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OFFICIAL PUBLICATION OF THI NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

New Generation

Some Caterpillars Fly!

Mountain Attack!

What Happened to Hell?

On the Air!

Car Wash Theology

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MARCH 1995

VOLUME 42, NO. 3

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

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

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

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

Class postage paid at Antioch, TN and additional offices.

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USPS 130-660

THE SECRETARY SPEAKS



Melvin Worthington

Unique Unity

he psalmist declares, "Behold, how good and pleasant it is for brethren to dwell together in unity" (Psalm 133:1). Unity is one of the distinguishing characteristics of God's people.

The writer of Acts describes the believers on the day of Pentecost as "in one accord." The disunity that often manifests itself among believers does not glorify our Lord and suggests that spiritual development God planned for His children has not progressed on schedule.

The unity of the Church is a unique unity. There is nothing else quite like it.

Prayer for Unity

In John 17, Jesus prayed for unity of all believers. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me" (John 17:20-21).

Preservation of Unity

Paul admonishes the believers in Ephesus to keep the unity of the Spirit in the bond of peace.

John H. Jowett declares, "God's glory is expressed through the harmony of variety."

Henry Ford said, "Coming together is a beginning; keeping together is progress; thinking together is unity; working together is success."

Every believer has a responsibility to seek to keep the unity of the Spirit.

Portrait of Unity

Paul uses the human body to illustrate the unity of the body of Christ.

Unity in diversity is the essence of the human body.

Many parts compose the human body, and yet it is one body. This variety must be expected in the Church. We must not presume that all will be alike or that any member placed there by the Lord will be useless.

All members of the human body make a significant contribution to the function of the body, and so it is with the body of Christ-the Church.

"The unity of the Christians, like the unity of the physical body, is vital. . . . The same spiritual life exists in all Christians, derived from the same source, supplying them with similar energy, and prompting them to the same habits and aims" (Beacon Bible Commentary).

One body with many members suggests that placement in that body is determined by the Lord Himself. He places members according to His divine will and as it pleases Him.

Christians are the Body of Christ collectively, and individually as members. The Body of Christ consists of many members with different gifts and functions. In light of the fact that all believers belong to the Body of Christ, none can rightfully claim to be of greater importance than any other nor should anyone be regarded as inferior.

All members are needed to make up the whole. Sometimes the part of the Body with the least honor is the one most needed and, therefore, should not complain of its function.

The Secretary's Schedule

March 2-3

Ethnic Study Committee Meeting Antioch, Tennessee

March 17-18

Illinois State Association

The unique unity of the Church is prayed for by Christ. Paul admonishes us to preserve this unique unity. Paul also gives a vivid portrait of this unique unity by using the human body as an illustration.

Promoting Unity

Unity does not require union or uniformity. Neither is this unity unattainable. The unique unity of the Church can be promoted by accepting other members as those redeemed by the blood of the Lamb and baptized into the Body by the Spirit of God.

God is responsible for the differences among men, and we must respect His arrangements by regarding, with kindness, all who occupy a different rank than we do.

From the same Spirit flows various individual gifts, and yet He does not give all this variety of spiritual gifts to all Christians. God distributes diverse spiritual gifts sovereignly as He wills. Though there is a diversity of gifts, all come from the same source—the Spirit of God.

Just as there is unity in the human body in spite of a diversity of members, so there is the unique unity of the Body of Christ which is made up of a diverse membership from every tongue, tribe and nation.

By submitting to the ministry of the Spirit of God Who indwells, infills, initiates, indicts and instructs every believer, the unique unity of the Church can be preserved. May God help us understand unity and undertake to preserve that unity in the bonds of peace.

Free Will Baptists Face a

New Generation

By Alton E. Loveless

here's a new world at our front door. Evangelism and mission work in America may never be the same again. The immigration flood of the past two decades will forever change the nation and the local church.

Let me share with you what a few specialists have said about the changes, all around, that will affect the American church.

"In a generation, the millions of ethnic minorities coming into the United States will remain lost in their own pagan religions; unless we reach out to them now. They are ready for western learning and acceptance as their first priority" (Augustine V. Lopez, "Minority Majority," American Horizon, January/February 1991).

"We are becoming a multi-cultural society. Dur-

ing the 1990s, it will shift from a society dominated by whites and rooted in Western culture to a world society characterized by three large racial and ethnic minorities: Black, Hispanic, and the Asian-Pacific Islander" (American Demographics,

October 1991).

"The American mosaic is composed of more than 500 ethnic groups and 495 American Indian tribes, speaking 636 languages and dialects. More than 100 million Americans have identified themselves as language-culture people" (Southern Baptist Language Missions, 1991).

Two-thirds of all immigration in



the world today consists of people entering the United States. Most arecoming from the non-Christian countries of Asia, Africa and Latin America (James S. Kessler, Intercultural Ministries Department Secretary, Division of Home Missions, Assemblies of God).

The American city is "third world USA" (World Evangelism, September-October 1991).

Cities of America

For 20 years I lived in Columbus, Ohio, the 19th largest city in America. Less than a mile from my office was a Hungarian-speaking church. Go another mile and there was a German church. Drive with me home and we would pass Bangkok Center, a shopping center for those from Thailand who live in the city.

Visit one of our Toledo Free Will Baptist churches and you pass by one of the world's most beautiful Muslim mosques. Less than an hour north in Detroit at least 110 ethnic groups co-exist, each group separated from others by invisible boundaries.

Now I live in Nashville, Tennessee, a southem city, where change is as noticeable as in the North. Recently, I attended a wedding in a Free Will Baptist church where youth from the Kurd community were present. The next day I drove by a Southern Baptist church two blocks from our church and

saw 150 people from Laos who worship there. Minutes later I parked beside other cars in our parking lot where about 50 Spanish speakers had arrived to worship in our own

Spanish church.

Will other Free Will Baptist churches have a ministry with people of foreign origin? There is that opportunity in nearly every section since there are 58 million culturally distinct people living in our American cities. and of these it is estimated that only about 14 million are church members. More than 160 million Americans are unchurched. Of these, 100 million live in our cities. This number approximates the population of Japan or Brazil. In fact, the number of unchurched Americans is surpassed by the population of only four countries in the world-China, India,

Russia and Indonesia.

Why is the city so important? Because the great majority of Americans live in cities of 50,000 or more. By the end of this decade, 90% will live in 44 major areas of the United States. At the first census in 1790, only two cities in the United States had a population of 25,000-New York City and Philadelphia.

Our country has moved from a rural people to an urban society, from 96% of America being rural in 1790 to nearly 80% now being city dwellers. Did you know that the word city is mentioned over 1.200 times in the Bible? One hundrednineteen cities are mentioned by

name in the scriptures.

The cities of America are the mountain peaks of society. Everything runs downhill from the cities: therefore, if we are to reach the nation for Christ we must develop a plan for the cities.

Our churches and denomination as a whole will have to accept change which is unavoidable. Our denomination will move, as society has, from the rural to town and city churches.

Free Will Baptists have churches in only a few of the major cities of the United States, but they have reached only our own who moved there for employment. Is it surprising that the largest Free Will Baptist church in Miami or Los Angeles is an ethnic foreign language church rather than an English-speaking group?

We Have a Problem!

Our denomination was basically, and continues to be, a rural or small town people. Today, 45% (1,112) of our churches are in towns. Of this figure, only 367 are in cities with a population of 50,000 or more. This represents only 14% of our entire denomination. This means that 86% of our churches are either rural or from towns less than 50,000.

Our 1993 statistics show that 54.6% of our churches are rural. While our people are moving to the city, churches and denomination have failed to follow them.

It is strange that Free Will Baptists,

who are so mission-oriented, are not ready to reach out to the urban mission field of America, especially when one realizes that it is in fact foreign missions.

The next few paragraphs are a compilation of data from many sources that spell out the facts and opportunities that we as Free Will Baptists have if we do our part in the Great Commission.

By 2000, nearly one-third of all school-age children will be from minority populations. Already in Los Angeles, only 17% of public school children are non-Hispanic whites, and some 80 different languages are spoken throughout the school system (America in the 21st Century, 1991).

American Christianity has, in part, blinded eyes to areas where evangelistic programs have been less successful. Another is the misconception that all Americans could hear the gospel if they wanted to, or the equally false idea that no one should hear twice before all have heard once. If this had happened to us, then most of us would not be saved.

We American Christians have become reactionary, believing we are where missions start-and not a field ourselves. America is a mission field for many reasons, not the least being that we are a part of the "world" mentioned in John 3:16. To many there is confusion, if not denial, that any service rendered here is to be known as evangelism and not missions. But doesn't God view "the world" as saved or lost no matter where they are geographically?

Who Are the Citizens of Our Cities?

Contrary to popular opinion, within the United States are peoplegroups beyond the sound of the gospel. There exists a bonafide mission field that will be evangelized only with the help of churches and mission organizations.

America is a mission field even though 20% of its populace are

evangelicals.

The gospel may be presented daily every 24 hours via mass media, but it is not meaningful to the majority of people in our pluralistic society.

Let me list a few statistics to alert us to opportunities for mission work.

1. People from 1,350 unreached people groups have immigrated to the U.S. from all over the world (Mission: America. Youth with a Mission).

The 1990 Census showed that 89,448,181 (35.5%) of the population were ethnic/language-culture people (Southern Baptist Language Missions, 1991).

In the New York public school system, 940,000 students, represent 150 countries and speak more than 100 languages (Southern Baptist Language Missions, 1991).

- 2. Twenty-seven million cultists practice their beliefs in every section of this country.
- 3. Eight million Muslims reside, work and worship in 1,000 mosques in the U.S. They have become an easily identifiable people group in this country.

Chaldeans numbering between 40,000-60,000 (more than in any place other than Baghdad, Iraq) and a large Albanian community live in Detroit. And Chicago has an estimated 40,000-80,000 Assyrians (In Other Words, Wycliffe Publishing Company, June 1991).

Islam is the fastest-growing major religion in America (Action, NAE, July-August 1990). Islam is the eighth largest religious denomination in the United States (Christianity Today,

Feb. 19, 1988).

4. Hindus number 2.4 million in America.

In the U.S., there are more than 40 Hindu temples and more than 500 Hindu religious organizations. It is difficult to estimate the number of Hindus because many worship in their homes (Megatrends 2000, "Ten New Directions for the 1990s").

5. Other groups by-passed by the gospel include 1.4 million Native Americans and 6 million lews.

Native Americans including Cherokee, Navajo, Chippewa and Sioux tribes make up 40% of the Native American population and reside in 41 states.

Nearly one in six of surveyed Native American teenagers reported they had attempted suicide.

The Navajo nation is geographi-

cally larger than 52 world countries in total square miles. It is larger than nine American states and Washington, D.C. The reservation is about the size of West Virginia and spreads beyond the state boundaries of Arizona, Utah and New Mexico. The estimated population is larger than 16 world countries. The tribe numbers nearly 300,000 members.

There are 25 million Frenchspeakers in the U.S., and Free Will Baptists will be sending our first missionary to New Orleans in 1995.

6. American Christians are unaware that 31 million Black Americans are only 30% evangelized, whereas Africa is 50% evangelized.

America has the second largest Black population in the world after Nigeria.

Blacks are still the dominant minority group in the U.S., representing 60% of all minority people (America in the 21st Century, 1991).

Forty percent of young Black men in big cities do not graduate from high school (*USA Today*, August 15, 1991).

Fifty-four percent of convicts now in U.S. prisons are Black (Tom Skinner Associates).

By the year 2000, 70% of Black males will be in gangs, jails, unemployed or on drugs (Urban Family, Winter 1991).

7. There are more than one millian Chinese in the U.S., yet less than 5% have been tauched with the gaspel.

One of the largest Buddhist temples in the world is located in Hacienda Heights, California (Orange County Register, July 17, 1988).

Asians represent approximately 10% of all U.S. minorities (America in the 21st Century, 1991).

The 1990 Census counted 7.3 million Americans of Asian and Pacific Islander background (San Diego *Union*, June 12, 1991). Most of the 7.3 million Asian Americans are Buddhists.

The total number of Buddhists in North America is between 3 and 5 million according to the American Buddhist Congress in Los Angeles.

The 800 places of worship for Buddhists and Hindus in the U.S. make them larger than many familiar

Christian denominations (Christianity Today, Feb. 19, 1988.)

8. Ten percent of the world's Spanish-speakers live in the U.S. representing 5.4% of our papulation.

Over 200 American cities are part of the National Spanish Television Network interconnected by satellite, reaching 3.1 million Spanish-speaking households all in Spanish.

Less than 15% are Protestant. Central America Missions say that only about 3-5% are evangelical.

The U.S. currently has the world's third largest Hispanic population of 21.4 million (International Urban Associates, Winter 1992).

Hispanics are the fastest-growing ethnic group in the Mormon church (Los Angeles Times, March 8, 1992).

The Los Angeles Hispanic population is larger than any Central American country. It is the second largest Mexican city (Ed Louton, "Authentic Witness in Pluralistic America," April 1991).

