

OCTOBER 1994

CONTACT

OFFICIAL PUBLICATION OF THE
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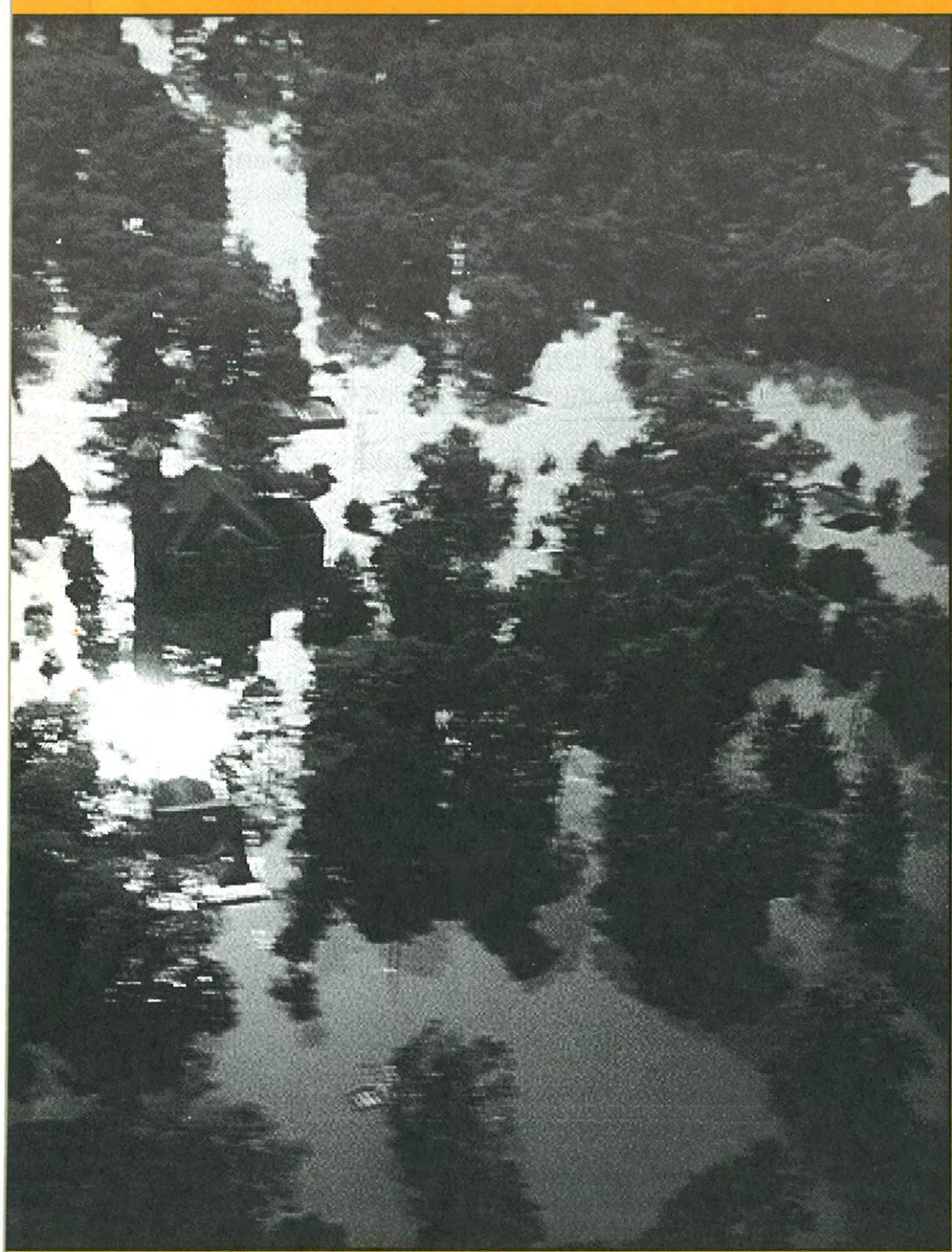
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Georgia Flood

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Move Your Antenna

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The Truth About
Fund Raising

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Defend the Faith

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The Man with a
Happy Heart



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Melvin Worthington

Confusing Virtues with Vices

The moral and spiritual downward spiral in America has had a profound effect on Christians. Jesus addressed this problem in Matthew 24:4-14, warning His disciples that when iniquity abounded, the love of many would wax cold. Apathy, anarchy and apostasy were terms Jesus used to describe the last days. Paul gives a vivid description of the last times in I Timothy 4 and II Timothy 3. While little may be done to change the condition of the society in which we live, each of us can allow the Lord to develop in us His value system.

Human depravity left to follow the bent of its own sinful and selfish desires eventually views virtues as vices and vices as virtues. In Titus 2 Paul reminds his readers that the grace of God which saves those who believe teaches them to leave the old life, live the new life and look for the coming of the Lord Jesus Christ.

The divine schooling program develops the proper value system. Believers are in the world but not of the world. They march to the Messiah's mandates. Divine grace directs, develops and disciplines all those who believe. As new creatures in Christ we have a new value system. God's value system becomes our value system.

Love

Love for one's companion, children, country and church is a virtue not a vice. Jesus taught us to love the Sovereign, scriptures, sinners and saints. In fact the two great commandments are to love God with all our being and our neighbor as ourselves. We are to love our enemies. The distinguishing characteristic of Christians is that love which they have for each other.

Love is often viewed as a weakness, as compromise and cowardly.

To the world, it is a vice. To the Christian, it is a virtue which characterizes God and all those who are begotten by God.

Loyalty

Is loyalty a vice or virtue? With traditional values crumbling, loyalty has become a vice to be shunned by those who clamor for change. Loyalty, faithfulness, commitment and consecration are terms which some believe are obsolete and not relevant to this generation.

These terms express timeless biblical concepts which can not be ignored without inviting disaster. Substituting words which do not convey these concepts dilute, distort and destroy the teaching of the Bible.

Loyalty to one's companion is not a vice, it is a virtue. When two people get married, it is a lifetime commitment. Both promise loyalty to the marriage vows. To be disloyal and violate the marriage covenant, for whatever reason, is not a virtue but a vice. Loyalty to your life-companion is a virtue not a vice, regardless of the trend of the times.

Loyalty to one's children is a virtue not a vice. Having children and abandoning them has produced such de-

struction in American families that leaders wring their hands in despair. This problem also affects the church.

Lack of loyalty to children brought into this world is a vice. No explanation will turn this vice into a virtue. No justification can be found for this lack of loyalty to one's children.

Loyalty to one's church is a virtue not a vice. Loyalty to the church is not high on the priority list today. Some are self-centered, interested in only having their needs fulfilled. They go to church only to satisfy their personal desires, drives and development. When things do not go to suit them or their felt needs are not met, they are ready to move on.

Loyalty to the denomination to which the church belongs is a virtue not a vice. Adhering to denominational distinctives, doctrines and direction is a virtue as well. Lack of denominational loyalty reflects a self-centered and selfish spirit. This lack of denominational loyalty ultimately will affect loyalty in every other area—with our companion, children, country and church.

Laboring

Laboring fervently, faithfully and fully in the Lord's service is a virtue not a vice. We are admonished to always abound in the work of the Lord, for we know it will not be in vain. Paul admonished us to be careful to maintain good works. Jesus instructs us to occupy until He comes.

Consistent labor in the Lord's vineyard where He places you is a virtue. Jesus came not to be ministered to but to minister to others. May it be said of us that we labored faithfully in love in the Lord's work. ■

The Secretary's Schedule

- Oct. 2** Central FWB Church
Royal Oak, Michigan
- Oct. 3-9** First Free Will Baptist Church
Lebanon, Missouri
- Oct. 10-13** Oklahoma State Association
Lawton, Oklahoma
- Oct. 16-19** Bethany FWB Church
Timmons ville, South Carolina
- Oct. 23-26** Midway Baptist Church
Elyria, Ohio
- Oct. 26-27** Association of Statisticians of
American Religious Bodies
Cleveland, Ohio

Georgia's 500-Year Flood and a rural Free Will Baptist church

The Church that Fed a County

By Joseph Wallis

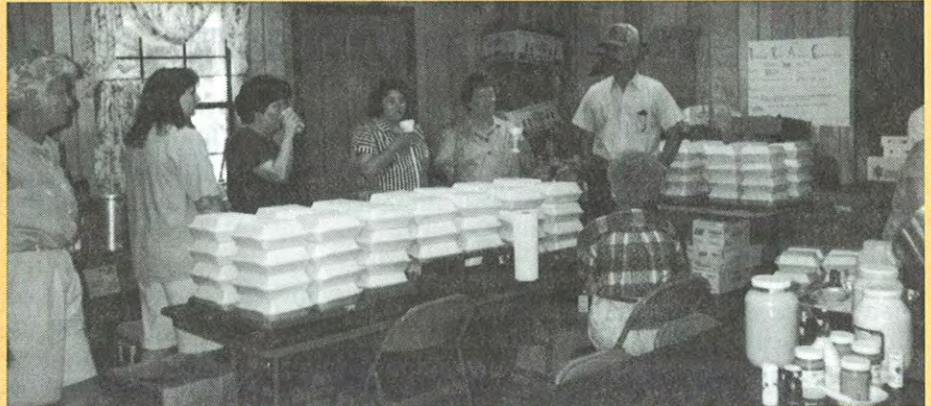
I parked my car in Newton, Georgia, near the court house and watched as a small trickle of water crossed the road. I thought how innocent and harmless looking yet how deadly and vicious. It looked as if a small broom would be all that was needed to push it back, but I knew that no force on this earth could hold back what was coming behind that small trickle of water.

I prayed, "God be merciful to this town." It was Saturday, July 9, and the city of Newton was preparing for the worst flood it had ever faced. They were calling it a 500-year flood. Family, friends and volunteers were evacuating the town of its 800 people. We didn't know it then, but when it ended 80 percent of the town's 300 homes would be under water.

Church Disaster Shelter

On the way back to Traveler's Rest Free Will Baptist Church where I pastor seven miles from town, I met one of our deacons at an intersection and we both had the same thought in mind. Since we did not know if there would be a town of Newton after the flood, we felt we should open our church as a shelter.

After contacting our board and calling the nearest television station to announce we were open as a disaster shelter, it was not 10 minutes before a Presbyterian church called and said they would help us by bringing soup and workers. Next, an agency in Newton brought food they had kept stored to help needy families. Then other churches including



Kitchen workers prepare meals to be sent to Newton.

several Free Will Baptist churches called and offered assistance.

A few ladies met and asked my wife Nancy to coordinate the meals. Nancy and her team called several churches and asked if they could prepare and serve a certain meal on a certain day. Every church that was asked responded willingly and generously to the appeal. They scheduled three days of meals at first. From the beginning every meal saw an increase in those being fed.

As flood waters rose, Newton became increasingly isolated. The Flint River flooded the town, blocking the roads north, south and east out of town. The roads west out of the area were quickly cut off by a rising creek. The Flint River crested at 45.7 feet. Flood stage is 24 feet, and the previous record of 41.3 feet was set in 1925. By the time the town became surrounded by water, several churches and local organizations had come to our aid.



Supplies to be given to flood victims stored in the sanctuary of Traveler's Rest FWB Church.

Feeding the County

We started feeding about 200 people a meal. This rose to 400, then 650, then 850 and kept rising. Churches in Newton faced the battle of fighting the water to save their buildings and the homes of their members. We began sending meals to them in town. We sent meals to other churches in the community to help feed the people. We sent food to one church that was willing to cook for themselves but lacked the food to do so.

This was not a one-church effort. It was the effort of several churches and many volunteers. Free Will Baptist churches in our association and other associations played a large part in this venture. More than one Free Will Baptist minister volunteered to miss the National Association in Little Rock if I needed their help. I couldn't ask that of them although I knew they meant it with all their heart.

Other denominations joined in with us. Our church initiated the effort and became the center for cooking and distribution, but the need became so great that we would not have lasted a single day without all the help we received.

After several days on our own as a community, the Salvation Army came in to help us. They set up beside us in the church yard, but this was bigger than even they had expected. We still carried the heavy

end of the load for several more days.

As time passed, people who were not affected by the flood as well as those who had taken flood victims into their homes began running out of food. They began joining others needing meals. Newton only has two small grocery stores and they were without electricity. One was forced to close and the other was low on supplies. There were no other places open to buy food.

At its height, we were feeding and sending food and prepared meals to feed 1,500 people a meal out of our small fellowship hall. We served three meals a day. Many came to the church to eat. The rest was sent out.

We opened our sanctuary as a shelter for people who had lost their homes but none came. The commu-



Downtown Newton under water.

nity took in its own. A reporter asked one lady why this was the case. She replied, "Most people are staying with their families, some with their friends, and the rest with their enemies. But we are taking care of each other." Eventually the National Guard used our church sanctuary as temporary living quarters.

We didn't wait for help to come to us. We couldn't. I told one reporter, "When the Red Cross wouldn't come to us, we found a truck and went to them. When the phones went out that we were using to get help, I found a mobile phone. When the mountains got too high for us to climb over, we dug tunnels and went under them." It was a matter of survival.

For eight days we fed most of a county. When the waters began to recede and supplies were coming to town in ample supply, city officials requested that the center for food and supply distribution be relocated into town. We were *ready* to turn it over to them.



After the flood, the devastation was evident.

Flood Lessons

Looking back, I learned several things. First, our God is able to meet the need. He was there when we needed Him. My wife, daughter and I (along with many others) averaged only four hours of sleep a night for most of a week. We found a strength we did not know we had.

God knew we needed help with the task put upon us, and while Newton and the flooded areas were without electricity for days, our church continued to have water and electricity throughout the ordeal. God was all He promised to be—and more. Praise His Name!

Second, times like these bring out the best and the worst in people. I gained a great respect for some people as I saw a side of them that I had never before seen. Some helped serve the needs of others knowing that they had lost everything they

owned. With one or two people, I lost much of my respect. Yet even with these we must forgive and forget while doing a little soul searching and spiritual "house cleaning" of our own.

Third, I found out how very caring, generous and helpful some people can be to people they do not know and have never met. Many people, most of them Christians, wrote or called offering help. Some sent an offering or supplies, others came to help, and others sent words of encouragement and promises of prayer. Just knowing there were people out there who cared and suffered with us in spirit brought strength.

