a *command*; the Greek verb (*parangello*) carries the idea of strong authority, here the authority of Jesus Christ Himself—probably reflecting passages in the gospels like Mark 10:2-12.

The exception to the general rule, in verse 11, is interesting. If a Christian does break the marriage bond with his or her spouse, then he or she should remain unmarried or be reconciled to that mate. We can't tell whether Paul means that the Lord would approve such a separation in certain sets of circumstances. Perhaps so, but even then these are the only two alternatives given.

2. *Application to mixed marriages* (vv. 12-16). No doubt the Corinthians wanted to know whether the general rule of verses 10-11 applied when a Christian was married to an unbeliever. Paul responds with several carefully worded truths. (We should quickly observe that this would have happened when only one became a Christian, *after* marriage. Paul would not have approved a Christian *marrying* an unbeliever;

see II Cor. 6:14.)

a. *A Christian should not divorce an unbeliever* (vv. 12-13). "To the rest" means those in a mixed marriage. "I, not the Lord" means that Paul did not know of any teaching of Jesus that addressed this problem, so he had to give new instruction—still under the Spirit's authoritative inspiration, of course.

Still being very careful to address husbands and wives equally, Paul expresses the general principle plainly: so long as one's unbelieving mate is content to keep the marriage intact, the believer should not break the marriage bond.

b. *A reason for the prohibition* (v. 14). The "For" introduces an argument that sustains the point in verses 12-13, but the verse is extremely difficult. There are two main questions: In what sense is a non-Christian "sanctified" by a Christian mate; and what is the point about the children's "holiness"?

There are too many interpretations to deal with them here. My view is that the Corinthians, in their misguided zeal, thought that sexual union within a mixed marriage was illegitimate. In that case, Paul's point is that a mixed marriage is as holy as any marriage. Then the marriage relationship for them is sacred and the children are legitimate. If that is the idea, then "sanctified" is being used in its more basic sense of "set apart"—set apart for the marriage.

Regardless of the possibilities, Paul is certainly indicating that a mixed marriage is as much a marriage as one between Christians. A Christian in such a relationship can know that his or her home and family are as sacred to God as any other marriage.

c. *The exception* (v. 15a). What was just said applied when the un-

believing mate was willing to maintain the marriage. But what if that isn't the case?

If the unbelieving husband or wife insists on breaking the marriage bond, then the abandoned, Christian mate is "no longer under bondage." And this is treated in either of two ways by various interpreters.

Some think it simply means that the deserted mate is not "bound" to try to preserve the marriage or pursue the deserter. They think this does *not* give him or her permission to remarry.

Others think "no longer bound" refers to the marriage bond and the commitment involved, thus leaving the deserted mate free to remarry—in the same light as Romans 7:2. In that case, Paul means that the marriage bond, which is *normally* severed only by death, is also severed in this specific, exceptional way, when an unbelieving mate abandons a Christian husband or wife.

Again, space here does not allow an extensive treatment of the issues involved. My own view is the latter one. I'm inclined to think this involves, ultimately, the same permission Jesus gave in Matthew 19:9, assuming that such a deserting unbeliever would soon establish either a marital or extra-marital relationship with another person and thus provide essentially the same justification for remarriage.

d. *Considerations involved* (vv. 15b-16). Two matters are involved in the instructions Paul has given: concerns for peace and for the possibility of the conversion of one's unbelieving mate.

In summary, we need to see this passage as the primary one in the New Testament speaking to Christians about divorce. Here are the rules.



Robert E. Picirilli

Capital Stewardship Campaign

August 1993

Update

State	Goal	Gifts
Alabama	\$ 97,290.00	\$ 1,000.00
Arizona	1,565.00	1,800.00
Arkansas	97,880.00	25,577.71
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	15,893.03
Hawaii	235.00	500.00
Idaho	450.00	.00
Illinois	20,600.00	790.00
Indiana	10,020.00	1,000.00
Iowa	340.00	.00
Kansas	1,640.00	.00
Kentucky	45,150.00	2,178.29
Louisiana	120.00	1,020.00
Maryland	8,675.00	150.00
Michigan	19,250.00	1,558.00
Mississippi	19,815.00	720.00
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	4,682.97
Oklahoma	117,505.00	1,886.50
South Carolina	23,350.00	100.00
Tennessee	100,040.00	21,469.72
Texas	14,705.00	4,700.00
Virginia	30,975.00	405.00
West Virginia	58,840.00	320.00
Other	23,780.00	2,558.85
Totals	\$1,000,000.00	\$111,956.18

Green Tree (from page 28)

(1) If both are Christians, neither should initiate a divorce. *Exception:* if such must occur, the one responsible should either remain unmarried or seek reconciliation.

