

JULY 1995

# CONTACT

OFFICIAL PUBLICATION OF THE  
NATIONAL ASSOCIATION OF  
FREE WILL BAPTISTS

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**Serving the Supreme  
Commander**

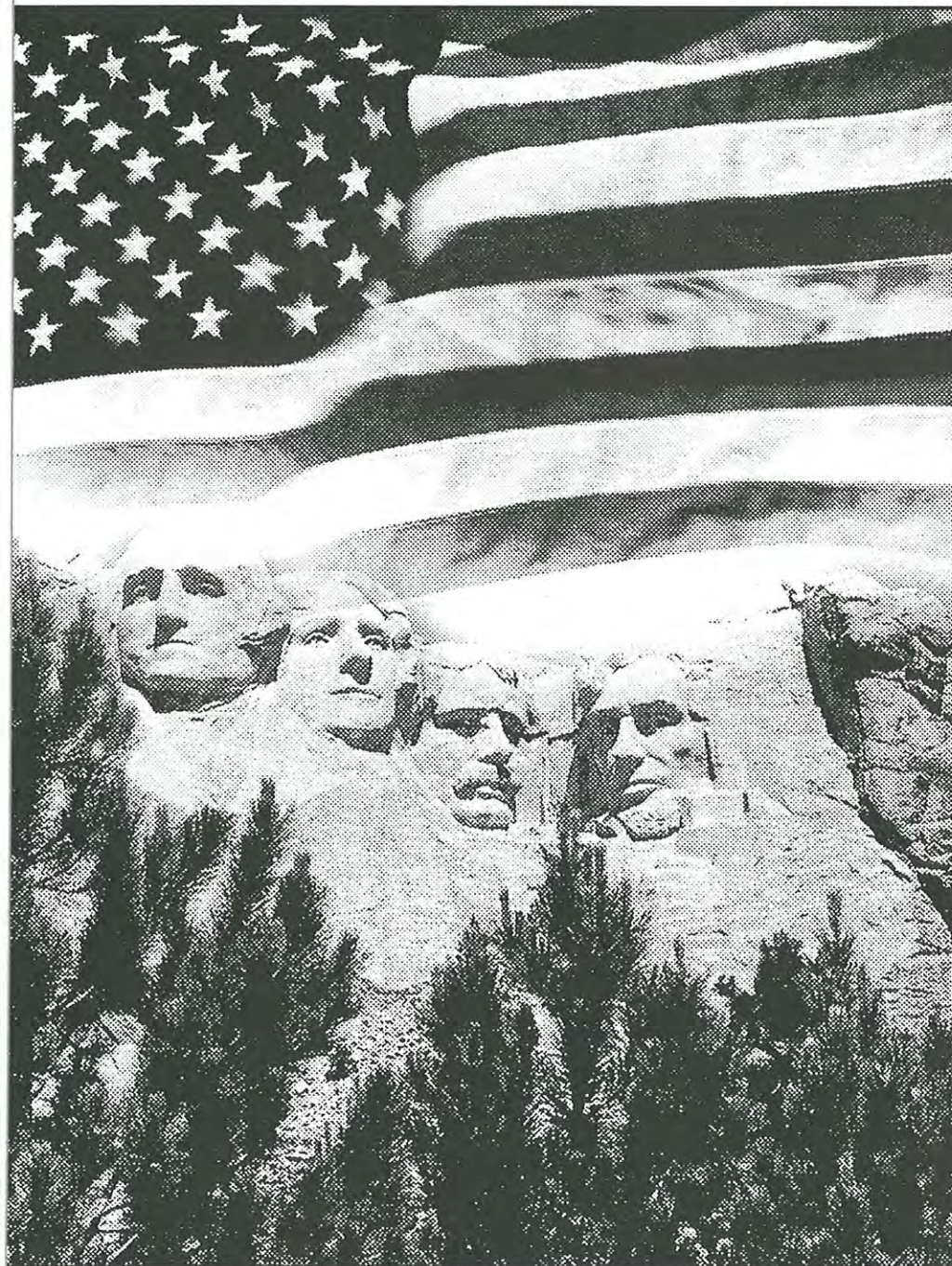
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**Together Way Church**

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**Good Help is Hard to Find**

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**Dying Well**

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**Citizen of the Year**

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**Something About July**





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## Revive the Redeemed

**V**olumes have been written on how to make wealth, maintain weight, self-esteem, family life and other self-help subjects. We captivate the interest of many discussing church renewal, church growth or various church ministries. But those who address revival are considered fanatics.

Some lack of interest in revival comes from data suggesting that people today are different and will not respond to strong, scriptural preaching. Some consider the day of revival over.

I remind us all that God has not changed the Great Commission—go and preach the gospel to every creature.

### Need for Revival

The condition of society reminds us of our role as light and salt in this world. Perhaps society's moral decline is directly related to Christians who ignore their responsibility as light and salt. The early church made a difference. Unbelievers were convinced that something had happened to the Christians. They were right.

The conduct of saints calls us to revival. Lukewarmness, lovelessness and looseness run rampant in the church. Jesus warned His disciples that lawlessness would cause the love of many to wax cold.

The political agenda of the church today suggests that we have moved away from proclaiming the gospel. The gospel changes men, not political correctness. Those who believe the gospel become new creatures in Christ. This transforming experience has a profound effect on the unsaved.

Another compelling reason we need revival is the call to service. A shortage of pastors, missionaries, Christian teachers and other workers indicates that we have shifted our priorities. Revival is needed if we expect

men, women, boys and girls to respond to God's divine call to a life of service.

Carelessness in stewardship points out the need for revival. Biblical stewardship begins with giving one's self to the Lord. This involves placing all we are and have at God's disposal. Revival would provide the means, ministers, methods and monies to accomplish the task Christ gave His Church. All that I am, all that I do, all that I have belong to God.

Average Christians live on a low level of Christian experience. Many are defeated, discouraged, despondent and in needless bondage. They are pre-occupied with jealousies and divisions, demonstrating lack of love and concern for each other.

Many preachers have ceased preaching the Word, and worldliness has engulfed the church. The only remedy for such an appalling condition is revival, a great moving of the Spirit of the living God in His Church and among His people.

### Nature of Revival

Revival is for the *Christian*. When revival happens, it will be evidenced by obedience to the Word of God. During revival, God moves among His people convicting, cleansing and calling.

Revival commences with seeing the Sovereign (Isaiah 6). Seeing God's person, position, power and purity gives the right perspective. Revival

will not come until God's people get a biblical perspective of God, see Him as He truly is.

Revival continues with sensing sinfulness. In the light of the Lord of Hosts, Isaiah sensed his sinfulness. He cried that he was a man of unclean lips, lived in the midst of people of unclean lips and said, "Woe is me." Viewing Jehovah made Isaiah conscious of his sin, brought conviction, caused him to confess and ended with cleansing from sin.

Submitting to service is the climax of revival. Following his cleansing from sin, Isaiah heard the voice of the Lord saying, "Whom shall I send? Who will go for us?"

Isaiah responded by saying, "Here am I, send me."

That's always the result of revival from God—individual and institutional obedience to the Word. We do the work which God directs.

### Notes on Revival

"The hindrances to revivals are the sins of individuals," (J. D. Drysdale).

"Orthodox theology has always been the hidden source of true revival," (David Matthews).

"Without the Spirit of God, the best arranged means are useless—lands without oil, sails without wind, coals without fire," (W. A. McKay).

"The world cannot be expected to be conscious of its sins, until the church is conscious of hers," (A. C. Stanley Smith).

"One ounce of obedience will do more to loosen the bolts of the windows of heaven than tons of fundamental theorizing," (E. Stuart Watt).

"It is not, 'We need revival,' We must have a revival," (Author Unknown).

"The way of revival is costly and humiliating, and leaders, above all, must not shrink from paying the price," (A. C. Stanley Smith).

We need for God to move in our midst. There is nothing wrong with Free Will Baptists that revival could not cure, nothing broken that revival would not fix. ■



Melvin Worthington

### The Secretary's Schedule

**July 10** Directors' Prayer Retreat  
Antioch, Tennessee

**July 11-14** Pre-Convention Meetings  
Charlotte, NC

**July 16-20** National Convention

**July 20-21** Post-Convention Meetings





Reverend Glenn Thomas

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The story of an American soldier in World War II.

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# Serving the Supreme Commander

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By C. Fay Forlines as told by Glenn Thomas

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**W**orld War II was more than just our grandfather's war. It was a time when the price of freedom staggered the world. Peoples of all races, religions, sexes and national origins joined together in military service and on the homefront to defeat the giant powers who were choking freedom. One man who later became a Free Will Baptist preacher played a surprising role in that struggle.

## Prelude

President Harry S. Truman set aside V-E Day, May 8, 1945, to celebrate the unconditional surrender of German fighting forces. This marked the end of World War II in the European theater. The surrender took place at "The Little Red School House" on May 7, 1945, when Eisenhower's headquarters was in Reims, France.

As Supreme Commander, General Eisenhower's safety was of paramount concern to Allied Forces, and he had a company of 185 elite soldiers guarding him. One of those guards was the Reverend Glenn Thomas, who resides in a suburb of Nashville, Tennessee. Thomas stood guard at the inside door

to the room where the unconditional surrender papers were signed.

## Story

Twice substitutes took certain-death "bullets" meant for Glenn Thomas. The first is his World War II story. The second is the story of his salvation and call to preach. The second is the greatest story ever told, but the first is a better-than-average story.

His World War II story begins in December 1942 when, as Thomas says, "I received congratulations from President Franklin D. Roosevelt that I had been chosen by my friends and neighbors to serve in the armed forces of the United States of America. I was happy to go even if my friends and neighbors had not chosen me, because I felt a personal responsibility to defend my country.

## Sent With Prayer

"Called into service from Detroit where I was working in a steel mill and given seven days to get my house in order, I headed home to Kentucky in my 1940 Buick Roadmaster for a last civilian visit with my family before induction.

"A person needed a ration book for gas (three gallons per week) and tires

during the war. Even though I had six-ply truck tires on the back of the Buick, I had 14 flats between my home in Kentucky and Cincinnati, Ohio. They all had to be repaired by hand. I arrived back in Detroit barely in time to catch the train bound for Fort Custer in central Michigan. There we received physicals, were inducted into the army and shipped to Fort Brady.

"We spend six months in basic training and guarding the locks at Sault (Soo) Sainte Marie, Michigan, while stationed at Fort Brady on the Canadian border north of Detroit. We unloaded from a warm train into -19 F weather with four feet of snow and never saw the ground until mid-spring.

"After basic training, we went home for a week before being shipped overseas. When it was time to leave, Dad and Mom placed their hands on me and prayed as tears rolled down their cheeks, 'God, watch over our son; help him to be a good soldier; build a hedge around him and make it hard for him to sin, and bring our boy home safely to us, if it is Your will.'

"That prayer went with me to Europe and prodded me to choose right. I left them not knowing whether I would ever return, but knowing that I would see them again in Heaven.

## Training for D-Day

"Waiting to be assigned to a convoy for Europe, we boarded the *USS Alexander*, an old World War I ship. The contents were bunks stacked three high from stern to stern and a shipload of homesick and seasick soldiers. On our first full day out, we ran into a storm that raged until it disabled our ship, forcing us to drop out of the convoy. That left us alone bobbing in the Atlantic where Hitler's submarines were on dead-serious search and sink missions.

"We were towed into Halifax, Nova Scotia, where we remained a week until the luxury liner, the *Queen Elizabeth*, came and transported us in style across the Atlantic Ocean.

"We disembarked at Glasgow, Scotland, and were trucked to Ellfricomb, a tiny village in northeastern England whose beach was a near replica of Omaha Beach in Normandy. We trained in amphibious landing and warfare for four months.

"My LCI (Landing Craft Infantry) held 30 men divided into two groups. Each group of 15 had the objective to destroy one pillbox (a pillbox was a concrete fortification containing all manner of short-range, medium-range and long-range weaponry). Each soldier would throw a satchel charge containing 12 quarter-pound packages of TNT through a slit in the wall where machine-gun barrels jutted out—clearly a suicide mission.

"We were to pull a wire out of the

satchel charge, setting off a detonator. We had five seconds to roll to safety. (There were no survivors when the reality check came after D-Day.)

## Guarding Ike

"After simulating this procedure for weeks, we needed some rest and were sent to London. While there, my company had our first responsibility handling top secret information when chosen to guard General Omar Bradley on his visit.

"We must have done a pretty good job. When General Eisenhower was assigned Supreme Commander and needed sure-fire protection, we were pulled from the mission for which we had received rigorous training and assigned to guard this extraordinary man.

"Some 185 of us were chosen to be Ike's personal guards. Instead of a suicide mission on the shores of Normandy, I was given a relatively safe assignment to guard Ike, his home, his office and his entourage as he moved about.

"And what a commander he was. He did not seek glory for himself, but he gave credit where credit was due.



**G. I. stands on barrel of 180 mm German gun.**

He inspired people. Ike was considerate of others. His heart grieved for his men; yet, he kept control of his grief and did not allow it to deter him from his duty.