The task is not over. What took hours to destroy will take years to replace, if that is possible. Please continue to remember Georgia's flood victims in your prayers. Many have lost in days what took them years to acquire. Prayer is the best thing they need. Pray that this might turn out to the salvation of many lost people in this area. Pray for God's people as they face the task of rebuilding their lives. ■

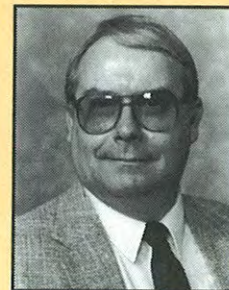
What Can You Do to Help?

The Georgia State Office will be receiving funds for flood victims and will distribute them to church members who have had losses. There are numerous Free Will Baptist families who need help.

Make flood relief gifts payable to Georgia State Association of Free Will Baptists and they will be distributed to flood-ravaged Georgia Free Will Baptists.

Mail to: **Reverend Herbert Waid,
Executive Secretary
Georgia State Association
of Free Will Baptists
P. O. Box 1844
Moultrie, GA 31776**

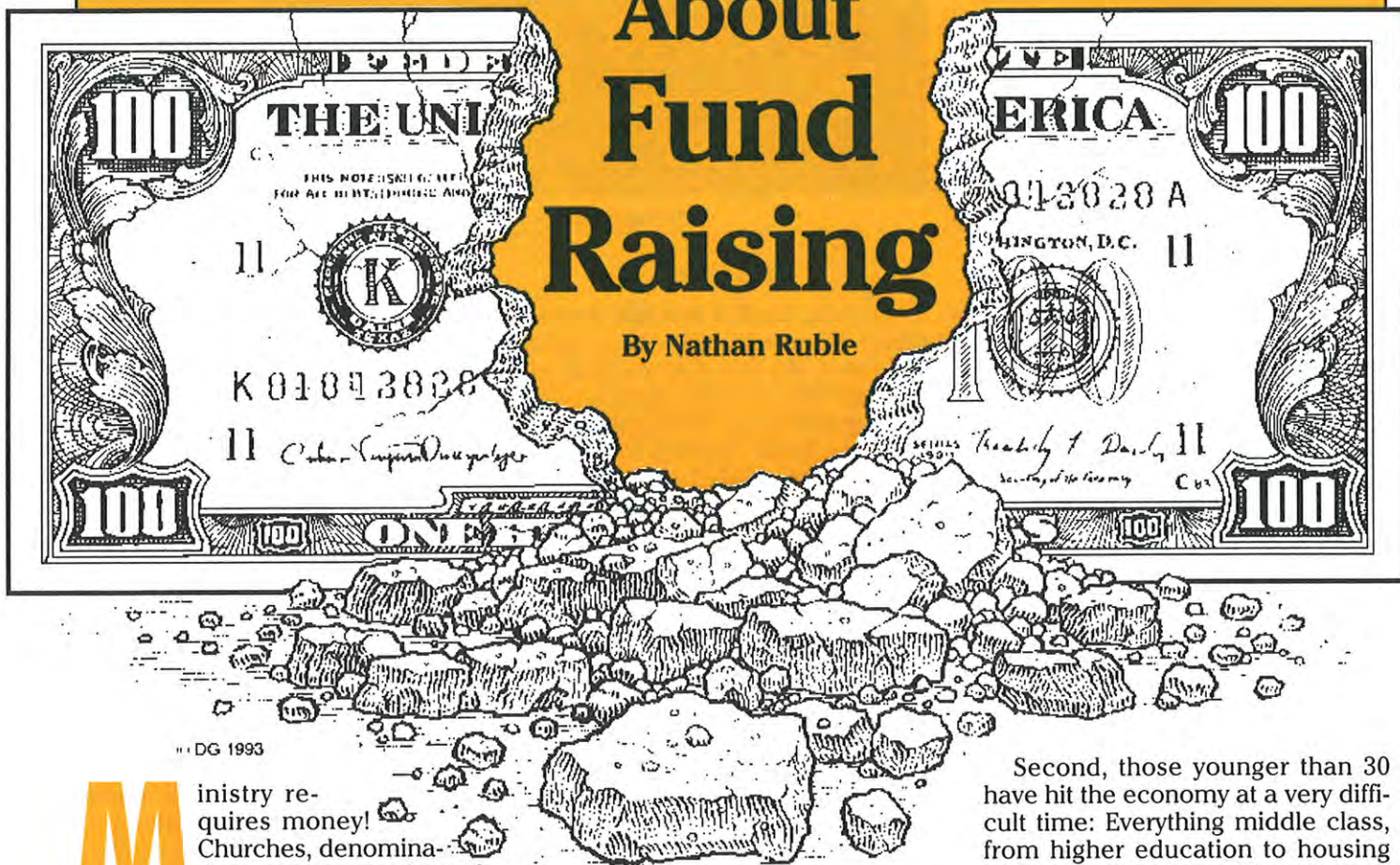
Phone: **912/985-5479**



ABOUT THE WRITER: Dr. Joseph R. Wallis pastors Traveler's Rest Free Will Baptist Church in Newton, Georgia.

The Truth About Fund Raising

By Nathan Ruble



Ministry requires money! Churches, denominations and organizations of all sizes and descriptions are ever looking for the means to meet their budget. If statisticians and prognosticators are right, the church and church-related organizations will face a greater need for funds in the future because of the decline in giving.

An article by John C. LaRue titled "Church-Member Giving Trends" (May 1993 issue, *Your Church Magazine*) relates that in constant dollars, using 1982 as the standard, giving per member increased by 23% (about 1% per year) from 1968 to 1990. That's the good news.

The bad news is that in 1990, per member giving as a percentage of personal income reached a 21-year low. The average church member

was giving 2.6% of personal income, as compared to 3.06% in 1969.

Demographic Changes

Tom Sine paints the same picture in his article, "Time to Stop Dreaming," which appeared in the December 1993 issue of *World Vision Magazine*. He writes that the patterns of Christian giving are going to be radically altered by two demographic changes.

First, in the Western church with each succeeding generation, we lose more of our young people. Therefore, as we enter a new century, there will be fewer Christian young adults to share their money and time with the church.

Second, those younger than 30 have hit the economy at a very difficult time: Everything middle class, from higher education to housing and health care, costs 10 to 20 times as much as it did three decades ago. But the income of those younger than 30 hasn't begun to keep pace. Consequently, they have less discretionary money to give to the church or anyone else.

LaRue also says that local-church ministries have received nearly all the increases. Expenditures outside the needs of the congregation (missions, benevolence, etc.) have remained flat in constant 1982 dollars between 1968 and 1990.

The Two Principles

The need for money coupled with the decrease in giving may tempt fund raisers to use questionable methods to raise funds. Therefore, it

is important that philosophy of fund raising govern the fund raiser. Two things should characterize such a philosophy. It should be scriptural in its structure and ethical in its appeal.

The Scriptural Principle

Fund raising is the process of raising financial support to sustain, strengthen or expand the work of an organization. When the Christian defines fund raising, he will normally talk about stewardship. There is a difference between fund raising and stewardship. Fund raising can be done apart from stewardship, but stewardship cannot be separate from fund raising. Therefore, a Christian philosophy of fund raising will be based on scriptural stewardship principles.

Fund raising that is scriptural will encourage commitment to God and involvement in His service through giving. This begins with assurance that scripture approves of needs being shared and appeals being made for funds to meet those needs. Both the Old and New Testament giving teaches commitment to God.

In the Old Testament, God instructed the people to give, and He did not limit it to 10%. He required what was called "the Lord's tithe" (Lev. 27:30) and a "Festival Tithe" (Deut. 12:10-11) yearly. A "Poor Tithe" was required every third year. These three tithes funded the priesthood, financed a national feast and aided the poor. The Jews gave over 23% of their income to the Lord.

The New Testament motivation for giving is grace. Here again commitment rather than a percent is taught. In II Corinthians 8:12, the Apostle Paul gives the testimony of the Macedonia Church. The people were in a great trial of affliction, but out of their deep poverty abounded liberality. Chrysostom said, "they (the church) did the begging, not Paul." The church asked Paul not to limit them in their giving.

Commitment to God will result in unlimited giving. The formula of John Wesley was based on such commitment. When he made 30 pounds, he lived on 28 pounds and gave away

two. Then he made 60 pounds but he knew he could live on 28 pounds, so he gave away 32. The next year his income rose to 90 pounds, but still he lived on 28 pounds and gave away the rest.

This is the kind of commitment fund raisers should strive to instill in those who are asked to give. Too often the Christian has been asked to give his allegiance to a person, department or an organization rather than to the Lord.

Scriptural fund raising will also promote the church and not take from its ministry. It will seek to include and work through the church. Those who appeal for funds from Christians should encourage them to send the money through their local church rather than bypassing it. Both the church and the fund raising effort will be weakened if the church is left out.

The Ethical Principle

Fund raising should be ethical in its appeal. A poll taken by Paul Viets and George Gallup Jr. found that, of a number of qualities of Christian organizations people think are important in making a decision to contribute, the top ranked consideration (as rated by nearly nine out of 10 contributors) was whether the organization is ethical and honest.

To meet the ever increasing need for funds, some churches and organizations experiment with yard sales, socials, bazaars, books, tapes and memberships in theme parks. The work of God has been merchandised much like the stock of the local department store. Many of these practices, if not unethical, are questionable for they teach the wrong motivation for giving.

Dr. W. B. Riley, in his book, *Pastoral Problems*, said, "Such sales effect an anti-Christian influence; they dry up the fountains of benevolence, and they leave the church of God on a financial basis little better than that of a beggar."

Appeals have been built on created crises. Some have taken the advice of direct mail experts who recommended that there is a need

to create a crisis or press the panic button, because people will not give to something successful but only to a salvage operation.

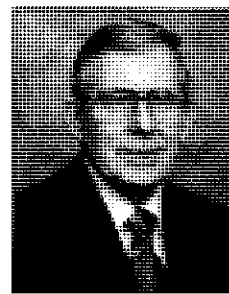
Other unethical appeals include the Prosperity Theology and the Madison Avenue approach. The one promises a return on their money while the other uses a slick sell approach.

Church Attendance

What's the answer? It is interesting to note that many who have written on the subject of religious fund raising have come to basically the same conclusion. That is, in the end, the best way for churches, church-related organizations, and parachurch groups to raise money is to encourage the people to attend church.

In church they are taught the principles of financial stewardship and become involved in the work of the Lord. As they grow in maturity, they feel a greater responsibility for the work of God. Didn't Jesus say, "I will build my church?"

It seems that Free Will Baptists are right on target with the development of a denominational stewardship program. A good stewardship program will help develop a good philosophy of fund raising. ■



ABOUT THE WRITER: Reverend Nathan Ruble serves as executive secretary for the Missouri State Association of Free Will Baptists.

Don Neal carries a gun and a big smile.

The Man with a Happy Heart

By Angie Deel



Don and
Mary Neal

"Did you hear the one about . . .?" Anyone who knows my dad, knows that almost any conversation with him starts this way. Dad is one of the most jolly people I know. He always finds time to share a funny story or see the humorous side to many situations in everyday life.

When I think about "Pop" (that's what we all affectionately call him—even Casey, my seven-year-old!), I'm sure his happiness comes from the fact that he is a committed man. Committed to every aspect of his life.

Committed to the Lord

Dad met my mom when he returned from Korea in November 1954. When he asked her for a Sunday evening date, she insisted that they go to church. That evening the Lord answered Mom's prayers for a

Christian husband. Dad "drug" Mom to the altar and asked the Lord to be his Savior. The following June, they married.

Since that day, through good and bad times, raising two children, retirement, etc. . . . the one common denominator in my dad's life is his love for his Lord. Whether it be in the local church where dad teaches Sunday School and serves as the head deacon, or at home with his family, it is obvious the joy or happiness Dad found in the Lord is his strength.

Committed to his Family

My dad loves us and we've always known that. Daddy has always made time for us. Some of my best memories from childhood are that Dad and Mom were always there. Whether it was basketball, volleyball, plays, musicals or band contests—Dad and Mom supported us by being there.



Candid photo of Don and Mary Neal at the 1993 national convention in Louisville, Kentucky.

Our home became the "hangout" for a lot of our friends. There sure was a lot of pizza, popcorn and Pepsi consumed after ballgames and other activities.

Even when my brother John's and my activities moved us to Free Will Baptist Bible College, Mom and Dad kept being supportive. It wasn't unusual for them to travel three or four hours to a choir service in Indiana, Kentucky, Ohio or Illinois. They even drove to Nashville for my junior/senior program and drove back to Indiana afterwards to be at First Bible FWB in New Castle on Sunday morning.

My children are thankful that the love and support continues Grandma and Grandpa come and stay while Mom and Dad travel with the FWBBC Flames. Some may think this is crazy, but it has been so important in my life.

Dad is a quiet man and never insisted John and I be or do anything specific for him. All he asked and prayed for was that his children love

Louis to Nashville, someday in heaven we'll all be together.

Committed to Helping Others

Daddy has never been comfortable being in front of others or being fussed over. Dad is his happiest when he's the servant. How we all could learn from that. We don't see a lot of Dad at the Free Will Baptist National Convention. While others are seen and heard, Dad is part of that wonderful group of men who usher and choose to help others.

Since Daddy is a part of the Henry County Sheriff's Department, he carries a weapon. For years he has worked security at the national convention. He has overseen the counting and securing of our offerings—once again a quiet, but important job. Where my dad is truly happy.

Since retirement from Indiana Bell some five years ago, Daddy continues to give more and more time to the Sheriff's Department. Admittedly, his family realizes the degree of danger involved, but we also see

the ministry the Lord has given him. We trust the Lord to care for Pop and honor his willingness to once again be a servant. Whether Dad

is happy in his heart, he is complete.

I know it's normal for people to think they have the "best" dad in the world. Well, I'm part of that group. I know my dad is a remarkable man. He has a true servant's heart—whether it be in his local church, at the national convention, for a fellow officer or a lonely, lost prisoner—I've seen my dad find true happiness. I'm so thankful he shared and continues to share his happiness with us.

My life is so much richer for being a part of his life. The greatest gift I can pass on to my children is what I've learned through watching my Pop's committed life. May we all have more of a servant's attitude. ■



ABOUT THE WRITER: Mrs. Angie Deel works in the recruitment office at Free Will Baptist Bible College. Her husband, Byron, teaches physical education and coaches the FWBBC Flames basketball team.



Don gathers the national convention offering.

the Lord and make Christ supreme in our lives.