(2) In a mixed marriage, the Christian should not initiate divorce but keep the marriage as sacred. *Exception:* if the unbeliever initiates the divorce, the Christian mate is not bound.

We are no doubt safe in assuming that Jesus also gave an exception to these rules in Matthew 19:9. Any additional ones remain questionable. Certainly these are general

Cooperative Channel Contributions

August 1993

RECEIPTS:

State	Designated	CO-OP (Undesignated)	Total	August '92	Yr. To Date
Alabama	\$ 7,727.77	\$.00	\$ 7,727.77	\$ 118.27	\$ 69,201.20
Arizona	.00	.00	.00	15.00	1,463.91
Arkansas	19,415.07	11,201.39	30,616.46	9,679.47	216,898.88
California	.00	512.82	512.82	1,094.80	7,260.83
Colorado	.00	.00	.00	.00	250.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	664.69	664.69	.00	17,771.87
Georgia	19,185.19	2,640.68	21,825.87	9,057.68	86,943.53
Hawaii	.00	.00	.00	.00	500.00
Idaho	.00	.00	.00	.00	93.62
Illinois	6,610.26	1,666.73	8,276.99	11,837.71	63,594.29
Indiana	.00	.00	.00	.00	4,938.60
Iowa	.00	.00	.00	.00	270.00
Kansas	.00	.00	.00	.00	178.41
Kentucky	1,561.26	352.65	1,913.91	1,600.00	8,050.87
Louisiana	.00	.00	.00	.00	40.00
Maryland	.00	.00	.00	75.00	600.00
Michigan	4,113.02	2,224.81	6,337.83	10,138.79	110,900.22
Mississippi	164.00	693.83	857.83	283.97	4,626.81
Missouri	8,517.38	.00	8,517.38	9,407.79	80,357.98
Montana	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	109.27	9.63	118.90	84.80	418.10
North Carolina	1,946.00	1,125.00	3,071.00	1,346.00	12,164.03
Ohio	1,240.00	2,336.32	3,576.32	3,616.32	32,944.94
Oklahoma	34,256.44	.00	34,256.44	43,485.19	343,880.97
South Carolina	13,715.89	.00	13,715.89	17,952.68	141,720.15
Tennessee	6,498.68	1,655.33	8,154.01	12,156.54	65,611.27
Texas	3,100.15	59.82	3,159.97	25.00	71,181.61
Virginia	827.56	25.00	852.56	280.44	6,765.05
West Virginia	4,126.49	141.73	4,268.22	3,456.87	32,575.02
Canada	.00	.00	.00	.00	26.88
Northwest Assoc.	.00	.00	.00	.00	93.07
Other	.00	.04	.04	.00	19.97
Totals	\$133,114.43	\$24,310.47	\$158,424.90	\$135,712.32	\$1,381,342.08

DISBURSEMENTS:

Executive Office	\$ 9,178.33	\$16,144.77	\$ 25,323.10	\$ 25,323.09	\$ 202,584.69
Foreign Missions	73,481.10	2,108.07	75,589.17	67,939.72	721,307.62
FWBBC	8,881.38	2,108.07	10,989.45	6,144.64	87,668.46
Home Missions	26,649.27	1,649.83	28,299.10	27,006.14	254,424.12
Retirement & Insurance	714.38	1,283.20	1,997.58	1,857.25	19,275.34
Master's Men	1,130.87	1,283.20	2,414.07	1,918.76	23,379.10
Commission for					
Theo. Integrity	63.78	45.85	109.63	122.88	1,272.36
FWB Foundation	835.24	549.93	1,385.17	1,168.24	11,333.43
Historical Commission	51.60	45.85	97.45	120.55	1,168.35
Music Commission	53.82	45.85	99.67	122.88	1,111.33
Radio & TV Commission	63.78	45.85	109.63	122.88	1,195.35
Hillsdale FWB College	1,209.82	0.00	1,209.82	620.49	14,874.17
Other	10,801.06	.00	10,801.06	3,244.80	41,747.76
Totals	\$133,114.43	\$25,310.47	\$158,424.90	\$135,712.32	\$1,381,342.08

rules, and every conceivable situation may not have been covered in them, but it seems to me that this is the way Christians give God com-

plete obedience. If we find ourselves unable to obey Him thus, then perhaps we have participated in the sin and need repentance. ■

RELIGIOUS COMMUNITY NEWS

Inscriptions Verify Existence of King David

JERUSALEM, Israel (EP)—An Israeli archaeologist has discovered a fragment of a stone monument with inscriptions bearing the first known reference outside the Bible to King David and the dynasty bearing his name, the House of David.

The broken monument was found in the ruins of a wall at Tel Dan, the site of an ancient city in northern Israel. Archaeologist Avraham Biran made the discovery this summer.

Biran said the monument was inscribed with 13 lines of Aramaic text referring to the "House of David." Biran told the *New York Times*, "There has never before been found a reference to the House of David other than in the Bible."