"For example, Ike gave attention to his troops before D-Day. On June 5, we visited a paratroop unit of the 101st Airborne. Eisenhower spent an inordinate amount of time talking personally with some of the troops as he walked down the line. When he got back to the car, according to guard John Slover, he sat in silence for about 30 minutes continuing to watch the movement of the troops as big tears rolled down his cheeks and wet his otherwise immaculate uniform.

"About 1:00 a.m. the next morning, I looked up and saw the skies of London thick with planes. And I knew Ike had pressed the button, giving the signal. D-Day dawned June 6, 1944.

"English troops were the first Allied units to hit the beaches of France, and they met light resistance on Contentin Peninsula. Soon afterwards the Americans at Omaha Beach met a crack Nazi division and



**Slave laborers pass through Frankfurt, Germany, going home after VE Day.**



the story was drastically different.

"'Father, build a hedge about him and keep him safe,' my Kentucky parents had once prayed. I often thought of that and wondered. I surely was no more worthy to be spared than the one who took my place in the suicide mission that day. I can only accept it with gratitude. I am glad that I did nothing personally to change the orders handed out by my commander.

"As guards, we participated in historic and exciting experiences. We saw many notable personalities of the time: England's King and Queen; Churchill; Generals Montgomery, Patton and Bradley; top leaders from England, Canada, France and the United States.

"Often, Ike would come out and talk with us guards to make us feel comfortable. We guards felt one with him as we drove his personal cars with their flags and stars.

"Ike had several headquarters as our armies stormed from the beaches of France and onward into Germany. First, there were Versailles, Paris and Reims in France. Then there was Frankfurt in Germany. Ike lived a short distance from his Frankfurt headquarters in Bad Hamburg, Germany. We, as his personal bodyguards, were always stationed near his residence.

### Battle of the Bulge

"Our greatest challenge occurred during the Battle of the Bulge when Ike was in Paris. Hundreds of highly-trained German soldiers who had learned to speak English with American regional dialects were dropping

behind the lines to disrupt communication, trying to get past us guards to assassinate Ike.

"They had stolen U.S. uniforms and dogtags, knew everything about the region in America where they were supposed to be from and spoke with perfect accents. When they knew entirely too much about the U.S. state which was supposedly their home, we kept them for further interrogation. (In those days, an ordinary person in the U.S. had limited knowledge about areas 25 miles beyond his home.)

"During that period, we could not let anyone, including Ike, through without positive identification. Things were happening so fast that we no longer had reliable passwords. (Once General George Patton did not have appropriate identification when his car eased up to the gate. He was upset!)"

### The Surrender

On April 28, 1945, Hitler heard that Benito Mussolini, Italian Axis leader, had been captured, shot and hanged head-down in Milan. Stalin of Russia was anxious to capture Hitler alive. On April 30, Hitler shot himself. Eva Braun, his wife of two days, took poison. Hitler's hand-picked successor was Grand Adm. Karl Doenitz who ordered an unconditional surrender to save the lives of the German people.



One of Hitler's cars captured and used by Ike.

"When we were at Reims, France, the Germans surrendered. I stood guard at the inside door to the signing room in a 20-room, red brick building (now known as The Little Red Schoolhouse, headquarters of Allied commander Gen. Dwight D. Eisenhower). I inspected everyone who went in and out of the room. Here the German high command and the Allied representatives met to sign the unconditional surrender.

"Germany was represented by Nazi German Chief of Staff, General Alfred Jodl, and Navy Chief, Admiral Helmut Friedeburg. Eisenhower's Chief of Staff, General Walter Bedell Smith; General Sir Arthur Tedder; and other Allied leaders, including the Russians, sat across the table from the Germans.

"Supreme Commander Gen. Dwight



Ike's guards during 1990 reunion. Glenn Thomas is seated at right.

D. Eisenhower and British Field Marshal Bernard L. Montgomery remained in the map room where the Allied conquest was charted. Eisenhower and Montgomery chose not to enter the room until the unconditional surrender was signed. Ike later received Jodl and Friedeburg and made it plain to them that Germany was a defeated nation and that orders to the German people would henceforth come from the Allies."

An estimated 40 million lives were lost in Europe during World War II which began with the Nazi invasion of Poland on September 1, 1939. It lasted five years, eight months and six days. Nazi Germany was no more.

"When the Germans were removed, Ike and Monty then entered. The pens used to sign the surrender were collected and given to Eisenhower who remained standing, took them and made a V (for victory) with them. The photographers took that picture and flashed it around the globe to the major newspapers and magazines of the day. Ike sent one of the gold pens to President Truman and the other to Prime Minister Churchill.

"Afterwards, Eisenhower went back to his office and dictated the final message of the European war to General George Marshall, U.S. Chairman, Combined Chief of Staff. It read, 'The Mission of this Allied force was fulfilled at 0241 hour local time May 7, 1945.'"

### Aftermath of War

"Following the German surrender, someone had to clean up the carnage and put some order into the disorder that seemed to be everywhere. Slave laborers had to be returned to their homes. Since there was no transportation available to accommodate such a massive effort, every empty railroad car, either open or closed, was used.

"At appropriate intervals along the tracks, feeding stations were set up. These trains frequently stopped in isolated areas to allow people to relieve themselves in the open alongside the tracks. Besides witnessing incidences such as this, I also saw flatcars stacked with dead bodies tied on like cord wood. The Germans had prepared them to ship to mass graves. We were told that the Germans

would dump the dead bodies into a huge ditch and spread quicklime over the corpses before bulldozing dirt over them.

"As we escorted Ike through Germany, we saw other results of hatred and greed and man's inhumanity toward man: gas chambers, scheduled starvation, human vivisection, every conceivable atrocity to millions of people Hitler did not like, concentration camps like Dachau, Buchenwald and Belsen. In one labor camp there were over 3,000 dead bodies of slave laborers laid out in the street where Hitler's henchmen had executed them"

Thomas and his associates were examples for survivors in that fatherland to let them know that there was still hope for the human spirit ravaged by desolation. They felt they could not afford to be overcome by the grief they felt. They were needed to encourage and give hope to the hopeless and put them in a place where they could help themselves once again.

When the war was over, soldiers did not come back to the U.S. the next day. They waited for the end of the war in the Pacific which came on V-J Day, August 14, 1945. Then preparations were made to return the troops to civilian life. A person was returned home according to the number of points he had accumulated.

"One point was chalked up for every six months spent in Europe. Other points were given for marriage, each child and war wounds. I was single, not wounded; therefore, all I had going for me were the 28 months I had spent overseas. Nonetheless, I had the distinct pleasure of remaining a guard to Ike until he went home in November 1945.

"I remember getting on a German boxcar at Frankfurt, Germany, bound for Antwerp, Belgium. The weather was cold and the boxcar floor was covered with straw. We sidetracked for everything coming down the line. As we were stopped in a railyard waiting for a train to pass, we got a stove out of a guard house. After setting it up, we built a fire, became cozy enough to drop off to sleep and awoke to find the boxcar on fire.

"We used all the water in our canteens to put it out. Besides nearly choking on the smoke, the smoldering coals repeatedly rekindled. We

sidetracked again, put the fire out for sure and refilled our canteens. We were on our way home; we could put up with almost anything. Finally, we boarded a small Victory ship bound for Boston, Massachusetts.

### Return to America

"I stayed out on top center-deck most of the time for two reasons: to keep from getting seasick and to look for a sign of America, the land that I had come to appreciate, adore and love immeasurably.

"As we finally pulled into Boston Harbor, the fog was so thick that we could hardly see our hand before us, much less the city. When we got on land, I unashamedly bowed down on my knees and kissed the ground, thanking God for America.

"Waiting for orders, clothes to be issued, shots to be given and more orders, I was finally given my mustering-out pay, a piece of paper stating that I was honorably discharged and two words from the officer in charge—*Mister Thomas*.

"After hitching a ride to Indianapolis, I boarded a train for my hometown of Williamsburg, Kentucky, 14 miles from the Tennessee line. I then took a taxi five miles out into the country to our home. I had not been in combat overseas, but when Mom, Dad and all my brothers and sisters got through hugging me, I gave thought to asking for combat pay."

Pulled from a military assignment which promised a quick death, Glenn Thomas lived out the European war in an exciting, yet relatively safe manner as a guard to the supreme commander only to be almost hugged-to-death by a loving family when he was discharged and returned to his Kentucky home. No, this was not the greatest story ever told, but it's a better-than-average story of one Free Will Baptist preacher who was there when history was made. ■

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ABOUT THE WRITERS: Dr. C. Fay Forlines is a writer and member of Cross Timbers Free Will Baptist Church in Nashville, Tennessee. The Reverend Glenn Thomas is a retired Free Will Baptist minister who currently serves as senior adults pastor at Fellowship Free Will Baptist Church in Antioch, Tennessee. He is also a member of the Home Missions Board.



# Be A Together Way Church

By Edwin Hayes



**O**n a warm summer day in July 1992 at the Indianapolis convention, delegates to the National Association of Free Will Baptists approved a new stewardship program for our denomination. The plan was named the Together Way.

This program is designed to bring all state and national giving, both Co-op and designated, into a coordinated effort. It asks for equitable contributions from our churches either by Co-op or designated giving, to support all our state and national ministries. This method should also help reduce the number of appeals that regularly come from our national agencies. The implementation date of this program was January 1, 1994.

Every Free Will Baptist Church can and should be a Together Way church. I believe that every pastor should boost this program of total denominational support and present it enthusiastically to his people. We should all want to do our part in fulfilling the worldwide mission of Christ.

Being a Together Way church is like being a good church member, equitably supporting all the ministries that we have voted into existence. Just as a church member voluntarily joins his local church, approximately 2,500 Free Will Baptist churches have voluntarily bound themselves together for the cause of Christ.

There are no "drafter" churches in our midst. Just as we expect our

church members to fully support our local church programs, it only makes sense to expect our member churches to fully support our denominational programs. I always want to do my part as a church member. Likewise, I want my local church to do its part in supporting our denomination.

Notice what our covenant says on this issue:

To this end we agree to labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sunday Schools, and evangelistic efforts for the salvation of world.

## What is a Together Way Church?

### A Connected Church

A Together Way church is a *connected* church. They consider themselves part of the larger Free Will Baptist body. They are willing to give of themselves for the benefit of the body. They are active and ready to help. A Together Way church does not consider itself independent, but dependent upon their Free Will Baptist family. They realize that just as a human body needs all its parts, connected and active, their denomination needs no less.

### A Visionary Church

A Together Way church is a *visionary* church. This church has a clear view of their worldwide purpose. They see beyond their own walls and borders to regions beyond. As the young church at Antioch who sent the Apostle Paul on three missionary journeys, the Together Way church looks beyond its own limited ministries to a whole lost and dying world that needs Jesus. They are glad that Christ's work is bigger than the small section they labor in. The Together Way Plan gives them a vehicle to take part in God's "big picture."

### A Generous Church

A Together Way church is a *generous* church. This is a church that is not self-centered or stingy. They give freely and cheerfully to the Lord's work. Like the churches of Macedonia, "who first gave their own selves to the Lord," a Together Way church does not balk or grumble over the needs of their denomination. They realize that "God loveth a cheerful giver" and desire to please Him.

### A Trusting Church

A Together Way church is a *trusting* church. This church does not feel the



need to direct every cent they give. They have trust in those they elect to administer the funds wisely. Barnabas' offering in Acts 4 is a good example of this type of giving. He sold his land and simply laid his offering at the Apostles' feet. He trusted them to properly handle his gift. This church also realizes that in the Free Will Baptist denomination, the membership has the final say on all the money that is spent.

### *An Informed Church*

A Together Way church is an *informed* church. They attend the denominational meetings, read the reports, express their concerns and participate in the business sessions. What a privilege a Together Way church enjoys. They help set these ministries in motion and receive a regular accounting from each one concerning their progress and finances. A Together Way church keeps up with all the ministries they support. They rejoice in all the successes and share in the many sorrows.

### *A Balanced Church*

A Together Way church is a *balanced* church. This church just does not allow the latest emotional appeal to spur them to give. They are giving faithfully, systematically and sacrificially to the total denominational work. The Together Way church understands that all the ministries are vital and important to the health of the denomination. They are not just impulse givers, but regular contributors to the worldwide ministry of their Savior.

### **How can you be a Together Way Church?**

Pastors, you are the key.

#### *First . . .*

. . . catch the vision of this united effort to which we Free Will Baptists have committed ourselves.

#### *Second . . .*

. . . communicate this vision and plan to your people. Educate them about this great need.