I remember going to sleep many nights to the sound of Daddy praying aloud from his bed. The Lord honored his faithful prayers. John and I both married wonderful Christian people, and this fall Dad saw the last of his four (and he saw all four) grandchildren baptized.

Truly Dad's commitment to us has paid off. Even though our family is scattered from New Castle to St.

serves as a chaplain, court officer, directing traffic for the high school basketball games (and you know Indiana—that's a lot of people!), drives road duty at all hours day or night or transports prisoners across state or country—Dad



Don helps count the offering.

You Can Defend the Faith

By Clarence Hearron



Today there is an increasing number of cults and occult groups claiming to have divine approval and offering to individuals, especially young people, some kind of personal and emotional fulfillment, often through a mystical experience. And there is some sort of experience!

Some even claim to have "rediscovered" truths neglected or forgotten by the regular churches. But do they really present the truth, or do they pervert the truth? How may the average Christian confront these groups? Is there a way that they may be refuted?

Isaiah gives the answer. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20).

The child of God needs to have a knowledge of the fundamental principles of Christianity, for some, if not all, of the cardinal Bible doctrines are denied by all these groups. One need not be a theologian to have a knowl-

edge of these principles. Perhaps a few scripture references in the flyleaf of the Bible would be a good source for reference.

Accept Bible Authority

First, one needs to be convinced of the absolute authority of the Word of God. The Bible is different from any other book. Isaiah 55:11 tells us that God's Word will accomplish that which He pleases. The use of the Word is the only weapon against error.

Other Christian principles include the actuality of sin, the atonement of Christ, the acknowledgement of the Trinity, the acceptance of Christ as Savior, the assurance of salvation, the actuation of the Spirit, the absoluteness of survival after death, the accountability of self to God. If the believer is completely sure of these truths, he will be more able to confront any error.

If one is to defend the faith against any of these groups, some under-

standing of their belief is necessary. The use of the Bible in connection with these principles is a necessity. Regarding sin, use Romans 3:9-10, 23. With the atonement, use Romans 5:8; I Corinthians 15:3. The Trinity can be proved by Matthew 3:16-17; 28:19; John 15:26.

To show the need of acceptance of Christ, use John 14:8; Romans 10:9-13. For assurance of salvation, use John 3:36; I John 2:3; 3:14. The Spirit's activation is found in Romans 8:14; Galatians 4:6. For proof of life after death, see Luke 16:19-31; Philippians 1:21; II Corinthians 5:8. For proof of the Judgment, head straight to Hebrews 9:27; Matthew 25:31-46.

One does not need to know every detail that the cults believe, but a knowledge of their main errors will help in refuting them. Perhaps more than any one area of error is their refusal to believe that Jesus is the divine Son of God, born of a virgin. John 1:1-3 clearly proves His divinity, as well as John 5:18. Luke 1:26-

35 and Matthew 1:18-25 are clear statements regarding the virgin birth.

Understand Cultic Error

Many of the so-called Eastern religions such as Buddhism, Theosophy, Hare Krishna and TM, are related to Hinduism, accepting many of its teachings verbatim. Arguments against Hinduism are equally effective against the other Eastern religions. A partial list of their beliefs with Bible references to refute them will be presented.

No personal God—Matthew 3:16-17 and others listed previously. No personal Savior—Romans 5:8; I Corinthians 15:3. Reincarnation to reap what was sown in a previous life, repeated until cause and effect is cancelled and Nirvana, the soul being absorbed into an impersonal “god,” is obtained—Luke 16:19-31 and Hebrews 9:27.

The Mormon

Mormons are a large religious group with many intelligent and successful individuals. Because of their insistence upon clean living, importance of the family and the “missionary” activities of their members, many people do not feel that they present any spiritual danger.

When dealing with their teaching that the atonement was not for salvation from sin but purchased a resurrection to an earthly sensual paradise with the prospect of each man having a harem in the tradition of Solomon, use scripture on the atonement. Denial of the Trinity—use scripture on the Trinity. Denial of Virgin Birth—use scripture on the Virgin Birth. Their use of the *Book of Mormon* and continuing revelation—use I Peter 1:23; I Corinthians 4:15; Revelation 22:18-19.

The Muslim

The Muslim religion, or Islam, is a rapidly growing, aggressive religion. Many athletes have accepted Islam and have taken another name that is usually related to Mohammed.

The Islamic beliefs and practices may be briefly listed, known as the five basic doctrines and the five pillars.

1. Allah is the one true God. The Trinity is denied. Again use the references on the Trinity.

2. Mohammed is the last and greatest prophet. Use John 14:6; 10:1-2.

3. The *Koran* is the most important of their four “inspired” books. Use Revelation 22:18-19.

4. There are good and bad angels and Satan. There is no problem here, although opinions differ.

5. A judgment, a resurrection, Heaven and Hell make up the fifth belief. Deeds are weighed in a balance to see what one’s destiny will be. Heaven is a materialistic sensuous experience. Use Ephesians 2:8-9 and John 3:36. Refer to revelation 22:1-5. Show also that the Holy Spirit enables the Christian to live right (Romans 8:14).

The five pillars consist in the recitation of Islam’s creed several times a day—the recitation of prescribed prayers five times a day in various positions; the practice of almsgiving; the practice of fasting during the month of Ramadan during daylight hours; a pilgrimage to Mecca at least once in a lifetime if at all possible. This is supposed to help them attain salvation. Again, use Ephesians 2:8-9.

The New Ager

The New Age Movement is a blend of many practices of Eastern religions and other philosophies, practices such as meditation in which a spirit being is usually contacted, psychic healing, the use of crystals as a source of occult power. God is considered as an impersonal all-pervading energy, the Holy Spirit as energy. Jesus is said to be a teacher of the New Age and illustrates an enlightened person who realized that he was God.

Salvation is achieved by looking inside oneself and practicing New Age techniques. Sin is not actual, only ignorance of personal divinity. Death is the merging of oneself with the all-pervading energy. Satan is the person in an unrealized potential state. Heaven and Hell are the good and the bad that one experiences in this life.

Exodus 20:3, Deuteronomy 18:12; I Corinthians 12:20; the scriptures on

the Trinity, sin, atonement; heaven and hell; the judgment are all able to refute the New Age teachings. Revealed knowledge is not through meditation but by the study of the Word (II Timothy 3:16-17).

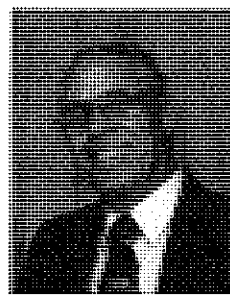
Help is Available

This article is not intended to be the final word on how to refute the cults, but if the average Christian will become familiar with the ideas of the cults and the Bible references mentioned, he will be better prepared to give these deluded people some help. Do not be afraid to use the Bible. God has promised to honor His Word.

Further help may be obtained from the following publications: *The Facts On* series by John Akerman and John Weldon published by Harvest House Publishers; *The Kingdom of the Cults* by Walter Martin, published by Bethany House Publishers; *Cults, World Religions, and You, The Journal of Pastoral Practice* by Jay E. Adams, editor, published by Baker Book House.

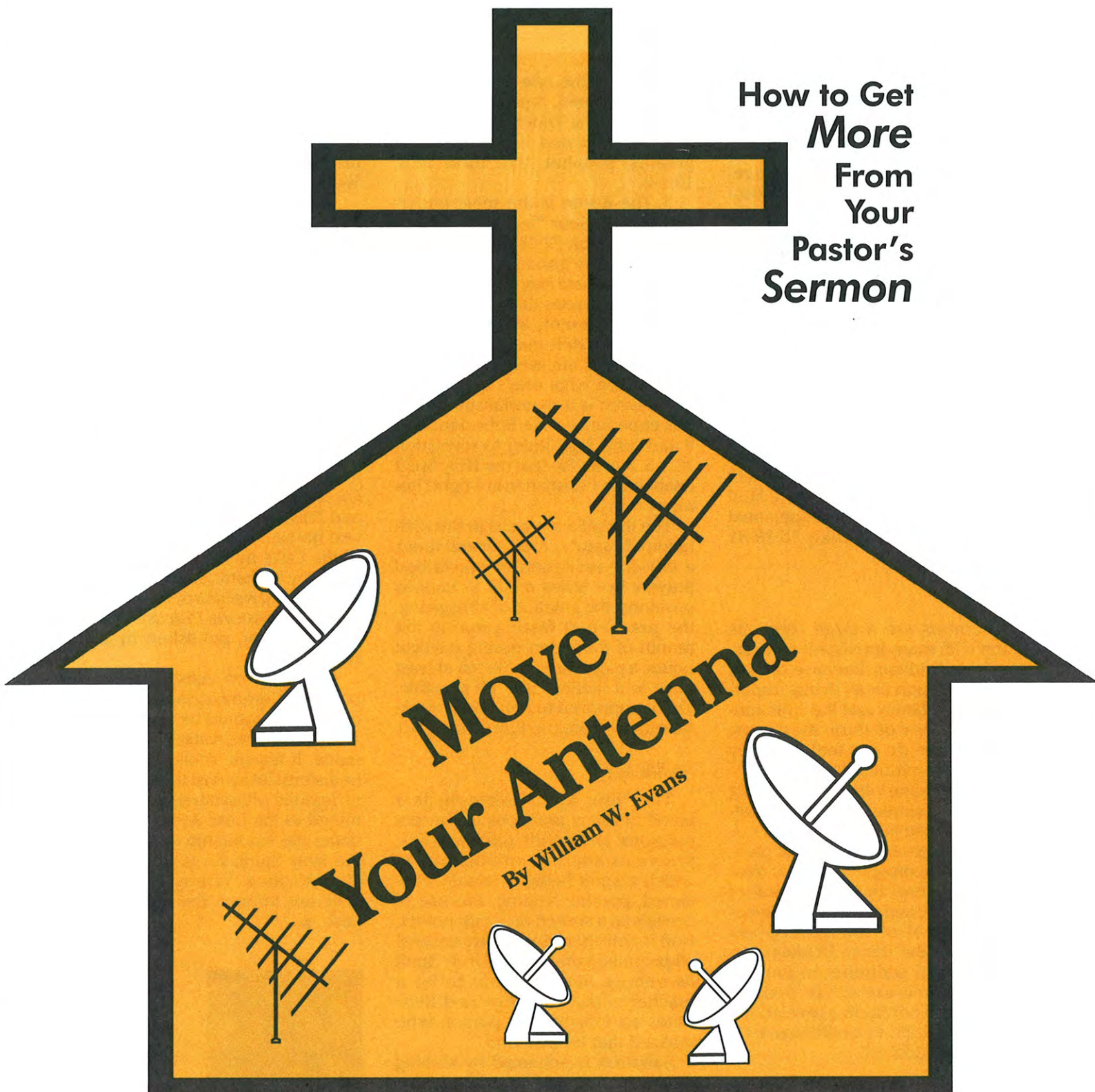
The series on cults published by our own Commission for Theological Integrity would be quite helpful.

One last observation needs to be made. If anyone thinks that he can be successful against these doctrines of demons without being firmly committed to the Lord Jesus Christ and under the leadership and control of the Holy Spirit, he is headed for a dismal failure. Victory comes from God, not through the efforts of the flesh. ■



ABOUT THE WRITER: Reverend Clarence Hearron pastors Mt. Zion Free Will Baptist Church in Durant, Oklahoma. He taught nine years at Hillsdale Free Will Baptist College, and now serves on the college Board of Trustees.

How to Get More From Your Pastor's Sermon



A neighbor and I made a lead crystal radio when we were about 10 years old. It required no batteries or electricity and it worked fairly well. Yet, it did have some problems. Reception depended on a long antenna stretched outside. Redirecting the antenna would often bring in ad-

ditional stations and sometimes decrease static.

Many Free Will Baptists attend church three or more times a week and hear the pastor deliver over 100 sermons a year. Not every sermon is likely to be a masterpiece or grab your attention and keep you on the edge of your pew. Some may even

have a lot of static. So, what is a pew sitter to do? Is it possible to get more out of a pastor's sermons?

Both preacher and parishioner know there are times when the service ends and nothing has happened. No real communication has taken place. Whose fault is it when this happens?

I have been on both sides of the pulpit and have some opinions on how to get more out of your pastor's next sermon. Let me suggest moving your antenna. Although you may change pews, I really mean making a change in the way you listen.

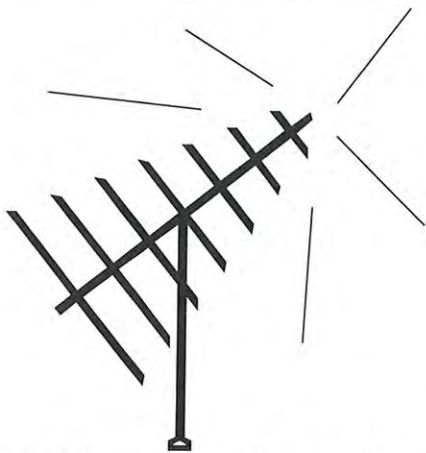
Sermons for Everyone

First, no sermon has the same application to every member of the congregation. A sermon delivered to a group may be to encourage, inform, correct, motivate or evangelize but it will not achieve the same goal for all attendees.

I received Christ over 40 years ago. However, an evangelistic sermon can help me rejoice that I am saved or challenge me to witness or encourage me to pray for the salvation of the lost or prompt me to support others involved in outreach.

Note-Taking Habit

Second, taking notes may help you. Not everyone is a natural note



taker, but notes can help you focus and retain the pastor's ideas. Your notes need not be detailed or well organized. Your spelling and abbreviations may not be readable to others. So what. Your notes are for your benefit, not public consumption.

The margin of your Bible may not be the best place for jotting down notes but many people write their notes there. Just this past week one of the members of my Sunday School class shared an outline he had in his Bible. It had been a blessing to this man for a number of years.

While memory is not a safe and adequate storage place, sometimes

notes can be made after the sermon. This can be a good exercise to assist review. You may not recall all the details, but you will almost surely get the main ideas. The exercise of writing them will help retain the message.

Pastoral Discussion

Third, discuss with your pastor the thoughts or ideas he raised that you find interesting. He may suggest an application from a passage that is totally new to you. This is not an exercise to correct or challenge the pastor. Rather, it is a way for both of you to grow and expand.

For example, the apostle Paul commended the believers at Berea for comparing his message to the Word. Just make sure your intent is also honorable.