Pastors End Hunger Strike for Cuba

LAREDO, TX (EP)—A three-week hunger strike ended August 20 as ministers with Pastors for Peace reached an agreement with the U. S. Treasury Department. A bus containing humanitarian aid for Cuba crossed the U.S.-Mexican border August 23, en route to Tampico, Mexico. It will travel to Cuba by barge.

Eight pastors on board the school bus began the hunger strike July 30 when the bus was impounded by U.S. customs agents. The supplies were to be shipped to Cuba from Mexico because of a 30-year-old U.S. embargo against Communist Cuba. The Minneapolis-based pastors' group argued that the U.S. trade embargo was unfair because similar bans have not been imposed upon other nations with similar or worse human rights records than Cuba.

After a 23-day hunger strike, the U.S. Treasury Department, which oversees the U.S. Customs Service, reversed its earlier position that the bus was an illegal export to Cuba requiring a special license. The Department instead declared that the bus was humanitarian aid, and therefore legal.

The bus was one of 95 vehicles carrying some 100 tons of supplies. The rest of the vehicles had already entered Mexico when the school bus was impounded.

Thousands Come to Christ in Tanzania and Kenya

NAIROBI, Kenya (EP)—A nine-day crusade in the southern Tanzania city of Mbeya resulted in 2,425 people professing faith in Christ, while an eight-day effort in the old Kenyan port of Mombasa saw 6,588 professions of

faith, reported Baptist Press. Both crusades ended in July.

The two events hundreds of miles apart both used the combined resources of local Christians, missionaries and short-term volunteers from the United States.

"The volunteers, the (Kenyans) and the missionaries all had one focus: to win people to Jesus," said Bob Clements, chairman of the Southern Baptist Foreign Mission Board trustees' Africa committee.

In Mbeya, a city whose population has exploded from 50,000 to 200,000 in the past decade, 22 volunteers worked with missionaries and Tanzanian Baptists in 16 churches and two area-wide crusades. Daily activities included training seminars for pastors and street evangelism.

The city crusade was held on a four-acre site where a church was started. One of the volunteers is financing construction of a 1,000-seat auditorium. The building also will be used as an association training center and a pastors' school. A medical clinic and lab will be on the same land, staffed by two African doctors and a medical assistant.

"Every one of those 6,588 people who prayed to receive Jesus was enrolled in Bible Way (a correspondence study)," Clements said. "Plus the more than 4,000 folks who accepted Christ in the afternoons at the 'Jesus' film showings were enrolled in a 10-week discipleship program at the area church."

Christians Attacked in Mexico

MEXICO CITY, Mexico (EP)—About 30 Mexican Christians, forced to flee their homes after an attack by an angry mob, have returned to San Nicolas de Guadalupe, Mexico, under military escort.

The group took refuge in a Baptist church in a nearby town for more than a month, as their homes were ransacked and most of their personal belongings stolen.

They were among the group of about 130 Baptists attacked in late June after worship services at a mission church in San Nicolas de Guadalupe. The town is in a Mazahua Indian area in Mexico state, about two hours' drive northwest of Mexico City.

A mob of about 200 Roman Catholics stoned and clubbed the Mexican Baptists while worshipers were eating lunch outdoors, witnesses told Jim Wagoner, a Southern Baptist representative working among the Mazahua people.

About 15 Baptists sustained injuries, mostly lacerations, but none were life-threatening, said Wagoner. The attackers destroyed 11 cars with stones, clubs and fire.

During the assault the Christians attempted to flee to safety inside the house of

church members where the mission congregation meets. The attackers tried to break into the building but failed.

The Baptists, including leaders visiting from other churches in surrounding Mazahua areas, said they did not attempt to fight back.

"They tried to be as submissive as they could and tried to talk with the attackers," Wagoner said, but the assailants wouldn't listen. "They were angry and stirred up."

The throng included the local Catholic priest, some town leaders and soccer players, several of whom appeared to be drunk, reported Baptist Press. "The attack apparently was a protest against the presence of evangelicals," said Wagoner.

Pastor Fired for Religious Beliefs

SAN FRANCISCO, CA (EP)—San Francisco Mayor Frank Jordan fired Pastor Eugene Lumpkin from his post on the city's Human Rights Commission. Lumpkin was removed from the post because of his belief that the Bible condemns homosexuality.

"Mayor Jordan himself has gone on record to acknowledge Pastor Lumpkin's unblemished service on the Human Rights Commission," said Brad Dacus, a regional coordinator for the Rutherford Institute, which is providing legal assistance to Lumpkin. "He was fired for one reason only: his religious beliefs."

