

FEBRUARY 1996

# CONTACT

OFFICIAL PUBLICATION OF THE  
NATIONAL ASSOCIATION OF  
FREE WILL BAPTISTS

.....

## Leadership Conference

.....

## Why Churches Stop Growing

.....

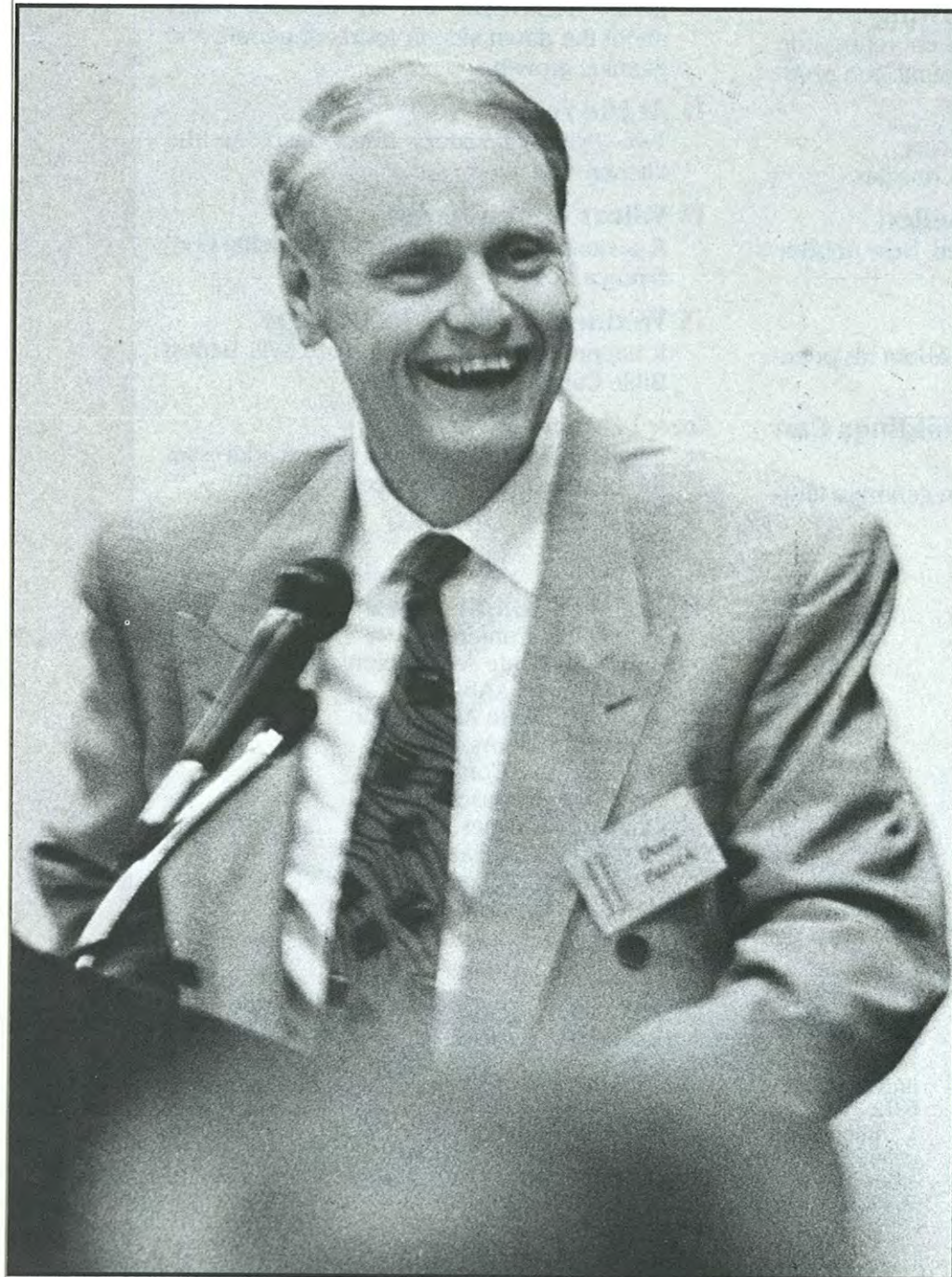
## This Generation

.....

## At His Feet

.....

## What Buildings Can't Do





# INSIDE

FEBRUARY 1996

VOLUME 43, NO. 2

## ARTICLES

### 4 Why Churches Stop Growing

The secret reason why some churches stop growing is really not a secret at all. You probably already know the answer.

### 7 An Old Trucker's Best Run

He's 72 years old and a new Christian.

### 7 The Day the Sheep Rebelled

Nobody knew why it happened. Now nobody can explain what's wrong.

### 8 This Generation

A Baby Boomer tells the truth about his peers and our future.

### 10 Three Things Church Buildings Can Never Do

Church building programs can generate tem-

porary excitement, but an architect writes about the down side in terms of people and genuine growth.

### 12 At His Feet

Two dynamic sisters meet Jesus in the kitchen.

### 14 Voices of Leadership

A pastor reflects on the 1995 Leadership Conference.

### 15 Wednesday Night Lagniappe

It happened on campus at Free Will Baptist Bible College.

### Cover 1 Photo:

North Carolina pastor Dann Patrick addresses the Leadership Conference.

## COLUMNS

### 3 The Secretary Speaks

Listening to Leadership

### 25 The Department Pages

### 28 Youth Update

### 29 Green Tree Bible Study

The Fourth Commandment

### 30 Top Shelf

### 31 Briefcase

When Leaders Disagree

## NEWS

### 16 Free Will Baptist Newsfront

Leadership Conference  
Mississippi State Association  
Picirilli Leads AABC  
Tennessee State Association  
Alabama State Association  
FWBBC Bible Conference  
Georgia State Association  
Ohio Church Does It Again  
1996 State Associations  
Winford Floyd Dies

### 23 Currently

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

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

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

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

postage paid at Antioch, TN and additional offices.

