

FEBRUARY 1994

# CONTACT

OFFICIAL PUBLICATION OF THE  
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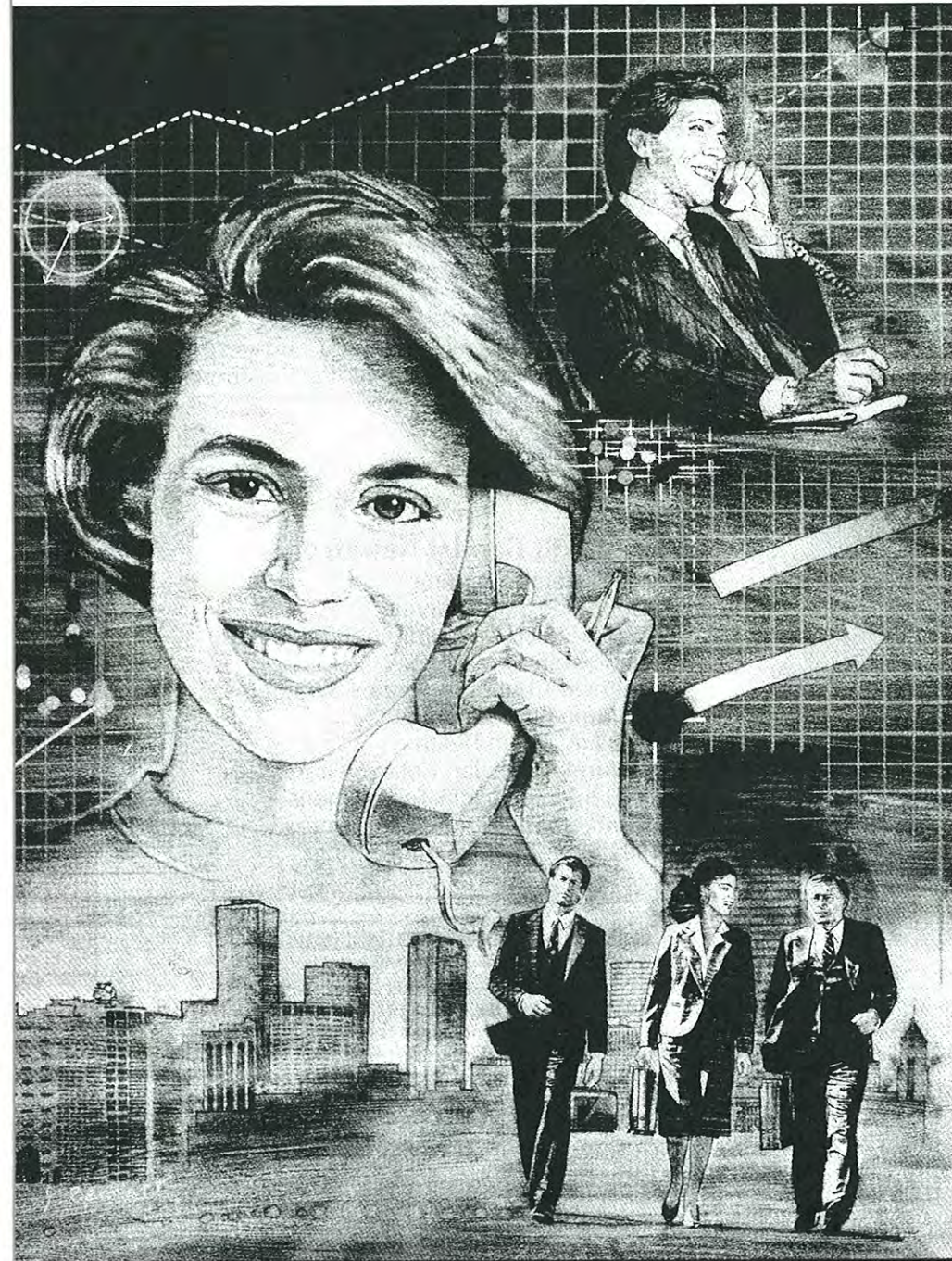
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**Single Adults**

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**Wedding Music**

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**Public Schools**

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**Gambling**

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**Comfortable with  
Change**



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## Comfortable With Change



Melvin Worthington

**T**he focus on change in the world and church frequently overlooks the fact that change has taken place, is taking place and will take place. Change need not be feared and fought. Change is a continual process in which all participate willingly or unwillingly.

Change is all around us. People grow old. Programs are updated. Organizations shift personnel. Educational programs adapt to meet needs of students. People migrate from the country to cities as well as from inner city to urban areas.

How does a changing society affect the Church? What are the implications of changes in culture, moral climate and religious diversity? How can the Church impact a changing society? Does the local church have the resources to make a difference?

### Context of Change

All change must be examined in the light of scripture. Paul reminds Timothy that change occurs when he declared that in the latter times some would depart from the faith. Paul detailed the perilous times of the last days in II Timothy 3:1-9. This continual changing process did not catch God off guard.

Students of history are keenly aware of the changes that have taken place in society. Few things remain as they were a hundred years ago. Media, means of transportation, publications, church buildings, Bible translations, scheduled worship services, Sunday School curriculum and the educational level of people in the world have all changed.

### Cause of Change

Changes in technology generally result from harnessing the intellect.

Those changes are usually positive. However, changes in moral values always slide downward apart from the grace of God.

The Bible indicates that the pervasive cause of change is the depravity of the human heart. Seeking to escape God's divine authority, human beings go about establishing their own idols to worship. From the sinful human heart comes the change that affects every facet of human society. The alarming moral and spiritual changes in our society are but a reflection of the human heart which has despised, denied and denounced God.

### Course of Change

The course of change as reflected in society can only be altered by the preaching of the gospel. When Paul described the descent of human depravity in Romans 1, he prefaced it by declaring that he was not ashamed of the gospel. The depravity of the human heart can only be changed by the power of the gospel. Paul's ministry in Corinth attests this fact. What a difference the gospel makes.

In II Timothy 3, after describing human behavior in the last times, Paul reminds Timothy of the change in his life when he believed the gospel. He instructs Timothy to continue in the scriptures which he had learned as a child.

The instrument which can alter

the course of one's life is the Word of God. The scriptures are sufficient to make the sinner a new creature in Christ and the saint thoroughly furnished unto all good works.

### Caution Regarding Change

Change must always be done in the context of the scriptures. Joseph labored in Egypt but his life was characterized by obedience to the God of his Fathers. Daniel was taken to Babylon where he served as a politician but his allegiance to God was not changed.

Both these men reflect that some things are right and some things are wrong. Their testimony brought honor and glory to God in the midst of a changing society. We are not of this world and our lives should indicate it.

### Consequences of Change

Changing times require adjustments in programs and methods, but our message must remain the same. God not only gives a message, He provides methods which complement and communicate the message. What is urgently needed today is competent biblical balance and bold witnesses who know how to minister the unchanging message to a changing society.

Next to the scripture itself, the conversion experience which produces a changed life is the most powerful instrument at our disposal. When one's character, conduct and career are changed radically, we become salt and light in this dark world.

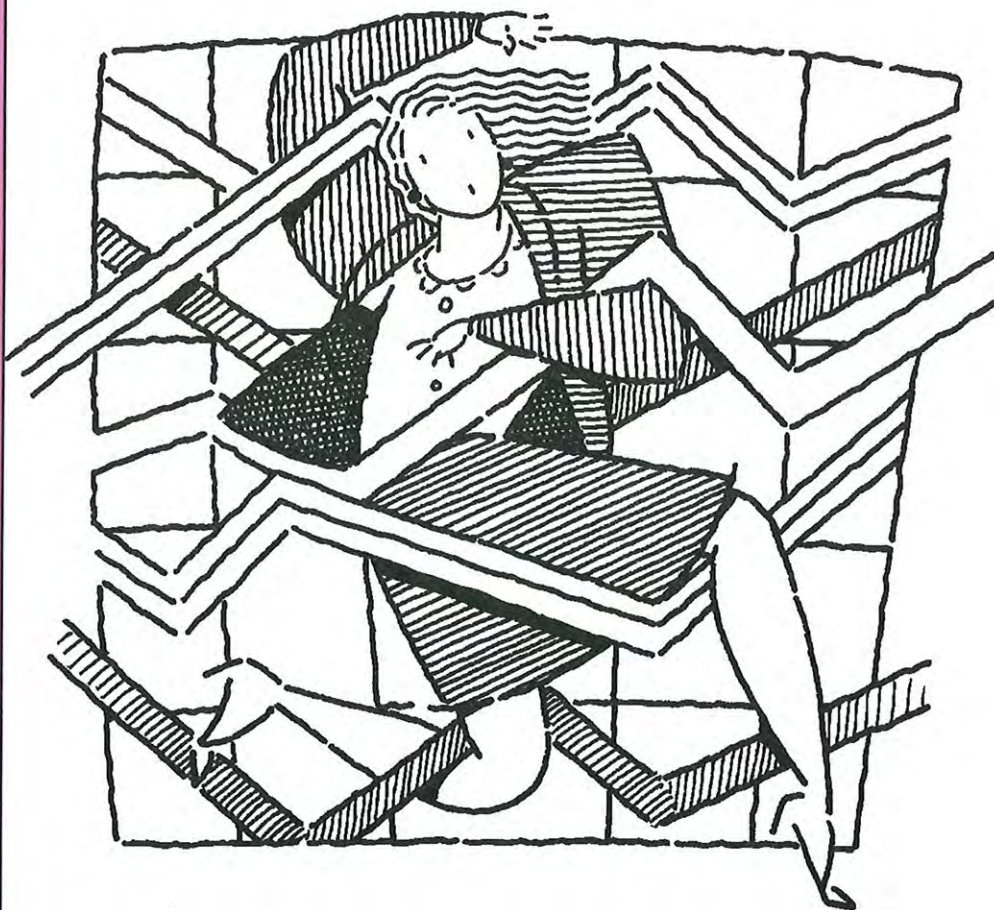
We need not fight change but biblically and boldly preach and teach the Bible. We need not fear change for it is inevitable until time shall be no more. ■

### The Secretary's Schedule

- Feb. 6-9 Michigan Ministers Retreat  
Howell, Mich.
- Feb. 17-18 U. S. Church Leaders Conference  
Washington, D. C.
- Feb. 19 Colorado District Association  
Fort Collins, Co.
- Feb. 24-25 South Carolina State Association  
Spartanburg, S. C.

# The Truth About Being Single

By Melissa Riddle



I'm sitting across the booth from a married girlfriend who says, "How can you really be happy (she means there's no way) when all you do is work, work, work? You need to get out there and meet people (she means single men). Don't you feel (she struggles to find a good word) . . . incomplete?"

So goes the world of the single woman. Everyone who knows her (or thinks they know her) has virtually the same three sentences by which to define her life. The truth is that being single in today's society, although fast-paced and furious, demanding and drenching, can be fulfilling and rewarding.

## The 100-Yard Dash with Hurdles

Being single can be compared to running the 100-yard dash, except depending on how long one is single, the race is indefinite. The 100-yard dash requires continual momentum, running in overdrive, a constant pushing to hit the ribbon ahead of the rest. No training prepares the racer for this race because, truthfully, everyone assumes she'll be married.

Why is the single life such a dash? Because the need to achieve, to accomplish goals is essential to defining the self. The single woman is not a wife, not a mother, not part of a couple, not half of a team effort.

These are neither her reasons for success nor her excuses for failure. She has married friends, married siblings, maybe even married parents, but her life is defined by who she is, period. It's all up to her.

And believe me, people watch. If a single woman is assertive and businesslike, she's considered cold and unfriendly. A single woman can not be too conversational with men or she's a flirt or "on the prowl." If she's overweight, it's assumed she's depressed or lonely. If she wears expensive clothes, she's irresponsible with her finances. If she dates often, she's probably loose. If she doesn't

date, she's too picky. Single women are assumed to have too much freedom, too little responsibility and no accountability.

Being single is not synonymous with being depressed, obsessed, suppressed or desperate. One need not bemoan the fact that there is more freedom, more time and less laundry when unmarried, nor should we ignore the effects of loneliness, self-sufficiency and feeling left out.

### Hurdling with Grace

These misunderstandings and misconceptions are hurdles for the single person, and getting over them gracefully takes patience and wisdom.

There are two major hurdles: coming to terms with being single, and coming to terms with how others perceive singleness. The first one takes time and daily concentration to overcome. Volumes have been written about



being single, and yet this generation seems hardly equipped to accept it as a fulfilling, enjoyable way of life.

Just as a good runner has to keep a balanced perspective of the race, the single woman has to keep a balanced perspective on her singleness. Here are five ways to maintain that balance:

### Five Essential Hurdling Techniques

1. Stay in the Word—God has provided the encouragement and guidance we need everyday. We just need to read what He has to say.

2. Accept the challenge of being single—determine to make the most of your freedom. Be creative with your time and thankful you have it.

3. Be honest about your feelings. When you have an opportunity to talk to your married friends, let them

know you need their friendship.

4. Give yourself to others—be a volunteer.

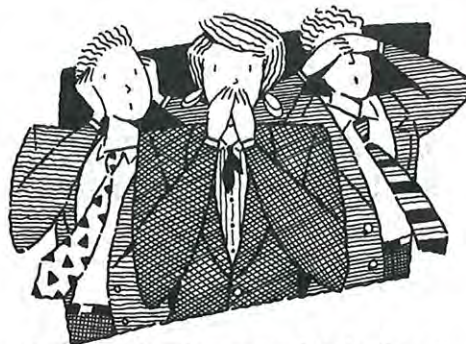
5. Don't be consumed with finding a Mr. or Miss Right; be more concerned with maintaining your testimony, and allow God to handle the rest.

### The Second Hurdle

The second hurdle is much more difficult to get over because we runners have little to do with how and why it exists. Single people look around at their friends, who, now married, are merely acquaintances. Your best girlfriend can no longer go on those all-day shoparamas because she has to cook dinner. Your old racquetball buddy has to go home and mow the grass. When these friends do socialize, they seek out other married people.