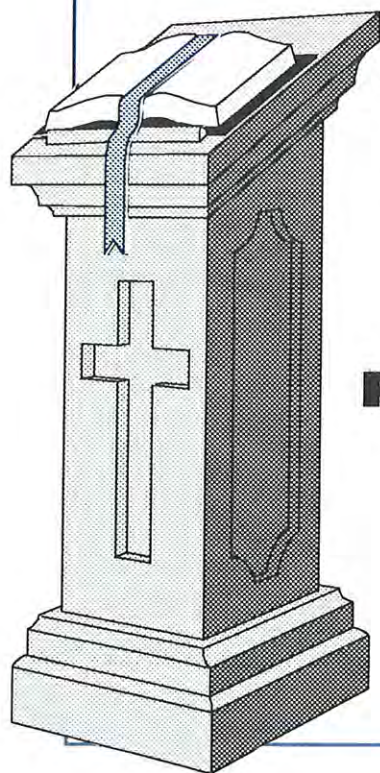
### *Third . . .*

. . . continue to follow through and enthusiastically keep this plan before your church. If you do, you will see spiritual growth and maturity in your church.

The way I see it, Free Will Baptists have the best of both worlds. We have local autonomy with no denominational hierarchy to tell us how to administer our churches. Yet at the same time, we have the opportunity to join our brethren from all over the nation in a united effort to take the gospel to the world. What a privilege to be a Together Way church! ■



ABOUT THE WRITER: Reverend Edwin Hayes is executive secretary for the Ohio State Association of Free Will Baptists.



# 1995 PASTORS' CONFERENCE

**September 25-27, 1995**

**Free Will Baptist Bible College  
Nashville, Tennessee**

**Featuring Dr. Stephen Olford  
and Dr. David Olford**

**For more information, write or call:**

**Pastors' Conference  
Free Will Baptist Bible College  
3606 West End Avenue  
Nashville, TN 37205  
615/383-1340**



The church needs fewer generals and more soldiers.

# Good Help is Hard to Find

I just finished watching an old episode of *The Three Stooges* where they were servants at some rich lady's fancy dinner party. As always, their best efforts to behave ended up in (you guessed it) a giant cream pie fight. As the sugar-coated battle raged, this rich lady crawled out from under a table and screamed, "Good help is soooo hard to find!" Then she caught one right in the face.

Maybe that's how God sees our efforts to serve Him. At times, we must look a lot like Larry, Moe and Curly. It's not that we aren't talented enough or that we aren't busy trying to be good and faithful servants. Somewhere along the way, our churches have all but quit producing quality servants. Take a look. Good help is hard to find.

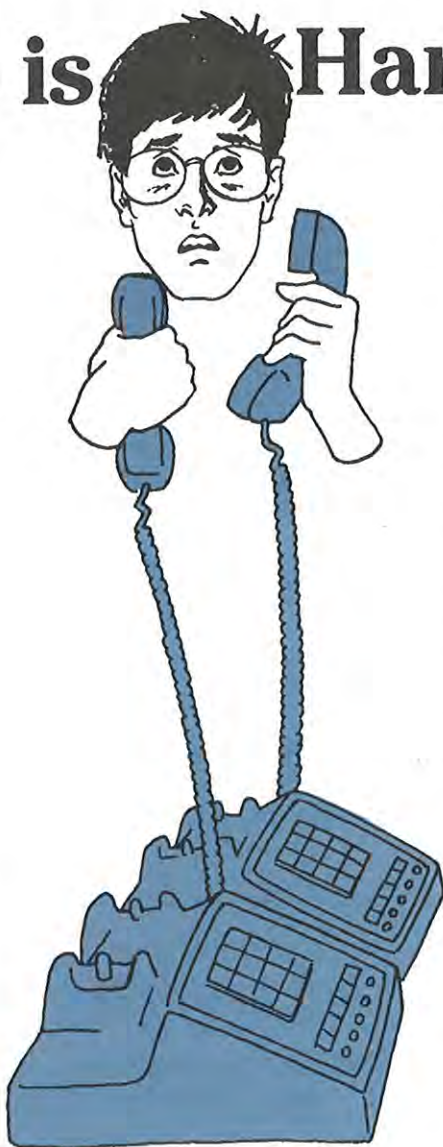
## The Pushy Salesman

A few weeks ago, I searched unsuccessfully at the mall for a belt. In desperation I entered an unusually trendy store for the first time. I could not find the belt rack and turned to leave. Suddenly, I was spotted by an eager young salesman who had apparently been hiding behind a row of Hawaiian shirts.

He ran up to me and asked if he could help. Before I could ask about the belt, he began telling me what my strong colors were as he selected a variety of strange garments that he said I must wear this spring. All the while, he kept pushing me, against my will, toward the fitting room.

The first outfit he threw in the room with me looked like it had been designed by NASA. Why would anyone need 27 zippered pockets on a short-sleeve shirt? Four outfits and 15 minutes later, he reluctantly let me leave after I convinced him that I would be a bit conspicuous visiting the nursing home in a neon-yellow, fish-shaped tie.

You have had similar experiences in a store or restaurant. What makes us avoid those places of business? Bad service! That eager young clerk



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By Michael E. Waddell

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may argue that he was available, energetic, faithful, loved his work and had plans for a future in the retail sales market. But he forgot the most important thing . . . all I wanted was a belt. His motivation was not "How could I best meet this customer's need today," but his commission on those red, ostrich-skin boots he was trying to sell me.

## The Pseudo-Servants

I see the same problem in churches today. We have no trouble produc-

ing outspoken, market-driven leaders, but where have the servants gone? Some who try to be servants end up in a power grab or a hybrid form of pseudo-servanthood. Here are three examples to help identify these types.

The *conditional servant* is closely related to that maid who wants to work, but she "doesn't do windows." These people are so willing to serve in specific places at certain times under special circumstances, but never ask them to help out at the church work day on Saturday. They always have a previous engagement.

Next, there are the *under/over-qualified servants*. The underqualified servant is bursting with a sense of false humility that keeps him from helping, because "he just needs to get his own life straightened out first." Equally as hampering is the overqualified servant whose inflated sense of self-worth leaves those lowly service jobs to the less important, less educated or less spiritual people.

Finally, but abundantly, there is the *backseat servant*. This individual is skilled, not in the art of serving, but in the art of telling others how that they should serve. This person would have us believe that he and God have been discussing our work and that we should be thankful for his suggestions on how we could be better servants.

The saddest thing about them is that they aren't servants at all. We may be producing a generation of Christians who honestly think that they are working as servants, but despite their zeal and sincerity, they are still running their own agenda. If something doesn't change, all we will have left is a tribe full of chiefs, an army full of generals and a body full of would-be heads.

## Placing Blame

If all this is true, then who is to blame for the lack of real servants in our ranks?

We could blame society and its promotion of individual rights, teaching us that the only place to be is on top,



power is everything, and don't let anybody get in your way. We could blame our church leaders for sometimes acting like royalty instead of clergy.

But I believe that ultimately the blame can only be placed at our own feet, because our old nature is contrary to everything that God requires of His servants. Our old man doesn't want to listen; he wants to talk. He doesn't want to kneel; he wants to stand. He doesn't want to serve; he wants to be served.

The reason there aren't more servants is because nobody is born wanting to be one. Why? For the same reason that Satan isn't a servant . . . Pride.

### Hearing Jesus

Ours is not a new dilemma. Jesus recognized this same problem in Matthew 20:25 when He said, "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them." Jesus shows that the philosophy of this world is opposite to what He expects of His servants when in verse 26a He commands us, "But it shall not be so with you."

How can we better follow this command? How can we cultivate a genuine servant attitude among leaders and in our churches? Fortunately, Jesus gave a two-part solution in the next few verses. "But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (vv 26b-27).

In essence, Jesus said that everything you have ever seen or heard about getting ahead in life is wrong. The way up is down. Jesus took the pyramid of power, turned it upside down, and said that in His Kingdom, the pinnacle is at the bottom.

### Positive Role Models

We can cultivate this servant attitude by being *positive role models*.

This does not begin with the leaders, but with those who put them there. Somewhere along the way, we have forgotten that those who lead best, first and foremost, serve best. It is up to the church to look for leadership based not on popularity or mere talent, but based primarily on one's ability to be a real servant. (I wonder

how many of us would vote for that little shepherd boy to be king of Israel?)

Once placed in a position of leadership, we are then responsible for examining our motives and then setting the tempo of true service for others to follow. The best servanthood sermon I know is when the church sees a leader putting others first. No matter where God places you, someone is watching. Throw out pride, and serve.

Jesus concludes with the best illustration possible, Himself. Verse 28 says, "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom to many." In this short verse, Jesus gave the definition for servanthood by showing us that He did not come to satisfy His own needs but to serve His Father by meeting the needs of the whole human race.

### Pursue Christlikeness

The most beneficial tool used in cultivating the servant attitude is *an individual pursuit of Christlikeness*. The only way we will ever be great is by following His example of giving up what we want to minister to what God wants.

The first lesson of servanthood that I remember learning was some 20 years ago. It was lunchtime, and I was looking out the parsonage window watching my father walk across that long parking lot from the church.



About halfway home, he turned right,

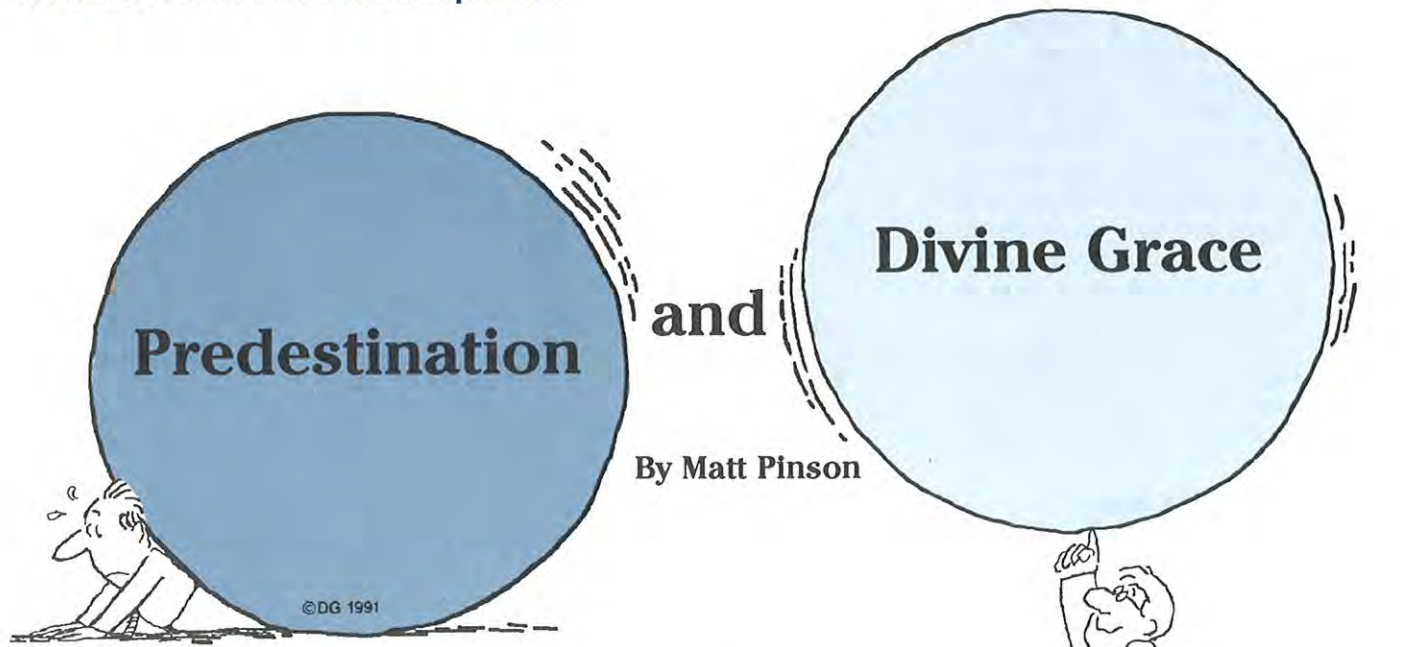
walked over to the road and picked up some paper and an empty bottle that someone had thrown into the churchyard. Then he came on in the house and threw them away.

At first I thought it strange that someone as important as the pastor should go out of his way to do such a little thing as picking up some trash. Then I realized that there are no small jobs for a servant of God, because every act of genuine service is equally important. If the day comes when I am too important, too spiritual or too busy to pick up trash or give a cup of water, that is the day I cease to serve anyone but myself.

The best way to be a servant is to be like Christ. In so doing, people will no longer see you merely working, but they will see Him at work in your serving. ■

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ABOUT THE WRITER: Reverend Michael Waddell pastors Soul's Harbor Free Will Baptist Church in Pensacola, Florida.





### Arminianism and Calvinism

**F**ree Will Baptists differ with strict Calvinists in their doctrines of predestination (or election) and divine grace, agreeing rather with the view of the 16th-century Dutch theologian, Jacobus Arminius, from whom the word "Arminian" comes.

Consistent Calvinists have typically taught that, in eternity past, God elected or chose some to faith and hence to salvation, and reprobated the rest to Hell; this election and reprobation has no conditions to be met on the part of the person who is elected or reprobated. Thus, God chose the eternal destiny of each individual without regard to the individual's choice or will.