Miami is the second largest Cuban city in the world. (Southern Baptist Language Missions, 1991).

9. Change in minorities by the end of this decade. . . .

There will be a 0% birth increase for Anglo-Americans during the 1990s. A 2% increase will occur in the black community. Expect 11% growth in the Hispanic community and 18% in the Asian American community. Likewise, the greatest change in our immigration is now coming from Latin America and the Pacific rim which will cause a sudden change in the minority community.

The Hispanic community will become the largest minority group in the U.S. by the year 2000, by-passing the Black minority. Then in the early 2000s, because of the growth in both immigration and birthing, the Asian community will pass the Hispanic community and become the largest minority.

Researchers estimate that at that time the Anglo-American community will, for the first time in America's history, become an official minority.

10. In the past 12 years, the population of the United States has grown by 13%. In this some time period minarity people groups have grown by 40%. Among minarities Hispanics have increased 65% and Asians 124%.

11. By 2060, the entire U.S. will have a minority majority. Most Americans will trace their roots to Africa, Asia, the Pacific Islands, the Middle East or Hispanic nations.

The American Cities Are

A place of parodox.

Historically, the center of economic and trade functions, it is also a place where great poverty coexists with great wealth.

The crucible of much of man's culture.

It seems also to be the focal point of social deterioration.

It is o place that fascinates and a place that is feared.

It is a place where the most overt forms af evil flourish, yet cantinuing acts of humon courage, kindness and sacrifice ore commonplace.

We must have a new vision of Christian service. Missions has always had a romance to it, with visions of primitive tribes and palm trees in the setting sun. We need to plant another dream in the hearts of our young pioneers. We must fill their minds with a more realistic and compelling picture.

Our new vision of Christian missions must focus on cities. If we want to bring nations to Christ, we must win cities both here and abroad.

Today's church is more comfortable sending missionaries from suburban churches to rural villages of other countries. Too many Christians feel alienated by the city and see it only as a dark and evil place to be avoided. But this is not God's attitude. Consider His words to the Jews held captive in pagan Babylon.

"And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace" (Jer. 29:7).

Jesus has always been attracted to the dark places. But remember, "Where sin abounded, grace did much more abound" (Rom. 5:20).

The urbanization of the United States calls for our churches to become increasingly innovative in their methods. As a denomination, we need to examine new areas and new opportunities for reaching these people. With these massive changes in society, there is a need for our churches to respond with innovative approaches.

The church that reaches and ministers to this different people will require ministers with a unique call and training. Ministers will need to speak another language, be crosscultural without prejudice, and feel as much a call as a foreign missionary.

Our schools will need to review and revise their curricula and add programs, courses and laboratorytype experiences that will relate to the dynamics of urban life.

We need to answer many questions:

Should our denomination concentrate on its traditional support base?

If so, I believe it will find itself relegated to smaller proportions of the population and alien to the city where people continue to move.

Should our churches, especially those in the city, maintain their present traditional form?

Is this appropriate in a rapidly changing, highly mobile society which involves people whose style is different, and the new citizen to our country who doesn't understand our form of worship?

What are the needs the church should address?

The call for souls is obvious, but can we leave the hunger of man's body unfed? The broken unmended? The homeless unattended? The wayward unloved? The foreign unapproached?

Do we need to repent of our exclusionary attitudes and actions?

Do we need to develop eyes to see and ears to hear our churchless neighbors?

Will we tailor a range of specified evangelism and ministry strategies for the hard to reach?

I do not mean to imply that what we have done is wrong. Absolutely

not! It reached countless souls. But we are not growing as we could. We have not heard or accepted the cry of the American city. Of course, we need all churches everywhere, but the city can be the most fruitful reaching far more in less time.

We need to move into the neighborhoods of the city with new approaches. We live in the greatest nation in the world. It is a nation that can protect and manage its people, but it cannot heal its own social and personal wounds in the spirit of unity.

Are We Planning for the Unavoidable?

Evangelism is our best hope for bringing a cooperative unity to Christ's fragmented body in the city.

In a country where we need no visas, and restrictions are far less, we can minister to nearly every nation. We can reach a people hungering for a new start, ready for a new life and whose conversion could spread the good news here in their community and back to their homeland.

Every human concern is a concern of God. The people who want to reach the world can do so in the American city. Christians cannot be good interpreters of the gospel of Jesus Christ or a good representative of His concerns if they remain indifferent to the human problems here or anywhere. The Word must be proclaimed, but it must also become flesh and be demonstrated.

Jonathan Robbin, creator of Potential Rating Index for Zip Markets, said, "Tell me someone's zip code and I can predict what he eats, drinks, drives—even thinks."

Today, CD-ROM disks of data and demographics are available that allow mission organizations and churches to acquire up-to-date information for every zip code in America. They list average home values, apartments, wages, race mix, languages spoken, ages, plus nearly 3,000 different categories of information. The ability to study a city for foreign or English outreach can be now obtained inexpensively, which in turn will save thousands of dollars in travel and evaluation, when determining a new location for evangelization.

As we approach the future, let me suggest four ideas.

First, the future for us does not exist, so we must invent it. Creative dreams will have to be translated into powerful ideas. They will take time, education and labor. The rural areas and villages where we are cannot be forgotten, but the city will have to be addressed.

Second, time is important. What we decide to do now will affect what will happen to our denomination and the direction we take.

Third, we need to understand that all of life is interconnected. A child born in Spain affects the price of groceries in Dallas. A family that moves to Columbus from Denver affects the tax structure of two cities. A convert to Christ or one departing from the faith begins a new set of values which affects all relationships.

Fourth, when we change we see a sign of life. Prepare, for changes are both good and bad, depending on who or what is changed.

The gospel of Jesus Christ is wholly radical because its aim is cosmic redemption, and everything short of that is a counterfeit faith. The Bible yields insights on our struggle in the city when it states, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

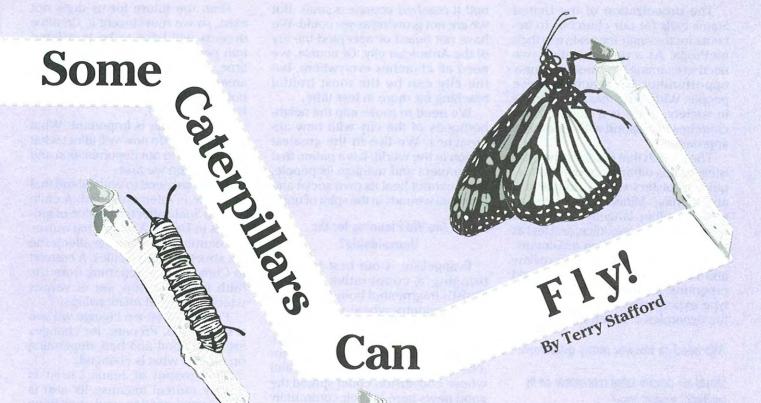
If we commit ourselves to the evangelization of urban America, we are challenging the strongholds of principalities and powers.

The mission of the church is to reach all mankind everywhere. There should be no home-foreign dichotomy. Let us arrive at only one conclusion: The world's people for Christ no matter where they live!



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ABOUT THE WRITER: Dr. Alton Loveless is general director of the Sunday School and CTS Department.



here is an amazing process that takes place in nature. We've all seen caterpillars, those fuzzy little creatures, moving slowly across the grass. These little guys go through an amazing transformation. From being an ugly-looking, fuzzy little creature, the caterpillar transforms into a beautiful multi-colored butterfly. But it's not an easy process. Some do not make it.

The struggle that occurs in trying to free itself from the cocoon is intense. In reality it's the effort put forth that determines whether this little fellow will emerge as a full-scale butterfly or not. The potential for his becoming a butterfly is there, but he must put forth the effort for transformation to take place.

The tight squeeze, the effort exerted in freeing itself pushes blood throughout the wings, which in turn enables the butterfly to fly. While the potential is there for every caterpillar to become a butterfly, it's the effort that turns potential into reality.

For man, there is nothing more common than unfulfilled potential. Paul recognized this trait in us. He knew that Christians are not always willing to pay the price of growth, the price of moving into the butterfly stage.

We may not understand that it is we who must put forth the effort to become what we are meant to be. wise, we live life on a limb and die, never having become a butterfly.

Other-

What is that stage through which we must move in order to become "butterflies" in the realm of discipleship for Christ? Paul tells us in I Timothy 4:13 how to be a disciple: "... give attendance to reading, to exhortation, to doctrine.'

The verse may be short, but Paul puts a lot of punch into it: He lets us know up front that growth is not an automatic process. To put forth effort requires a price to be paid. We can relate to the idea that a non-Christian has no real direction in life. but what about the Christian? A Christian, too, can find himself almost void of direction in his life.

The equation is simple: no effort, no growth; no growth, no discipleship; no discipleship, no joy. Without his having put forth the effort to be willing to pay the price, the Christian can not know the thrill of growing from the cocoon of comfort to the

joy of being a disciple for Christ. However, being a Christian does not guarantee discipleship. "Giving attendance. . . ." Paying attention to God's Word leads us into putting forth that extra effort. Part of growth is using the abilities God has given us.

Christ lets us know that He's aware there is a price for us to pay. Luke 14 talks about counting the cost. What He wants to know is not whether we are aware there is a price, but whether we are willing to pay that price.

Whose growth are we discussing? Our own! I Timothy 4:16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

We Christians need to tell ourselves: "I need growth-I need it for my own personal relationship with God. If I am growing in Christ it should be noticeable. I don't have to question it."

Can we make that transition from follower to disciple? Jesus had many followers but few disciples. The difference between being a Christian and a disciple is in the price we are willing to pay. As soon as we decide the price is too high, we stop growing. Our cocoon tightens around us. The effort to move out becomes harder and harder.

Churches, too, can stop growing when the price becomes too high. Do we want to disturb our comfortable existence? There is no growth without change and no change without growth. It is inevitable.

As the caterpillar becomes a butterfly when he puts forth the effort to grow, so the church grows when its members, both individually and collectively, begin to grow. If we are unwilling to make some sacrifices, we will see no growth. Life changes. Christ is the only constant in this change.

Luke 18 tells of the rich ruler who wanted to know what he should do. When told that he must sell everything, he was unwilling to pay the price, and went away sorrowful. That's how it is with us, too. The moment the price becomes too high, we stop growing and start dying on the limb.

Are we willing to put Christ first? Are we willing to fight the good fight? Are we willing to let Christ show us our potential and then let Him direct us from there?

Let's evaluate our commitment to Him. The thrilling part of this process is knowing that Christ is not putting us through a maze of tests to determine if we are ready to begin to grow. He is willing and ready to take us right where we are.

In Luke 19:17, He tells the servant, . .Well done, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.'

We are not saying that Christ is going to promise us 10 cities, but we know the servant was faithful. Paul recognized that the size of the price determines the size of the prize.

Paul said in II Timothy 4:7: "I have fought a good fight. I have finished my course. I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. . . " I would like to be counted in that number, wouldn't you?

ABOUT THE WRITER: Reverend Terry Stafford pastors Victory Free Will Baptist Church in East Wenatchee, Washington