Prayerful Ear

Fourth, listen prayerfully. One of the great dangers you face from going to church regularly is getting into a rut. Church vocabulary can become so familiar we fail to hear what is really said. Prayer tends to open the door to the heart and mind. Isaiah reminds us that even the Messiah would say "he (God) wakeneth mine ear" and "hath opened my ear."

Handy Dictionary

Fifth, a Bible, theological or even an English dictionary may be helpful in getting the most out of a sermon. The location of a city such as Sychar; the meaning of some oriental term like casting dust; or an unusual English word such as rereward. Good dictionaries can be real helpful.

Fresh Attitude

Sixth, your attitude will make a tremendous difference in what you get from a sermon. Yes, at times I have been bored, daydreamed or planned my week's activity during preaching. Just like you. But church was never meant to be entertainment. It is a place for involvement. The sermon is not a political speech to win your vote but a proclamation of truth to preserve your life. You can definitely get more from the sermon

if you bring a rested body, prepared heart and alert mind.

It may take moving your antenna for your reception to improve. ■



ABOUT THE WRITER: Reverend William W. Evans serves in a dual role as general director of the Board of Retirement and as executive secretary/treasurer for the Free Will Baptist Foundation. He is a graduate of Free Will Baptist Bible College.

Directory Update

CALIFORNIA

Dennis Darnell to Madera Church, Madera

GEORGIA

Billy Sumner to Corinth Church, Brookfield

Jeff Cockrell to Satilla Church, Hazlehurst

OKLAHOMA

Connie Cariker to West Tulsa Church, Tulsa from Oklahoma State Office as executive secretary

Kenneth Majors to New Hope Church, Indianola from First Church, Henryetta

Lynn Wood to Spring Hill Church, Lexington

John Staggs to First Church, Henryetta

Stanley Vandergrift to Fellowship Church, Stillwater

Bill Jones to First Church, Poteau from Fellowship Church, Bryan, Texas

SOUTH CAROLINA

William Justice to Community Church, Florence

John Keen to Camp Branch Church, Scranton

George Buie to Bay Branch Church, Timmonsville

Stuart Snow to High Point Church, Lancaster

Steward Norris to Cornerstone Church, Whiteville, NC

TEXAS

Wayne Tiggeman to First Church, Carthage

Mike Fields to Bright Light Church, College Station

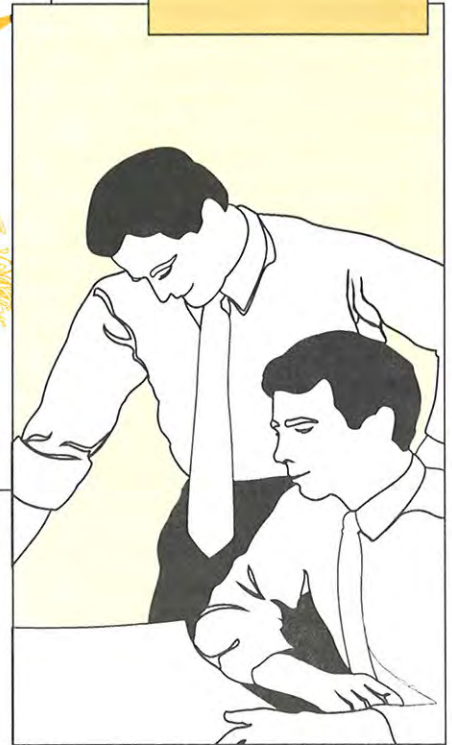
Burton Hughes to Liberty Church, Comanche

OTHER PERSONNEL

Steve Mayhew to Northport Church, Shawnee, OK, as youth minister from Pine Hill Church, Star City, AR, as pastor



The Role of the Associate



Get on the Team!

By Sam McVay

Several years ago I was making a call on a family that I had visited on many occasions. There were several children and teens in the family, and I seemed to be there frequently and at various times of the day and evening. On this day, the mother, noting that I was able to be there most any time I was needed, asked me what my job was. I replied that I was the pastor's assistant and youth pastor, to which she replied, "I know that, but what is your real job?"

Well, I did my best to explain to this unchurched lady my relationship to the church and the ministry. I'm sure that even today some people still ask the question of ministry team members—"What is your real job?"

It is fairly easy to understand the pastor and his role, but when you add additional team members, the

roles and responsibilities begin to take on a different perspective and people start having difficulty putting everything in its proper place.

It's a Ministry

When I think of the ministerial associate, I think of the scripture that tells us we are all given differing gifts for the work of the ministry. God has gifted us in different ways so as to accomplish the work He has led us to do. I believe that God uses the circumstances of our lives as we seek to do His will to prepare us for the ministry He has for us.

In my case, I spent the first two years of my college experience pursuing a degree in accounting, planning to become a certified public accountant. During the summer between my second and third year of college, I felt a strong desire to do

something in the church as my career.

After much counsel and soul-searching, I re-enrolled at Free Will Baptist Bible College pursuing pastoral studies and Bible. Even though I was willing to become a preacher, the Lord never saw fit to call me into the preaching ministry.

During my first year back at FWBBC, Pastor Eugene Waddell asked me to become the interim youth director at Cofer's Chapel FWB Church. Many times over the past 18 years I have looked back to see how God in His wisdom put me in various places to prepare me for the ministry He wanted me to do. I do not consider any of the time I spent in preparation as wasted. I have used all my training whether in business or Bible at various times during my ministry at Cofer's Chapel.

It's a Team Effort

When we consider the work of the ministry team in an article such as this, it is difficult to get specific concerning responsibilities and job descriptions. There are, however, some general qualifications and roles that I think are applicable to just about any situation.

I mentioned the ministry team. That is what I believe we are . . . a team that God brought together to effectively minister to people He puts us in contact with. I have had the privilege of serving with four of the greatest pastors Free Will Baptists have. We have worked together to reach people and minister to their needs. It has been a joint effort.

My pastors have always treated me as a valuable member of the ministry team. I believe it is very important for the senior pastor to treat his associate(s) as a mature, responsible person(s) fully capable of accomplishing the tasks.

If you expect and commend quality work, then that is what you will receive. If you are overbearing and demanding, showing a lack of confidence and respect, you will keep your associate discouraged, disheartened and not motivated to do his best.

My overall approach to ministry has been to do everything I can to make my senior pastor's ministry more effective. As an associate or assistant, that responsibility could take on a broad area of work from visitation and office work, to preach-

ing and teaching. Of course, many churches bring someone in to minister in particular areas such as children, youth, music and senior adults. These ministries would, therefore, be more specific in their scope and responsibilities.

The important thing is to work together as a team to make the ministry as effective as you can. Our ultimate goal is to be used of God to bring men, women, boys and girls to a saving knowledge of who Christ is and then work to make disciples of each of them.

Eight Character Traits

There are certain character traits that I believe are necessary for an associate to be successful.

- ✧ Must be a growing Christian.
- ✧ Must be able to keep a confidence. If you cannot keep things shared with you in confidence, people will not trust you with their concerns.
- ✧ Must be a team player, not worried about who gets the credit for ideas or accomplishments. When we make the success of the ministry the goal, God will take care of individual recognition.
- ✧ Must be responsible and dependable. People are depending on you. If you fail to do your part, the entire ministry suffers.

- ✧ Must be a self-starter, showing initiative to get the work done without constant supervision.
- ✧ Must be open to others ideas and suggestions.
- ✧ Must be honest concerning your strengths and weaknesses.
- ✧ Must be able to take criticism. If it is justified, take it and change. If it is not, thank God for His faithfulness and keep up the good work.

Keep in mind the overall goals of the ministry and always do your best to see that these goals are accomplished, not worrying about who gets the glory and the pats on the back, and God will reward your faithfulness. Remember, we are a team and we can accomplish so much more together than we can as individuals.



ABOUT THE WRITER: Mr. Sam McVay serves as pastor's assistant and youth minister at Cofer's Chapel Free Will Baptist Church in Nashville, Tennessee. He was named youth-worker-of-the-year at the 1994 National Youth Conference.

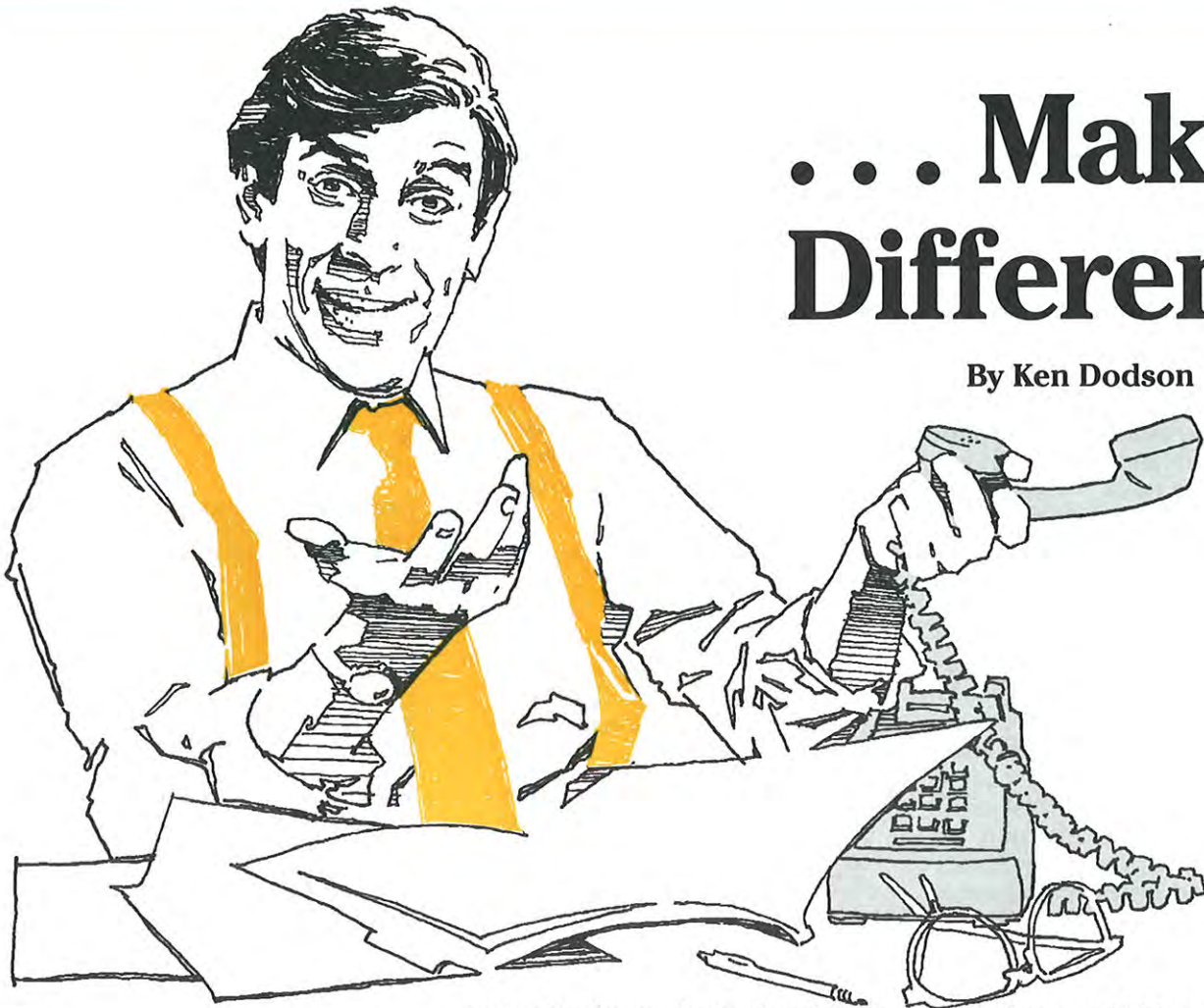
BEYOND BELIEF



Deacons Can . . .

. . . Make a Difference

By Ken Dodson



Deacons do make a difference. The kind of difference and the effect of that difference is in the hands of the congregation, pastor and the deacon himself.

The congregation has the responsibility of choosing those who serve them as deacons. "Wherefore brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom . . ." (Acts 6:3).

In the choosing, the congregation must remember the purpose. The deacon was meant to make a difference in the ministry. The ministering was to primarily affect the local

body of believers. Every church body has needs. Those needs are important and God gave deacons as ministering servants to those needs.

Re-Focus Purpose

The early church well understood the purpose of the office of deacon. They saw their work to be primarily practical service. Their work of the ministry included visiting the sick, making sure that benevolence was properly distributed, providing church discipline and personal edification, assisting in the Lord's Supper and helping in the discipleship of new believers.

In the recent history of the church, a loss of the original purpose of deacons has severely crippled the church. A new concept of deacons as church business managers, acting as a board of directors has replaced the original intent. As the emphasis and mental purpose of the congregation shifts to administrative duties of the deacons, there becomes a bigger void in the caring responsibilities.

How can the congregation help the deacons make a bigger difference in their effect upon the local body of believers? They must start by refocusing on the purpose of dea-

cons. When choosing new deacons, don't necessarily look for those with gifts of administration and business. Look for servant-models who are already ministering. These are men who are yielding themselves to the leadership of the Holy Spirit. They are yielding their own selfish interests to minister and serve others. The fruit of the Holy Spirit will be dominant in them, "... love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . ." (Gal. 5:22-23).

The pastor of the local church has the responsibility of making wise choices to allow the deacons to minister effectively to the people. The pastor must be willing to share with the deacons the task of leading that local body of believers in the achievement of its God-given mission.

That mission includes evangelization - to effectively communicate the gospel to your local area, discipleship - developing Christian maturity in the local body of believers and missions - developing a strong home base for world evangelization by supporting and teaching the need to pray, give and go.

The pastor needs to look upon the deacons as God-given men, created to share in the ministry of caring for the church. The deacons need to look upon themselves as fellow-laborers with the pastor. They were not meant, nor created to be the pastor's overseer. They are fellow-laborers together for the cause of Christ.

Accept Pastor/Deacon Roles

How can the pastor help the deacons fulfill their biblical roles to be helpful, care for the widows and dozens of other oft-overlooked ministries? It must begin with both the pastor and deacons accepting their roles to work together as effective servant-models ministering to their local body of believers.

The Greek word for deacon means servant or minister. One cannot effectively serve or minister to the needs of the people by simply attending board meetings.

Pastors need to help develop a deacon's Ministry Outreach Program. To effectively minister to the needs of the people, you must know their needs. You cannot know their

needs unless you know the people. You cannot know the people unless you have a close relationship to them and their environment. This is where M.O.P. comes into action.