Free Will Baptists disagree with this notion. We agree with Jacobus Arminius who stated that it is God's will for all men to be saved and that God extends His grace to all, but that men have the freedom to resist and reject the grace of God, which results in eternal punishment. Arminius saw predestination as God's choice to save those whom He foreknew in Christ Jesus.

### The Essential Difference

The main difference between Calvinism and Arminianism is this: Calvinists believe that God, in His se-

cret will, picks who will be saved and who will be damned, giving them no choice in the matter. Arminians, on the other hand, believe that God gives people the free will to resist His grace which goes out to all people. This is why we are called "Free Will Baptists": because we believe in free will.

### Our Historic Belief

An understanding of the Free Will Baptist doctrine of election can be gained by looking at the doctrine of our forefathers, the English General Baptists. Unlike the Calvinists of their day who believed that God had decided in eternity past who would be saved and who would be damned without regard to the individual's choice or will, our forefathers agreed with Arminius that man has a free will and can reject God's gracious gift of salvation.

The General Baptists held to an election or predestination conditioned on union with Christ, as opposed to the unconditional election of the Calvinists. They confessed in the 1660 *English General Baptist Confession of Faith*, which was the first confession used by our American forebears, that "God hath even before the foundation of the world chosen (or elected) to eternal life such as believe

and so are in Christ."

In Calvinism, since God had already chosen some for salvation and some for damnation, Christ was sent into the world to die only for those whom God had chosen or elected (the "elect"). Our forefathers said, like Arminius, that Christ died for every individual in the human race, so that every individual has a chance to come to Him in faith.

The English General Baptist conception of predestination and grace is summed up well in Helwys' 1611 *Declaration of Faith of English People Remaining at Amsterdam*:

... this is the election and reprobation spoken of in the Scriptures, concerning salvation and condemnation, and not that God hath predestinated men to be wicked and so to be damned, but that men being wicked shall be damned; for God would have all men saved, and come to the knowledge of the truth (1 Tim. 2:4) and would have no man perish, but would have all men come to repentance (II Pet. 3:9).

Article nine of the "Articles of Faith" included in our *Treatise* states that "God determined from the beginning to save all who should comply with the conditions of salvation. Hence by faith in Christ men become His elect."



### *A Scriptural Basis*

Why have Free Will Baptists always believed what they do about God's grace and election? It is because they believe it to be the scriptural teaching.

The ground or basis of predestination is revealed to us in Ephesians 1:4, which states that God chose us in Christ before the foundation of the world. This is the foundation of the Free Will Baptist view of election. God's choice of certain individuals for salvation cannot be understood outside of a consideration of Christ. It is *in Christ* that we are elected.

Romans 8:29 states that "for whom he did foreknow, he also did predestinate. . . ." Most biblical scholars state that "foreknow" carries with it the idea of intimate, close knowledge of an individual—not just that God knew something, but that God knew someone.

How did God know us? In Christ! Union with Christ, according to the New Testament, is the ground or basis for our election or God's choice of us for salvation. We come into union with Christ through faith alone.

Thus, Free Will Baptists believe that God's choice of people for salvation is based on their union with Christ, which is apprehended through faith in Him.

### *The Resistibility of Grace*

The Free Will Baptist doctrine of

divine grace is closely tied into the doctrine of election. Whereas Calvinists insist that God's grace is *irresistible* (that is, when God decides someone will be saved, that person will be irresistibly drawn to God by the Holy Spirit, without regard to the person's choice or will), Free Will Baptists insist that God has endowed human beings with free will, and hence the grace of God is *resistible*.

There are several reasons for this view. Most basically, scripture explicitly states that it is God's will that all should come to Him (II Peter 3:9; I Timothy 2:4), but not all do come. If God wills that all should be saved, but not all are saved, then it is clear that men can resist the will of God.

We teach that God in His grace calls all men, universally, to be saved. Unlike the Calvinists, who say that God only extends the Divine Call to those whom He has chosen beforehand, we believe that the Gospel Call goes out to all humanity—that God extends his Divine Grace to all men (John 12:32).

Jesus said twice in the Gospel of Matthew that "many are called but few are chosen;" that is, all who hear the call of God will not respond and become one of God's chosen people (the "elect"); some will resist this grace. Christ also taught clearly that men can resist the grace of God: "How often would I have gathered . . . you under my wings as a hen gath-

ereth her chicks under her wings, but ye would not" (Matthew 23:37).

Free Will Baptists believe it is most consistent with Holy Scripture to teach that God extends His divine grace to all people, but that God gives people the free will to resist and reject this grace. Those who do not reject the grace of God, but who respond in true faith to the unmerited grace offered to them, will come into union with Christ and receive salvation. God knew this "before the worlds were formed," and thus decided to bring salvation to all who would not reject His wonderful grace. ■



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

## Coming Next Month . . . **Pastor Appreciation Issue**



# Why Your Church Needs a Women's Group

## Come Back to the Quilting Circle

By Becky Gwartney

I love antique quilts. There's something beautiful about the handiwork—blending colors, careful stitching, the love and patience required for every square inch. Women today miss out on this. We're in a hurry living such a fast-paced lifestyle that we don't take time to be a friend... to share a burden... to make a difference.

Remember the old quilting circles? Why do you think they were so popular? Women made beautiful quilts for their families, but it was also a time of sharing between women. Gathering around the table or fireplace, they worked for hours, talked of their families, shared their burdens, opened their hearts and encouraged one another.

There was a special bond between these women. They realized that they needed the other women in their life to help them be a better mother, wife, friend or neighbor.

Christian women today still need that "quilting" with other women—a time to share, pray, encourage, fellowship and bond with friends. Women like (and need) to share. We all have burdens that seem to weigh us

down. We need to know that other will be there to listen, share our burden and pray with us. We need a time to be refreshed in the Lord and reminded that we have a place to serve in our local church. We have available the wisdom of older women who will teach us how to love our husbands and children, how to make a difference in our church, our community and the lives of others.

God has given us a place to serve, a place to learn, a place to be strengthened... and it's right under our noses... in our local church. When we gather with the women God has brought into our lives, we will bond together as we share, learn, pray and grow.

Ecclesiastes 4:9-12 reminds us of the strength we receive from others. Several years ago, an area church group was trying to help a needy family. Realizing that this family desperately needed clothes, the women gathered boxes of remnants and began sewing. Within a short time, many garments were ready to give the needy family. The women realized that none of them could have accomplished such a great task on their own.

Not only was the family clothed, but the church women had united for a task. They had joined efforts and talents to reach a goal and helped a family in the process.

We, too, will have a greater spectrum of ministry if we unite our efforts and talents with the women in our church. All of us working together can raise more money for missionaries, feed/clothe more needy families, minister to more homebound people

and have a stronger prayer force. Together, we can make a difference.

But are we taking advantage of the opportunities? I'm afraid not. Too many churches have abandoned the "meeting place" and deny themselves the blessing of "the quilting circle." Women's groups, such as WNAC, are fortresses for the burdened... refuge for the weary... encouragement for the faint-at-heart... fellowship for all.

Just as a beautiful quilt requires pa-

has an existing women's group but you have not been involved, consider the benefits of doing so. Be patient, faithful, willing to work. God will bless as He gathers the threads of our lives and binds them together for our growth and His glory.

The room is ready, the fireplace glowing with warmth, the cozy chairs waiting to be filled, and we're all invited to join together. Will you take your place in the "circle"? ■



ABOUT THE WRITER: Mrs. Becky Gwartney is a member of Fellowship Free Will Baptist Church in Park Hills, Missouri.



# California Pastor

# Named

# Citizen of the Year

**C**iting his compassionate contribution to the community, the Shafter (Calif.) Chamber of Commerce and Agriculture named Dean Long, "Citizen of the Year" for 1994 during its annual awards banquet.

In her introduction of Pastor Long, Master of Ceremonies Jane Colbert told of him coming to Shafter in 1986 where he became the pastor of the Shafter Free Will Baptist Church.

Pastor Long then founded the Shafter Police Department's Chaplain Program in 1990 which now boasts of seven active chaplains. The chaplains are called when someone is needed to deal with the more delicate and difficult tasks associated with law enforcement, such as the loss of a loved one. The responsibility of informing the family usually falls on the shoulders of one of the chaplains.

"Well, the man we honor tonight has the gift, the God-given gift, of knowing just what to say and do in those awkward, painful times," Colbert said. "He is a friend to strangers and a comforter to the wounded."

According to Colbert, one medical technician at a Bakersfield hospital was so moved by watching Long comfort a family who had just lost a child, that she called the Shafter Police Department to commend him. "The technician said she was overwhelmed, not just by the concern and support he gave to the Shafter family he had come to see," Colbert said, "but by the fact he encountered another grieving



**Reverend Dean Long**

family in the waiting area and stayed to console them as well."

Colbert emphasized that Long is a "man who helps people." Many of us love to help others with our extra time and money. This man helps when it is inconvenient—when it is unpleasant—when it is downright awful.

Long was born in Salina, Kansas, in 1944. He graduated from Central High School in Salina in 1962. For 15 years he worked for a Kansas oil company.

Then, in 1976, he became an assistant pastor at the Free Will Baptist Church in Salina, and he was soon put in charge of the Chaplain Program at the Salina Police Department.

In 1984, Long moved his family to Bakersfield and became the bus director of the Free Will Baptist Church in Bakersfield until 1986 when he became the pastor of the Shafter Church.

Colbert related another of the many incidents which defines Long's character. "There was the mother of a young accident victim in intensive

care," she said. "She had no relatives in this area to help her, but she did have this man. Night after night he sat beside her as her son struggled for life."

After police had been called concerning an obnoxious, homeless man harassing customers at a local restaurant, Long cleaned him up and found the man a home. "Because of him, the man spent the last years of his life comfortable and secure instead of hungry and alone," Colbert said.

In describing Long, Colbert recited Matthew 25 which tells of those who help God by aiding the less fortunate. "Like the righteous described in those verses, our award recipient does not help others in order to bring attention to himself," Colbert said. "But those on the Shafter Chamber of Commerce, as well as his friends, his wife Johnette, his children Judy and husband Jeff, Gary and wife Melissa, Marcus and his three grandchildren Jacob, Joshua and Austin are delighted to have this opportunity to honor Pastor Dean Long."

In accepting the award, Pastor Long said he was grateful for the honor, but never does anything for the sake of recognition, save one—that his Lord will say to him one day, "Enter in thou good and faithful servant." ■

**By Georgette Kadel and  
Roy Patrick**

Reprinted by permission from Shafter Press in Shafter, California. This article was published under the title, "Pastor Dean Long Named Citizen of the Year," on January 25, 1995.





# Dying Well

By Jonathan R. Wilson

## The Last Days of J. Reford Wilson

**J** Reford Wilson died in Oklahoma City, Oklahoma, on January 5, 1995. He was my father. He was also a pastor, educator and administrator who sought to extend the good news of Jesus Christ around the world through the work of Free Will Baptists.

I hope that one day the story of Free Will Baptist missions will be written and that Dad's role in that story

will be told. I leave those tasks to others. I want to tell a different story—the story of Dad's dying.

### Reality of Death

In earlier eras of the church, the *ars mori*—the art of “dying well”—received considerable attention. Indeed, in some periods, life was primarily

considered a preparation of death.

When people made decisions about how to live, their first question was, “What will this mean about how I die? Will I die at peace? Will others regret my death? Will this please God when I face Him in judgment?”

Today, our culture organizes to deny death. We turn pretend death into cartoons in our movies—*Die Hard*, *Die Harder*, *Terminator*. We turn real death into entertainment.

Television programs show us deaths of real people who are not real to us. They are two-dimensional images on a screen. We don't touch their bodies, smell their blood and fear.

Even the deaths of those we know, whose bodies are real to us, occur in special places—hospitals—where we are seldom present. We set aside experts in death and pay them to be present, so that we don't have to be there.

In this cultural setting, two things are striking about Dad's death.

First, his wife and daughter were present with him throughout his last days. They literally did not leave the hospital for the last 16 days of Dad's life.

They slept and showered in Dad's room. Friends brought food and did their laundry. Nurses provided meals, and God provided stamina and love. Mom and Rebecca gave striking testimony to God's grace and their love for Dad by caring for him and his bodily needs in those last days.

The second striking thing about Dad's dying is the way he faced his death. As I told him in December, when he was still alert and knew he was dying, “Dad, you are dying as you lived.”

### Lived Faithfully

Dad died well because he lived faithfully. His life was marked by passionate belief in Jesus Christ and the truth of the gospel. He had a single-mindedness about Christ that shaped everything else he did. His life only makes sense as an expression of that faith.

He was not perfect, and he knew it, so he did not trust in himself. He trusted the gospel of forgiveness through Jesus Christ and resurrection to eternal life through faith in Him.

Dad died well because he faced



death with that same faith. Since he had lived his life in faith, that faith did not to desert him in death.

When the doctors were planning surgery and informed him that he only had a 50-50 chance of surviving, he replied, "Well, either way, I win." And he meant it.