December 1994

RECEIPTS:					v
State	Designated	Co-op	Total	December '93	Year To Date
Alabama	\$ 7,400.68	\$ 200.00	\$ 7,600.68	\$ 6,057.09	\$ 98,263.10
Arizona	691.99	77.10	769.09	909.13	4,453.86
Arkansas	15,520.93	8,022.36	23,543.29	24,396.76	344,788.08
California	.00	30.00	30.00	1,307.11	7,986.96
Colorado	.00	.00	.00	.00	160.00
Delaware	.00	.00	.00	.00	110.00
Florida	.00	.00	.00	1,813.92	26,852.97
Seorgia	15,394.21	515.66	15,909.87	15,825.78	146,503.72
łowaii	.00	.00	.00	.00	227.26
daho	.00	.00	.00	.00	125.00
Illinois	9,886.99	2,055.96	11,942.95	13,567.03	127,275.88
ndiana	.00	.00	.00	.00	8,031.34
owa	132.00	.00	132.00	.00	602.00
Kansas	.00	.00	.00	.00	427.27
Kentucky	1,750.00	571.20	2,321.20	543.08	10,715.74
ouisiana.	.00	10.00	10.00	.00	1,103.00
Maryland	58.57	844.70	903.27	75.00	6,548.11
	39,850.10	7,830.69	47,680.79	23,144.66	197,983.31
Michigan Micricologi	215.90	300.98	516.88	183.49	9,118.67
Mississippi		.00	8,725.07	8,745.61	139,286.21
Missouri Mantana	8,725.07	.00	.00	.00	50.00
Montana	.00		.00	.00	119.00
Nebraska	.00	.00		.00	.00
New Jersey	.00	.00	.00		6,346.82
New Mexico	317.16	31.08	348.24	.00	
North Carolina	137.00	275.00	412.00	373.00	26,211.85
Ohio	15.00	.00	15.00	7,318.37	81,862.41
Oklahoma	71,010.31	.00	71,010.31	53,712.35	584,314.55
South Carolina	23,424.69	89.39	23,514.08	23,847.77	242,654.47
South Dakota	.00	.00	.00	.00	175.00
Tennessee	8,803.54	992.99	9,796.53	10,576.57	123,493.67
Texas	50.00	.00	50.00	9,631.11	114,970.4
Virginia	1,988.86	25.00	2,013.86	87.74	18,359.57
Virgin Islands	.00	.00	.00	.00	200.00
West Virginia	3,512.03	135.59	3,647.62	3,799.53	54,076.35
Wisconsin	.00	.00	.00	.00	61.00
Canada	.00	.00	.00	.00	897.00
Northwest Association	.00	256.92	256.92	.00	391.93
Northeast Association	.00	.00	.00	.00	260.00
Other	.00	(.01)	(.01)	(.04)	.4
Totals	\$208,885.03	\$22,264.61	\$231,149.64	\$205,915.06	\$2,385,006.9
DISBURSEMENTS:					
Executive Office	\$ 9,473.35	\$17,728.36	\$ 27,201.71	\$ 25,323.10	\$ 326,420.5
Foreign Missions	120,701.74	1,043.33	121,745.07	109,955.11	1,202,289.9
FWBBC	10,098.90	1,043.33	11,142.23	12,119.71	141,891.0
Home Missions	62,186.67	816.55	63,003.22	46,215.13	460,087.9
Retirement & Insurance	747.64	635.07	1,382.71	1,923.79	23,352.0
Master's Men	2,008.98	635.07	2,644.05	2,632.67	34,701.6
Commission for Theo. Integrity		22.68	115.80	114.32	1,632.9
FWB Foundation	579.63	272.18	851.81	1,733.55	15,384.6
	79.41	22.68	102.09	108.01	1,458.1
Historical Commission			105.35	114.31	1,391.0
Music Commission	82.67	22.68		114.31	1,531.0
Radio & TV Commission	93.13	22.68	115.81		
Hillsdale FWB College	903.76	.00	903.76	1,652.70	23,895.0
Other	1836.03	.00	1,836.03	3,908.35	150,971.0
Totals	\$208,885.03	\$22,264.61	\$231,149.64	\$205,915.06	\$2,385,006.9

A Preacher's First-Person Account

Mountain Attack!

By Thurmon Murphy

ugust 6, 1994, my 53rd birthday, early morning. I had hiked out of a canyon which cut into the

caprock, the escarpment which forms a clear line of demarcation between the high plains of West Texas and the rolling prairies of North Central Texas. It had been a long, arduous trek which began early Friday evening and continued into Saturday morning.

First, came the sensation of lights flashing in my head and 30 seconds of disorientation. Then came the pain and loss of strength.

After I was transported back to Wichita Falls, my son Kelly took me to the emergency room.

The diagnosis wasn't long in coming: heart attack, heat exhaustion, a partially collapsed lung and extreme dehydration—to the point my kidneys almost shut down.

All my friends said it. Even my mother said it. "You're the last person in the world I would have expected to have a heart attack."

Yet it happened.

After a few days of recuperation and more tests, doctors determined that surgery was required. On August 16 they did a triple bypass.

All this had a profound impact upon & me,

and not just physically. It changed the way I feel about some things, and it altered the way I'll approach life in the future.

Fragile Life

What really hit me was an acute realization of the fragility and brevity of life. The surgeon, after viewing films of my heart catheterization and seeing how serious my heart was, said, "Thurmon, you never should have made it out of that canyon." Then he added, "Not to have surgery would be fatal."

Suddenly I realized, *really* realized, that I could have died in that canyon. And I knew I could die on the operating table–or die if I didn't go to the table!

Several nights after surgery, the pain was so severe that I went to sleep thinking I might not wake up the next morning.

Several friends and associates who had died with heart attacks, other illnesses or accidents over the last few years came to mind. Some of them were younger than I, a few much younger.

I thought of how many times during 34 years of ministry I had preached on the brevity of life. The Bible's familiar similes on the subject kept running through my mind: life is like a shadow, swifter than a weaver's shuttle, like a flower that is cut down, like grass that grows in the morning and is cut down in the evening, like a vapor that appears for a little time and then vanishes away.

Now those verses have new meaning to me. I'm walking the same trail David walked: "There is only a step between me and death" (I Samuel 20:3).

I remembered two teenage boys in Odessa. Just in from rabbit hunting, they walked back to the bedroom and were looking at the .22.

The gun went off and

one of the boys slumped to the floor. Later, the other boy sobbed uncontrollably as he talked about his friend, "He died so fast. He died so fast." Life is brief and life is fragile.

New Priorities

The experience of the heart attack and bypass surgery gave me a lesson on priorities, on what is really important in life. When you've been to death's door and been allowed to continue living, you feel more deeply about what is valuable to you and what is now. At least I do.

I've always enjoyed a beautiful sunset, especially from a mountain top. Roses and fields of blue bonnets have always lifted my spirits and helped me appreciate the beauty of God's creation. I realized that I wanted to see more of His wonderful world of nature. And I want to again watch my mother make one of her beautiful quilts. Little things are important.

Friends, loved ones and family are important. They stand by you when you're in no position to do a thing for them. They are there for you, even when you feel that you're only a bother, an expense, an inconvenience to them. People you love and people who love you are some of life's great treasures.

God's work is important. Doing God's will is important. Being yourself is important. On the other hand, doing what others want you to do is

not always important.

I realized that some of the work I do is not important. Some of it. I also realized that not all the work I do which is important has to be done by me. Much of it can be or should be done by someone else.

In addition to pastoring my church, I hold positions in district, state and national associations. But being part of a hierarchy, holding denominational position, being known, is not important to me.

In an effort to reduce stress in my life, I've had to adopt the philosophy and attitude "If it gets done, it gets done. If it doesn't, it doesn't.'

Good Health

Finally, last summer's ordeal made me realize the importance of good health, something I'd always taken for granted. A man in our church who had triple bypass surgery a week after I did said, "If you don't have your health, you don't have anything."

There's a lot of truth to that. Oh, I know that many of God's saints are in poor health, yet they have God's love, salvation, a home in heaven, the love of family and friends, and other spiritual and earthly blessings. Things such as fame, fortune, careers and other earthly trinkets are of no value if you don't have your health.

People were shocked that I had a heart attack, because I was in good shape, not overweight and had always been careful about my diet. Other risk factors, such as smoking and alcohol consumption, did not come into play either. So people asked, "Why you?"

Hard Answers

My doctor said two factors did me in: genetics (a strong family history of heart trouble) and stress. I keep hearing from other heart patients that their problem was family history and stress, family history and stress.

At the present time, we cannot do much about our genetic code which predisposes some of us to heart trouble. But we must find a way to reduce and/or eliminate stress. Preachers must. Laypeople must. If we don't, stress will be the smoking gun that kills us.

I had allowed myself to become so overloaded with work that I not only jeopardized my health, I no longer had a life of my own. But changes are coming. I'm going to take Jesus' advice: "Come with me by yourselves to a quiet place and get some rest" (Mark 6:31 NIV).

I'm going to photograph a flower, an old fort, the oak bucket on the back porch of LBJ's birthplace. I'm going to write a poem, read a book just for pleasure, find an arrowhead. I already have a hiking trip scheduled for Big Bend in the spring.

Some of my preacher friends say, "I'd rather burn out than rust out." Hopefully, I'll do neither. I'd like to be as healthy as possible and continue a productive and useful life as long as God gives me breath on this earth. That means several adjustments: proper diet, vigorous exercise program, rest and relaxation, and changes in my workload.

Join me in this life of new adjustments. I'd rather you join me in a hike than in a hospital!

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ABOUT THE WRITER: Reverend Thurmon Murphy pastors First FWB Church in Wichita Falls, Texas. He is also editor of Texas Challenge, the Texas state paper.

Capital Stewardship/Victory Campaign December 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	40,557.13	36,303.81
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	4,649.47	11,526.82
Indiana	7,868.27		6,021.52
lowa	266.99	0.00	266.99
Kansas	1,287.82	280.00	1,007.82
Kentucky	35,454.34	5,409.29	30,045.05
Louisiana	94.23	1,925.00	(1,830.77)
Maryland	6,812.10	1,539.38	5,272.72
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	59,118.00	7,131.40	51,986.66
Northeast Assoc.	883.4	270.00	613.41
Northwest Assoc.	1,087.58		952.58
Ohio	40,923.66	19,413.10	21,510.56
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	52,166.39	26,390.70
Texas	11,547.20	6,723.52	4,823.68
Virginia	24,323.33	3 2,027.93	22,295.40
Virgin Islands		200.00	(200.00)
West Virginia	46,204.5	998.00	45,206.51
Wisconsin		61.00	(61.00)
Other		2,978.85	(2,978.85)
Totals	\$766,583.3	9 \$260,969.02	\$505,614.37



What has happened to hell?, the answer is, "Nothing." Hell was established by an immutable decree of God. Jesus tells us that the day is coming when He will say to sinners, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41b).

The real question is: What happened to preaching about hell? There may be some exceptions, but I do not think anyone will question that there is not as much preaching about hell as there was a generation

ago. Why?

If you gave pastors and evangelists a questionnaire to fill out, those whom we know would check the right answers. If anyone among us would dare question the doctrine of an eternal hell, we would have holy war about it.

But there does not seem to be any problem not preaching about hell as long as you say you believe in it.

If my observations are correct, the question is: Why does preaching on hell receive such little attention in today's conservative pulpits?

The answer is found, not in what people say they believe, but in how they feel (When I speak of "feeling," I am thinking of feeling as informed by thinking) about it. When preachers have deep feelings about a matter, it shows up in their preaching. The shortage, and almost absence, of preaching on hell tells us that preachers do not feel as deeply about hell as they once did.

The shortage of deep feelings about hell is also seen in the pew. In the general population, feelings go anywhere from weak feelings about hell to hostility toward the whole idea.

The big question is: Why has there been such a shift in the way people feel about hell? The answer is that there has been a shift in worldview thinking.

A person's world view is the way he answers what I call the inescapable questions of life. These are questions like: Is there a God? If so, what is He like? How can I learn about Him? How do I know what is right and what is wrong? Is there life after death? If so, how can I get ready for it?

It is obvious that the way a person answers these questions will seriously affect the way he feels about sin and hell. I like to talk about the way things were in the 1930s and 1940s. The reason is that when you go back that far there was, for the most part, a Christian consensus.

Most unsaved people would have answered the inescapable questions the same way Christians would have. In that society people had deep feelings about sin, and they were concerned about dying and going to hell. Preachers preached regularly about hell.

A significant shift away from Christian world-view thinking started about 1960. Secular world-view thinking has been gaining ground ever since. That change in society's thinking has strongly influenced the way people feel about sin.

Christian thought believes there is ultimate truth that judges things to be right or wrong, that truth has its authority in God and is revealed to us in the Bible. Secular thought either denies or ignores God. There is no ultimate authority that makes things right or wrong. There are no moral absolutes.

With no God to be accountable to and no moral absolutes, there is no place for hell and no need of atonement. I am not accusing conservative preachers of being guilty of secular world view.

I am saying that the impact of secular thinking has greatly diminished people's feelings about sin, and that this loss of feeling about sin has invaded the clergy.

The culture that I was brought up in had more impact on the way people felt about sin than the church does now. The culture helped people develop the feelings about sin that made the doctrine of hell make sense.

Secular thought permeates the media. A constant onslaught against Christian values is channeled into our homes by television. Even in cases where this does not succeed in robbing people of their position on morals, it succeeds in diminishing the way they feel about morals.

Weakened feelings about sin translate into less preaching about hell. If we do not recapture deep feelings about sin, the time will come when there will be an open challenge to the doctrine of hell. The need of hell in our thinking will be gone.

The one thing that folks seem to be agreed on about today's society is that it is a troubled society. That certainly means that they need the help that Christ offers in facing life in the here and now, but being troubled and mixed up is not what made it necessary for Jesus to die for our sins. It was the fact that we were guilty.

In the last 25 years or more, I have said a lot about helping hurting people. I am all for it. But if, in our preaching, we do not keep Christianity in the context of meeting eternal needs, what we preach will cease to be Christianity. People need a Redeemer from the guilt of their sin, not just help in meeting their here-and-now needs.

I am not suggesting that we go to an extreme in preaching about hell. There is a right way and a wrong way to go about it. I am saying that enough needs to be said about sin and hell that will keep people reminded of what God says about these awful subjects.



ABOUT THE WRITER: Reverend Leroy Forlines is professor of Bible and theology at Free Will Baptist Bible College. He chairs the Commission for Theological Integrity.

Are You ...

... Retired?

and a ...

... Minister?

Then here are some great . . .

etired people are supposed to have nothing definite to do. Some assume that all retired people do is fish, travel or putter in the garden. That sounded good to me too.

In August 1954, I preached my first sermon as a Free Will Baptist pastor. Forty years later on August 28, 1994, I laid aside the pastoral mantle. Those years flew by. It is awesome to think it is all over–or is it? Must pastors lay it all aside when they retire? I don't think so.