Copyright privileges, reserved © 1996. Member of the Evangelical Press Association. POSTMASTER: Send address changes to CONTACT, P. O. Box 5002, Antioch, TN 37011-5002.

USPS 130-660





Melvin Worthington

## Listening to Leadership

**T**he 1995 Leadership Conference met last December in Nashville, Tennessee, and had a distinctive flavor. Some 455 of us registered for the conference to "Discuss Philosophical Differences" which exist among Free Will Baptists. Leaders from all walks of life—pastors, state leaders, WNAC officers and field workers, national board members, deacons and laymen—sat together for three days.

### The Setting—Overview

Leadership conferences are not new, but this one was special since it was open to all Free Will Baptists. The conference followed a format designed to determine our differences, define terms used to express those differences, discuss differences, and decide what essentials we must agree on, that which must be excluded and that which we can embrace without being in total agreement.

It was a time of communication, challenge and clarification.

### The Specifics—Outcomes

The discussion revolved around three resolutions referred to the conference by delegates during the 1995 national convention, although other issues were put on the table for discussion as time permitted.

The resolution from the North Carolina State Association had seven areas of concern. Following lengthy discussion, I appointed a seven-person committee to draft a report expressing the conference attendees' consensus.

After more discussion, the two resolutions from the Virginia State Association were referred to the Executive Committee for consideration.

### The Summation—Observations

The atmosphere of the confer-

ence was conducive to healthy discussion. Individuals stood to speak, giving their names and states, and expressed a variety of concepts and conclusions. Perhaps a good illustration would be several people eating at a cafeteria. It is amazing what individual tastes are in the same group.

So it is when the Free Will Baptist family gets together to discuss issues. Each comes to the table with a distinctive perspective.

Observe the various voices that addressed conference attendees.

One voice was the voice of *concern*. Some were concerned about a perceived drift from biblical precepts, principles and practices in the areas of music, preaching, separation and methodology. There is a place for this concern.

Another was the voice of *caution*. Some cautioned us about the dangers of bickering, backbiting and belittling those who did not agree on specific issues. In spite of differences, there is a need to trust, pray, accept and encourage each other.

The voice of *clarification* was also heard. Attendees discovered that it was not always easy to reach a clear understanding of terms we use to describe what we believe.

Some spoke with a voice of *cooperation*. We were urged to learn to work together with a cooperative spirit. Cooperation remains the key to denominational unity, understanding and unselfishness.

Others spoke with the voice of *compassion*. Often those who spoke called for a spirit of compassion for

family members. A spirit of love and loyalty toward each other contributes to the well-being of denominational fellowship.

Some spoke with a voice of *consistency*. Speaker after speaker confirmed that Free Will Baptists, as a movement, continue to stay in step with the scripture. While some may not live up to the principles taught by the Bible, the majority of Free Will Baptists emphasize the need of a holy life style.

The voice of *consensus* eventually surfaced. This is evidenced by the motion to accept the spirit of the meeting and the principles of the document from North Carolina. One of the things we learned in this meeting was that it takes time to learn to talk to one another.

A call sounded with the voice of *challenge*. The challenge we face as a denomination is that of communication—learning to discuss with a gentle, godly and gracious spirit the areas where we differ. The challenge of the committee appointed is to formulate a report that communicates clearly the sense, spirit and substance of the conference.

A variety of voices is not bad. Various voices can be valid voices. We need to do more than tolerate each other. We need to accept and affirm each other. We are not enemies but brethren.

The 1995 Leadership Conference was an historic meeting. The benefits were worth the effort. Conference attendees discovered what some have long believed—Free Will Baptists stand on the precepts, principles and practices set forth in the Word of God.

The Bible remains, as it always has been, our rule for what we believe. It regulates the way we behave. It is our constant rule for faith and practice. ■

### The Secretary's Schedule

Feb. 4-7 Michigan Ministers' Retreat

Feb. 29 - South Carolina

March 1 State Association



# Why Churches



# Growing

By Jerry Norris

**E**very church, at one point in its history, was a growing church. Some churches have experienced several periods of growth. But in nearly every instance (and I say this because over 80 percent of the churches in America have either plateaued or are in decline), that church has stopped growing. Why did that church stop growing?

People offer various reasons, but I believe there is basically one reason why churches stop growing. Before I give you this one reason, let me give several that do not necessarily stop growth.



## Not Necessarily Hindrances

### *It is not a knowledge issue.*

Most pastors have enough knowledge to grow a church. There are hundreds of church growth books on the market. There are all kinds of seminars, films and videos, and resource people available.

### *It is not a denominational issue.*

This surprised me somewhat. In a recent issue of *Church Growth Today*, I noticed that of the 100 fastest growing churches in America, many different denominations were represented. The fastest growing church was the New Birth Baptist Church in Decatur, Georgia. This church went from 4,000 to 6,000 in one year. It is an American Baptist Church, which is basically a liberal denomination.

Among these 100 churches were 27 Southern Baptists, 10 Independents, 10 Calvary Chapels, 13 Independent Charismatics, 10 Assemblies of God, 5 United Methodists, 3 Presbyterians and 3 Foursquares. Other denominations represented were Church of God, Lutheran—Missouri Synod, Church of Christ, United Church of Christ, COGIC and Christian and Missionary Alliance. All this says that church growth is not a denominational issue.

### *It is not a location issue.*

Some churches are ideally located but have low attendance. When we began at Calvary Fellowship, there was another church located nearby that was presented in one of Elmer Towns' church growth books as one of the fastest growing churches in America, a church with the brightest future. Not only is that church no longer at that location, I do not know if it is still in existence.

### *It is not an education issue.*

That is, it is not a *formal* education issue. Many who pastor the largest churches in this country have no seminary training.

### *It is not a spiritual issue.*

I know that sounds terrible, but some of the most spiritual preachers I know can't build a church. They love the Lord, read their Bibles and pray two hours a day, but they can't grow weeds!