Organize to Serve

From the development of Israel as a nation under Moses to Jesus feeding the multitudes in ordered groups, organization has been used and ordained of God. A Ministry Outreach Program for deacons organizes the church into evenly divided sets of families and members. Each deacon is assigned a group of usually no more than 15 families. The deacon is then given the ministry of visiting the home of each family at least once during a six-month period.

During this six-month period they should keep records on each family: attendance habits, special ministry gifts they may have, spiritual growth needs, salvation condition of each family member, prayer needs noted and daily prayed for, birthdays and anniversaries should be recorded and cards or personal recognition made of each.

The deacon should be sure and do hospital visitation for all those on his list. At the end of each six months the deacons need to exchange family groups until every family in the church has been under each deacon's care and then start the cycle again.

Deacons' meetings should become more of a care ministry meeting. The pastor and the deacon board should become aware of how to more effectively develop revivals, conferences and other programs to start meeting real needs in the church body.

The deacons themselves must realize that they have been chosen for a special ministry. They must decide to yield themselves to the power and leadership of the Holy Spirit to effectively accomplish the task set before them.

Grow with the Office

The deacons must desire to grow toward mature faith in order to see from God's perspective. Study of God's Word is the primary way to learn this perspective that only God

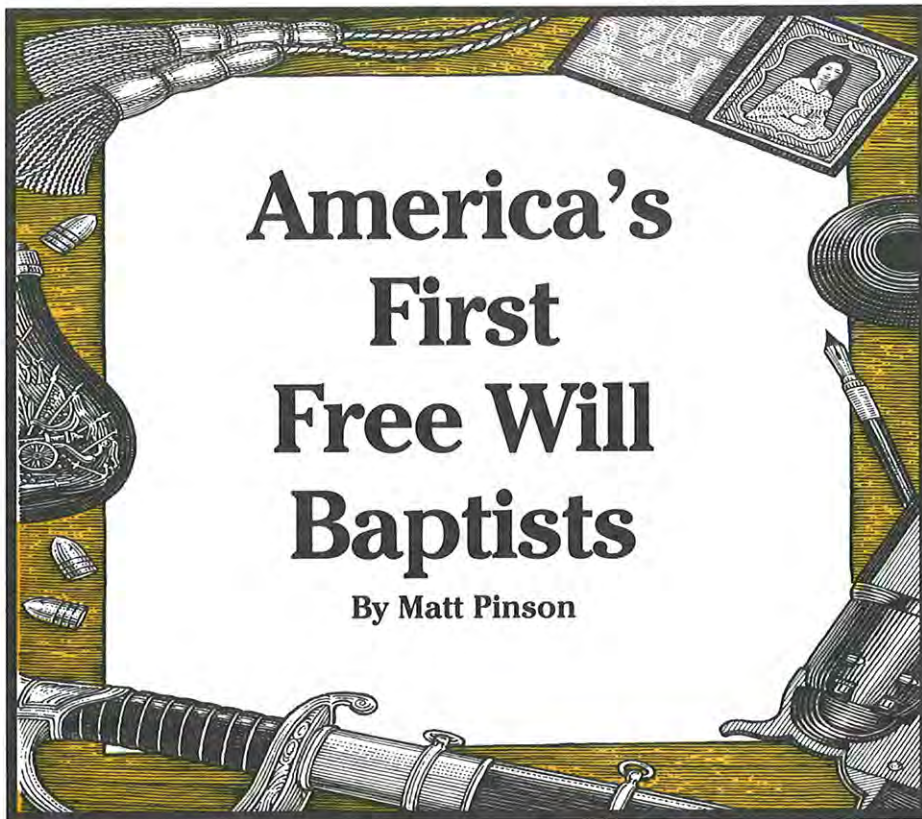
can give. The deacon must know the Word of God, not for mere accumulation of biblical data but to be changed into a more Christ-like person. As the deacon grows in knowledge from God's Word and practical experience from personal visitation and ministry, he will also develop discernment, insight and compassion wrought of the Holy Spirit's ministry in his life.

As the deacon submits to growth in mature faith he will notice increases in at least four spiritual areas of his life. These should be growth in experiencing God's presence (full of the Spirit), in seeing from God's perspective (full of wisdom), in integrating faith into daily living (holder of the faith), and in demonstrating godly wisdom (good reputation).

Remember, church members will duly respect those deacons who are dedicated Christians, caring ministers and enthusiastic supporters of the church. They will also deeply trust those deacons who give love and compassion, keep confidences, meet their real needs and impress them as genuine servant-models of the church. ■



ABOUT THE WRITER: Reverend Ken Dodson pastors First Free Will Baptist Church in Monett, Missouri. He is a graduate of Free Will Baptist Bible College and has also pastored in Arkansas and Tennessee.



America's First Free Will Baptists

By Matt Pinson

Most Free Will Baptists trace their ancestry back to the ministry of Paul Palmer, who in 1727 established the first known Free Will Baptist church in America in Chowan County, North Carolina. America's first Free Will Baptists came from England and were General Baptists.

They were called General Baptists because they believed that Christ's atonement was a general atonement—that Christ died for all men. (Both the General Baptists in England and America were nicknamed "Free Willers," and the name caught on and began to be officially used by southern Free Will Baptists in the late 1700's.)

There were General (Free Will) Baptists in the South as early as 1685. (Another group called Freewill Baptists, unconnected with the early southern Free Will Baptists, arose spontaneously about a century later under the leadership of a man named Benjamin Randall.) The first organized Free Will church was begun in 1727, under the ministry of Paul Palmer.

It is not known if Palmer himself

came directly from England. It is known, however, that Palmer married into an English General Baptist family. Palmer's father-in-law, Benjamin Laker, was an active General Baptist layman who had apparently established an informal gathering of General Baptists in the Perquimans Precinct of North Carolina.

A look at Laker tells us a great deal about the early American Free Will Baptists and their brethren in England, the English General Baptists. Laker, a local political leader, had lived in Perquimans as early as 1685. We know from Laker's will that he either came directly from England or had received a shipment of books from the English General Baptists.

Among the books he left in his will was a book called *Christianismus Primitivus*, Latin for *Ancient Christianity*. This book was the standard doctrinal text for the English General Baptists and was written by Thomas Grantham, the foremost leader of the English General Baptists.

Grantham's book outlined the doctrine of the English General Baptists, who taught, among other things, that Christ died for the sins of all mankind; that, though man had

been imputed the sin of Adam, he could be set free and saved by the righteousness of Jesus Christ which could be imputed to him by faith alone; that a saved person can renounce his faith in Christ and hence come out of union with Christ, never to be redeemed again (Hebrews 6:4-6); that believer's baptism was the only way to constitute a local church; that local churches should be self-governing; and that individual Christians had the right to be involved in government and to keep and bear arms.

These doctrines were stated in the *1660 English General Baptist Confession of Faith*, which was used by Palmer and the southern Free Will Baptists until 1812, when it was condensed into the *1812 Former Articles*. The *1812 Former Articles* were, in turn, used in most Free Will Baptist Associations in the South well into the 20th century.

After Laker's death, the small, unorganized band of worshippers of which he had been the leader, wrote to the English General Baptists for help in the form of either a minister or some much-needed books. Though the English brethren were unable to provide them with a minister and could only give them books, God had set His hand upon a man suited for the work: Paul Palmer. (see William F. Davidson's book, *The Free Will Baptists in America, 1727-1984*, [Randall House, 1985], pp. 49-50.)

Sometime before 1720, Palmer married Laker's daughter, a widow named Johanna Peterson, and soon he became a successful home missionary, evangelizing and planting numerous Free Will churches. The first of these churches, established in 1727, was at Perquimans in Chowan County, North Carolina. The first and only Baptists in North Carolina at this time were General or Free Will Baptists.

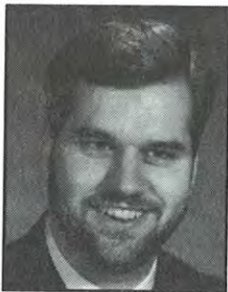
At first it was very difficult to establish Baptist churches in the area because the established church, the Church of England (Episcopalians) forbade any other denominations to worship. But with the Act of Toleration, this state of affairs changed and allowed the Free Will Baptists to expand. A 1738 court document states:

Permission is hereby granted to Paul Palmer of Edenton, a Protestant minister, to teach or preach the Word of God in any part of the said province (he having qualified himself as such) pursuant to an Act of Parliament made in the first year of King William and Queen Mary entitled an "Act of Toleration Protestant Dissenters."

Palmer was soon joined by other General Baptist ministers and more and more churches were established. These small early churches experienced many setbacks (most notably the intrusion of the Northern Calvinist Baptists who proselytized most of the early Free Will churches), but men and women committed to the message of salvation by grace through faith which could be had by all who would "come and take of the water of life freely" persevered in the truth to which God had called them; and soon the descendants of Palmer began to migrate South and West and establish new works to proclaim the gospel.

Paul Palmer was indeed the "Founding Father" of Free Will Baptists in America. Our denomination would not be in existence today were it not for God's work through him. As Damon Dodd, in his book, *The Free Will Baptist Story*, has said, Palmer

was God's man in God's place at God's time. Our Free Will Baptist heritage is the richer for the leading role which he had in it, and we are happy to acknowledge our gratitude to God for providing Paul Palmer with grace to preach free will, free grace, and free salvation.



ABOUT THE WRITER: Reverend Matt Pinson pastors Colquitt Free Will Baptist Church in Colquitt, Georgia. He holds degrees from the University of West Florida (B.A., M.A.) and Yale University (M.A.). He is currently pursuing Ph.D. studies in history at Florida State University.

The Dirty-Faced Boy

By Jon Forrest

While interning for a summer at First Free Will Baptist Church in Walnut Ridge, Arkansas, I spoke at my first Vacation Bible School. Each night I noticed a small thin boy about 10 or 11 years old. Every night this boy, wearing clothes two years smaller than his size, got off the bus with a smile and gave me a wave with a dirty hand. Most of his brothers and sisters came to church, but I never met his parents.

Friday came. That was the night we would be having an invitation for any children who wanted to be saved. That day while I was praying for the service, the little boy came to my mind and I prayed for him.

But deep in my heart I was thinking, "He might be saved, but even if he is, he will have so many obstacles to overcome it will be virtually impossible for him to live a Christian life. And without constant guidance he'll forget God and go back to life as usual in two weeks at the most. It's just a hopeless situation."

Then it hit me. I had been teaching the lesson all week long. Caleb wanted to take the Promised Land, but everyone told him, "Caleb, you're 85 years old; we're weak and those people are giants; it's impossible for you to take the land against those odds." But to paraphrase, Caleb said, "I know I can't, but God and I can!"

My mind remembered another rugged little dirty boy about 40 years ago on a hot Friday night at a Vacation Bible School. Because of the extreme heat, the church doors had been left open. Teachers and children were gathered around the altar praying. A breeze caught the door causing it to hit against the wall and make noise.



A teacher motioned for the boy to close the door, but he thought she motioned him to the altar. His family had no money, no father and no hope, except for a mother who made sure her children were in church whenever she could get them there.

That night the boy with no father was adopted into a new eternal family. He didn't forget about God a week later; instead he put himself through Bible College, had a fruitful ministry as a pastor for 30 years, and is now dean of students at Free Will Baptist Bible College.

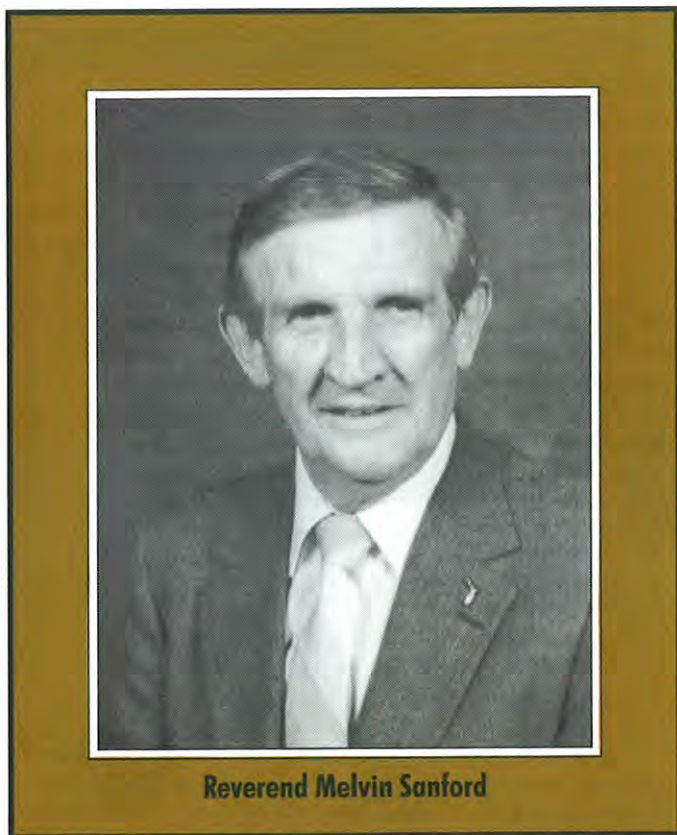
Where our eyes see hopelessness, God sees countless possibilities. It is during those times of doubt that God brings glory to Himself by proving His power and love.

In case you wondered, that dirty-faced boy who went to the altar 40 years ago is my dad. ■

ABOUT THE WRITER: Reverend Jon Forrest is a ministerial student at Free Will Baptist Bible College in Nashville, Tennessee.

Where Are the Replacements?

By Raymond Riggs



When Reverend Melvin Sanford died in 1993, the Free Will Baptist denomination lost a preacher who for 60 years did the one thing God called him to do—preach the gospel and plant churches. The West Virginia native died at age 73, but before he died, he organized almost 50 Free Will Baptist churches.

Brother Sanford pastored in three states. He pastored 15 years in West Virginia, 21 years in Ohio and the last 16 years of his ministry in Florida at the Scottsmoor FWB Church. In semi-retirement he moved to Clinton, Tennessee, to be near his daughter and joined Fairview FWB Church. He still conducted evangelistic meetings.

He was ordained to preach the gospel 10 months before the outbreak of World War II at age 19. He preached through World War II, the Korean War, the Vietnam War and was always God's ready volunteer to

preach where no one else had taken the gospel.

