

APRIL 1994

CONTACT

OFFICIAL PUBLICATION OF THE
NATIONAL ASSOCIATION OF
FREE WILL BAPTISTS



HE IS RISEN

.....
Gaucho!

.....
Small Giant

.....
Pea-Pickin' Family

.....
Camping

.....
Held Hostage

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APRIL 1994

VOLUME 41, NO. 4

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Editor-in-chief: Dr. Melvin Worthington
Editor: Jack Williams
Editorial Assistant: Marilyn Pritchard
Circulation: Dari Goodfellow
Printed by: Randall House Publications

Contact (ISSN 0573-7796), published monthly by the National Association of Free Will Baptists, 5233

Mt. View Road, Antioch, TN 37013-2306. Address all correspondence and subscriptions to Post Office Box 5002, Antioch, TN 37011-5002. Phone 615/731-6812.

Annual subscription rates: Individual—\$12 per year, Church Family Plan—\$12 per year, Church Bundle Plan—\$12 per year. Second

Class postage paid at Antioch, TN and additional offices.

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USPS 130-660



Melvin Worthington

Held Hostage

When hostages are taken by terrorists, the public responds with outrage. We deplore terrorist actions because of the helplessness of the victims. The terrible practice of taking hostages must be met with strong, swift action.

Taking hostages can occur in denominational life. Eternity will reveal the damage done to denominational life when we use our resources as weapons to hold assemblies, associations and agencies hostage.

Such action seeks to control through intimidation and to promote a special-interest agenda by withholding funds.

Ambassadors

Some members seek to control their church by giving or withholding their money. This was tried in the first church I pastored. The principle was, "If we cannot vote the pastor out, we will starve him out." It was a real threat to a young pastor.

In another church, two men designated all money they gave to the church to national ministries to be sure that I would not get any in the form of salary and benefits. When I resigned, they resumed giving to the church.

Christians have a sacred responsibility to give as God has blessed them. God demands the tithe and deserves the offering. We hold the financial key to growth in our churches.

Assemblies

Just as some members seek to control their local church, some churches use economic pressure to control associational life.

Free Will Baptist churches should keep in mind the unique relation-

ships and responsibility we assume when we join a district association.

Local churches have a responsibility to faithfully support their district associations. Often the church's giving pattern reflects the pastor's attitude. One church reminded me during the first budget meeting that they were a denominational church and gave 10 percent of undesignated income to denominational ministries. Imagine a church full of members who believed that!

Associations

District associations can hold state associations hostage. State associations often have to curtail programs because of the disposition of some district associations. Some refuse to cooperate and use intimidation to push special-interest agendas.

There are sufficient financial resources to do all that Free Will Baptist organizations have been brought into existence to do. There is not a lack of money. There is a lack of systematic stewardship of the resources we have.

Agencies

Free Will Baptist agencies face the problem of bowing to blackmail and being held hostage. The denominational structure calls for agencies to submit budgets, programs and audits to the annual convention. Budgets are adopted and programs authorized.

When the denomination has spoken, it is settled. Let the work begin. Theoretically, that is the way it works. But, wait, that is not the way it works practically.

Special-interests take precedent and seek to manipulate, control, influence and intimidate agencies if they disagree. Brethren, this should not be.

When my local church adopts a budget, I have a responsibility to continue giving my tithe and offering. My personal preference must not supersede the will of the majority of the church. Disagreement? Yes. Dissent? Yes. Divisiveness? No. Discontinue support? No.

Agencies must keep in mind that they serve every ambassador, assembly and association who holds membership in the National Association. This requires flexibility and toleration which of necessity must be broader than that of special-interest groups. Agencies must weigh their responses in light of mandates by the National Association and what is best for the entire denomination.

Decisions must be made which benefit the majority of Free Will Baptists. When decisions are made from this perspective, special-interest groups have the right to respond. It is not right, however, to refuse to support or threaten to cut off support unless a particular agency yields to such special-interest groups.

It takes courage not to cave in when confronted by spiritual blackmail. There remains a better way to take care of business. That's what the annual national convention is for, to take care of denominational business. God will be glorified, and the denomination can fulfill its mandate to extend the witness of Christ and the building of His Church throughout the world. ■

The Secretary's Schedule

- April 7-9** New Mexico State Assoc.
- April 15-16** CMP Board Meeting
Chicago, Ill.
- April 17-20** Heritage Temple FWB Church
Columbus, Ohio

En Memoria

The Gaucho and the Resurrection

By Marcia Ellison



H. Armstrong Roberts

To the memory of you, Don Tango, who belonged to that group of real heroes, “el más macho”: the gauchos. Son of the great Pampas who became a son of God, and ours as well. And to the memory of the other deceased gauchos, who broke horses, herded sheep and cattle, rode the plains, acquiring the soul of the gaucho through demanding the ultimate of their physical bodies; who, with

stoicism accepted the triumphs and losses of each passing day. To those who lived and died never hearing the message of the resurrection.

The Legend

Not much was known about where he came from; just that he lived and worked away out there on the platón, the vast pastureland, accessible only by horse. No doubt

some word from one of the other gauchos we had met and with whom we had shared the gospel had somehow reached his ear.

No matter, he saddled up and came that hot Sunday afternoon to find out just exactly what those gringos were doing in Aguas Buenas, at the “rancho” church there where the water flowed fresh from the little stream across the road on the hillside.

He was tall, about 5' 9", with a strong chest, bony-jointed like the horse he road, feet short and tetterous, wrinkled, leathered hands that looked like hairy hide, Indian-colored skin, small, quick and down-cast eyes. He wore a black hat with a wide brim, tied loosely under his lower lip. His voice was strong, almost thunderous, from calling out to cattle across vast areas of the plains.

His body radiated strength. He knew what it was to feel liberty, knew what it was to live alone, to stand accountable to no one. He was a gaucho. He had passed the first period of his life's journey, a youth growing up hearing legends and tales from the mouths of other gauchos; later he became one himself.

The Search

Many years passed and now he was an adult still searching, still looking for that something he had yet to find. He owned only a bag of experiences and memories, not much more than the horse and a few head of cattle out on the platón. At night he slept near them under the starry sky where he looked up and pondered the Southern Cross, without knowing of the one that stood on Calvary's hill long ago.

Sunday, when he arrived at the church, he tied the horse under that paradise tree just inside the gate. Everyone met outside the little thatched roof church because of the extreme heat of the midday. Sitting on the grass, dodging the camoatíns, we sang songs about God's love for all people, about the Ultimate Gift, Jesus Christ, of His virgin birth. Walter preached of God's plan for saving humanity from itself and hell, of the resurrection, paradise and the pearly gates.

For years he had understood the renovating function of the Pampa, and felt the power of an indescribable contentment in seeing the light of each new day as the sun spread its gold over the fields. He knew the powerful feeling of riding his criollo and herding cattle, the silence of the plains, the elements in his face, the misty crystals that renewed his strength as they fell from the sky.

Don Tango had experienced communion of man with nature, but what

this Gringo told, this was another message. It was different from the pantheistic beliefs of the criollos. This was not about Mother Nature, but Father God. He listened. He understood.

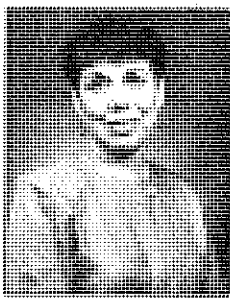
The Legacy

That was the day! Don Tango heard of paradise, the cross, the resurrection. Who would have dreamed that very soon he was to enter the pearly gates. Little did we know about his tomorrow. A few weeks later, at night, while he lay sleeping under the Southern Cross, and the watchful eye of his Heavenly Father, a bandit clubbed him to death, and robbed him of his earthly possessions.

Even though no one saw it, the angels carried him to his Father, his mansion and eternal morning. Strong and gentle Don Tango fell across the line, safe, at home. After the police came to notify us, Walter and Paul claimed his body at the morgue; he had no known relatives. We often felt we were the only "family" he had known the last months of his adult life. We shared a common bond: each of us believing in the resurrection, and understanding what it meant to us: that one day we, too, will resurrect from the dead, and go to live forevermore with our Heavenly Father.

After being received by his Father, he was given a glorious funeral, with celestial guests and a few humans attending, then was buried in a simple pine box to await resurrection morning. ■

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ABOUT THE WRITER: Mrs. Marcia Elhson is a Free Will Baptist missionary to Uruguay.

Directory Update

ARKANSAS

Jerry Henshaw to Durham Church, Elkins
Leon Hodge to Eastgate Church, Siloom Springs

CALIFORNIA

Ron Young to Corcoran Church, Corcoran from Harmony Church, Fresno as bus director

GEORGIA

James Earl Bryant to Christian Hill Church, Abbeville

KANSAS

Bruce Thurman to First Church, Hutchinson from Straight Street Church, Norman, OK

MISSOURI

Terry Deckard to Rock Chapel Church, Horwood

NORTH CAROLINA

Walter Sumerlin to Living Waters Church, Bethel from Stacy Church, Stacy

Jerry Smith to Maple Street Church, Rockingham

Edwin Hill to Peace Church, Washington

Nathan Eason to Springwood Church, Belmont from Oak Grove Church, Elm City

Earl Hanna to First Church, Jacksonville from Liberty Church, Orangeburg, SC

Lester Cahoon to Sandy Acres Church, Columbia from Calvary Church, Georgetown, SC

Wade Parker to Ahaskie Church, Ahaskie from First Church, Glasgow, KY

OHIO

Alan Barnes to First Church, Dayton

OKLAHOMA

Charlie Levi to Clarksville Church, Porter

Paul Carter to First Church, Healdton

Oran Bartlett to Norris Church, Red Oak

Brad Ransom to First Church, Sulphur

SOUTH CAROLINA

W. D. Jones to Little Star Church, Lake City

David Austin to Liberty Church, Orangeburg

OTHER PERSONNEL

Lynn Davenport to Calvary Fellowship Church, Fenton, MO, as youth minister

Bob Hill to Donelson Church, Nashville, TN, as minister of senior adults

Jeff Dunn to Ambassador Bible Bookstore, Columbus, OH, as manager



Looking Ahead to Ministry

By Robert Bryan

I almost hate airport departures. They have always been among the most painful parts of our missionary life. Knowing that from long experience, however, did nothing to make this departure any easier. We were leaving people we loved and had worked with, people who had shared their lives with us. People who kept repeating to us now: "We'll be praying for you. God bless you. Keep in touch." Leaving them for a totally different kind of ministry, we would be working with many people we didn't know, in some places we had only heard about.

Alien Culture

As we checked our bags, I began thinking about the pressures we'd be under. Using a language grown rusty from lack of use, we'd be thrown into a dramatically alien culture where the people think differently and see things from a perspective, a world view, markedly at odds with what we'd been used to.

Our children would be stared at because of their clothes and laughed at because of their speech. They wouldn't know the lingo other kids would use and would feel awkward and out of step—even ostracized.

They'd hate it when someone would put them in the spotlight in the churches we'd be working with. Add to that the problems created by my absences from the home because of ministry, and the prospects weren't appetizing.

With our tickets in hand and waiting to check in at the gate, I thought of the country we'd be entering. It wasn't as if it were a new mission field; churches had been established there for several years. As I thought of them, I wondered whether we could really contribute anything to their growth. After all those years, it was still a struggle to get a new

church started. Could a Bible-based church really take root in that culture?

Spiritual Problems

Most of the members in those churches displayed little practical Bible knowledge and still made their decisions by and large on the basis of their culture, what everybody else did, rather than on biblical principles. Quick to condemn a few sins, they seemed ready to excuse the culturally acceptable ones such as pride, gossip, vengeance and power grabbing, especially when it was a friend who was guilty.

It was true that the churches had many godly leaders, but others brought shame on the name of Christ. Some pastors who had been removed from the pastorate because of immorality simply moved to other regions, and the churches there accepted them with open arms.

One national pastor stole property from the local association, but was never called before the ordination committee. Another pastor split a whole association of churches by lies, false accusations and innuendos. Yet he was never disciplined; worse, a few other pastors welcomed him to their pulpits, knowing full well what he had done. What could I, an outsider, hope to change in that kind of atmosphere?

Tribal Tension

As we took our seats in the waiting lounge and arranged our hand baggage around our feet, other thoughts crowded into my mind. How could I impart a missionary vision to those churches? After all, Matthew 28:19-20 applies not only to the churches I'm leaving but to those to which I'm going as well. Nearly half the churches I'd now be working with gave nothing at all to help reach people who have never heard of Jesus.

Tensions existed between the churches of different regions. Racism was present, to the extent that people of some "tribes" weren't welcome in churches of another "tribe." How could I help in that situation?