This hurdle is even higher when the church doesn't have many single, professional people in attendance. Around whom does one build a social life, if the only other Christians around are married?

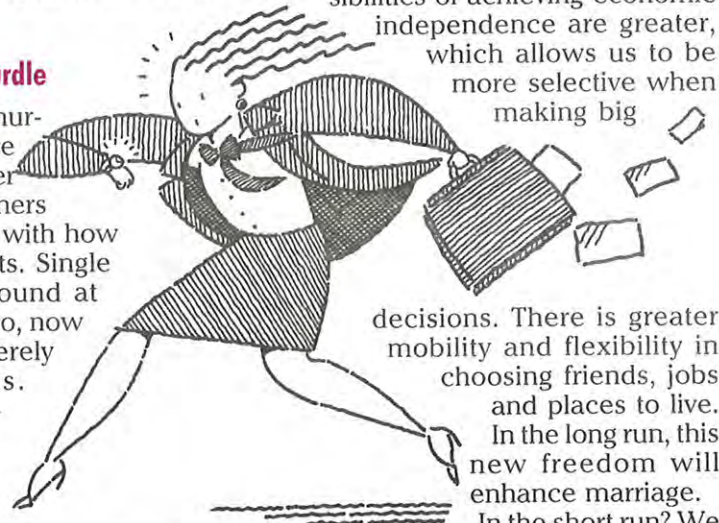
When we stop running long enough to stand and stare at this hurdle, the result is loneliness. Research available on this aspect of the single life suggests that the cure for loneliness is not so much finding a partner as it is finding a support group—relationships in which to grow. Developing friendships with



others, and trying to maintain those with married friends, is a little like trying to juggle and hurdle at the same time.

### When Hurdles Become Opportunities

More and more, single, professional women are choosing to be single for many different reasons, rather than because there are "not enough men to go around." The possibilities of achieving economic independence are greater, which allows us to be more selective when making big



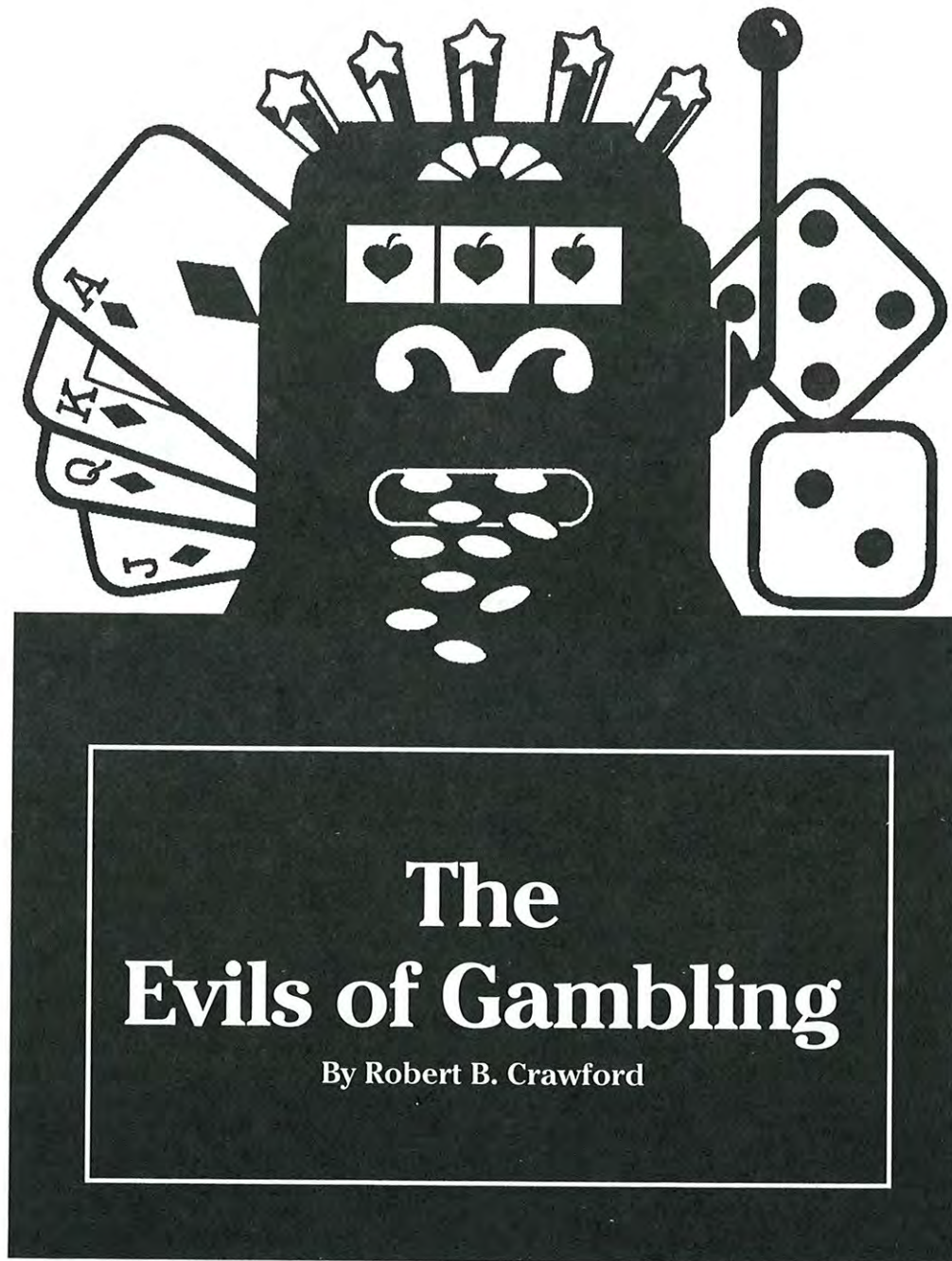
decisions. There is greater mobility and flexibility in choosing friends, jobs and places to live. In the long run, this new freedom will enhance marriage.

In the short run? We learn to enjoy the exercise—that burning sensation one gets from running a good race, the cool of a good breeze blowing in the right direction, and the grace of the runner in mid-air.

My girlfriend and I are finishing up our iced teas, with the word "incomplete" rolling round in my head. I'd like to try to pass her the baton of understanding—to convince her that I'm not really what she thinks I am—but my watch says one o'clock. The race awaits. And I've gotta run. ■



ABOUT THE WRITER: Melissa Riddle is the editor of *Co-Laborer* magazine. She is a graduate of Free Will Baptist Bible College and a member of Donelson Free Will Baptist Church in Nashville, Tennessee.



# The Evils of Gambling

By Robert B. Crawford

**C**hristians feel instinctively that gambling is wrong. However we need to examine the reasons why gambling is evil.

Some church members believe that gambling has a place in modern life. There are church members who engage in various kinds of gambling games such as bingo as a means of raising money for the church. Others buy chances or tickets in order to win a bed quilt or a turkey for the meal, letting the profit from all the tickets sold go for a good cause. They have the philosophy that

the end justifies the means. It is estimated that 50 million Americans gamble. That is almost one out of four.

## What the Bible Says About Gambling

The Bible does not state, "Thou shalt not gamble, bet money on a horse or dog, a ball game, the falling of cards or rolling of dice or the turn of a roulette wheel or match coins to get a soft drink for nothing or buy a lottery ticket to help with education funds."

Let's be reminded that though you

do not read specifically concerning many life situations, yet in God's Word there are sufficient scriptures set forth that guide us in every situation.

Let's look briefly at four of the 10 commandments.

The first commandment is in Exodus 20:3 "Thou shalt have no other gods before me." Those who gamble are worshipping the god of mammon.

The second commandment, in Exodus 20:4 is "Thou shalt not make unto thee any graven image" (or any idol). Those who gamble are doing so because material things have be-

come their god. They worship an idol.

The eighth commandment is in Exodus 20:15, "Thou shalt not steal." Methods used by gamblers steal from and rob another gambler. A willing gambling victim does not change the nature of the activity or the evil done.

The 10th commandment is in Exodus 20:17, "Thou shalt not covet." Participation in gambling is due to a covetous nature, the desire for more and more of the things that other people have, and which the gambler wants to get for himself without working for it in an honest way.

The New Testament scriptures also relate to the problem and the evil of gambling.

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Romans 13:10). Gamblers wrong their neighbors. God always looks with great disfavor upon those who exploit others.

We also note Romans 13:14, "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." The Christian clothed with Jesus Christ, with His life yielded, will think and act like Jesus. Our love for and our faith in Him will not allow us to do harm to our neighbor nor to follow the lusts of the flesh.

### **Gambling Violates the Word of God**

Gambling encourages dependence on luck rather than on the providence of God. To the Christian, life is not a gamble. There are some uncertainties in life that all of us face day by day.

Christians walk by faith; the gambler bets on luck. The Christian's life is controlled by an all-knowing, all-loving, all-powerful and ever-present God who determines that everything that happens in life will result in good for him because he loves God and has been called according to His purpose.

Gambling is a false way of life because it is not a sure way of accomplishing needed goals. Therefore, it is evil.

Gambling is evil because it creates a desire to get something for nothing. No one gets a worthwhile

thing for nothing. Someone has to pay the price. God does give us salvation as an act of His grace, but salvation cost the death of His Son. The worthwhile things of life take on true meaning when one works for them.

The Bible teaches that people are to work for what they get. ". . . let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Ephesians 4:28).

Our permissive, able-bodied society has forgotten II Thessalonians 3:10, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

The gambling spirit decreases the influence of the Holy Spirit on the individual. There is no spiritual power when a person participates to any degree in gambling. There is no fellowship with Jesus when the gambling spirit is present. Happiness, holiness and truth are foreign to the gambler.

Gambling is evil in that it defiles personality. God intended that the human body be the dwelling place of His Spirit. Whatever defiles the body and the mind of a person is sin. Gambling thrives on the weakness of people.

Many chapters of Gamblers Anonymous exist today to try to help the sinful, compulsive gambler to reform. The gambler, like the alcoholic, needs a Redeemer. The gambler is a sinner and needs salvation and preservation through Jesus.

The late Senator Estes Kefauver from Tennessee who worked on a special senate committee investigating organized crime and gambling said that the small wage earners, the people least able to bear the losses incurred by victims of gambling, have suffered from embezzlement, robbery and other crimes committed by men desperately attempting to regain gambling losses. Gambling hurts every area of a personality.

### **The Right Attitude Toward Gamblers**

As a citizen of heaven and a citizen of the state, what should be the attitude of the Christian toward gambling? Christians should always want to be wise in their decisions. Paul

says in Ephesians 5:15-16, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

There should be a knowledge of the situation facing you. We should be consistent in our actions and attitudes toward evil. We should always be ready to "abstain from all appearance of evil."

Christ wants His followers to be examples of a full and meaningful life so that those who know us might be influenced to turn to Christ and find peace for their empty hearts.

Paul expressed his prayer for the church in Philippians 1:10, "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."

The Christian should know that the evils of gambling affect life in many areas:

- Gambling violates the principles of God's Word.
- Gambling contributes to crime.
- Gambling corrupts government officials.
- Gambling hurts the economy; it never helps.
- Gambling wrecks lives and hurts innocent persons.

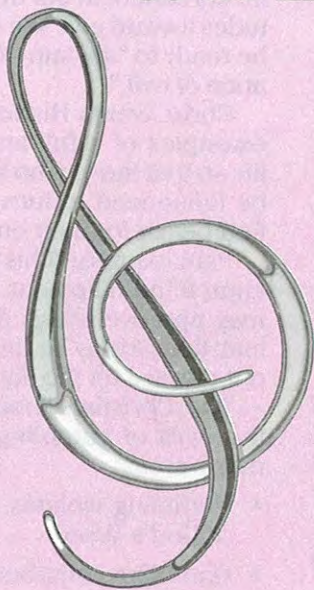
Therefore, there is no way to justify gambling in any form to the person who has trusted Christ as his Savior. ■



ABOUT THE WRITER: Reverend Robert Crowford served as executive secretary for the Free Will Baptist denomination, 1943-48. He began pastoring in 1934, held numerous denominational offices, including a busy term as public relations assistant for Free Will Baptist Bible College in 1976. He now resides in Ashland City, Tennessee.

# Wedding Music That Makes a Difference

By C. Fay Forlines



All brides are beautiful. All grooms are handsome. A Christian wedding is magnificent because two born-again beings are joining as one in their purpose to glorify the King of Kings and Lord of Lords in their newly-established home.

Wedding ceremonies come in two kinds of packages. One package is labeled "To Friends, Family and Fellowship of believers" and is horizontal in the messages conveyed from the couple to the attendees. The other package is labeled "To Jesus Christ, Savior, and Lord" and is vertical in the message conveyed from the couple to God. The music played and sung during the ceremony is the packaging that prepares the audience to tell the difference.

Most people have their names in the newspaper at least three times in life: birth, marriage and death. Many Christian families see to it that family members receive the church's attention in a special service during each of the times. Ordinarily, the individual person has a say-so about the content of the service only at the middle one, the wedding ceremony.

## The Holy in Matrimony

Christian marriage is not just matrimony; it is holy matrimony. This joyful day in the lives of the couple is a wonderful time for exalting the Lord as the One who has the ability to mesh the aspirations of two people into one.

Furthermore, it is an opportunity to encourage believers with the hope and faith that Christian family values will continue to be passed on to the next generation. Absolutely, it is a time to acknowledge God as the One who may choose to entrust souls of children into their care and keeping.

Quite understandably, the time is ripe for giving testimony that there is still a sure hope for couples to stay together for life only if God is in full control of the marriage. (Incidentally, it seems that sinners can be seen darkening the church door these days only at baby dedications, wedding ceremonies and funerals.)

*Set-apart saints should be pleased and complimentary of sacred wedding music that centers the attention on God, rather than the couple.*

The pastor of the third largest Christian church in California, Harvest Church, says he is more concerned about offending God than offending sinners and encourages all Christians to *boldly* proclaim the Word of God, which reminds Christians of the scripture that if He is lifted up, He will draw all people unto Himself.