On December 15, the last night that my family and I spent with him, we were all gathered in his hospital room. We knew that he was dying. As we visited, Dad gathered his energy and for several minutes gave each of us a spiritual admonition. Then we sang two Christmas hymns, held hands and prayed. He was celebrating with us the truth of the Lord in whom he had placed his faith.

I can't resist adding that his wit had not left him. When his doctor, Donald Preuss, entered the room a few minutes later, Dad said, "Well, you're too late for the sermon and the special music, but you're in time for the offering."

### Lived Courageously

Dad died well because he lived courageously. Throughout his life and ministry, Dad had faced many threats to his courage, many discouragements. These discouragements were not easy for him to overcome. But a disciplined prayer life and support from Mom and other friends enabled him to act with courage in face of opposition.

Dad faced his death with that same courage. When we finally knew in December 1994, that an operation was not possible, his death became an imminent reality. My sister and her family, and I and my family, traveled to Oklahoma to be with Dad and Mom. During the week of December 10-16, Dad was fairly alert and energetic.

We talked about his life and his death. He helped us plan his funeral. We all agreed on the kind of medical care that we would accept as he died. He agreed that no extraordinary measures should be taken—that he would not be fed or hydrated artificially, and that he would not be placed on a respirator. In all of these discussions, Dad showed great courage.

### Lived Compassionately

Dad died well because he lived with compassion. So many times in the course of his ministry, Dad would

be nearly overwhelmed with the needs of the world. His travels overseas filled his memory with a vision of a suffering and dying world in need of the gospel of Jesus Christ.

He entered deeply into the challenges faced by missionaries and became their pastor. His ability to feel the pain of others made him a caring person and attracted many to him and the Source of his compassion.

Dad showed this same compassion as he died. One way he showed it was through exercising his wit. Often, when friends came to visit, he would tease them about something. Out of concern for others, he used his wit in order to remind them that though he was dying, it was not the end for him or for them.

Beyond the exercise of his wit, Dad showed his compassion in his simple care for others. Two incidents stand out.

As a social worker talked with him to arrange his transfer to hospice care, her eyes teared at one point and she said, "You are a very sweet man."

"Thank you," Dad replied.

"Are you married?" he asked.

"Yes."

"Is he a sweet man?"

"Yes."

"Have you told him that?" Dad asked.

She was a little taken back by Dad's questioning, but after a moment's thought her eyes brightened and she said, "Yes, yes I have. Just last night, as a matter of fact."

"Good," said Dad, and relaxed back into the bed.

The second incident in which Dad expressed his concern for others is the most poignant moment in his dying. On December 31, his wife's birthday, he woke up and saw her standing by his bed. He said, "I love you so very much. I'm so sorry I'm putting you through this."

This was his last truly lucid moment before his death, and it defines so much of his life—the ministry and love that they shared and the faith that sustained them.

### Faced Anxiety

Dad showed some anxiety as he died—after all, he was human. But in keeping with what I have written above, even in anxiety, he died well.

His first expression of anxiety was

that he wished he had done more—more to spread the gospel, more energy to have written a history of Free Will Baptist missions, more to make Mom financially secure.

Certainly there was some self-concern in all of this, but more than anything else these expressions of anxiety showed his concern for others and his passion for the calling God had placed on him.

In the weeks after Dad's death, I read through the Sunday School lessons that he was working on in the days just before he became critically ill. The lessons were taken from I Thessalonians, and in two of the lessons Dad reflected on the meaning of death for a Christian.

In one lesson, he described standing around the bed of a dying Christian, holding hands and sorrowing over the separation that death brings, but even more rejoicing in the hope of the resurrection.

In another lesson he quoted the hymn, "It Is Well with My Soul." For his funeral, he requested that the Southern Oaks Free Will Baptist Church choir sing this hymn. When the choir ended, the congregation erupted in shouts of praise. I am sure that Dad was pleased.

Reford Wilson died well because he lived well. The Lord for whom he lived was faithful to the end. One day, that faithfulness will reunite us in glory. In the meantime, Dad's dying stands as a testimony to us and a call to live well. ■



ABOUT THE WRITER: Dr. Jonathan R. Wilson, son of J. Reford Wilson, is an associate professor of theology at Westmont College in Santa Barbara, California. He graduated from Free Will Baptist Bible College in 1975, earned his M.Div. degree from Regent College and his Ph.D. from Duke University.



# FREE WILL BAPTIST NEWSFRONT

## Bible College Graduates 38

NASHVILLE, TN—Free Will Baptist Bible College honored 38 members of the graduating class of 1995 in Commencement exercises on campus May 11. Evangelist John Gibbs, whose son was among the graduates, brought the commencement challenge from Joshua, chapter one.

The class of 1995 is comprised of one Associate of Christian

Ministries graduate, 24 who received the Bachelor of Science, 12 Bachelor of Arts recipients and one who completed the Master of Ministries program.

President Tom Malone also recognized five teachers who are leaving the FWBBC faculty. These are Eddie Payne (Missions), Vernon Whaley (Music) Peter Wilson (Psychology), Timothy

Sharp (Music) and Genevieve Waddell (English). He commended all of them for their dedicated service to their students, to the college and to the Lord.

Mrs. Barbara Riddle, who teaches physical education, was honored as the Academic Advisor of the Year.

These are the members of the Class 1995.

### Associate Of Christian Ministries

Rae Ann Pennington  
Grayson, Kentucky

### Bachelor Of Science Degrees

Brandon Todd Bell  
Nashville, Tennessee  
Wesley Scott Benton  
Ashland City, Tennessee  
Christy Leigh Britton  
Nolensville, Tennessee  
Angela Annette Dunan  
Seffner, Florida  
Lisa Michele Duncan  
Nashville, Tennessee  
Gregory Randall Fawbush  
Whitesburg, Tennessee  
Darin Scott Gibbs  
Pleasant View, Tennessee  
Kyle Ashley Hayes  
Nashville, Tennessee  
Lisa Michelle Haygood  
Guin, Alabama  
Joseph Lynn Kemble  
Baton Rouge, Louisiana  
Linda Carol King  
Carbon Hill, Alabama  
Betsy McMillan Lampley  
Dickson, Tennessee  
Jason Campbell Newman  
West Jefferson, Ohio  
Jacob Archie Paul  
Karachi, Pakistan  
Leah Kathryn Plunkett  
Nashville, Tennessee  
Ivan Bradley Ryan  
Galatia, Illinois  
William H. Stringer, Jr.  
Park Hills, Missouri  
Eric K. Thomsen  
Jacksonville, Florida

Milton Kevin Threadgill  
Aberdeen, Mississippi  
Mark E. Vincent  
Nashville, Tennessee  
Diana Murkerson Whitaker  
Blakely, Georgia  
Jennifer Janeen Workman  
Nashville, Tennessee  
Christopher Paul Wright  
Fresno, California

Leland Paul Zegelian  
Washington, North Carolina

### Bachelor Of Arts Degrees

Angela D. Barlow  
Knoxville, Tennessee  
C. Michael Edwards  
Winton, North Carolina  
Rickey Lynn Futch  
Henderson, Texas

Timothy M. Lewis  
Grand Junction, Colorado  
Rejyna Dawn McClure  
Weslaco, Texas  
Dennis Lynn Pearson  
Sharpsville, Indiana  
Pamela Diann Roehl  
Nashville, Tennessee  
Carlos Rubio  
Altamira, Mexico

Michael E. Waddell  
Pensacola, Florida  
Monica Ruth White  
Cordova, Alabama  
Lisa Carol Winchester  
Washington, North Carolina  
Charles R. Wise, Jr.  
Black Mountain, North Carolina

### Master Of Ministry Degree

Howard Lee Bass  
Virginia Beach, Virginia





## Florida Minister, L.V. Pinson, Retires



PENSACOLA, FL—The Reverend Leslie Van Pinson, a prominent minister among Free Will Baptists in North Florida and South Alabama for over 40 years, has retired from active pastoral ministry after 53 years in the gospel ministry. Rev. Pinson, 83, served as pastor of the First FWB Church of Pensacola, Florida, for over 40 years.

Brother Pinson, a native of Savannah, Tennessee, was converted in a tent revival in Sylacauga, Alabama, in 1935. He answered the call to preach in 1940 and was ordained one year later. Pinson ministered eight years in North Alabama, pastoring such churches as First FWB Church, Sylacauga; Davis Chapel FWB Church, Sterretts; Union Hill FWB Church,

Vandiver; and Unity FWB Church, Sylacauga.

In the early 1950s, after organizing the Unity Church in Sylacauga and pastoring there for two years, Rev. Pinson moved with his wife, Curro, and their four children to Escambia County, Florida, where they have spent their years since. After four years at Shiloh FWB Church, Bratt, Florida, Rev. Pinson became pastor of the First FWB Church, Pensacola, Florida, where he ministered for over 40 years.

Pinson has served in leadership capacities in several associations, such as the Cahaba River Association (Alabama), the Birmingham District Association (Alabama), the West Florida Association, the Southern Union Association (North Florida/South Alabama), the Alabama State Association, and the Florida State Association.

L. V. Pinson has labored strenuously in the vineyard of the Lord for more than a half-century and is one of the most highly respected Free Will Baptist ministers in Alabama and Florida. Though retired from pastoring, he has not retired from preaching, and, in addition to conducting revivals, he provides some supply preaching in the Pensacola area.

## McArthur Keynotes New Mexico Meeting

ARTESIA, NM—The 27th annual New Mexico District Association met April 6-8 at First FWB Church in Artesia. Texas pastor Jerry McArthur delivered the keynote sermon Thursday evening. McArthur, who pastors Cornerstone FWB Church in Denison, Texas, preached on the subject, "What Kind of Witness Are You?"

Moderator Jim Pollock gavled the 34 delegates and visitors through business sessions. Delegates authorized paying \$25 for each child and adult worker from New Mexico who attends camp. Delegates also authorized purchase of food for the camp by Dennis Conley through the food bank or special sales.

Reverend Earl Jenkins resigned as moderator of the Land of Enchantment quarterly meeting. His wife Brenda resigned as clerk. They plan to relocate in Idaho.

Executive Secretary Melvin Worthington preached Friday evening and at the Auxiliary Fellowship Banquet. Carlsbad minister Len Blanchard preached the final sermon Saturday morning.

The 1996 state association will meet April 11-13 at First FWB Church in Albuquerque.

## Southeastern Announces Missionary Conference

Wendell, NC—The 13th annual Missionary Conference sponsored by Southeastern FWB College meets October 19-20 and features a home and foreign missions emphasis. Missionary speakers will address the conference theme, "Let the Light of Christ Shine Unto Them," taken

from II Corinthians 4:3-4.

Foreign missionary speakers include Ron and Linda Moore from Côte d'Ivoire, West Africa. Fred Warner, director of missionary church relations with the Foreign Missions Department, will also speak.

Two home missionaries will join the conference preaching

team. Bob Edmonson, home missionary to Asheboro, North Carolina, and Madison, Wisconsin, home missionary Carlie Lloyd will focus conferees' attention on the fields at home.

The conference will be hosted at First FWB Church in Raleigh.



Ron and Linda Moore



Bob Edmonson



Fred Warner



The Carlie Lloyd Family



## 279 Attend FWBBC Welcome Days

NASHVILLE, TN—Free Will Baptist Bible College enjoyed visits from 279 prospective students and sponsors during its spring Welcome Days, March 30-April 1, according to Neil Gilliland, promoter of the event.

Representatives came from 71 churches in 18 states. States with the most representation were Illinois (52) and Florida (29). The largest church groups came from Decatur (IL) First FWB Church (15) and Calvary Chapel FWB Church, Hollywood, FL (13).

The next Welcome Days is scheduled for November 16-18. Write or call the college for information.

## Southeastern Sets Fall Revival

WENDELL, NC—The 1995-96 academic year at Southeastern FWB College begins Monday, August 28, with a 7:00 p.m. service at First FWB Church in Raleigh, according to President Billy Bevan.

Guest preacher for the start-up event will be Reverend Tim York from Ashland, Kentucky. The Monday evening service kicks off a four-day campus revival in order to insure a strong spiritual footing for the fall semester, says President Bevan. The campus revival runs through Wednesday.

Tim York pastors Heritage Temple FWB Church. He also serves as promotional secretary for Kentucky Free Will Baptists. York was called to preach at age 12. At 18, he entered full-time evangelism and served as an evangelist 13 years. He has been pastor at Heritage Temple two years.

## Missouri Church Dedicates Sanctuary

PARK HILLS, MO—Members of Fellowship FWB Church in Park Hills concluded two years of building and remodeling on Easter Sunday, April 16, when they dedicated their enlarged sanctuary and rededicated themselves to God, according to Pastor Wayne Phillips.

Pastor Phillips said that 24 months ago the church purchased the Coca Cola bottling plant and warehouse adjacent to their property. Members remodeled the plant into assembly and class rooms. They converted the warehouse into a gymnasium and recreational area for the church's growing youth ministry.

After an open house in March 1994 to celebrate the finished work on the plant and warehouse, members rolled up their sleeves and built a walkway between the buildings, creating a new entrance into the church that is accessible to the handicapped. Then they remodeled the sanctuary, removing walls and increasing the seating capacity.