Many of the churches and leaders had a terminal case of super-inde-

pendent spirit. If every little thing wasn't just right, some leaders wouldn't work with others. Lack of love and unwillingness to forgive characterized too many of them.

I thought of some of the obstacles I'd face in ministering. How could I communicate effectively to people who were now more and more exposed to television and radio. Even outside the cities, television was common, and everybody listened to the radio. The programs were assuredly not the kind to draw folks closer to God, but the people loved them.

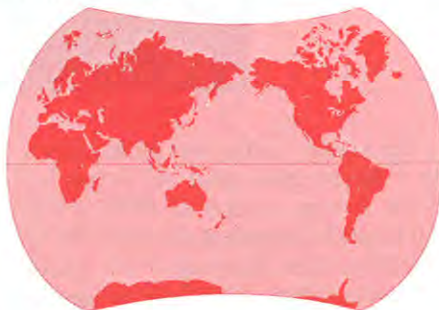
We stood up as the agent went to the gate to prepare for boarding the plane. As we moved with the crowd to the gate, I was discouraged—the ministry we were returning to would be challenging and difficult. Looking around me and waving one last goodbye to our friends, however, I was filled with renewed confidence. God had called us to this ministry, and He would accomplish the work. My function was to faithfully proclaim and practice His word.

As I settled in my seat on the 747, I bowed my head and recommitted myself to the ministry the Lord had given me. I smiled in eagerness as the introductory safety film began: "Welcome aboard to flight 52 to New York."

Furlough had begun. ■



ABOUT THE WRITER: Robert Bryan is a Free Will Baptist missionary to Côte d'Ivoire, West Africa.



The Other Indian's Moccasins

By Wade Jernigan



Many years ago I conducted a revival in Seminole, Oklahoma, at the Free Will Baptist Church. Arriving early one evening, I went to a nearby greasy spoon for a bite to eat.

While sitting at the counter, my eyes fell upon a plaque that held interest for this "part breed." It stated, "Do not criticize the other Indian until you have walked one mile in his moccasins." From that day forward, until 12 years ago, that saying was quoted often in my sermons.

While I recuperated from an illness that almost took my life, God brought the old Indian saying into mind. It seemed that He was saying, "That's all right as far as it goes."

At that point I spoke out loud and said, "What do you mean?" Here's what He put in my thoughts.

"Do not criticize the other Indian until you have walked one mile in his moccasins over the same terrain, at the same age, carrying the same load, in the same weather, meeting the same opposition. Then you may consider criticizing him."

Paul wrote "Judge nothing before the time—" I Corinthians 4:5. Surely that could apply here. ■

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

My Tribute to Mr. Bini
(1950-1993)

The Small Giant

By Carol Pinkerton

Mr. Bini Kouame Daniel was short in physical stature. When seated at his usual place in church—first pew, left side—his feet did not touch the floor. He talked and joked about being like Zacchaeus, but did not let it hinder him. He accepted it and went on with life. His daily actions proved that in reality, Mr. Bini was a great giant.

He was always thinking of others—always serving! It was just natural for him to be concerned with other people's welfare both physically and spiritually. It has been said that he gave away one-half of his monthly salary to help others. In spite of the fact that from 15-20 people lived at his house (immediate family consisted of Madame and four children: Lea, 18; Anne-Marie, 16; Jean Michael, 14; and Anita, 5), he financially helped his younger brother and another young man from this area to attend the university at Abidjan.

He was here at the house most every Monday night for the Pastoral Committee meetings. I am not a member of this committee so was not involved in the discussions, but could hear bits and pieces as the committee discussed and prayed over items. It was rare when they met less than two hours.

Somewhere during this time, I could hear laughter... Oh, how I loved to hear Mr. Bini laugh! It brought a smile to the face and joy to the heart even though I was ignorant of the reason for the laughter... it didn't matter. Whatever it was, it made him laugh and hearing his laugh, you did the same. His life was contagious. Not only in laughter but by his character.

Bini Kouame Daniel, 43-year-old layman and president of the National Association of Free Will Baptists in Côte d'Ivoire, West Africa, died in a motorcycle accident on December 16, 1993. The father of four and his wife were on their way to visit a member of the church at the time of the accident.

He was employed as assistant supervisor for district teachers. He served in numerous roles: secretary of the district Free Will Baptist association, Bible Institute board member, treasurer and adult Sunday School teacher at Bondoukou FWB Church, youth group advisor and member of the Bondoukou Church Pastoral Committee.



He spoke softly, yet with authority. I heard him raise his voice just once. It was a time of strife within the church. He rebuked a cousin. He told him that although their family ties were strong, his relationship with

the Lord was stronger and more important!

The day of Mr. Bini's death, he made a visit to see this cousin. Mr. Bini and his family had been deeply wounded because of the cousin's

lies about them, yet there was no hatred or ill feeling towards them in Mr. Bini's heart.

Mr. Bini was a teacher, both by profession and daily living. He made scripture so clear and practical. He had a unique way of drawing even timid people into the Sunday School class lessons. He made everyone feel that they had greatly assisted in class discussions. When incorrect answers were given, he corrected with kindness, never offending the person.

I loved to hear him preach. Two sermons he had prepared for future use were found in his Bible. Many can teach while standing behind the pulpit, yet it seems difficult to find these same men who are comfortable in the pupil's chair.

Mr. Bini was an eager student, always wanting a better understanding of God's Word so he could share with others. He was one of the first to sign up as a student for the local leadership training classes. Many times he expressed his appreciation for these classes.

He loved beauty in nature and had taken several cuttings from our small yard that now grace his courtyard.

His smile was big, his deeds of kindness were many, his life consistent. Thousands have been touched by his death. But that is not enough; may lives be changed by the same God that Mr. Bini served.

Mr. Bini taught faithfulness. He instructed his family many times to remain faithful. He was! He has received his reward. May those of us who remain also be found faithful.



ABOUT THE WRITER: Carol Pinkerton is a veteran missionary to Côte d'Ivoire, West Africa.

THE TOGETHER WAY

January 1994

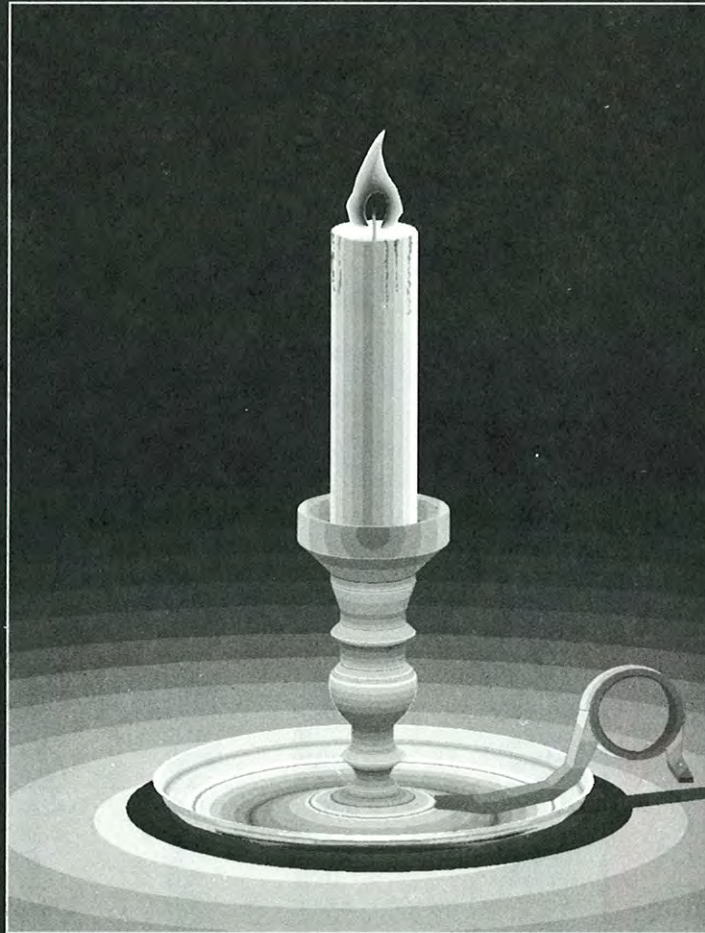
RECEIPTS:

State	Designated	CO-OP (Undesignated)	Total	January'93	Yr. To Date
Alabama	\$ 9,540.73	\$.00	\$ 9,540.73	\$ 18,528.48	\$ 9,540.73
Arizona	.00	10.00	10.00	.00	10.00
Arkansas	17,858.36	11,429.47	29,287.83	24,829.07	29,287.83
California	.00	682.48	682.48	1,412.54	682.48
Colorado	75.01	6150.82	6,225.83	.00	6,225.83
Delaware	.00	.00	.00	.00	.00
Florida	.00	.00	.00	1,635.63	.00
Georgia	8,559.76	1,471.17	10,030.93	11,012.80	10,030.93
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00
Illinois	15,836.73	3,691.42	19,528.15	6,141.33	19,528.15
Indiana	509.14	74.35	583.49	652.80	583.49
Iowa	90.00	.00	90.00	.00	90.00
Kansas	.00	10.89	10.89	49.10	10.89
Kentucky	100.00	191.89	291.89	100.00	291.89
Louisiana	120.00	.00	120.00	.00	120.00
Maryland	.00	1,112.71	1,112.71	225.00	1,112.71
Michigan	1,248.00	1,070.84	2,318.84	13,559.63	2,318.84
Mississippi	130.35	754.53	884.88	808.57	884.88
Missouri	11,367.04	52.00	11,419.04	10,768.31	11,419.04
Montana	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	116.25	5.63	121.88	24.46	121.88
North Carolina	5,354.87	650.00	6,004.87	722.42	6,004.87
Ohio	2,228.00	2,884.94	5,112.94	3,505.47	5,112.94
Oklahoma	38,751.70	.00	38,751.70	41,269.68	38,751.70
South Carolina	19,110.90	112.97	19,223.87	16,886.53	19,223.87
Tennessee	4,186.73	2,857.70	7,044.43	9,338.13	7,044.43
Texas	7,593.92	122.80	7,716.72	16,688.67	7,716.72
Virginia	420.93	25.00	445.93	1,438.63	445.93
West Virginia	2,541.28	249.98	2,791.26	3,802.16	2,791.26
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	.00	.00	30.45	.00
Other	.00	.03	.03	.00	.03
Totals	\$145,739.70	\$33,611.62	\$179,351.32	\$183,429.86	\$179,351.32

DISBURSEMENTS:

Executive Office	\$ 9,212.00	\$17,989.70	\$ 27,201.70	\$ 25,323.09	\$ 27,201.70
Foreign Missions	79,375.59	3,593.03	82,968.62	92,888.54	82,968.62
FWBBC	12,254.02	3,593.03	15,847.05	10,050.65	15,847.05
Home Missions	36,702.34	2,811.93	39,514.27	37,986.62	39,514.27
Retirement & Insurance	722.83	2,187.09	2,909.92	2,596.05	2,909.92
Master's Men	1,319.85	2,187.09	3,506.94	2,531.36	3,506.94
Commission for					
Theological Integrity	101.18	78.11	179.29	178.93	179.29
FWB Foundation	702.76	937.31	1,640.07	1,429.12	1,640.07
Historical Commission	81.07	78.11	159.18	160.01	159.18
Music Commission	69.33	78.11	147.44	160.01	147.44
Radio & TV Commission	89.35	78.11	167.46	178.90	167.46
Hillsdale FWB College	1,869.31	.00	1,869.31	4,502.78	1,869.31
Other	3,240.07	.00	3,240.07	5,443.80	3,240.07
Totals	\$145,739.70	\$33,611.62	\$179,351.32	\$183,429.86	\$179,351.32

Principles on Pain II:



Purpose and Source of Pain

By Tom McCullough

Who, at one time or another, has not wanted to shake an angry fist at heaven and scream, "Why?" This salty one-word epithet succinctly sums up our insatiable thirst to know the reason for our trials, and even implies that God is the author of our suffering. It seems clear in scripture that while God is not the author of evil nor does He arbitrarily inflict pain and suffering in our world, it can be part of His permissive will in order to accom-

plish a specific purpose in the lives of His children.

Job's celestial scene seals the truth that our Father sometimes sovereignly permits adversity in our lives. "Behold, all that he hath is in thy power . . . Behold, he is in thine hand . . ." the Lord spoke to the Devil (1:12; 2:6). This dialogue reveals that Jehovah allows Satan's hand to shake us in order to accomplish His divine purposes. In Job's case, God allowed his trials in order to convince Satan of His child's faithfulness.