Every generation of Christians (especially preachers) faces the danger of allowing tradition rather than scripture to dictate doctrine and worship. The effective preacher allows his vocabulary and unique style to become the channel for the message of scripture, rather than its origin. That's what Melvin Sanford did.

Great preachers are those who make their preaching relevant to human situations. The proof for preaching's effectiveness is not just convincing one of truth but in leading to a change in behavior. God's ultimate truth came in the form of flesh (John 1:14). Truth is really never truth until it is incarnate . . . until it is "made flesh" in the life of faith.

Pulpit Helps says, "Great preachers are those who have a loving heart. Effective ministry in a local church develops out of a growing

love between the preacher and the congregation. The sermon has credibility when members of the congregation know that their preacher loves them and wants what is best for them. Preachers will preach fearlessly when they know the congregation loves them and waits for a word from God."

That's the kind of minister Melvin Sanford was and the kind of ministry he had. Of course, there are others in our ranks similar to Brother Sanford. We thank the Lord for them. But there are only a very few of his caliber left.

My question: Where are the replacements? ■

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ABOUT THE WRITER: Reverend Raymond Riggs is a Free Will Baptist minister who resides in Cookeville, Tennessee. He has served as general director of the Foreign Missions Department, promotional director for the Tennessee State Association and as a pastor. He still continues his evangelistic ministry.

FREE WILL BAPTIST NEWSFRONT

Jack Richey Named to Oklahoma Post



OKLAHOMA CITY, OK—Oklahoma Free Will Baptists named one of its native sons as executive secretary on July 9 in a called meeting of all the ordained ministers and deacons who met at Hillsdale FWB College. Reverend Jack Richey, 61-year-old pastor/evangelist, was named to succeed Rev. Connie Cariker who resigned and returned to the pastorate in Tulsa.

Rev. Richey said that he plans to focus his major energies on unification. "We need unification. We need to be drawn together. I plan to use whatever influence I have as a liaison between the older men and the younger men."

He will travel extensively among the state's quarterly meetings. He expects to be in the office two or three days each week.

"I'm looking forward to the challenge," Richey said. "I hope to re-educate our people on what we have in Oklahoma. We sometimes forget that each generation needs time and opportunity to learn who we are, and how to use our structure that has worked well for so long."

Rev. Richey will also serve as state treasurer, editor of the bi-monthly *Promoter* and planner for the annual state meeting. He

will continue to spearhead the annual "Have a Heart for Hillsdale" program.

Brother Richey was ordained as a Free Will Baptist minister on January 2, 1962. He has served 18 years as Oklahoma's national General Board member, and 14 years on the national Executive Committee. He has pastored Oklahoma churches since 1963, except for a 16-month pastorate in California.

He is a graduate of Hillsdale FWB College, married and the father of three children. Widely used as an evangelist, Rev. Richey has conducted more than 500 revivals. He has sung bass for more than 30 years in the Ministers Quartet.

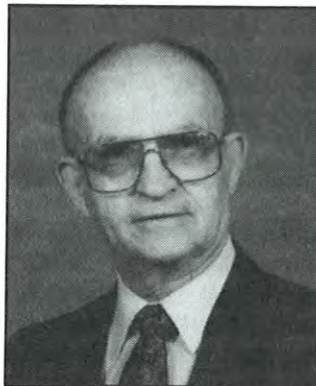
He moved from his pastorate at First FWB Church in Duncan in late July to assume his new duties.

Arkansas Pastor Celebrates 50 Years

LITTLE ROCK, AR—Reverend Ben Scott, pastor of First FWB Church in North Little Rock for the past 22 years, celebrated 50 years in the ministry on June 12. The Mountain Grove, Missouri, native was licensed to preach in 1944 and ordained in 1945.

Although most of Brother Scott's ministry has been in Arkansas, he did pastor in Missouri and Oklahoma before settling into his long Arkansas tenure.

His ministry, while focusing on pastoral duties, broadened to include journalism and serving



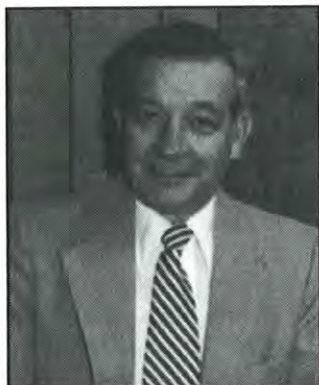
on state and national boards. He served eight years as moderator of the Arkansas State Associa-

tion (1965-1967 and 1969-1975). He also served on the Board of Trustees of Free Will Baptist Bible College.

He is widely respected as a Christian journalist who writes with wit and perception. He has been frequently published in denominational publications.

Ben and Genelle Scott have three sons, each of whom is a Free Will Baptist pastor: Randy pastors in Johnston City, Illinois; Fred in Jonesboro, Arkansas; Len in Pensacola, Florida.

Ohio Minister, Hobert Ashby, Retires



DAYTON, OH—One of Ohio's leading ministers for more than 30 years retired this year. The Reverend Hobert Ashby, 68, gave 38 years of his life as a Free Will

Baptist preacher before retiring in January. He is best known as pastor of First Dayton FWB Church where he pastored for 32 years.

Rev. Ashby was ordained to preach the gospel in 1956. He began serving as assistant pastor and then pastor at Fairborn FWB Church.

He joined First Dayton FWB Church in 1960. The congregation called him as pastor in 1961, a decision that lasted until Ashby's retirement 32 years later.

Brother Ashby was saved in a revival at Van Leer FWB Church in Kentucky in 1949. The Ashbys moved to Dayton in 1951 where

Hobert, his wife and mother-in-law became charter members of the Fairborn FWB Church.

Rev. Ashby's ministry touched thousands of people beyond his local church. He participated in district, state and national outreaches. He served on both Ohio's state Executive Board and the national Home Missions Board.

Those who worked with him considered Hobert Ashby to be a man of honor and integrity. He was gentle with others and faithful to his duties. He plans to do supply preaching as his schedule permits.

Arkansas Adopts \$1.1 Million Budget

FORT SMITH, AR—When the 97th annual Arkansas State Association ended, delegates had adopted combined 1995 outreach budgets topping \$1.1 million, according to Promotional Director David Joslin. The August 9-10 session met at Cavanaugh FWB Church in Fort Smith.

The \$1.1 million budget includes \$300,000 Cooperative Plan funds which will be disbursed: National Association (37%), State General Fund (22%), CTS Board (18%), State Mission Board (17%), C. E. Board (2.5%), Sunday School Board (1.5%) and state paper (2%).

More than 580 people registered for the state meeting. Delegates re-elected James Forlines to his second term as moderator. They also honored former moderator Carl Cheshier and former clerk Wendell Leckbee for 18 years of service. Both men received plaques.

Fort Smith mayor Ray Baker gave the keys to the city to David Joslin and Woman's Auxiliary president Mary Kelton, and declared August 9-10 as "Arkansas

State Association of Free Will Baptists Days."

Two major business items won approval: A resolution requesting that a study committee search for more efficient methods of raising foreign missionary support, and a motion calling for a seven-person Constitutional Revision Committee. Delegates also reaffirmed by resolution their opposition to all forms of legalized gambling, including the lottery.

Norman and Bessie Richards, missionaries to Côte d'Ivoire, West Africa, received a standing ovation. The Richards announced that because of Norman's health problems, they will not be returning to the field.

Three Arkansas ministers highlighted the worship program by preaching sermons developing the state association theme, "His Church . . . Our Hope." Retired Batesville pastor J. W. Blanks preached "His Church . . . The Birth." Rogers pastor Loy Counts preached "His Church . . . The Battle." North Little Rock pastor Ben Scott preached "His Church . . . The Bride."

The 20th annual banquet for Arkansas Master's Men featured home missionary to Iowa, Cliff Donoho.

The 40th annual state Woman's Auxiliary Convention registered 148 attendees who heard Dale Bishop, missionary to Japan. Some 171 people attended the Auxiliary Banquet and heard Elaine Parker, home missionary to Louisiana.

The Arkansas State Sunday School Board sponsored a two-hour Church Growth Conference with Leon Kilbreth as speaker. The conference attracted 286 people.

The 1995 state association will meet August 8-9 in Conway at either Camp Beaverfork or Conway High School.

North Carolina Steering Committee Meets

CHARLOTTE, NC—The North Carolina Steering Committee met Friday, September 9, for a day-long orientation session at the Adam's Mark Hotel in Charlotte to expedite plans to host the 59th annual national convention July 16-20, 1995. Plenary sessions of the National Association will convene in downtown Charlotte at the New Charlotte Convention Center.

Executive Secretary Melvin Worthington said he blocked more than 1,300 rooms in four major hotels to house delegates. The convention housing form will be printed in the April 1995 issue of *Contact*, and in Free Will Baptist state papers as space is available.

The North Carolina contingency includes the Steering Committee, state Auxiliary president and the NYC advisor.

Chairman: Tom Lilly
Registration Committee: Eugene Hales
Hospitality Committee: Doug King
Prayer Committee: Jim Marcum
Ushering Committee: Harold Blankenship
Auxiliary President: Joanne King
NYC Advisor: Lange Patrick

The Steering Committee met 8:30 a.m. - 1:30 p.m. gathering information, reviewing committee assignments and discussing convention facilities. Committee members will meet twice in 1995 (January and May) to assess convention plans.

Canada Re-Elects McAfee Moderator

NEW BRUNSWICK, Canada—Delegates to Atlantic Canada's 116th annual District Association elected Woodstock churchman Oral McAfee to his third term as moderator, according to promotional officer, Fred Hanson. McAfee gavelled delegates through the July 2 business meeting which met at Saint John Valley Bible Camp in Sommerville, New Brunswick.

The annual conclave is a four-day preaching event with one day of business. This year the June 30-July 3 session featured Bible conference preaching by Melvin and Milton Worthington.

The 1995 session will meet June 29-July 2 at Saint John Valley Bible Camp.

Pray for the

Free Will Baptist

Leadership Conference

December 5-6, 1994

Maxwell House Hotel
Nashville, Tennessee

A con man has been hitting Missouri Free Will Baptist churches claiming to be a Free Will Baptist minister from North Carolina. Missouri Executive Secretary **Nathan Ruble** said the man has a good hard-luck story and has all the right things to say. Ruble suggested, "If you are approached by a man claiming to be a Free Will Baptist minister, I suggest that you ask him what association he belongs to and then call the moderator of that association to verify the story."

First FWB Church in Park Hills, MO, celebrated Deacon Appreciation Day, according to Pastor **Sterl Paramore**. The 114-year-old church focused a Sunday morning worship service on the office of deacon and responsibilities of deacons. Deacon **George Mathews** was honored as chairman of the board and as deacon with the longest tenure, 57 years.

One more news item about **First FWB Church in Park Hills, MO**—the last two valedictorians from Park Hills' Central High School have been members of the Free Will Baptist church. They are **Becky Hobaugh**, class of '94 and **Regina Moyers**, class of '93.

Cofer's Chapel FWB Church in Nashville, TN, recently relocated across town in a growing residential area. Pastor **Larry Powell** discovered that one Sunday his wireless microphone was broadcasting his Sunday morning sermon to the Presbyterian Church across the street. Their P.A. system had to be turned off to avoid the Free Will Baptist preaching. Pastor Powell was also thanking **Arthur Norris** for donating 350 white pens with the church's new address imprinted on the barrels. That's a nice touch and a generous reminder from a senior member for those who forget where the church is located.

Reverend **Kenneth Crawford**, 76, died May 19, 1994. He was ordained as a Free Will Baptist minister in 1976 after attending Luther Rice Seminary. For 30 years, Rev. Crawford owned and operated Rite-Way Cleaners and Laundry in Jacksonville, FL. In his retirement years he pastored **First FWB Church in Gainesville, FL**, taught Sunday School and did pulpit supply.

Pastor **Bill Hayes** said **Hillview FWB**

Church in Reynoldsburg, OH, logged a record attendance of 102 in Sunday School. The church also reports four conversions, three baptisms and two rededications.

Woodland Chapel FWB Church in Ironton, OH, reports six conversions, three baptisms and three new members. **David Schug** pastors.

Members of **Bethesda Chapel FWB Church in Jackson, OH**, celebrated their centennial anniversary in August. The church grew out of the Providence FWB Church in the same area. The congregation organized December 17, 1843. When the Providence Church burned for the second time in 29 years, some of the congregation decided to start a new church on the Bethesda cemetery property. A plaque inside the present Bethesda Chapel indicates that building was completed in 1894. **Dan King** pastors.

The historic **Old North Zulch FWB Church** located about 40 miles northeast of **Bryan, TX**, lay closed for five years. Then some members decided to reopen the church and revive its ministry. They began with eight people and called Rev. **Luther Sanders**, a retired FWB minister, as interim pastor. They cleaned the interior, replaced the roof, moved in a mobile home parsonage, installed central heat and air, purchased hymnals and a P.A. system, placed a lighted steeple atop the church and poured sidewalks.

Home missionary to **Waldorf, MD**, **Frank Owens** says that singers can make good soul winners. When the **Rejoice** ensemble from Free Will Baptist Bible College came by for a two-day session, the ensemble divided into teams and knocked on 700 doors. From that number the church received 15 new prospects and at least one family who now regularly attends.

Members of **Sunnylane FWB Church in Del City, OK**, have an 8,000-square-foot building project underway. The multi-purpose structure will house a gymnasium, 10 classrooms, kitchen and fellowship hall. **Frank Wiley** pastors.

When members of **Lowery FWB Church in Twin Oaks, OK**, prepared to celebrate their 45th anniversary, they

scheduled an unusual revival. Pastor **Robert Sharry** said nine men preached in a seven-day revival blitz.

Pastor **Terrell Holland** will not likely forget Sunday, June 12, 1994. That's the day when he baptized nine people and received nine new members into **First FWB Church in Haskell, OK**.

Pastor **Frank Young** and members of **Okemah FWB Church in Okemah, OK**, burned the note to pay off their land and promptly began expanding classrooms and fellowship hall. Pastor Young also reports seven adults and a teenager who united with the church in July.

Congratulations to Pastor **Claudia Hames** who celebrated 30 years as pastor of **First FWB Church in Bakersfield, CA**. The celebration began Sunday, July 3, when five adults were converted during the morning service. That night the congregation surprised the pastor with a plaque of recognition, cards of appreciation and gifts to Pastor Hames and his wife.