There exists adequate music to exalt Christ throughout the ceremony. The couple, in conference with the pastor and music director, therefore, can develop a program of wedding music that puts Christ on center stage whether there is one musical number or a dozen. (Music on tape is not widely considered appropriate at weddings, especially when there is a viable alternative.)

## The Ceremony

The ceremony includes everything from the Prelude to the Reces-



sional. Here is the outline that many weddings follow: *Prelude* which sets the tone of the service. *Processional* where all members of the wedding party are brought into the church. *Invocation* when the pastor welcomes friends, family members and the congregation.

*Uniting of two families* when the father gives the daughter's hand to the groom. *Charge to the bride and groom* when the couple publicly states why they have come. *Vows* when the couple commit themselves to each other. *Rings* when symbols of their love are exchanged.

*Announcement* when the pastor announces officially that the marriage has taken place and admonishes all present to assume their responsibilities to help the couple make the marriage work under God and commits all the departments of the church to enable them to do so.

*Prayer* where the minister asks God to be with the marriage. *Recessional* when all members of the wedding party leave the church.

### Resources

Much music appropriate for the segments of the ceremony mentioned above can be bought at Publishers Outlet in Nashville, Tennessee, at 20% discount off listed prices (Phone 800/999-0101) and Burrage Music in Raleigh, North Carolina, that gives 10% discount to churches (800/662-7318), and Keynotes that sells any song for \$3.95 (800/753-9668; fax 800/945-6320). (Practically all Christian bookstores have in stock or can get any music mentioned at regular retail price.) They get orders out the same day if music is in stock. Otherwise, it takes 10 days.

### Suggested Music

Here's a sampling of vertical music for each segment.

#### Organ Preludes

Bach's "In Thee Is Gladness,"  
"Air in D," and  
"Jesu, Joy of Man's Desiring,"  
Bairstow's "Evening Song,"  
Batiste's "Offertoire,"  
Bennett's, "God Is a Spirit,"  
Benoit's "Fifty Elevations,"  
Boellmann's "Suite Gothique,"

Brahms' "A Lovely Rose Is Blooming,"  
Karg-Elert's "Claire De Lune,"  
Marcello's "Psalm Nineteen,"  
Massenet's "The Angelus,"  
Purcell's "Trumpet Voluntary,"  
Stamitz's "Andante,"  
Wely's "Andante in F"

#### Vocal Preludes

"Household of Faith" (Brent Lamb and John Rosasco, StraightWay, 1983)  
"Cherish the Treasure" (Jon Mohr, Birdwing, 1988)  
"I Could Never Promise You" (Don Francisco, New Pax Music Press, 1977)  
"Each for the Other" (John W. Peterson, Singspiration, 1957)  
"The Gift of Love" (Hal H. Hopson, Hope, Carol Stream, Illinois 60187).

#### Processional

More and more couples are using Bach's "Jesu, Joy of Man's Desiring," Purcell's "Trumpet Voluntary," Luther's "A Mighty Fortress Is Our God," Karg-Elert's "Now Thank We All Our God,"

Leupold's "Wedding Processional," Marcello's "Psalm XIX" or "Psalm XX," Rohlig's "Three Trumpet Tunes," Titcomb's "Wedding Processional," Boehm's "Lord Jesus Christ, Be Present Now," Wright's "Prelude on 'Brother James' Air."

Vertical music for other instruments is available at Christian bookstores.

The feeling that some of the traditional favorites, such as Wagner's "Bridal Chorus" from the opera *Lohengrin* and Mendelssohn's "Wedding March," an accompaniment to Shakespeare's *A Midsummer Night's Dream*, are not desirable is based on the questionable secular sources from which they are taken.

The "Here Comes the Bride" chorus excerpt from Wagner's *Lohengrin* takes place when the bridal couple enter the chamber as the bridal bed is being prepared. Before the act is over, the bridegroom murders his rival and abandons his wife forever. The Mendelssohn work is a musical fantasy where attention is centered on a person named Bottom. He is transformed into a jackal that courts and bewitches a fairy. The play is filled with magic and sensuality which are commonly consid-

ered inappropriate for a Christian wedding.

#### Invocation

"Lord Jesus Christ, Be Present Now" (George Boehm).

#### Uniting of Two Families

"Parent's Prayer" subtitled "Let Go of Two," (Greg Davis, Birdwing, 1987). "Seal Us, O Holy Spirit" is often sung if a unity candle is used.

#### Charges to the Bride and Groom

"Lead Us, O Father, in the Paths of Peace" (David Peninger, Broadman Press, 1972).

#### Vows

"Entreat Me Not to Leave Thee" (Charles Gounod, Ashley, 1962).

#### Rings

"That's the Way" (Pat Terry, Word Music, 1974).

#### Announcement

"Me and My House" (Tim Sheppard, Tim Sheppard Music Company, 1988).

#### Recessional

"Hallelujah Chorus" from Handel's *Messiah*.

All brides are beautiful. All grooms are handsome. Even more beautiful are the hands of the pastor that point engaged couples toward the use of sacred music in wedding ceremonies during the first counseling session prior to the marriage. ■

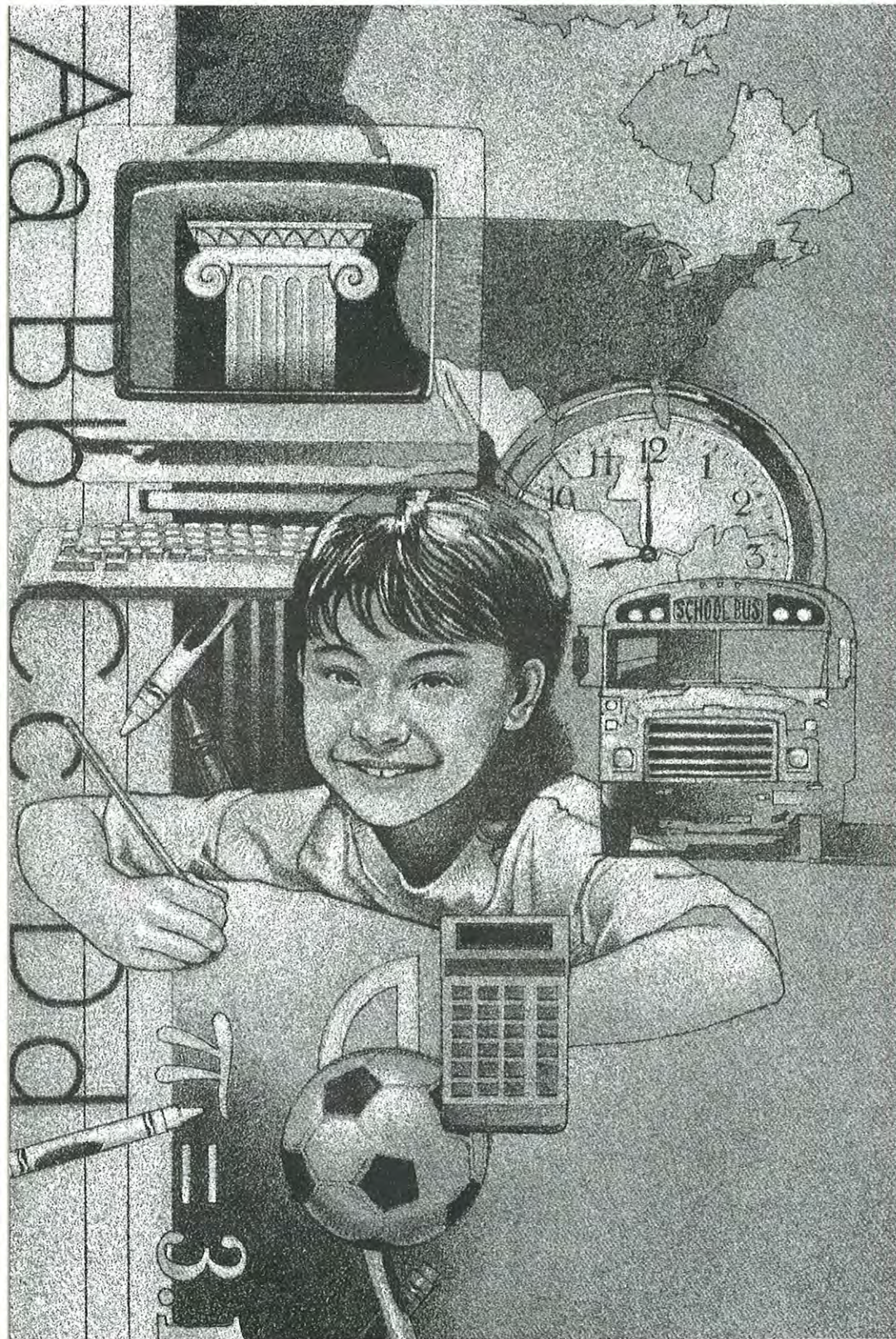
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ABOUT THE WRITER: Dr. C. Fay Forlines, a writer and educator, is a member of Cross Timbers Free Will Baptist Church in Nashville, Tennessee.



# Macedonian Call for Public Schools

By Ken Hancock



**T**he book of Acts (16:6-10) describes Paul's Macedonian Call. We often count that as a one-time occurrence for people/missionaries that has no relevance for us today. Or we consider it only significant in the evangelistic movement of the first century. Little do we count important to life and Christian living in modern United States.

America today is faced with a challenge to its very core. Televangelists and pastors warn about the break-up of the home and religious foundations of our country and the moral decay of the people. They tell us to turn to Jesus for the answers. They tell us we need to reinstate prayer in the classroom, lower the divorce rate, stop abortions and more.

What they do not tell us is how we can change this pattern of occurrences. Turning to Jesus is the answer, but the wrong people are hearing the message. The people who have turned to Jesus are sitting in the pews. Those who need to get saved are not where this message is being preached.

The real challenge is to be where the statistics are being made and

reach those people. We often sit back with the attitude that those people know where we are. If they want what we have, they know where to come to get it.

### Yesterday's Efforts

Remember the reputation of Christ as a person who mingled with sinners and publicans (Luke 15:1). He talked to prostitutes, thieves and others of low reputation. He told the religious leaders of His day that the sick needed a physician, not the healthy (Matt. 9:12). Many religious leaders today say that the world is worse than it has ever been, so we need to isolate ourselves from those sick people in order to stay healthy.

American history reveals that the Sunday School and the public school movements occurred during the same time period, often working together. These movements were spurred by great revivals that swept America during the mid-19th century. Often preachers were the teachers of the "weekday schools."

They tried to get people ready for the second coming of Jesus by making the children good citizens, ready to usher in and take on the responsibility of the upcoming Kingdom. The Christians of that day reached out to the masses through public schools, Sunday Schools and various missionary organizations.

Sunday Schools are still carrying out the basic tenets of their objectives as are mission programs, but what happened in public schools? One occurrence which had an adverse effect on public schools can be traced to a court decision (Brown v. Board of Educ., 1954) in Topeka, Kansas.

### White Flight

That decision provided a reason to begin "White Flight" from the inner-city public schools to urban and private schools. Many Christians were caught up in this White Flight as witnessed by the growing number of private church-related schools within the ranks of the Baptist and Pentecostals.

So what? The "so what" is that this move toward private schools removes a major source of light that

the general school age population had. Our own denominational schools and colleges often promote service in church related or sponsored schools at the expense of public schools.

The withdrawal of the church and Christian children has taken the positive peer pressure away from the remaining children. The net result is that the positive influence of Christians in the public school house has decreased.

The only stable positive influence these children may ever get will have to come from the school. The home lives of many of these children are devoid of Christian principles. The church has either failed or quit trying to reach them, because they are "too bad." The only hope they will ever have is if teachers of the evangelical movement return to the public schools and become missionaries to these children.

### New Ground Rules

The ground rules and approach for witnessing in public school are different than the church school. Witnessing takes on a more Christ-like manner in the public schools. One has to get in the midst of the sinners and demonstrate what it is like to be a Christian on a daily basis through actions.

In the classroom, the main priority is to teach a particular subject(s). Instruction in a specific church's doctrine is not appropriate. However, the opportunities for witnessing and sharing are abundant. Often, the children are hungry for someone to listen, to give them a hug or pat on the back, to care enough to discipline them (not retribution but rehabilitation or deterrents).

In this environment, the rules do not allow for direct witnessing in the school setting, but for the building of relationships that extend outside the classroom that may eventually provide opportunities for direct witnessing.

Imagine the opportunity presenting itself now and in the future to the Church. Think of how the public school system and the country would change if all the teachers who will be leaving the teaching profes-

sion in the next 10 years, projected to create a national teacher shortage, were replaced by Christians. Think of the lives of all the students that could possibly be changed... IF they had a Christian teacher.

Christians have been complaining about the state and condition of public schools. We cannot pray, the curriculum is humanistic based, there is no discipline, the children are not learning, etc. The national trend in education is toward site-based management, which means that teaching professionals and parents of students at various school sites will have more say about what is done and taught. Unless Christians fill those roles, they will be filled with non-Christians.

### Filling the Pipeline

At present, we have the time to start filling the pipeline of teachers, but time is running out. We need to encourage our children to think about becoming teachers, and we who are educators need to look to a field that is ripe for harvest. It is within our grasp to change the public education system in America. If we do not do it, it will never get done.

Please hear this 20th century Macedonian Call. The task will not be easy, and there will be many pitfalls and trials. Like the Apostle Paul, the modern day Pauls will have to endure many things in order to get the gospel out. When looking from the eternal side, however, everything will be worth the effort when we can give hope to the hopeless in the name of Jesus. ■



ABOUT THE WRITER: Dr. Ken Hancock chairs the math department at Eli Whitney Middle School in Tulsa, Oklahoma, where he teaches seventh grade. He is a member of Lawnwood Free Will Baptist Church in Tulsa.