Three Solutions

In addition to Heaven's dialogue, God's very nature demands that we come to this same conclusion. If we begin our discussion admitting that God is sovereign and thereby omniscient, Steve Brown suggests that there are only three possible conclusions as to why Christians suffer:

"(1) God takes delight in the suffering of His people; (2) God can't help it or (3) God has a purpose for it."

To admit the first possibility seriously jeopardizes both the holy and

loving nature of God. To admit the second denies His omnipotence. The only possible alternative is the third; if we suffer, there must be a purpose.

Paul declares and drives home the same truth. In his second letter to the Corinthians, Paul testifies that his "thorn in the flesh" accomplished at least two intended purposes in His life: It kept him from exalting himself (12:7) and it allowed all who knew him to realize that Christ's strength, not his own, was the source of power in his ministry (12: 9-10).

The Fourth Option

To be true to scripture, however, we must admit another often overlooked possibility. God sometimes permits or even produces pain and adversity in our lives as a means of directing or chastising His children.

Jonah is a prime example of a servant of God who incurred terrible circumstances in his life as a direct result of his disobedience. The Bible is clear that the storm that took him to the threshold of death was "sent" by God (Jonah 1:4). Many of God's people throughout history have been led by circumstances that at first seemed at best painful and at worst catastrophic.

Columbia Bible College's first president, Robert McQuilken, experienced the loss of his personal possessions in a fire that destroyed the ship he and his wife were about to embark to begin their missionary career in Japan. It turned out to be God's way to keep him stateside and begin a school that has multiplied thousands of times what would have been his singular missionary presence.

The writer of Hebrews teaches us that the Father chastises those whom He loves. I remember how as a new believer I made a promise to God in order to soothe my conscience. I would witness to my teammates on the college hockey team, I promised, if He would allow me to play. Never mind that the practices seriously affected my study time and the after practice partying was destroying my testimony with the very ones to whom I had promised witness.

Four weeks of practice passed without one word of testimony from my lips. During the second period of the first game, I fractured a vertebrae

that put me out for the rest of the season. Nobody had to tell me. God's chastising hand taught me an invaluable lesson.

Is the Father less loving because He permits suffering? No, for by it we are preserved from a far greater evil, e.g., an independent spirit. Pain and suffering in themselves are not necessarily evil. Their intentions can be evil if they are from the hand of the Enemy. But the Father can use the suffering of His children to accomplish His purposes in their lives and in the world.

Don't despair at seemingly absurd, random occasions of suffering. Don't be discouraged if God never answers your "Whys." He is under no obligation to answer to you or me. It is probably in our best interest not to know the "Whys."

Isn't it interesting that Job never had his questions answered. We take for granted that he was included in the heavenly dialogue between God and Satan, but the Bible never gives us that indication. As far as we know, he went to his grave with those unanswered questions. Even in God's great monologue in chapters 38-41, He does not reveal the initial reasons for Job's suffering but rather demands an account for Job's reaction.

Someone will say, "Well, Paul knew why he was afflicted." Yes, and in that same chapter he reveals that he had been taken up to "the third heaven" and had revealed to him things, "which it is not lawful for a man to utter." He had been given a unique glimpse not reserved for the likes of you and me.

Ship of Life

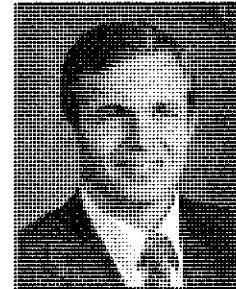
When in France, I live in a port city on the Atlantic that is known for its ship building industry. Its thriving shipyard, employing thousands of people, has produced some of the largest ocean-going vessels in the world: both oil and cargo tankers as well as the most luxurious cruise ships afloat.

I was given the opportunity to visit the yard one day and came away amazed. Stocked in cavernous shelters were great sheets of metal several inches thick and measuring about four feet by 10 feet. They obvi-

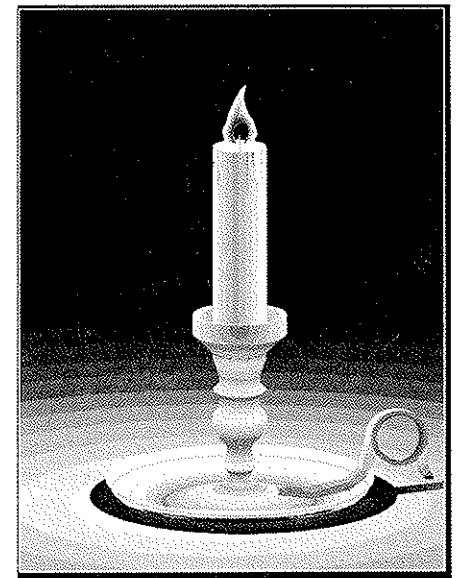
ously weighed several tons each. The guide explained that these great sheets of steel, when welded together to the skeleton of the ship, would form its hull.

These massive, metal hunks, if thrown into the ocean would have immediately sunk to the bottom. When pieced together, according to a master plan, however, they would make a harmonious whole that actually floats.

Most of life's occurrences of pain and suffering seem as absurd to us as huge chunks of steel sinking individually into the sea of understanding, like huge chunks of steel sink quickly in the sea of life. But God is more concerned with the whole ship of our life, than with the individual pieces of experiences. According to His master plan, the completed ship of each life will one day sail gracefully on the sea of understanding. It will faithfully sail into that safe harbor prepared for those who love Him. ■



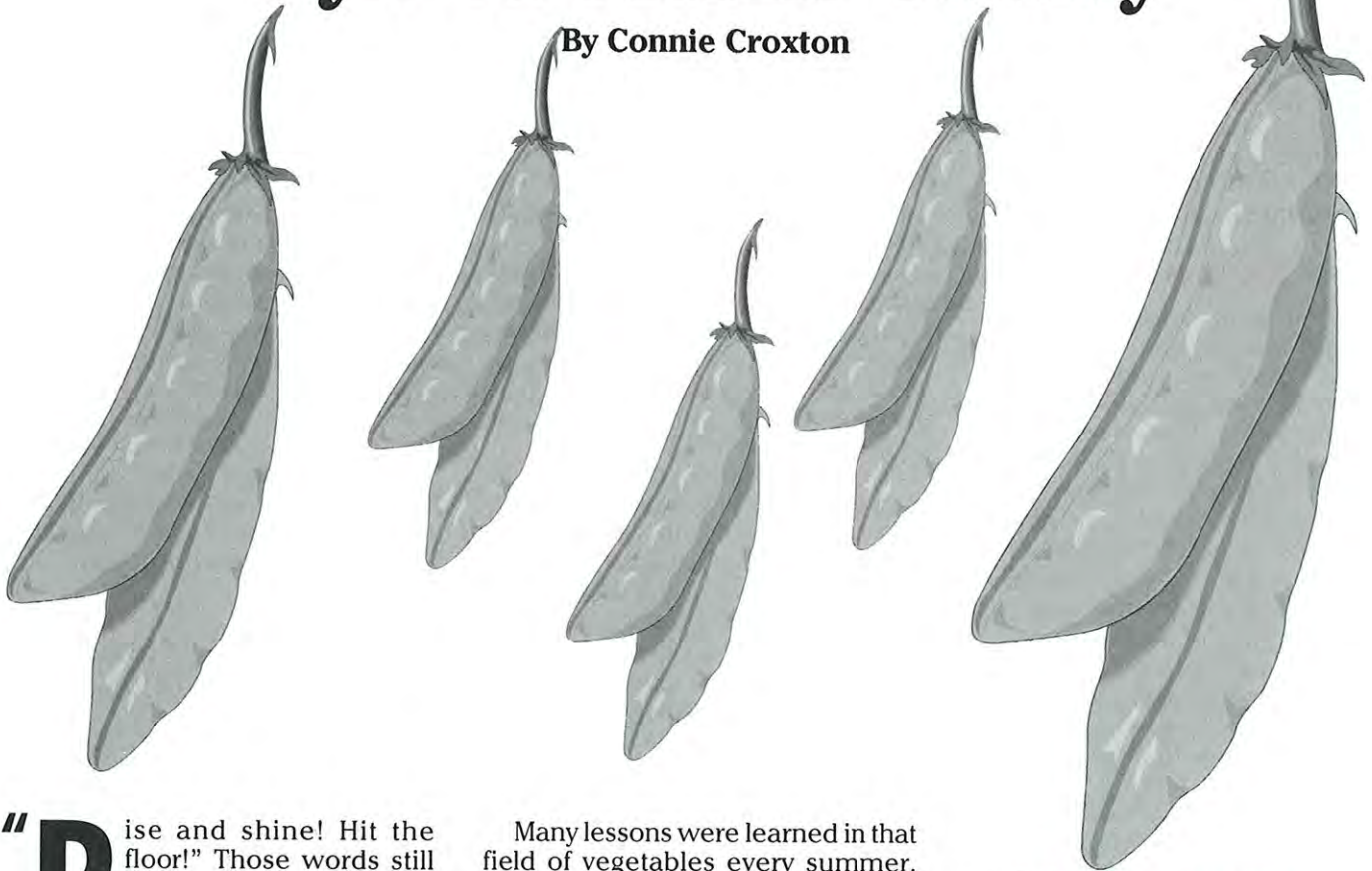
ABOUT THE WRITER: Tom McCullough is a Free Will Baptist missionary to France.



A pastor's daughter recalls the 10 lessons of life.

My Pea-Pickin' Family

By Connie Croxton



"Rise and shine! Hit the floor!" Those words still ring in my ears today on bright summer mornings as I recall being awakened before dawn to begin the day's work. The voice would be our father's, cheerful and wide-awake, while his five children would roll over and groan—"Already?!"

By experience we knew the best time for picking those peas was at dawn, in the cool of the morning, so we gradually made it out to the front porch, wiping the sleep from our eyes and pulling on our clothes. There would be no breakfast yet; Mama would have that ready when we returned in a few hours.

How I disliked walking barefoot to the field. The dewy grass made my feet wet and the field dirt stuck to me, making mud. So uncomfortable. Little did I know here would begin **Life Lesson #1: If you have to get dirty to get the job accomplished, so be it!"**

Many lessons were learned in that field of vegetables every summer. Looking back, it seems to me almost every value of my preacher-father's life was lived out practically through our work in the field. From the time I was 11 or 12, until I was 17, we planted, hoed, harvested and sold peas for the Farmer's Market every summer.

The oldest boy was Kenny, then myself, Brenda, Jeanette and Asa. Our father, Odis Whitehead, pastored a Free Will Baptist church in northwest Florida and grew vegetables and hay every year. Mama, Mary Nell, almost always joined in the field work, making the family unit complete.

Variety in Our Days

Day after day we worked together, accomplishing the same task, but the days were not the same. There were the hot, long, dreary days when everyone was cross, and we were

taught **Life Lesson #2: "If you can't say something nice, don't say anything at all."** The quiet that prevailed on those days usually would become a comfortable one, and we could reflect on the specialness of being together and loving one another.

Then there were the days those thoughts were made outward actions, and the laughs rang loud and long. Is anything ever quite so silly as when it's said through the tiredness of our minds and bodies—and comes out wrong?

Over and over in my mind scenes flash by of Mama giggling with us three girls over some small thing; and then Daddy's voice reminds us, "Come on now—let's get finished." There would be **Life Lesson #3: "With the right attitude you can enjoy getting the job done."**

There were also the days of sharing dreams and hopes with one an-

other. And, yes, even the days when tears were shed over some misunderstanding or wrongdoing. Perhaps my parents knew they had our undivided attention in that wide expanse of rows and rows of peas. While our hands kept at the task before us, our minds could be "theirs" for a while. My, how often I've felt the quickening of my heartbeat and the lump in my throat when I realized the direction Daddy's conversation was headed. As he pointed out my wrongdoing, the tears blurred the neat rows ahead into one awful green blob. But more often than not, the tears were shared by everyone and forgiveness reigned.

Thus my parents often emphasized **Life Lesson #4: "Learn from your mistakes,"** and **Life Lesson #5: "Parents, like our heavenly Father, must train, discipline and then forgive."**

Life Lesson #6: "Always do the honest thing," was vividly portrayed to all of us through one event I shall never forget. Daddy liked to pay us when he could; 50 cents a bushel was the usual reward. Each time we emptied our bushels into a large wagon, we were to place a mark on a card beside our own name. At the end of the day the marks were totaled, and we received our reward.

All went well until the afternoon Daddy returned from the market puzzled. It seemed the number of bushels sold fell short of the number of bushels marked on our little card. The next day, Daddy kept a watchful eye on his young crew of workers and soon discovered the culprit. My youngest brother, Asa, about five years old then, had hit upon a way to up his pay. Each time he emptied he placed two marks beside his name! Perhaps he did not realize he was cheating, but on that day he learned the meaning and the consequences of the word *cheat*.

