

FEBRUARY 1995

# CONTACT

OFFICIAL PUBLICATION OF THE  
NATIONAL ASSOCIATION OF  
FREE WILL BAPTISTS



.....  
**Leadership  
Conference**

.....  
**Feetwashing**

.....  
**Who Reads the Bible?**

.....  
**Sing It, Brother!**

.....  
**The Church Secretary**



# INSIDE

FEBRUARY 1995

VOLUME 42, NO. 2

## ARTICLES

### 4 Sing It, Brother!

The Music Commission unveils a five-year plan to place music resources in the hands of Free Will Baptist musicians.

### 6 The Preacher's Salary

Part two of a two-part series.

### 8 Far From Home

Two Free Will Baptists meet on a World War II battlefield in Germany. One becomes a deacon, the other his pastor.

### 10 Our Tradition of Feetwashing

A clear explanation why Free Will Baptists practice the washing of the saints' feet as the third gospel ordinance.

### 12 The Church Secretary

The role of a church secretary requires unique skills.

### 14 Who Reads the Bible?

People who regularly read the Bible tend to keep their balance when life gets bumpy.

### 16 I Was Stopped by a C.H.P.

A minister goes one-on-one with the California Highway Patrol.

Front cover photo: Oklahoma executive secretary Jack Richey delivers keynote address at Leadership Conference.

All Leadership Conference photos courtesy of James Vallance.

## COLUMNS

### 3 The Secretary Speaks

Can We Count?

### 24 The Department Pages

### 28 Green Tree Bible Study

Commanding the Impossible

### 29 Top Shelf

### 30 Youth Update

### 31 Briefcase

Beyond Help

## NEWS

### 17 Free Will Baptist Newsfront

Georgia State Association  
Mississippi State Association  
Alabama State Association  
Maryland State Association  
Sunday School Board Statement  
Leadership Conference  
Illinois School Seeks Principal  
1995 State Association Meetings  
Bible College Accreditation  
FWBBC Welcome Days  
FWBBC New Scholarship

### 23 Currently

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

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

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

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

Class postage paid at Antioch, TN and additional offices.

Copyright privileges, reserved © 1995 Member of the Evangelical Press Association. POSTMASTER: Send address changes to CONTACT, P. O. Box 5002, Antioch, TN 37011-5002.

USPS 130-660





Melvin Worthington

## Can We Count?

**T**he 60th annual session of the Association of Statisticians of American Religious Bodies met in Cleveland, Ohio last October. I was there. According to their data, Free Will Baptists are the 18th largest denomination in the U.S.A. While we are not the largest group, we are large enough to make a difference.

However, we Free Will Baptists have yet to see the value of keeping records. Even though reporting forms are provided at no cost, many choose not to use them. We will never fully understand what we have done in the past and what we are doing in the present unless we take seriously the recording and reporting of statistical data.

Some use our statistics to declare that we are dying. Others use it to say that God is blessing and we are growing.

### The Facts

Free Will Baptist statistical data is incomplete. A casual perusing of national minutes from 1935-1994 underscores this fact. Some state associations do not report any statistical data. Incomplete data distorts denominational perspectives.

Free Will Baptist statistical data is inconsistent. Since many associations refuse to use the denominational reporting forms, statistical data lacks consistency.

The 1943 national minutes record this note, "Since no uniform system was used in making statistical reports, a table of statistics could not be arranged in the record. It is suggested that the clerks of various associate bodies use the letter blank found in the back of the minutes in making reports, in order that an intelligent table can be arranged."

Free Will Baptist data is incorrect. Reading statistical data from 1935-1994 clearly illustrates this. Our 1938

records show that we had 82,752 members in 1,143 churches. In 1939, our churches numbered 1,185 with a total membership of 101,041—a net increase of 18,289. This is cause for rejoicing until you read the rest of the data in the same statistical table.

That table shows that we reported 2,225 baptisms, 2,966 new members and 935 members lost between 1938 and 1939, a net increase of 2,031. This means that the total 1939 membership should be 84,783 instead of the 101,041 reported in the 1939 statistical table.

Where did we get the additional 16,258 members? The total membership for 1939 according to our statistical data could be 101,041 or 84,783. Our statistical data will support both membership totals!

From 1988-1994, we baptized 59,152 converts, added 87,392 members, and lost 48,530 members for a net membership increase of 38,862. Our 1988 membership totaled 204,382. When we add the net increase from 1988-94, denominational membership should total 243,244.

However, our 1994 statistics indicate a total membership of only 207,576. Again our data confirms total membership figures in 1994 of 207,576 and 243,244. Both totals can be supported by our statistical data.

### The Figures

From 1,142 churches with 80,344 members in 1937, the National Asso-

ciation grew to 2,505 churches with 243,658 members in 1982. Statistical data indicates we had the highest number of churches in 1985 (2,548) and our highest membership in 1982 (243,658).

Again, statistical data from 1985-1994 confirm the following figures: baptisms 84,594; members added 124,436; members lost 70,190; for a net membership increase of 54,246. When this net membership increase (54,246) is added to the total 1985 membership figure of 217,838, we should now have a total denominational membership of 272,084.

While it may be amusing, our 1994 membership totals of 272,084 and 207,576 can both be substantiated and supported by data from our statistical tables. Figures may not lie, but they can be incorrect, incomplete and inconsistent. Ours are.

### The Fantasy

We are fantasizing if we believe this problem will fix itself. We need a renewed commitment by clerks at every level—local churches, district and state associations—to provide correct, consistent and complete statistical data. It is time to stop using distorted data to make exaggerated claims of denominational decline or growth.

Realistically, we do not get an accurate picture of the progress of the National Association when we view our statistical data. We need to say when we look at our statistical data that it is not reliable. But it could be. We can fix the problem.

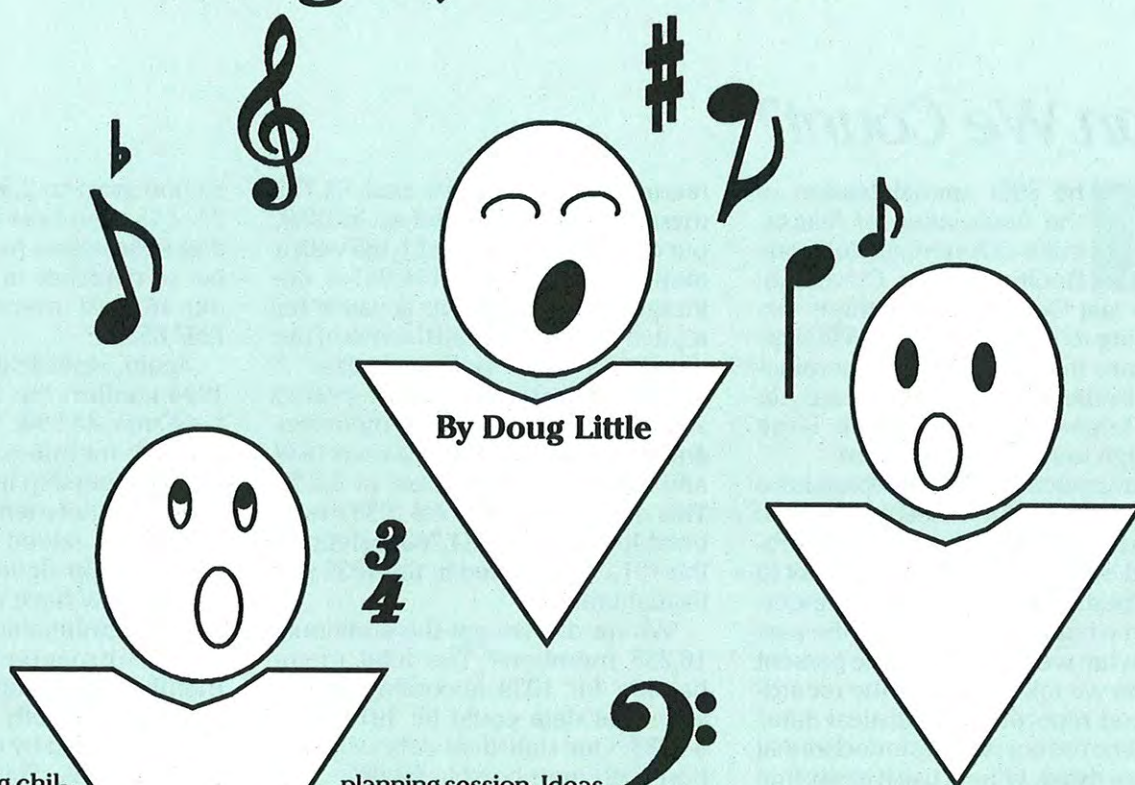
Rather than fantasize about what we are doing, let's record and report complete, correct and consistent statistical data. I suspect that accurate statistical data would reveal that we are doing much better than we think we are as a denomination. ■

### The Secretary's Schedule

- Feb. 5-8** Michigan Ministers Retreat
- Feb. 15** Ministers Family Life Committee  
Antioch, Tennessee
- Feb. 16-17** United States Church Leaders Conf.  
Chicago, Illinois
- Feb. 18** Missouri SCA Leadership Conference
- Feb. 23-24** South Carolina State Association



# Sing It, Brother!



By Doug Little

Imagine having children's choir music and music-training curriculum written and published by Free Will Baptist musicians. Think of the revival excitement of a regional choral festival for choirs from several Free Will Baptist churches to gather to worship the Lord and learn music just published by Free Will Baptists.

Imagine missionaries, Sunday School teachers, leaders of home Bible studies, and others having cassette tapes of piano and organ playing hymns from the *Rejoice!* hymn book to use when there are no instruments or musicians available. Envision worship services at the national convention with 10,000 Free Will Baptists singing, accompanied by a full orchestra and assisted by the latest tools available for sound and video.

If any of that gets your juices flowing, then get ready for the future—it's on the way! The Music Commission of the National Association met in September 1994 for a two-day

planning session. Ideas were pooled, dreams shared, suggestions from various sources discussed. The result was the formulation of a five-year plan to launch a fully-developed music ministry service for Free Will Baptist churches.

## Six-Fold Purpose

The Music Commission was created in 1988 by the National Association to serve the denomination in a six-fold purpose:

1. To preserve Free Will Baptist hymnody by guiding and developing creative hymn text and tune writing, evaluating regional demands for gospel music needs; encouraging creative congregational singing in our worship and evangelistic services; and enlisting congregations to use Free Will Baptist hymnals.
2. To promote Free Will Baptist hymnody by encouraging denominational songwriters and composers to publish and distribute their own materials.
3. To prepare *Rejoice: The Free Will*

*Baptist Hymn Book (1988)* for publication as an independent book.

4. To publish and produce choral music and related recordings for use by choirs, youth groups and music ministries.
5. To publish music curriculum to meet the diverse demands identified with Free Will Baptist children, teens and adults.
6. To present music workshops/seminars for the training of children, teens and adults in singing, playing of instruments, accompanying, choral conducting and worship leading.

Since 1988, the Music Commission has monitored the progress of hymn book sales, gathered input and suggestions from the denomination, and prepared for the reprinting of the hymn book and the production of the book for the broader church market.

Lack of financial resources hindered the work of the Commission beyond that scope. But support has come in from the Together Way Plan



FEBRUARY 1995

# CONTACT

OFFICIAL PUBLICATION OF THE  
NATIONAL ASSOCIATION OF  
FREE WILL BAPTISTS

.....

## Leadership Conference

.....

## Feetwashing

.....

## Who Reads the Bible?

.....

## Sing It, Brother!

.....

## The Church Secretary





# INSIDE

FEBRUARY 1995

VOLUME 42, NO. 2

## ARTICLES

- 4 Sing It, Brother!**  
The Music Commission unveils a five-year plan to place music resources in the hands of Free Will Baptist musicians.
- 6 The Preacher's Salary**  
Part two of a two-part series.
- 8 Far From Home**  
Two Free Will Baptists meet on a World War II battlefield in Germany. One becomes a deacon, the other his pastor.
- 10 Our Tradition of Feetwashing**  
A clear explanation why Free Will Baptists practice the washing of the saints' feet as the third gospel ordinance.
- 12 The Church Secretary**  
The role of a church secretary requires unique skills.
- 14 Who Reads the Bible?**  
People who regularly read the Bible tend to keep their balance when life gets bumpy.
- 16 I Was Stopped by a C.H.P.**  
A minister goes one-on-one with the California Highway Patrol.

Front cover photo: Oklahoma executive secretary Jack Richey delivers keynote address at Leadership Conference.

All Leadership Conference photos courtesy of James Vallance.

## COLUMNS

- 3 The Secretary Speaks**  
Can We Count?
- 24 The Department Pages**
- 28 Green Tree Bible Study**  
Commanding the Impossible
- 29 Top Shelf**
- 30 Youth Update**
- 31 Briefcase**  
Beyond Help

## NEWS

- 17 Free Will Baptist Newsfront**  
Georgia State Association  
Mississippi State Association  
Alabama State Association  
Maryland State Association  
Sunday School Board Statement  
Leadership Conference  
Illinois School Seeks Principal  
1995 State Association Meetings  
Bible College Accreditation  
FWBBC Welcome Days  
FWBBC New Scholarship
- 23 Currently**

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

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

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

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

Class postage paid at Antioch, TN and additional offices.

Copyright privileges, reserved © 1995 Member of the Evangelical Press Association. POSTMASTER: Send address changes to CONTACT, P. O. Box 5002, Antioch, TN 37011-5002.

USPS 130-660





Melvin Worthington

## Can We Count?

**T**he 60th annual session of the Association of Statisticians of American Religious Bodies met in Cleveland, Ohio last October. I was there. According to their data, Free Will Baptists are the 18th largest denomination in the U.S.A. While we are not the largest group, we are large enough to make a difference.

However, we Free Will Baptists have yet to see the value of keeping records. Even though reporting forms are provided at no cost, many choose not to use them. We will never fully understand what we have done in the past and what we are doing in the present unless we take seriously the recording and reporting of statistical data.

Some use our statistics to declare that we are dying. Others use it to say that God is blessing and we are growing.

### The Facts

Free Will Baptist statistical data is incomplete. A casual perusing of national minutes from 1935-1994 underscores this fact. Some state associations do not report any statistical data. Incomplete data distorts denominational perspectives.

Free Will Baptist statistical data is inconsistent. Since many associations refuse to use the denominational reporting forms, statistical data lacks consistency.

The 1943 national minutes record this note, "Since no uniform system was used in making statistical reports, a table of statistics could not be arranged in the record. It is suggested that the clerks of various associate bodies use the letter blank found in the back of the minutes in making reports, in order that an intelligent table can be arranged."

Free Will Baptist data is incorrect. Reading statistical data from 1935-1994 clearly illustrates this. Our 1938

records show that we had 82,752 members in 1,143 churches. In 1939, our churches numbered 1,185 with a total membership of 101,041—a net increase of 18,289. This is cause for rejoicing until you read the rest of the data in the same statistical table.

That table shows that we reported 2,225 baptisms, 2,966 new members and 935 members lost between 1938 and 1939, a net increase of 2,031. This means that the total 1939 membership should be 84,783 instead of the 101,041 reported in the 1939 statistical table.

Where did we get the additional 16,258 members? The total membership for 1939 according to our statistical data could be 101,041 or 84,783. Our statistical data will support both membership totals!

From 1988-1994, we baptized 59,152 converts, added 87,392 members, and lost 48,530 members for a net membership increase of 38,862. Our 1988 membership totaled 204,382. When we add the net increase from 1988-94, denominational membership should total 243,244.

However, our 1994 statistics indicate a total membership of only 207,576. Again our data confirms total membership figures in 1994 of 207,576 and 243,244. Both totals can be supported by our statistical data.

### The Figures

From 1,142 churches with 80,344 members in 1937, the National Asso-

ciation grew to 2,505 churches with 243,658 members in 1982. Statistical data indicates we had the highest number of churches in 1985 (2,548) and our highest membership in 1982 (243,658).

Again, statistical data from 1985-1994 confirm the following figures: baptisms 84,594; members added 124,436; members lost 70,190; for a net membership increase of 54,246. When this net membership increase (54,246) is added to the total 1985 membership figure of 217,838, we should now have a total denominational membership of 272,084.