Pulpit Supply and Interim Ministry

Meetings, vacations and unforeseen emergencies summon every pastor. His first obligation is his pulpit. Knowing a retired minister who will gladly come and fill the pulpit removes the pressure and makes it possible for him to do the unusual with peace of mind. I have been privileged to assist ministers in my area this way. I love it and trust I will

Ideas!
By George Lee

be able to assist as long as I can go.

There's also an extended fill-in ministry for retirees. That is the interim pastor. This is not common in Free Will Baptist churches, but it should be considered more. The interim pastor can have a productive and positive effect. He can bridge the gap between the old and new.

Because he is temporary, he can help to bring healing to old hurts and wounds that might have developed within a congregation and prepare the atmosphere for the new minister.

The veteran pastor has a wealth of experience and knowledge at his fingertips. Gold mines of ideas and programs help him aid a congregation on a temporary basis. It is my desire to share with others those things that have been successful for me.

Pulpit supply or interim work could be for a weekend or several months as needs dictate.

Temporary Missionary

Frequently, home missionaries need a few weeks off from the field. They need to raise funds, take vacation or attend to personal and family needs. Retired pastors should keep their luggage packed and ready for the call to go work for the missionary. His motto ought to be, "Have Bible, will travel."

Churches in distant states have had no leader in months or years. Why can't retired ministers move to those churches temporarily to minister and hold the work together while working toward a full-time shepherd?

A few churches can help with costs. Since the retired minister has

arranged for regular retirement income, costs would involve only lodging, utilities, traveling funds, etc.

Encourager of the Brethren

All of us get discouraged at one time or another. Older ministers can tap in on their experiences to assist younger pastors through discouragement and disappointment. Today's pastor faces unique situations and circumstances. Tried and proven ministers can share their experiences to encourage the younger brothers. They become a prayer partner. The name for this ministry is mentor.

Senior Saints Ministries

One of the most fertile fields of service is among our senior adults. They have time on their hands and money in their pockets. Many are anxious to participate, and we need to harness their energies.

What better person to lead them than the retired pastor? He is one of them. Monthly luncheons, side trips and preparing helpful programs would challenge any retired minister.

Most churches have many sick and shut-ins. The retired pastor must make it plain that he is not the pastor. But he can minister in Jesus' name and be a blessing. It will not only aid the senior member, but it can be a ministry and assistance to the pastor. In our area, retired men work in the churches they now attend. They do a terrific work. As our congregations grow, more older folk will need someone to minister to them.

A Prayer Warrior

God never gets enough of one thing: prayer warriors. Few people ever accept this job as their ministry. Yet it was our Lord's priority and we are commanded more to pray than to preach.

Retired men have time. They don't have as many interruptions. They know the needs and the prayer promises of the Word. Retired preachers can use that time and knowledge in prayer. They remember when they wanted their congregation to pray for them.

My pastor needs my prayers. My missionaries need them, too, along with friends and family. We might accomplish more through our prayers than we did in our pulpits!

Let's Do It!

As long as we live, we are to be faithful witnesses for Christ. This can take various forms. Some companies use retired ministers as chaplains. Hospital and funeral homes welcome assistance. Rest homes appreciate regular devotions and visitation ministry to their clients.

Police departments often request spiritual guidance in counseling officers in family or domestic situations. Believe it or not, there are still some radio stations in smaller markets that would welcome a dependable voice to conduct regular devotions.

Visit the sick. Pray. Read the Bible. Teach a class. Organize a Bible study. Sing in the choir. Conduct revivals. Visit missionaries on the field. Write missionaries regularly. Get involved in quarterly meeting, state and national associations.

Just because a man takes on a different role does not mean that God is through with him.



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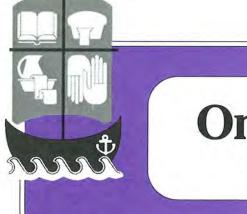
ABOUT THE WRITER: Reverend George Lee is a retired Free Will Baptist pastor who lives in Goldsboro, North Carolina.

BEYOND BELIEF



March 1995, Contact 15

The Radio-Television Commission works to put Free Will Baptists. . .



On the Air!

By Steve Faison

re you aware of the media's impact on our society? Are you aware that our families are being swept up in the whirlwind of advertising schemes and plots intended to influence them? Are you aware of the Free Will Baptist answer to these influences? We have been called to counter-influence that which the media is attempting to do. Let me introduce you to the Free Will Baptist Radio/Television Commission.

Approach

The Free Will Baptist Radio/ Television Commission has been charged to use the media to win the lost and strengthen the saved. We are also to encourage active involvement in Free Will Baptist churches across our denomination. What a charge! To evangelize sinners, edify saints and encourage stewardship. Within that charge, we face three tremendous challenges.

The first challenge, and the most important, is to set our standards for the Savior. Anything less would be a failure. We seek to serve and promote Jesus Christ through our radio program, "Victorious Faith," and other projects we may pursue.

The second challenge is to dream dreams. The 15-minute program is a wonderful beginning, but why stop there? We have not yet begun to tap the resources of what can be done effectively through the media.

Third, we need to activate attention from our association. Without your faithful and prayerful participation, © DG 1990 we cannot succeed.

Accomplishments

Not only are we challenged by the charge in our approach, we can be thankful for the accomplishments of the past. Before the commission could accomplish anything, several things had to happen-improvements, interest and continuing ideas.

Much work had to be done to get the radio program on the air. The challenge is still before us to produce a compelling, yet compassionate program. That program came to fruition with the 15-minute program, "Victorious Faith." The first speaker for our program was Rev. Tom Malone, then pastor of First FWB Church in Florence, Alabama.

The program was designed for churches to purchase 15 minutes of air time from their local station, pay an inexpensive one-time subscription fee, and leave the rest up to the station and the Commission. Host Jim Vallance and Rev. Bob Shockey, the program's current speaker, totally produce the program and send it to the station where it is then aired.

Aims

We have aims to continue the work that has been set before us.

In addition to the 15-minute broadcast, we are looking into the feasibility of a three- to five-minute broadcast. As well, we are investigating the possibility of 30- and 60-second commercial and public service announcements.

There are other ways that we can meet the needs of our denomination. What we want to do is inform you of the possibilities and affordability of those opportunities. Many people think that media costs are unbearable. However, there are ways to harness the media at a fraction of the cost, such as public service announcements made at minimal cost, or free of charge.

Ambitions

Looking beyond our immediate goals, the Commission has several long-range goals that are only dreams now.

THE

HANDSHAKE

An open hand alive in faith, extended in friendship and trust, ready to grasp another hand, share in love, labor and liberty, reaching out in unity to accomplish together God's perfect will.

od's love is always reaching, seeking others to love Him. Free Will Baptist laymen experienced that love when they were saved. As mature, vibrant believers they know the value of salvation. So much is added to every life that is yielded to the Savior. Yet, few men ever experience the fulfilling joy of real friendship from another male. The Bible gives several great examples of the bond between men who are real friends.

The layman's ministry of the Free Will Baptist denomination provides "windows of opportunity" for men to find such friendship. Together they know the satisfaction of shared achievement and continued challenge to other men to find and do that which glorifies God. Today, become more informed about friendship, fellowship, service:

service:
THE MASTER'S MEN.





CAMPAIGN

Here's the challenge:

- 1. Every church give 3 square feet, for a total of \$105.
- 2. Every member and LifeMember give 2 s.f., for a total of \$70.
- 3. Every Free Will Baptist businessman give 2 s.f., for a total of \$70. In January an Oklahoma businessman donated 143 square feet, or a total of \$5,005. Amen!

If you accept this special challenge, we can achieve this goal quickly. It would be great to construct the house in this building season.

The Director and Board believes this action will be a strong help to our financial needs. We have a large debt to pay to the denomination. This can be a good start on repaying it.

As a reminder, the initial amount of \$70,000 will be used over and over, helping the Department for many years. Only the profit from the sale of the houses will be used. Help Master's Men help themselves. Give today to the Build-A-House Campaign.

BOARD ACTION IMPACTS ALL FREE WILL BAPTIST CHURCHES

The Master's Men Board met December 5, 1994 at the National Office Building in Nashville, Tennessee. The Board wants to inform you the former deficit in the Endowment Trust was completely erased by a loan from five men. The Trust is at full strength (about \$95,000 at year's end). Interest earned will retire the loans in four years or less. Monthly deposits to the Endowment of restricted funds received will insure no further problem.

Board action included these items:

- Approved action to initiate a Sports Fellowship program, for the denomination.
- Elected a Committee to examine the Constitution and By-Laws of the Master's Men Department, to make recommendations for change.
- Adopted a recommendation to re-word the Master's Men Purpose. The first purpose will state: "To promote DISCIPLESHIP among individuals and churches to stimulate participation in church and denominational affairs and activities." The fifth purpose will state: "To make EDIFICATION a goal

to maximize the effectiveness of every layman for Christ."

 Endorsed with enthusiasm the proposal to become the Free Will Baptist sponsoring organization for Boy Scouts of America, with membership in the Association of Baptists for Scouting. Master's Men encourages our churches to start local Boy Scout troops.

Pray about how your church can utilize Scouting as a means of witness and outreach in your community. Contact the Master's Men office or your local Boy Scout office for material about getting started. It's another great thing your men can do on earth for heaven's sake!)

 Began planning the 1996 year of anniversary for Master's Men, observing and celebrating 40 years of lay ministry.

Enacted legislation to begin a church-wide membership plan. This plan encourages local churches to support Master's Men with at least a \$25 per month gift, or a once-a-year gift of at least \$300. This support guarantees every man in the church receives membership privileges and the ATTACK magazine every quarter.

GOAL: 2,000 SQUARE FEET Master's Men has a plan to build a house! Square feet depoted to date

Funds received and interest earned are on deposit with the Free Will Baptist Foundation. This project needs some special promotion among the chapters and members of Master's Men. A little bit of help from everyone will make this goal a reality.

QUARTER\$ MAKE BUCK\$

More than 800 Trinity Banks are in the hands of Free Will Baptists. The banks are a special way to encourage gifts for Master's Men ministry. Trinity Banks emphasize the three ways men involve themselves in the work of God—by giving, praying and going.

You may have received one. Bring your gift to the Master's Men Conference April 20-22, at Camp Beaverfork, Conway, Arkansas or, to the National convention, Charlotte, NC, in July. Let's fill up the BIG BANK from the National Office. The huge bank is estimated to hold nearly \$10,000 in quarters. One year's gift from all the banks should supply about one-fourth mile of quarters, or about \$80,000. It sure will be exciting to see the large bank as it fills from your donation.

If you'd like to help with a quarter a day to Master's Men ministry, but don't have a Trinity Bank, you can substitute. Use a quart jar, a bowl, milk jug, an old cowboy boot, anything that's sturdy enough to hold the quarters. Thanks for your help!

Contact Supplement

PASTOR, HONOR YOUR LAYMEN!

Have you ever wondered if there was a way to honor an outstanding Christian man? There is! The Free Will Baptist National Master's Men Layman of the Year Award was designed to do just that.

Now, it's time to make your nomination for the 1994 Layman of the Year. The last date for nominations is May 1st.

PURPOSE

The Layman of the Year Award exists to:

- 1. Set before our people a representative example of a Christian man.
- Appropriately honor and recognize a representative, faithful, godly man.

The key word is representative. In no way is the Layman of the Year Award intended to be exhaustive. There are thousands of men worthy of such recognition. Assuredly, many in your church deserve such an honor.

The many awards given men for performance, productivity, and financial gifts is well established in our culture. The secular world sets before our people an array of ungodly heroes, and perpetuates these individuals as models. Society continues to mock and ridicule Christianity, and Christian men in particular. An overemphasis on the material has diminished recognition of godliness and character.

The Layman of the Year Award does not exist to glorify individuals, but rather to praise God for a life being lived for Christ. While the process may be less than perfect, it is an effort recognize such men.

AWARD

Once each year a man will be selected from across the nation. The layman will be representative of a Christian man who has distinguished himself as a role model in his love for God, the Church, his community, and his fellowman.

The Layman of the Year honors will be presented at the National Master's Men's Dinner during the Annual Convention. In addition, their testimonies and pictures will appear in appropriate publications.

NOMINATION

Any Free Will Baptist layman is eligible to nominate any man; however, the nomination form must be signed and approved by the pastor; talk with him. Forward your nomination to the National Office.

The Layman of the Year nominee should be:

A member in good standing of a local
 Free Will Baptist Church for a minimum

of three years.

- -Identified with Christ.
- —Consistent in his witness. An example and "have a good report" worthy of others following.
- Loyal to his family and moral responsibilities.
- —A man who loves his wife (if married) and family and leads them to spiritual commitment in the home, church, and community.
- —Generous, a giver of time, abilities and finances, both tithe and offering.
- -A man who tn outreach ministries.
- -Faithful to the Lord and the local church, and exhibit a love for both.
- A man of conviction, refusing to be swayed by circumstances or public opinion.
- An encourager of the young people to serve the Lord.