Dad Lived What He Preached

Outside of the field, too, we watched Daddy living what he preached as he depended on God to guide him through each day. What if we had set aside all day Monday for picking and God made it rain all day instead? That was no cause to worry, for **"God does all things**

well," Life Lesson #7. Our job was to follow the path set before us by Him, and He would see to the results. Perhaps He had different results ahead for us than what we had planned. But we could trust Him completely because He was our loving Father.

We eagerly anticipated another side of our livelihood besides the actual picking. About twice a week we went to the Farmer's Market. To be selected as the one to accompany Daddy on those days was a happy privilege. The 35 to 40-minute drive gave a rare opportunity to converse one-on-one with him. And then came the wonderful experience of the marketplace itself.

Perhaps there would be other children to play with beside Daddy's truck, or for us older kids a quiet time of reading alone in the cab. I remember many times sitting on the tailgate, watching as Daddy talked with total strangers who came to buy fresh vegetables. He never seemed to be at a loss for words and often the conversation turned into a witnessing opportunity.

Fewer peas might have been sold that day, but the satisfaction of sharing Christ with someone made it worth the loss to Daddy. In this way I learned **Life Lesson #8: "And be ye witnesses unto Me,"** and I saw how greatly one command influenced Daddy's life.

On some occasions, God led Daddy in another way, which at the time seemed contrary to our purpose for being at the market. We were there to sell, to make money, and what would he sometimes do? He'd throw in an extra handful or maybe a whole grocery bag of those precious peas for some needy person. Today, tears come as I realize he was practically illustrating **Life Lesson #9: Love your neighbor as yourself."**

Summer after summer, this was our routine, and how I miss it all today, just 10 years later. **Life Lesson #10 would have to be: "God works in mysterious ways,"** for I never dreamed I would actually appreciate those summers of hard work. Lessons learned then were sometimes hard, but how thankful and, yes, proud, I am to have learned

them through the love and examples of my pea-pickin' parents. ■

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ABOUT THE WRITER: Mrs. Connie Croxton is a mother of three children, living in Cottondale, Florida. She is self-employed and teaches children and adults a beginning foundation of church music. Her father, Reverend Odis Whitehead, is a Free Will Baptist home missionary in Jacksonville, Florida. Mrs. Croxton is a member of Marvin Chapel FWB Church in Marianna.

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Capital Stewardship/Victory Campaign January 1994 Update

State	Goal	Gifts	Balance
Alabama	\$76,397.63	\$1,100.00	\$75,297.63
Arizona	1,228.93	1,800.00	(571.07)
Arkansas	76,860.94	28,260.44	48,600.50
Atlantic Canada	1,570.51	.00	1,570.51
California	17,216.76	5.00	17,211.76
Colorado	789.18	1,005.00	(215.82)
Florida	20,703.30	2,516.36	18,186.94
Georgia	38,179.19	16,911.03	21,268.16
Hawaii	184.54	500.00	(315.46)
Idaho	353.37	.00	353.37
Illinois	16,176.29	945.00	15,231.29
Indiana	7,868.27	1,200.00	6,668.27
Iowa	266.99	.00	266.99
Kansas	1,287.82	.00	1,287.82
Kentucky	35,454.34	2,877.29	32,577.05
Louisiana	94.23	1,140.00	(1,045.77)
Maryland	6,812.10	150.00	6,662.10
Michigan	15,116.19	1,680.00	13,436.19
Mississippi	15,559.86	1,025.35	14,534.51
Missouri	60,484.40	23,854.75	36,629.65
Montana	27.48	50.00	(22.52)
Nebraska	102.08	.00	102.08
New Mexico	596.80	.00	596.80
North Carolina	59,118.06	1,250.00	57,868.06
Northeast Assoc.	883.41	.00	883.41
Northwest Assoc.	1,087.58	.00	1,087.58
Ohio	40,923.66	7,925.61	32,998.05
Oklahoma	92,271.60	2,911.50	89,360.10
South Carolina	18,335.75	100.00	18,235.75
Tennessee	78,557.09	22,078.20	56,478.89
Texas	11,547.20	5,130.52	6,416.68
Virginia	24,323.33	405.00	23,918.33
West Virginia	46,204.51	320.00	45,884.51
Other	.00	2,978.85	(2,978.85)
TOTALS	\$766,583.39	\$128,119.90	\$638,463.49



Let's Go Camping!

By James Evans

Pulling the sheets from over my head, I discover that everyone has disappeared. Quite an abrupt greeting on a bright summer morning. Not one soul in sight. I wobble toward the dining hall where the ladies happily serve my breakfast even though I'm barely awake and very late. Then I'm off to find the only other thing a four-year-old wants first thing in the morning . . . my mama. She's a counselor in the girls' dorm.

My first week of resident church camp was well over 25 years ago, yet some memories remain vivid. Ocean swimming, Bible classes, ridiculous games, people going to an altar, and laughter, lots of laughter.

It's camping, especially Christian camping, that's made a major impact on who I am and who I'm becoming. Whether it's residential or wilderness, an overnight retreat or a two-week session, a boys-only camp or coed, weekend staff training or a month-long program, as a camper or staffer, with a volunteer or paid staff, the richness of camping bears its mark on my life. And I am not alone.

Camping is part of human history. Many people are known for their travels into unfamiliar environments: the children of Israel, native Americans, nomads, Laura Ingles Wilder. But today's Christian camping move-

ment is one of choice and not necessity, with firm roots in the camp meetings and Bible conferences of turn-of-the-century America. It began then to make significant contributions to the Body of Christ and continues still.

Christian Camping International U.S.A (CCI) provides resources for the Christian camping community and opportunities for fellowship, encouragement and networking of ideas. Bob Kobielush, executive director, states, "When any evangelical Christian audience is asked, 'How many have made a significant spiritual decision (salvation, rededication or commitment to full-time Christian service) at a camp or conference center?' it is predictable that at least 25% will raise their hands. When an audience of full-time Christian workers are asked the same question, at least 50% will raise their hands. The 'return on investment' is very high."

Last year, CCI surveyed their 750 member camps for camper attendance and decisions made to receive Christ as Savior during the summer of 1993. The results are published in the October 1993 *Executive Monthly*. Attendance for the 222 responding camps averaged 1,152 youth and 779 adults for a total of 373,191 campers. Decisions made to receive Christ as Savior averaged 113

per camp. Extrapolating the data, it is "likely that 84,750 people received Christ as Savior as a result of being in a CCI/USA camp or conference center this summer!"

Christian camping still makes important contributions to the life of the Church, but we must consider wise changes consistent with the claims of Christ for it to remain so in the future. Consider three trends which may shed light on areas for consideration in our camp ministries.

Camp Specialization

First, there is an increasing focus, a renewed sense of why we exist. Christian camping develops relationships and stimulates growth in godly character. Today's Christian camping encompasses a vast array of emphases. Some camps exist only to minister to families, others see their ministry as one of service to groups who use their facilities, and still others find themselves on the road or on the trails.

The trend among camps today is to do what they do best. This means that some camps function in an urban area, only during the days of summer. Others have large hotel facilities drawing adults to mega-conferences. Christian camps no longer try to be all things to all people, rather, many have chosen to do only

a few things and do them well.

CCI recognizes, for discussion purposes, 12 different types of camps:

1. Resident Camps
2. Conference Center
3. Retreat Center
4. Day Camp
5. Wilderness Camp
6. Trip Camp
7. Travel Camp
8. Family Camp
9. Program Only Camp
10. Rental Only Camp
11. Outdoor Center
12. Work/Mission Camp

Compared to this list, many of our camps are limited in their program services, a fact which has hampered growth and stifled effectiveness. A routine ministry model will not meet the needs of a changing society. Many camps would do well to add programs to better meet the needs of its support group. On the other hand, some camps have diversified so much they have become impotent and indecisive about what they really do well.

Whether to add or subtract programs, many camps have found it helpful to develop a purpose or mission statement to clearly state why the camp exists, what niche the camp fills and how it can best do that. Such a paragraph, drafted through much research and under the direction of the Holy Spirit frees an organization to focus its efforts. Then, by the grace of God, they can fulfill that mission till God directs otherwise.

Full-Paid Staff

A second trend affecting summer camps is the move from a full-volunteer staff toward full-paid staff. The first Bible conference of the late 1800's saw whole families converge on a location. Over the years as camps have tried to focus effort, adults and their children rarely attend a session at the same time. Youth and children needed supervision while adults were encouraged to assist, opening up additional lay ministry.

I grew up in camps staffed by volunteers. Moms came to counsel kids, pastors came with their youth and some dads took off work.

I remember an older grandmother-type who helped several years. We called her Aunt Madeline. She joyfully helped in the kitchen, told mission stories, and gave primary care for cut fingers and skinned knees. She loved God and people. It was contagious—real and deep.

The pace of American society quickens and the ability to staff a whole summer of camp with weekly volunteers becomes more than a programmer can bear. So enters the paid, mostly collegian staff.

Many college students have a willingness to learn and some appreciate college credit earned for hands-on experience. Camps provide valuable, structured ministry experience for thousands of young students. Full paid staff can help to provide a more consistent, cohesive program by providing training in skill areas like archery, horsemanship, drama and the arts, canoeing, to be tapped the entire summer.

I've trained two collegian staffs and served with many others, their energy and overall life inexperience make them easier to train. They can focus their efforts without the distractions of parenting or work concerns. Though I applaud the settings that allow college students to apply classroom knowledge in real life ministry, I miss the influence of age and wisdom our 'Aunt Madelines' can give. The richness that a lifetime spent learning at the feet of Jesus brings cannot be matched by a whole staff of collegians.

As we seek to do ministry that is increasingly high quality and above legal standards, let's not lose the benefit of age and wisdom. Your collegian staff will benefit, too.

Cooperative Efforts

The third trend I see is one of increased cooperation across former barriers. With the present economic belt tightening corporate America is undergoing, Fortune 500 companies are beginning to pool resources with other businesses. Many of these companies have had training facilities but are choosing to jettison those and either rent another facility for just the time they need it or share expenses with other businesses to support only one facility.

Christian camping can learn from this trend. Two weeks of camp and a couple of retreats a year can no longer justify the expense of maintaining a facility year round. The days are passing when people overlook clutter, dirty restrooms, rocky playing fields, and camps that are given anything that no one else wants.

Perhaps we should investigate the potential of combining resources into fewer facilities to lessen financial burden and increase program choices. Camp leaders should seriously question whether to continue pouring money and energy into small run-down facilities or combining financial and human resources with others in the area which can provide a larger offering of services and programs.

Our commitment to Christ compels us to live wisely and use our resources well. We must first know why we exist and then develop program emphases to meet real needs in our circle of influence. Camp staffs should be as competent and mature as our situations will allow as we seek to provide the best possible settings for camps. To refuse to make thoughtful intentional choices about facilities, environments and future programs will surely scuttle the influence of Christian camping on the rocks of irrelevancy. ■



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ABOUT THE WRITER: James H. Evans is a senior instructor with Benchmark Adventure Ministries assisting teens and adults in assessing their own spiritual growth and personal choices through small group interaction. James enjoys gardening and backpacking under a full moon. He is a member of Donelson Free Will Baptist Church in Nashville, Tennessee.



CURRENTLY...

The 18th annual **Mid-South FWB Pastors' and Workers' Conference** met February 7-9 at **Forestdale FWB Church** in **Birmingham, AL**. Speakers included North Carolina pastor **Randy Cox**, Georgia pastor **Billy Hanna** and Sunday School Department Director **Alton Loveless**.

Pastor **Dan Farmer** said 1993 was "another good year at **First FWB Church** in **Moore, OK**." Tithes and offerings income reached almost \$90,000, a 3.1% increase over the previous year which was a record year in giving. The church has about 40 families.

Nineteen members of **Calvary Fellowship FWB Church** in **Fenton, MO**, read the Bible through in 1993. Several of those read the Bible through more than once. **Ralph Troutman** read it four times. **Jerry Norris** pastored.

Pastor **Earl Hendrix** and his wife **Gwen** turned the tables on **First FWB Church** in **Inman, SC**. They scheduled a "Congregation Appreciation" day. Hendrix expressed his gratitude to leaders and members. After the service, the congregation was treated to a turkey dinner with all the trimmings.

Members of **Oak Grove FWB Church** in **Conway, SC**, purchased a new church sign at a cost of \$4,000. The 5' x 8' sign is constructed of 4-inch tubular steel. **Roger Johnson** pastored.

Reverend **Eugene Kirby**, 74, died December 8, 1993. The South Carolina minister was converted in 1947 and began preaching in 1974. He was a retired building contractor, farmer, school board trustee and was serving as a county constable at the time of his death. Brother Kirby pastored two churches in South Carolina for 14 years.