# You Can Help Master's Men

By Waymon Ray



If you knew of an organization that returns five dollars for each dollar invested, you would be interested. Right? The Master's Men have done that. For every dollar given to Master's Men, we save five in labor costs in building new mission churches.

Since January 1987, the Helping Hands Crew (all Master's Men) have helped build 25 new mission churches. This includes 19 Home Mission churches in the United States and mission churches in Japan, France, Africa, Cuba, Virgin Islands. Building out the interior of the National Offices Building in Antioch, Tennessee, was also a Master's Men project.

In 1987 with only five couples participating, we began the Helping Hands Program for Home Missions. Each couple travels at their own expense so others will have a place of worship and souls can be saved. The work they perform is completed at no cost to the church. Our task force has grown to 15 participating couples, and we thank God for them.

We see evidence of God's work through our efforts. For instance, in Tecumseh, Michigan, a truck driver hauling cement to the job site was saved. On a Sunday, while lunching at a cafe in Chesnee, South Carolina, a man was saved. Several workers were saved after the building crew departed.

Several mission churches are now self-supporting and giving to the To-

gether Way Plan, helping other mission churches and missionaries. Over 2,000 members have been added to the Free Will Baptist denomination. All this happened because "the people had a mind to work" (Neh. 4:6). We are not just building a wall, we're building churches.

We give God credit for the increase and good things that are happening. We also seek His guidance, and insight to help us eliminate the \$25,000 yearly deficit in the Master's Men budget for rented office space.

How did this happen? Let me explain. Prior to 1991, for 15 years Master's Men received free rent at the Randall House Publications building. When this space was no longer available, we were forced to look elsewhere.

Space was available at locations away from the National Offices Building. But this became a problem because of weekly meetings by the national agencies, communications, mail service, secretarial help, supplies and other matters.

The Master's Men Board decided to move into the National Offices Building, joining with other departments to show unity of purpose.

We also heard (and assumed) that the old National Offices Building had been or would be sold. The funds received would be applied against our indebtedness on the new National Offices Building in order to

reduce the amount of rent charged. Even though the old building is being sold over a period of several years, the rent cannot be reduced at this time.

To help solve our present rent problem, I am asking for 25 laymen or churches to join Betty and me in giving \$100 per month over and above your regular tithes and offerings. Will you pray about this and let God lead you in your decision?

Surely, in a denomination of 205,000 people and 2,500 churches, there are 25 lay members or churches willing and able to meet this need. This combined effort would mean that Master's Men can continue our programs of helping pastors and missionaries win the lost to Christ.

The 15 couples of the Helping Hands Crew spend over \$2,000 per couple each year to help build new mission churches. At approximately \$30,000 per year, this would more than offset our deficit. But we will not stop our building program, regardless of this indebtedness.

If you will participate in this program or if you have questions, please contact me personally at:

Waymon Ray  
3705 S. 65th W. Avenue  
Tulsa, OK 74107  
(918) 446-0206 ■

.....  
ABOUT THE WRITER: Mr. Waymon Ray is chairman of the Master's Men Board.

# Aliens Among Us

By Larry D. Hampton

**R**ecently on a late night talk show, one of the guests claimed to be an alien from outer space. Even his wife had been unaware of his "true identity" before he granted an interview to a reporter from his hometown newspaper. (Actually, the reporter worked for the newspaper in the town where he lives now. You wouldn't recognize the name of his hometown!) Can you imagine his wife's surprise when she read in the paper that the man she married was really a creature from outer space?

Before you decide I'm as wacky as this weirdo, let me assure you I know he is a human being and not an alien from space. His elevator may not go to the top floor, but he is one of us.

When this avowed alien claimed to be over 300 years old, someone in the audience remarked that he looked very much like a 40-year old human. The visitor from outer space then explained that his body is like ours. The difference is on the inside. His superior brain inhabits a human body that he seized control of when the man was a six-year old boy. (I'm not making this up.) This alien claims that he is one of 10,000 of his kind presently loose on earth. While I'm convinced this man is not an alien, I believe there are aliens among us.

No, they are not creatures from a

far-off planet in a distant galaxy. Actually, I am one of them. You are too if you are a Christian. According to scripture, believers are aliens ("strangers and pilgrims on the earth").

Thomas à Kempis wrote of aliens of another era, "To the world they were strangers, but to God they were neighbors and familiar friends." How's that for being well-connected?

Some Christians are so content with this world that they give little thought to their true homeland. Too bad. Other believers manage to keep their true identity hidden. Their neighbors, like the unsuspecting wife, think they belong here. Perhaps that's because they dress like everyone else, talk like everyone else, go to the same places as everyone else, and spend their money on the same things as everyone else. How sad.

Don't get me wrong. Christians don't look all that different from other humans. (I'm thinking of their bodies not how they cover or uncover them.) The difference really is an internal one. A believer may not necessarily be any smarter than his unbelieving counterpart. He may not have a superior mind, but he does have a renewed one. And that renewed mind leads to his transformation (Romans 12:2).

All Christians do not live to be 300. Like other humans, some die at a very young age. Others live to a ripe old age. All believers will live forever in Heaven. Even now Jesus is preparing our eternal abode.

I'm not sure how many aliens there are on earth, but I know the number increases each time another person accepts Christ as Savior. I also know we aliens have been commissioned to take the gospel to others.

Oddly enough, this spacey invader seemed genuinely eager to "share his testimony." (I suspect he enjoyed the attention lavished on him even if many did question his sanity.) Unfortunately, many of God's children are reluctant to reveal their alien status.

If a person is willing to go on national television and tell a bizarre tale to millions, shouldn't believers be willing to share the good news with



their family and friends? We aliens are on a temporary assignment to this planet. (Thomas à Kempis called us far exiles in the kingdom of the shadow of death.)

That's why Peter urged, "Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul." Thomas à Kempis advised, "Keep yourself as a pilgrim and stranger upon earth, who has no concern with the business of the world." Although we are in the world, we dare not be of it.

When Christ returns, He will take us to Heaven, our eternal home. Until then, we are under orders to tell everyone we can that we are aliens and explain to them how they can become one of us.

Don't worry if people look at you like you are strange. After all, you are different. As a child of God, you are in this world but not of it. That makes you a real live alien. ■



ABOUT THE WRITER: Larry Hampton is a member of Cofer's Chapel Free Will Baptist Church in Nashville, Tennessee.

In the early church, a newly-baptized convert was called a neophyte. The Greek "neophytas," newly planted, found but once in the New Testament (I Tim. 3:6), is closely related in meaning to Latin "noviceus," "new" from which the English "novice" is derived.

Though "novice" appears in Paul's written qualifications for the bishop, its use can be expanded to cover any new convert in relation to an assumed (self-appointed leadership role), assigned (set in by the congregation) or accepted position (brought on by what is thought "a need").

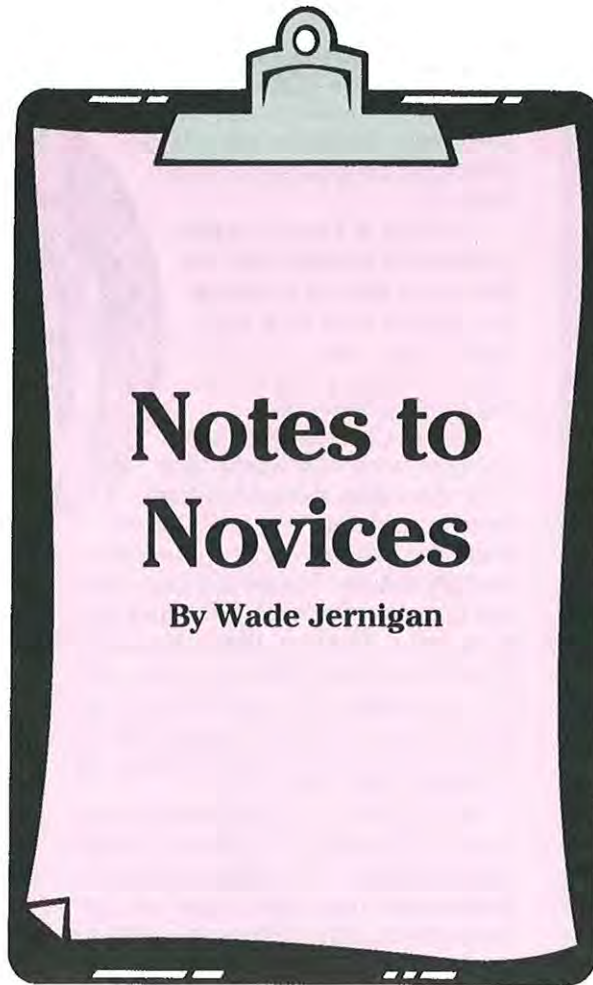
Two Old Testament characters focus light on this subject: Joshua and Elisha. Joshua was charged with the responsibility of "holding up the hands" of Moses. His time came but it was in time. Elisha "poured water" on the hands of Elijah. When time appointed him a place, he had a double portion of the Spirit.

All the apostles had to serve time. Any notion of a short route to positional power was brushed aside by Christ when Zebedee's wife asked for special privileges for her sons, James and John. Christ said, "You know not what you ask." Timothy was not rushed into service.

Mark had previously been brought into the foremost team of pioneer work. Results? He turned back. Paul and Barnabas were torn apart. Christ's Church was disturbed. Years later, Mark served well. He was declared by Paul to be profitable. This came, however, after he had served his time.

New converts must grow. They must grow in grace and knowledge of the Lord and Savior. This growth has a directive. "As babes, desire the sincere milk of the Word." Even Paul had to "grow up." He spoke of childhood (spiritual) and his adulthood (spiritual), when he wrote, "When I was a child I spake as a child. When I became a man, I put away childish things." God's Word constantly calls for maturity on the part of every Christian.

Webster's definition sheds much



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light on this overall subject. Note: From the derivatives such words as "new" and "fresh" appear. Further, it is stated, "a person on probation in a religious group. . . . A person new to a particular . . . activity." Full study of the derivatives and definitions reveal three words of note either directly in the meaning or intimated. They are: apprentice, awkward and amateur.

An apprentice needs on-the-job training. An awkward person needs "more grace." An amateur (regardless how talented) needs time. That new convert who rushes in on holy ground where angels would fear to tread, shall as Paul said, "fall into condemnation."

Christ's words regarding the taking of a lower seat when invited into a house serves here to bring the thought clearly to mind (God's Church is a "house"). If one hastens to a higher seat, he may become embarrassed when invited to take a lower.

A novice cannot give effective, spiritual leadership to a church. He, himself, knows not the walk, the Word, the will, the work, the worth of the church. Even his knowledge of The Way is limited. This being true, these questions must be answered. How can such provide direction, devotion, discipline or instruct others in duty?

Peter, who declares himself to be an elder (I Pet. 5:1) further states, v. 5, "Likewise, ye younger, submit your selves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

Under inspiration, and with a scriptural back drop, Paul writes, "Rebuke not an elder, but entreat him as a father; and the younger men as brethren."

When young instructors, undertook to "dress down" the old sage, Job responded in Job 30:1, "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock."

Most tragic of all mistakes by a novice (neophyte) is discord. Whether knowingly or unknowingly, a new spiritual recruit, if he tries to lead, will have things in disarray.

To overload a raw recruit is an oft-made mistake of churches. To allow that new convert to assume that he has the wisdom to lead spiritually without time and growth may be a bigger problem. Examples in scripture were put there that men might be instructed in spiritual administration and leadership. ■

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

## NEWSFRONT

## Georgia Adopts \$500,000 Budget

NORMAN PARK, GA—Delegates to Georgia's 57th annual state association adopted a \$500,000 budget for 1994, according to Herbert Waid, executive secretary. In-state outreach included \$74,000 for missions, \$46,000 for Camp Mt. Bethel, \$12,000 for Christian education and \$50,000 for the State Office. The Georgia state goal is \$175,000, while their national goal is \$325,000.

The November 18-20, 1993, session met at Norman Baptist Assembly in Norman Park. Moderator Paul Smith was elected to his second term.

Clerk Terry Pierce reported that 185 registered for the meeting, including 52 ministers and 24 deacons. Delegates passed a resolution opposing Outcome-Based Education. They also resolved to cooperate in repairing the portion of Camp Mt. Bethel which was destroyed by fire earlier in the year.

In other action, delegates voted to commend Dr. Roger Reeds for 32 years as director of the Sunday School and Church Training Department.

The association theme, "Found Faithful," was developed by five Georgia pastors and Foreign Missions staffer Jimmy Aldridge. Pastors Wayne Miracle, Carl Miller, J. M. Creech, Paul Smith and Steve Hughes were selected to preach.

The 1994 state association will meet November 17-19 at Norman Baptist Assembly.

## Tennessee Elects Gardner Moderator

MEMPHIS, TN—Delegates to Tennessee's 56th annual state association elected Antioch minister, Bill Gardner, as moderator of the 19,000-member group. Reverend Gardner, 58, pastors Fellowship FWB Church. He also serves on the Music Commission and the Radio-TV Commission of the National Association.

Pastor Terry Eagleton of Horton Heights FWB Church in Nashville was elected assistant moderator. Eagleton grew up in Brazil. He is the son of missionary Ken Eagleton, Sr.

The state association met November 8-10, 1993, at Grace FWB Church in Memphis. Clerk Ken Smith said 180 people registered, including 60 ministers. Clarksville pastor Don Walker moderated the session.

Delegates approved a constitutional change allowing the Free Will Baptist Home for Children to change its name to the Trula Cronk Home for Children. Mrs.

Cronk was the first child in the home and went on to serve 24 years in India as a missionary.

Delegates also approved a \$31,000 state budget which will be allocated: Foreign Missions—10%, Tennessee Home Missions—20%, State Promotional Office—30%, C. E. Board—5%, Children's Home—5%, National Association—30%.

Three pastors preached during the association's general sessions: Pastor Ronnie Adkins of First FWB Church in Erwin, Pastor Terry Booker of Victory FWB Church in Jackson and Pastor Carson Whiteaker of United FWB Church in Cookeville.