Pastor Phillips said, "The original altar was discovered and after

a prayer meeting, the workers lovingly replaced it under the new altar area."

Phillips said the congregation re-lived history during their April 16 Easter dedication, because the first service ever held in the sanctuary occurred on Easter Sunday, April 17, 1949. A young pastor by the name of Damon Dodd had led the church from a rented store-front to construct their own sanctuary in three short years.

The group considered that 1949 construction project a huge step of faith, Phillips said, because it took place during the longest strike in the history of the local lead mines. At the time, the mines provided 98 percent of the employment for members.

Pastor Phillips preached the 1995 dedication message after Easter sunrise services. The unusual two-hour gathering included time for members to dedicate their music ministry, dedicate and affirm the Bible and citizenship, and reaffirm Free Will Baptist doctrines. They also recognized charter members.

# July 9

## National Convention Day of Prayer





## CURRENTLY...

Since October 1994, Pastor **Dean Dobbs** reports more than 50 additions to **Pleasant Acres FWB Church** in **New Bern, NC**. On Roll Call Sunday this spring, Dobbs baptized 14 converts, welcomed 22 new members and shook hands with 387 worshipers.

Members of **First FWB Church** in **Winter Haven, FL**, sponsored a special day for **Harvey Hill** who retired after 19 years as associate pastor. Brother Hill will now serve as senior citizens' pastor. More than \$1,000 in cash and gift certificates as well as thanks from Pastor **Danny Ryals** and each church board member, and a special luncheon highlighted the festivities.

Pastor **Clark Snow** has been busy at **Calvary FWB Church** in **Springdale, AR**. He baptized five people, welcomed seven new members and led an auditorium expansion to add 100 more seats. The church secured **Brian Bowerman** as youth minister.

Home missionary **Ken Doggett** reports record-breaking attendance at **Heritage FWB Church** in **Springfield, IL**, when 101 people showed up for worship. This included 61 adults and 40 youth.

It should be up by now, and if it is, it's paid for. That's the word from Executive Director **Levy Corey** about the new two-story cottage at the **FWB Home for Children** in **Eldridge, AL**. The six-bedroom building will be home for 12 children.

Members at **Cathedral of the Cross FWB Church** in **Chandler, AZ**, got a chance to see something that few churches see these days. Most churches call pastors who are already ordained. Not this Arizona group. They called **Joey Bilbrey** as an unordained minister and then joined with several sister churches in an ordaining service in April.

Here's an idea that's worth a second look. Pastor **Bobby Shepherd** led a special "Deacon Appreciation Day" at **First FWB Church** in **Batesville, AR**. There are more than 5,400 ordained deacons in the denomination. Three of them serve the congregation in Batesville: **Kenneth Ruminer**, **John Lau** and **John Shipp**.

Pastor **Larry Haggard** wears the

brightest smile in **Oklahoma** these days. He reports 16 conversions at **First FWB Church** in **Checotah**. The group averaged more than 300 in attendance for a month.

Members of **Grace FWB Church** in **Concord, CA**, report a three-year attendance high of 118. The good numbers came during a five-service crusade with Evangelist **Bobby Jackson** as 27 first-time visitors attended. The work operates under the supervision of the California State Mission Board. **Joe Govreau** pastors.

The congregation at **Faith FWB Church** in **Chandler, IN**, surprised Pastor **Robert Helms** with a "This Is Your Life" program in March. After being warmly greeted by long-time acquaintances and friends, Pastor and Mrs. Helms were given a trip to Spain.

Friends of the **South Carolina FWB Children's Home** in **Turbeville** gave more than \$3,500 in commodities and \$750 in cash during Children's Home Day, according to Superintendent **James Wilhide**. **Tommy Barron**, a Sumter detective and a former resident of the home, organized a benefit singing that netted \$18,000 for the home.

Pastor **Ernie Lewis** baptized 12 young converts at **Blue Point FWB Church** in **Cisne, IL**.

What's 18 feet tall and stands on top of a Free Will Baptist church in **Illinois**? It's the new fiberglass steeple at **Tallula FWB Church**. **David Turner** pastors.

**Tabernacle FWB Church** in **Coward, SC**, dedicated their new sanctuary, according to Pastor **Ralph Byars**. The 5,100 square-foot structure seats 255 people and includes three classrooms and two offices. The seven-month project cost \$256,000.

A year after more than 1,500 people attended the passion play presented by **Allen Chapel FWB Church** in **Batesville, AR**, members did it again. The 1995 version included live animals. Pastor **James Forlines** said that more than 60 people were saved during the presentation in 1994.

Happy birthday to **Liberty FWB Church** in **Manning, SC**. The church is 108 years old. **Kenneth Upright** pastors.

*Contact* welcomes **The Philadelphia Informer**, publication of **Philadelphia FWB Church** in **Clinton Township, MI**. **Gene Norris** pastors.

Ten baptisms and 19 new members remind Pastor **Tommy Street** that God's hand is at work in **Pearce Chapel FWB Church**, **Smithville, MS**. The church also spent \$10,000 remodeling the parsonage.

Pastor Appreciation Day at **Walker Chapel FWB Church** in **Sumter, SC**, left Pastor **Mancy Noles** with a \$1,000 love gift from members. Brother Noles founded the church in 1974 and has pastored it since that time.

Pastor **Russell Horne** celebrated 25 years at **Calvary FWB Church** in **Columbus, GA**. Members gave the Hornes a gospel singing cruise to the Bahamas.

Members of **Happy Home FWB Church** in **Andrews, SC**, burned the mortgage on their \$80,000 parsonage. After borrowing \$25,000 to complete the house, members paid it off in 18 months. **Jerry Franklin** pastors.

Pastor **Billy Hanna** is glad to report that he's all wet. That's because of 11 baptisms at **First FWB Church** in **Albany, GA**.

She brought 52,000 children to church on the bus in 17 years of ministry! Her name is **Claudine Pierce**. They gave her a plaque at **Gateway FWB Church** in **Virginia Beach, VA**. Her pastor, **Dale Burden**, recently baptized nine converts. Some of them probably rode Claudine's bus to church.

Members of **Fellowship FWB Church** in **Florence, SC**, invested \$12,000 to renovate their sanctuary and educational facilities. Pastor **David Aycock** said that included an enlarged pulpit area, new carpet, upgraded PA system and more.

Did you hear the news about **Free Will Baptist Bible College's** "Paul Ketterman Christmas Drive"? The goal was \$250,000. The result: \$256,000 and still climbing, according to **Roy Harris**, director of stewardship development at the Nashville, Tennessee, campus. ■



**Capital Stewardship/Victory Campaign**  
**April 1995**  
**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	41,272.13	35,588.81
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	5,927.42	14,775.88
Georgia	38,179.19	28,308.88	9,870.31
Hawaii	184.54	727.26	(542.72)
Idaho	353.37	25.00	328.37
Illinois	16,176.29	4,949.47	11,226.82
Indiana	7,868.27	1,846.75	6,021.52
Iowa	266.99	.00	266.99
Kansas	1,287.82	280.00	1,007.82
Kentucky	35,454.34	5,409.29	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	3,843.23	11,716.63
Missouri	60,484.40	33,789.91	26,694.49
Montana	27.48	100.00	(72.52)
Nebraska	102.08	119.00	(16.92)
New Mexico	596.80	630.55	(33.75)
North Carolina	59,118.06	7,131.40	51,986.66
Northeast Assoc.	883.41	270.00	613.41
Northwest Assoc.	1,087.58	201.00	886.58
Ohio	40,923.66	19,538.10	21,385.56
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	54,625.36	23,931.73
Texas	11,547.20	6,823.52	4,723.68
Virginia	24,323.33	2,027.93	22,295.40
Virgin Islands		200.00	(200.00)
West Virginia	46,204.51	998.00	45,206.51
Wisconsin		61.00	(61.00)
Other		2,978.85	(2,978.85)
Totals	\$766,583.39	\$265,459.79	\$501,123.60



**April 1995**

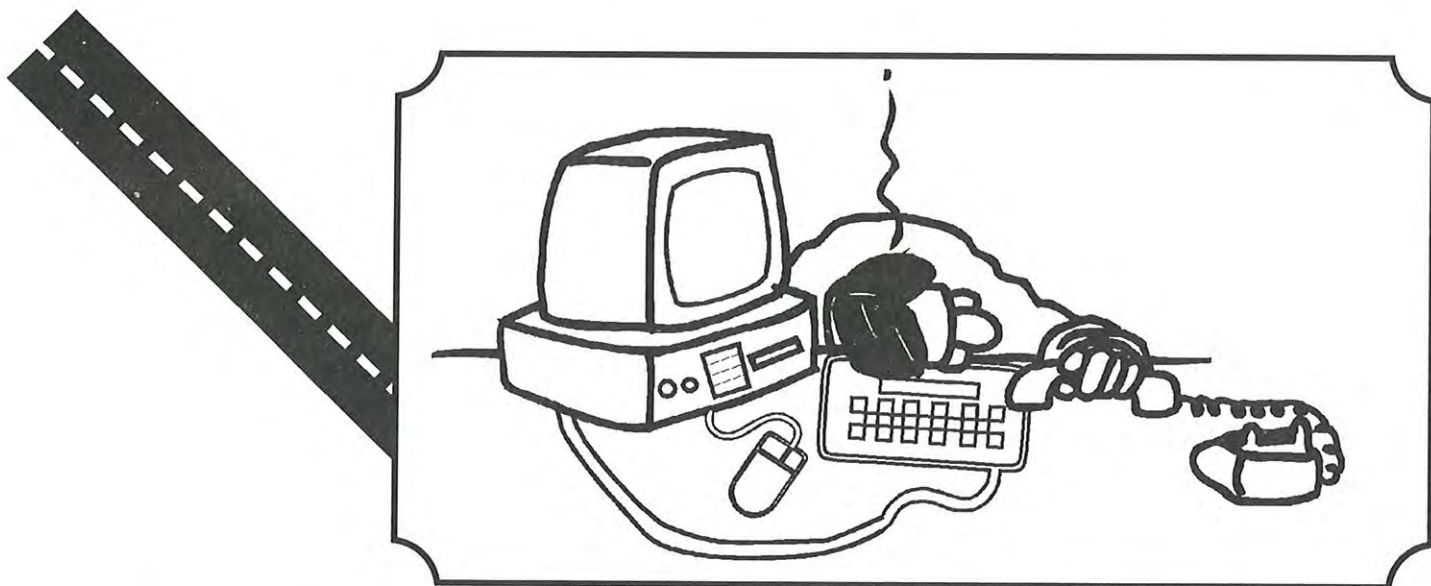
**RECEIPTS:**

State	Design.	CO-OP	Total	April '94	Yr. To Date
Alabama	\$8,356.28	\$ .00	\$8,356.28	\$5,749.87	\$8,356.28
Arizona	.00	.00	.00	10.00	1,596.30
Arkansas	19,096.47	9,204.60	28,301.07	29,560.73	109,013.19
California	.00	835.09	835.09	.00	2,303.84
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	10,041.56	10,041.56	5,314.98	15,534.40
Georgia	10,693.96	1,988.35	12,682.31	14,154.29	55,096.32
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00
Illinois	7,344.54	1,519.44	8,863.98	11,658.35	39,689.03
Indiana	1,120.54	173.76	1,294.30	.00	3,138.26
Iowa	.00	.00	.00	.00	.00
Kansas	.00	29.71	29.71	.00	342.62
Kentucky	50.00	323.34	373.34	500.73	2,698.19
Louisiana	.00	10.00	10.00	50.00	50.00
Maryland	.00	.00	.00	985.58	1,119.93
Michigan	7,069.91	882.16	7,952.07	4,068.58	47,454.99
Mississippi	220.00	241.39	461.39	755.69	1,910.65
Missouri	10,955.50	26.00	10,981.50	12,876.88	49,287.39
Montana	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	345.71	57.85	403.56	1427.67	1,478.92
North Carolina	532.45	687.75	1,220.20	2,012.69	6,690.88
Ohio	3,587.78	2,794.50	6,382.28	145.00	33,003.75
Oklahoma	63,276.66	.00	63,276.66	45,992.30	217,122.87
South Carolina	25,371.21	154.11	25,525.32	24,676.36	103,184.56
South Dakota	.00	.00	.00	.00	.00
Tennessee	5,059.40	1,135.15	6,194.55	6,141.32	27,958.59
Texas	4,061.08	62.30	4,123.38	11,804.60	35,147.36
Virginia	792.81	25.00	817.81	249.52	5,229.41
Virgin Islands	.00	.00	.00	.00	.00
West Virginia	9,664.90	55.67	9,720.57	4,714.25	21,398.10
Wisconsin	.00	.00	.00	.00	.00
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	48.29	48.29	.00	114.29
Northeast Assoc.	.00	.00	.00	.00	.00
Other	.00	.04	.04	(.02)	(.04)
Totals	\$177,599.20	\$30,296.06	\$207,895.26	\$182,849.37	\$818,508.53

**DISBURSEMENTS:**

Executive Office	\$9,191.33	\$18,177.61	\$27,368.94	\$27,201.74	\$108,974.89
Foreign Missions	103,119.80	2,787.22	105,907.02	91,619.46	421,434.92
FWBBC	10,757.01	2,787.22	13,544.23	10,621.42	62,557.89
Home Missions	47,511.74	2,181.32	49,693.06	32,797.04	180,151.35
Retirement & Insurance	811.94	1,696.59	2,508.53	2,268.03	9,786.01
Master's Men	1,524.02	1,696.59	3,220.61	2,759.97	12,804.78
Commission for Theo. Integrity	123.19	60.60	183.79	133.37	667.75
FWB Foundation	607.18	727.11	1,334.29	1,362.66	5,689.23
Historical Commission	112.74	60.60	173.34	120.29	621.32
Music Commission	85.31	60.60	145.91	123.36	564.02
Radio & TV Commission	95.76	60.60	156.36	133.36	605.80
Hillsdale FWB College	1,254.95	.00	1,254.95	4,506.12	5,233.31
Other	2,404.23	.00	2,404.23	9,202.55	9,417.26
Totals	\$177,599.20	\$30,296.06	\$207,895.26	\$182,849.37	\$818,508.53





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## THE FREE WILL BAPTIST FOUNDATION

### Who Can You Trust?

By William W. Evans

There are all kinds of investment scams and flim-flam artists. There are also good folks who make poor decisions or experience down turns in the market. The news media recently highlighted the deceptive practices of some major insurance offices, mutual fund managers, bond salesmen, banks and charitable causes.