Pastor **Gerald Gann** led members of **Eggville FWB Church in Tupelo, MS**, in dedication services for a new sanctuary on July 10. The new auditorium comes with a new Baldwin console organ and a Yamaha grand piano. Pastor Gann got his ministry in the new building off to a great start with a baptism the first Sunday.

The **Mississippi Laymen's Retreat** met at Roosevelt State Park September 23-24. Dr. **Tom Malone**, president of Free Will Baptist Bible College was guest speaker.

One of our *Contact* subscribers is looking for a poem that he misplaced. The title is, *Daddy Wouldn't Go*. If you know where he can find a copy of the poem, write to **Steve Patterson** at 3410 Joliet Avenue in Lubbock, TX 79413.

Contact welcomes the **Oak Grove Newsletter**, publication of **Oak Grove FWB Church in Charlotte, TN**. **Steve Faison** pastors.

The results from the 1994 Roll Call Sunday are in. The **Home Missions Department** has prepared a 10-page booklet giving a number of helpful statistics regarding the Roll Call event. ■

**Capital Stewardship/Victory Campaign
July 1994
Update**

| State | Goal | Gifts | Balance |
|------------------|---------------------|---------------------|---------------------|
| Alabama | \$ 76,397.63 | \$ 4,469.15 | \$ 71,928.48 |
| Arizona | 1,228.93 | 2,883.71 | (1,654.78) |
| Arkansas | 76,860.94 | 37,515.03 | 39,345.91 |
| Atlantic Canada | 1,570.51 | 897.00 | 673.51 |
| California | 17,216.76 | 1,440.20 | 15,776.56 |
| Colorado | 789.18 | 1,165.00 | (375.82) |
| Florida | 20,703.30 | 5,318.01 | 15,385.29 |
| Georgia | 38,179.19 | 25,199.88 | 12,979.31 |
| Hawaii | 184.54 | 727.26 | (542.72) |
| Idaho | 353.37 | .00 | 353.37 |
| Illinois | 16,176.29 | 3,756.47 | 12,419.82 |
| Indiana | 7,868.27 | 1,846.75 | 6,021.52 |
| Iowa | 266.99 | .00 | 266.99 |
| Kansas | 1,287.82 | 280.00 | 1,007.82 |
| Kentucky | 35,454.34 | 4,794.29 | 30,660.05 |
| Louisiana | 94.23 | 1,875.00 | (1,780.77) |
| Maryland | 6,812.10 | 1,335.00 | 5,477.10 |
| Michigan | 15,116.19 | 15,359.22 | (243.03) |
| Mississippi | 15,559.86 | 3,798.23 | 11,761.63 |
| Missouri | 60,484.40 | 33,179.91 | 27,304.49 |
| Montana | 27.48 | 100.00 | (72.52) |
| Nebraska | 102.08 | 119.00 | (16.92) |
| New Mexico | 596.80 | 630.55 | (33.75) |
| North Carolina | 59,118.06 | 6,162.02 | 52,956.04 |
| Northeast Assoc. | 883.41 | 235.00 | 648.41 |
| Northwest Assoc. | 1,087.58 | 135.00 | 952.58 |
| Ohio | 40,923.66 | 18,226.69 | 22,696.97 |
| Oklahoma | 92,271.60 | 9,413.15 | 82,858.45 |
| South Carolina | 18,335.75 | 2,102.00 | 16,233.75 |
| South Dakota | | 175.00 | (175.00) |
| Tennessee | 78,557.09 | 48,884.32 | 29,672.77 |
| Texas | 11,547.20 | 6,623.52 | 4,923.68 |
| Virginia | 24,323.33 | 1,932.93 | 22,390.40 |
| Virgin Islands | | 200.00 | (200.00) |
| West Virginia | 46,204.51 | 873.00 | 45,331.51 |
| Wisconsin | | 61.00 | (61.00) |
| Other | | 2,978.85 | (2,978.85) |
| Totals | \$766,583.39 | \$244,692.14 | \$521,891.25 |

THE TOGETHER WAY

July 1994

RECEIPTS:

| State | Designated | CO-OP | Total | July '93 | Yr. To Date |
|------------------|---------------------|--------------------|---------------------|---------------------|-----------------------|
| Alabama | \$ 7,372.94 | \$.00 | \$ 7,372.94 | \$ 7,111.28 | \$ 64,051.00 |
| Arizona | 953.71 | 20.00 | 973.71 | .00 | 2,550.41 |
| Arkansas | 24,265.44 | 12,126.08 | 36,391.52 | 23,647.29 | 204,508.56 |
| California | 977.34 | 909.49 | 1,886.83 | .00 | 5,487.38 |
| Colorado | 50.00 | .00 | 50.00 | .00 | 160.00 |
| Delaware | 10.00 | .00 | 10.00 | .00 | 110.00 |
| Florida | 156.00 | 3,125.43 | 3,281.43 | 3,368.54 | 20,225.39 |
| Georgia | 10,479.58 | 294.34 | 10,773.92 | .00 | 83,533.97 |
| Hawaii | .00 | .00 | .00 | .00 | 227.26 |
| Idaho | .00 | .00 | .00 | .00 | .00 |
| Illinois | 8,703.87 | 2,251.83 | 10,955.70 | 9,382.37 | 80,156.04 |
| Indiana | 1,296.24 | 162.14 | 1,458.38 | 802.38 | 5,793.89 |
| Iowa | .00 | .00 | .00 | 90.00 | 270.00 |
| Kansas | 280.00 | 12.30 | 292.30 | .00 | 353.24 |
| Kentucky | 1,053.00 | 172.08 | 1,225.08 | 2,678.62 | 5,661.74 |
| Louisiana | 515.00 | .00 | 515.00 | .00 | 934.00 |
| Maryland | 90.00 | 917.13 | 1,007.13 | .00 | 4,400.42 |
| Michigan | 6,823.97 | 699.66 | 7,523.63 | 17,505.80 | 102,955.69 |
| Mississippi | 397.00 | 479.35 | 876.35 | 168.90 | 6,756.16 |
| Missouri | 11,845.17 | .00 | 11,845.17 | 9,993.83 | 86,772.18 |
| Montana | 50.00 | .00 | 50.00 | .00 | 50.00 |
| Nebraska | .00 | .00 | .00 | .00 | 119.00 |
| New Jersey | .00 | .00 | .00 | .00 | .00 |
| New Mexico | 20.00 | 21.88 | 41.88 | .00 | 2,419.77 |
| North Carolina | 2,233.95 | 650.00 | 2,883.95 | 805.83 | 19,086.41 |
| Ohio | 3,505.46 | 2,298.30 | 5,803.76 | 4,096.93 | 55,303.03 |
| Oklahoma | 53,579.46 | .00 | 53,579.46 | 33,976.79 | 336,931.73 |
| South Carolina | 17,122.32 | 130.31 | 17,252.63 | 17,729.24 | 139,405.81 |
| South Dakota | 175.00 | .00 | 175.00 | .00 | 175.00 |
| Tennessee | 15,387.30 | 1,225.40 | 16,612.70 | 4,285.43 | 79,284.87 |
| Texas | 338.00 | .00 | 338.00 | 11,296.46 | 78,649.81 |
| Virginia | 3,388.86 | 25.00 | 3,413.86 | 1,090.63 | 11,471.87 |
| Virgin Islands | .00 | .00 | .00 | .00 | 200.00 |
| West Virginia | 5,806.46 | 78.90 | 5,885.36 | 3,697.14 | 30,979.18 |
| Wisconsin | 6.00 | .00 | 6.00 | .00 | 61.00 |
| Canada | 47.00 | .00 | 47.00 | .00 | 897.00 |
| Northwest Assoc. | .00 | .00 | .00 | .00 | 135.00 |
| Northeast Assoc. | 225.00 | .00 | 225.00 | .00 | 225.00 |
| Other | .00 | .08 | .08 | .03 | .19 |
| Totals | \$177,154.07 | \$25,599.70 | \$202,753.77 | \$151,727.49 | \$1,430,302.00 |

DISBURSEMENTS:

| | | | | | |
|------------------------|---------------------|--------------------|---------------------|---------------------|-----------------------|
| Executive Office | \$ 8,903.11 | \$18,298.61 | \$ 27,201.72 | \$ 25,323.07 | \$190,412.00 |
| Foreign Missions | 88,858.73 | 1,679.25 | 90,537.98 | 82,801.75 | 707,078.46 |
| FWBBC | 7,296.73 | 1,679.25 | 8,975.98 | 8,020.41 | 86,837.10 |
| Home Missions | 28,900.68 | 1,314.18 | 30,214.86 | 26,023.11 | 251,455.25 |
| Retirement & Insurance | 739.66 | 1,022.13 | 1,761.79 | 1,900.08 | 14,459.56 |
| Master's Men | 1,559.85 | 1,022.13 | 2,581.98 | 2,528.52 | 21,724.73 |
| Commission for | | | | | |
| Theological Integrity | 113.26 | 36.53 | 149.79 | 117.29 | 989.27 |
| FWB Foundation | 656.58 | 438.03 | 1,094.61 | 771.93 | 9,331.86 |
| Historical Commission | 90.77 | 36.53 | 127.30 | 102.67 | 880.54 |
| Music Commission | 67.61 | 36.53 | 104.14 | 92.65 | 840.38 |
| Radio & TV Commission | 87.63 | 36.53 | 124.16 | 104.36 | 924.41 |
| Hillsdale FWB College | 1,017.75 | .00 | 1,017.75 | 1,647.64 | 18,590.86 |
| Other | 38,861.71 | .00 | 38,861.71 | 2,294.01 | 126,777.58 |
| Totals | \$177,154.07 | \$25,599.70 | \$202,753.77 | \$151,727.49 | \$1,430,302.00 |



BOARD OF RETIREMENT

Lessons I've Learned as a Caregiver

By D. Ray Lewis

Our aging society calls on more of us to take care of an older adult. Often, home care is the only option because outside care, if available, is too expensive. About five percent of those aged 65 to 74 and about 33 percent of those aged 85 need assistance.

Caregiving is a voyage over largely uncharted waters. For centuries the job has been done with little guidance, recognition or support. Caregivers need assistance from family, friends, and professional and community resources. They need to know they are not alone.

Many caregivers admit the role is rewarding, but not easy. Time spent in giving care may vary. Recipients may need help bathing and dressing; cooking, cleaning and laundry; handling finances; dispensing medications; changing dressings and intravenous tubes; running errands, etc. These tasks can be physically and emotionally exhausting.

The most frequent reason for becoming a caregiver is love for the recipient and a desire to provide care in familiar surroundings. Potential caregivers should:

- Have an honest, no-holds-barred conversation with the recipient and anyone else who will be a part of the process. One family member should not be expected to assume all care and expense.
- Examine the past and present relationship of the caregiver and recipient. Both can be expected to react to stress and crises in the same ways they always have.
- Consider any situation that has an effect on the caregiver and recipient. Does the caregiver have family, work or retirement plans that will be limited by becoming a caregiver? What role will those who are unable or unwilling to be the primary caregiver play?
- Establish ground rules *before* the move. Decide how much, if any, the recipient will contribute toward household expenses and chores.
- Protect the caregiver's right to a life of his own. Giving up every enjoyable activity is giving up too much. The caregiver will be of little use to either self or the care recipient if his entire life is sacrificed for that person.
- Take breaks from caregiving. This is the last thing many caregivers allow themselves. That is a mistake. A regular routine allowing some relief every day should be as much a part of the schedule as dispensing medication. It may be 10 minutes or hours, but it needs to be a time for self alone or self and others without the relative. Both will benefit from this.
- Take care of self. Sacrificing physical or mental health will hasten the day when the caregiver can provide no care at all.

The decision may affect many lives. Chances are good that these decisions will still be in effect several months or even years from now.

Caregiving responsibilities often create conflicts with other obligations to work or family. Family members, friends and neighbors may constantly criticize the way the job is done.

It is normal for the caregiver to experience the whole range of human emotions: guilt, anger, frustration, exhaustion, anxiety, fear, sadness, love, joy and satisfaction from doing a good job.

The recipient gives up things that have been a part of a lifetime of experiences—home, furniture, mementos. The person is asked to accept, all at once, a new setting including different meals, shopping, transportation and social contacts. A new daily routine may mean adjusting to one or more other people after years of living alone or with someone else. This once proud, independent person, may feel helpless, angry, confused and afraid.

Ask these questions:

- What changes have occurred in the recipient's and my lifestyle? Will these mesh?
- Will we have personality conflicts?
- Will we be able to talk to one another, understand our differences and be tolerant?
- What if their way means only one dim light on in the evening or the temperature always set on 80 degrees?
- Exactly what is important?
- How will my spouse react to criticism?
- How will I feel when I can no longer care for my loved one's need?

Easy, absolute solutions are rarely found. "Life is hard / By the yard," the poet suggests. "But by the inch / It's a cinch."

Perhaps not a cinch, but as we work at the tangled knots day by day, our responsibility to loved ones becomes a little easier and clearer. In the emotion-packed situation of one generation caring for another, love and laughter play important roles. When there is room in the heart for an aged loved one, things have a way of working out. ■



The Widow Who Praised God

By Carol Pinkerton



Madame Djban (left) washes clothes for her family. She is the sole support of her children.

It was just another village: mud huts with thatched roofs, semi- or completely nude children running around the huts playing games. The air was filled with sounds of laughter, wooden pedestals pounding in preparation for the next meal and the sad sounds of sorrow.

Sickness and death came all too often to the African village. Modern conveniences such as electricity and running water had not reached there, so they were not missed. Life was hard for a new bride!

A Good Woman

According to the men of Côte d'Ivoire, a good woman would work long, hard hours in the field and produce many babies. Madame Djban did both quite well. She declared, "I had one set of triplets and three sets of twins. My husband got sick and accepted the Lord, then died. Praise God!"

I have not had the courage to ask if the

voiced praise was for the many children, her husband's decision to follow the Lord or for his death! Regardless, she is a cheerful Christian. She gives advice and opinions freely—usually based on events from her life, explaining how God has been an ever-present help.

Madame Djban prays long. Her prayer requests and thanksgivings usually involve her growing children. Often she prays for "daily bread," yet I have never heard her complain when it has been lacking.

The widow and her children no longer live in the village. They live in a loaned dwelling in Bondoukou. She continues to walk eight miles to work in her field in order to provide food for her family. Her head is loaded as she returns home in the evening. It may be a huge stalk of bananas or a large pile of wood to be used later as fuel for her cooking fires.