The Bible Conference speakers were Pastor Paul Harrison of Cross Timbers FWB Church in Nashville and Pastor Robert Hobbs of Wooddale FWB Church in Knoxville.

The 1994 state association will meet November 14-16 at First FWB Church in Oak Ridge.

## WNAC Executive Committee Statement

The WNAC Executive Committee prayerfully acknowledges that the July-August *Co-Laborer* magazine article referring to *Of Mice and Men* has caused us much concern and grief and we feel that a public apology is necessary.

We believe we have learned from this mistake and now look forward to moving on with the Lord's work. We lovingly ask our denomination to move past this stumbling block with us and to-

gether join toward the tasks and challenges ahead.

The WNAC Executive Committee  
December 8, 1993

Mary Neal  
Everyl Getz  
Diane Thomas  
Jo Ann Wood  
Marjorie Workman  
Barbara Fletcher  
Mary R. Wisheart

# Leadership Conference Addresses Change

NASHVILLE, TN—Six major speakers at the 1993 Free Will Baptist Leadership Conference developed the theme, "The Challenge of Change." More than 120 state leaders, board and commission members met December 6-7 at Nashville's Doubletree Hotel for two days of workshops, general discussion and fellowship.

Executive Secretary Melvin Worthington said, "This has been the most stimulating and challenging Leadership Conference we've had in 15 years. We discovered again that Free Will Baptist leaders are not afraid to discuss change and embrace change. We have some tremendously innovative people who are ready



*Grigori Komendant (L) and interpreter Andrew Semanchuk*



*Virginia promotional director  
Jeff Crabtree*

*Assistant Moderator Carl Cheshier*



to face the future with faith and vision."

In addition to spirited plenary sessions, the conference adopted a recommendation from the Capital Stewardship Campaign Committee to eliminate the indebtedness on the National Offices Building. The seven-man committee suggested a "Victory Campaign" to raise \$644,000 by August 1994 and then let funds received from the sale of the Murfreesboro Road property make the remainder of the monthly payments on the new property.

For the first time in more than 30 years, conferees witnessed the formal installation of a new general director for the Sunday School and Church Training Department. Dr. Alton Loveless was installed as director during the Tuesday evening session. Dr. Roger Reeds and the Sunday School Board led a prayer of dedication for the new director.

Tuesday afternoon featured a two-hour open discussion on needed denominational changes. The exchange originated from discussion groups around tables



at lunch and continued during the afternoon forum.

In another development focusing on change, conferees heard Dr. Grigori Komendant, president of the Baptist Union for the Commonwealth of Independent States (Russia). Dr. Komendant and his interpreter, Andrew Semanchuk, met with the Foreign Missions Board Monday afternoon to present ministry outreach possibilities in Russia or one of the other members of the Commonwealth of Independent States.

However, all present agreed that the dynamics that drove the 1993 Leadership Conference sprang from the six plenary sessions that focused on specific areas of change in the denomination.

Virginia leader Jeff Crabtree delivered the keynote address



*Roger Reeds (L) congratulates Alton Loveless after installation service.*

on constant change. National Association assistant moderator Carl Cheshier began Tuesday's workshops with a session on changing laity.

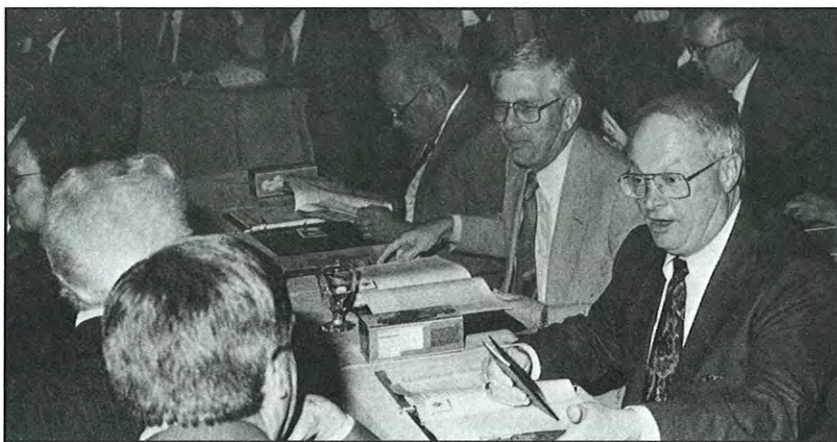
Newly-installed Sunday School director Alton Loveless spoke on changing location. Free Will Baptist Bible College academic dean Robert Picirilli addressed changes in learning. Arkansas moderator James Forlines focused on changing labor.

Dr. Thomas Marberry from Hillsdale FWB College delivered the final tutorial on changing leadership.

Attendees paid \$100 each to participate in the conference. That registration fee included all meals, breaks and a three-ring binder of materials.



*Bob and Sue MacGill (center) share a table for eight.*

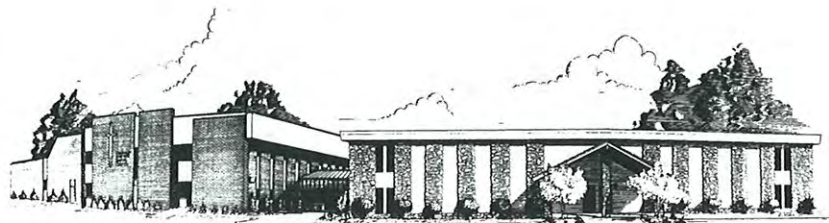


*Home Missions Board members Larry Russell (R) and J. D. Norris make a point.*



*Arkansas moderator James Forlines*

## Arkansas Church Dedicates New Sanctuary



FORT SMITH, AR—Members of Cavanaugh FWB Church in Fort Smith dedicated their new 600-seat sanctuary last September, according to Pastor Carl Cheshier. Four hundred people gathered to celebrate the completion of the structure which also includes seven classrooms, three offices, two nurseries, a 75-seat choir, conference and choir rooms.

Construction on the new sanctuary began in 1992. The old sanctuary was renovated as a family

life center and education building. The family life center contains 22 classrooms, children's chapel, two kitchens, two offices and a small gymnasium. The two buildings are connected by a 600-square-foot welcome center.

Pastor Cheshier said that the church has more than 36,000 square feet of buildings under roof. The buildings and property are valued at \$2 million.

Cavanaugh FWB Church was organized in 1963 with 32 charter members under the leader-

ship of founding pastor Dick Shipley. The church relocated in 1976 with Pastor Cheshier leading the group to purchase land at 2825 Grinnell and erect a sanctuary/educational building. That original unit now serves as Kavanaugh Kittie Korner, the church's day care operation.

Arkansas' promotional director David Joslin preached the dedication message. Fort Smith mayor Ray Baker attended and congratulated the congregation. After Trustee Bob Butler transferred the keys of the church board, Pastor David Copeland of Chapel Lane FWB Church in Searcy led the dedicatory prayer.

Cavanaugh FWB Church is a member of Arkansas' Unity Association.

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## Alabama Honors the Ledlows

BIRMINGHAM, AL—Reverend and Mrs. E. B. Ledlow were cited for 20 years of dedicated service to the Alabama State Association during its 74th annual session. The Ledlows received a plaque of recognition specifically for their work with the Home Missions Board. The presentation also included a certificate for a one-night stay at the Winfrey Hotel in Birmingham's Riverchase Galleria.

The November 11-12, 1993, meeting convened at Forestdale FWB Church in Birmingham. Clerk Ivan Stewart reported that 294 people registered, including 102 ministers and 26 deacons. Moderator John Edwards presided at the business sessions.

Three sermons highlighted the worship sessions. Delegates heard sermons by Home Mis-

sions associate director Trymon Messer, Pastor Frank Fagan of St. Mark FWB Church in Phenix City, and Larry Reynolds, home missionary to Arizona. The Thurs-



*Dr. Richard Cordell (R) presents plaque to Rev. and Mrs. E. B. Ledlow*

day Ministers and Deacons Meeting featured sermons by Rick Powers and Richard Anderson.

Delegates voted two constitutional changes, one of which prohibited local churches from rep-

resenting directly to the state association "unless the association to which it belongs refuses to represent in the state body."

Delegates also voted to continue the Promotional Pilot Program until sufficient funds are available to employ a promotional officer. Moderator John Edwards currently serves as promotional officer.

The Alabama Home Missions Board presented a plaque of appreciation and a \$3,300 check to Richard and Carolyn Hendrix for reaching self-supporting status with the Madison FWB Church. The Board also presented a plaque

to Michael and Beth Rogers for their work in the Madison Church.

The 1994 session will meet November 10-11 at South Highland FWB Church in Muscle Shoals.

## Reverend J. A. Joslin with the Lord



VAN BUREN, AR—The Reverend Joel Arthur (J. A.) Joslin died November 10, 1993, at age 91. He was ordained in 1921 at age 19 and was a Free Will Baptist minister for 72 years.

Funeral services were conducted November 13 at Catcher FWB Church in Van Buren, a church that Rev. Joslin organized and where he was a member. Reverends Raymond Chronister, Burl Osborne and Fred Warner officiated. The choir, under the direction of Boyd Osborne, one of Rev. Joslin's grandsons, was composed entirely of his grandchildren.

Brother Joslin assisted in the organization of several Free Will Baptist churches in western Arkansas and eastern Oklahoma, among which is First FWB Church in Fort Smith.

In addition to ministry, he was a retired farmer and Missouri

Pacific Railroad worker, but he always refused to use the word, "retired" in regards to the ministry.

He is survived by six daughters, two sons, five sisters and one brother. Additionally, his survivors include 23 grandchildren, 32 great-grandchildren, and three great-great-grandchildren. One of his sons, David, is a Free Will Baptist minister, as well as two of his sons-in-law, Burl Osborne and Fred Warner.

His son, David said, "Daddy was a preacher of the old school and an advocate of the old-time religion. He preached loud, was very emotional, enjoyed spirited services with the moving of the Holy Spirit and saints shouting the victory. He was a mighty force in the ranks of Free Will Baptists in western Arkansas."

Even though he had only an 8th-grade education, years before others did so, Rev. Joslin preached missions, education and tithing, despite the rebuke of his peers. He was a bold, outspoken soul-winner, loved people and a witness to all he met.

He preached often in brush arbors in communities without suitable buildings for services and in one-room school houses when they were available. He loved humor and was quite unpredictable both in and out of the pulpit.

On one occasion while in a spirited brush arbor meeting, he was preaching when someone let loose a toe-sack full of kittens. Much to the amusement of some of the audience, the kittens began chasing each other up the supporting poles of the arbor. But Joslin never missed a note in his message as he grabbed the kittens, slung them against the pole and continued preaching.

On other occasions, when threatened by community rowdies, he counteracted by carrying a six-shooter to the pulpit. He had the boldness of Paul but the temperament of Peter. He preached weekly at the railroad-roundhouse and frequently on the streets of Van Buren and Fort Smith.

Once when visiting a hospital patient, he encountered a Roman Catholic monk from the Subiaco Abbey who was ill in the next bed. Despite efforts by the priest to explain who he was, Joslin acted as though he were hard of hearing, and said "I'm a Baptist too. Let's bow our heads together in prayer."

David Joslin said, "My father was not well-known on the National Association level, but like many other unknowns, he served his Lord well. He was also a strong denominational supporter."

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## California Christian College Receives Pell Grants

FRESNO, CA—California Christian College has been approved for Pell Grants, according to Academic Dean Millard Sasser. "For those students who qualify, this achievement offers much needed financial help. It does so without compromising our integrity as a Free Will Baptist College," Sasser said.

The college ended the fall 1993 semester with 36 students, eight

of those are ministerial students. The chapel theme for the current academic year is "God's Call to Ministry."

Sasser commended the spirit of students the past semester. They are responsible for a great deal of the campus maintenance and housekeeping work. He observed, "The Sounds of Joy, ladies volleyball team, and men's basketball team have repre-

sented us well. The student preachers have served us with dignity. Faculty and staff have worked willingly and unselfishly."

California Christian College is owned and operated by the California State Association of Free Will Baptists. James McAllister is president of the four-year institution.

## Flames Win FWB Intercollegiate Tournament

FRESNO, CA—The Free Will Baptist Bible College Flames basketball team swept the third annual Free Will Baptist Classic tournament for the second consecutive year, according to Flames Coach Byron Deel.

This year's meeting was held on the campus of California Christian College in Fresno. Participants included FWBBC, California Christian, Hillsdale FWB (Moore, OK), and, by special invitation, Patten College, a Pentecostal Holiness college in Oakland, CA. Patten filled the slot left vacant when Southeastern FWB College, Wendell, NC, was unable to participate this year.

Free Will Baptist Bible College won all three of its games. Kent Nelson, a sophomore from Guin, AL, was chosen Most Valu-

able Player. Another Flame, Danny Maggart, was picked for the All-Tournament Team. Danny is a junior from St. Joseph, MO.

The tournament was designed to be round-robin, but had to be modified when Patten could not play the opening round.

Coach Deel commended California Christian College for the way they hosted the tournament. "It is always good to get our schools together," he says. "It reminds us of how large and diverse our denomination is." He added that one of the purposes for starting the tournament was to show students the various approaches to Christian education.

"The people in California went out of their way to be hospitable. They will not be forgotten."

## "F.R.A.N.tastic Days!" Winners Announced

NASHVILLE, TN—The following Sunday schools earned first and second place in the 1993 Fall Sunday School Enlargement Campaign sponsored by Randall House Publications.

Division	Church	% Increase	# Increase
Division H	First, Knoxville, TN	148.48	49
	First, Ozark, MO	69.23	18
Division G	Ebenezer, Glennville, GA	61.33	46
	Homer's Chapel, Black Mtn, NC	42.00	21
Division F	First, Greenwood, AR	7.24	10
Division E	First, Checotah, OK	1.51	3
Division D	First, Farmington, MO	15.35	45

49 entries were received from 19 states, plus the Virgin Islands. The average percentage of increase among all churches was 31.62. The Spring 1994 Sunday School Enlargement Campaign is entitled "Sunday School Enrollment" and will be conducted during the month of March.