Pastor **Roy Dale Smith** said members of **New Home FWB Church** in **Tulsa, OK**, tithed a record-breaking \$126,000 last year. Of that amount, more than \$26,000 went to outside causes. The church averaged 118 in Sunday School and 143 in morning worship.

The second annual **Oklahoma Ministers' Retreat** met January 31 - February 2 at **Sullivant Retreat Center** near **Norman**. Oklahoma pastors **Keith Burden** and **Curtis Linton** spoke.

Antlers FWB Church in **Antlers, OK**, celebrated its 48th anniversary, according to Pastor **Noel Sparks**. Deacon **Lowell Burgess** read a brief history regarding the founding of the church.

Members of **First FWB Church** in **Muskogee, OK**, remodeled their church building. **Gary Ridley** pastored.

Funeral services for Reverend **Charles A. Martin** were conducted November 1, 1993, at **Antlers FWB Church** in **Antlers, OK**. Brother Martin was ordained to preach the Gospel in 1947. He pastored four churches in the Antlers area for a number of years. He had the privilege of baptizing three generations of his family. He is survived by his wife of 70 years, **Annie Leona**.

The **Territorial FWB Association** was formed in **Oklahoma** in 1893. The name remained until Oklahoma statehood in 1907, when it became known as the **Grand River Association**. The Association divided in 1956 and changed its name to **South Grand River Association** in 1960, according to Clerk **Marguerite Kern**.

Pastor **Terrell Holland** and members of **Haskell FWB Church** in **Haskell, OK**, honored Reverend **Carl Hembree** for his 64 years in the ministry. Brother Hembree was saved at the age of 17 and preached his first sermon shortly thereafter. He pastored 16 churches during those 64 years, walking to appointments at many of them, getting home some mornings just in time for breakfast and then heading to the fields. Nine men have answered the call to preach under his ministry. He met his wife **Roberta** at a Free Will Baptist quarterly meeting in **Buckhorn, OK**, in 1934.

Members of **Eggville FWB Church** in **Tupelo, MS**, have been working hard to complete their new sanctuary. Pastor **Gerald Gann** said that an anonymous donor gave a 21-foot steeple for the building.

Members of **Lee's Chapel FWB Church** in **Waynesboro, MS**, presented Pastor **Gary Walters** with a certificate of appreciation and a plaque for his work in the community. Their bus ministry has met with success and Pastor Walters recently baptized seven converts.

Evangelist **Van Dale Hudson** began a daily radio program on radio station **WCEC**, a 50,000-watt clear channel station in **Houston, MS**. The station reaches several million people in Mississippi, Alabama and Tennessee.

Levy Corey, superintendent for the **FWB Children's Home** in **Eldridge, AL**, is used to people calling up and offering to bring items of use to the home. However, he was somewhat surprised when a friend offered to bring 300 chickens to the home and then showed up with them—all 300 very alive chickens. He had expected the frozen variety. Then he was called to the phone and another person said he had some rabbits for the home. Yep, you guessed it, the fellow showed up with a truck and trailer loaded with 419 rabbits—all very much alive.

The **New Foundation FWB Church** organized in **Greenwood, MS**, in late 1993, according to Pastor **Billy Trull**. The group's first service included 20 people at the home of **Pete Daves**. The group has been meeting in the **Greenwood Youth Center**.

Old Fashion Sunday at **First FWB Church** in **Petal, MS**, turned out to be quite modern. The mayor showed up. So did a television crew, a Hattiesburg newspaper reporter and 145 people. The record-breaking attendance forced the congregation to move the pulpit so Pastor **Jim Fairchild** could preach from a large tree stump.

Burglars ransacked four offices at **Heritage Temple FWB Church** in **Columbus, OH**, according to Pastor **Billy Sharpston**. Several items were stolen including three VCR's used for making tape duplicates for shut-ins.

Lake Jackson FWB Church in **Tallahassee, FL**, has a new name and a new pastor. The new pastor is **Ron Hunter**. The congregation is now known as the **Huntington Oak FWB Church**.

Antioch FWB Church in **Burnsville, MS**, had no parsonage when Pastor **Bennie Burrow** came to town. The congregation rented him a house. That has been remedied and the church has purchased a parsonage on one acre of land.

Hotel Reservation

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Little Rock, Arkansas

National Convention

July 17-21, 1994

Cutoff Date:

Received by
June 17, 1994

- Requests for reservations made after 6/17/94 will be returned to you with a list of availabilities.
- All reservation requests will be made through the NAFWB Housing Bureau--NOT WITH INDIVIDUAL HOTELS.
- Complete this housing form selecting your 1st, 2nd and 3rd choice hotels and mail to the Housing Bureau. DEADLINE FOR RESERVATIONS IS FRIDAY, JUNE 17, 1994. Send one form for each room request. Duplicate this form if necessary.
- Changes and cancellations must be made in writing to the NAFWB Housing Bureau in Little Rock.
- The hotel will require a deposit. Complete the credit card information on this form or send a check directly to the hotel AFTER you have received your confirmation.

MAIL TO:

NAFWB Housing Bureau
c/o Little Rock Convention Bureau
P. O. Box 207
Little Rock, AR 72203
or FAX to
501/374-2255

YOUR NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____





PHONE (WK) _____ (HM) _____

CREDIT CARD TYPE _____ CC# _____ EXP. _____

By signing below, I authorize the hotel confirmed to charge my credit card for one night's deposit, which is non-refundable 48 hours prior to arrival.

NAME ON CREDIT CARD _____ SIGNATURE _____

HOTEL REQUESTED (Please indicate 1st, 2nd and 3rd choices.):

*Rates do NOT include 10% sales tax.						
HOTELS	Choice	Single	Double	Triple	Quad	Parking
Arkansas' Excelsior-Headquarters Hotel		\$76	\$76	\$76	\$76	Free
Camelot Hotel-NYC Headquarters		\$61	\$61	\$61	\$61	Free
Capital Hotel		\$85	\$85	\$85	\$85	\$5/day
Riverfront Hilton		\$62	\$62	\$62	\$62	Free
Holiday Inn City Center		\$61	\$61	\$61	\$61	Free
Best Western Inn Towne		\$52	\$52	\$52	\$52	Free
Master's Economy Inn		\$35	\$35	\$35	\$35	Free

ARRIVAL DATE _____ DEPARTURE DATE _____

TYPE OF ROOM REQUESTED:

SINGLE / 1 PERSON _____ DOUBLE / 2 PEOPLE _____

TRIPLE / 3 PEOPLE _____ QUAD / 4 PEOPLE _____

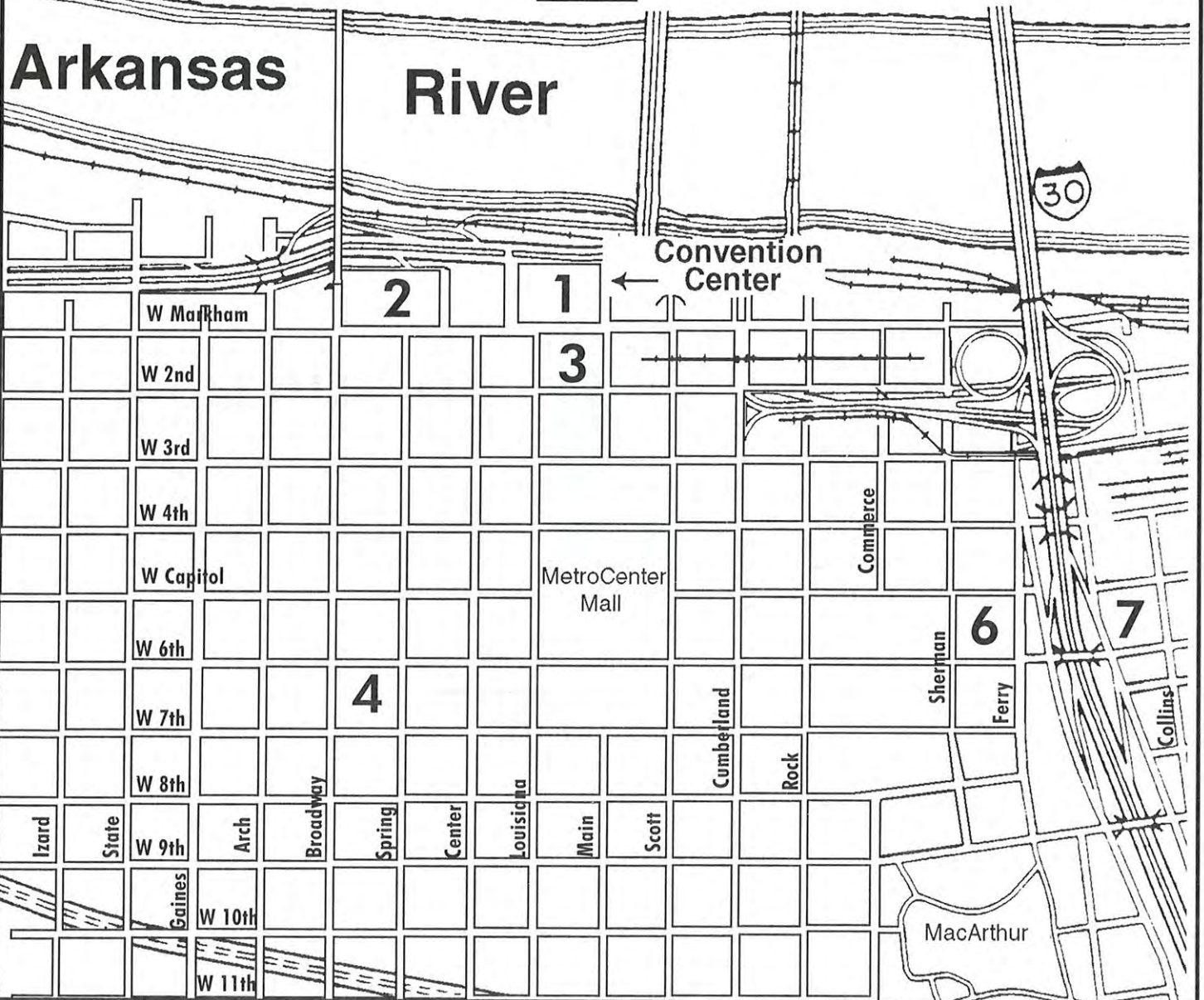
NUMBER OF BEDS IN ROOM _____

PLEASE LIST ROOM OCCUPANTS:

1. Arkansas' Excelsior (headquarters)
2. Camelot Hotel (NYC headquarters)
3. Capital Hotel
4. Holiday Inn City Center
5. Riverfront Hilton
6. Best Western Inn Towne
7. Master's Economy Inn

North Little Rock

5



Pre-Register by June 24 and Pick up Your Convention Packet on Saturday!

Early pick-up available at
Statehouse Convention Center
for those who pre-register:

Saturday, July 16
3:00 p.m. - 9:00 p.m.

Sunday, July 17
1:00 p.m.

Pre-Registration ends June 24, 1994

Meal Information

Children's Banquet / \$7.00

Monday, July 18 / 5:00 p.m.
Robinson Center / Exhibition Hall

Hillsdale FWB College Luncheon / \$15.00

Tuesday, July 19 / 12:00 noon
Excelsior Hotel / Ballroom / Salon C

Youth Banquet / \$12.50

Tuesday, July 19 / 9:00 p.m.
Robinson Center / Exhibition Hall

Note: Until June 24, Youth Banquet tickets will be sold only to those in grades seven to age 24 and youth workers accompanying their group. Others may purchase available tickets at the convention.

Music Ministries Breakfast / \$9.50

Wednesday, July 20 / 7:00 a.m.
Riverfront Hilton / Silver City III, IV

Youth Workers Reception / \$6.00

Monday, July 18 / 9:00 p.m.
Camelot Hotel / Plaza West

WNAC Fellowship Dinner / \$15.00

Tuesday, July 19 / 5:00 p.m.
Excelsior Hotel / Grand Ballroom

FWBBC Luncheon / \$11.00

Wednesday, July 20 / 12:00 Noon
Excelsior Hotel / Ballroom / Salons A-B

Master's Men Dinner / \$18.00

Wednesday, July 20 / 4:45 p.m.
Excelsior Hotel / Ballroom / Salons A-B

Only one person per form.
 Make additional copies if needed.