Am I putting down spirituality? Not at all. I am saying that just because a person is spiritual doesn't mean he can build a church. Besides, if it is a spiritual issue, every pastor of a large church would be "spiritual," and every pastor of a small church would be "unspiritual," and that is simply not true.

### *It is not a model issue.*

When I was beginning in the ministry, most of my peers wanted to be like Dr. Jack Hyles and First Baptist Church of Hammond, Indiana. We went to his pastors' school. Today, many great churches are springing up all over the country. Some of their pastors attend Bill Hybels' pastors' school at Willow Creek Community Church in South Barrington, Illinois, and seek to copy that church. It is probably the most popular model today.

But there is no one model. Growing churches come from every denomination, are pastored by all kinds of preachers, and are located in every part of the community.

Back to the original question: If none of these things cause a church to stop growing, what does? *Churches*



stop growing when the price becomes too high! People are no longer willing to pay the price necessary for continued growth.

Churches usually grow to the level of survival. The average church will have approximately 80 in attendance. Why 80? Because at 80, a church can get a piece of ground, have a building and hire a pastor. What else do we need to survive?



### Two Kinds of Growth

I will illustrate two kinds of growth: easy and expensive. Most churches cease to grow when the cost moves from easy to expensive. Ask yourself the question, "What price am I willing to pay to see my church succeed?"

The first area we consider is perhaps the most sensitive.

### Money

This is always a dangerous place to begin. When we began at Calvary Fellowship in the summer of 1978, growth was both fun and cheap. It didn't cost us anything to go from 50 to 125. Someone before me had paid the price for us to achieve that growth. Rev. Al Helms and the congregation sacrificed to make the original purchase. Rev. Duane Hansen and the congregation in 1977 sacrificed to make the building into a place of worship. Growth wasn't cheap for those people; it was expensive, but it was easy growth for us.

However, since that time, growth has been *expensive*. Now that we have voted to construct a Family Life Center and put a new front on our existing building, growth will continue to come at a price.

Someone has prayed that God will provide for our needs. The truth of the matter is that He has already provided for the financial needs of your church. He has provided through His people. It is now a matter of His people giving that which God has given them. The church will cease to grow when people say, "I don't want to spend any more money!"

### Change

Easy growth brings few changes. Expensive growth means many changes. Resistance to change is not all bad; otherwise, there would be no stability. We would be chasing every new fad that came around the corner. But when change is necessary for growth, then we must consider change. Resistance to change is universal.

People operate on the basis of two laws. First, there is

the law of self-interest. This law states that "people change for selfish reasons quicker than for important reasons." Are there special interest groups in the church?

Yes.

For example, as we contemplated a new building and all the features to go into this building, a person with no interest in fellowship felt fellowship space was a waste of money. After all, we already have a kitchen and fellowship area, so we don't need more. But people who work in the kitchen, stay for fellowship at homecoming or other social functions, or hold wedding receptions here say, "We need more fellowship space."

If someone sits in a large classroom with plenty of space, he does not see the need for more classrooms. Go next door on an average Sunday morning and you might see the need for more classroom and assembly space. If you care nothing for recreation, you will see no need for recreational space. Any building program can succeed only when each individual looks beyond his own needs to consider the needs of his brother.

Second, there is the law of ownership. This law states, "People change easiest when they feel the need or they initiate it." It isn't *my* early service, it is *our* early service. It isn't *your* program, it is *our* program. Our church has approved a building program. It is not *my* building program or *their* building program, but *our* building program.

The church has always been asked to change—not its message but its methods. Some of the hymns we sing were once considered worldly. In fact, any song that didn't come straight from the Bible was considered modernist and liberal. Martin Luther took tunes which were popular in the bars of his day, put religious words to them, and presented them in church. You can imagine the reaction he received to one of those songs, "A Mighty Fortress is Our God."

There was a day when Sunday School was a "change." Two hundred years ago, no church had a Sunday School. Of course, most churches had a "public" school, making the Sunday School unnecessary. In England, children would work all week long, and Sunday was the only day the kids were not required to work in the mills and mines. Robert Raikes began a school in which he taught reading, writing, arithmetic and the Bible. It became known as "Sunday School." We have had it ever since, but there was a day when it constituted a change in methodology.

There was a time when no church had a Sunday evening service. Even the most fundamental churches had no Sunday evening service. Our church fathers saw a tremendous opportunity to reach unsaved people, because on Sunday night there was nothing to do. There were no ball games, no television, no restaurants or stores open, so the Sunday night evangelistic service came into existence. There was a need, and a change in methodology helped meet the need.

A church will cease to grow when people say, "I will change no more!"

### Commitment

Easy growth requires little commitment. Expensive growth requires much commitment. I have learned that



there is a difference between a crowd and a congregation. I don't expect much from a crowd, except to show up. We have a crowd when we have a group like the Dixie Melody Boys. We have a crowd Easter Sunday. We have a good day, sing songs, have a big number, but we won't see many of those people until next Easter or the next musical group.

We can average 300 in worship and have 475 on a special day. Our regular giving averages approximately \$3,600 per week. When we have that large crowd of 475, do you know what the regular offering is going to be? You guessed it: \$3,600. So why have special days? Because each special day we get a prospect. It also gives people an opportunity to bring their friends.

Even though I don't expect much from a crowd, I do expect a lot from a congregation. I expect those people to tithe, attend church faithfully, etc. There is little commitment in a crowd, and commitment is essential for sustained growth.

This year we reached a milestone that I honestly never thought we would realize. Fifteen years ago we entered into a bond program to build our existing facility. This year we burned that note. At that ceremony we recognized those who had been with us for at least 15 years. There were 65 people who are still with us. That is the primary reason Calvary Fellowship has experienced a measure of growth through the years.