## Directory Update

### GEORGIA

Grover Bunting to Spring Hill Church, Maok  
Edward Matthews to Grace Church, Moultrie

### ILLINOIS

Byford Campbell to Rescue Church, Whittington

### MISSOURI

Don Walker to Central Church, Grandview from Pardue Memorial Church, Clarksville, TN

### OKLAHOMA

Bill Barton to Bethel Church, Picher  
Raymond Allen to Smith's Chapel, Rose  
Larry Palmer to Keota Church, Keota  
Delbert Akin to First United Church, Choctaw  
Fred Bailey to Landmark Church, Skiatook  
Perry Brake to Southeast Church, Tulsa  
Rick Seals to Panama Church, Panama  
Steve Hendrix to Northside Church, Broken Arrow  
Steve Olson to First Church, Vian  
Bob Kuykendall to Webb Church, Camargo  
Ed Hollie to New Church, Nowata

### TEXAS

Elvis Fielding to Zion Church, Corpus Christi from Community Church, Tyler

### WEST VIRGINIA

Jim Cox to Sophia Church, Sophia from O'Dell Town Church, Nettie

### OTHER PERSONNEL

Phil Akin to Sunnyside Church, Del City, OK, as music director

Marlon Douthit to Northeast Church, Shawnee, OK, as youth minister

Darryn McGee to First Church, Owasso, OK, as minister of music and Christian education

Wes Bigelow to Spencer Road Church, Spencer, OK, as youth director

# 1994 State Association Meetings

State	Date & Time	Place & Address
<i>Alabama</i>	Starts: November 10 Closes: November 11	South Highland FWB Church 704 East State Street Muscle Shoals, AL 35661
<i>Arizona</i>	Starts: May 7 Closes: May 7	First FWB Church 2565 East 18th Street Tucson, AZ 85716
<i>Arkansas</i>	Starts: August 9 Closes: August 10	Cavanaugh FWB Church 2825 Grinnel Fort Smith, AR 72903
<i>Atlantic Canada</i>	Starts: June 23 Closes: June 26	St. John Valley Bible Camp Route 5, Hartland N.B., Canada EOJ 1NO
<i>California</i>	Starts: May 5 Closes: May 7	California Christian College 4881 E. University Avenue Fresno, CA 93703
<i>Colorado</i>	Starts: February 19 Closes: February 19	First FWB Church 320 West Trilby Road Fort Collins, CO 80525
<i>Florida</i>	Starts: May 4 Closes: May 7	Ocala Hilton Hotel Ocala, FL
<i>Georgia</i>	Starts: November 17 Closes: November 19	Norman Baptist Assembly Norman Park, GA 31771
<i>Idaho</i>	Starts: May 13 Closes: May 14	Buhl FWB Church 724 14th Avenue North Buhl, ID 83316
<i>Illinois</i>	Starts: March 18 Closes: March 19	First FWB Church 1208 East Bond Street Benton, IL 62812
<i>Indiana</i>	Starts: June 17 Closes: June 18	Peace FWB Church 4901 South Emerson Ave. Indianapolis, IN 46203
<i>Kansas</i>	Starts: June 9 Closes: June 11	First FWB Church 600 North Glenn Ulysses, KS 67880
<i>Kentucky</i>	Starts: June 17 Closes: June 18	Marion FWB Church 1449 Crissinger Road Marion, OH 43302
<i>Louisiana</i>	Starts: January 15 Closes: January 15	Heritage FWB Church 2665 Williamson Way Shreveport, LA 71138
<i>Maryland</i>	Starts: June 23 Closes: June 25	First FWB Church 942 Burks Hill Road Bedford, VA 24523
<i>Mexico</i>	Starts: July 29 Closes: July 31	Monterrey, Mexico

State	Date & Time	Place & Address
<i>Michigan</i>	Starts: May 19 Closes: May 21	Trinity FWB Church 410 Oregon Ypsilanti, MI 48198
<i>Mississippi</i>	Starts: November 4 Closes: November 5	Christian FWB Church P. O. Box 146 Amory, MS 38821
<i>Missouri</i>	Starts: June 6 Closes: June 9	Civic Center West Plains, MO
<i>New Jersey</i>	Starts: March 18 Closes: March 19	Keystone FWB Church c/o Rev. Don Cook 5 West Elm Street Hanover, PA 17331
<i>New Mexico</i>	Starts: April 7 Closes: April 9	Faith Memorial FWB Church 403 North 8th Street Carlsbad, NM 88220
<i>North Carolina</i>	Starts: June 6 Closes: June 7	Cramerton FWB Church 426 Woodlawn Extension Cramerton, NC 28032
<i>Northeast Association</i>	Starts: June 17 Closes: June 18	Foundation FWB Church 124 Bay View Avenue North Kingstown, RI 02852
<i>Northwest Association</i>	Starts: May 13 Closes: May 14	Victory FWB Church 490 North June Street East Wenatchee, WA 98802
<i>Ohio</i>	Starts: June 24 Closes: June 25	Heritage Temple FWB Ch. 2295 S. High Street Columbus, OH 43207
<i>Oklahoma</i>	Starts: October 10 Closes: October 13	Undetermined
<i>South Carolina</i>	Starts: February 24 Closes: February 25	Parkway FWB Church 3615 Parris Bridge Road Spartanburg, SC 29303
<i>Tennessee</i>	Starts: November 7 Closes: November 9	First FWB Church 162 South Jefferson Circle Oak Ridge, TN 37830
<i>Texas</i>	Starts: June 8 Closes: June 10	West Fork District
<i>Virginia</i>	Starts: June 16 Closes: June 17	First FWB Church 1019 Gus Nicks Blvd. N.E. Roanoke, VA 24012
<i>West Virginia</i>	Starts: June 10 Closes: June 11	McCorkle FWB Church P. O. Box 32 Sod, WV 25564

**National Association of Free Will Baptists**  
**July 17-21, 1994**  
**Little Rock, Arkansas**

## CURRENTLY...

**First FWB Church in Pearl, MS**, has the kind of problem that every pastor dreams about—they have outgrown their current facilities. Pastor **Dickie Dees** said the group had 42 conversions, 22 baptisms, 32 new members and a worship attendance that averages 162. The congregation voted to build a new sanctuary to seat 300.

The parsonage is debt-free at **Buckatunna FWB Church in Buckatunna, MS**. Deacons **Grady Pitman** and **J. C. Burgess** stood with Pastor **Rich Dilling** in the note-burning ceremony. Members then sponsored a pastor appreciation day and surprised Pastor Dilling with a special gift and a grocery pounding.

Missionary pastor **Ken Doggett** reports a record attendance of 54 at the six-month anniversary of **Heritage FWB Church in Springfield, IL**. Pastor Doggett reported 54 in attendance; the previous record high was 30.

The Woman's Auxiliary at **Arnold View FWB Church in Creal Springs, IL**, donated \$650 to missions in their "Lay it On the Altar" missions project. **Burt Hall** pastors.

**First FWB Church in Mt. Vernon, IL**, has a new computer thanks to **Betty Andrews** who gave the computer in memory of her husband, **Bob**. **Ronnie Mitchell** pastors.

The 96th anniversary celebration at **Blue Point FWB Church in Cisne, IL**, featured former pastor **David Shores** as guest speaker. The Woman's Auxiliary collected medical supplies for the **Doropo** medical station in **Côte d' Ivoire, West Africa**. **Ernie Lewis** pastors.

**Pleasant Hill FWB Church in Norman, OK**, celebrated 65 years of service to the community, according to Pastor **Chris Clay**. The church was founded in November 1927 and met for nine years in a schoolhouse before constructing their first building in 1936. Building projects in 1949, 1959 and 1971 resulted in a 200-seat brick sanctuary. The church built a new parsonage in 1981 and a fellowship hall/classroom building in 1986.

Congratulations to Pastor **Roger Arter** and members of **Crystal Hills FWB Church in Lawton, OK**. The church which began as a mission in 1979 is now

debt-free. Pastor **Arter** and Deacon **Harold Boerstler** led the congregation in the note-burning ceremony.

Members of **Fellowship FWB Church in McAlester, OK**, observed **Albert Jarrett Day** to celebrate Pastor Jarrett's 20th anniversary with the church. Pastor Jarrett and his wife **Irene** were recipients of a money tree from the church.

Day-long singing, preaching and fellowship reminded members of **Pretty Water FWB Church in Sapulpa, OK**, just how far they have come. Pastor **Larry Tuttle** led members in the 60th anniversary celebration. The group was organized October 10, 1933, when 11 believers met in an old school building for services.

Pastor **Dean Long** reports a new young adult Sunday School class at **Shafter FWB Church in Shafter, CA**. The new class already has more than 21 in attendance. A Wednesday evening teen service has doubled in attendance.

The **Texas State Women's Retreat** met in **Waxahachie** on November 5-6, 1993. Some 71 women attended the time of fellowship, prayer, Bible study and workshops. **Everyl Getz** taught a Bible study. **Barbara Griswald**, a counselor from Bryan, was featured speaker.

Missionary pastor **Keith Woody** plans a dedication service in **Austin, TX**, on February 12, for **Lakehills FWB Church**. The congregation moved into the building on January 1.

After Evangelist **Milton Worthington** left **Tupelo FWB Church in Tupelo, MS**, the church reported a harvest of 13 new members and two rededications. Pastor **Wayne Bess, Jr.** reports 227 in attendance the Sunday after the revival closed.

**Hurricane Chapel FWB Church in McEwen, TN**, raised more than \$1,300 for missionary **Cliff Donoho**. This rural church also agreed to carpet the mission church's sanctuary in **Davenport, IA**. **Tommy Street** pastors.

Pastor **Henry VanKluyve** reports a 103-year high attendance at **First FWB Church in Beaufort, NC**. More than 630 people attended the church's homecoming and the 20th anniversary re-

union for **Beaufort Christian Academy**.

Pastor **George Lee** of **Victory FWB Church in Goldsboro, NC**, is spearheading an effort to raise \$1,800 for the mission church in **Mesa, AZ**, where **Howard Gwartney** pastors.

After 31 years as a weekly publication, **The Arrow** changed to a monthly publication. **The Arrow** is a ministry of **Gateway FWB Church in Virginia Beach, VA**. **Dale Burden** pastors.

Congratulations to Pastor **Dan Farmer** at **First FWB Church in Moore, OK**. The church surprised Pastor and Mrs. Farmer in a pastor appreciation day when they presented them with tickets and funds for a trip to Brazil. More than \$2,800 had been raised by members with additional funds still coming in.

**Contact** welcomes **First News**, publication of **First FWB Church in Albany, GA**. **Billy Hanna** pastors. The first issue included a report of nine baptisms.

**Cornerstone FWB Church in Whiteville, NC**, dedicated their 4,400-square-foot sanctuary and classroom structure, according to Pastor **Tony Hargett**.

Pastor **Jerry Franklin** is in his fifth year of leadership at **Happy Home FWB Church in Andrews, SC**. This year the church built a new parsonage for Pastor Franklin. The \$77,000 brick home contains more than 1,800 square feet of space.

**Pamplico FWB Church in Pamplico, SC**, constructed a 900-square-foot fellowship building, according to Pastor **Sigbee Dilda**. The structure which will seat 85 people cost \$15,000 to erect.

**Sand Hill FWB Church in Coward, SC**, gave more than \$5,500 to build a church in **India**. This gift came in response to a request for funds from Missionary **Carlisle Hanna**. Pastor **Sherwood Lee** said he would also like to raise funds to purchase a mat for the church floor in India since churches there do not have pews or chairs. ■

**Capital Stewardship Campaign**  
November 1993  
Update

State	Goal	Gifts
Alabama	\$ 97,290.00	\$ 1,000.00
Arizona	1,565.00	1,800.00
Arkansas	97,880.00	27,500.44
Atlantic Canada	2,000.00	.00
California	21,925.00	5.00
Colorado	1,005.00	1,005.00
Florida	26,365.00	2,516.36
Georgia	48,620.00	16,499.03
Hawaii	235.00	500.00
Idaho	450.00	.00
Illinois	20,600.00	790.00
Indiana	10,020.00	1,200.00
Iowa	340.00	.00
Kansas	1,640.00	.00
Kentucky	45,150.00	2,612.29
Louisiana	120.00	1,020.00
Maryland	8,675.00	150.00
Michigan	19,250.00	1,680.00
Mississippi	19,815.00	880.00
Missouri	77,025.00	23,854.75
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	5,077.61
Oklahoma	117,505.00	2,381.50
South Carolina	23,350.00	100.00
Tennessee	100,040.00	21,693.86
Texas	14,705.00	5,080.52
Virginia	30,975.00	405.00
West Virginia	58,840.00	320.00
Other	23,780.00	2,978.85
<b>Totals</b>	<b>\$1,000,000.00</b>	<b>\$122,350.21</b>