Pre-Registration Form

By completing the Pre-Registration Form, you will save **valuable** time at the convention. If you pre-register, proceed to a special registration area where you will receive a packet containing your pre-printed name tag, tickets and materials.

for
National Association of Free Will Baptists
Women Nationally Active for Christ
National Youth Conference
Little Rock, AR / July 17 - 21, 1994

Please Print

Name: _____
First or Name Desired on Badge Last
 Address: _____
 City: _____
 Church: _____
 Pastor's Name: _____
 Hotel (if known): _____

Phone #: (_____) _____ - _____
Area Code
 Male Female
 State: _____ Zip: _____
 City: _____ Zip: _____

Completed form(s) and fees must be mailed to
Convention Registration
P. O. Box 5002
Antioch, TN 37011-5002
 and received on or before **June 24, 1994.**

You may register for all three conventions on this form.

I If you want to register for the *National Association*, complete Section I.

District Association: _____
 Minister: Pastor Ordained Licensed
 (I certify that I am a member in good standing with the above named church and association which belong to the National Association.)
 MISSIONARY: Foreign (Country) _____
 Home
 DELEGATE: Ordained Deacon
 State
 Local Church (\$10.00)
 National Board Member
 National Officer
 VISITOR:

Meal Tickets:	Quantity	
Youth Workers Reception	_____ x \$6.00	= _____
Music Ministries Breakfast	_____ x \$9.50	= _____
Hillsdale FWB College Luncheon	_____ x \$15.00	= _____
FWBBC Alumni Luncheon	_____ x \$11.00	= _____
Master's Men Dinner	_____ x \$18.00	= _____
If Local Church Delegate	_____ → \$10.00	= _____
	SUBTOTAL	_____

II If you want to register for *WNAC*, complete Section II.

(Check only one of the following:)
 DELEGATE: Local (\$5.00)
 State
 State President or Field Worker
 National Officer
 VISITOR:

Meal Tickets:	Quantity	
WNAC Fellowship Dinner	_____ x \$15.00	= _____
If Local WNAC Delegate	_____ → \$5.00	= _____
	SUBTOTAL	_____

III If you want to register for the *National Youth Conference*, complete Section III.

(ALL those in 1st grade through age 24 must register to attend NYC.)
 Are you a youth worker? Yes No
 Grade completed Spring 1994: _____ Age: _____
 Birthdate: _____ / _____ / _____
 Parent's (or Guardian's) name: _____
 Youth Leader's name: _____

Registration Fee	
Pre-Registration Fee	\$13.00 = _____
On-site registration fee is \$15.00	
Adults over 24 do not pay NYC fees.	
You MUST register for NYC to purchase meal tickets/attend banquets (unless age 25 and up).	
Meal Tickets:	Quantity
Children's Banquet (grades 1-6)	_____ x \$7.00 = _____
Youth Banquet (must be in grade 7 to age 24 or an accompanying youth worker)	_____ x \$12.50 = _____
(limited - 1 ticket per form)	SUBTOTAL

For Office Use Only
 Rec _____ Ck/MO # _____ AMT \$ _____
 CK _____

Make ALL checks payable to FWB Convention.
No refunds mailed after June 24, 1994.
GRAND TOTAL \$ _____
 Check/Money Order MUST accompany this form.
 Enclose ONE check to pay all fees and tickets.

FREE WILL BAPTIST NEWSFRONT

FWBBC Enrollment Grows for Third Year

NASHVILLE, TN—For the third consecutive year, Free Will Baptist Bible College has seen enrollment growth. Dr. Charles Hampton, registrar, announced a 1993-94 enrollment total of 359 students from 27 states and six foreign countries. This is an increase of about 5% over the previous year.

By classes, the college served 141 freshmen, 91 sophomores, 60 juniors, 51 seniors and 16 special students. Ministerial students total 68, and 52 indicate that they are missionary students.

Fifteen states sent more stu-

dents to FWBBC than previous years. Those with the largest representation are Tennessee (75), Alabama (37), North Carolina (32) and Illinois (29). State totals are:

Alabama	37
Arkansas	9
California	2
Colorado	4
Delaware	2
Florida	11
Georgia	20
Illinois	29
Indiana	13
Kansas	2
Kentucky	10
Louisiana	3
Michigan	4

Mississippi	10
Missouri	10
Nebraska	1
North Carolina	32
Ohio	16
Oklahoma	1
Pennsylvania	2
South Carolina	14
South Dakota	1
Tennessee	75
Texas	8
Virginia	19
Washington	5
West Virginia	5
Virgin Islands	1
Foreign	13
(Brazil, Canada, Korea, Pakistan, Romania, Uruguay)	

FWBBC Looks for Teachers

NASHVILLE, TN—Dr. Robert Picirilli, FWBBC's academic dean, says the college is looking for qualified teachers. People are needed to fill the following areas:

* Teacher Education: courses in methods or human development and learning

* English/Speech: literature, English composition, and speech

* Music: music theory, music education, and/or piano

* Business: accounting

Preference will be given to those with earned doctorates or with master's degrees and some progress toward a doctorate. In the case of accounting, he says an M.B.A. and C.P.A. will suffice.

If you are interested, please send a résumé and written testimony of Christian experience to Dr. Picirilli as soon as possible.

Free Will Baptist Bible College

Attn: Dr. Robert E. Picirilli
3606 West End Avenue
Nashville, TN 37205

Sunday School and Church Training Board Statement

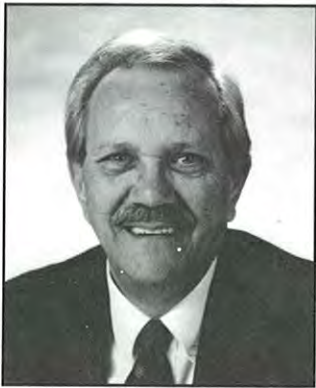
A recent newsletter was distributed by Rev. Kevin Riggs encouraging the use of Christian rock music. Furthermore, in Randall House Senior High Sunday School literature a position was endorsed condoning Christian rock groups.

The Randall House Board of Directors in its December 1993 meeting reaffirmed its position that we do not approve of rock

music in any form. The view of the Board and General Director, Dr. Roger Reeds, have not changed on this subject. Dr. Alton Loveless, the new director, has been advised of this policy and has affirmed his commitment to maintain this firm position. All editors of Randall House have been directed to carefully screen all printed material in the future before publication.

The department regrets all those comments that are contrary to our long-held positions. Those responsible have been directed to comply with the established policies of the Board and Department. Rev. Riggs has expressed his regrets and agreed to fully comply with the above position.

Gerontology Expert Named to Church Staff



NASHVILLE, TN—Dr. Robert C. Hill accepted an invitation to become minister of senior adults at Donelson FWB Church of Nashville, Tennessee.

Dr. Hill recently earned his doctorate at Oxford University in

the area of gerontological studies, and in January 1994 was chosen to read his paper, "Seniors and the Church" at Oxford University, England, where he was inducted into the Oxford Society of Scholars.

Dr. Hill graduated from Free Will Baptist Bible College in 1957, and completed graduate studies in journalism at Virginia Commonwealth University in Richmond, Virginia, in 1965.

He pastored the Richmond FWB Church from 1959 to 1964, before joining the staff of *Moody Monthly* magazine in 1965. After a stint at Moody, Dr. Hill became vice-president and shortly thereafter the chief executive officer for Christian Life Publications in Wheaton, Illinois; and then presi-

dent of Cross Roads Publications of Atlanta, Georgia, a ministry encompassing two monthly magazines, book publishing and a chain of Christian bookstores.

Dr. Hill has authored 43 books for various publishers, and is vice chairman of the board at Nashville Bible College, where he has been teaching on an adjunct basis.

Rev. Robert J. Morgan, pastor at Donelson, spoke enthusiastically about the potential for senior adult ministry, "All of us are aging, and the church that is flourishing in the 21st century will be the church with the capacity of reaching aging 'baby boomers.' Bob and Georgia are well-gifted to do that."

Free Will Baptist Youth Designs Hospital Holiday Card

NEW ORLEANS, LA—The 1993 holiday card sold to raise funds for Children's Hospital in New Orleans was designed by a 16-year-old Free Will Baptist youth, Michael Scott Manning. He agreed to illustrate the card when hospital officials learned of his interest in art and requested his assistance.

Scott Manning's work was cited in the Fall 1993 issue of *Small World*, published by Public Affairs Department of Children's Hospital. The holiday card design follows the theme, "Peace on Earth" and features a colorful drawing of children of different nationalities surrounding the earth.

Scott is a member of Fellowship FWB Church in Richton, Mississippi. He placed second in art competition at the 1993 National Youth Conference.

He has been asked by an author of Christian books to illus-



Scott Manning holds NYC certificate.

trate her next book and has his artwork displayed in a Gatlinburg mall in Tennessee.

According to Pastor Dwight Fletcher, Scott plans a career in which he can use his artistic talent. "I want to go into animation. I enjoy drawing characters like Pinocchio, Snow White, Jiminy Cricket and others. I would love to work for Walt Disney," Scott said.

Scott was not expected to live more than six months after he was born. He has multiple health problems—lupus, heart trouble, degenerative arthritis and other ills. He has been hospitalized 73 times with 23 surgeries, including heart surgery.

Scott's father is the C.T.S. director at Fellowship Church; his mother prepares the weekly church bulletin. Scott, an avid University of Alabama fan, recently had a personal audience with Alabama football coach Gene Stallings.

Virginia Pastor with the Lord



SHENANDOAH, VA—The Reverend Larson Cave, 60-year-old pastor of Comertown FWB Church in Shenandoah, died of cancer January 24. Funeral services were conducted January 29 at the Comertown Church. Reverend Lester Horton officiated. Burial followed at the church cemetery.

Reverend Cave was ordained to preach November 1, 1969. He was the co-founder of Comertown FWB Church, where he pastored for 25 years until his health failed.

Before his call into the ministry, he played the guitar and sang gospel songs with his father. A great deal of Larson Cave's encouragement came from his grandfather, Rev. G.A. Cave, who gave the property for the Comertown Church and preached for 67 years before his death.

Rev. Cave was diagnosed with cancer of the lymph nodes in July 1992 and underwent 38 radiation treatments. The cancer reoccurred in July 1993, and he had 28 more radiation treatments.

He is survived by his wife of 39 years, Dorothy E. Cave; one son, Larson Cave, Jr.; three daughters, Barbara Cave, Sandra Williams and Tina Steer; his parents, Mr. and Mrs. Ralph Cave; one brother and two sisters.

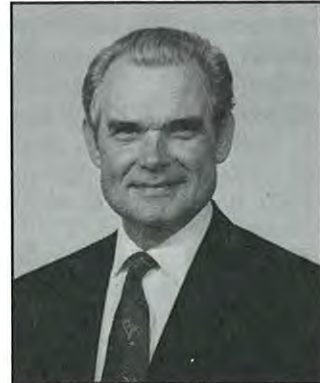
Worthington Earns President's Award

BIRMINGHAM, AL—Dr. Melvin Worthington, executive secretary of the National Association of Free Will Baptists, received the President's Award on January 27 from the Religious Conference Management Association (RCMA).

The President's Award is presented to an individual who has given distinguished service to RCMA and the religious conference management field. Dr. Worthington has served 10 years on the RCMA Board of Directors, including four years as president.

He earned the Certified Meeting Professional (CMP) designation in 1986. The CMP is a hospitality/meetings industry instrument that attests proficiency in 18 areas of conference planning. He now serves on the CMP Board that designs testing procedures.

Since 1977, Dr. Worthington has served as convention director for the Free Will Baptist National Convention. He has delivered tutorials, participated on panels and written articles for



the meetings industry.

The 56-year-old minister pastored Free Will Baptist churches 20 years before being elected as executive secretary. He served as president of the Georgia Bible Institute and moderator of the Georgia State Association, as well as assistant moderator of the National Association of Free Will Baptists.

He has completed course work for the Ed.D. at Vanderbilt University.

Southeastern Announces Graduation



WENDELL, NC—President Billy M. Bevan announced Southeastern Free Will Baptist College's graduation plans. Graduation exercises will take place on Thursday, May 12 at 10:00 a.m. in the auditorium of First FWB Church in Raleigh, NC. Nineteen students

will receive degrees.

The commencement speaker is Rev. Dann Patrick, pastor of Faith FWB Church in Goldsboro, NC. Patrick is the vice-chairman of the Southeastern Board of Directors. He also has served two terms as state moderator for North Carolina Free Will Baptists.

The Patricks' oldest son, Lange, will be among those graduating. Lange has traveled for the past three years as a member of "Redeemed," the men's college quartet. Dann and Brenda's youngest son, Lee, is a sophomore at Southeastern.

President Bevan extends a cordial invitation to celebrate this special occasion in the lives of these young people.

Hillsdale Sets Mission Trip

MOORE, OK—Each year since 1989, students and faculty from Hillsdale FWB College have participated in mission trips to various locations both at home and abroad. These trips have given Hillsdale students the opportunity to participate in missions on a short-term basis.