*What is a Christian to do?* Quit contributing or trusting anyone? No! A Hearty No! But, it is necessary to remember that . . .

- ♦ a polished presentation, suit and tie,
- ♦ a smooth tongue, impressive position, title or business location such as a bank or brokerage house,
- ♦ slick, full-color brochures with charts and graphs of previous successful returns do not guarantee truthfulness or accuracy in financial advising.

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What can be done other than bury your money in the back yard?

---

- ♦ Investigate—Never accept claims at face value. The old adage "let the buyer beware" is still good advice. If you don't know the "how" and "what" of an investment, even though it is perfectly legitimate, it is best to avoid it. Just because it's printed does not mean it is true.
- ♦ Consider—There are risks in every area of life. Investment risks are generally reflected in the returns generated. The higher the offered returns, the higher the risk of loss. If high returns came without risk, everybody would be rich.
- ♦ Rewards—No one makes money giving free advice and service. Discover how your advisor is being compensated, since all are rewarded one way or another. Even no-load mutual funds charge a management fee and pay advisors. Expect to pay a reasonable fee for dependable service.

♦ Know—It is important to know what you are doing. Confusion provides opportunity for deception. Know who you are working with and for whom they are working. No regulatory agency can screen out all crooks.

♦ Accountability—Remember that the risk for loss is yours and yours alone in most investments.

♦ Risk—There are some risks in all investments. That is the basis of rating systems for investments. Remember that risk is two fold—the loss of principal and the loss of purchasing power. For example, even the safest possible investment, AAA- rated government guaranteed bonds, lost principal during 1994—if they were sold before maturity.

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Do remember that risk comes from two directions—a possibility of the loss of principal and/or earnings and the loss of purchasing power from inflation.

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If you have questions about our operation, ask us or the National Association or check with our auditor—Hill, Neal & Allen, P.C., Certified Public Accountants, 761 Old Hickory Boulevard, Suite 103, Brentwood, Tennessee 37027 615-377-3485.

The better you know us, the better you will feel about trusting us. ■





## HOME MISSIONS

*These Are Americans Too!**The New Mission Field At Our Front Door***By Roy Thomas**

As Free Will Baptists, we have always felt an awesome obligation and responsibility to reach our neighbors, friends and fellow Americans with the gospel of Christ. I believe we have been successful in a measure, for we have been very aggressive in our evangelistic efforts in reaching mainstream America with the message of salvation. We have planted over 2,600 churches and have reached thousands of people for Christ.

Also, we have long been committed to foreign missions, and have been diligent in trying to take the gospel message to people on other continents of the world. This is as it should be. But, should we not be as diligent in trying to reach and incorporate into our churches those people from other continents who are rapidly moving to this country and are quickly becoming the majority of the American population?

Recognizing these facts, Free Will Baptists are formulating a new missions statement expressing our intent as a denomination to be relevant participants in cross-cultural, multi-ethnic evangelism and church planting wherever the opportunity exists. The following is part of a resolution which was adopted by the National Association of Free Will Baptists at the 1994 convention held in Little Rock, Arkansas:

Recent years have brought immigrants to this nation from Latin America, the Pacific Rim nations and the Middle East in unprecedented numbers. This has presented churches in our nation with an unparalleled opportunity and obligation for reaching multitudes from other nations with the gospel without leaving our own shores.

We are also provided unique opportunities for the training of workers for cross-cultural ministries at home and abroad. In the U.S.A., cross-cultural evangelistic/church planting efforts of the National Association of Free Will Baptists have been limited to Hispanics. Meanwhile, the numbers of unevangelized coming to our shores continue to swell. The magnitude of the opportunity as well as faithfulness to the command of our Lord Jesus Christ demands a major, concerted effort on the part of Free Will Baptists.

A study committee was appointed consisting of missions, executive and educational

personnel to assess the dimensions of the challenge and identify those peoples and cities to which Free Will Baptists might most readily minister as well as those that may be of highest priority.

The study committee drew up the following missions statement to address the issues of cross-cultural ministries:

---

As Free Will Baptists, we recognize our responsibility to proclaim Jesus Christ as Lord and Savior, to persuade people to become His disciples and to become responsible members of His church. We acknowledge God's purpose for mankind and affirm our commitment to the evangelization of all people and language groups within our reach, both in the homeland and in other nations.

---

Who are Americans? They are people from most of the world's mission fields who are coming to the United States in unprecedented numbers and remain nearly as unevangelized as they were in their native country. They are the troubled refugees from Vietnam, Laos and Cambodia. They are Haitians, Cubans and Guatemalans. They are Russian, Irish, African, English and German. They are red and yellow, black and white. All are precious in His sight! Let's reach these Americans with the gospel of Christ! ■



## FREE WILL BAPTIST BIBLE COLLEGE

*A Teacher Is A Missionary!*

By Dr. Milton Fields, Chairman, Teacher Education Department

Reading, writing, arithmetic, the little red school house, blackboards, apples, and recess: these are what come to mind first when we think of teaching. Teaching has a poorly constructed stereotyped label. Teaching is supposed to be dull and sterile, with little

opportunity for excitement and almost no redeeming Christian service value. There is the common perception of a single choice: Christian school or public school.

The opportunity to minister in a Christian school or in the neighborhood ghetto school is a challenge indeed. However, teacher education is also the missionary wife in Ivory Coast who chooses to home school her child rather than send him hundreds of

miles away. It is the English teacher in a Japanese university who uses the Bible to introduce Jesus Christ to those who have never known Him. It is the missionary helper who supports himself and moves with the home missionary to Chicago, or wherever God may lead. It is the teacher who sees working at the American School in Uruguay as an open door through which she can minister and help Free Will Baptist missionaries spread the gospel around the world. It is the teacher in China who uses the only opening available and teaches English as a second language while he gains occasion to witness to his students.

Teaching is literature, it is counseling, it is caring for and educating abandoned children at a Free Will Baptist children's home, it is working with Wycliff missionary children in Venezuela while their parents translate the gospel into a new language. Bert Tippet wrote in the Teacher Education pamphlet which he published for Free Will Baptist Bible College that a teacher is a "shaper of lives" and a "molder of dreams." He said that it was "a calling so awesome that the Apostle James says that such will be judged by a special,

higher standard (James 3:1)."

The FWBBC mission statement describes our purpose as training and equipping men and women for Christian service using a Bible-based curriculum. It is the intention of the Teacher Education Department to train young men and women for full time Christian service using teaching as a tool. Teachers are perhaps the most influential people we know. They provide a model for learning. They prepare their students for a lifetime of behavior. They are respected by peer and politician. They influence kings and presidents. They are sought by Christian and public schools to train students, by business and industry for their managerial skills, by government for their influence, and by the Lord for witnesses.

There is almost no door through which a teacher cannot enter. There is no place where there is no teacher. Someone has said that "wherever there is a pocket of sin, there is a mission field, and the nearest Christian to it is a missionary." We intend for every teacher who graduates from FWBBC to be a well-trained, committed missionary, who uses his/her teaching opportunity and daily conduct to present Jesus Christ. ■



Dr. Fields graduated from Free Will Baptist Bible College in 1967. He has served as a Free Will Baptist pastor and as a public school administrator in Alabama and Mississippi. He earned his Master's in 1980 at the University of South Alabama and his doctorate in 1983 at the University of Southern Mississippi.



To learn more about your place as a teacher in the work of God, call 1-800-76-FWBBC and request the brochure on Teacher Education.



# THE 1995 NATIONAL YOUTH CONFERENCE

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- Turn into a fly on the Spider's Web Velcro Wall.
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- Step inside the Bouncy Boxing Ring for a knockout.
- Strap yourself to a bungee cord for the ultimate race.
- Record your favorite Christian tune at our recording studio.

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Christian Powell/North Carolina  
Toby Youngblood/Arkansas  
Terry VanWinkle/Kansas  
Rick Amato/Michigan

### Children/Tweener Service Speakers

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Bruce Bennett/Indiana  
Brad Hanna/Texas  
Greg Cleveland/Arkansas

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How To Talk To God  
Introduction to Photography  
How To Invite Your Friends To Church

### YOUTH

YOUR LEGAL RIGHTS ON YOUR HIGH SCHOOL CAMPUS  
INTRODUCTION TO CLOWNING  
PEER COUNSELING  
SCIENCE & THE BIBLE  
LEARN TO DISCERN  
BUT I DON'T WANT TO BE A MISSIONARY

### Youth Workers

Counseling Young People  
Introduction to Counseling  
Dealing With Problem Kids  
Women in Youth Ministry  
The Art of Storytelling  
Basic Balloon Animals  
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Teaching A Bible Study Your Kids Won't Forget  
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## The Ten Commandments: Background



Robert E. Picirilli

**J**ust three months ago the Israelites were a slave people in Egypt, toiling under intense oppression. Now they stand free before Mt. Sinai, poised to enter into covenant with the God who has delivered them: Yahweh, *I AM*. They will be His people and He will be their God.

The words that introduce that covenant are found in Exod. 19:5,6: If you will obey me and keep my covenant, you will be to me a special treasure above all people. You will be a kingdom of priests and a holy nation, with a mission to fulfil what I promised to Abraham when I said that in him and his seed all the nations of the earth would be blessed.

What would it mean to obey this God and keep His covenant? While there were many details to follow, the "ten words" express the heart of Israel's duty and so of the Mosaic Covenant. Several times these ten would be repeated for emphasis: first aloud from the mountain, then engraved on two stone tablets, then engraved again when the first tablets were broken, then reiterated by Moses just before he died (Deut. 5).

The first giving of the ten commandments was terrifying and awesome. Sinai was afire and thick smoke rose from it continually. The earth shook. Lightning bolts struck and thunder recoiled again and again. The people gathered at the foot of the mountain, forbidden to touch it lest they be instantly slain. And God Almighty Himself, His voice reverberating like seven thunders, roared forth the commandments for all to hear, dumb with fear and sure they must die.

These ten commandments have provided something of a touchstone for law and order in many civilizations, at least for Jewish, Muslim and

Christian nations. Scholars suggest various ways of classifying and studying them. Some find our duty to God in the first four and to other people in the last six. I prefer to think that the first five were the first table of the law, describing our duty to God and our parents who represent Him in the home. In that case, the last five describe our duty to our fellow man.

This way, the law can be summarized in the obligation to love God wholly and others as ourselves (Matt. 22:36-40). And the second table forbids crimes of somewhat diminishing seriousness—murder, adultery, theft, lying, and covetousness: in other words, offence in deed (murder, adultery, theft), word (lying), and thought (covetousness).

Why was this revelation of law given? Paul tells us that it was not intended as a means of salvation or a replacement for the Abrahamic Covenant. Instead it was given to reveal sin and to point people to the Savior who alone can save. And during that stage in God's dealings when His people were led along like children under a nursemaid toward the maturity of their adulthood in Christ, the law ordered their lives as manifestations of their faith. See Rom. 3:19,20; 7:7-13; Gal. 3:10-4:7.

Is God's Law for us? Yes and No. Not the Mosaic Law, as such. The whole Mosaic law contained all sorts of laws: ceremonial, civil, moral and personal. That form of administering God's will for His people's lives ended with Christ. But whatever moral duties were incorporated in the Mosaic law are still moral duties. Only they are not binding because they are in Moses' law; the opposite is true: they were in Moses' law because they are binding moral duties.