November 1993

**RECEIPTS:**

State	Designated	Co-op	Total	November '92	Year To Date
Alabama	\$ 337.05	\$ .00	\$ 337.05	\$ 121.05	\$ 80,860.90
Arizona	.00	10.00	10.00	10.00	1,933.62
Arkansas	16,008.74	12,910.63	28,919.37	11,167.43	297,737.87
California	.00	.00	.00	939.12	7,900.32
Colorado	.00	.00	.00	.00	250.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	.00	.00	.00	22,271.39
Georgia	10,722.87	1,751.68	12,474.55	17,290.20	117,427.57
Hawaii	.00	.00	.00	.00	500.00
Idaho	.00	.00	.00	.00	93.62
Illinois	41.37	66.68	108.05	25,629.30	77,356.01
Indiana	754.78	241.02	995.80	.00	7,942.78
Iowa	90.00	.00	90.00	.00	450.00
Kansas	.00	21.23	21.23	70.28	243.13
Kentucky	680.65	293.76	974.41	3,135.29	10,558.85
Louisiana	.00	.00	.00	.00	40.00
Maryland	.00	75.00	75.00	75.00	975.00
Michigan	10,825.08	3,212.14	14,037.22	11,490.58	152,675.30
Mississippi	15.00	387.37	402.37	214.35	6,317.01
Missouri	16,314.69	.00	16,314.69	10,386.91	117,442.51
Montana	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	134.99	4.99	139.98	.00	768.68
North Carolina	574.12	800.00	1,374.12	2,006.62	15,614.32
Ohio	589.64	1,656.66	2,246.30	20.00	42,056.60
Oklahoma	41,010.59	237.12	41,247.71	36,156.36	468,832.75
South Carolina	16,320.41	210.17	16,530.58	14,548.36	192,507.56
Tennessee	3,956.51	2,652.95	6,609.46	2,777.38	84,786.45
Texas	15,993.15	1,210.14	17,203.29	9,945.03	96,174.93
Virginia	513.13	25.00	538.13	272.64	10,232.45
West Virginia	8,336.50	219.32	8,555.82	3,770.55	45,299.94
Canada	.00	.00	.00	.00	26.88
Northwest Association	.00	.00	.00	.00	93.07
Other	.00	.02	.02	.00	168.21
<b>Totals</b>	<b>\$143,219.27</b>	<b>\$25,985.88</b>	<b>\$169,205.15</b>	<b>\$150,026.45</b>	<b>\$1,859,538.42</b>

**DISBURSEMENTS:**

Executive Office	\$ 10,020.51	\$15,302.58	\$ 25,323.09	\$ 25,323.09	\$ 278,553.97
Foreign Missions	79,253.77	2,457.16	81,710.93	73,258.04	967,740.28
FWBBC	8,568.55	2,457.16	11,025.71	11,903.65	117,299.20
Home Missions	28,636.78	1,922.99	30,559.77	26,022.60	341,135.81
Retirement & Insurance	858.30	1,495.68	2,353.98	2,378.54	24,958.34
Master's Men	3,100.06	1,495.68	4,595.74	2,721.18	32,712.76
Commission for					
Theological Integrity	113.45	53.41	166.86	140.64	1,672.76
FWB Foundation	888.99	640.99	1,529.98	1,282.04	15,778.50
Historical Commission	80.17	53.41	133.58	136.07	1,529.79
Music Commission	70.99	53.41	124.40	133.59	1,422.42
Radio & TV Commission	100.96	53.41	154.37	140.64	1,541.38
Hillsdale FWB College	2,139.95	.00	2,139.95	2,104.37	19,824.95
Other	9,386.79	.00	9,386.79	4,482.00	55,368.26
<b>Totals</b>	<b>\$143,219.27</b>	<b>\$25,985.88</b>	<b>\$169,205.15</b>	<b>\$150,026.45</b>	<b>\$1,859,538.42</b>



## BOARD OF RETIREMENT

# *What Is The Free Will Baptist Retirement Plan And Why Do I Need It?*

By David L. Brown, CPA

Many pastors do not participate in the Free Will Baptist Retirement Plan because they are not quite sure what it is or why it exists. Some look to Social Security as their retirement plan and question the need for any other preparation. Others have made arrangements unaware that the denomination has a plan with unique advantages. Let's first discuss why you need the Free Will Baptist Retirement Plan.

You need the Free Will Baptist Retirement Plan because Social Security will be inadequate for a reasonably comfortable retirement. Many financial planners estimate that you can expect 30-40% of your present income from Social Security. Your benefit reduces even further if you elect to retire early. Would you have a difficult time living on 30-40% of your present income? A few, in bad health, simply would not be able to afford prescription drugs and medical bills. Even the government will tell you the Social Security system by itself, never planned to provide adequate retirement income.

You need the Free Will Baptist Retirement Plan because it takes advantage of tax laws that are favorable toward church-controlled plans. For instance, a pastor may set up a salary reduction agreement (SRA) and make tax-deferred contributions. The taxes on the earnings are also deferred until retirement.

At retirement he has the option of designating his monthly benefit as housing allowance up to his actual housing expenses. When the pastor makes tax-deferred contributions to his retirement account, the earnings that accumulate are tax-deferred. At retirement, he has the option of declaring most, if not all, of his monthly benefits as tax-free housing allowance. Only church-controlled plans can offer these benefits.

Now let's address what the Free Will Baptist Retirement Plan is. The Free Will Baptist Retirement Plan is a totally voluntary contribution plan. The National Association of Free Will Baptists makes no contributions to pastors' accounts. Contributions may come from the pastor or the church. The pastor may con-

tribute directly or from his salary through a salary reduction agreement (SRA).

In addition to these contributions, some state and district associations make contributions for their pastors who enroll in our plan. Other state and district associations are considering ways to implement a similar program in their area. It is also important to note what the Free Will Baptist Retirement Plan is not.

The plan is not a short-term savings plan. Contributions made to your account are for retirement. It is not a place to put emergency funds. Everyone should have some emergency savings. Financial planners frequently suggest from three to six months of your monthly income. The federal government penalizes early withdrawals from tax-deferred retirement accounts by charging a 10% penalty plus the regular income tax that is due.

Your retirement funds are primarily for your personal retirement. The purpose of accumulating these funds is to supplement your income in your golden years. Any retirement plan's sole purpose is to provide financially for the retiree. We designed the Free Will Baptist Retirement Plan with you in mind. Contact the Board of Retirement for information on how you can enroll. ■

### **In Memory Of . . . .**

By . . . .

#### **Frank Bailey**

Sciotodale Woman's Auxiliary  
Sciotoville, OH

### **In Honor Of . . . .**

By....

#### **Carl Dunn**

Dailyville Woman's Auxiliary  
Waverly, OH





## FOREIGN MISSIONS

*Embedded In Me*

By Bryan Pate

I've found a large chunk of a country embedded in me. Before now I have found small pieces of wood or slivers of glass attached to me. A piece of a country, though, is slightly strange.

It happened gradually. The first thing I did was review My Ten Rules for Encountering a Foreign Culture (MTREFC). Thus I came to rule number two, which states unequivocally, "Disregard rule number one and all rules following rule number two. You're encountering people, not cultures."

Rule number two is correct!

*Chinese People Live Vividly*

When I went to China for seven weeks with the English Language Institute (ELIC)/China to teach English to individuals, I discovered the Chinese people live vividly, with much passion. As Americans experience pain and joy, so do the Chinese. We all struggle for happiness and meaning.

I taught English to Chinese junior and senior high school English teachers during that seven weeks. They were as enthusiastic about our classes as I and the other seven North Americans with me. They learned eagerly.

They also made friendships enthusiastically. We were more than teachers; we became friends. The Chinese are very warm people; they embed themselves in one's heart quickly. Letters I receive, now that I am back in the States, are filled with phrases like, "My dear Mr. Pate, it has been 40 days since we have been together. I miss you very much." Echoes of these sentiments are a chorus in my own mind. I, too, dream of one day embracing these dear people again.

But what business did one of the Fold have in teaching English to the Chinese? Why teach English when I could have taught the Word? What good was English without the Lamb in their hearts?

These are all questions that arose at some point. The students we taught desired to know more English. Greater knowledge will make them better teachers, or even pro-



Bryan Pate (front, center) gives thumbs up for his class and the ELIC program.

vide a means to a better job. This is something I could give them without hooks, strings or catches attached. That is love. What I did while teaching them English was love them unconditionally, just as the One who is Love. Even my imperfect human love can communicate the love of God.

*Added to the Fold*

As a great Teacher once said, there is more rejoicing over one lost sheep coming to the fold than the 99 already there. This past summer the North American teachers rejoiced greatly. For the one hundredth, one hundred first and one hundred second sheep were added to the fold. They were added because we taught them the English they both needed and desired. We loved them. The friendships we founded were the vessels to convey the Cross—to communicate a greater love that leads to redemption. We were there to be a part of this because we taught English, and there was no other way.

I struggle for an ending to this article. What can I tell you? A multitude of possibilities exist . . . but laughter, smiles and understanding that cross thousands of miles are the most prominent images. They are my students; they are my friends for life. China is embedded in me!

For more information about opportunities in China, please contact ELIC at 1 800 366-ELIC. ■

Bryan Pate is an English major at Middle Tennessee State University in Murfreesboro, Tenn. He is a graduate of Free Will Baptist Bible College.



## MASTER'S MEN

### *When They Just Won't Hear*

By James Vallance

I felt great frustration reading pastors' comments from the '92 Double in a Decade session. A dozen pastors wrote that our churches need more emphasis on discipleship. They wanted more printed material. I was agitated.

Don't they know Master's Men was in its eighth year (now tenth) of a Decade of Discipleship? Don't they understand that every month for 108 lessons our men discussed, read and studied aspects of discipleship? Don't they realize their men could profit in this life-changing study of Christ's teachings? Have we failed to tell the pastors, or are they willfully ignorant of the effort we put into challenging men to serve the Master?

I've invested 10 years in Master's Men as a layman. I've pleaded with pastors to begin chapters. I've heard every excuse about why programs and activities won't work in "my" church.

Frustration comes when I believe I am doing right things, planning and praying for God's will for the work, only to have others make light of the work, or see no importance in it. One pastor told me, "Master's Men is not doing anything that the other agencies in Nashville aren't doing. Why not close it up, take the losses and move on to other things?" We spent several hours talking. I explained that this work offers laymen opportunities to accomplish together what cannot be done separately. Other agencies may do similar things, but they don't provide a vehicle or program exclusively for our men.

Sunday School Department provides lesson material, but not usually from the viewpoint of men, nor geared to challenge only men. Home Missions provides a missionary builder, but his work is more effective because nearly all his helpers are LifeMembers and LifeFriends! Foreign Missions doesn't need men to travel to build, but they do need men to provide support base for missions work.

Board of Retirement doesn't enroll laymen in the retirement program, but pastors need men who care and provide for their future welfare. The Bible College needs men to occasionally help repair buildings. They also need children of those men to enroll as students. WNAC has nothing to offer men in their pro-

grams and activities, but those ladies sure could use husbands and fathers who are sold out to the Master.

Free Will Baptist Foundation needs help to provide future funding for our denomination. Executive Office personnel couldn't possibly use 60,000 laymen in employment, yet every man is vital in leading our families in worship and service of the King.

Denominational statistics show only about one-third of the churches give financial support to national agencies. There's room for improvement. We need men of stature, sensitive to and involved in national ministry.

Our denomination is made up of state associations, district or quarterly meetings, and local churches. In every instance, those institutions are to serve the people in our local churches, our laity and their families. When we forget the individual units, or fail to provide resources they need, we have failed in the Master's service.

My labor has always been geared with individual men in mind. Every man needs a challenge to be all God knows and expects him to be. Free Will Baptists need Master's Men. The local churches need Master's Men chapters. Denominational agencies need input and support from our men. The key to effective denominational stewardship is to teach every layman to tithe and give offerings.

Have I wasted 10 years of my life serving as director of Master's Men? No sir! I work for the Master through Free Will Baptists. I serve the living God, the King of Kings, am called by the name of His precious Son. I am a Master's Man. I seek for men to fill their position of service. I try to produce gap-standers. I want men who will brave the fire at the gates of Hell to snatch one soul before it's lost in eternity.

Pastor, are there men like that in your church? If so, they should be honing their skills in Master's Men. If not, let us help you develop men of character. Master's Men, men in name and deed!

Frustrations? Pretty often! Challenge? Daily! My life wasted? No way . . . it's His! ■



## WOMAN'S AUXILIARY

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

By Mary R. Wisheart

#### *From My Window*

"Identify yourself with My interests in other people, not, identify Me with your interests in other people." Oswald Chambers suggests this is what Jesus means when He says, "Feed my sheep."

If my boss would get saved, he would treat me better.

If my husband took this promotion, I could have more things for the house.

If my children would only make me proud of them for their grades, talents, manners.

If my friend would agree with me more often, I would enjoy our time together more.

If these people would clean up, dress up, move up, I could care about them.

Whose interests are we concerned with?

When we pray for people, do we seek to identify with God's interests in them or with our interest in them?

George MacDonald suggests that we claim the verse, "Vengeance is mine I will repay, saith the Lord." We then expect Him to strike the one who has hurt us with some dreadful calamity. But MacDonald says, "Yes, He will repay by loving that one to Himself."

Not willing that any should perish. Wanting His best for them. Longing to see the image of Christ formed in His child. Wanting each to follow the will of God wherever the path leads.

Not much of self-interest in those desires, is there?

What would God's interest be in the person you work with? The woman next door? Your only son? The beautiful, talented teenager? The one who seems to despise you?

If we identify ourselves with God's interest in others, then we'll have to identify with His heart of loving concern.

#### *An Opportunity to Encourage our Foreign Students*

In 1992 WNAC awarded a \$1,000 scholarship to Pastor Neto in Brazil. He is working on his master's degree.

February is the month when WNAC emphasizes special gifts to the Foreign Scholarship Fund.

A gift to the scholarship fund this month can provide a scholarship for another of our young people in Brazil, Africa, Uruguay, Japan, Mexico, India, Spain, France or Panama.

#### *WNAC Dues Are Now \$10 Per Member*

In July the Convention voted to raise national dues to \$10 annually. As state conventions begin meeting and send in reports for the 1994 convention in Little Rock, they should include \$10 per member.

The \$10 per member is the fee required for state delegates to be seated at the convention.

Also, the fee for delegates from local women's groups is \$5 for the 1994 convention.

#### *Women's Groups Choose New Names*

Cumberland District women of Tennessee voted in August to keep CDWAC, but now it stands for Cumberland District Women Active for Christ.

Tennessee Women Active for Christ-TWAC-is the name Tennessee women selected for the state organization.

Georgia women voted to change their state name to Women of Georgia Active for Christ-WGAC.

New local names reported include Women's Ministries, Women Active for Christ, and New Life Group.