Dr. Thomas Marberry, group leader, said, "On May 14, 1994, our group will leave for Reynosa, Mexico; we will spend most of our time in Mexico helping to construct a much-needed par-

sonage for a mission church in Reynosa. This trip will be somewhat different from previous trips in that most of our time and energy will be devoted to a construction project for the first time."

Hillsdale mission trips are not vacations, Marberry confirmed. They demand a great deal of preparation and hard work. They are designated to enable Hillsdale students to learn about missions and see for themselves what God is doing in various parts of the world. "Our trips to Mexico

have given us the opportunity to establish a special relationship with Mexican Free Will Baptists."

The cost of this trip will be approximately \$300 per person. In addition to the cost of the trip, students are working to raise a portion of the cost of building materials which are needed to construct the parsonage.

Churches that would like to help with the cost of the trip or with the cost of building materials may contact Dr. Thomas L. Marberry. Phone: 405/794-6661.

Church Honors Former Representative

RUSSELLVILLE, AR—Former Arkansas state representative Dolan Burris waited 100 years for the community to recognize his accomplishments. Mr. Burris, a member of Mount Vernon FWB Church near Russellville, attended a December 1993 reception in his honor the day after Christmas. He was 100 years old.

Pastor Earl Stapleton said, "Brother Burris joined our church in 1948. He served as a deacon, Sunday School teacher and superintendent until he was 90."

Burris lost his first race for state representative in 1932, but ran again in 1934 and won. He served six terms in the Arkansas House and Senate.

Once, when riled by his peers, Burris told them, "If backbone was selling for 10 cents a pound, there would not be a nickel's worth in the House."

He says, "I guess I voted against more appropriation bills than any man that ever served. It is funny how some folks love to spend other people's money."

The Burris family moved to Arkansas from Illinois in a wagon train about 1838. Dolan Burris was the 13th child of John and Sarah Burris.

Discount Air Fares to Convention

NASHVILLE, TN—The National Association has made special travel arrangements for attendees who will be flying to the 1994 National Convention in Little Rock, Arkansas, July 17-21. Ambassador Travel, Inc. has been selected as the agency of record to provide conferees with discount travel services.

Ambassador Travel has secured discounts for air travel to Little Rock. These fares cannot be purchased through another travel agency or directly with the airlines. These are contracted group airfares.

To book airspace at the offered discounted rates, call Ambassador Travel, at 1-800/489-2009. Ask for **Janice Jakobik** and identify yourself with the Free Will Baptist National Convention.

Advise the Ambassador agent of your name, number of passengers traveling, city of originating flight, correct mailing address, telephone number (home and business). For easy billing, have a current credit card ready at the time of booking. Ambassador Travel will process and mail the tickets to you.

All services from Ambassador Travel, Inc. are free.

Louisiana Pushes Victory Campaign

SHREVEPORT, LA—Delegates to the second annual First Louisiana District Association adopted a resolution to give \$120 per church in order to support the Victory Campaign, a program designed to eliminate indebtedness on the National Offices Building.

Moderator Ron Parker led the January 15 business session which met at Heritage FWB Church in Shreveport. Some 25 attendees gathered for the day-long meeting.

Delegates also adopted a resolution to set up an exhibit at the Free Will Baptist National Convention which meets July 17-21 in Little Rock. The exhibit will focus on the need to establish more churches in Louisiana.

In other actions, the Association voted to meet twice annually, in January and June. They also voted to begin publishing a newsletter.

Two guest ministers preached during the meeting—Pastor James Bullock of Bastrop and Executive Secretary Melvin Worthington.

FOREIGN MISSIONS



Triumph and Crisis

By Laura Belle Barnard

Satan had designed an incident intended for our defeat. But God gave us unusual victory!

All India was ordered to celebrate Harijan Day in May of 1949. Our school was outstandingly *Harijan. In fact, being the only school in our immediate area uniquely for Harijans, we were honored subjects of the celebration in Kotagiri.

The Hindu Temple

The program called for all schoolchildren to march in procession from the *maidan* to the two big temples in the bazaar. The children would then be admitted into the temples for *pufa* (worship) as the decisive token that the government of India had removed all their stigma as outcastes. The new constitution was to be inaugurated on January 26, 1950.

Our Christian teachers were greatly perplexed, and we held consultation as to what we should do. The problem involved our children who were declared Christians on the one hand, and on the other, the Hindu children whom we had no right to restrain.

Our teachers, Esther and Kamala, themselves came up with the answer: "These are our children. We love them, and we cannot leave them in an hour of testing. We will accompany them to the temples and wait for them outside. We will leave the rest to them and the Lord."

I had been serving on the large Committee for Harijan Uplift and, in this capacity, I was obligated to attend the rally and participate in the speeches to be held on the *maidan* after the procession. I planned to arrive only in time for this part of the program.

As I approached the pavilion on my bicycle, Esther came running across the *maidan* to meet me, leaving the crowd just gathering from the bazaar side.

God Rewarded Us!

"Amma, a wonderful thing has happened. God has rewarded us!" she cried, her face aglow with something like ecstasy.

Then she told me what had happened.

They had gone down to the temple, and she and Kamala had waited outside while the non-Christian children went into the temple with other Kotagiri children. Incredibly, they began to hear the sweet strains of a gospel lyric coming from inside the temple! They recognized the voices of our own schoolchildren as they sang: "Yenna yen aanantham," or "Oh, what joy, the Lord Jesus has forgiven all my sins."

The remaining stanzas tell the whole story of the cross and the power of His precious blood to save and cleanse.

The priest, according to custom, was applying sacred ash on the foreheads of the worshipers as they passed. Our children refused the ash, and when asked if their teachers told them to do this, one little boy bravely answered, "No, sir, it is our own belief. We believe idol worship is wrong because we have read it in the Book of God."

Not Even the Smell of Fire

And, like the Hebrew children in the fiery furnace, they came out without even the smell of fire on their garments. We all rejoiced that our faithful God had taken care of the situation, and that "out of the mouths of babes and sucklings" He had perfected praise for Himself. Six from this group of children took their definite stand for Christ a few days following this incident.

Subsequent to this incident, I crossed paths with the president of the Kotagiri Panchayat Board. He made a special point of telling me that he heard our schoolchildren singing in the temple. He was pleased at how well they sang and even liked what they sang. This was a boost to our mission school although the Panchayat president was not an open believer.■

Taken from the book, TOUCHING THE UNTOUCHABLES, by Laura Belle Barnard, Tyndale House Publishers, 1985. Publication rights granted to Free Will Baptist Foreign Missions.

**Harijans (outcastes) were among those peoples in India considered the "subhuman" castes, supposedly incapable of being taught. Miss Barnard was able to see many of these saved and lifted to the ranks of schoolteachers, medics, soldiers, government servants, and preachers of the gospel.*



Laura Belle Barnard was the first missionary to be sent overseas by the National Association of Free Will Baptists. The annual World Missions Offering has been named after her. She died in March of 1992.



MASTER'S MEN

Imagine 1,999 More of These . . .

. . . and you'll have the total square footage needed for Master's Men to build a house! It's the "Build a House" Campaign. We offer the opportunity, at a price you can afford . . . to help this Free Will Baptist work move into a new millennium of service to the Master.

Every Free Will Baptist has needed a good way to get involved in the ministry of the laity. Here's the way.

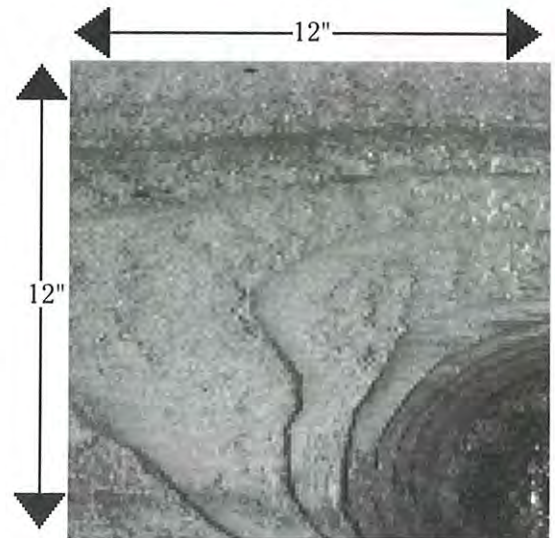
We need donors for 2,000 square feet before the work can begin. For a gift of only \$35.00 per square foot, we will deliver

- * A 2,000-square-foot home for retail sale.
- * Volunteer labor to build the home.
- * All the profit benefits the ministry of Master's Men.
- * The "seed" money will be used over and over again to construct other homes to be sold.
- * Your gift keeps on giving to this ministry.
- * Future project concepts include:
 1. Rental homes for furloughing missionaries.
 2. Low-cost housing for retired Christian workers.
 3. Low-cost affordable housing for single adults active in the ministry of the denomination.
 4. Low-cost housing for students at Free Will Baptist Bible College.

Now is your opportunity to get in on the blessings! Take a moment today to send a check for one square foot, five square feet or even 10 square feet of floor space in the Master's Men "Build a House" Campaign.

Make your check payable to "Master's Men BAH Campaign." Our volunteer workmen will do the rest, helping to assure Master's Men of funds for a continuing ministry to Free Will Baptists. Send your Square Foot Gift to:

**Master's Men Department
Build a House Campaign
P. O. Box 5002
Antioch, TN 37011-5002**



Layman of the Year Nomination Forms Available

It's time to nominate a layman from your church for the 1994 Layman of the Year. Pastors may nominate one man each year for the award. The deadline for postmark on entries is May 10. You may obtain a current nomination form by calling or writing Master's Men Department. Every nominee will receive a certificate of nomination.

The Master's Men Board selects the winner by secret ballot. Two awards are presented at the Master's Men Dinner during the national convention. The Layman of the Year and Runner-Up Layman of the Year will be honored.

16th Annual National Laymen's Conference Scheduled

Make reservations to attend the 16th National Layman's Conference. Men will explore God's Word to know their place in His service, testify of amazing grace and sing of His greatness. This year's theme: "Seeking a Man."

Camp Beaverfork, the Arkansas State Youth Camp at Conway is the location. The dates: April 21-23. The only qualification to attend is a desire to get together with other men of God to fellowship, worship, learn and serve.

Registration fee (non-refundable):	\$20
Camp fees payable at Conference:	40
Canoeing Registration, for two men:	30
Golf Registration, two man scramble:	35 per man

Registration Deadline: April 11. ■



WOMAN'S AUXILIARY

Woman's Window on the World

By Mary R. Wisheart

From My Window

Why do we call it Good Friday? It's remembered as the Friday before the resurrection, the day Jesus was crucified.

Good? Maliciously betrayed. Tried in a kangaroo court. Scornfully mocked. Spit on. Cruelly beaten. Deserted by some of His closest associates. Alone and suffering. Rejected by men and forsaken by God. Matthew 27:46, "My God, my God, why hast thou forsaken me?"

What's good about it?

John 19:30, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." *It is finished.* Perhaps those words best sum up what is good about it.

He had come to do the will of His Father, and He had completed that work. He had come to give His very life's blood as an atonement for our sin. And there on the cross it poured out for us.

Finished. Now He could lay aside that robe of flesh.

Now He could take His place at the right hand of the Father. Now the only thing left for Him was the glory that was His before He assumed human form.

It is finished. How good it was for us. Finished, that plan of salvation that God had in mind. "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you," (I Peter 1:20) Now we can come boldly to the throne of God. Now we have that daysman between us and God, the relationship that Job longed for but did not see.

Good Friday. How good it is for Him, for us.

The Laura Belle Barnard World Missions Offering

April is Foreign Missions month, one of the four Together Way Plan emphases. Free Will Baptist churches will be receiving offerings for foreign missions.

Women may choose to have a Good Friday program and take a sacrificial offering at that time. Some will collect the money during the Pre-Easter Week of Prayer. However it is collected, the money becomes a part of the Laura

Belle Barnard World Mission Offering.

This offering benefits all Free Will Baptist missionaries.

Together we can give so that no missionary has a deficit account. Together we can support and expand our outreach to people around the world.

Be part of God's plan for reaching those who have not heard or responded to the gospel.

As you celebrate what Good Friday means to you, pray and give so that others may know the goodness of God.

Women Give Funds for Welch Library

In July 1993 delegates voted to encourage each local woman's group to give funds for books to the Welch Library at Free Will Baptist Bible College.

At the end of January, Carol Reid, librarian, reported that a total of \$2,457.45 had come in for books.

Women may send gifts through their district treasurer clearly marked for the Welch Library.

Funds may also be marked in memory or in honor of someone. The name will be noted on a bookplate. ■

Ridgecrest Retreat
September 15-17, 1994



BOARD OF RETIREMENT

When is a Loan Better Than a Withdrawal?