### Leadership Growth

Easy growth is doing what you do on the basis of what you already know. That is basically what I do when it comes to the computer. I know enough to do what I need to do, but I could do a whole lot more if I would only apply myself. Many preachers have grown very little since they graduated from college, if they went to college. They rarely read a book on church growth and rarely attend a growth seminar. Expensive growth requires that the individual be ever growing.

Most pastors who have pastored 30 years will say they have 30 years experience. What they really have is three years of experience 10 times.

### Motivation

Easy growth is emotion-based motivation. This is easy—you are doing everything because you *feel* like doing it. You feel like going to church, serving in some area of ministry, tithing your income. Everything is fun and exciting! Expensive growth is character-based motivation. This is when you do what you are supposed to do even when you *don't* feel like it.

If you just read the Bible when you feel like it, there will be many times you won't read the Bible. If you attend church only when you feel like it, there will be weeks (or months) when you don't attend. If you give only when you feel like it, you won't give often. Many Christians are like that. Their theme song is, "I Sing Because I'm Happy." Character-based people sing whether they are happy or not.

You can't build a church on emotion-based motivated people. They are up and down, in and out. If a church is going to grow and be what it can be for God, it will be be-

cause of character-based motivated people. They will be there through thick and thin. They will be there when things are up, and they will be there when things are down.

The late Louis L'Amour is one of the best-selling authors of all time. Nearly 230 million copies of his books are in print worldwide, and every one of his more than 100 books is still in print. Some have been made into movies. When asked the key to his writing, he responded, "Start writing, no matter what. The water does not flow until the faucet is turned on." That's a good word for life. Sometimes, what we need to do is to just do something. ■



ABOUT THE WRITER: Reverend Jerry Norris pastors Calvary Fellowship Free Will Baptist Church in Fenton, Missouri.

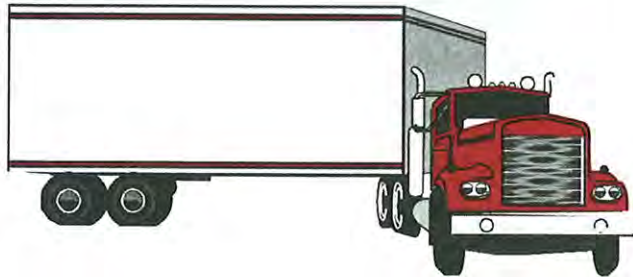
This article appeared in the February 1995 issue of *The Free Will Baptist Gem*. Reprinted by permission.





# An Old Trucker's Best Run

By Joe Karman



**Heaven is a one-lane road up.** Hell is a four-lane road down. I chose the road to Heaven.

My start is at the terminal (salvation) with joy and peace, looking forward to the journey. I pick up my load (cross), and it is a light load at that. The first part of the trip is on level ground, full of ecstasy and love (Jesus). All the while I enjoy God's grace and mercy.

Then I come to the foothills (faith) where a slower pace becomes necessary, but it isn't too difficult. After a short period of time and effort, I reach the mountains (tribulations) where I run into difficulty keeping my speed.

As the grade increases, I need more power (Jesus), to maintain my ascent toward the summit (Heaven). As my speed slows, I have time to look around and appreciate God's creation (peace).

Then I come to the main part of the mountains (testing by fire). I must reach for my lowest gear to make sure I have the necessary power (Jesus) for the long pull.

Keeping my eye on the pass (narrow gate), I have to concentrate (pray) on the chore at hand (my calling). Finally after hours of labor, I reach the summit where I can pull over and rest (praising the Lord).

Looking back, I see how far I have come, trusting Jesus at every difficult part of the pull. Thank You, Father. All the praise and glory belongs to You. ■

.....

**ABOUT THE WRITER:** Joe Karman describes himself as a "72-year-old baby Christian who is learning and growing every day." He is a new convert and a member of Pardue Memorial Free Will Baptist Church in Clarksville, Tennessee.

# The Day the Sheep Rebelled

By Bill Crank



**T**he biblical description of the Church compares it to sheep. Sheep have many characteristics that can be readily identified in the Christian. Sheep are basically dependent, defenseless and, as a rule, docile creatures. They are in need of a shepherd to guide them and be responsible for feeding them. God made that provision for them.

All of this makes the following seem unlikely. Somehow, sometime (no one knows for sure just when or how), there came a day when a certain flock decided they had grown beyond their need for a shepherd, at least one that was of the same stature as they were.

They decided that sheep can make their own decisions, defend their own turf and therefore had justification to remove the description of "gentle" from their personalities. While avowing their allegiance to the Great Shepherd, they nonetheless determined that they were properly re-interpreting His rules.

After a time, the sheep in conference decided they would rule the flock. They would also control the shepherd. They decided what constituted proper food. And so they justified even more their attitude of defiant rebellion. They set up boards and committees to handle all their decisions and functioned quite well under this new system.

In effect, the shepherd became a hireling working for them and coming when they called. It all worked very well for the flock—but with one small problem. They could not keep their hired shepherd very long. The tenure of the office had developed into an alarming and disturbing pattern.

In conference, as the sheep tried to discover their inability to secure a permanent shepherd, many reasons came to mind. Maybe it was the pay, they surmised. Another thought maybe the job was too demanding. Still another thought they had just not found the right one yet. One person suggested it might be the structure of the flock, but that was quickly dismissed as nonsense. So their search continued for that elusive shepherd who would fit their flock's job description.