God's greater Law is His entire

Word for His people. That Law is always in force and we who are God's children are obligated to obey Him. But we are glad to know that we are not saved by keeping His Law; instead, we have a heart to keep His Law because we are saved and because He has revealed in His Word His will for the ordering of our lives. We can profit, then, from studying the moral principles expressed in the ten commandments. Even that form of His law will both convict us of sin and help us understand how we rightly obey Him. ■

### Directory Update

#### ARKANSAS

John Redfearn to Hope Church, Fayetteville, from First Church, Crossett

#### GEORGIA

Brian Fuller to Spring Hill Church, Mauck  
Charles Barnard to White Oaks Church, Macon

#### NEW MEXICO

Len Blanchard to Faith Memorial Church, Carlsbad

#### OKLAHOMA

Dale Smith to Lawnwood Church, Tulsa, from United Church, Bryan, TX

#### TEXAS

Mike Kirby to Pine Prairie Church, Huntsville  
Lonnie Wages to Community Chapel Church, Hankamer  
Jeffrey Conner to Cross Church, Iola

#### OTHER PERSONNEL

Tim Lewis to Calvary Church, Fenton, MO, as youth minister



## David Marks: What a Preacher! What a Man!

By Pat Thomas

(Antioch, Tennessee: Home Missions Department of the National Association of Free Will Baptists, 1994, 215 pp., paperback \$10.00).



Thomas Marberry

**D**avid Marks was one of the most important men in the early development of Free Will Baptists in the Randall movement. He was most effective as an itinerant evangelist; hundreds of people came to personal faith in Christ in the revivals he preached. He also contributed to the planting of many new Free Will Baptist churches.

Marks also contributed to the work of the denomination in a number of other ways. He helped to promote the cause of missions both at home and abroad. He also realized that the denomination needed an organized program for raising financial support to send missionaries and to plant churches both in this country and abroad.

Education was very important to Marks. He organized the Book Con-

cern which published a number of books and pamphlets widely circulated among Free Will Baptists in the North. He also labored to raise funds for several early educational institutions including the seminary in Parsonsfield, Maine, Strafford Academy in New Hampshire and Clinton Seminary in New York.

The two words which best describe the life and ministry of David Marks are "industry" and "sacrifice." He labored long and hard for the success of the Free Will Baptist denomination. He was never given to half-hearted effort. Anything he did, he did well. He gave freely of his time and energy to assist in the work of God in any possible way.

His life was also a life of sacrifice. He never enjoyed robust health. Yet, he was always willing to travel long

distances on horseback, in all kinds of weather, to preach the Gospel, attend quarterly meetings or minister to people in need.

David Marks died on December 1, 1845, at the age of 40. The next year his memoirs were published by his widow, Marilla Marks. These memoirs not only told the story of his life, they also included extensive quotations from his journal and from his correspondence. The memoirs have been out of print for more than a century; copies of them are very scarce and expensive.

Pat Thomas has made available to Free Will Baptists today a brief and enjoyable account of the life of this outstanding minister. This is a book which all Free Will Baptists should read. ■

## Beyond Belief





# RELIGIOUS COMMUNITY NEWS

## Papyrus Scraps of Matthew Threaten Liberal Theories

BERLIN, Germany (EP)—Scraps of an early copy of the Gospel of Matthew have been dated to the first century A.D., throwing doubt on liberal Bible theories which maintain that the book was written in the second century.

In an article prepared for the German Journal for Papyrology and Epigraphy, scholar and papyrologist Carsten Thiede dates the papyrus fragments to 75-100 A.D. The fragments, which are in the Magdalen College's library at Oxford University, had been dated at 200 A.D., but Thiede argues that the style and script used in the fragments clearly dates them a century earlier.

Thiede's dating directly contradicts the popular "Q document" hypothesis, which states that the gospels were plagiarized from a common document. Since the fragments in question would be copies of an earlier document, their early date supports the traditional view that the gospel account itself is an eyewitness account of the life of Christ.

The fragments are part of Matthew 26, the story of Christ's resurrection. Thiede notes that in the scraps, the name of Christ is abbreviated in the same way Jews abbreviated the name of God in the Old Testament. This suggests that first-century Christians believed in the resurrection of Christ and in His deity. Liberal scholars have argued that belief in the deity of Christ was developed long after the death of Christ, in the late second century or as late as the early fourth century.

## Church Attendance Drops

WASHINGTON, DC (EP)—Churchgoing has declined slightly among all age groups except senior citizens, according to Roper Starch Worldwide. The polling agency found that 28 percent of those who said they attended a religious service in the previous week were age 60 or older, up five percent from 1976.

Despite media predictions of an upsurge in baby boomer church attendance, only 38 percent of Americans between ages 30 and 44 said they attended church during the previous week, down from 42 percent in 1976. Churchgoing among younger adults, ages 18 to 29, fell from 35 percent in 1976 to 27 percent in 1994.

The study also found that women are more likely to be churchgoers than men. Also, professionals, managers and other white-collar workers are more likely to attend church than blue-collar workers.

## Even Atheists See Emptiness

PHILADELPHIA, PA (EP)—Though author Camille Paglia identifies herself as a left-wing atheist, she admits that her ideological opposites have hit the nail on the head in identifying America's problems. "The far right diagnoses certain failings in the culture right now, and what I'm telling the left is, 'Guess what? They're right!' The people on the right are seeing something real, something's going terribly wrong in the culture; the young kids have nothing and are being given nothing," she says.

"This is why there's a movement back toward conventional religion. The left became spiritually empty in the last 20 years."

## Religion Curbs Crime Says Research Council

WASHINGTON, DC (EP)—Religious practice reduces crime, curbs drug abuse and lowers recidivism by prison inmates, according to a report by Robert Maginnis for the Family Research Council. Maginnis argues, "Ignoring religion's influence in lowering crime is a luxury that a crime-ridden society can ill afford."

In the report, Maginnis, a former Pentagon Inspector General Investigator, says that religion provides moral direction for people, encouraging them to avoid criminal behavior. He cites a number of studies that support his contention:

- \* Four of six published studies reviewed found that personal church attendance reduces the likelihood of delinquency.
- \* Religious commitment was found to play a role in preventing delinquency in 12 of 13 studies.
- \* Two published studies show that frequent church attendees have lower crime rates than infrequent attendees, and that belief in an afterlife with the threat of divine punishment is also associated with lower crime rates.
- \* An unpublished 1994 study of college students found that involvement in religious activities in the preceding two years was the most important predictor of a lower incidence of crime and deviance.

He also cited studies showing that religion curbs drug abuse, alcoholism and suicide.

Maginnis concluded, "Religion must not be ignored by those policy makers genuinely concerned about crime. It has been shown to make a positive difference for individuals and communities. Government should stop inhibiting the free exercise of religion. It is real medicine that fights crime from within, unlike government placebos that only address the symptoms."

## Jesus Film Shown in Soviet Mosque

COLORADO SPRINGS, CO (EP)—Missionaries in a former Soviet republic who were held by police and questioned for sharing the gospel were then permitted to show the "Jesus" film in the town's mosque, with the blessing of community leaders. Though evangelism is no longer prohibited, authorities in many former Soviet republics closely monitor foreigners' activities.

The missionaries, a group of a dozen young evangelists with Youth With A Mission, were allowed to show the "Jesus" film in the mosque's meeting hall; but first they were taken to the police station for questioning after handing out gospel literature on the streets.

"I'm not sure who was more nervous—us or the police. They questioned us for several hours about the material we were handing out," said one of the YWAM leaders, not named for security reasons. After a short while, some of the police warmed up to the group, and even asked them to sign copies of Luke's gospel which had been confiscated earlier.

When several of the team returned to the town some time later, they had no problems with the police, who remembered their earlier visit. In fact, they met a young Muslim teacher who invited them to show the "Jesus" film at the town's mosque. "We could not believe it," said a team member.

About 20 Muslim children and young people watched the film, which had been translated into the national language. Even senior Islamic clergy, known as "mullah," watched the film. "The head mullah seemed to really enjoy it. He took us home in his car and we gave him a copy of the New Testament."



## Something About July

**T**here's something about July that makes me glad to be an American. When Old Glory unfurls in a fresh breeze, a catch in my throat reminds me of battles I did not fight and brave men I did not know.

There's something about July that sends parades down Main Street, America. A Marine Corps honor guard steps smartly past. Muffled drums mark cadence as F-16s flash overhead. Old soldiers remember hard-fought battles on lonely hills in small countries far, far away.

**There's something about July** that speaks of the high price of freedom. Sometime, somewhere, somebody gave an order and young men moved forward to die. They died for a lady called Liberty in places named Bunker Hill, Iwo Jima, Omaha Beach, Chosin Reservoir, the Mekong Delta. They died for a dream called America.

Since the time of the Revolutionary War, at least once in every generation, the bill for freedom has come due. That's when we learn again what we so easily forget: freedom is color blind and politically incorrect. Check the signatures on the bottom line of freedom. Every name is signed in blood.

Those who paid the final price for freedom did not look alike and their names did not sound alike. They were Texan and Navajo and New England Yankee. They were O'Leary and Goldblum, Sanchez and Marciano, Jones and Smith. They were black and brown and white and red.

**There's something about July** that reminds me that freedom is first fighting the good fight, then living the good life. Freedom is rambunctious. It's noisy and lively, sometimes unwieldy. Freedom to make a choice

does not guarantee wisdom to choose well. Freedom to pursue an education does not carry with it the discipline to study.

What a wonderful, frightening concept this thing we call freedom. Lock freedom away from the buffeting elements and it smothers. Hardy freedom stretches for the stars and turns to face the wind. Coddle freedom and it withers. Ignore it and it breeds anarchy.

**There's something about July** that makes me understand why some wars can not be avoided. They must be fought. They must be won no matter what the cost. The tragedy of slavery demanded the American Civil War. The horror of Nazi death camps demanded retribution.

Some question whether there is ever such a thing as a just war, to say nothing of a holy war. Those who hold such views have never worn the slaver's chains, never smelled the ovens at Auschwitz. They know nothing of the Underground Railroad; they never saw Dachau.

**There's something about July** that makes me glad to be an American. Yes, I know we've got problems in this great nation. Vocal elements sneer at the very principles that built our country. They care for nothing, respect no one and exist to burn to destroy to defame.

But they're not what July is about. You see, I believe this is still the land of the free and the home of the brave. America is the place where everybody else wants to live. Sure, it sometimes feels like a boiling pot instead of a melting pot. But that heat is the pressure of liberty at work. It's up to us to channel all that energy into freedom's whistle or use it to power the locomotive of democracy.



Jack Williams

**There's something about July** that reminds me it takes maturity to handle freedom. The price of freedom includes taking time to tend to the business of freedom. This means that more of us must care enough to vote, to speak up, to speak out, to make a difference. The price of freedom includes paying taxes, the mortgage payment on liberty

**There is a greater freedom** than political freedom. It's spiritual freedom. While political freedom unties the hands, spiritual freedom unshackles the spirit, liberates the intellect and instills a sense of community.

Spiritual freedom also comes with a price tag, the price of blood. The blood of the Perfect Man in an all-out conflict that raged on a lonely hilltop in a small country far, far away.

This, too, was a war that had to be won, whatever the cost. When the victory shout, "It is finished!" echoed over the battlefield that day almost 2,000 years ago, only one person had signed freedom's bill—the Supreme Commander. The God-man. Jesus Christ.

"Ye shall know the truth, and the truth shall make you free," He said (John 8:32).

**There's something about July** that makes me glad I'm an American. There's something about Jesus that makes me glad I'm a Christian. ■

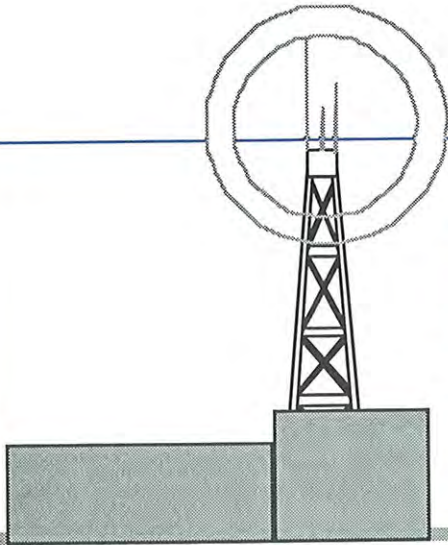


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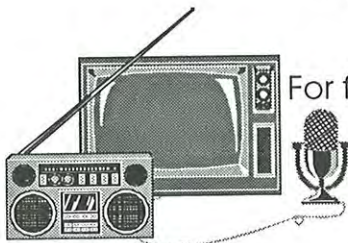


## We are the Free Will Baptist Radio/Television Commission

The Free Will Baptist Radio/Television Commission was established in 1983 to evangelize the sinner, edify the saint, and encourage stewardship among our denomination through media.

We continue to find innovative ways to do that.

- **Victorious Faith:** A 15-minute weekly broadcast
- **Public Service or Commercial Announcements:** 30-second and/or 60-second spots designed for your specific needs
- **Quarterly Newsletter:** We are preparing a mailing list to provide helpful hints on your radio or television program, as well as current happenings with the Commission.



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