#### *Ridgecrest Retreat in 1994*

The March/April issue of the *Co-Laborer* will include registration materials for the WNAC retreat at the Ridgecrest Baptist Conference Center in North Carolina.

The time is September 15-17, 1994. The theme is "Back to Basics: Bible Study and Prayer."

For more information check the *Co-Laborer* magazine or write to

WNAC  
P.O. Box 5002  
Antioch, TN 372011-5002. ■

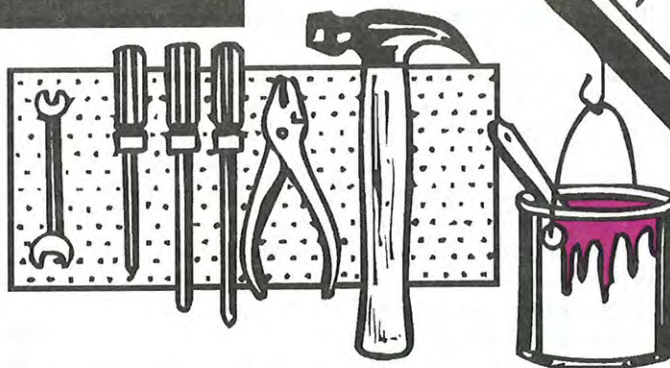
# YOUTH UPDATE

**1st Annual  
National Youth Workers' Retreat  
February 18-20, 1994  
Stonecroft Conference Center  
Hollister, MO**

## Building Kids Together

Make plans now to attend this exciting first-time event for Free Will Baptist Youth Workers. You'll find this weekend full of ideas, activities, encouragement, fellowship, networking, food and fun. Located at the beautiful *Stonecroft Conference Center*, nestled on Table Rock Lake in the Ozark Mountains, the retreat setting will be ideal for relaxation and motivation as we share and learn together.

If you are a full-time or part-time youth worker, Sunday School teacher, children's church worker, parent or pastor who is interested in helping build kids together, then this retreat is for you! The program is designed to help you in your local church ministry, as you build up kids...



emotionally and spiritually. You'll gain new insights into the way kids think, act and what can be done to meet their needs into the 21st century.

You'll be hearing from some veteran youth workers, as well as newcomers as they share their talents and experiences with others. We want you to leave the retreat pumped up, motivated and more committed to a ministry devoted to building kids.

At the retreat you'll find a re-

source center with hundreds of items hand-picked to help you in your ministry. You'll also find exciting contests, an up-lifting concert, great music and valuable door prizes.

The retreat fees are \$60/person (two in room), \$50/person (four in room) and include two nights lodging, three meals, registration fees, conference notebook and refreshments. ■

**Don't Miss This Exciting Event  
The Time is Almost Here!  
For More Information  
Call 1-800-877-7030**



Thomas Marberry

## Making the Right Choices

Ted W. Engstrom and Norman B. Rohrer

(Nashville: Thomas Nelson Publishers, 1993, 174 pp., hardback, \$15.99).

**W**e live in a world of compromise, a world in which everyone faces a variety of temptations, and too many people (including Christians) yield to them. We are tempted to lie, to be promiscuous, to chase after riches, to seize power over others or to be prejudiced against other people.

This book confronts the special kinds of temptations which men face in society today. It is certainly true that women face many of the same temptations, but this book addresses the kinds of dangers and temptations that men are most likely to face every day.

These authors confront the harsh reality that many men stretch or distort the truth in order to succeed in their business or profession. They misrepresent the truth in order to sell products, they copy computer pro-

grams illegally, or they pilfer supplies. The saddest part of the story is that Christian men often participate in these kinds of activities.

As our authors note,

Christians are nearly as likely as unbelievers to cheat on their income tax forms, copy from other students on tests, pay money under the table to building contractors, copy a computer program without paying for it, make unreported calls on the company telephone, misrepresent a product to make a sale, and obey only the laws which are convenient for them.

Countless men fall victim to sexual immorality each year, and some of them are leaders of Christian churches or organizations. Different men fall prey to different temptations. For some it is sex; for others it is power,

or anger or riches. The temptation to be passive and not assume the role of leadership in the home which God intended is difficult for many to resist.

The authors not only describe these temptations, they also provide helpful ideas and suggestions on how they can be defeated. Throughout the book, they cite examples of men who have kept their lives pure and come to be respected for their integrity both in the church and society at large.

The last chapter is only four and one-half pages long, but it is a gem. It is a forthright challenge for Christian men to be different, to stand up and be counted for righteousness. It reminds us that we do not have to destroy our lives and our testimonies by yielding to Satan's temptations. It is time for us to be the kind of men that God wants us to be. ■

## BEYOND BELIEF



# RELIGIOUS COMMUNITY NEWS

## President Bill Clinton Signs Religious Freedom Restoration Act

WASHINGTON, D.C. (EP)—President Bill Clinton signed the Religious Freedom Restoration Act Nov. 16, making it harder for the government to interfere with religious practices.

Signing the bill, Clinton called religious freedom “perhaps the most precious of all American liberties.” He noted that the founders of the U.S. worked to guarantee religious freedom because “they well understood what could happen to this country, how both religion and government could be perverted if there were not some space created and some protection provided. They knew that religion helps to give our people the character without which a democracy cannot survive. They knew that there needed to be a space of freedom between government and people of faith that otherwise government might usurp.”

Clinton said that religion and religious institutions “have brought forth faith and discipline, community and responsibility over two centuries for ourselves and enabled us to live together in ways that I believe would not have been possible.”

The act overturns a 1990 Supreme Court ruling, *Employment Division v. Smith*, which dropped the requirement that government show a “compelling state interest” before restricting religious practices. Under *Smith*, government actions which restricted religion were permissible as long as they were general laws, and were not aimed specifically at religious groups.

Supporters of the bill said the *Smith* decision had allowed the government to ignore the religious rights of citizens without good cause. Examples cited including laws ordering the Amish to use orange reflectors on buggies, and the performance of autopsies even when prohibited by the religious beliefs of family members.

Under the new law, government must show a “compelling interest” before restricting religious freedom, and must use the “least restrictive means” possible to achieve its aims.

Clinton said the law holds the government “to a very high level of proof before it interferes with someone’s freedom of religion.”

The bill was supported by an ideologically diverse coalition, which included groups that normally oppose one another on legislative matters. Clinton quipped that the unusual coalition “shows, I suppose, that the power of God is such that even in the legislative process miracles can happen.”

## Study Suggests if Current Patterns of Giving Continue Church Will End in 2048 A.D.

CHAMPAIGN, IL (EP)—If present denominational giving trends continue, the church in the United States faces extinction at the national

level in the year 2048 A.D., according to a new study by John and Sylvia Ronsvalle of empty tomb, inc., a nonprofit Christian research and service organization in Champaign, Illinois.

Current trends indicate that church members will be giving zero percent of their incomes to the church budget category of “benevolences” by that year—a category which includes funding for national denominational offices. The report also found that in 1991 per member church giving declined in constant dollars in all three categories: total contributions, congregational finances and benevolences. It is the first time giving in all three categories has declined since 1970.

The report, titled “The State of Church Giving through 1991,” is part of a study being conducted under a three-year grant from Lilly Endowment Inc. The project is designed to analyze denominational giving data and understand dynamics affecting church giving patterns.

A number of Protestant denominations were analyzed for the period 1968 to 1991. These denominations represented 30 million full or confirmed members.

Per member giving in constant 1987 dollars declined, for the first time since 1970, in the category of total contributions, and the two subcategories of congregational finances and benevolences.

U.S. per capita disposable personal income also declined from 1990 to 1991. Although per member constant dollar donations to the church declined in 1991, giving as a percentage of income increased to total contributions and congregational finances. The portion of income donated to benevolences

declined for the sixth year in a row.

“The State of Church Giving through 1991” also considered giving based on theological perspective. Members of denominations affiliated with the National Association of Evangelicals (NAE) gave more to their churches on a per member basis than did a subset of National Council of the Churches (NCC) member denominations. Both the NAE-affiliated and the NCC-affiliated denominations posted a decline in per member giving in constant 1987 dollars to benevolences during the 1968-1991 period. The NAE-affiliated denominations compensated for the decline with membership growth. With an overall loss in membership, the NCC-affiliated denominations experienced a composite 25 percent decrease in benevolence giving.

Giving patterns for 11 denominations were traced for the 70-year period of 1921-1991. Changes in U.S. per capita income and giving data were charted on an annual basis. The study found that giving as a percentage of income for these denominations was lower in 1991 than in either 1921 or 1933, the depth of the Great Depression.

While per member giving as a percentage of income for benevolences was projected to reach 0 percent in 2048 A.D., congregational finances were projected to reach 0 percent in 2187 A.D. The Ronsvalles, coauthors of the report, do not feel the extinction of the church is inevitable. However, they feel the strong trend in giving patterns makes it possible. The Ronsvalles hope the report will contribute to a national dialogue on how to respond to what they term a “crisis of communication and vision in the church.” ■

# OUR READERS COMMENT

## Timely Article

I would like to thank Bob Shockey for the article titled “Calling a Pastor” (Nov. '93). Because our church (First FWB Church, Darlington, SC) is presently without a pastor, it came at quite an appropriate time for us. I particularly appreciated the “Interview the Candidate” section which was extremely comprehensive.

I would recommend that all church officers keep this for future reference.

Seldon Buck  
Darlington, SC

## Youth Can Demonstrate Love

I want to express my appreciation for the July article about the “flying underwear.” I used the article in our youth Bible study. I have been involved in youth work for 15-plus years

and I have been pied, papered, creamed and watered, all of which were said to be expressions of love and appreciation.

I told the youth in the Bible study that though these expressions might be great fun, they are not expressions of love and appreciation. Expressions of love and appreciation do not involve vandalism nor disrespect.

Let us be involved in teaching our young people the right way to show love, appreciation and respect. I wouldn't mind youth washing my car, mowing my yard, washing my dishes or taking me out to dinner. But please don't trash my house and please don't hang my underwear from the ceiling fan.

Thanks for a great opportunity to share proper ways of showing love. I just hope we haven't given our youth any wrong ideas.

Mark Leonard  
Youth Pastor  
First Dayton Free Will Baptist Church  
Dayton, Ohio

## Two Who Left

**T**oday's mail brought a letter with news that a young Texas pastor pulled his church out of the denomination and turned in his Free Will Baptist ministerial credentials. Two hours later a friend brought news that a mature North Carolina pastor also left the denomination and took his church with him. You might be interested in why those two men did that.

The young pastor left because the denomination is too rigid and refuses to change. The older pastor left because the denomination is going liberal and has changed from its fundamentalist position.

### Do you see the problem?

Which of these men is correct? Is the denomination so hide-bound that we cannot reach today's youth? Or is the denomination riddled with liberalism and adrift from its biblical moorings?

Both these men cannot be correct. Maybe neither is correct. They could both be wrong. I think they are.

If they did not leave because they changed doctrine, I wonder where they will secure Bible-based literature for Sunday School teachers and other leaders. Where will they send their high school graduates who want collegiate Bible training?

Since neither pastor is a Free Will Baptist minister any longer, who will ordain them? Where will they go if their church votes them out? I wonder what it's like to be forced to stay at one church the rest of your life as a minister even if God leads you somewhere else.

**Then I also wonder** about the bottom line honesty of men who take church buildings and property built by Free Will Baptists for Free Will Baptists and persuade people to leave their heritage. Does that make a man

a thief? Maybe not, if people can be pressured into an official vote. But it's questionable at best.

Of course, I wonder about a man who cannot work with anybody else. I know the men who left, and I know the men and women they are leaving. The leavers are my friends, but so are the 2,500 churches and pastors who stayed. We'll miss them, but they'll miss us more.

**I find it intriguing** that Free Will Baptists are so diverse that on one side a fellow bails out because we're liberal while another leaves because we're too conservative. We're doing something right to have room for people with that range of difference. Will they find somebody else with that much room?

Makes me wonder how each man defines liberal and conservative. Maybe it's worship style or music or who knows what. It's sure not theology.

**I've been around** Free Will Baptists long enough to know there's no reason for anyone to leave unless he no longer believes the Bible or no longer believes our doctrinal position. A man can be as fundamental as a gun barrel and be a Free Will Baptist. A fellow can also be as innovative as his local church will tolerate and still call himself one of us.

I like Herbert Swope's observation: "I cannot give you the formula for success, but I can give you the formula for failure, which is, try to please everybody."

**No church is an island.** That's why we band together as a denomination. We need each other, especially in this day of secular pressure smashing down anything not politically correct. We need the network of friends, the diversity that holds us accountable, the freshness of new ideas.



Jack Williams

I do not believe it is more spiritual to go it alone than to cooperate with other believers in a broader, larger effort. I do not believe it is more pleasing to God to claim that everyone else is out of step and only you are marching to God's tune.

**These two men** are not the first pastors to leave the denomination. One left in 1989 because he changed his doctrinal beliefs, and that's understandable. Another left in 1984 claiming we were compromisers who refused to stand on important issues. One left in 1983 saying the denomination was guilty of idolatry. Another left in 1977 but came back after 16 years.

This is no time to run scared and burn the denominational colors. Free Will Baptists have weathered the test of time. We cannot wring our hands and blame ourselves because a man refuses to work within a framework that has built churches in 40 states and 10 foreign countries. Loose them and let them go.

**Let's change what** needs to be changed. Let's encourage difference where differences are needed. The Free Will Baptist name speaks of distinctives which justify the existence of a group. Yes, we are the *different* Baptists. We wrote a distinct history. We believe a distinct doctrine. These we cannot yield.

Where do we go from here? Back to work, of course. Back to the pulpit. Back to seeking the lost. Back to discipling converts. Back to the business that called the denomination into existence—preaching the gospel until Jesus comes.

**The late** Peter Marshall once prayed, "Lord, where we are wrong, make us willing to change; where we are right, make us easy to live with." Today would be a good day for that prayer to be answered. ■

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