While this flock is purely fictional, as is their story, the sad truth is that it sounds so familiar. Maybe it can all be traced back to the day the sheep rebelled. ■

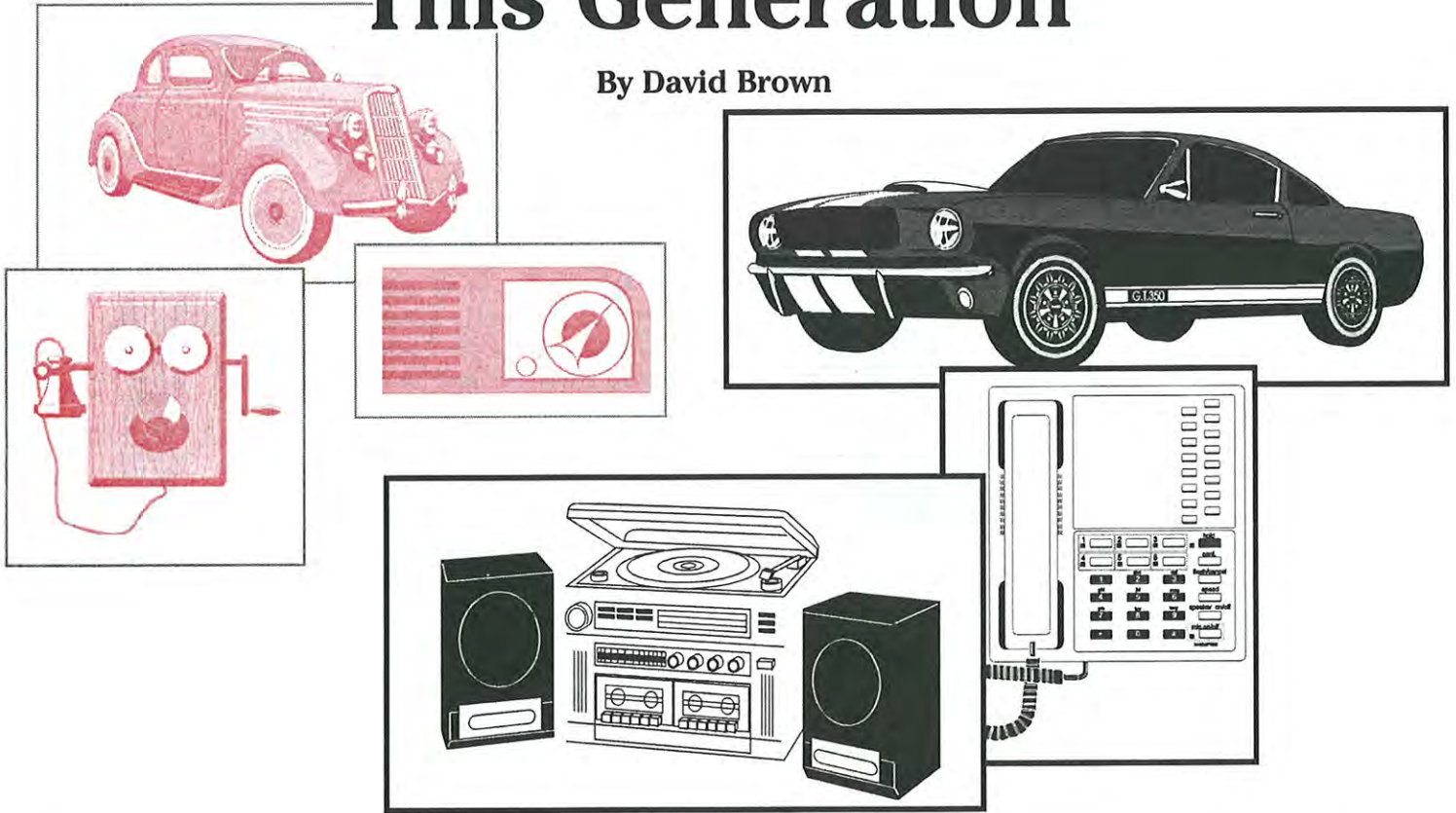
.....

**ABOUT THE WRITER:** Reverend Bill Crank pastors Bethel Free Will Baptist Church in South Roxana, Illinois.



# This Generation

By David Brown



In Luke 7:31, Jesus refers to “this generation” and asks, “What are they like?” Jesus’ reference to “this generation” means the people living at that particular time. I would like to use the phrase in reference to the generation that dominates United States society today—the Baby Boomers. As one of them, let me answer the question, “What are we like?”

Any description of a large group will have many individual exceptions. What applies to Baby Boomers in general will not be true of those who are Christians. We must understand who these Baby Boomers are in order to reach them.

## Statistically Defined

Baby Boomers are now between the ages of 33 and 50. We are that segment of the population born between 1946 and 1963. We are the largest generation ever to populate this country numbering between 75 and 80 million. On an age distribution chart, our age group looks like a rat swallowed by a snake.

## Dominate the Economy

In 1964, the Ford Mustang was introduced to appeal to millions of emerging Baby Boomer drivers. It was an immediate success, becoming the most popular car in America for several years. Even when it was knocked off its pedestal, it was by a similar sporty car, the Chevrolet Camaro.

Neither of these cars are that popular now. Wonder why? Have you ever tried to put a baby seat in the back of a Mustang? The most popular cars in America for the last 10 years have been four-door family cars—first the Honda Accord and then the Ford Taurus. What happened?

The Baby Boomers started families and wanted family cars. Projections indicate that in another 10-15 years the most popular auto will be comparable to a Buick LeSabre or Ford Crown Victoria because Baby Boomers will have moved to middle age.

This domination will continue into retirement. We will strain the Social Security system as fewer workers pay in while we draw our pensions. The Social Security administration esti-

mates that its ratio of American workers to retirees will shrink from 3.4:1 in 1995 to 2:1 by 2030, the year the youngest of the Baby Boomers will reach retirement. By mid-century, only 1.5 Americans will be working for every Social Security recipient.

## Manipulate the Economy

Simply due to our sheer numbers, we exert tremendous force on the economy. Many economists blame the wild economic gyrations during the 60s and 70s on the Baby Boomers. First, demand for all types of consumer goods was extremely high due to Baby Boomers buying their first houses and all those big ticket items that go with new homes.

Factories expanded production lines and built new factories as if those levels of demand would continue forever. Suddenly the boom was over. Then factories were over-built and we had the worst recession since the Great Depression. Even colleges and universities over-built assuming increases in enrollment would continue indefinitely. The genera-



tions following us were smaller and less prone to attend college.