While it may be amusing, our 1994 membership totals of 272,084 and 207,576 can both be substantiated and supported by data from our statistical tables. Figures may not lie, but they can be incorrect, incomplete and inconsistent. Ours are.

### The Fantasy

We are fantasizing if we believe this problem will fix itself. We need a renewed commitment by clerks at every level—local churches, district and state associations—to provide correct, consistent and complete statistical data. It is time to stop using distorted data to make exaggerated claims of denominational decline or growth.

Realistically, we do not get an accurate picture of the progress of the National Association when we view our statistical data. We need to say when we look at our statistical data that it is not reliable. But it could be. We can fix the problem.

Rather than fantasize about what we are doing, let's record and report complete, correct and consistent statistical data. I suspect that accurate statistical data would reveal that we are doing much better than we think we are as a denomination. ■

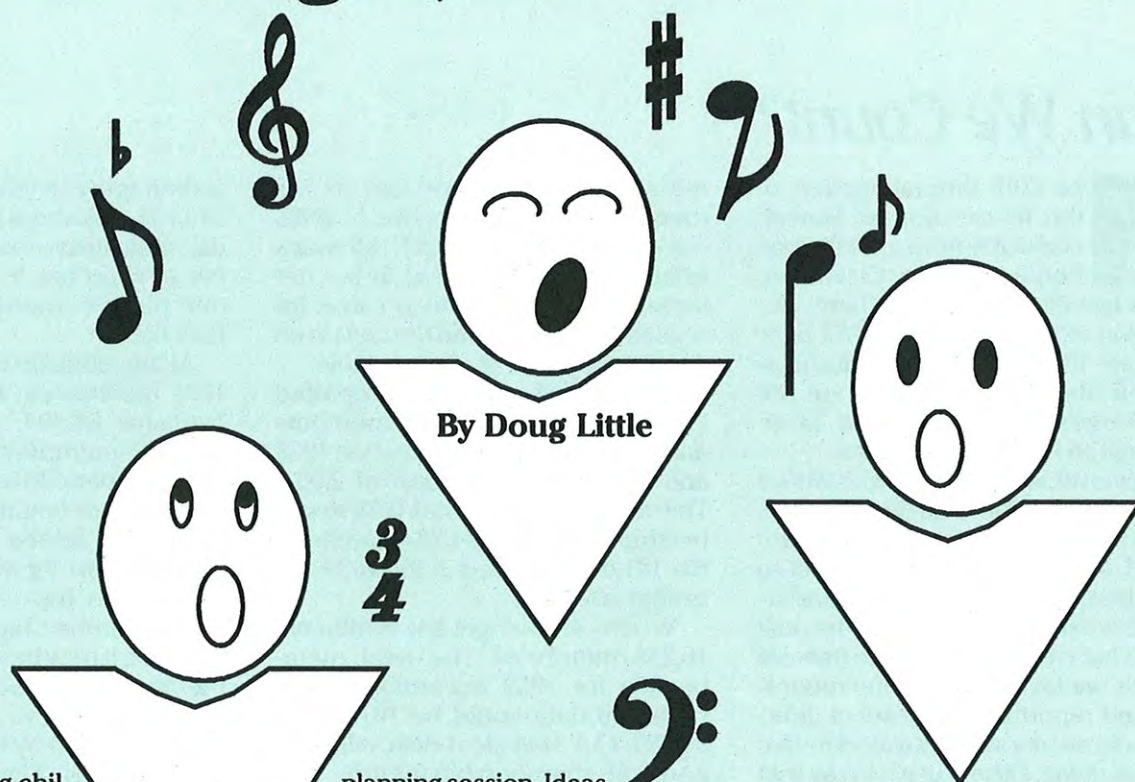
### The Secretary's Schedule

- Feb. 5-8** Michigan Ministers Retreat
- Feb. 15** Ministers Family Life Committee  
Antioch, Tennessee
- Feb. 16-17** United States Church Leaders Conf.  
Chicago, Illinois
- Feb. 18** Missouri SCA Leadership Conference
- Feb. 23-24** South Carolina State Association



## The Free Will Baptist Music Commission Plans for Tomorrow

# Sing It, Brother!



Imagine having children's choir music and music-training curriculum written and published by Free Will Baptist musicians. Think of the revival excitement of a regional choral festival for choirs from several Free Will Baptist churches to gather to worship the Lord and learn music just published by Free Will Baptists.

Imagine missionaries, Sunday School teachers, leaders of home Bible studies, and others having cassette tapes of piano and organ playing hymns from the *Rejoice!* hymn book to use when there are no instruments or musicians available. Envision worship services at the national convention with 10,000 Free Will Baptists singing, accompanied by a full orchestra and assisted by the latest tools available for sound and video.

If any of that gets your juices flowing, then get ready for the future—it's on the way! The Music Commission of the National Association met in September 1994 for a two-day

planning session. Ideas were pooled, dreams shared, suggestions from various sources discussed. The result was the formulation of a five-year plan to launch a fully-developed music ministry service for Free Will Baptist churches.

### Six-Fold Purpose

The Music Commission was created in 1988 by the National Association to serve the denomination in a six-fold purpose:

1. To preserve Free Will Baptist hymnody by guiding and developing creative hymn text and tune writing, evaluating regional demands for gospel music needs; encouraging creative congregational singing in our worship and evangelistic services; and enlisting congregations to use Free Will Baptist hymnals.
2. To promote Free Will Baptist hymnody by encouraging denominational songwriters and composers to publish and distribute their own materials.
3. To prepare *Rejoice: The Free Will*

*Baptist Hymn Book* (1988) for publication as an independent book.

4. To publish and produce choral music and related recordings for use by choirs, youth groups and music ministries.
5. To publish music curriculum to meet the diverse demands identified with Free Will Baptist children, teens and adults.
6. To present music workshops/seminars for the training of children, teens and adults in singing, playing of instruments, accompanying, choral conducting and worship leading.

Since 1988, the Music Commission has monitored the progress of hymn book sales, gathered input and suggestions from the denomination, and prepared for the reprinting of the hymn book and the production of the book for the broader church market.

Lack of financial resources hindered the work of the Commission beyond that scope. But support has come in from the Together Way Plan



and from generous gifts from individuals and churches, providing a modest base from which future projects can begin.

Thanks to the interest and support of Free Will Baptist churches, the original printing of the hymn book has been completely sold out in only six years. Revisions and corrections have been made and a reprinting of the book is underway.

During 1994, the production of the *Rejoice!* hymn book for non-Free Will Baptist churches was completed. Our hymn book has much to offer English-speaking churches around the world, and the Commission hopes that it will be received well and widely.

### Five-Year Plan

With that task accomplished the other aspects of the Commission's assignment can be addressed. Rarely can someone do in a single year as much as he thinks he can, but over several years most folks can accomplish far more than they think possible. So it is that the Music Commission hopes to start small, get the ball rolling, and, as momentum builds, expand our services to the denomination.

During the 1994 national convention, a reading session seminar was held for music directors to see and hear new choral music. Over 100 excited musicians purchased over \$1,100 worth of soul-stirring music to take back home to their churches. The Commission plans to offer the same format for the national convention in Charlotte this July. Booth space will be expanded in the exhibit area to make music available and to allow Free Will Baptist musicians to display and sell their tapes.

### Regional Workshops

Since many music directors will not be at the convention, the Commission is planning four additional regional workshops to present new music and ideas for our churches. These workshops are tentatively scheduled for the following locations and dates: Gastonia, NC (April 26-27, 1995); Russellville, AR (September 15-16, 1995); Farmington, MO (September 22-23, 1995); and Nashville,

TN (January 12-13, 1996). Specific details will be announced after plans are finalized.

### Cassette/Choral Productions

Also planned for 1995-96 is the production of a set of cassette tapes providing piano and organ accompaniment to selected favorite hymns from the *Rejoice!* hymn book. These will be professionally produced with the hopes that they will meet a need for mission churches, smaller congregations, Sunday School classes, even home use.

A book of choral arrangements of as many as 10 gospel songs is also being planned for publication. The Commission hopes to find several previously unpublished songs written by Free Will Baptists to include in the book along with several well-loved standards newly arranged. A demo tape and soundtrack will be produced for this collection.

Depending on the success of our first projects and workshops, plans for 1996-97 include additional publishing projects, another five regional workshops, and the inauguration of two regional music festivals for Free Will Baptist churches.

### Beyond English

During 1997-98, the Commission hopes to begin publication of music for non-English speaking Free Will Baptists, perhaps in Spanish and French. In addition, a distinctly Free Will Baptist recording label is projected, assisting Free Will Baptist singers and musicians in their recording projects. By that time, the Commission hopes to have as many as 10 published projects available for choirs, trios, quartets, and children's choirs.

### Children's Music Curriculum

With God's blessing and the denomination's support, 1998-99 is the year projected for the development of a children's music curriculum. Various Free Will Baptists will be producing recordings; numerous workshops and festivals will be held; non-Free Will Baptist churches will be using Free Will Baptist music to the extent that we will begin to have an influential role in shaping the church music of Christianity in

America.

As the scope of the Commission's services grows, the need for staff to manage the details will become evident. A new level of service to the denomination will be made possible by the establishment of an office for the Commission, supported by the projects it is producing.

### New Hymnal/Materials

When 1999-2000 arrives, Free Will Baptists will be ready for a new hymn book. Churches around the world will be looking forward to new material coming from Free Will Baptist sources. Free Will Baptists will be producing a variety of recordings as tools of spreading the gospel.

Workshops, newsletters, training modules will be equipping leaders and laity in our churches to make full use of their music potential in worship, evangelism and education. Free Will Baptist songwriters and arrangers will have a forum for developing their skills and publishing the results that is not market-driven, but service motivated.

Beyond 2000? The sky's the limit. Free Will Baptists have the music in them. The Music Commission is committed to getting that music out where it can be heard, where it can spread the grace of God and the praise of God through our churches and our brothers and sisters beyond the denomination to a lost world. To meet the needs and stir the dreams of local churches is our desire. The members of the Commission invite your suggestions and your prayerful support. ■



ABOUT THE WRITER: Reverend Doug Little pastors First Free Will Baptist Church in Russellville, Arkansas. He is a member of the Free Will Baptist Music Commission.



**H**ow much should a pastor be paid? How does a church determine how much they should pay their pastor?

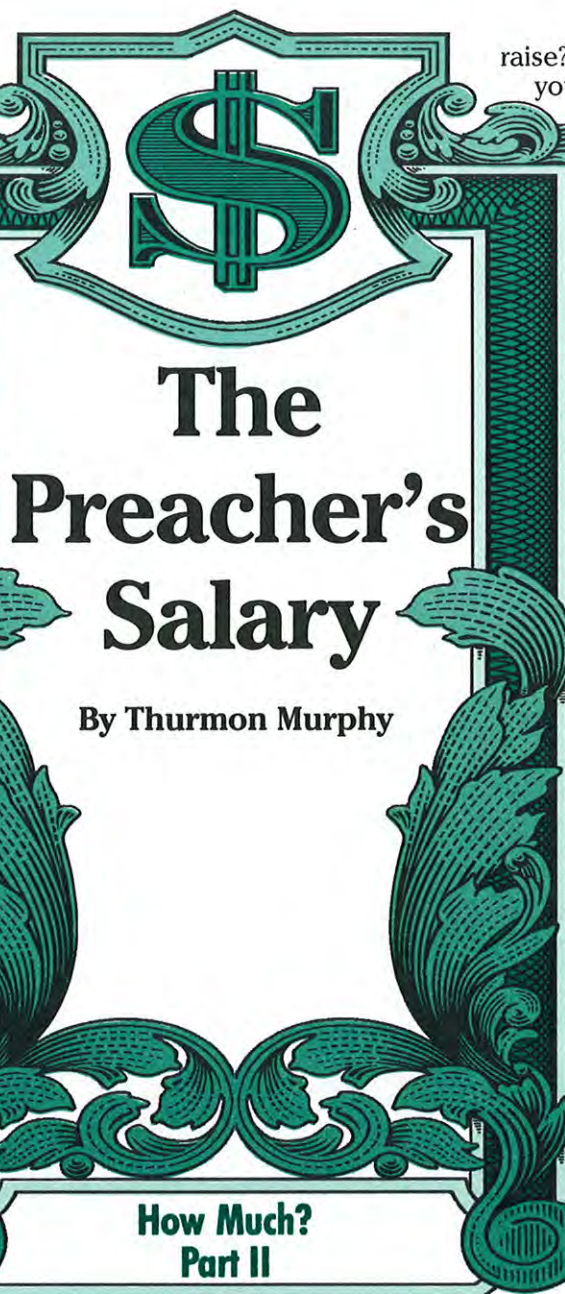
What factors should be taken into consideration in determining what is a fair salary? Remember that *the number one financial responsibility of a church is to provide an adequate salary for its pastor.*

### You, the Employer

Do you, as a member of a church, consider yourself to be an employer? At your job where you make a living, you may be labor, an employee, but as a member of a church with a pastor hired to serve you, you are management, the employer. What kind of an employer are you? How familiar are you with your pastor's salary package? How much do you know about what the IRS demands of your church and the pastor? Do you know that the IRS considers your pastor an employee when computing his income tax, but self-employed when computing his social security tax? The company where you work pays half your social security tax. Do you know that your pastor has to pay *all* of his—and at a rate of 15.3%, compared to the 7.65% you pay?

Do you know that a housing allowance excludes some of your pastor's salary from income tax, but doesn't exclude it from self-employment (social security) tax? Do you know that your pastor, unlike other employees, doesn't have money deducted from his paycheck for income tax and F.I.C.A.? He must file quarterly estimated taxes.

As an employee in the company where you work, you are concerned not only about receiving a fair salary but also about a reasonable package of fringe benefits. As an employer in your local church, are you concerned about a fair salary for your employee, your pastor, and a reasonable set of fringe benefits?



As an employee, you may have someone to speak for you, someone to represent you who will see to it that you receive an adequate and equitable compensation package. This may be a union, trade association or committee. Do you realize that your pastor has no one to speak for him? Your pastor has been called "the last unorganized man." No labor union or trade association represents him. He depends upon the Christian spirit and fairness of the church.

As an employer, do you know how much of your pastor's purchasing power has been eroded away by inflation since he last received a

raise? What kind of an employer are you? Think about it. You cannot simply leave this for the deacons to worry about. This is your responsibility.

### Total Salary Package

Nothing seems to be as simple as it used to be, and that certainly includes the pastor's salary. Someone in the church, perhaps several people in the church, should make themselves knowledgeable about the best ways to set up a compensation package for the pastor. One of the most helpful resources is *Income Tax Guide for Ministers and Religious Workers* by B. J. Worth. It is published annually and your local Christian bookstore has it or can get it for you.

Specialists in the area recommend that the pastor's salary be divided into several categories. Tremendous tax savings can be enjoyed by doing so. Here are four categories to consider.

### Expense Reimbursement

Operating expenses incurred by the pastor in the performance of his duties should be paid by the church, not by the pastor. These include car expenses, church supplies, books and subscriptions, continuing education, and travel to conferences and conventions.

Professional reimbursements are just that: *reimbursements*. These expenses paid by the church merely *return* to the pastor money he has spent for the church out of his pocket. There are specific requirements for doing this. Be sure and read the resource recommended above.

### Benefits

Fringe benefits commonly include insurance (health, life, disability) and retirement or pension plans. Sometimes the utilities allowance is listed in this category. It is best if all these items are paid directly by the church.



Many churches now also provide a self-employment tax (social security) allowance.

### Housing

Many churches provide a parsonage or a housing allowance which allows the pastor to purchase his own house. A parsonage exclusion or housing allowance can be a huge tax-saving benefit to the pastor. If your pastor lives in a church-owned parsonage, he does not have to report as income (for income tax purposes) the fair rental value of the parsonage. He does have to pay social security taxes on it.

If your pastor lives in his own house or rents a house, he likewise does not have to report as income (again, for income tax purposes) that portion of his salary that is designated ahead of time by the church as a housing allowance.