Afraid Not to Tithe

Recently, after hearing a lesson on tithing, Madame Djban stood saying she had something to say. It was a confession. "I've not always given my tithe to the Lord. Sometimes there just isn't enough so I use what money I have for my family. God has been so good to me. Now, I will give God my tithe before thinking of myself or my children. I'm afraid NOT to tithe."

Not long after this confession, the devil tested her. A hard, heavy rain complete with strong winds removed the entire tin roof (including the rotten supporting boards) from her small dwelling and set it in a nearby street. The widow did not grumble. Instead, she praised God that nobody had been hurt.

Madame Djban is still a hard-working woman. She has earned community respect and the love and honor of her children. She also has a wonderful, consistent Christian witness. She has not allowed difficulties to discourage her but has grown in grace because of them. And she has praised God! ■



Carol Pinkerton and her husband, Jerry, serve as missionaries in Bondoukou, Côte d'Ivoire. They are currently on furlough.



WOMAN'S AUXILIARY

Woman's Window on the World

By Mary R. Wisheart

From My Window

It's October and the harvest is gathered into the barn from our fields. But Jesus sees white fields, and if we look, we will see the fields white to harvest. What can we do about it?

Oh, you say, that's up to the pastors and missionaries.

But when Jesus spoke to His disciples that day, I believe He looked ahead through the ages and included you and me.

What can you and I do about the white fields?

Miss Laura Belle Barnard once wrote, "We can all be missionaries in purse, in prayer and in person." We can all give, pray and go.

What are you giving? Always asking for money, we sometimes complain.

Consider, how many things have you needed this year that you did not have because you gave to the Lord's work or shared with the hungry in Europe or Africa?

Jesus said, "Pray ye the Lord of the harvest that he would send laborers into the harvest" (Luke 10:2).

Have you prayed that prayer and then listened to see if, like Isaiah, you should answer, "Here am I. Send me." Have you prayed and been willing for your children to go to the hard places where the harvest is white?

"Go ye," is the command our Lord gave when He left His disciples to return to the Father.

Oh, but I can't go to Europe, Latin America, Africa. I'm too old to learn a language.

We sing the get-acquainted song, "Who's that sitting next to you?" How about the person sitting next to you in need of a Savior? If we know Him, we can go with a testimony of His love. We can go with a demonstration of that love.

The fields are white. Am I missionary in purse, in prayer and in person?

November Is Home Missions Month

November is National Home Missions month. As a part of the Together Way Plan, Free Will Baptist women will be giving an offering during the pre-Thanksgiving week of prayer for Home Missions.

Exciting plans are on the way to help Free Will Baptists minister to special groups in the United States. Of course this ministry will require money.

Bill Evans said, "God has blessed Free Will Baptists with enough assets to do everything He wants us to do."

Part of the women's November prayer effort should focus on the committee appointed to study, propose plans and offer suggestions as to how we can best reach those of differing languages and cultures in our own country.

Let's pray also that Free Will Baptists will use the assets God has given to spread the gospel.

Design A Logo

Women Nationally Active For Christ is looking for a new logo, one that will capture the title and the purpose of the organization.

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The Book of Isaiah: An Introductory Commentary *(second edition)*

Ronald F. Youngblood

(Grand Rapids: Baker Books, 1994, 174 pp., paperback, \$10.99)



Thomas Marberry

Isaiah is one of the most important (if not *the* most important) of the prophetic books of the Old Testament. It is frequently quoted by the New Testament writers; it is one of the most widely read and studied biblical books today. This commentary by Youngblood is designed to serve as a textbook for students who are beginning the study of Isaiah at the college level. It can also be used by pastors, Sunday School teachers and laymen who have a desire to understand more of the message of Isaiah.

The author begins with an examination of the historical background of the book. He notes that Isaiah was born about 765 B.C. and was the greatest prophet of the Assyrian period. He was apparently of royal blood and had ready access to King Ahaz and King Hezekiah. Jerusalem seems to have been his home.

Youngblood presents a careful analysis of the economic, political and religious situation during this time in Judah's history. It was a time of economic prosperity, but it was also a time when the worship of various pagan gods was widespread. Throughout his long ministry, Isaiah

called the people of Judah to listen to the voice of God and obey Him. In particular, Isaiah called on the kings of Judah to depend on God for deliverance and to avoid making alliances with various pagan nations.

It has become quite popular in recent years to argue that the book of Isaiah was not all written by the prophet Isaiah. Many Old Testament scholars divide the book into two or more parts, and they argue that these parts were written by different authors at different times. Youngblood rejects this approach. He asserts that all the book was the work of Isaiah of Jerusalem and that those parts of the book which deal with future events are predictive prophecies.

The commentary is specifically written with the needs of the beginning student in mind. The author does not present long detailed discussions of the meanings of Hebrew words. Instead, he divides the book into its natural divisions and focuses on the major ideas and concepts which are presented in each passage. At the end of each section, Youngblood outlines the major teachings which we as Christians can glean from that portion of Isaiah.

This commentary devotes more attention than do most to the relationship between Isaiah and the New Testament. It notes which passages from Isaiah are quoted most often, where they are quoted, and how the various New Testament writers use these quotations. In my opinion, this is one of the most useful features of this commentary.

An introductory commentary suffers from certain inherent limitations. It cannot give extended discussions of specific passages or specific problems which are faced in the study of a biblical book. I would have appreciated a more extended discussion of the authorship of Isaiah; certain key passages would have benefitted from a more extensive analysis. Some Hebrew words are so important in understanding Hebrew theology that some discussion of them is essential.

This is a book which I can recommend. It presents a solid approach to Isaiah. It avoids the temptation to interpret the book from the perspective of only one eschatological school of thought. It is clear and easy to read. It contains many ideas on preaching and teaching from Isaiah.

**Coming
Next
Month:**

**Thanksgiving in Tough Times
Helping Hurting People
What Happened to Ethics?
Preparing for Winter
The Lonely Church Planter**

RELIGIOUS COMMUNITY NEWS

Hindu Priest Makes Decision for Christ After Seeing 'Jesus'

BANGALORE, India (EP)—Recently, in an Indian village four hours outside of Bangalore, a local Hindu priest became a Christian after giving permission for the "Jesus" film to be shown on the temple wall.

The priest, who was also the town mayor, joined the crowd of more than 500 to watch one of the first showings of the film in the Lambadi language. At the close, he was among the dozens who raised their hands to indicate their desire to know Jesus.

"You are welcome here," he told them repeatedly, inviting the "Jesus" film team to come again and show the "Jesus" film in his village.

Often called the "cave people" of India, the Poojari tribe emerged only a few years ago from their dark dwellings to live in mud huts. They recently came in unexpected contact with the outside world through the "Jesus" film, the first film they had ever seen.

Considered among the most remote tribes in India, the 500 Poojari viewers that night had never before heard of Jesus Christ, according to Paul Eshelman, director of the Jesus Film Project. "Whole families came to Christ, and person after person told me that no one had ever before come to tell them about Jesus," said Eshelman.

The film is being shown in 34 Indian language translations by 210 film teams. Approximately 75 percent of India's masses understand one of those languages.

"There's no way that we can do this alone," Eshelman admits. "Happily, many other Christian organizations have told us, 'If you

can supply us with equipment, training and film prints, we have the manpower to show the film.' We can work together to reach people who have never before heard Christ's message."

The "Jesus" film is no newcomer to India. In 1980, 10 of the first 30 translations of the film were Indian languages. To date, more than 100 million people there have seen the film, including 3.4 million who attended 10,749 showings during 1993. Of those viewers, 54,567 made public commitments to follow Christ at the film showings.

Philippine Police Get Moral Training

LUZON ISLAND, Philippines (EP)—The Philippine National Police are receiving moral instruction through evangelical missions, as a result of a presidential proclamation by General Fidel V. Ramos.

Ramos, the country's first Protestant president, outlined a Moral Recovery Program in his proclamation, citing the deteriorating "moral and spiritual condition of our country" as the main reason for taking action.

"The majority of our law enforcing agencies have lost their sense of moral fortitude," the proclamation states. The result has been "abuses of men in uniform" and "corrupt practices."

The Rev. Leoncio Dignadice, director of Emmanuel Christian Churches, was chosen to lead the program in the Bicol region of Luzon Island. "Our government knows that the only solution to the problem is for our people to return to God," said Dignadice.

So far, 200 police have signed up for continuing Bible studies after hearing Dignadice's lecture as part of the program.

Denominational Affiliation Less Important to Individuals

WILLOWDALE, Ontario (EP)—Experts believe there will be 25,000 religious denominations by the year 2000, but according to an article in Canadian magazine *Faith Today*, denominational affiliation seems to hold less importance for individual believers than it once did.

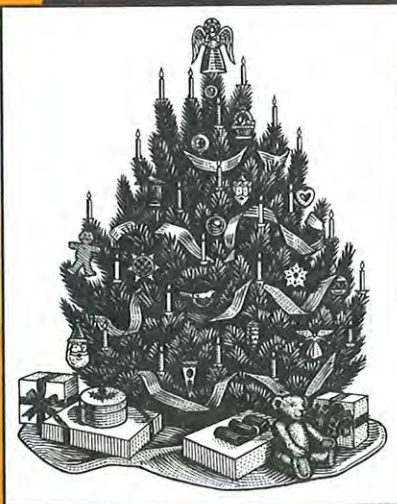
The decline in the importance of denominations is the result of a cultural decline in loyalty in general, and a coinciding "cynical view of institutions," says Don Posterski, vice-president of national programs for World Vision Canada. "The church is an institution, so why do we think it's going to escape cynicism?"

Denominations historically came about because of differences in theology and doctrine, but those elements are becoming less important as people choose churches based on the meeting of their own needs, as opposed to denomination.

Some see this as a positive change. "There's a wholesomeness among the younger generation in that they practice what we taught them—we are one in Christ," said Herb Neufeld, moderator of the British Columbia Conference of Mennonite Brethren Churches.

As a result, denominations have had to find new roles for themselves beyond defending a particular interpretation of the Christian faith. Among the new roles is coordination of large projects individual churches could not handle alone. ■

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Christmas offer.)



Jack Williams

Preaching On the Wing

The hottest pulpit in the Old Testament rolled on wheels of fire, hauled through the sky by fiery steeds (II Kings 2). The prophet Elijah used it to preach his final sermon to an audience of one. History's largest pulpit took 120 years to construct and was made of gopher wood. It stood 45 feet tall and 450 feet long (Gen. 6).

Jesus borrowed a floating pulpit for His sermon at Lake Gennesaret (Luke 5). Ezra stood on a pulpit of wood (Neh. 8) and read the law of Moses to a street full of hearers. Paul preached so powerfully from a pulpit of chains (Acts 16) that his jailer begged to be saved.

Pulpits, like people, seem to have personalities of their own. While I've seldom met a pulpit I didn't like, I do admit to bumping into a few that required some creativity.

The ecologically correct pulpit. I was two weeks into a new pastorate when I learned that they'd scheduled a rabble rouser from North Carolina for the fall revival. He promptly demonstrated why he had that reputation 15 minutes after he came in the back door.

We were halfway through the song service when Evangelist Wade Jernigan roared up in his Volkswagen Bug, bounced down the aisle and began staring at my ecologically correct pulpit. The pulpit was brown, but it was surrounded by a wall of green... green flowers, green potted plants, green vines.

Jernigan's first words ostracized the women. He snorted at the greenery on the pulpit and altar, and caterwauled that if we ever got serious enough about revival to remove the flower garden so that mourners could get to the altar and pray, then maybe the Good Lord would send us a few souls.

If he hadn't preached such a rip-

snortin' sermon, we'd probably both have been on the road by morning. Instead, the greenery got gone and stayed gone.

The Goliath pulpit. One Saturday morning a few years later, that same Wade Jernigan and I left Fresno, California, at 4:00 a.m. in an awful fog (Hush. It was a real fog.) driving a Chevy van to a quarterly meeting on the northern edge of the San Joaquin Valley. Two hours up Highway 99, we piled into one of the notorious freeway chain-reactions and flipped the van over in a patch of oleander bushes.

The business session was well underway when we arrived at the church in a borrowed car. Come 11:00 o'clock, the pulpit committee announced that I would be preaching after the next song. I was ready. Until I stepped behind the Goliath pulpit.

Built specifically for the church's 6-foot-4 pastor, the pulpit sent me into total eclipse. Not even the top of my head could be seen. After the laughter died down, I moved to the side of the pulpit and preached on the wing.

The invisible pulpit. A church in Greenville, North Carolina, invited me to speak twice one Sunday. There were no problems until I got to the pulpit. That's when I discovered why I'd had such a clear view of the congregation. Their pulpit was one of those new-fangled, see-all-the-way-through-it models.

Sure, it was sturdy and wide and had wings. But I felt undressed. There was no place to lay my notes where the guys on the front pew couldn't see them, too. I've never preached a more visible sermon.

The disappearing pulpit. I encountered this one while speaking at a music camp for the Free Will Baptist Bible College choir. We were out in the woods a hundred miles

from town with no hot water and freezing temperatures. This evil choir director introduced me and stood me in front of a short, black metal pulpit.

I dropped my Bible on the skinny pulpit, gazed at the 35 or so unimpressed choristers and then looked back at my notes. They were gone! To be precise, they were 18 inches lower than I remembered. I yanked the short pulpit back up to eye level.

After a few remarks, I glanced down to find my notes sliding south again. That pulpit was an undernourished music stand, quite adequate for sheet music but not muscular enough for my three-pound Dickson Bible.

The Whirlpool pulpit. Today, a pastor who recently started a new church sent me a picture of his first pulpit. Now, you gotta understand that the church began under his father-in-law's carport.

The carport pulpit looked vaguely familiar—metal, white and about axe-handle wide. This innovative preacher had converted a heavy-duty Whirlpool washer into a pulpit. He must have put quite a spin on his listeners, because the next picture showed a new church building and a growing congregation.

Believe it or not. There's a left-handed pulpit in Sherwood Forest FWB Church near San Francisco. While pitching my first sermon from it, I felt like Sandy Koufax burning a fast ball by Willie Mays. If I had time, I'd tell you about the midnight pulpit in Tennessee where I almost dozed off listening to myself preach on New Year's Eve.

My favorite pulpit? Why, the one where I'll preach next Sunday. Even if it means that I'll once more be preaching on the wing. ■

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