Most growth rates in our country have been fairly consistent the last 150 years, except for the mid-60s through the early-80s. For instance, inflation has averaged 3.1% for the last 70 years and our present rate of inflation is close to this figure. Present rates for home mortgages and the prime rate more closely reflect historic rates than anytime in the previous 30 years. Economists now attribute this wild ride to the economy's digesting the Baby Boomers.

### Getting Our Way

It started with our parents, many of whom came from the Depression era farm with barely a high school education, determined that their children were going to have it easier than they did. Many parents spoiled their children in an effort to provide for their every want and need.

New products were designed and marketed to catch Baby Boomers. Toy companies expanded their lines to reach us. *G. I. Joe* and *Barbie* dolls were born shortly after we were. Record companies discovered us during our teen years and targeted teens as their primary market for the first time. This trend continues as many of us reach the age when we seriously start making plans for retirement. Growth rates in mutual fund contributions are phenomenal as they target Baby Boomers.

The so-called "generation gap" resulted more from vast changes in technology than age differences. The previous generation did not get their first cars until their late teens or early 20s. Baby Boomers demanded cars on their 16th birthdays.

The previous generation remembers battery-powered radios the whole family gathered around. They remember when electricity first came to their homes, the first tiny round-screened televisions, and when telephones were scarce. This generation demanded a stereo system of their own, along with televisions and telephones in their own rooms.

### Shaped by Historical Events

We have never known what it was like to wonder whether our country

would continue to exist as did the generation before us. Baby Boomers did not experience the Great Depression or World War II. We are shaped by the Vietnam War and Watergate scandal. These two events made us cynical, distrustful of government or any kind of authority, including God's.

We were told Vietnam was a just war, and many from our ranks gave lives and limbs in combat for a lie. Now officials of that administration say we should never have been involved. Our faith in government, particularly the presidency, was shaken when the Watergate scandal forced Richard Nixon to resign.

We are the generation that listened when humanists declared, "God is dead." We are the first generation in a long time to accept no absolutes, believing each situation determines the right thing to do. We rejected the traditions of the past and anything that was "establishment," believing no one had the answers, not even the church.

### Highly Educated

A large percentage of us attended college. Many went for the deferral hoping to avoid being drafted in the war. Others became "hippies" and demonstrated against the war, since college campuses were the hotbed of the protest movement.

Many of us experimented with drugs during college. Some hoped to find answers in a state of temporary euphoria created by the interaction of drugs and hard rock music. Others simply sought escape from a world we did not understand.

### Reaching this Generation

Many, including some of the leaders of the "hippie" and anti-war movements, are now employed by "the establishment" as successful businessmen and women. Some provide strong leadership in the church. However, many of us still cling to beliefs developed in our formative years. We are still skeptical of authority even though we may respect individual leaders. Baby Boomers are still more likely to believe that government is the problem rather than the solution.

Most of this generation, which is still unsaved, believe there are no moral absolutes. Ironically, many of

us have returned to the traditions of our mothers and fathers, finding that our basis for rejecting them was false. However, we remain a lost generation when it comes to returning to the Christianity many of our parents embraced.

Does this mean the church should be willing to do anything to cater to this generation? No! We must seek the salvation of this generation, not offer them another support group of watered-down Christianity-seeking consumers. Churches are not businesses. We can not repackage the gospel to make it less offensive or politically correct in hopes of attracting more Baby Boomers.

The gospel, by its very nature, is offensive and confrontational. Many things do not change concerning how we reach folks for Christ. We must still depend on the Holy Spirit to penetrate barriers and draw them to Him. Many times this drawing is only accomplished through much prayer.

The gospel of Jesus Christ does not change from one generation to the next. There is no special deal set up just for one particularly tough-to-reach generation. While the message does not change, new methods of reaching people for Christ are constantly being developed. We must be open to new methods of reaching people.

Tracts, radio, TV, films, buses were all new methods once. But new methods must not compromise or change the gospel message. The methods we develop must communicate clearly the gospel of Jesus Christ to this Baby Boomer generation before they become the eternally lost generation. ■



ABOUT THE WRITER: David Brown, a certified public accountant, coordinates member services for the Board of Retirement. He is a member of Horton Heights Free Will Baptist Church in Nashville, Tennessee.



# Three Things



## Church Buildings Can



## Never Do



By Ray Bowman with Eddy Hall

If you had been eavesdropping on a phone conversation in my office some years ago, you might have heard something like this:

"I'd like you to come talk to my board about a new building," the pastor said.

"That sounds good," I answered. "What do you need?"

"The people need a challenge. They haven't done anything for years, and a building program will wake them up and unite them behind a cause."

"You're right," I said. "Nothing is more exciting than building."

"There's a lot of money in our church," the pastor went on, "but giving has been going downhill lately. A new building will increase stewardship. If we plan a project for a million dollars, I think that will be enough to really challenge the people. I've decided to hire a professional fund raiser to raise about a third of that amount through a three-year giving drive. We can borrow the rest."

"Will your regular income cover the payments?" I wanted to know.

"Not yet, but the new building should bring in new people and the increased giving will cover the payments."

"That's exciting! With that kind of

money we can design an award-winning structure that will put your church on the map, one the people of your community will want to attend. What kind of building do you need?"

"Well, we haven't grown for years, so our sanctuary is old and should make a good Family Life Center. That should attract families. So I guess it's logical to build a new sanctuary."

"How many should we plan for?"

"We have around 300 regular attenders, so we should plan for real growth—say 800 to 1,000."

"That should really give your people a vision of the possibilities and motivate them to reach out. When can we start?"

Though I'm not proud of it, I've had many conversations much like this one, passing along the same conventional wisdom I'd heard about building programs from countless pastors and church leaders. I now realize that the "conventional wisdom" includes many fallacies.

When a church depends on these fallacies, disappointment and sometimes disaster result. Here are three of the most common and costly of the false expectations I've been guilty of promoting.