Please do not consider a parsonage as part of the pastor's salary. Some churches do, and then they take it all away from him, including all the equity built up in the house while he lived there, the day he moves out of it. There are many advantages for a church in owning a parsonage. Likewise, there are many advantages for a pastor in owning his own house.

Remember this: If you pay your pastor just enough to live on week to week, and allow him to live in your parsonage and pay his utilities, he may minister to you for 20 years or so. But when he leaves your church or retires, he has nothing. He gave his life for you, *but he is impoverished.*

### Salary

If your pastor's pay package is broken down into reimbursements, benefits, housing and salary, then the last figure should contain his base salary. Let me show you some examples of pastors' salaries. The first two are nationwide averages, and the figures are from the *1992 Church Compensation Report* published by *Christianity Today, Inc.* They will show base salaries, but will include the total compensation package.

#### Full-time pastors

Base salary:	\$18,728
Average housing/utilities allowance:	8,623
Average pension/retirement benefits:	3,486
Average self-employment (social security) allowance:	2,412
Average insurance (health, life, disability) premiums:	3,513
Total compensation:	\$32,163

#### Part-time pastors

(based on an average of 21.9 hours worked per week)

Base salary:	\$ 9,513
Average housing/utilities allowance:	6,279
Average pension/retirement benefits:	2,109
Average self-employment (social security) allowance:	1,565
Average insurance (health, life, disability) premiums:	2,547
Total compensation:	\$14,442

Now let me show you three actual examples of Texas Free Will Baptist pastors' salaries, all of whom are full time.

#### Pastor A

Base salary:	\$23,400
Car expense:	6,500
Insurance (life/health):	4,800
Retirement:	3,200
Total compensation:	\$37,900

This pastor lives in a church-owned parsonage with all utilities paid. His expenses are paid to two denominational meetings per year.

#### Pastor B

This pastor receives a straight salary of \$36,000 per year. He then pays for his housing, utilities, expenses, etc.

#### Pastor C

Base salary:	\$ 7,120
Parsonage exclusion:	3,500
Retirement:	1,980
Car allowance:	3,300
Total compensation:	\$15,900

This pastor lives in a church-owned parsonage with utilities paid. The church also pays \$180 toward his expenses to the state association.

### Other Considerations

In determining how much a pastor should be paid, there are several matters to consider, all of which have a bearing on the final amount of his total compensation package.

### Years of Experience

Generally speaking, the more experience a pastor has, the higher earnings he can expect. Normally, a preacher who has been pastoring 20 years is worth more than one who is in the first years of his ministry.

### Level of Training

There are exceptions, of course, but the pastor with a degree or graduate degree in Bible, theology, and pastoral training is more valuable to a congregation and community than a pastor with little or no formal training for the ministry. This should be considered when the salary is being set.

### Ability to Pastor

Many things go into measuring a man's ability to pastor: preaching and teaching skills, administration skills, ability to relate well with people, and many more. The pastor is thought of as a professional man in the community. If he performs at a professional level, he should receive an appropriate salary. An employee at any job who performs exceptionally well is worth more.

### Church's Ability to Pay

Regardless of a pastor's qualifications and abilities, it often comes down to this: how much can the church afford to pay? This is definitely a factor, sometimes the deciding factor.

However, many churches, perhaps most churches, can pay more than they do. If a pastor knows that his church is doing the best they can to pay him well, he will have a much better attitude and will be willing to live on less. But if he knows they are not doing their best, his attitude will reflect it and he will be a dissatisfied pastor.

### Congregational Economic and Social Level

It has long been a general rule that a pastor should be able to live on the same level as the median families in his church. He certainly has the right to live as his members live. He doesn't need to live way above their

(continued on page 9)



Two Free Will Baptists Meet on a  
World  
War II  
Battlefield

# Far From Home

By Mark Robinette  
Times Staff Writer



Rev. Forrest Chamberlin

**A**s the echo of Allied artillery raced up the Inn River and thundered through the mountains around Hitler's birthplace of Branau, Austria, thousands of American prisoners held their breath and waited for salvation.

Soon, a radio operator for the U.S. Army's 13th Armored Division would be standing face to face with a starved soldier he grew up with in Wheelersburg, Ohio, and who had been shot down 14 months earlier during his first World War II mission.

According to the radio operator, this experience would lead him to answer a call to the ministry he had tried to leave at home when he went to fight in the war.

The Rev. Forrest Chamberlin, who has pastored the Porter Free Will Baptist Church in Wheelersburg for more than three decades, was that radio operator and the prisoner of war he found was the late Bud Rankin.

Rankin, the son of a Free Will Baptist pastor, was an Air Force engineer. After his plane was shot down in December 1944, the news spread quickly through friends and family. Many, including Chamberlin, wondered what his fate had been, Chamberlin said.

Chamberlin, newly married to Evelyn White, began basic training at Camp Beal, Calif., in 1942 under the command of Brig. Gen. L. C. Jaynes, of Portsmouth, before heading to Europe to join Allied forces.

"We swept from east Cologne to Stuttgart (from northwest to southeast Germany) and on to Branau, Austria, at the Inn River," Chamberlin said as he described how his division relentlessly drove a retreating German force during the last few months of WW II.

"At times we were so close on the Germans that we captured a few of them and put them on the front of our tanks and halftracks so they wouldn't fire at us.

"We were capturing so many prisoners we were sending them back to the stockades by themselves with their hands over their heads."

According to Chamberlin, who passed Morse code messages from his headquarters to various fighting units, when his division got to the Inn River, the Germans blew up the bridge leading to Branau.

In February 1945 with a light snow on the ground, infantry crossed the bridge by spanning ladders across its standing columns, Chamberlin said.

Once on the other side, American troops liberated a prison camp.

"Later that day, I was eating with a British boy who had been in the



camp," Chamberlin said.

"He said that when the Germans had heard that Russian troops were coming from the north they moved a large American prison camp into the woods outside the city."

When Chamberlin heard that, he assembled some soldiers and headed across the Inn River on a pontoon



bridge to find the prisoners, he said. "As soon as we got to the camp I asked if anyone knew a guy named Bud Rankin, and to my surprise, a fellow said 'I do, and I know right where he is.'

"I couldn't believe it, I found him within three minutes."

When Chamberlin first saw Rankin he was sitting against a tree, Chamberlin said.

"He got up and grabbed me by the helmet, lifted it up and kept slamming it down on my head over and over. I guess he was so glad to see me he didn't know what to do.

"I told him if he didn't stop he was going to drive me into the ground."

A total of 4,300 American prisoners were in that camp, including four more who were from the Portsmouth area.

Chamberlin was so happy to see his friend, he took him to a German home that the Army had taken over and cooked for him.

"He was starved—so I built a fire in the cook-stove and asked him how he liked his eggs and how many he wanted.

"He said, 'I used to like them scrambled and I'll start with six.'"

Laughing as he remembered the reunion supper, Chamberlin added, "I'll always remember what he ate that day.

"He ate 11 eggs, one pound of bacon, two pieces of toast with butter and jelly, a quart of hot chocolate, five Hershey bars, a can of peppermint candy and a can of Planters peanuts that my wife had sent me.

"I'd have thought that combination would've killed a fellow, but I guess he was about starved."

Later that year, in Simbach, Germany, alone in his room where he worked as the company barber, Chamberlin succumbed to a calling he had felt since he was a teenager, he said.

"Alone in that room, I told God that I would serve him in the ministry the rest of my life.

"I guess those events had a bearing on my ministry the rest of my life," he said.

Chamberlin was raised a Free Will Baptist in a log house on Chamberlin Road in Wheelersburg, a road named after his grandfather. He was

one of 11 children born to Ora and Nina Chamberlin.

On October 30, 1934, at 11, Chamberlin made the decision to follow Christ during a service at the Scioto-dale FWB Church, he said.

Throughout his teenage years he said he felt a call to the ministry as he became a working part of the Union FWB Church.

While on furlough from the Army in August 1945, Chamberlin was licensed to preach at Swauger Valley FWB Church. He was discharged from the Army in February 1946 after serving 39 months. Seven months later on August 24, 1946, he was or-

dained at Turkey Creek FWB Church.

His first pastorate was a two-year stint at Germany Hollow FWB Church. Then it was on to Long Run FWB Church for seven years, 14 years at Porter FWB Church, two years at Harrison FWB Church and his return to Porter FWB Church in 1972 where he still pastors.

Bud Rankin was a deacon at the Harrison FWB Church where Chamberlin pastored. The two friends had come full circle from a German prison camp to a Free Will Baptist church in Ohio. ■

Reprinted by permission from the Portsmouth (Ohio) Daily Times.

#### (Pastor's Salary . . . from page 7)

level, but his ministry will be severely curtailed if he is forced to live below the level of his members.

#### *Appreciation*

The pastor's salary is certainly an indication of how much he is appreciated. Skimpy pay can erode a pastor's self-esteem, reduce enthusiasm for ministering to the congregation's needs, and even generate a downright negative attitude.

#### *Salary Comparison*

Checking with other churches the same size on salary can help a church gauge what they should pay. Remember this: the pastor who is underpaid compared to counterparts elsewhere is probably going to feel undervalued.

#### *Ministerial Demands*

Most church members have little idea how much time and effort their pastor puts into his ministry. Though there are a few lazy preachers around, most pastors go beyond what could reasonably be expected of them. There is no such thing as a 40-hour week for a pastor, and when he is "off duty" he is always on call—even when he's on vacation or away at the national convention.

#### *Concluding Observations*

The church should not take advantage of the pastor's willingness to sacrifice, or force his family to sacrifice more than other church families.

Your pastor's salary should be high enough so that, with good management, his ministry will not be hindered or his testimony hurt.

His salary should be high enough so that, with good management, he will not be forced to depend on charity from church members, which robs him of dignity and self-respect, and often places him under unreasonable obligations or expectations.

If Free Will Baptist churches don't start taking better care of our pastors financially, we are going to see more churches closing. ■



ABOUT THE WRITER: Reverend Thurmon Murphy serves as clerk of the Texas State Association and as editor of *The Texas Challenge*. He pastors First Free Will Baptist Church in Wichita Falls.



# Our Tradition of Feetwashing

By Matt Pinson



**F**ree Will Baptists believe that the washing of the saints' feet in connection with the Lord's Supper is an ordinance of the gospel. While Free Will Baptists are among few Baptist groups that practice feetwashing today, most Baptists used to practice the ordinance, but have gradually gotten away from the practice.

(It is interesting to note that in the Appalachian mountains, where modern culture has not impacted the culture as much as in other areas, practically all Baptists, not just Free Will Baptists, practice feetwashing.)

There are other groups that also practice the ordinance of feetwashing: Mennonites, Brethren, Church of God, Hutterians, Primitive Baptists and some Methodists.

## Feetwashing as an Ordinance

Our *Treatise* states that feetwashing is

a sacred ordinance which teaches humility and reminds the believer of the necessity of a daily cleansing from all sin. It was instituted by the Lord Jesus Christ, and called an "example" on the night of His betrayal, and in connection with the institution of the Lord's Supper. It is the duty and happy prerogative of every believer to observe this sacred ordinance.

Why do Free Will Baptists believe that feetwashing is an ordinance of the gospel? To understand this, we must look at what an ordinance is.

The Northern Baptist theologian A. H. Strong defined ordinances as "those outward rites which Christ has appointed to be administered in his church as visible signs of the saving truth of the gospel. They are signs, in that they vividly express this truth and confirm it in the believer."

Does feetwashing measure up to the criteria for an ordinance?

We believe it does. Let us look at John 13, where Christ's washing of the disciples' feet is recounted, and see if feetwashing meets the standards of an ordinance.

## An Outward Rite

First, we see that feetwashing is an outward rite. Jesus' washing of the disciples' feet was not the practice of an ordinary custom for two reasons:

(1) Though feetwashing in that culture was a commonplace practice, feet were always washed when guests first came in the house, so it is reasonable to assume that the disciples' feet were washed already—before Jesus washed their feet. Jesus washed the disciples' feet after supper was served, long after their feet were already washed.

(2) The feet of guests were always washed by servants or hosts, not by masters or teachers or rabbis. Jesus was not the servant, but rather the master, of the disciples, and He washed their feet. These two points clearly show the ritual significance of feetwashing. Jesus was not just practicing common custom, but was using ritual to teach the disciples.

## Appointed by Christ

Second, we see that feetwashing was appointed by Christ to be administered in His Church. Jesus said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." The Greek word for "ought" here means "bound" or "obligated."

Thus, Jesus commanded his followers to emulate the practice, saying that they were bound or obligated to do so. It is interesting to note that the command regarding feetwashing is stronger and clearer than the command to perpetuate the Lord's Supper.

## A Symbol of the Gospel

Third, we see that feetwashing is a visible sign of the saving truth of the gospel which vividly expresses this truth and confirms it in the believer. There are at least four central gospel truths which are expressed and confirmed by the ordinance of feetwashing: humility, brotherly love, the humiliation and incarnation of Christ, and sanctification.

## Humility and Brotherly Love

Humility and brotherly love are at the heart of the Christian gospel. They are the essence of Christ-likeness. Paul taught us to let the mind of Christ be in us (Philippians 2:5), Who came not to be served, but to serve (Matthew 20:28).

Humility and service was the essence of the life and ministry of Jesus, the Suffering Servant. The humility which Christ taught and modeled before us is the proof of our brotherly love. Christ taught that brotherly love was the very essence of His gospel.

In the twenty-second chapter of the gospel of Matthew, Christ gives us the very core of the gospel. After being asked which was the greatest commandment, Christ responded that the first and great commandment was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

But he did not stop there; He men-



tioned a second commandment which He said was like the first: "Thou shalt love thy neighbor as thyself." This is the two-pronged gospel: a right relationship with God which radically changes our attitudes toward ourselves and others. If the second commandment is not kept, if we do not love our neighbor as ourselves, then the first is also broken.

Christ's institution of footwashing was a visible picture of this principle. As there is a two-pronged gospel, so we believe a two-pronged communion: communion with God in Christ in the Lord's Supper, and communion with our brothers and sisters in the washing of their feet.

Only by following the command of Christ in both these ordinances can we symbolically realize the true gospel in the life of the church. Thus Free Will Baptists celebrate their relationship with God through Christ in the Lord's Supper, and then they celebrate the outworking of this relationship by vividly symbolizing, in footwashing, the radical change which a relationship with Christ makes with their brothers and sisters.

### The Humiliation of Christ

The footwashing is also a picture of the humiliation and incarnation of Christ, the Suffering Servant, Who disrobed Himself of His heavenly garment and came to earth to bring us salvation. This is at the heart of the gospel.

We see in John 13 a graphic picture of this humiliation and incarnation: Christ laid aside His garments, took a towel, girded Himself, and knelt to wash the disciples' feet.

This is illustrative of Christ's laying aside the splendor of Heaven, girding Himself with humanity, and coming down to earth to save a lost world. If this is not a visible sign of the saving truth of the gospel, as Strong says, which vividly expresses the gospel and confirms it in the believer, then it can scarcely be said that anything is.

### Sanctification

A fourth gospel truth which footwashing vividly expresses and confirms in the believer is the truth of sanctification, or growth in holiness.

This truth is illustrated clearly by Jesus in the footwashing narrative. Jesus tells Peter that if He does not wash Peter's feet, Peter will have no part with Him. Then Peter asks Jesus to wash, not only his feet, but also his hands and his head. Then Jesus says that the disciples' bodies are already clean, and do not need to be washed again, but only their feet need to be washed. (He notes in passing that one of the disciples, Judas, was not clean.)

What does Jesus mean here? Jesus is telling Peter, and He is telling us, that footwashing represents the daily cleansing from sin which is a necessary part of sanctification. All the disciples except Judas, says Jesus, had had their bodies washed—this is a symbol of justification, yet they still needed to have their feet washed (sanctification).

The New Testament teaches us that justification and sanctification go hand in hand. We were justified so that we might be sanctified. As Leroy Forlines has said, sanctification is a necessary by-product of justification. We were buried with Christ (justification) so that we might be raised with Christ (sanctification).