He need not have held office, or made large financial contributions. Nominees may not nominate themselves. Men may be nominated posthumously.

The Layman of the Year will be selected by the nine-member National Master's Men Board of Directors.

The Layman of the Year Nomination Form is available by calling Master's Men Department. Take time right now to begin the nomination process. The form will help you give specific information about your nominee. Include offices held, duties performed, work volunteered, unusual circumstances, etc. If your nominee is not selected this year, he can be re-nominated next time.

MEET THE LAYMAN OF THE YEAR

The exciting climax to the Master's Men Dinner each year is the presentation of the Layman of the Year awards. The Chairman of the Board recognizes the men who are representative of all Free Will Baptist Laymen, noting significant details of their lives and reasons for selecting them as Layman of the Year, and RunnerUp.

This year a sellout is expected as folks note this is one of the "best" meetings of the national convention.

Keynote address by:

Cliff Donoho Home Missionary Bettendorf, IA

Brother Donoho is beginning his third home missionary church. Our Master's Men Helping Hands crew has built two churches for him already.



\$18 in advance, \$20 at the Convention.

Date: Wednesday, July 19th at 4:45 PM Location: The Charlotte Civic Center Sellout expected—buy tickets early! New this year: The Director's Achievement

Awards

A <u>NEW</u> OUTREACH PROGRAM FOR YOUR COMMUNITY

Master's Men now provides outreach potential by adding the program of the Boy Scouts of America to the other activities of the department. "This addition to Master's Men outreach means we now offer ministry potential for all generations of males", says Jim Vallance, Director of Master's Men.

"I noted in July at the National Convention that 57% of the school children in America live in single parent families, with most of those parents being 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?"

"It's time our men stand up and act like men, battle Satan for their leadership roles, and begin again to provide good role models for today's youth! One important way is to become adult leaders of Boy Scout troops sponsored by our churches."

"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." The Boy Scout promise still contains some very good goals for

Contact Supplement



today's youth.
Our country could
use youth who
desire to do their
duty to God and
desire to be
morally straight.

Surely our goal as Free Will Baptists to know

Christ and make Him known can make room for and urge our men to lead good groups of young men, while showing them a living, vibrant faith. The principles of Scouting produced many of our leaders in America in past generations since 1911. It seems we could still use men of character and firm belief in God to provide leadership and guidance to our youth today.

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 leaders 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 helps 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." The Scout Oath and these Scout Laws provide ample reasons for our Free Will Baptist laymen and pastors to involve our churches as sponsoring agents for Boy Scout troops. Our men need to be investing their lives in youth, showing them real men, role models

and yes, even heroes they can emulate.

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. "I had a keen desire to be a Boy Scout. Yet, when I was finally old enough, I had to go several blocks to a Methodist church to enroll. I am thankful for the men who cared enough to lead, teach and guide me through important developmental years of my youth."

"Now men in Free Will Baptist churches can help our youth. Start Scout units and provide that good, Godly influence in more young men across America. The United Methodists today see thousands of Scouts won to the Lord every year through their involvement in Scouting. We can do the same."

SPORTS FELLOWSHIP FORMED



The Master's Men Board voted to form a Sports Fellowship, a movement for all the laity, to provide activities year round for individual and team sports. The unstated goal is to access opportunities for witness by the laity within all levels of the denomination.

Master's Men took over sponsorship of the annual Free Will Baptist Softball Tournament in 1992. Then, in '93 a Golf Tournament was added to the venue. The department already sponsored several golf outings in conjunction with the annual Master's Men Conference each spring. A number of the state Master's Men have sponsored smaller golf outings. Also, canoe trips make up a portion of the exciting sports time for the men in conference.

Plans for 1995 include a fishing tournament near Nashville, Tennessee. It will be scheduled separately from the other sports activities.

Competition levels include Seniors (over 50), adults, (25-50), college level (18-24), and Junior (13-17). Certificates and suitable awards are being considered.

A number of individual sports are suited for this type of competition. In particular, golf, hunting, fishing, bowling, hiking, handball, racquetball, kayaking, table tennis and tennis. For teams, softball, basketball, golf, bowling, table tennis, tennis, and canoeing head the list of possibles. Other sports could qualify. None will be ruled out at first. The department needs to learn which sports

provide the greatest interest.

A form is included for you--or your people to copy, fill out and return to Master's Men office. We are seeking sports-minded men. The department seeks to build a mailing list of folks who enjoy participating in sports. Names and addresses of sports enthusiasts are needed. The Sports Fellowship will open opportunities to be involved in activities, seminars, training, speaking, demonstrations and most of all head to head or team to team competition.

Fellowship among believers is an important aspect of spiritual growth. It is particularly exciting to become acquainted with other believers from other parts of the country who have similar interests to your own. That is what Master's Men Sports Fellowship is all about.

Your help is needed with these lists. Name your favorite sport, Perhaps you might know of another church in your area with sportsmen or teams. If so, include them on the list. Try to return the form within a few weeks. Don't forget. This work lives or dies by your involvement. Thanks!

If you have a favorite sport, please sign up. To help us get started, send your complete name and address, along with the individual sport(s) you would like to see featured in the competition.

Sport:	
Name:	
Address:	
City/State/Zip:	

If you wish to compete in 1995, the registration fee is \$20 for the first sport, \$10 each additional sport.. The fee aids in processing entries and providing certificates of merit. Plaques or trophies for winners in each category will be available for a small added cost.

ARKANSAS MASTER'S MEN TO CONSTRUCT AND SELL HOUSE;

Profits to benefit National Master's Men Department. Invitations extended to brothers around the country to labor for the Master in Arkansas in April.

Arkansas Free Will Baptists John and Jackie Fowlkes, obtained three acres of land located between Conway and Vilonia, Arkansas. This property was chosen as the site of a home to be built this spring with the help of volunteers. Finances for the home are being raised among Arkansas churches by the Master's Men of that state. The Fowlkes are leading the project.

The home will be sold. Profits of the sale are to be applied to the indebtedness of the Master's Men Department. The Arkansas Project is a step toward the Department goal to be financially secure for future ministry.

The Arkansas project is not to be confused with the "Build-a-House" Campaign in progress by the National Master's Men Department. That campaign is to raise \$70,000 through donations of \$35.00 per square foot. The goal is to build and sell a 2,000 square foot house, reinvest the profits and thus move a step closer to financial security.

Fowlkes is a layman on the National Master's Men Board. His wife, Jackie, is a Master's Men LifeFriend. John explained more about the project. "The Arkansas Master's Men adopted as their 1994-95 project a campaign to build a house. I believe we can help more by building and selling a house than if we just ask for gifts from the churches.

"I hope men will want to help us construct the house. I believe we can be ready for the carpentry work by the time of the National Master's Men Conference, April 20-22, at Camp Beaverfork. So, we need our fellows to come early or stay on after the Conference for some days and help us. Rooms for their stay will be provided. Folks with RVs might prefer to use them. One possibility is to park or stay at Camp Beaverfork so save on motel costs. Details will be worked out by April."

The Fowlkes are local real estate agents. They may be called during the day at their office, 501-327-9177, or at home, 501-796-2367. John's goal is to have the house completed and sold before the

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1-615-731-6812

National Convention in July. The profits from the sale will be presented to the Department during the Convention.

Fowlkes believes the funds will be donated by men of his state in record time to complete this project. As a Board Member, I'll do what I can to help."

Plan to spend some time with our Arkansas brothers and fellow-laborers. April is a beautiful time to be in Arkansas—The Land of Opportunity!"

PROMISE KEEPERS TAUGHT ME BY JIM VALLANCE

A trip to a PK rally in Dallas, Texas last September showed me it is, possible to involve men—lots of men-- in meetings which honor God.

A small book I purchased dealt with ways to help church men's groups. The PK staffers researched many churches and denomination men's groups. Among the things they learned were these two items:

 A men's group takes from three to five years to mature. Time is needed to teach men to open up, be friends, and provide mentoring support in the movement.

It takes a pastor's encouragement for a men's group to succeed. The pastor must show support, not lead. He is the key to church-wide involvement by the men.

95 SPRING TRAINING —BACK TO BASICS

Get your heart, mind and attitude in shape for a great year of ministry.

Coaching Staff:

Jim Vallance, MM Director Master's Men Board Members Wendell Leckbee

Conference Coordinator

TEAMWORK

Getting around the bases:

First Base--Accept one another Second Base--Encourage one another Third Base--Exhort one another Home Plate--Christlikeness

TEAM TRAINERS Workshop Topics

When God Says "Come Apart"
Changing Trends in Church Work
Deaconing Effectively
Pastoring Real Men
Men Involved in Missions
Church Construction Corps
Teaching Men
District and State MM Officers

Special Music

Stanley Jones Family Singers (MO)

Mexican Quartet with James Munsey

Conference Personalities

John Fowlkes, (AR)
Registration
Gary Wilson, (AL)
Music Coordinator
Roy Copeland, (OK) Moderator,
MM Congress
Charles Walden, (MS)

TEAM SCOUTS

Jerry Gibbs, France Dale Bishop, Japan James Munsey, Mexico

Registration is required!

Pre-registration: \$20 Conference cost: \$40 Golf Tournament: \$35

April 20-22, 1995

Consider the possibility of a Free Will Baptist video directory each year. Highlights of the National Association, various conferences from college campuses, highlights of state associations, the annual Master's Men tournaments, the WNAC retreats, even exciting news from home and foreign missionaries. Imagine the impact of a video featuring the four Free Will Baptist colleges' music and drama ministries or basketball games from one of our college's teams.

What about a television special or program in selected Free Will Baptist markets across the nation? Dream with us! Pray with us! Then help support those dreams and prayers so it can happen!

Assets

The Commission could use your help financially, too. The Commission receives .5% of the Together Way offerings, and we are thankful for that. Maybe your church could prayerfully consider realigning the budget to include the Commission on a regular basis.

Analysis

Our prayer is that you are more aware of the role that the media plays in our lives and the importance we place on Christian media. Its influences are growing, and we have awesome responsibilities as a commission.

Will you commit to help the cause? The financial needs are great, but the prayer and encouragement needs are also there. Call your local radio station(s), get their rates for a 15-minute program, a five-minute program and 30- and 60-second spots. Ask about their public service announcements policy. Mention that you have access to a weekly program that would be free to the station if they had the time slot available.

Help us pray that we can do the work set before us-to evangelize the sinner, edify the saint, and encourage stewardship among our churches.

ABOUT THE WRITER: Reverend Steve Faison pastors Oak Grove Free Will Baptist Church in Charlotte, Tennessee. He serves on the Free Will Baptist Radio/Television Commission and is also employed by WQSE Radio in White Bluff, Tennessee.

So Much for So Little

By R. F. Smith, Jr.

very now and then I come across something that fits well into the "No Comment Department." That is, one needs only point to the printed message and its content does the rest.

Such is an advertisement I

read recently in one of the leading religious periodicals that cross my desk regularly. The title of the well-designed ad advises: "Notice of Job Availability."

And then follows:

Title: Pastor.

Duties:

Applicant will be an ordained and licensed pastor who will minister to the Hispanic population. . . .

The pastor will preach, teach, lead and care for the needs of the members of the . . . mission and surrounding community.

The pastor will visit the local migrant camps, health care center, hospital and homes in the community to enhance the growth and stability of the ministry.

The minister will lead the church in worship by preaching and leading music. The minister will disciple and teach members and grow as an organized fellowship of believers in Jesus Christ.

Requirements:

Candidate needs a college degree (and) a master of divinity degree. . . . Candidate needs to speak fluently in English and Spanish.

Salary: \$18,000 per year.

[I scratched my head on the amount, then dialed the headquarters of the publication—they confirmed the accuracy of the article, including the salary!]

Hours: Basic 40 hours per week.

While few comments on the above are necessary, there are two observations I'd make.

Observation One: The position requires four years of college and another three years of seminary, plus bilingual skills.

Observation Two: When we wonder why so much of our

world is out of shape, we might pause to ponder why we pay so *little* for *so much* in our religion, and *so much* for *so little* in our world.

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

Proxy from a Foxhole

By Arlie Miller

lie in a foxhole near Zamboanga, Mindanao, Philippines, listening to the artillery fire covering our advance. I count to 12 before hearing a missile overhead. I count to five before hearing it explode.

I see tracers overhead being fired

by the enemy targeted for a hill we just left-they think we're still there. I hear rustling in the jungle. Enemy approaching? Wild hogs? Wa-

ter buffalo? Toss a grenade. Rustling continues. Toss more grenades.

Awake foxhole buddy for his tour of guard duty. Cautious sleep overcomes weariness, fear, anxiety and swarms of mosquitos biting through sweaty salt-saturated clothing.

Visions of home, family and the girl I just married a few weeks earlier on a "Delay In Route" flood my mind. Our depression-displaced families from the mid-west have recently settled in the small town of Kerman, California, in the San Joaquin Valley near Fresno. Our lives were shared through school, work and worship activities.