### *False expectation #1: Building will stimulate growth.*

When I got the chance to design my dream sanctuary for one church, I fully expected the building to attract new people, to increase the church's rate of growth. It was the most architecturally perfect building I had ever designed.

The congregation was united behind the building program, there were no financial problems—nothing in the process to hinder growth. If ever one of my buildings was going to create growth, this one would.

Ten years after the building was complete, I charted the church's growth history. Before the building program, the church had been growing at a steady rate of three percent a year. Since the building program, the church had been growing at the rate of three percent a year.

It was humbling for this architect to finally admit that no church building, however perfectly designed, can make a church grow. The most a



building can do is *allow* a church to grow.

In one church of 160, those who “wanted the church to grow” were promoting a plan to relocate to a business district centrally located among the communities the church served. Relocation, they claimed, would make the church grow.

“Our church is in an out-of-the-way place,” they said. “Our building is full. The basement smells bad and there’s nothing we can do about it. And we don’t have enough parking.”

Actually, none of that was true. They could double parking capacity simply by paving and marking the parking lot. All the basement needed was a good ventilation system.

With creative planning, their building would give the congregation room to double before needing to build. And their location was actually better than the one proposed for a new building.

It’s true that unattractive or inadequate facilities can hinder growth, but in this case church facilities weren’t the problem; they were an excuse.

The real problem: the church was doing absolutely nothing to grow. They didn’t advertise; they didn’t have a yellow pages listing; they didn’t even follow up on visitors.

Their attitude toward outreach was symbolized by two stern, silent old men who stood guard at the door. Though each wore a “Greeter” badge, they looked more like people you might recruit to frighten children at a Halloween haunted house. When I visited their service, it was not until I greeted the “greeters” that either spoke to me.

Though this congregation didn’t need a new building, some members preferred to promote a building program rather than to do the work of outreach that really would bring growth.

### **False expectation #2:**

#### ***Building will improve giving to ministry.***

The myth that building programs will motivate more giving to ministry is an especially dangerous one because it often appears to be true. Building programs usually do motivate people to give. Especially at the

outset, large sums of money can be raised for a building program.

Some members may even increase their giving for the duration of a long-term mortgage. So what’s wrong with expecting a building program to increase giving to ministry?

The problem is that building buildings is not the same as ministry. Building buildings is not the work of the church. The work of the church is meeting people’s needs. While a building program may motivate people to give more to pay for buildings, seldom is the increased giving enough to cover the cost of the building.

A rapidly growing church in Oklahoma earmarked five percent of all its income for local outreach. These funds were invested in various local ministries in which members of the church were involved, including an inner-city ministry, a ministry to pregnant teens and several other ongoing projects.

When the congregation launched a multimillion dollar building program, the people gave generously in response. However, when building costs exceeded estimates, the church began looking for places to cut expenses.

They abandoned their earmarking of five percent of income for local outreach and redirected most of those funds to the building program. While total giving increased, funds directed to meeting the needs of people decreased.

This church’s experience tends to be the rule, not the exception. While building may temporarily increase giving, it usually results in less, not more, money available for ministry.

### **False expectation #3:**

#### ***Building will motivate people to minister.***

One of the first churches I worked for was a congregation of 50 in a small Kansas town. The moment I saw their building I understood at once why they wanted to build. It was small, dark and dilapidated.

The members were embarrassed to invite their friends. I would have been embarrassed, too. If only they had a new, attractive building, the leaders thought, the people would no longer be embarrassed and would reach out to the community.

I helped them design a building that gave them room to grow. It had a bright nursery, attractive Sunday School rooms and plenty of parking. They built that building and opened the doors.

That was 35 years ago. Though the church has grown some, today it still hasn’t outgrown that building. Why not? After all, they did a lot of things right. They really did need a building. The building they built was right for them, and the cost of the building was reasonable.

This church’s mistake was that they expected a building to motivate people to minister. If during the building program church leaders had established an outreach plan and recruited and trained people so they would be ready to reach out once the building was complete, no doubt the church would have grown.

These three false expectations all have one thing in common: they all assume that buildings can meet non-building needs. To expect church buildings to stimulate growth, inspire healthy stewardship or motivate outreach is to expect church buildings to do the impossible.

Why? Because these are all ministry needs, not building needs, and buildings can’t minister.

If buildings can’t minister, what purpose do they serve? They are *tools for ministry*. A wrench can’t repair a faucet and a word processor can’t write a book, but they can help the plumber and writer do their jobs better.

In the same way, an appropriate building—whether borrowed, rented or owned—can provide space well-suited to the ministries it serves. It can help people feel more comfortable and welcome.

It can provide work space and equipment to increase efficiency. It can make the ministries of the church more accessible to the community. It can do all these and more.

But one thing a building can never do: it can never minister. Only people can do that. ■

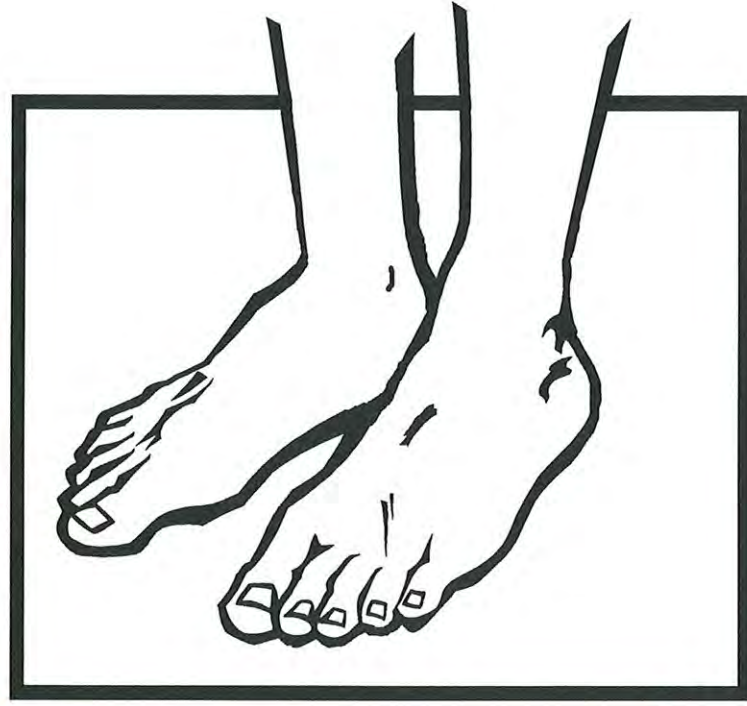
This article taken from *When Not To Build: An Architect’s Unconventional Wisdom for the Growing Church* by Ray Bowman with Eddy Hall (Baker Books). Used by permission.