Lumpkin stirred controversy during an appearance on a local television talk show. Lumpkin was asked by the program's host if he believed biblical passages that call for death by stoning for homosexuals. When pressed on the issue, Lumpkin said, "That's what the Book said . . . I believe everything the Bible says."

Lumpkin, pastor of the predominantly black Ebenezer Baptist Church in San Francisco, enraged homosexual groups in the city in June when he told a newspaper that homosexuality was an "abomination" and suggested that AIDS could be divine punishment of the homosexual lifestyle.

Dacus suggested that the city had acted unconstitutionally in removing Lumpkin. "A government by the people, for the people, and of the people is not one that excludes persons of the caliber of Reverend Eugene Lumpkin," said Dacus. "The people of San Francisco deserve better government. Like it or not, the City of San Francisco by this action has now begun a religious litmus test for all desiring public service." ■

Positively Thankful!

Last Sunday as we sat around a table, the Sunday School teacher gave us each a sheet of paper and told us to write the names of four people who had influenced us positively and four who had influenced us negatively. I snapped down four positive names as fast as my pen would move. Then my mind went blank.

I could not remember four people who had been negative influences in my life. In fact, I could not remember *one*.

Yes, there have been negative people in my life, but I chose *not* to be influenced by them. So many positive folks have touched and shaped my life that I can no longer recall the negative few.

Thank God for His grace to forget. That's why I'm thankful this year. There was a time when I remembered wrongs and burned to get even. No more. Now, I'm thankful for positive memories of those negative people. But that's not the only reason I'm thankful. . . .

People smarter than me. I'm thankful to be surrounded by people who are smarter than me. It's wonderful! What a relief not to be required to know everything about everything. While I can distinguish between a computer and a lawn mower two times out of five, I work with a lady who gets it right every time. Plus, she makes her computer print out reports that look like Moses brought them down from Sinai.

The fellow who supervises our mailroom can repair anything that breaks or bends. That's in addition to the fact that he not only operates the fussy Pitney-Bowes electronic postage machine, he ships letters around the world and they don't get returned for insufficient postage. I could not do his job. I tried it one

summer at another organization when postal regulations were simpler and I was younger. After six weeks, the CEO firmly suggested that my skills probably lay in other areas.

There's a financial guru who works upstairs in this building. He understands dollars and pension funds and investments. He knows finances. I, on the other hand, know what I owe Sears this month. He watches over our dollars while I keep a wary eye on our verbs and dangling participles.

People more talented than me. I'm thankful to live in a Fort Knox of talent. There're golden skills on all sides, polished to shining perfection. It starts at home. I married my favorite soprano soloist. Although she scares me when she gets behind the wheel of our leased Sundance, she can make angels weep with her *a capella* version of "Were You There?"

Then there's my artist friend, Ron, who turns concepts and dry ideas into award-winning art. I'll call him and whine, "Ron, I sorta want something that says this general thought and looks like this vague idea," and give him a deadline. Now, if someone did that to me, I'd wonder what he had against me. Not Ron. A few weeks after my surprise call, Ron creates a zippy piece of art. That's talent.

And there's Pete. He's got the biggest ears in Nashville. They must be, because he listens to people's troubles eight hours a day. He's a Christian counselor. People bring Pete their broken dreams, and he helps them put the pieces back together again. What a gift! I thank God for his influence among us.

People prettier than me. I'm thankful for the beautiful people in my life. Let me tell you about Bob. He has the most beautiful feet in

Tennessee. That's because every time Bob talks to anyone on any subject, he also tells that person about Jesus. Gas station attendant, waitress, grocery sacker, banker—makes no difference to Bob. He tells 'em all the Good News. Isaiah 52:7 says that makes his feet beautiful.

My friend, Dan, is beautiful because Proverbs 20:29 assures us that "... the beauty of old men is the grey head." That's Dan now. Old. And grey. Years ago, he chained himself to the King's chariot, and for decades God dragged him through India's streets and hovels and villages preaching the gospel. He grew old and wise in the ways of God. To speak with him is to dip your cup in a deep barrel of honey. And I do.

I wish I had time to tell you about June who worships God in the beauty of holiness. And Mal who bows in the beauty of humility to serve all who touch his life. And Nancy, whose price is far above rubies as she rises early in the beauty of the dawn to nourish and care for her family. And others, many others.

When that Sunday School class drew to a close last week, Joan, one of the members, told about her conversion experience in Georgia. She named the minister who preached the sermon when she got saved and how he continued to influence her life long afterward.

Then she said, "I used to write him every year and thank him for telling me how to be saved."

Her words dropped like fire in my heart. They burned deep. That's true thanksgiving—one forgiven sinner thanking another forgiven sinner for introducing her to the forgiving Savior.

"O, give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Psalm 107:1). ■



Jack Williams

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November is Home Missions Month

*November 21 is
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This special emphasis is part of the "Together Way Plan"
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