This growth in Christlikeness and daily cleansing from sin is at the core of the gospel, which says that Christ came to give us His righteousness so that we might be freed to practice personal righteousness and flee from sin. This is the object of the work of Christ in our lives.

This gospel truth is most vividly expressed and confirmed in the believer in the holy ordinance of footwashing. Thus we see that these four gospel truths, humility, brotherly love, the humiliation and incarnation of Christ, and sanctification, are vividly expressed and confirmed in the believer through footwashing.

Free Will Baptists therefore believe that footwashing is a rite that was appointed by Christ to be administered in His church, and that it is a visible sign of the saving truth of the gospel which expresses and confirms that truth. Thus it is an ordinance of the gospel.

### Objections to Footwashing

Some modern-day Free Will Baptists wish to discard the doctrine of

the washing of the saints' feet as an ordinance of the gospel. Perhaps their primary objection is the *Treatise*' statement that footwashing is the "duty and happy prerogative" of the believer. Their emphasis is on the word "prerogative." This word, they assert, makes footwashing an option that the believer may or may not choose to practice.

In response to this, we must note that there are two meanings of the word "prerogative." The contemporary connotation often attached to the word implies a "choice," as in the statement, "I'll go to the shopping center when I get good and ready. It's my prerogative."

The traditional and primary usage of the word "prerogative," however, is a "right or privilege." (This is the exclusive usage in both *The American Heritage Dictionary* and *Webster's Ninth New Collegiate Dictionary*.) The only usage of the word consistent with the word "duty" (the other term used to describe footwashing in the *Treatise*), is the second and more traditional usage. But, language games aside, the *Treatise* still states clearly that footwashing is a "sacred ordinance," thus necessitating that it is as much a "choice" for the believer as holy baptism or the Lord's Supper.

For these reasons, Free Will Baptists take utmost joy in the practice of this blessed ordinance, which teaches us to love others in true humility, as did our Lord, who laid aside His Heavenly garb and came to earth so that we might be imputed His absolute righteousness and grow in holiness through Him. ■



ABOUT THE WRITER: Reverend Matt Pinson pastors Colquitt Free Will Baptist Church in Colquitt, Georgia. He holds the M.A. degree in church history from Yale University. He began his doctoral work in church history last fall.



# The Church Secretary

By Jane Gray



**W**ith the exception of the pastor, no one can help or hinder the ministry of a local church more than the church secretary. A church secretary may be asked to play many different roles in her job, all of them important to the smooth operation of the church office.

The roles may include: greeter to members and visitors at the church office, skillful recorder of church statistics and records, a friendly and sympathetic voice on the telephone, a willing helper to the pastor and other ministers in the church, chauffeur to senior citizens, occasional babysitter for visitors, and even moppper-upper of spills.

For many years I worked in church offices as a part-time or full-time secretary. My first position was part-time for my preacher-father when I was a teenager in high school.

Back then my duties were few: typing the church bulletin, answering the telephone and keeping attendance records.

Since then I have worked as church secretary in several churches, one a large Southern Baptist church which employed five ministers and five secretaries. Even though I belonged to a Free Will Baptist church, this church hired me as church stenographer because the church had been having trouble with hiring its own members as secretaries.

Apparently they were not getting along well with other members in the church. Because of this, the pastor wanted to hire someone outside the church membership. I gained valuable experience in the years I held that position.

## Changing Roles of the Secretary

I have since worked as secretary

in Free Will Baptist churches and have observed many changes in the church office.

When I first began working for my dad, I used the old duplicating machine which used a smelly solution to make copies. Later I typed bulletins and programs on stencils and ran them through an old Gestetner mimeograph. Then came the quicker and neater electric copy machines.

In today's modern churches, including the church where I am a member, a computer is used for these tasks. Therefore, the modern secretary has to be computer literate and stay abreast of new innovations relating to office procedures.

## Unchanging Roles of the Secretary

An efficient church secretary must possess certain unchanging attributes in addition to tangible office skills. The church secretary should be:



# THE TOGETHER WAY

November 1994

## C Christ-Like.

Her goal should be to show Christ-likeness and to help the church in its quest for the lost.

## H Helpful.

She should delight in helping all members of the congregation whenever and wherever she is needed. She can also relieve the pastor and other ministers of routine, time-consuming tasks.

## U Uplifting.

A bright, smiling face and a "Good Morning" can lift the spirits of her co-workers as well as callers and visitors to the church office. Since she is usually the first person seen by visitors to the office, she sets the stage for a cordial office atmosphere.

## R Respectful.

A quiet, unassuming spirit and respectful attitude are absolute musts for the secretary. Relaying church gossip and spreading confidential information about members should never be excused of a church secretary.

## C Caring.

The secretary must sympathize with members who are bereaved, and be sensitive to those experiencing troubles in their lives. Benevolence to strangers in need who call or come by the office can be a witness opportunity to show that Christians care.

## H Humble.

The church secretary must be willing to give up some things that other secretaries enjoy—a higher-salaried job working outside the church, a chance for promotion to loftier positions, and some leisure time when asked to work on special projects at the church.

Even though all members of a church should feel like they are "called" of God to be missionaries, I believe that God looks for a very special kind of person to "call" to the position of church secretary. ■



ABOUT THE WRITER: Jane (Harrison) Gray is a member and former secretary of First Free Will Baptist Church, Ada, Oklahoma, where Reverend Keith Burden pastors.

## RECEIPTS:

State	Design.	CO-OP	Total	Nov. '93	Yr. To Date
Alabama	\$ 110.21	\$ .00	\$ 110.21	\$ 337.05	\$ 90,662.42
Arizona	104.00	.00	104.00	10.00	3,684.77
Arkansas	15,500.76	14,899.60	30,400.36	28,919.37	321,244.79
California	150.00	607.28	757.28	.00	7,956.96
Colorado	.00	.00	.00	.00	160.00
Delaware	.00	.00	.00	.00	110.00
Florida	.00	2,266.00	2,266.00	.00	26,852.97
Georgia	12,291.13	1,416.84	13,707.97	12,474.55	130,593.85
Hawaii	.00	.00	.00	.00	227.26
Idaho	.00	.00	.00	.00	125.00
Illinois	5,436.50	1,738.70	7,175.20	108.05	115,332.93
Indiana	586.24	242.43	828.67	995.80	8,031.34
Iowa	110.00	.00	110.00	90.00	470.00
Kansas	.00	17.34	17.34	21.23	427.27
Kentucky	688.00	332.81	1,020.81	974.41	8,394.54
Louisiana	.00	10.00	10.00	.00	1,093.00
Maryland	.00	.00	.00	75.00	5,644.84
Michigan	1,071.26	962.55	2,033.81	14,037.22	150,302.52
Mississippi	3.00	267.55	270.55	402.37	8,601.79
Missouri	11,437.22	.00	11,437.22	16,314.69	130,561.14
Montana	.00	.00	.00	.00	50.00
Nebraska	.00	.00	.00	.00	119.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	2,924.66	82.33	3,006.99	139.98	5,998.58
North Carolina	1,678.00	850.00	2,528.00	1,374.12	25,799.85
Ohio	4,620.07	4,479.55	9,099.62	2,246.30	81,847.41
Oklahoma	39,950.34	.00	39,950.34	41,247.71	513,304.24
South Carolina	26,296.11	87.08	26,383.19	16,530.58	219,140.39
South Dakota	.00	.00	.00	.00	175.00
Tennessee	1,202.96	1,197.54	2,400.50	6,609.46	113,697.14
Texas	20,287.17	812.82	21,099.99	17,203.29	114,920.44
Virginia	1,093.88	200.00	1,293.88	538.13	16,345.71
Virgin Islands	.00	.00	.00	.00	200.00
West Virginia	5,527.82	78.52	5,606.34	8,555.82	50,428.73
Wisconsin	.00	.00	.00	.00	61.00
Canada	.00	.00	.00	.00	897.00
Northwest Assoc.	.00	.00	.00	.00	135.00
Northeast Assoc.	.00	.00	.00	.00	260.00
Other	.00	.04	.04	.02	.47
Totals	\$151,069.33	\$30,548.98	\$181,618.31	\$169,205.15	\$2,153,857.35

## DISBURSEMENTS:

Executive Office	\$ 9,412.25	\$ 17,789.45	\$ 27,201.70	\$ 25,323.09	\$ 299,218.82
Foreign Missions	88,592.67	2,934.68	91,527.35	81,710.93	1,080,544.89
FWBBC	9,097.62	2,934.68	12,032.30	11,025.71	130,748.79
Home Missions	37,442.40	2,296.72	39,739.12	30,559.77	397,084.70
Retirement & Insurance	697.59	1,786.32	2,483.91	2,353.98	21,969.30
Master's Men	1,472.71	1,786.32	3,259.03	4,595.74	32,057.59
Commission for					
Theo. Integrity	101.63	63.81	165.44	166.86	1,517.12
FWB Foundation	824.68	765.57	1,590.25	1,529.98	14,532.87
Historical Commission	87.36	63.81	151.17	133.58	1,356.09
Music Commission	78.41	63.81	142.22	124.40	1,285.68
Radio & TV Commission	88.86	63.81	152.67	154.37	1,415.20
Hillsdale FWB College	1,205.79	.00	1,205.79	2,139.95	22,991.32
Other	1,967.36	.00	1,967.36	9,386.79	149,134.98
Totals	\$151,069.33	\$30,548.98	\$181,618.31	\$169,205.15	\$2,153,857.35



# Who Reads the Bible?

By Dennis P. Wiggs

**H**ave you ever wondered which version of the Bible to use in your devotions and daily readings? While some questions probably do need to be raised, we face a far greater problem—the lack of use of any version!

While we may argue over which version to use, very few professing Christians read God's Word. Bible reading no longer is a vital part of the lives of church members. Consequently, Bible ignorance abounds.

A pastor asked a class of Sunday School children, "Who broke down the walls of Jericho?"

A boy answered, "Not me, sir!"

Upset, the pastor asked the teacher, "Is this typical?"

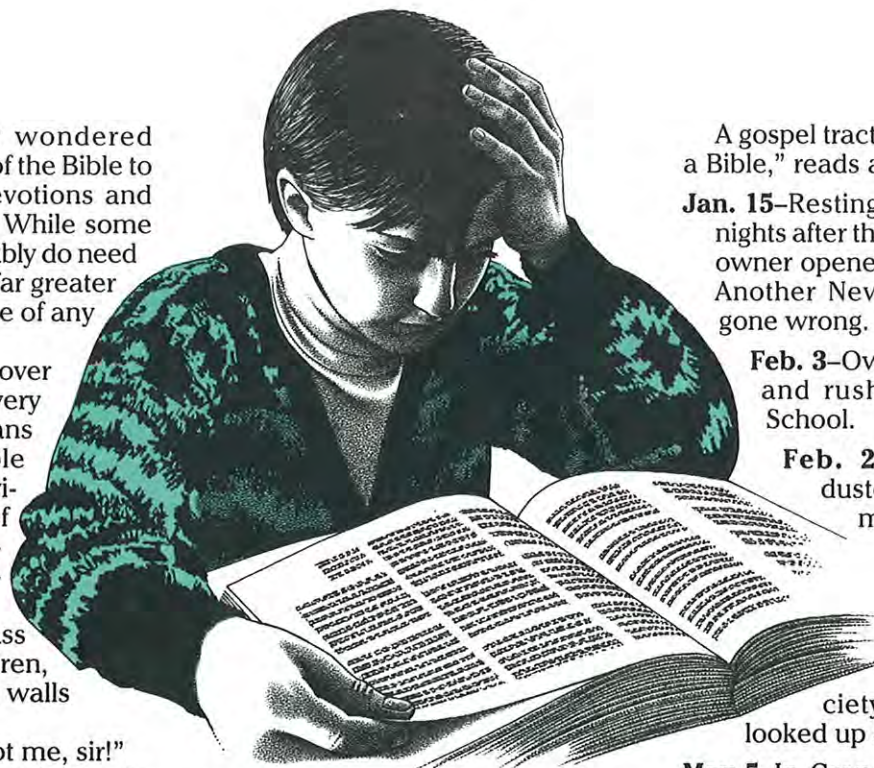
She replied, "I believe this boy is honest and I really don't think he did it."

Seeing the lack of Bible knowledge, the pastor told the head deacon about the question asked to the student and Sunday School teacher. The deacon responded that he had known the boy and the teacher for years and he was sure that neither would do such a thing.

After the pastor revealed the incident to the Christian Education Board, the chairman said, "Pastor, let's not make an issue of this. Let's just pay for the damage and charge it to maintenance."

We work at least 4,000 hours annually and sleep nearly 3,000 hours. Add another 500 hours for eating and 1,500 hours per year for watching television. How much time is spent in reading God's Word?

At a moderate rate, the entire Bible can be read in about 70 hours. That's about 11 minutes per day. Sad to say, few have read the Bible from



Genesis to Revelation. Can't we schedule just 10 to 15 minutes each day to read God's letter to us?

## Bible Rebellion

Our problem is not which version to read. Our sin is the failure to obey II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Consequently, Bible rebellion exists, also. One man returned his New Testament to the missionary who gave it to him and declared, "Every time I read it, it kicks me!"

Revival in the church is needed because Bible apathy prevails. Most believers seem to care less about what the Bible says in regards to "the lust of the flesh, the lust of the eyes, and the pride of life."

After trying to assemble a charcoal grill under the carport, my wife, seeing my frustration, asked, "Have you read the instruction booklet?" Too many fail to read the rule book—God's inspired Word.

A gospel tract titled, "The Diary of a Bible," reads as follows:

**Jan. 15**—Resting for a week. A few nights after the first of the year my owner opened me, but no more. Another New Year's resolution gone wrong.

**Feb. 3**—Owner picked me up and rushed off to Sunday School.

**Feb. 23**—Cleaning day, dusted and put back in my place.

**April 2**—Busy day. Owner had to present the lesson at a church society meeting. Quickly looked up a lot of references.

**May 5**—In Grandma's lap again, a comfortable place.

**May 9**—She let a tear fall on John 14:1-3.

**May 10**—Grandma's gone. Back in my old place.

**May 20**—Baby born. They wrote his name in one of my pages.

**July 1**—Packed in a suitcase . . . off for a vacation.

**July 20**—Still in the suitcase. Almost everything else taken out.

**July 25**—Home again. Quite a journey, though I don't see why I went.

**Aug. 16**—Cleaned again and put in a prominent place. The minister is to be here for dinner.

**Aug. 20**—Owner wrote Grandma's death in my family record. He left his extra pair of glasses between my pages.

**Dec. 31**—Owner just found his glasses. Wonder if he will make any resolutions about me for the new year.



## Reasons to Read

George Mueller, after having read the Bible through 100 times with increasing delight, made this statement: "I look upon it as a lost day when I have not had a good time over the Word of God."

Besides reading the scriptures, for four years, he stated, this pastor of a church with 1,200 members received and read about 30,000 letters annually, directed five orphanages and led in the printing and circulating of millions of tracts, books and Bibles.

Someone said that "A Bible that is falling apart usually belongs to a person who isn't."

The Bible is worthy of our devotion, for a number of reasons:

1. It is miraculous in its origin, coming to us by divine inspiration (II Timothy 3:16). Written by at least 36 different authors, in three different languages, on three different continents over a period of 1,500 years, the 66 books comprise an amazing Book.
2. It is miraculous in its durability, outlasting the opposition of its critics and surviving the attempts of its enemies to exterminate it. We are told that the home once occupied by one determined to rid Europe of the Bible is now occupied by a Bible-distributing organization.
3. It is miraculous in its results, transforming the lives of those who read it. The Gideons relate many illustrations of the power of God's Word.
4. It is miraculous in its harmony, written under the inspiration of the Holy Spirit by kings, farmers, mechanics, scientific men, lawyers, generals, fishermen, ministers, priests, a tax collector and a doctor. (II Peter 1:21)
5. It is miraculous in its message, providing many illustrations when God supernaturally intervened in the lives of men and women to accomplish His redemptive purposes.
6. It is miraculous in its preservation, providing accuracy, inspiration and reliability down through the centuries.