Sure it is a retirement program, but there are times when you need money and your account can provide you a loan. It's called a participant loan. There are certain rules we must follow. Here are the basics.

- Loans can only be made from personal or salary reduction contributions and earnings. No employer funds are ever used to provide a loan.
- Loans are available after being in the plan for three years.
- A loan cannot exceed 50% of the balance in the employee or salary reduction portions of an account, or \$50,000 whichever is less.
- The account balance serves as collateral for the loan.
- Loans must be set up on a five-year, or less, payback schedule with payments being made at least quarterly.
- Loans will be made for a minimum of \$1,000.

Why would anyone want to take a loan from their account with the Board of Retirement?

You do not need to use any other collateral to secure the loan. Your loan will be processed quickly. Funds are available in a matter of days after we receive the proper paper work.

What does the Board charge for participant loans? We charge an adjustable rate, presently 8.5%, with no origination fee. That may look high, but keep in mind that you will be earning interest on the entire amount in your retirement account as long as you are making regular payments. Exactly what does that mean? Look at the following illustration.

Example: A participant wants to buy a new car and needs \$10,000 in additional cash for the purchase. There are several options for the funds: the auto dealership, a local bank or a loan from your retirement account. Which would be best? Look at the following chart and decide.

Length of Loan	Interest	Payment	Total Payments
36 months	7.5%	\$ 311.06	\$11,198.16
	8.0%	313.36	11,280.96
	8.5%	315.68	11,364.48
60 months	7.5%	200.38	12,022.80
	8.0%	202.76	12,165.60
	8.5%	205.17	12,310.20

Interest on loans from the Board of Retirement have been set at the 8.5% rate for 1994. This is on the high side of the rates quoted, so why would anyone want to pay extra per year?

First, this loan would place no lien against the auto. It would be titled directly to you.

Second, by borrowing from your retirement account, you can make extra payments or partial payments to the Board. Generally, banks will accept only a full extra payment and few of us can do that.

Third, a loan from your retirement account does not diminish the earnings of your account since no withdrawal was actually made.

Do we suggest you look at your account as a source of easy money? Certainly not! This is retirement money after all, but it can be a help in certain situations, and is one of the lesser known advantages of being in our plan.

Neither should these funds be viewed as money to put in today and draw out or borrow tomorrow. But....when you have a special need and a short-term loan will help, consider borrowing from your retirement account.

When is a loan better than a withdrawal? Every time! ■

In Honor Of
By
Rev. J.W. Blanks
 Sutton FWB Women's Auxiliary
 Pochontas, AR

The Water and the Wine

John 2:1-11

For a long time Bible students have realized that there's something different about the tone and style of John's Gospel, as compared to the other three. One of the differences is that John consciously built his story around seven of Jesus' miracles. These he called *signs*. The word (Greek *semeion*) views a powerful work as signifying something. They were special signs of the power and deity of Jesus, the Word made flesh. This series of articles will focus on the miracles related in the fourth Gospel.

The setting (vv. 1-2) for the first of the seven signs was a wedding feast in Cana in Galilee. We learn first that Mary, Jesus' mother was in attendance. Perhaps the bride and groom were relatives or good friends of the family. Freshly returned from Judea to the south, Jesus was also invited. Perhaps out of courtesy to Him, so were His earliest followers—Andrew and Peter, Philip and Nathanael at least (1:35-51). Many are the modern weddings that have gladly taken note how our Lord thus early in His ministry set His seal of approval on marriage.

The crisis (vv.3-5) occurred when the family hosting the festivities began to run low on wine. Interesting that it is Mary who makes a point of calling this to her Son's attention. Does this imply that she had some responsibility for the reception? Or was she simply concerned about the certain embarrassment of her friends who would be caught short and shown not to have made adequate preparation? We simply don't know.

What we do know is that she deliberately informed Jesus about it. Some have suggested that she simply knew Him to be resourceful and that He would undertake to obtain

some additional wine. Perhaps. But it's just possible that she, knowing who He really was, thought He might bring supernatural power to bear on the situation.

Jesus' reply was probably not so curt as it may sound to us. Literally, He simply said, "What to me and to you, woman?" In other words, What has this to do with us, or with our relationship to each other? (He used *woman* this way again in John 19:26, and there was nothing but tenderness there.)

As Jack Stallings has indicated in his Randall House volume on John, Jesus' observation, "My hour has not yet come," did not mean He was unwilling to perform a miracle. Instead, He probably meant to emphasize that the time for His full revelation as Messiah and Redeemer were not yet. It may even be that Mary desired Him to make such a revelation.

Regardless, Mary is not deterred. She instructs the servants (again possibly implying she had some responsibility) to do whatever Jesus tells them. What she expected we can only guess at.

The miracle (vv. 6-8) was subtly performed. First we learn that there were six stone waterpots there, to be used in connection with Jewish cleansing rituals. Each was large enough to contain two or three "firkins" (a firkin equals between eight and nine gallons), so the total capacity was well over 100 gallons.

No doubt the servants were startled, and perhaps dismayed, by Jesus' instruction to draw and fill the pots with water. (One is reminded of Elijah's insistence on great amounts of water on Mt. Carmel.) Even so, they obeyed.

And then they were even more startled to be told to begin drawing



Robert E. Picirilli

from the pots to fill the wine vessels and take the contents to the master of the feast (Greek *architriklinos*) – perhaps a head waiter or master of ceremonies or toastmaster. It encourages us greatly to realize that the first ones to know that a miracle had transpired were waiters. Jesus does not limit His works to the rich and famous.

The reaction (vv.9-10) was predictable, even though the "toastmaster" did not realize what had happened. When he had tasted (literally) "the water having become wine" he managed to draw aside the bridegroom and compliment him on a most unusual procedure. Most people, he said, serve the best wine first and save the poorer quality until the guests' tastebuds are dulled; but you have saved the best for last! Unwittingly he testifies to the miraculous work of Jesus.

The significance (v. 11) outweighs the argument over whether the wine was fermented. What we do know, for sure, is that Jesus manifested His power over nature—as He did on many occasions. In doing so He showed His Lordship and deity, at least to those who understood what transpired. As this verse expresses it, He manifested His glory and this led to confirmed belief among those followers who knew about it. That is, in fact, the reason John wrote his Gospel and told about the special signs (20:31).

Practically, we learn much. (1) What Jesus says should be obeyed (v.5). What Jesus does is good (v. 10). (3) What Jesus reveals about Himself calls for faith (v. 11). ■



Thomas Marberry

Christian Theology: An Introduction

By Alister E. McGrath

(Cambridge, Massachusetts: Blackwell Publishers, 1994, 510 pp., paperback, \$20.95).

Alister E. McGrath is Research Lecturer in Theology at the University of Oxford, Research Professor of Systematic Theology at Regent College, Vancouver, and lecturer in historical and systematic theology at Wycliffe Hall, Oxford. His specialty is historical theology.

The word that best describes this large volume is *comprehensive*. I am not aware of any other single work in the field of theology which contains so much information about so many different subjects. It discusses the sources with which a theologian works and how he goes about the task of studying theology.

This book surveys the major periods in the development of Christian thought. It outlines the most important theological issues which the Church has faced in ancient, medieval and modern times. It summarizes the writings of the most important theologians, both ancient and modern, and shows how these theologians have influenced the thought of later generations.

The second word which describes

this book is *historical*. There are many ways of approaching the study of theology: McGrath has chosen to emphasize the historical development of the major doctrines of Christian faith. He pays particular attention to the work of Augustine, Thomas Aquinas, Luther, Calvin, Barth, Bultmann and other major figures. He also discusses the writings of Basil of Caesarea, Duns Scotus, William of Ockham and others who are not as well known.

The theological controversies with which we deal today did not spring up overnight. Most of them have long histories and we cannot fully understand or appreciate them without some knowledge of that history. This book takes great pains to set theological differences in their historical contexts.

The third word which describes this large volume is *balanced*. The author does not defend any particular theological viewpoint. He quotes from the writings of leading thinkers representing Roman Catholicism, liberal protestantism, traditional protestantism and various forms of mod-

ern theology. His goal is to present these schools of thought in a fair and balanced way. No writer can be totally unbiased, but McGrath demonstrates a high degree of fairness in his analysis of theological schools.

This book was written to be used as a textbook in beginning theology classes in universities and seminaries, and it will be widely used for that purpose. The large amount of material covered makes it difficult to provide adequate explanations of all points covered. At times, particularly in the early part of the book, the arrangement of the material is difficult to follow.

Those of us at the conservative end of the theological spectrum would have liked to see more attention devoted to the biblical materials relating to the various themes. We should understand, however, that no book can cover everything, and the emphasis of this work is historical.

The list of terms in the back of the book is excellent. The price is most reasonable for a book this size. It is a major contribution to the field. ■

Beyond Belief



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Jack Williams

The Bottom Line . . . People

A foreign missionary home on furlough spoke in our prayer meeting yesterday. He had that deer-in-the-headlights look that sometimes happens to a man just returned from the field. I watched him struggle to communicate as foreign words flew quicker into his mind than his mother tongue. It wasn't the first time I'd seen a veteran missionary collide with reverse culture shock and stumble out of the chute.

Suddenly, he found the handle on his emotions, his words and his message. For about 15 minutes he opened his world to a group of wide-eyed Americans. He did good.

We were transported a long, long way from Nashville. We heard drums in the night. We walked in the hot tropical sun. We met an old blind man who knew just enough about Jesus to call out in faith. Some of us wept. All of us recognized, once again, that missions at the point of impact is and always will be . . . people.

Jesus came to earth, lived, died and rose again for people. Not buildings. Not programs. Not documentaries. Not books. Not stock portfolios. What moved Jesus was people—lost people, hopeless people, the worst of people, the best of people.

Jesus never strayed from His mission concerning people. He never got sidetracked or took a shortcut. He never abused His power, never misrepresented Himself to the people, never failed to tell the truth.

The multitude clamored to make Him king. He preferred to wash the feet of 12 confused men. The Zealots demanded a general; the Pharisees wanted an endorsement of their religious system; Jesus reached for the hearts of the people.

Missions is people. We may be called on to harness technology,

learn a new language or adapt to different cultures, but it's always because of people.

If it were not for people, we wouldn't need technology, education or industry. Birds don't require 486-DX computers. Horses can move from place to place without interstate highways. Fish don't go to school (although they do travel in schools) to earn degrees in nursing.

You see, we don't send missionaries to France so they can enjoy the Eiffel Tower. Or to India to hunt Bengal tigers. Or to Africa to safari through the jungle. Or to Japan to ride the bullet trains. They may do these things in order to get a chance to reach people, though.

God's message of redemption and hope is targeted specifically for people, not nature. There is no salvation message for trees or elephants or monkeys or bullfrogs. They don't need it. People do.

All things on the planet were pre-programmed to work exactly like they do. Birds sing. Dogs bark. Rivers get wet. Winds blow. Trees turn green. Only man was not pre-programmed.

God gave man something that is unique in creation—freedom of choice. Without exception, all men have exercised their freedom of choice to commit sin. And the introduction of sin means that man is in serious trouble.

Which brings us back to missions. Which brings us back to people. Which brings us back to God. The message of God to man is "whosoever will . . . For God so loved the world . . . Believe on the Lord Jesus Christ . . . I am the way."

Missionaries appear in our churches and talk about money, lots of money in order to get to and stay on certain fields. They discuss visas, children going to boarding school,

months of language studies, years of training, college preparation and a divine call to service.

When we have given our money, and they get their visas, and they learn a new language and the hundreds of other details that make missions happen—we come face to face with the reality that what they really meant was getting the gospel to people one-on-one.

The missionary climbs aboard a technologically dazzling airplane, flies thousands of miles to an exotic-sounding destination, steps out of the cocoon of love and prayers that surrounded his deputation days, and drops nose-to-nose with missions the way it always is when the commissioning service ends. It's called people.

That's what happened to Jesus. That's what happens to the missionary. That's what happens to us. Missions done God's way works because all it takes is one man telling another man what God has done for him.

Missions does not depend on technology or government or wealth. These resources can be harnessed and can make us more effective. But God so designed His plan that any believer anywhere can demonstrate to anyone anytime the Good News of the Gospel. That's because it's a message powered by the economy of love.

By the way, that frustrated foreign missionary who spoke so eloquently and made us weep was all smiles when prayer meeting ended. When his reverse culture shock merged with God's timing, the end result was what missions is all about—teaching a blind man to see as far as Jesus. The Gospel message has always been that obvious . . . so obvious that even a blind man can see it. ■

CONTACT

P. O. Box 5002

Antioch, Tennessee 37011-5002

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