Daylight arrives. It's Sunday. The enemy has retreated further into the mountainous jungle except for a few snipers later silenced by

patrols. We're given the day off. Mail has arrived. I didn't get any-hasn't caught up to me yet. Engineers complete grading a road from the beach 14 miles away up to our position. Reinforcements will soon be arriving.

A postal sergeant walks up the road with two shoe boxes—more mail. He upends one. The first letter is for me. I say a prayer of thanks. The second one is for me. Another prayer. The third one is for me. I'm almost shouting. After doling out a few more letters one by one, the sergeant hands me both boxes saying, "They're all yours."

They are? Praise God! The rest of the day spent reading news from home. And what great news it was!

An evangelist answering a Macedonian call (Acts 16:9), Reverend George McLain, has arrived in Kerman and founded a Free Will Baptist Church. My new wife Lois, her family and my family join as charter members. Being a Christian but not having had a church home for many years, I want to be part of this organization. And I did become a part. You want to know how?

I wrote Brother McLain a letter that very afternoon requesting that I be allowed to join the church by proxy. I am told it was a glorious service – with my wife and father standing in my stead.

It has been 50

years. The church its 50th anniversary 1995. Other than serving in Lincoln Avenue Free Will Baptist Church in Richmond, California, and Clovis Free Will Baptist Church in Clovis, California, for brief stints, Lois and I have served and raised our family in our home church in Kerman.

At present, I am choir director and Lois is clerk, positions we have held intermittently with others, as well as other offices that needed to be filled.

Lois and I are proud to be Free Will Baptists and to have been a part of the development of many ministers and lay leaders who are now serving in other parts of the world, who have worshiped with us in ©HYAS the Free Will Baptist Church in Kerman, California.

The church has been the center of our families' lives all these years, and through the church, God has blessed us many times and in many ways.

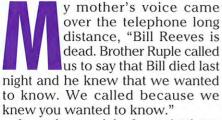
Jesus died for us by proxy. What a privilege it has been to *live* for Him by "proxy." ■



ABOUT THE WRITER: Arlie Miller is a member of the Kerman Free Will Baptist Church in Kerman, California.

Bill Reeves Is Dead, But.

By Lewis Campbell



It was late at night. I was tired, trying to round up the busy day's activities so I could go home and crash. Even Mother's tenderness failed to give meaning to the name coming from so far out of my past that I barely recognized it.

The significance did not hit me until later. Bill Reeves was just a common, ordinary, country preacher. I picture him with overalls and an old black Ford pulling a little two-wheel trailer. He is always standing beside the tabernacle at the Free Will Baptist Youth Camp at Niangua, Missouri.

Along with his sons, the Free Will Baptist Youth Camp at Niangua was Bill's child. In those days immediately after World War II when people were trying to bring sanity back to their lives, very few were thinking about young people. Bill Reeves had a vision to do something for young people.

While other men were movers and shakers in starting the youth camp, Bill Reeves was the youth

camp. It was his vi-

sion. It was his dedication. Somehow, the blood that gave life to his body also flowed through the very fiber of the youth camp.

He was always the first to come and the last to leave. Finally, they built a small house for him and his wife and they lived there for many years. Seldom did you see Brother Reeves on the platform, but he always kept things moving. He saw to it that the fire was built under the big black kettle where they cooked potatoes. It was Bill Reeves who went to town every day to buy fresh groceries and bring back the one thing that every camper wanted-mail.

Bill Reeves is dead but his influence lives on because he had a vision bigger than he was. The vision lives on to an extent that I am quite sure would surprise him. It lives on in the lives of bikers who were led to the Lord through the ministry of Tom Carlson. It lives on in the feeble, primitive Christianity of Afghan soldiers led to Christ by one of my Timothies who was their trainer.

It lives on in the testimony of Dr. Dean Powell at Pittsburgh State University. It lives on in the witness of Glenda Barks Fulcher who has served Christ in several Latin American countries and now stands by her pastor husband in the United States.

It lives on in the able leadership Dr. Mary Ruth Wisehart gives to the Free Will Baptist women's work. Every time gospel singer Ed Hill walks out on stage and sings, I Bowed on My Knees and Cried, Holy (his cousins Bob, Bill and Norma sang it at the camp the night I surrendered to preach the gospel), the influence of Bill Reeves' dream lives on.

You didn't hear about it on the six o'clock news when Bill Reeves exited planet Earth. His name will probably never make the transition page in Newsweek. Probably few people outside his family even recognize the name in the obituary column.

But we who knew Bill Reeves and learned to admire him for the Christ who lived in him will never forget. Bill Reeves passed away but his influence lives on.

ABOUT THE WRITER: Reverend Lewis Campbell pastors First General Baptist Church in North Little Rock, Arkansas. He is founder and president of Lewis Campbell Ministries, an organization that presents seminars on Sunday School evangelism, parenting and family communication. He is a graduate of Free Will Baptist Bible College.

J. Reford Wilson, Former Missions Director, Dies

OKLAHOMA CITY, OK-The Reverend J. Reford Wilson, former director of the Foreign Missions Department, died Thursday, January 5, in Oklahoma City after an extended illness. He was 70. A visionary who pushed Free Will Baptists to take the lead in world missions, he spearheaded the denomination's missionary thrust for 13 years (1962-1975).

The Oklahoma native's ministry spanned 50 years among Free Will Baptists. Active in the Lord's work since his conversion at age 16 in Spring Hill FWB Church in Lexington, Oklahoma, Brother Wilson was best known for his tireless work as general director of the Foreign Missions Department.

He was the agency's third director, and during his tenure the number of adult foreign missionaries increased from 38 to 93. Conference speaker, journalist and administrator, Wilson flung himself into the denomination's worldwide missions efforts. He was one of those rare men who truly had a shepherd's heart for

the work of God.

He traveled extensively to mission fields to survey missionary needs, consult with missionaries, attend strategy meetings with field councils and speak at retreats around the world. In 1965 alone, he toured 13 countries in three months visiting major Free Will Baptist mission fields and doing initial work to open new fields.

Wilson reminisced when leaving his post as general director, "The greatest blessing I have re-



ceived during these years with the department has been that of being intimately associated with the missionaries and knowing we are fulfilling God's plan."

In a 1979 article on world missions, he wrote, "No church is properly functioning with real life unless the fire of missions is burn-

ing on its altar."

After resigning as director in 1975, Wilson returned to Oklahoma for four years to teach Bible and missions at Hillsdale FWB College. He began his final pastorate in 1979 at Butterfield FWB Church in Aurora, Illinois, investing 11 years of his life with that congregation. In 1991 after retiring, he began serving as missions professor at Hillsdale College.

Brother Wilson enjoyed a broad pastoral ministry for 15 years before serving as Foreign Missions director. He pastored six churches in four states—Oklahoma, Tennessee, Arkansas and Michigan.

Three times, the denomination elected him to terms on the Foreign Missions Board-twice before (1951, 1956) and once after (1978) serving as general director. Four times, the Arkansas State Association elected him as moderator (1955, '57, '58, '59). He also served six years on the Board of Directors with the Evangelical Foreign Missions Association.

The Free Will Baptist people called on Brother Wilson frequently during his 50-year ministry. He responded every time whether asked to serve 17 years on the Foreign Missions Board, to gavel meetings as president of the Oklahoma FWB League Convention, to conduct weekly radio broadcasts in Pocahontas, Arkansas, or to write curriculum for the Sunday School Department.

Jesse Reford Wilson was born April 3, 1924, in Asher, Oklahoma. His father was a deacon and song leader at Spring Hill FWB Church where Reford was converted and baptized in August 1940. Reford answered the call to preach in

November 1944.

Brother Wilson studied at several educational institutions including Oklahoma State University, Free Will Baptist Bible College, California Christian College, University of Tennessee and Southern Baptist Seminary of Theology.

Funeral services were conducted Monday, January 9 at Southern Oaks FWB Church in

Oklahoma City.

He is survived by his wife, Jean; a son, Jonathan; a daughter, Rebecca; and one sister.

Children's Home Expands Outreach

GREENEVILLE, TN-In November 1994, the Tennessee State Association approved changing the charter of Free Will Baptist Home for Children, Inc. to *Free Will Baptist Family Ministries, Inc.* Under this umbrella name, each of four separate divisions focuses on its particular ministry to children and

families. Free Will Baptist Family Ministries as a whole promotes the "Functional Family."

The first division is Trula Cronk Home for Children which is represented by six houses on campus, each caring for six to eight children. Mrs. Trula Cronk was the first child placed at the Home in 1939. She and her husband, Rev. Dan Cronk, served as Free Will Baptist missionaries in India for more than 20 years.

The second division is **P.A.T.H.**

Shelter (Protecting Adolescents and Teaching Hope), which provides emergency placements for children 24 hours a day. This one house on campus can minister to 12 children at a time. Through this avenue of ministry, over 33 children accepted Jesus as Savior in 1994.

The third division is *The Stanley Foster Care Program*, named after Rev. and Mrs. I. L. Stanley. "We rejoice that we will soon have our Foster Care license. For the first time in our 55-year history, we

will be able to utilize families within our churches to provide Christian homes for children," said Beth Mills, director of development.

The fourth division is *THE OAKS Family Conference Center and Camp*. What was formerly known as Camp Joshua, located on property in the moun-



Mrs. Trula Cronk and her husband, Rev. Dan Cronk, at a luncheon in her honor during the 1994 Homecoming Celebration.

tains behind the main campus, is being renovated and expanded. A summer camp program will continue to operate. The goal is to have THE OAKS open year-round to serve as a ministry to families and youth.

The staff requests prayer for *Free Will Baptist Family Ministries, Inc.* and all the lives that are touched through this organization. For more information concerning this ministry or ways you can become involved, please call 615/639-9449 or write to this address: 90 Stanley Lane, Greeneville, TN 37743.

1995 Yearbook to be Mailed

ANTIOCH, TN–Copies of the 1995 Free Will Baptist Yearbook will be mailed to district association clerks as soon as they come off the press. District clerks are responsible to distribute one copy of the Yearbook to the pastor of each church in the association. Distribution usually takes place at the first meeting of the district/quarterly meeting after the clerk receives the Yearbook.

Pastors who do not receive a copy of the 1995 Yearbook should contact their district/associational clerk.

The Yearbook contains minutes of the 1994 Na-

tional Association which met in Little Rock, Arkansas, as well as listing all churches and pastors.

Two new sections were added to the 1995 Yearbook. The "Other Ministers" section contains a listing of ministers who are retired, inactive, involved in other church-related work, on college faculties and staffs, and college ministerial students. The "Other Ministers" section was compiled from information furnished by associational clerks.

The "Churches Listed Alphabetically" section is an alphabetical listing of all churches by state, by cities within each state and by churches in each city.

Texas Church Sparks Ethnic Ministry



Ethnic-oriented sign at First Free Will Baptist Church in Duncanville, Texas.

DUNCANVILLE, TX-One year ago, Pastor David Sutton heard of a group of Korean Christians who had a pastor but no place to worship. He contacted them, offered the use of his church, and for the last 12 months, 20 Korean believers have met for worship

in First FWB Church at Duncanville. The Korean pastor is a student at nearby Criswell College.

This ethnic ministry outreach comes as no surprise to members at First FWB Church. Ten families with six different nationalities are already members of

the church. The group includes Christians from Germany, Mexico, Hawaii, Philippines, Vietnam and African-Americans.

The two Vietnamese families recently reunited with family members after 23 years. The Vietnamese men had fought alongside Americans against Communism in the Vietnam war. After the war, the families were forced to leave the country for their own safety.

Pastor David Sutton, who has led the congregation since 1981, is himself one-quarter Creek Indian. The 54-year-old minister has been preaching for 30 years. He is moderator of the Texas State Association and serves on the Sunday School and Church Training Board.

First FWB Church of Duncanville averages 150 in Sunday worship. The church, a member of Texas' West Fork District, was organized in 1940 and has relocated five times.

Spring Bible Conference set at FWBBC

NASHVILLE, TN-The annual spring Bible Conference at Free Will Baptist Bible College will meet March 5-9 on the Nashville campus. The conference will feature four major speakers, two college seniors, alumni activities and a tour of the new property the college purchased in 1994. The four major speakers include:

Rick Amato

Jeff Crabtree



Evangelist Rick Amato-Rev. Amato is a member of Woodhaven FWB Church, Woodhaven, Michigan, and has an interdenominational and international ministry. He has witnessed to Russian national leaders and made evangelistic trips to Rumania and Cuba.

Rev. Jeff Crabtree-Jeff pastors First FWB Church, Roanoke, Virginia. He also serves as Virginia state promotional director. He earned his M.Div. and his Th.M. at Liberty University.

Rev. Rick Locklear-Rick copastors Woodhaven FWB Church, Woodhaven, Michigan, with his father, Rev. Lloyd Locklear. Rick is a 1980 FWBBC alumnus.

Dr. Robert Picirilli-Dr. Picirilli, FWBBC's academic dean, needs no introduction to Free Will Baptists. He has a gift for making the complicated simple, a gift he has used both in Bible exposition and when he served as moderator of the National Association.