God's people should read God's message provided through God's Word. I try to read the Bible from "cover to cover" each year. One year a resolution was made to read the *New International Version* for my devotions. By March I had returned to the familiar *King James Version*, the scriptures of my memorization, meditation and messages since my conversion at age 15 and call to preach at age 16.

For several years I have used a parallel New Testament - *King James Version, New International Version, American Standard Version*, and the *Amplified* translation—all on one page. The KJV is the basis; the others are for comparison.

## Attitudes While Reading

However, I have some firm convictions about the treatment we should give the scriptures. I believe:

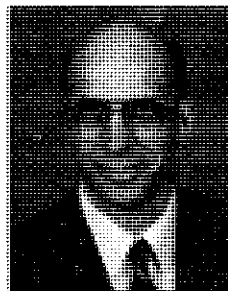
1. The Bible needs to be read in our church services every Lord's Day. Our five deacons rotate reading the passage of his choice each Sunday morning. The wonderful opportunity to hear the Bible read whether they read it at home or not is made possible.
2. The preacher should read the scriptures from the pulpit. Lengthy passages properly read will not be a bore but a blessing.
3. Bible reading is a must for a growing Christian. The pastor should challenge the congregation to read the Bible daily and recognize those who read all 66 books each year. (I recommend *The New Open Bible*.)
4. A standard must exist. Different translations in the hands of the worshipers produce confusion instead of light.

Although some versions may be receiving universal acceptance, still the *Authorized Version* (KJV) provides for Free Will Baptists:

- A spirit of reverence through the Old English wording of the *King James Version*.
- An understandable Bible that worshipers have memorized since a child.

- An unquestionable standard that has proven itself since 1611. A pastor can create confusion and even mistrust by publicly using other versions.

It behooves us to be unified in the use of the holy Word of God. The only Bible the unconverted read is our life! ■



ABOUT THE WRITER: Reverend Dennis Wiggs pastors Ruth's Chapel Free Will Baptist Church in New Bern, North Carolina. He is a member of the Sunday School and Church Training Board.

## Capital Stewardship/Victory Campaign November 1994 Update

State	Goal	Gifts	Balance
Alabama	\$ 76,397.63	\$ 4,981.15	\$ 71,416.48
Arizona	1,228.93	2,883.71	(1,654.78)
Arkansas	76,860.94	40,357.13	36,503.81
Atlantic Canada	1,570.51	897.00	673.51
California	17,216.76	1,444.20	15,772.56
Colorado	789.18	1,165.00	(375.82)
Florida	20,703.30	5,781.62	14,921.68
Georgia	38,179.19	27,773.88	10,405.31
Hawaii	184.54	727.26	(542.72)
Idaho	353.37	25.00	328.37
Illinois	16,176.29	4,629.47	11,546.82
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	5,159.29	30,295.05
Louisiana	94.23	1,925.00	(1,830.77)
Maryland	6,812.10	1,480.81	5,331.29
Michigan	15,116.19	16,004.22	(888.03)
Mississippi	15,559.86	3,798.23	11,761.63
Missouri	60,484.40	33,789.91	26,694.49
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	7,131.40	51,986.66
Northeast Assoc.	883.41	270.00	613.41
Northwest Assoc.	1,087.58	135.00	952.58
Ohio	40,923.66	19,398.10	21,525.56
Oklahoma	92,271.60	10,259.08	82,012.52
South Carolina	18,335.75	2,102.00	16,233.75
South Dakota		175.00	(175.00)
Tennessee	78,557.09	52,009.66	26,547.43
Texas	11,547.20	6,723.52	4,823.68
Virginia	24,323.33	2,027.93	22,295.40
Virgin Islands		200.00	(200.00)
West Virginia	46,204.51	998.00	45,206.51
Wisconsin		61.00	(61.00)
Other		2,978.85	(2,978.85)
Totals	\$766,583.39	\$260,268.72	\$506,314.67



# I Was Stopped by a C.H.P.

By Nuel Brown

One cool November Saturday morning I left Fresno going to northern California to attend a district conference of the Northern Association of Free Will Baptists. I'd planned a four-hour drive with only one stop, and that one stop was at the Golden Arches, for my regular on-the-road breakfast of biscuits and sausage, orange juice and coffee to go.

About two hours later, I made a second, unplanned stop—one ordered by a California Highway Patrolman who pulled up beside me motioning me to pull over and stop.

As I stepped out of my car and met him at the back, he said, "Sir, you don't look like a man who would be drinking."

I said, "No, Sir, I have not been drinking."

"The reason I stopped you," he said, "is that you made a little bobble in your driving and that caused me to look. As I was looking, you turned. It appeared to me that you may have noticed me behind you and that maybe you were trying to hide something under your seat. That always causes concern for us out on the road."

When I travel, I carry a good supply of tapes to listen to on the road, mostly gospel music. At that time I was listening to a Gaithers and their Home Coming Friends tape called "Precious Memories."

When I am sad, I sometimes cry; when I am happy, I sometimes cry. At that moment I was not sad, if you know what I mean.

I said, "Sir, if you are going to write me a citation, you may wish to do it before you hear my story."

He smiled and said, "I am not going to cite you, but I would like to hear your story."

So, I began

to speak. "Are you a Christian?"

"Well, no, I can't say that I am."

"Do you know anything about church?"

"Oh yes, I was raised in church."

"Do you know anything about gospel music?"

"Oh yes, I was born in the South, and I was raised on gospel music."

I said, "I was enjoying myself and I get a little emotional, so I pulled off my glasses and reached down on the floor to get a Kleenex to clear my vision."

He interrupted, "You have got to be a Baptist preacher, and it must be a good tape."

"I am, and it is," I said. "Would you have time to listen to a little of the tape?"

"Well, I am in no rush, so I will." He went around the car on the passenger side and sat down on the seat with his feet on the ground. As we began to listen, I first noticed a smile, then a little later I noticed moisture in his eyes.

I reached down on the floor and picked up the box of Kleenex. "Would you like one?" We both laughed.

"Where can I get that tape?" He asked.

I reached over and took the tape out and said, "Here, you can have this one and I will get another one."

"No," he said, "I can't take yours, but I would like to order one."

I wanted to get back to the first question I'd asked him, and that was,

"Are you a Christian?" I shared with him what I thought was appropriate to his relationship with the Lord. We must have talked for another 10 minutes.

"Well, I know I must get things right with God, but not now. I thank you for sharing with me. I

thought I had heard every reason in the book why people do what they do under the wheel, but, preacher, you have one that tops them all. You have made my day. You have a good day, too. I promise I will give thought to what you have said and will enjoy my tape and think of you. You have given me much to think about."

He drove off, and I did not know his name. We didn't exchange names. But somewhere in northern California, there is a nice gentleman who represents the California Highway Patrol well, who I hope is enjoying his tape of "Precious Memories."

Oh, by the way, I was already having a good day. These few moments just added to it. It's one time I'm glad to say, "I was stopped by a C.H.P." ■



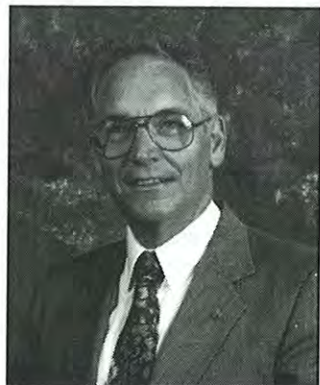
ABOUT THE WRITER: Nuel Brown is executive secretary of the California State Association of Free Will Baptists.



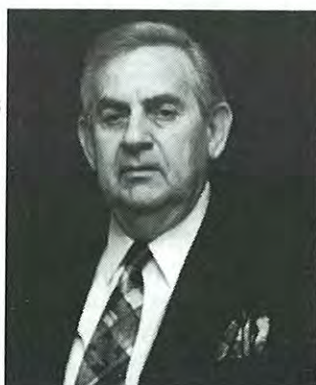


# FREE WILL BAPTIST NEWSFRONT

## Alabama Names Cordell to Promotional Post



Richard  
Cordell



John  
Edwards

MUSCLE SHOALS, AL—Dr. Richard Cordell, 59-year-old pastor of First FWB Church in Guin, will become Alabama's first full-time promotional secretary on June 1, according to state clerk, Ivan Stewart. Dr. Cordell, who has pastored First FWB Church in Guin since 1975, will succeed Dr. John Edwards. Edwards served two years as part-time promotional secretary in a pilot program.

Delegates voted that the new promotional secretary will work under the direction of the state Executive Committee. He will be paid \$40,000 annually, plus mileage and other incurred expenses.

Reverend Cordell was ordained to preach in 1955 and has

pastored for 39 years. His pastorates include churches in Indiana, Tennessee and Alabama. He also has served widely as a conference speaker and coordinator.

Dr. Cordell served two years as moderator of the Tennessee State Association, five years as editor of *The Echo* (Tennessee state paper), three years as Indiana promotional director and 18 years as president of Alabama Bible Institute.

The announcement of Cordell's appointment came at Alabama's 75th annual state association which met November 10-11, 1994, at South Highland FWB Church in Muscle Shoals. Moderator John Edwards was

elected to his 11th consecutive two-year term.

Some 263 registered for the meeting, including 90 ministers and 38 lay delegates. The state constitution was changed to limit future terms for general officers to no more than two consecutive terms.

Delegates adopted an 11-paragraph resolution opposing gambling. In other action, delegates voted to endorse the Lifeline long distance telephone system. They also authorized securing one non-Free Will Baptist speaker annually for the Pastors' and Workers' Conference.

Dr. Tom Malone, president of Free Will Baptist Bible College, delivered the keynote message Thursday evening. Other speakers included Pastor Tim Baumgarten (First FWB Church, Selma), Home Missions Department staffers Richard Adams and Roy Thomas, and FWBBC public relations director Bob Shockey.

Home Missionary to Pratt, Ala., Fred Jones, spoke at the Woman's Auxiliary banquet.

The 1995 state association will meet November 9-10 at Madison FWB Church in Madison.

## FWBBC Scholarship Honors Deceased Minister

NASHVILLE, TN—Free Will Baptist Bible College has a new scholarship, thanks to the family of Rev. L. D. Carlile, a Free Will Baptist minister from Russellville, Arkansas, who died last March. The scholarship was established by Rev. Carlile's brother, Mr. W. R.

Carlile, of Memphis, Tennessee.

The first *L. D. Carlile Scholarship* will be awarded in the fall of 1995. Preference will be given to pastoral training majors and older, married students.

The principal of the fund has been deposited by the college.

The interest will be awarded, providing a perpetual scholarship.

FWBBC personnel expressed appreciation to the family of Rev. Carlile, whose vision will enable students in years to come to follow in his footsteps.



## Bible College Reports Success with Regional Accreditation

NASHVILLE, TN—The Commission on Colleges of the Southern Association of Colleges and Schools (SACS) granted Candidate Status to Free Will Baptist Bible College on December 12, 1994, at the Commission's meeting in San Antonio, Texas.

Final accreditation by this regional accrediting agency is typically a three-step process. Step one was taken when the college's application was approved in December 1992. Achieving Candidacy Status was step two.

"Everything at SACS takes place in two-year increments. Our target is to complete step three with equal success by December 1996," said FWBBC's academic dean, Dr. Robert Picirilli.

The awarding of Candidate Status means a number of things to the college and its constituents.

First, students should immediately begin to enjoy wider transfer acceptance of credits to other institutions. Problems along

these lines have been relatively few, because of FWBBC's accreditation by the Accrediting Association of Bible Colleges (AABC) since 1958, and its approval for teacher licensing by the Tennessee State Department of Education since 1976. Any problems with transfer credit that remain should begin to clear up since many colleges will recognize FWBBC's Candidacy Status as though the college had final accreditation.

Second, this means that the quality of the college's work has been recognized by yet another organization that stands for excellence in higher education.

This accreditation also benefits prospective students as they weigh the decision of what college to attend. Recognition by SACS gives added assurance that students' credits will be recognized if they transfer to another college or pursue graduate work. What has been good in this re-

spect is now better.

After the college's application was approved in 1992, faculty, staff and students undertook a two-year process of self-study and preparation for the SACS team visit. The *Self-Study Report* (350 pages, not counting an equal amount of exhibit material) was submitted in March 1994, and the team visited the Bible College for three days of intense examination in April. The visiting team's report, with recommendations, was received near the end of September.

"It has been a rough two years," said Dr. Picirilli, "but all the faculty and staff have worked hard, and we are pleased with the results."

In chapel, following his announcement of the decision, President Tom Malone said, "We have always known that we have an excellent school. It is gratifying to see that others recognize that, too."

## Virginia Church Pays \$40,000 Mortgage



*Parsonage at Fairwood FWB Church*

FAIRFAX STATION, VA—Fourteen years after members of Fairwood FWB Church in Fairfax Station built a parsonage for Pastor Lester Horton, they came together in a "Celebration Sunday" to rejoice that the \$40,000 mortgage had been paid. They burned the mortgage note December 4, 1994, to make the church debt-free.

Pastor Horton told the congregation, "It feels good to be free from mortgage payments after 25 years. God will reward your faithfulness commitments through the years."

Members voted a \$40,000 bond program on October 15, 1980, to build the four-bedroom residence with full basement adjacent to the church. Most construction was done by members in a voluntary labor of love.

Rev. Lester Horton has served 37 years as pastor of Fairwood FWB Church. Records indicate that Fairwood is the oldest Free Will Baptist church in Northern Virginia.

Pastor Horton said, "We are probably sitting on \$1 million worth of property with our four acres, church building and parsonage."

## Bible College Fall Welcome Days Tops 277

NASHVILLE, TN—Welcome Days at Free Will Baptist Bible College lived up to its name when 277 students and visitors flooded the campus November 17-19.

Recruitment director Neil Gililand praised both the current students, who acted as hosts, and the visitors. "We ask a lot of our students during Welcome Days, and they deserve credit for all they do," he said.

Welcome Days registrants came from 68 churches in 15 states and Mexico. The largest church group was from Bethel FWB Church (15), Kinston, NC. The largest state group was 62 from Illinois.

The spring Welcome Days is scheduled for March 30—April 1.



## Illinois School Seeks Principal

SOUTH ROXANA, IL—Officials at Bethel Christian Academy announced that they are seeking a principal for the Christian day school. The position will be filled in time for the new principal to begin the school year in August.

While some teaching experience is required, previous administrative time is not a necessity. Bethel Christian Academy is in its second decade of operation with an enrollment of 70 students in K-12.

Interested persons should send resumes: Attention—Mike McClintock, c/o Bethel Christian Academy, 1417 Herbert Avenue, P. O. Box 535, South Roxana, IL 62087.

Bethel Christian Academy is a ministry of Bethel FWB Church. The church is a member of the West Central Illinois Quarterly Meeting.

## Georgia to Sell Youth Camp

ALBANY, GA—For the first time in 46 years, Georgia Free Will Baptists will be without their own youth camp, if a buyer can be found for 28.8-acre Camp Mt. Bethel near Ashton. Delegates to Georgia's 58th annual state association voted to sell the camp after determining that costs were prohibitive to develop a lagoon system required by environmental codes to dispose of sewage generated at the camp.

Executive Secretary Herbert Waid said, "Since we could no longer have camp sessions there, we voted to sell."

Fifty-two ministers, 33 lay delegates and 16 deacons were among the 204 people who registered during the November 17-19, 1994, session which met at First FWB Church in Albany. Moderator Paul Smith led the business sessions.

Delegates adopted a \$500,000

state budget which includes \$175,000 for state ministries and \$325,000 for national outreach. They also encouraged Georgia Free Will Baptists to contact their congressmen and urge that voluntary prayer be reinstated in public schools.

Six ministers preached on the state association theme, "Stewardship." Three Georgia pastors—David Dollar, Gene Cross and William Morris—along with foreign missionary Paul Creech, and national officials Melvin Worthington and Alton Loveless, developed the association theme.

Foreign Missions executive Fred Warner preached twice during the Thursday Bible Conference. National director Jim Vallance addressed Master's Men breakfast attendees on Saturday.

The 1995 state association will meet November 16-18 at Statesboro FWB Church in Statesboro.

## Mississippi Launches Stewardship Emphasis

AMORY, MS—The Mississippi State Association adopted two resolutions to develop a comprehensive stewardship plan for state ministers, according to Clerk Benny McKinney. The resolutions came as delegates met November 4-5, 1994, at Christian FWB Church in Amory for their 30th annual session.

Moderator J. L. Gore, re-elected by delegates, was charged to meet with pastors in each local association to expedite stewardship planning sessions. A four-person stewardship planning

committee composed of three pastors and one layman will be elected in each association.

A second resolution called for the moderator to schedule planning meetings for the various stewardship committees. The committees will make proposals for a comprehensive Mississippi plan to support and report their findings to the 1995 state association.

Ninety-four people registered for the two-day state association, including 36 ministers and 12 deacons. State Master's Men and

Auxiliaries also caucused for business and special banquet events.

Arkansas' promotional director David Joslin keynoted the state association and reported how the Cooperative Plan had helped strengthen Arkansas' state ministries.

Corinth pastor Larry Bell and home missionary to Nebraska Larry Collins preached to delegates.

The 1995 state association will meet November 3-4 at First FWB Church in Booneville.

## Board Statement Clarifies Convention Error

NASHVILLE, TN—In an effort to clarify and correct erroneous information that was announced during the 1994 national convention in Little Rock, Arkansas, the Sunday School and Church Training Service Board wishes to inform the people of the denomi-

nation of the following:

While it was announced that Free Will Baptist young people were destroying property and causing problems during their stay in Little Rock, Arkansas, for the National Youth Conference, further investigation has shown that our young people were *not those responsible* for any of the reported damage. Furthermore, the

city of Little Rock issued a standing invitation to return to the city for future conventions.

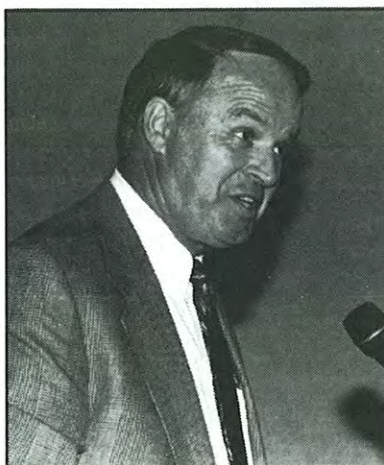
One downtown business owner wrote, "Your group has been by far the most enjoyable to serve. Everyone else who comes to town will have a hard act to follow. I know you are very proud to be associated with these polite and kind people."



## Leadership Conference Captures Unity / Diversity

NASHVILLE, TN—Eight speakers at the 1994 Free Will Baptist Leadership Conference developed the theme, "Unity in Diversity." Some 120 state leaders, national board and commission members, and national staff met December 5-6 at Nashville's Regal Maxwell House Hotel for two days of workshops, general discussion and fellowship.

Executive Secretary Melvin Worthington said, "This conference demonstrates that we have developed the ability to discuss that which divides us along with that which unites us in a spirit of maturity. I saw a greater degree



*Assistant moderator Carl Cheshier*



*Ohio executive secretary Edwin Hayes*



*Tuesday night speakers Tom Lilly, North Carolina promotional director (l), and Alabama moderator John Edwards*

of understanding as well as the willingness to accept differences in procedures."

Dr. Worthington continued, "The elected Free Will Baptist leadership is united in our diversity. I did not sense intolerance or animosity toward each other in our sessions, but rather a time of honest, open discussion. While there's not agreement in every area on every point, there is a spirit of acceptance in areas of honest difference."

Several attendees voiced appreciation for the public forum provided by the Tuesday after-



*Michigan moderator Gene Norris*



*WNAC executive secretary Mary Wisheart (c) and executive committee members Evelyn Getz, Texas (l) and Marge Workman, Tennessee*



noon open discussion time. A number of subjects ranging from music to philosophy of worship to methods of denominational financial support received the attention of participants.

However, all present agreed that the dynamics driving the 1994 Leadership Conference sprang from the eight plenary sessions that focused on specific areas of unity and diversity.

Oklahoma executive secretary Jack Richey delivered the keynote address on "Unity in Our Precepts." He told state leaders, "It takes more than a name on the church sign to unite us." He spoke of God's liberality in loving, giving, forgiving and living.

Ohio executive secretary Edwin Hayes closed Monday evening with "Unity in Our Purpose." He reminded listeners that "Jesus stayed focused on the Father's business, and so should we." He called for the removal of hindrances—spiritual dullness, weariness and ego.

Georgia moderator Paul Smith kicked off Tuesday's full agenda speaking on "Diversity in Our People." Illinois promotional secretary David Shores followed with a pungent overview on "Diversity in Our Philosophy." Rounding out the morning sessions, Michigan moderator Gene Norris addressed, "Diversity in Our Procedures."



*Leadership Conference general session*



*Bill Evans, Board of Retirement Director*



*Moderator Ralph Hampton*

Tuesday afternoon, Missouri executive secretary Nathan Ruble focused attendees' attention on "Diversity in Our Programs." A 90-minute open discussion then concluded the afternoon agenda.

The final evening of the Leadership Conference belonged to North Carolina promotional director Tom Lilly and Alabama moderator John Edwards. Brother Lilly tracked "Unity in Our Priorities," while Brother Edwards targeted "Unity in Our Prospects."

National Association moderator Ralph Hampton and assistant moderator Carl Cheshier presided at all general sessions.

Attendees paid \$100 each to participate in the conference. This fee included all meals, breaks, conference notebook and materials, as well as a stewardship notebook.

The 1995 Leadership Conference is scheduled December 4-5 at the Regal Maxwell House Hotel in Nashville.



*You must arrive early in order to get a back row seat.*



# 1995

## State Association Meetings

State	Date & Time	Place & Address	State	Date & Time	Place & Address
<b>Alabama</b>	Starts: November 9, 9:30 a.m. Closes: November 11, 7:00 p.m.	Madison FWB Church 5295 Wall Triana Highway Madison, AL 35758	<b>Mexico</b>	Starts: August 3 Closes: August 6	Monterrey, Mexico
<b>Arizona</b>	Starts: May 6, 9:00 a.m. Closes: May 6, 3:00 p.m.	Community Fellowship FWB Church 2541 North 30th Street Phoenix, AZ 85008	<b>Michigan</b>	Starts: May 18, 7:00 p.m. Closes: May 19, 4:00 p.m.	Woodhaven FWB Church 26191 Allen Road Woodhaven, MI 48183
<b>Arkansas</b>	Starts: August 8, 7:30 p.m. Closes: August 9, Noon	Conway Area	<b>Mississippi</b>	Starts: November 3, 9:00 a.m. Closes: November 4, Noon	First FWB Church 111 North Lake Street Booneville, MS 38829
<b>Atlantic Canada</b>	Starts: June 29, 7:30 p.m. Closes: July 2, 7:00 p.m.	St. John Valley Bible Camp Route 5, Hartland N.B., Canada E0J 1N0	<b>Missouri</b>	Starts: June 5, 7:30 p.m. Closes: June 8, Noon	Kirkville Jr. High School Kirkville, MO
<b>California</b>	Starts: May 4, 7:30 p.m. Closes: May 6, Noon	Village Chapel FWB Church 1825 North Central Ceres, CA 95307	<b>New Jersey</b>	Starts: March 17, 7:00 p.m. Closes: March 18, Noon	Thompson Memorial FWB Church 1520 S. Orchard Road Vineland, NJ 08360
<b>Colorado</b>	Starts: February 18 Closes: February 18	Mile High FWB Church 9821 Huron Street Northglenn, CO 80221	<b>New Mexico</b>	Starts: April 6, 1:30 p.m. Closes: April 8, 4:00 p.m.	Artesia FWB Church 13th & Fairground Road Artesia, NM 88211
<b>Florida</b>	Starts: May 24 Closes: May 27	Ocala Hilton Hotel Ocala, FL	<b>North Carolina</b>	Starts: June 5, 11:00 a.m. Closes: June 6, Noon	Parkers Chapel FWB Church Route 11, Box 154 Greenville, NC 27834
<b>Georgia</b>	Starts: November 16, 7:00 p.m. Closes: November 18, Noon	Statesboro FWB Church 303 Marvin Avenue Statesboro, GA 30458	<b>Northeast Association</b>	Starts: November 17, 4:00 p.m. Closes: November 18, Noon	Foundation FWB Church 124 Bay View Avenue North Kingstown, RI 02852
<b>Idaho</b>	Starts: May 19  Closes: May 20	Faith FWB Church 3967 Pershing Drive Boise, ID 83705  Nampa FWB Church 224 17th Avenue South Nampa, ID 83651	<b>Northwest Association</b>	Starts: May 12, 7:30 p.m. Closes: May 13, Noon	undetermined
<b>Illinois</b>	Starts: March 17, 9:00 a.m. Closes: March 18, 3:00 p.m.	Immanuel FWB Church 328 Wilhelm Court Joliet, IL 60433	<b>Ohio</b>	Starts: June 23, 9:00 a.m. Closes: June 24, Noon	Heritage Temple FWB Church 2295 S. High Street Columbus, OH 43207
<b>Indiana</b>	Starts: June 16, 7:00 p.m. Closes: June 17, 3:00 p.m.	undetermined	<b>Oklahoma</b>	Starts: October 9, 7:30 p.m. Closes: October 12, 3:30 p.m.	Oklahoma City Area
<b>Kansas</b>	Starts: June 8, 7:30 p.m. Closes: June 10, Noon	First FWB Church 528 East 8th Avenue Hutchinson, KS 67501	<b>South Carolina</b>	Starts: February 23, 9:30 a.m. Closes: February 24, 3:00 p.m.	White Savannah FWB Church 3980 Highway 65 Conway, SC 29526
<b>Kentucky</b>	Starts: June 16, 9:30 a.m. Closes: June 17, 4:00 p.m.	Pikeville FWB Church P. O. Box 157, Chiloe Road Pikeville, KY 41501	<b>Tennessee</b>	Starts: November 13, 7:30 p.m. Closes: November 15, Noon	Keystone FWB Church 110 Bettie Street Johnson City, TN 37601
<b>Louisiana</b>	Starts: January 21, 10:00 a.m. Closes: January 21	Victory FWB Church 6906 Highway 28 East Pineville, LA 71360	<b>Texas</b>	Starts: June 7, 7:00 p.m. Closes: June 9, Noon	Holiday Inn South 3401 South I H-35 Austin, TX 78741 512/448-2444
<b>Maryland</b>	Starts: June 22, 7:00 p.m. Closes: June 24, Noon	Townsend FWB Church 4519 South Dupont Parkway Townsend, DE 19734	<b>Virginia</b>	Starts: June 15, 7:00 p.m. Closes: June 16, 9:30 p.m.	First FWB Church 1019 Gus Nicks Boulevard N.E. Roanoke, VA 24012
			<b>West Virginia</b>	Starts: June 9, 9:30 a.m. Closes: June 10, 3:00 p.m.	University of Charleston Charleston, WV



## CURRENTLY...

Director **Gary Hill** reports that five cabins for girls at **Camp Jacob** near **Clintwood, VA**, are being remodeled, thanks to the generosity of **Valley View FWB Church** in **Dungannon, VA**. The congregation donated their old church to the camp to be used for building materials. Camp officials salvaged enough materials to complete three cabins, with enough framing to remodel another five.

Members of **Elk Grove FWB Mission** in **Elk Grove, CA**, had 31 people attend their first Lord's Supper, including seven people from the former Soviet Union. Pastor **Carl Gray** said the group is meeting in a day care facility while seeking a permanent location. They average 27 in attendance.

Twelve people were saved at **Fairfield FWB Church** in **Fairfield, CA**. **Sam Hensley** pastors. The congregation completed the first wing of their new building and began using it in September 1994.

Members of **Madera FWB Church** in **Madera, CA**, say that excitement is at a 30-year high as the church takes steps to relocate to the downtown area. Pastor **Dennis Darnell** said, "The change will make a difference in our ability to minister to the city. The change will do everyone good." At least three other churches expressed interest in purchasing the group's rural facility.

Pastor **Fitu Tafaoa, Sr.** reports seven conversions, 19 first-time visitors and two baptisms at **Waipahu FWB Church** in **Waipahu, HI**. The church celebrated its 35th anniversary in 1994 with 61 in attendance.

The largest crowd to ever attend **Samantha FWB Church** in **Leesburg, OH**, came on Friend Day when 400 people showed up for Sunday morning services, according to Pastor **Wiley Perkins**. He reports eight baptisms and three new members.

The sixth annual **Tennessee Youth Conference** met December 28-30 in **Chattanooga**. The three-day event featured speakers **Phil Nelson**, **Kevin Riggs** and **Michael Hollifield**. Attendees shared four general sessions, workshops for youth and youth workers, programmed games and activities, and still had time for sight-seeing and recreation.

**Harvestime FWB Church** in **Sunbury, OH**, dedicated their new multi-purpose facility on December 4, according to Pastor **Roger Dempsey**. The first-phase structure includes seating for 150 people and five classrooms. Ohio executive secretary **Edwin Hayes** preached the dedication message.

After a week-long tent revival with a high attendance of 85, the **El Reno FWB Mission** in **El Reno, OK**, conducted a ground-breaking ceremony to kick off their building project. Mission pastor **Homer Young** said that \$48,000 had been committed toward the property fund. Oklahoma mission director **Burton Perry** delivered the ground-breaking sermon.

Ohio evangelist **Clovis Vanover** preached eight revivals in a two-month span last fall and reports 47 conversions.

Pastor **Curtis Booth** is a happy man today. He reports 18 conversions and five baptisms at **Gahanna FWB Church** in **Gahanna, OH**. Attendance has increased at Sunday services.

*Contact* welcomes **The Multiplier**, a quarterly publication of **Multi-Ministries, Inc.**, directed by **Roger Reeds** who formerly served as director of the Sunday School and Church Training Department. Reeds said that he incorporated under the Multi-Ministries name in order to conduct "a multi-faceted ministry [that] involves preaching, teaching and writing." He plans to produce the newsletter quarterly to encourage pastors and churches.

Reverend **Lucian Mounts** retired after 42 years in the ministry. The last 10 years of his ministry, Brother Mounts pastored **Mechanicsburg FWB Church** in **Mechanicsburg, OH**, where he was saved and baptized in 1948. He organized or helped organize eight churches in Ohio, including one in Springfield when he bought an army tent and started services. For more than 30 years he conducted a radio program on station WIZE.

Pastor **Richard Atwood** reports more than \$51,000 raised for a new building at **Townsend FWB Church** in **Townsend, DE**.

Members of **Calvary Fellowship FWB Church** in **Fenton, MO**, gave Pas-

tor **Jerry Norris** a \$1,000 gift on Pastor Appreciation Sunday. The church's children's department received a combination TV/VCR from **Helen Coleman**.

Project director **Ed Hollis** said that **Illinois FWB** youth hope to raise \$20,000 for Master's Men by July and present a check to Director Jim Vallance at the national convention in Charlotte, NC.

Just the FAX, please. The **Ina FWB Church** in **Ina, IL**, gave Pastor **David Shores** a FAX machine for Pastor Appreciation Sunday. Brother Shores also serves as promotional secretary for the Illinois State Association.

Congratulations to members of **Blue Point FWB Church** in **Cisne, IL**, who burned the 15-year mortgage on the parsonage after nine years. Pastor **Ernie Lewis** said the congregation also gave him "a very generous love offering" on Pastor Appreciation Day.

The **Oklahoma Woman's Auxiliary** adopted four major projects for 1995, including raising \$10,000 for return airfare for three foreign missionaries. **Mary Alice Bridgeman** serves as president.

Reverend **Jerry Stepp**, 79, died in 1994 after preaching the gospel 59 years. After pastoring in Phoenix, AZ, he pastored eight FWB churches in Oklahoma's **South Grand River Association**. He served as association moderator and on several boards.