Alumni activities will include a time of fellowship Monday evening, following the service, and the annual business meeting and banquet Tuesday afternoon. Bible Conference has traditionally been Homecoming for alumni. This year, the classes of 1945 (50 years), 1970 (25 years) and 1985 (10 years) will be honored.

The college also invites all conference visitors to see the new property the college recently pur-





Robert E. Picirilli



chased and hear how college officials hope to use it. A special tour has been scheduled for Wednesday afternoon, March 8.

Bible College Enrolls 334 for Spring Semester

NASHVILLE, TN-Free Will Baptist Bible College's enrollment for the spring semester is 334 students, according to Charles E. Hampton, registrar. This number is a drop of only 5.6% from the 354 who registered in the fall. A decrease is typical between semesters and this is a small one.

"The retention rate for the year is good," he added. The enrollment for the spring 1994 semester was 292, so the college continues to enjoy steady growth."

Hampton added, "We appreciate every parent, pastor, youth director and alumnus who encourages our Free Will Baptist young people to look to Free Will Baptist Bible College for their training."

Directory Update

GEORGIA

Gene McCard to Warner Robbins Church, Warner Robbins

MISSOURI

Lynn Davenport to Trinity Church, Bridgeton from Calvary Fellowship Church, Fenton, as associate pastor

TENNESSEE

Henry Damron to Mt. Zion Church, Ashland City Jonos Revis to Watauga Valley Church, Elizabethton Eddie Thomas to First Church, Dickson Raymond Riggs to United Church, Cookeville

TEXAS

James Higgins to Westside Church, Midland John Hayes to Pleasant Mound Church, Buffalo Springs

OTHER PERSONNEL

Clarence Hearron to Cornerstone Church, Denison, TX, as director of Christian education

Coming Next Month...

Look for the convention
Housing Form
and
Pre-Registration Form
in
the April issue.

CURRENTLY...

Thirteen months after construction began, members of **First FWB Church** in **Waverly, TN,** dedicated their new sanctuary. Tennessee promotional director **Charles Thigpen** delivered the dedication message. The mayor of Waverly commended the church. **Eddie Hopkins** pastors.

National Association moderator Ralph Hampton was the keynote speaker at the February 6-8 Oklahoma Ministers Retreat in Norman. State executive secretary Jack Richey preached each evening. The retreat focused on the strengths of the small to medium-sized church.

Pleasant Hill FWB Church in Dover, TN, broke its attendance record by almost 50 people in December 1994 when 179 people came to church. Pastor Mike Nabors came on board in August 1993.

Thirty-one members showed up one Saturday at First FWB Church in Salinas, CA, to help in an effort to place a gospel tract in every home. Saturday door-knocking is a regular activity for members, says Pastor Patrick Palomo.

They don't have a pastor, but members at **Santa Paula FWB Church** in **Santa Paula, CA**, witnessed eight baptisms recently. Retired minister **Francis Boyle** baptized the converts. He also teaches a Wednesday doctrine class for Spanish members.

Two rural **Missouri** churches that share one pastor raised more than \$4,400 for foreign missionary Jerry Pinkerton. Pastor **Vernon Maggart** leads both **Freeman Chapel FWB Church** in **Stewartsville** and **Mount Zion FWB Church** in **Gower.** The two churches comprise Missouri's Northwest Association.

Almost 270 people attended dedication services at **First FWB Church** in **Cape Girardeau**, **MO**. The occasion celebrated the end of a three-year planning and construction effort by members for a new educational building. The structure contains a large fellowship hall, kitchen and eight classrooms. **Wesley Rider** pastors.

They're debt-free in **Cuba!** That's **Cuba FWB Church** in **Missouri** where members burned the mortgage. Bank officials, church trustees and Pastor **Rick Dablemont** led the celebration.

The Arkansas Ministers Retreat met

February 20-22 at a state park in Bismarck. California executive secretary **Nuel Brown** and Sunday School and Church Training general director **Alton Loveless** preached six messages to attendees.

Members of **First FWB Church** in **Kerman, CA,** celebrated their 50th anniversary Sunday on February 19. **Dave Molter** pastors.

Church trustees kicked off a \$30,000 facelift at First FWB Church in Savannah, GA, according to Pastor Glenn Poston. The renovations call for new sanctuary carpet, pew upholstery, additional air conditioning and a redesigned stage area.

Pastor Larry Davis is all wet and happy about it. He baptized nine converts at Bethany FWB Church in Norfolk, VA. A special baptismal highlight came as Randy Kinnick baptized his daughter, Emily.

Members of New Hope FWB Church in Joelton, TN, burned the mortgage on their new fellowship hall and conducted dedication services. Former pastor Vernon Barker preached the dedication message. Pastor Barry Simpson said that applause rolled across the building as the mortgage went up in smoke.

Members of Nason FWB Church in Bonnie, IL, marked their golden anniversary in December 1994. Church clerk Pat Peterson read the church history citing names of charter members and former pastors. Cletis Reed pastors.

Pastor Larry Cook said more than 220 people attended as Bear Point FWB Church in Sesser, IL, celebrated their 123rd year of preaching the gospel. Effingham pastor John Hollis preached the anniversary sermon.

Another record falls. Pastor **David Malone** said **Peace FWB Church** in **Granite City, IL,** broke all attendance records when 140 people attended services. The enthusiastic youth program and active young married couples outreach helped fuel the record attendance.

Contact welcomes Reaching Forth, publication of Satilla FWB Church in Hazlehurst, GA. Pastor Jeff Cockrell's Christmas editorial, "The Perfect Gift," pointed members to Christ, the perfect Gift.

Members of Cross Timbers FWB Church in Nashville, TN, planned a spe-

cial December service to raise funds for Free Will Baptist Bible College and honor the late **Paul Ketteman.** The church responded by giving more than \$3,200 to the college. Pastor **Paul Harrison** concluded the service by baptizing three converts, one of them a 10-year-old wearing an FWBBC sweatshirt.

The Trula Cronk Home for Children in Greeneville, TN, will be purchasing additional computers thanks to grants of \$750 and \$1,000 from Christian Self-Help, Inc. and the IBM Corporation. Beth McPherson Mills, director of development, received the grant checks in behalf of the home.

Dr. Milton Fields, chairman of the teacher education department at Free Will Baptist Bible College, was named to a three-year term on the State Board of Examiners for approval of Tennessee's teacher education programs.

Pastor Joe Buttgen said it was a first for him after 10 years in the pastorate. On the occasion of his first anniversary at First FWB Church in Blakely, GA, members surprised Brother Buttgen with a Pastor Appreciation Day. The appreciation included cash gifts and more than \$200 in food pounding goods. Buttgen baptized four converts and received four new members into the church.

Pastor Henry Van Kluyve says, "God is moving and our church is experiencing steady growth." He baptized 11 who all joined First FWB Church in Beaufort, NC.

Contact welcomes The Morning Star, publication of the Northeast Association of Free Will Baptists. The bimonthly newsletter published its first edition in December 1994, with Pastor Joel Nason of Heritage FWB Church in Laconia, NH, as editor. The Morning Star was first published 1826-1911 by the northern Free Will Baptists.

Pastor **Don Bailey** reports nine conversions in a revival at **Forest Park FWB Church** in **San Angelo**, **TX**.

Pastor Jerry McArthur of Cornerstone FWB Church in Denison, TX, began a half-hour radio program of music and preaching. The program airs on Sunday mornings.

Crossroads FWB Church in Lebanon, MO, celebrated 102 years of preaching the gospel. Craig Perry pastors.



FREE WILL BAPTIST BIBLE COLLEGE

Lessons From A Dulcimer

By Neil Gilliland

In the corner of my office, three instruments rest against the wall. Now and again, as the days wind down, I pick up one of them and play a quiet tune to ease my mind. Don't misunderstand; I'm not a musician. In fact, I have to get a special pass just to go in the music building! I try to avoid playing in public because I'm not very good. But I do find pleasure in playing my simple tunes for myself.

Last week I opened the case of one of my instruments that I had not played in a long time. I looked at my tired mountain dulcimer. That old dulcimer spent

cimer spent several years with me in Africa and the climate had

taken its toll on my old friend. The tuning pegs no longer worked because the fibers that held them together couldn't withstand the changes in climate. They had become brittle and broke as I applied pressure to tighten the strings.

Tuning People For Life

Each day, as I walk across our campus, I look into the eyes of those who are instruments the Master will use to play His symphony of hope to broken lives. Each year our staff and faculty have the wonderful opportunity to weave into the fabric of our students the biblical truths that will endure the shifting climates throughout their lives. The truths taught will guard them from becoming brittle and strengthen them so they need not break when the pressures of life make their hearts ache. And we watch with delight as the Father's skilled hand plays His message of grace on the instruments we call our student body.

Join Us For Welcome Days

With the beginning of a new year just behind us, I want to remind you of our spring Welcome Days, March 30-April 1, 1995. The cost is just \$20 per student for those who register before March 27. It is an excellent opportunity for your young people to experience a taste of life at FWBBC. Because of space

limitations, due to an increase in our enrollment, we ask that only students in grades 10-12 stay on campus.

If you have any questions, please write me or call 1-800-76-FWBBC. May this year be filled with the sweet music of peace in and through your life. ■



Neil is a native of Portsmouth, Ohio. He is a 1977 alumnus of Free Will Baptist Bible College and served as a houseparent at the FWB Children's Home in Greeneville, Tennessee, and in Ivory Coast, West Africa. He later returned to the Bible College in 1988 where he now serves as Recruitment Director.



DEPARTMENT PAGES



FREE WILL BAPTIST FOUNDATION

Definitions

By David L. Brown

Attorneys, economists and accountants are often accused of speaking a different language. These professionals are constantly being urged to please "put it in plain English." Many of the ministry opportunities the Free Will Baptist Foundation offers are phrased in legal mumbojumbo to most of us. Here, in common English, are some of the legal instruments and arrangements used by the Foundation.

Trust—A right of property, real or personal, held by one party for the benefit of another. Two broad types of trusts exist, revocable and irrevocable. An irrevocable trust is considered a completed gift. If the trust benefits a charitable organization, a tax deduction of some type is due the donor. A revocable gift as its name implies can be revoked at any time and, therefore, provides no tax deduction. The written agreement contains the directions for managing the assets, making payments and termination.

Living Trust—A trust created while an individual is still living. This type trust has become popular as an estate planning-tool. It allows assets to pass directly to beneficiaries upon death without going through the probate process. Generally speaking, an individual will transfer the majority of his assets into this revocable trust, and the trust itself will tell how the assets are to be distributed upon his death. The trust document contains directions on who will manage the trust assets (Trustee) during and after the death of the individual creating the trust.

Testamentary Trust—A trust created within a will and executed with the formalities required of a will. It is a trust which does not take effect until the death of the individual. This is in sharp contrast to the living trust and by its very nature is irrevocable.

Living Will—A short document that basically states, "If the situation should arise in which there is not a reasonable expectation of my recovery from physical or mental disability, I request that I be allowed to die and not be kept alive by artificial means or heroic measures."

This is an area of law that is relatively new, so check to see whether your state recognizes them. A Living Will is often confused with a Living Trust. However, a Living Will obviously is of little use as an estate-planning tool.

Simple Revocable Trust-These trusts can be designed for organizations (church, district or state association and national ministries) or individuals. The Foundation acts as trustee by managing the trust for the creator/organization. The individual/organization is generally the beneficiary of the trust. The Foundation only handles trusts that have some charitable benefit to a Free Will Baptist ministry. Usually this is done by selecting a ministry to receive the trust or a portion thereof if the individual should die without revoking the trust. Revocable Trusts are designed for individuals who need income from their assets, want to retain access to the asset in the case of an emergency, but want a final benefit to some Free Will Baptist ministry.

Irrevocable Trusts—The Foundation offers Endowment Trusts, Charitable Remainder Trusts, and Gift Annuity Trusts which are all Irrevocable Trusts. All these trusts are considered completed gifts which makes them irrevocable, and at least a portion of the gift is tax deductible. The most simple Irrevocable Trust is the Endowment. The chosen ministry receives income only from this type of trust forever. The entire gift is tax deductible for the donor.

Charitable Remainder and Gift Annuity Trusts are similar. In both trusts, the donor receives a tax deduction for only a portion of the gift but retains the right to receive income from the gift for a period of time, life or life plus a term of years to a beneficiary. A Charitable Remainder Trust is frequently beneficial to donors who have highly appreciated property. These trusts often shield the donor from capital gains taxes, thereby increasing the effective yield.



HOME MISSIONS

A Report on Ethnic Ministries in the U.S.A.

By Roy Thomas

The Home Missions Board has always been concerned about taking the gospel to ethnic groups and minorities in the United States and in territories owned by the U.S.A., such as the Virgin Islands and Puerto Rico. The countries of Mexico and Canada also fall under the auspices of the Home Missions Board, and great strides have been made there in establishing churches. In fact, some of the Mexican pastors have migrated to the United States, and are pastoring Hispanic churches in several states.