After purchasing five acres across the street and remodeling a house, members of **First FWB Church** in **Bowie, TX**, began a Christian school last September with 10 students. Pastor **Larry Cox** said the school uses the ACE curriculum.

Master's Men at **Cofer's Chapel FWB Church** in **Nashville, TN**, made life easier for some of the congregation in November. They sponsored a Saturday oil change day. Single mothers and seniors over 65 received the service (including oil and filter) at no charge. Others were able to get their oil changed at cost. A special touch was added by the youth group who not only washed the cars but vacuumed the insides as well, all at no charge to participants. Pastor **Larry Powell** and youth director **Sam McVay** praise the energetic men and teens. ■



## MASTER'S MEN



### *A New Outreach Program for Master's Men*

Master's Men + Boy Scouts of America = Ministering to all generations . . . including the next one!

The winter 1994 board meeting produced major changes in form and function for Master's Men. A significant change in outreach potential is noted by adding the Boy Scouts of America program. "This addition means we now offer ministry potential for all generations of males," says Jim Vallance, director of Master's Men.

"I noted last July at the national convention," stated Vallance, "that 57% of American school children live in single-parent families; most of those parents are women. We are facing the first generation of American children who do not know the love and leadership of a father . . . who have little concept of a father's love. Generally, these children hear only bad things about their real fathers. How can they have a good concept of a loving heavenly Father? One important way is to be adult leaders of Boy Scout troops sponsored by our Free Will Baptist churches."

The Boy Scout oath has not changed for many years. "On my honor I will do my best to do my duty to God and my country . . . to obey the scout law at all times . . . to keep myself physically strong, mentally awake and morally straight."

Surely, our goal as Free Will Baptists to know Christ and make Him known can make room for and urge men to lead groups of young men, while sharing a living, vibrant faith with them.

Master's Men and local churches will work with both the Boy Scouts of America and the Association of Baptists for scouting. This four-fold fellowship will encourage our churches to use the scouting program as an outreach and inreach ministry to children, youth and their families. These agencies promote the God and Country Religious Emblems Program as a religious education and spiritual growth resource for children and youth. Exemplary lead-

ers are recognized as they are involved with their local church and scouting program through the presentation of the Good Shepherd Cross and Staff emblem. Outstanding scouting units are honored through the Baptist Unit Award of Excellence program.

Master's Men will support chaplaincy ministries in units, council events, summer camps, and national gatherings of scouts.

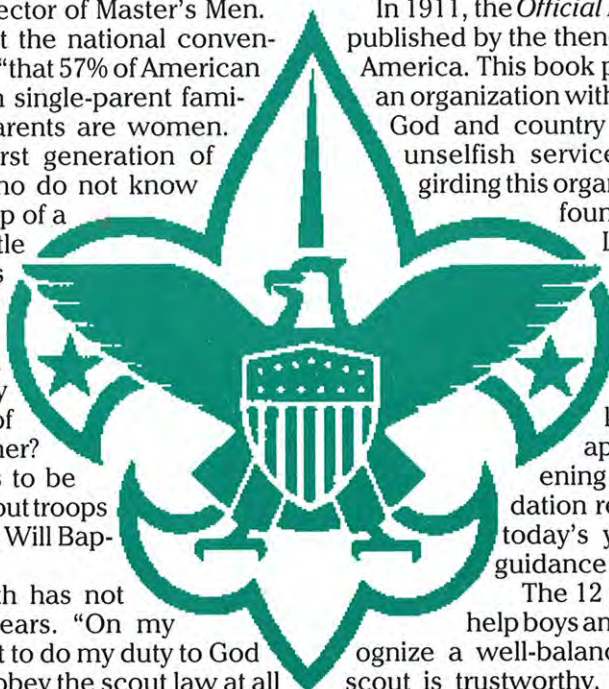
In 1911, the *Official Handbook for Boys* was published by the then-fledgling Boy Scouts of America. This book presented to Americans an organization with a framework of duty to God and country and a cornerstone of unselfish service to mankind. Undergirding this organization was to be a firm foundation called the Scout Law.

In the more than three-quarters of a century since the *Official Handbook for Boys* went to press, scouting has kept pace with modern approaches while broadening its scope. Yet the foundation remains firm, offering to today's youth the same moral guidance espoused in 1911.

The 12 points of the Scout Law help boys and Christians quickly recognize a well-balanced guide for living: A scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent.

Master's Men department pledges to be involved in the approval of scout leaders for each church. With the help of pastors, the right man will be selected for the important task of scoutmaster. The Boy Scouts of America produces excellent training material for men who lead. They also provide training workshops each year through local scout offices.

"Cub Scouting, Boy Scouting and Explorers had a great impact on my life," stated Master's Men director, Jim Vallance. "Now men in Free Will Baptist churches can accept the challenge, start scout units and provide that good, godly influence in more young men across America." ■







## WOMEN NATIONALLY ACTIVE FOR CHRIST

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

#### *From My Window*

Beware! Recently my friend Olena began her prayer letter with this word. Then she quoted Andrew Murray who said beware of limiting God in prayer by asking too little or thinking that you know what God is going to do.

The women of WNAC began with prayer in 1935. Mrs. Fannie Polston wrote in her report to the General Conference in 1934, "The women's auxiliary was born in prayer and its plans were shaped through prayer." She took a phrase from E. M. Bounds on prayer, "Believing that prayer can do anything God can do."

We serve a great God. He has promised to work in answer to our prayers. Do we expect great things from Him and therefore ask great things in prayer?

The task of bringing Christ to the world sometimes seems overwhelming today. But God is still the God who answers prayer. He is still the God who says, "Is anything too hard for me?" He is still the God who specializes in things thought impossible. "For with God, all things are possible."

"Call unto me," He says, "And I will answer with great and mighty things." That's the kind of God He is. Beware, lest we make Him less than He is.

#### *WNAC Celebrates Its 60th Anniversary*

Sixty years ago on June 13 women met in a room of the Black Jack Free Will Baptist Church in Pitt County, North Carolina, to organize a national women's work among Free Will Baptists.

They called the organization Woman's National Auxiliary Convention. In November 1935 the National Association of Free Will Baptists was born at Cofer's Chapel Free Will Baptist Church in Nashville, Tennessee. The National Association accepted the women's organization, November 6, 1935. The minutes record that the work was "enthusiastically and ably" presented by Mary Ann Welch, Fannie Polston and Agnes Frazier.

How do we celebrate an anniversary? Why not give thanks to God for WNAC with a \$60 gift to the WNAC Endowment Trust Fund?

The Endowment Trust Fund is set up in the Free Will Baptist Foundation and earns interest that goes into the WNAC general fund each month. Now the amount is very small (about \$100 a quarter), but as the Endowment Fund grows, it can help provide funds for the operation of the national office. Your gift will keep on giving until the Lord says enough.

#### *The Foreign Student Scholarship Fund*

February is Foreign Student Scholarship Fund month. This fund was established by WNAC to help students in our mission work.

The fund goes to students studying in their own cultures to minister to their people.

Your gift this February will help train a Christian worker in Brazil, Panama, Mexico, Japan or some other country where Free Will Baptists minister. ■

WNAC's Theme for 1995: **Great and Mighty Things Through Prayer**

Scripture: **Jeremiah 33:3**





## DEPARTMENT PAGES

### BOARD OF RETIREMENT

## *\$89,582.20 in Unclaimed Funds*

By D. Ray Lewis

That's right! The Board of Retirement and Insurance is holding almost \$90,000 in funds for 53 people for whom we have no current address.

Many times people move and forget to notify our office of their new address. Others pass away and their heirs either don't know about these funds or they just overlook them. When this happens, these funds just sit here earning the current rate of interest, waiting to be claimed.

Individual balances range from a low of \$20.85 up to \$19,873.98. Many of these accounts have significant balances. Some would be available immediately to the participant without any penalty. Our problem is, we don't know how to contact these people.

We need your help! Below is a listing of those for whom we do not have a valid address. If you have any information about one or more of these people, please contact our office.

Alexis-Dolor, Norma	Maynard, Lucille
Belcher, Malisa Medlin	McCarter, Linda Dianne
Benjamin, Jenita Casilla	McReynolds, Charles Wayne
Bevan, Ralph Stephen	Morris, Eunice
Booth, Dana	Mosley, James Calvin
Buchanan, Kathleen	Owen, Beatrice
Chooran, Magella Bibiana	Quinonnes, Pamela
Crookham, Anne A.	Rasnake, Bencie Mitchell
Davis, Raleigh Alvin	Ray, George Walter
Drotzur, Margaret Hinnant	Richards, Veda Lynette
Dupree, Harvey W.	Rose, Cecil E.
Durham, Randy Dean	Sankitts, Norma
Fitzgerald, Daniel Ray	Scotland, Helenita
Foy, Nannie Lois	Short, Gregory Lawrence
Gentry, David Wayne	Skinner, Patricia E.
Hale, Steven Roy	Sloan, Walter Ray
Hogue, H. Curtis	Spring, Linda Juliet
Howell, Mindy A.	Tart, Michael Lawrence
Huntley, Lyle Everette	Thornburgh, Bobbye Dwain
Jackson, Ronn Dale	Turnage, Edward Lee
Judd, Susan	Walker, Michael D.
Lee, James Edgar	Walker, Wendy Lofton
Lee, Robert Wayne	Weekes, Myrthlyn Rosanna
Leocadia, Antonia Mateo	Williams, Shawn Andrew
Leocadia, Odaluce M.	Wood, Jim Junior
Love, Frances Mae	Wood, Ronald W.
Marcel, Stephen	

The following friends have contributed to the Evelyn Hersey Memorial Endowment:

**Fred Hersey**  
Antioch, TN

**Bihoro Fujinkai (Woman's Auxiliary)**  
Bihoro, Japan

**Bihoro FWB Church**  
Bihoro, Japan

If you would like to add to this memorial endowment, please send your gift to the Free Will Baptist Foundation. ■





## God Spoke Through Simple Things

by Anthony Edgmon

Few feelings are greater than knowing you have benefited someone else by what you have done. This was a familiar feeling for the entire team of five student missionaries as we spent a month in Panama during the summer of 1994.

### Medical Assistance

One of our first experiences involved working with the Steve Lytles in a medical outreach. A dentist and two doctors volunteered their Saturday morning to offer free medical assistance to people in a poor village on the outskirts of Panama City. These people could not even afford simple medical care.

While the patients were waiting, our student missionary team tried to entertain and minister to the children. By noon the pediatrician had seen 80 kids. The number of patients examined that day totaled nearly 150.

As we watched the people (often trailed by three or four children) return to their tiny concrete block homes, we usually saw in their hands a new toothbrush, some medicine, and a gospel tract.

### Sharing the Gospel

The team had many opportunities to share the gospel and to fellowship with our Panamanian brothers and sisters in Christ. We visited all nine Free Will Baptist works which are confidently led by Panamanian pastors. Except for Jose Rodriguez, originally from Cuba, none of us could speak the language, but the Lord amazingly worked in the services we were in. We saw a total of 46 decisions, and 20 of those were first-time decisions for Christ as Savior.

One service in particular evidenced the hand of the Lord. The service was held in the backyard of a family from our church in Las Tablas. They live in a small community called Las Palmitas. We knew this service would be different, but God really surprised us. For one thing, 50 or 60 people whom we had invited came from the community. They filled the backyard. By far, the majority of these were unsaved.

We presented a puppet play, object lesson, and a pantomime which we normally do during our kids' services. We sang a little and then a very simple message was given from John 3:16.

At the conclusion of the service, our pastor from Las Tablas extended an invitation. He asked those who wanted to accept Christ as their Savior to repeat phrase by phrase a simple prayer. He began the prayer, and my ears were stunned as I heard the voices of numerous people praying this prayer.

### 20 People Converted

After the prayer, the pastor asked all those who had accepted Christ that night to come and stand in the front. Then our eyes gazed in amazement as we saw the people we had heard praying now professing their new-found faith in Christ. In all, 20 people came forward. At least nine of these were adults.

This was a very powerful statement for these people to make among their strongly Catholic community. God did a great work that night. What amazed me so much was that He used us in spite of our limitations. We were young people who didn't understand their language. From our standpoint, we had not put together a very elaborate service. But God spoke through simple things and simple people and performed an awesome work. Praise the Lord! ■

Anthony Edgmon is a graduate of Free Will Baptist Bible College and is currently serving as associate minister of youth and music at Calvary Chapel FWB Church in Hollywood, Fla.

**THE  
TOGETHER  
WAY**

**Don't forget the  
Laura Belle Barnard  
World Missions Offering  
April 30, 1995**



## Commanding the Impossible

John 5:1-9

**A**lthough John doesn't say so, this is another of Jesus' miraculous "signs" he has selected to emphasize His power and person. And what you don't want to miss as you read it, is that Jesus commanded the cripple to do something quite impossible.

### Timing of the Miracle—v. 1

Jesus was in Jerusalem again for one of the major Jewish festivals. We are not certain which one; several interpreters have suggested the Feast of Trumpets. Regardless, the practice of Jewish males going to Jerusalem for the sacred festivals was widespread.

### Circumstances—vv. 2-3a

The "sheep gate" (cf. Neh. 3:1, 32) was apparently in the north wall, a little west of the northeast corner. Inside the wall were, in fact, twin pools with five covered colonnades or porticos. In the shelter of these there habitually gathered a large number of persons who were variously afflicted.

In the rest of verses 3-4, John explains why they were there: at certain times healings took place. They understood that an angel visited the pool occasionally and stirred the water and that the first person to get in the pool on such an occasion would be healed. (John reports this so matter-of-factly that those of us who believe in the supernatural may as well accept it at face value.)

### The Miracle Itself—vv. 5-9

A certain one of this afflicted multitude attracted Jesus' attention; we note that there was just one! He had been infirm for 38 years. While the nature of his malady is not described,

verse seven makes clear that he was unable to move about on his own; he was crippled or lame.

First, Jesus asked him a question that seems almost a taunt: "Do you desire to become well?"

In that condition, who would not long with all his heart for such a deliverance? Had he become resigned to his condition, accepting it as inevitable that he would never be whole?

We wonder whether Jesus' question aroused his hopes or irritated him. But all we can be sure of is that the man's response indicated his own sense of frustration and futility. In his impotence he could never get in the pool first after the angel's visit. That was the reason he went on unhealed.

And so Jesus commanded the impossible: "Arise, take up your bed and walk."

Again we wonder: *What did the lame man think or feel? Did he first think that Jesus must be cruel to taunt him in such a way? As well tell a pig to fly!*

No matter: if he did think that way, it was not for long. In a moment he sensed new strength in his legs and obeyed the impossible command. He stood up, rolled up the mat and began to walk about—surely in a state of amazement and joy.

### Applications

Jesus often does that: command the impossible. I always think of this when I read another account three chapters later. "Go, and sin no more," He said to the woman caught in adultery. That's just as impossible, and she had heard it all before: from the rabbi, her parents—from Moses' law, if none of these.

But that's the difference between the law and the gospel, you see. The



Robert E. Picirilli

law commands the impossible and offers no help. But when Jesus commands, He gives with that command the power to obey, whether, "Rise and walk," or "Sin no more."

What is it then, that made the man well or makes the sinner whole? Nothing more than the enabling command of Jesus—responded to in the obedience of faith. ■

## Directory Update

### ALABAMA

Buddy Henry to Cooper Church, Detroit from Homer's Chapel Church, Black Mountain, NC

### FLORIDA

Jack Woods to Temple Church, Winter Garden

### INDIANA

Douglas K. Phillips to Emmanuel Church, Wabash

### MISSISSIPPI

Paul Eichwurtzle to White Hill Church, Eupora

### NORTH CAROLINA

Rick Cason to Victory Church, Goldsboro from Bethany Church, Timmonsville, SC

### WEST VIRGINIA

Ivan Asbury to Cedar Grove Church, Parkersburg from Emmanuel Church, Wabash, IN ■





Thomas Marberry

## When Not to Build

By Ray Bowman with Eddy Hall

(Grand Rapids: Baker Book House, 1992, 156 PP., Paperback, \$9.99).

**T**he principal author, Ray Bowman, is an architect who spent 30 years designing church buildings. After working with a number of churches, he realized that many churches hinder their growth by building single-purpose facilities which are often unnecessary, too expensive, poorly designed, and which do not really meet the needs of the congregation.

He saw too many situations where building payments and interest consumed so much of the financial resources and emotional energy of the congregation that ministry to people was reduced to a distant second place.

In this book, Bowman presents ideas and suggestions to help churches make wise decisions about when to build, when not to build and how to build.

Chapter four emphasizes that pastors and church members often have unrealistic expectations about what a building program can accomplish.

They must understand that a building program will not necessarily stimulate growth. Unattractive or inadequate facilities will hinder growth, but a new building will not produce growth unless the people are active in ministry and evangelism.

A building program will not improve members' giving to ministry. In fact, it may cause money to be shifted from ministry to building costs. Finally, a new building will not motivate people to minister. Buildings are simply tools; only people can minister to other people.

The author argues that many churches build new buildings at great cost when other alternatives are available. Churches can remodel, improve or add on to existing buildings to meet critical space needs at a lower cost.

Sometimes churches simply need to use existing space more effectively.

Building a new building is sometimes necessary, and churches

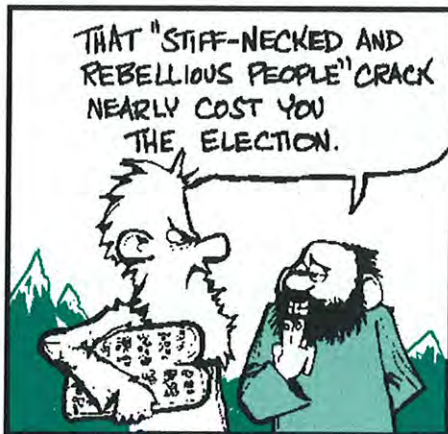
should not be afraid to build when it is absolutely necessary. They should, however, plan carefully to ensure that the new facility really meets the needs of the church.

They should build multi-purpose facilities which can serve for a variety of church activities. It is simply too expensive to build and maintain large facilities which members occupy only a few hours a week for a single purpose.

This book challenges many of our traditional assumptions about church building programs. It reminds us that the church is not a building; it is a fellowship of Christian people.

Buildings should be pleasing and attractive, but they are not built to be admired. They should be built to serve the ministry needs of the congregation. The author's ideas may seem radical to some, but they are worthy of our consideration. ■

## BEYOND BELIEF



© 1994 ROGER JUDD



# YOUTH UPDATE



## Youth Day '95

**February 5, 1995**

There are many ways that Free Will Baptist young people make a difference in their world! Perhaps one of the most significant is the difference they make in the local church. Often these differences go unnoticed by fellow church members. Take advantage of **Youth Day '95** and let your church see the world-changing job your young people are doing.

Make plans now for **Youth Day '95**! Use this opportunity to spotlight your young people and showcase their abilities and service to the Lord. There are numerous ways to involve them in your Sunday School, Worship Service, and some other church-related program.

Consider allowing your young people to speak, teach, share a testimony, pray, usher, sing, or act in your service on February 5th. Your participation in **Youth Day '95** is just another step in allowing young people to **Make A World of Difference**. ■



## Beyond Help

**S**ome people refuse to be helped. Determined to do the worst possible thing at the worst possible moment, they ignore counsel, defy warning signs and leap over society's barriers giving no thought to the consequences.

For instance, eight months ago I cut a picture of a train wreck out of a newspaper. "Five Die at California RR Crossing," the headlines blared. A grainy photo captured a long line of freight cars standing guard over a mangled station wagon.

**The cutline beneath** the photo would make angels weep: "Death Vehicle—A woman and four children died when their station wagon was hit by a freight train at a crossing near Stockton, Calif. Witnesses said the woman drove around a crossing barrier, past ringing bells and flashing lights into the path of a Union Pacific train blowing its horn."

What more could have been done to prevent those five deaths? Nothing. Three separate warning systems were in place and functioning at that crossing.

Thankfully, not every story ends so tragically. Some who appear beyond help suddenly find help from unexpected sources.

**The Wild One.** Some time ago, a yuppie with a surly attitude forced a confrontation with his well-to-do father. The father did all he could to restrain the boy. Nothing worked.

The day inevitably came when they parted company, the son demanding money for a new start. He left home and never looked back, eager to make his mark.

To the boy's credit, he put together enough cash to finance his dream and developed the drive to see it through. But life threw him a curve

after he began running with the fast crowd. Almost overnight, his money vanished. He woke up on the cold city streets, alone and friendless.

Locked in a dead-end, minimum-wage job that he hated, the boy with noble dreams seemed beyond help. Then he had an eye-opening encounter with himself and an unbelievable reunion with his father.

Naturally, there's more to this than I've said here. Fortunately, the wild son's story is well-documented. Read it for yourself in Luke 15.

**The Politician.** Sam was a public official with a reputation for fairness among his constituents. He had it all. Single, with movie-star good looks, he rode the fast track as a power broker. While everybody admired Sam, their admiration was not enough for him. He wanted more.

Along with all Sam's good qualities, he had a fatal flaw. He liked to live on the edge, above the law. He also had a roving eye and an arrogant carelessness about spiritual matters.

Sam made some really dumb career moves and landed behind bars in a foreign jail. The day he died the world called Sam a fool. He was beyond help.

However, in his final moments, he reconnected with God in a dramatic crescendo. His story rushes to a sweeping climax in Judges 16. For Sam, better known as Samson, was the judge whose birth angels foretold.

**The Killer.** Average people despised him because of how he started out, pulled from obscurity and handed privileges denied others. He held a place of leadership in a movement that marched across Europe in a blitzkrieg of emotion.



Jack Williams

But in less than 48 months, he crashed and burned. The man whose name was linked with the most charismatic preacher of his day committed suicide. When he died, no one wept. No one cared.

A scant 24 hours before his death, he was a man that mattered, a man of influence with personal access to the greatest world leader. Then something awful happened. He crossed an invisible line and became one of the few people who is truly beyond help, even God's help.

He was Judas, the betrayer who killed with a kiss in the garden of prayer. How tragic that God said of the man whose feet Jesus washed, it would be better if he had never been born.

**But for most people,** there's still hope, still time to come to our senses like the prodigal and return to the father's house.

Even when our pig-headedness gives occasion for the enemies of God to ridicule, there can be time to repent and change. Time to change wasted opportunities into a glory that only grace could permit.

Those who ignore God, who make light of eternal matters remain at risk to cross the invisible line as did Judas. The crossing, once done, is irreversible.

**Like an unstoppable** freight train rumbling through time, God's judgment is surely coming. Hear the gospel trumpet as it sounds through the nations. Believe the ringing bells; heed the flashing lights.

The crossing is near. The choice is ours. The time is short. There's no reason for any man to live beyond help. ■

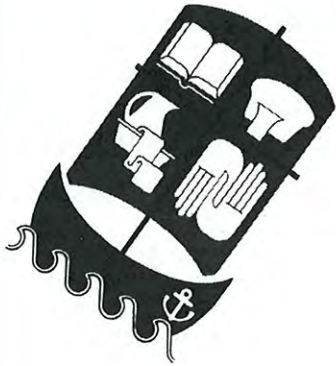


## CONTACT

P. O. Box 5002

Antioch, Tennessee 37011-5002

Second class postage paid at Antioch, Tennessee, and additional offices.



**The  
Free Will  
Baptist  
Foundation**



***We Serve***

Free Will Baptist  
**H**  **ME**  
FOR CHILDREN

**HARVEST**  
FREE WILL BAPTIST  
CHILD CARE MINISTRIES  
Duffield, VA 24244-0259  
703/523-2315 • FAX 703/523-7015  
*Serving Christ  
Through Kids!*

  
Free Will Baptist  
**BIBLE  
COLLEGE**  
Nashville, Tennessee

Board of  
**FOREIGN  
MISSIONS**  
of the National Association of Free Will Baptists 



Free Will Baptist  
Women Nationally Active for Christ  
P.O. Box 5002 Antioch, TN 37011-5002



***Everyone!***



## When Not to Build

By Ray Bowman with Eddy Hall

(Grand Rapids: Baker Book House, 1992, 156 PP., Paperback, \$9.99).



Thomas Marberry

**T**he principal author, Ray Bowman, is an architect who spent 30 years designing church buildings. After working with a number of churches, he realized that many churches hinder their growth by building single-purpose facilities which are often unnecessary, too expensive, poorly designed, and which do not really meet the needs of the congregation.

He saw too many situations where building payments and interest consumed so much of the financial resources and emotional energy of the congregation that ministry to people was reduced to a distant second place.

In this book, Bowman presents ideas and suggestions to help churches make wise decisions about when to build, when not to build and how to build.

Chapter four emphasizes that pastors and church members often have unrealistic expectations about what a building program can accomplish.

They must understand that a building program will not necessarily stimulate growth. Unattractive or inadequate facilities will hinder growth, but a new building will not produce growth unless the people are active in ministry and evangelism.

A building program will not improve members' giving to ministry. In fact, it may cause money to be shifted from ministry to building costs. Finally, a new building will not motivate people to minister. Buildings are simply tools; only people can minister to other people.

The author argues that many churches build new buildings at great cost when other alternatives are available. Churches can remodel, improve or add on to existing buildings to meet critical space needs at a lower cost.

Sometimes churches simply need to use existing space more effectively.

Building a new building is sometimes necessary, and churches

should not be afraid to build when it is absolutely necessary. They should, however, plan carefully to ensure that the new facility really meets the needs of the church.

They should build multi-purpose facilities which can serve for a variety of church activities. It is simply too expensive to build and maintain large facilities which members occupy only a few hours a week for a single purpose.

This book challenges many of our traditional assumptions about church building programs. It reminds us that the church is not a building; it is a fellowship of Christian people.

Buildings should be pleasing and attractive, but they are not built to be admired. They should be built to serve the ministry needs of the congregation. The author's ideas may seem radical to some, but they are worthy of our consideration. ■

## BEYOND BELIEF



© 1994 ROGER JUDD



# YOUTH UPDATE



## Youth Day '95

February 5, 1995

There are many ways that Free Will Baptist young people make a difference in their world! Perhaps one of the most significant is the difference they make in the local church. Often these differences go unnoticed by fellow church members. Take advantage of **Youth Day '95** and let your church see the world-changing job your young people are doing.

Make plans now for **Youth Day '95**! Use this opportunity to spotlight your young people and showcase their abilities and service to the Lord. There are numerous ways to involve them in your Sunday School, Worship Service, and some other church-related program.

Consider allowing your young people to speak, teach, share a testimony, pray, usher, sing, or act in your service on February 5th. Your participation in **Youth Day '95** is just another step in allowing young people to **Make A World of Difference**. ■



## Beyond Help

**S**ome people refuse to be helped. Determined to do the worst possible thing at the worst possible moment, they ignore counsel, defy warning signs and leap over society's barriers giving no thought to the consequences.

For instance, eight months ago I cut a picture of a train wreck out of a newspaper. "Five Die at California RR Crossing," the headlines blared. A grainy photo captured a long line of freight cars standing guard over a mangled station wagon.

**The cutline beneath** the photo would make angels weep: "Death Vehicle—A woman and four children died when their station wagon was hit by a freight train at a crossing near Stockton, Calif. Witnesses said the woman drove around a crossing barrier, past ringing bells and flashing lights into the path of a Union Pacific train blowing its horn."

What more could have been done to prevent those five deaths? Nothing. Three separate warning systems were in place and functioning at that crossing.

Thankfully, not every story ends so tragically. Some who appear beyond help suddenly find help from unexpected sources.

**The Wild One.** Some time ago, a yuppie with a surly attitude forced a confrontation with his well-to-do father. The father did all he could to restrain the boy. Nothing worked.

The day inevitably came when they parted company, the son demanding money for a new start. He left home and never looked back, eager to make his mark.

To the boy's credit, he put together enough cash to finance his dream and developed the drive to see it through. But life threw him a curve

after he began running with the fast crowd. Almost overnight, his money vanished. He woke up on the cold city streets, alone and friendless.

Locked in a dead-end, minimum-wage job that he hated, the boy with noble dreams seemed beyond help. Then he had an eye-opening encounter with himself and an unbelievable reunion with his father.

Naturally, there's more to this than I've said here. Fortunately, the wild son's story is well-documented. Read it for yourself in Luke 15.

**The Politician.** Sam was a public official with a reputation for fairness among his constituents. He had it all. Single, with movie-star good looks, he rode the fast track as a power broker. While everybody admired Sam, their admiration was not enough for him. He wanted more.

Along with all Sam's good qualities, he had a fatal flaw. He liked to live on the edge, above the law. He also had a roving eye and an arrogant carelessness about spiritual matters.

Sam made some really dumb career moves and landed behind bars in a foreign jail. The day he died the world called Sam a fool. He was beyond help.

However, in his final moments, he reconnected with God in a dramatic crescendo. His story rushes to a sweeping climax in Judges 16. For Sam, better known as Samson, was the judge whose birth angels foretold.

**The Killer.** Average people despised him because of how he started out, pulled from obscurity and handed privileges denied others. He held a place of leadership in a movement that marched across Europe in a blitzkrieg of emotion.



Jack Williams

But in less than 48 months, he crashed and burned. The man whose name was linked with the most charismatic preacher of his day committed suicide. When he died, no one wept. No one cared.

A scant 24 hours before his death, he was a man that mattered, a man of influence with personal access to the greatest world leader. Then something awful happened. He crossed an invisible line and became one of the few people who is truly beyond help, even God's help.

He was Judas, the betrayer who killed with a kiss in the garden of prayer. How tragic that God said of the man whose feet Jesus washed, it would be better if he had never been born.

**But for most people,** there's still hope, still time to come to our senses like the prodigal and return to the father's house.

Even when our pig-headedness gives occasion for the enemies of God to ridicule, there can be time to repent and change. Time to change wasted opportunities into a glory that only grace could permit.

Those who ignore God, who make light of eternal matters remain at risk to cross the invisible line as did Judas. The crossing, once done, is irreversible.

**Like an unstoppable** freight train rumbling through time, God's judgment is surely coming. Hear the gospel trumpet as it sounds through the nations. Believe the ringing bells; heed the flashing lights.

The crossing is near. The choice is ours. The time is short. There's no reason for any man to live beyond help. ■

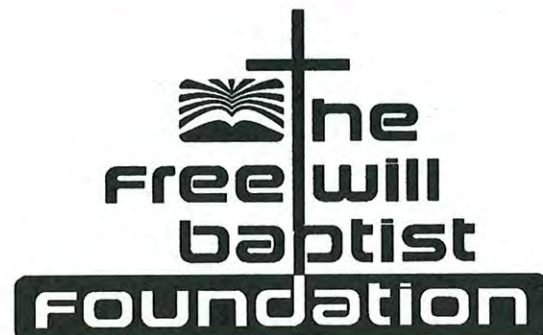
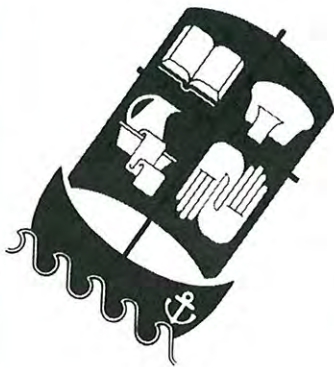


## CONTACT

P. O. Box 5002

Antioch, Tennessee 37011-5002

Second class postage paid at Antioch, Tennessee, and additional offices.



# We Serve

Free Will Baptist  
**H**  **M** **E**  
FOR CHILDREN

**HARVEST**  
FREE WILL BAPTIST  
CHILD CARE MINISTRIES  
Duffield, VA 24244-0259  
703/523-2315 • FAX 703/523-7015  
*Serving Christ  
Through Kids!*

  
Free Will Baptist  
**BIBLE  
COLLEGE**  
Nashville, Tennessee

Board of  
**FOREIGN  
MISSIONS**  
of the National Association of Free Will Baptists 



Free Will Baptist  
Women Nationally Active for Christ  
P. O. Box 5002 Antioch, TN 37011-5002

# Everyone!