For over 35 years, the Home Missions Department has employed personnel who have ministered to ethnic groups within the United States. Many ethnic congregations have been established through these efforts. Spanish language follow-up lessons, gospel tracts, and other evangelism and church growth materials are published by the Home Missions Department for use by ethnic congregations.

Norman and Bessie Richards Employed for New Orleans

The Home Missions Board is excited about the new ethnic ministry it is sponsoring in New Orleans, Louisiana. Norman and Bessie Richards, former foreign missionaries who served 28 years in Africa, will be heading up this new ethnic work. They will minister to both Anglo and French-speaking people.

In the United States the following ethnic churches have been established, some solely under the auspices of the Home Missions Board, some jointly with state and national mission boards, some solely under state or district mission boards, and some as outreach ministries of local churches. Other ethnic ministries may exist of which we are unaware. These churches are effectively ministering to ethnic groups and minorities within the United States:

Arizona:	Sunset FWB Mission	Flagstaff	Sponsors Native American Ministry
California:	Berea FWB Church Cedars of Lebanon FWB Church New Jerusalem FWB Church Pines of Lebanon FWB Church Resurrection FWB Church Sherwood Forest FWB Church First FWB Church Garden Grove FWB Church	Los Angeles Bell Gardens Riverside South Gate Culver City El Sobrante Lamont Garden Grove	Hispanic Church Hispanic Church Hispanic Church Hispanic Church Hispanic Church Sponsors Taiwanese Ministry Hispanic Church Sponsors Korean Ministry
Florida:	Cedars of Lebanon FWB Church Ebenezer FWB Church First FWB Church Renacer FWB Church Calvary Chapel FWB Church	Hialeah Miami Hialeah Miami Hollywood	Hispanic Church Hispanic Church Hispanic Church Hispanic Church Korean Church uses facilities
Hawaii:	Waipahu FWB Church	Waipahu	Multi-racial congregation
Louisiana:	FWB Mission (Anglo, French)	New Orleans	Will be multi-racial
New Jersey:	Christ Total Solution FWB Church	Elizabeth	Hispanic Church
North Carolina:	First FWB Church Emmanuel FWB Church Mt. Calvary FWB Church New Beginning FWB Church Highland Dr. FWB Church	Raleigh Sharpsburg Hookerton Elm City Lincolnton	Sponsors Hispanic Ministry Hispanic Ministry Sponsors Hispanic Ministry Sponsors Hispanic Ministry Sponsors Hispanic Ministry
Oklahoma:	Northwest FWB Church	Oklahoma City	Sponsors Hispanic Ministry
Tennessee:	Woodbine FWB Church	Nashville	Sponsors Hispanic Ministry
Texas:	First FWB Church Primera Iglesia Bautista Libre First FWB Church	Houston Weslaco Dallas	Sponsors Hispanic Ministry Hispanic Church Sponsors Hispanic Ministry

GREEN TREE BIBLE STUDY

Robert E. Picirill

Five Plus Two Equals Five Thousand

John 6:1-15

he Lord doesn't practice arithmetic like the rest of us. Any way you look at it, it was a miracle. No one else can take seven individual pieces of food and multiply them into five thousand, or divide one meal by 5,000 and get 5,000 meals with some remainder!

The circumstances are outlined in vv. 1-4, and were ready-made for Jesus to act. The place was a mountainside across the sea of Galilee. This lake subsequently came to be known-probably not by Jesus' time, but before John wrote the gospel—as Tiberias, after a city Herod Antipas built on its western shore in about A.D. 20 and named in honor of Roman Emperor Tiberias.

The time was near the Jewish Passover. The situation was that a great crowd, somewhat more than 5,000 probably, had followed Jesus there, where food was not immediately available, and they were hungry.

Consider the disciples' role (vv. 5-9): Philip and Andrew (as in 12:22; were they especially close?) are directly involved. Jesus asked Philip a question to "prove" him; the word (Greek *periazo*) is the one often meaning to tempt or test (as in James 1 several times). I think He was testing Philip's faith, not his resourcefulness.

Regardless, Philip didn't score well; all he could think of was that feeding such a crowd was prohibitively expensive. Not even 200 days' wages worth of bread would be enough! ("Penny" in pennyworth is the Roman coin *denarius*, a standard laborer's day's wage at the time.)

Andrew did a little better: he brought Jesus a youngster with a meal for one. Though he couldn't see how this could help, he must at least have considered that Jesus might be able to work with it, or else why mention it? All in all, however, the disciples

might have passed *Beginning Math*, but they flunked *Introduction to Faith*.

I can't help thinking about that lad. Though he remains nameless, his act is heroic. The meal his mother had made him bring wasn't selfishly hidden away for his own hunger but was generously given to Jesus.

It was a poor man's meal at that: barley was the last and cheapest choice of grain for bread. The "loaves" were more like biscuits, and two small, dried fish wouldn't go far. Not naturally, anyway.

But then Jesus was not limited by what is "natural" (vv. 10-13). On the grassy slope, in orderly companies, the people were directed to lie down in dining fashion, propped up on one elbow.

Taking the loaves and fish, in turn, He gave thanks and proceeded to distribute pieces, the disciples serving, to all. So much that all were filled! And furthermore, 12 baskets of the pieces of bread He had broken off were left over. (Were these for the 12 apostles? Perhaps, but Jesus' concern seems to have been more about waste.)

The results were both predictable and disappointing (vv. 14-15). They thought Jesus was "the prophet that was to come," apparently reflecting a reading of Deuteronomy 18:15 that linked this with the Messianic hope.

Some, so driven by this conviction, felt they should seize Jesus by force and compel Him to assume the throne of Israel, from which as Messianic King He could be expected to lead Israel to her rightful independence and dominion. With some sadness, no doubt, Jesus withdrew.

How little they understood! How quick to see everything in material terms, to delight in full stomachs and marvel in miracles and hope for national glory! Even when He tried, the next day, to convince them that what

they needed was bread for the soul, they still did not grasp the truth.

We are often like them, glorying in what He can do for us rather than in Himself. We seek Him to solve our problems rather than to dwell in us as our very life and breath. Not loaves and fish for the body, not the thrill of miracles for our emotional highselse we are as misguided as they. All we need is Jesus.



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TOP SHELF



Thomas Marberry

I Peter in The IVP New Testament Commentary Series

I. Howard Marshall, Edited by Grant R. Osborne (Downers Grove, IL: InterVarsity Press, 1991, 184 pp., hardback, \$15.99.)

he author of this commentary is a professor of New Testament exegesis at the University of Aberdeen; he is one of the most recognized evangelical New Testament scholars of our time. In this commentary as well as in his other writings, he reflects the ability to meet the needs of pastors, teachers and serious students of the scriptures.

A good Bible commentary ought to do three things for the reader:

First, it should introduce the book; it should help readers understand something of the situation which produced the book. Correct interpretation is impossible without an understanding of the circumstances in which a biblical book developed.

Second, a commentary should help readers interpret the book correctly.

Third, it should help readers understand teachings presented in the book and apply them to their lives.

This commentary does all three, and it does them well.

Unfortunately, we do not know a great deal about the Christian community to which I Peter was written. Most of what we do know must be deduced from careful exegesis of the text itself.

Marshall contends that the letter was written by Peter to a group of

Gentile Christians in Asia Minor who lived in a world which was hostile to the Christian faith. The evidence does not indicate that they were the victims of a sustained campaign of persecution. They were, however, living in a world where hostility and discrimination were ever present.

It is in the area of interpretation or exegesis that this commentary is at its best. Marshall often demonstrates his extensive knowledge of the Greek language and how it was used in the daily life of the Christian community. This knowledge enables him to analyze how early Christians would have understood Peter's statements.

For example, the author makes this insightful comment concerning the word "foreknowledge" in I Peter 1:2. "First, their election took place because God the Father foreknew them. This does not mean that God chose them because He knew in advance that they would respond to His call, but simply that God took the initiative and chose them before they had done anything to deserve it."

He notes that the Greek word which is translated "foreknowledge" often conveys the sense of choice and love more than it does the idea of knowledge.

This commentary also makes a

serious attempt to apply the teachings of I Peter to the kinds of problems Christians face every day in society and the church. Concerning I Peter 5:6-11, Marshall notes that "The Christian life is a curious blend of trust in God and resolute action based on it."

He goes on to explain that the Christian must seek proper balance between fatalism and a conception of the Christian life which makes a relationship with God solely dependent on vigorous effort. The author notes, quite correctly, that the truth of the gospel lies between these two extremes.

This series of commentaries is based on the New International Version, but Marshall does not limit himself to that translation. He often makes his own translation from the Greek original; in a few places he disagrees with the translation given in the New International Version.

This is an intermediate-level commentary; it is not so technical that it can be used only by specialists. At the same time, it does require some understanding of the basic terms and concepts used in the field of biblical studies. It should be very useful for pastors, teachers as well as students in Christian colleges and seminaries.

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AYOUTH UPDATE



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BRIEFCASE



Jack Williams

Car Wash Theology

ne Saturday morning last spring, I pulled off the interstate to gas up the car at a south Nashville Amoco station. The preoccupied attendant barked at me when I requested the four-digit code for the automatic car wash. Grumbling under my breath at his surly attitude, I punched in the code and parked between the big brushes as the light flashed red.

The familiar sounds relaxed me. I'd been there before and knew what was coming-loud motor noise and multi-colored brushes whipping down both sides of the car.

I was about as preoccupied as the Amoco attendant. I exited on the green light and stepped out to raise the radio aerial.

The car was dry! And dirty! I glanced back at the car wash. It was dry too.

I'm slow, but I did figure out what happened. I assumed the automatic gadgetry was washing the car when all it did was make noise and shake the vehicle. Somebody with a surly attitude forgot to turn on the water.

Honest to Pete, my first thought was how much this incident resembled a sermon I'd preached. Looked like a car wash. Felt like a car wash. Sounded like a car wash. Had a neat sign over the entrance that said, "Car Wash."

So, why was my car still dirty and my temperature rising?

Oh, sure, it's amusing now as I recall how I sat there in the middle of all that noisy activity and never missed the soap and water. I suppose if I had noticed, the only thing I could have done was bite the steering wheel.

You know how those car washes operate. Once you're in, you all the way in and you can't leave until the machinery finishes with you.

Have you ever felt that way about church services? Many do. We pull off life's freeway on Sunday to tank up, expecting to drive away two hourslaterpolished and squeaky clean.

We hear the choir sounds. We see all the right people doing all the right things. We feel the ground shake as the good reverend gets up to speed.

And then we wait for the exit light to turn green before raising our antenna to tune in on life again.... Only to discover that we're still dusty with road grime.

What happened? Did God forget to turn on the soap and water? Whose responsibility is it when something that's supposed to work in church doesn't?

You see, it takes more than songs and sermons to clean up the road-weary saint. We must pay attention to what's happening around us and inside us. We're the ones who control whether or not the cleansing wave touches us.

Did I mention that I forgot to tell the Amoco attendant that his car wash didn't wash? I was so surprised when it didn't work right that I drove off without informing the one person who could have solved the problem with a flick of his wrist.

Some of life's problems are like that. They can be fixed with a simple adjustment, if we face them soon enough.

Have you been accumulating stress, irritation and bruises from the potholes on life's highway? Having trouble seeing as clearly as you once did? You could be sitting in Life 101 with a dirty windshield that makes everything you see appear grimy.

Perhaps it's not the preacher's sermon that's out of focus. The choir probably sings as well as it ever has. Maybe, like me, you've been parked

in a church pew with your mind in neutral.

The Christian is designed to last eternally with weekly check-ups. Most of what's wrong with Sunday's saints can be remedied easily, if it's done on a regular basis.

Daily Bible reading and prayer do for the Christian what regular oil changes, tune-ups and washes do for the family car. When a vehicle starts looking ragged, overheats or balks on cold mornings, any mechanic knows that the owner has neglected the little things that keep a vehicle purring.

I've noticed that when I start overheating at the office or looking spiritually ratty, it's usually because something else has replaced the priority of Bible reading, prayer and thankfulness.

We Christians work hard to avoid the been there, done that syndrome. We know that today's little foxes become tomorrow's nightmares.

The local car dealer charges \$18.95 every three months to keep the oil changed. That's cheap maintenance. But if I never change the oil, the cost of a blown engine may wreck the family budget.

A balanced Christian life requires minimum maintenance-regular Bible study, consistent prayer, a kind word, public worship and an outlet for community service. However, the price jumps dramatically when we get so busy living that we neglect the principles that give life meaning.

Tomorrow, I'm headed back to that Amoco station. This time I'll do more than listen to the sounds of the machinery. And I'll sure tell someone if the car wash doesn't wash.

If it works at the Amoco station on Saturday morning, I may try it at church on Sunday morning.

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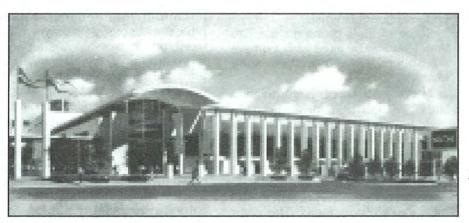


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