Two dynamic sisters meet Jesus in the kitchen.

# At His Feet

By Anne Worthington



**M**ary and Martha of Bethany appear three times in the Gospels. Each time Mary is found at the feet of Jesus. On the first occasion, she listened to His words and found blessing. On the second, she brought her sorrow and found comfort. On the third and last, she laid her best at His feet and worshiped. Each time while Mary listens, weeps and worships, Martha is busy.

## Mary Listens, Martha Works

The two sisters are introduced in Luke 10:38-42 where Mary assumes the position of a disciple—sitting at Jesus' feet eagerly listening to His words. And true to her nature—ac-

tive, impulsive, industrious and anxious—Martha scurries about to feed her guests. Jesus and His disciples were frequent guests in the home.

Concerned with the urgency of the moment, Martha chided Mary and Jesus for their lack of sensitivity to her meal preparations. In Martha's mind, this was no time to sit idle. She wanted everything just right for Jesus.

Perhaps with a loving arm around her shoulder, Jesus said, "Martha, Martha, all this elaborate preparation is unnecessary. A simple meal is ample."

Martha, guilty of putting emphasis on the outward, neglected inner communion. Her outward activities, though necessary, were not enough. They hindered her spiritually.

Mary was praised. She chose communion, devotion and fellowship. She took time to be holy. She worshiped.

Martha, on the other hand, demonstrated her love and devotion through acts of hospitality. But no matter how essential service is, it cannot be done to the neglect of communion, meditation and worship.

Martha was so involved in working for the Lord that she neglected the Lord of the work. She hadn't learned Mary's secret that what one does *with* Him is more important than doing *for* Him.

Mary learned that communion must come before work. She chose the better part—the eternal rather than the temporal. She had the right



priorities. She sought the spiritual.

Martha was busy. Mary was blessed. Martha was distracted by the urgent. Mary ignored the urgent and tended to the important—to hear Him.

While many situations may appear urgent, they may not be important. We must determine what is urgent and what is important. Martha's deeds were necessary, but of secondary importance. She occupied *for* Jesus. Mary pursued the eternal. She occupied *with* Him. Imitate Mary in worship and Martha in work, in that order.

### **Mary Weeps, Martha Rebukes**

The second time the sisters appear, sickness, death and desolate hearts cast a shadow over their home (John 11:28-32). Their brother Lazarus lay dying. Jesus had been summoned. However, He delayed and when He reached the home of His dear friends in Bethany, Lazarus had been dead four days. Outwardly, it appeared that Jesus was indifferent to their call for help.

When Martha heard that Jesus had arrived, she immediately went to meet Him and, in her outspoken manner, rebuked Him for not coming sooner. Now it was too late and it was His fault. Had He been there, Lazarus wouldn't have died. But in spite of her disappointment, she displayed unbounded faith and confidence in Him. No doubt she had also sat at His feet on occasion.

Meanwhile, Mary lingered in the house until Martha sent word that Jesus had called for her. She went to Him and fell at His feet. Overcome with grief and sorrow, she wept loudly. She, too, charged Jesus with the death of Lazarus. Martha vented her frustration with words, Mary with tears.

Mary's sorrow and grief caused Jesus sorrow and grief. He wept. He knew how Mary felt. He is "a man of sorrows and is acquainted with our grief" (Isaiah 53:3).

The Jewish mourners observed that Jesus must have loved Lazarus deeply. They questioned among themselves how Jesus could allow this to happen. Even they blamed Him. No one expected a miracle. Death is final.

Although grieving, Mary found comfort and confidence at Jesus'

feet and later found joy when Lazarus was raised. Perhaps then she clearly understood, along with Martha, His delay. It was for their good that they, along with the others present, might believe He was truly God's Son. That realization set the stage for Mary and Martha's last recorded appearance in the Gospels.

### **Mary Worships, Martha Serves**

The Jewish leaders were plotting to kill Jesus, but He and His friends had gathered at the home of Mary and Martha to celebrate the resurrection of Lazarus (John 12:1-11). True to her personality, Martha again actively served.

Mary, in a demonstration of worship and gratitude, anointed Jesus' head and feet with a costly, extravagant ointment and wiped His feet with her hair. Martha didn't complain on this occasion.

Mary's previous careful attention to Jesus' teaching had made her aware by faith of His approaching death, an awareness His male followers apparently didn't possess. Because of her unique awareness, she knew of His approaching suffering and death and consciously anointed Him for His death. She is not listed among the women who went to the tomb to anoint His body; she did that while He was alive.

It was an act of pure love and worship, showing her devotion before it was too late. She gave Him her heart. It was public, spontaneous, sacrificial, lavish, personal and unembarrassed.

She took the place of a servant at His feet, undoing her hair in public, an act not done by Jewish women. She humbled herself and laid her glory at His feet. Not even His disciples displayed such love and devotion.

However, her act was misunderstood and criticized, first by Judas and then the disciples. "Waste," was the outcry. The costly ointment had been wasted on Jesus. Judas, always thinking about money, thought it should have been sold and food bought to feed the hungry. The disciples agreed.

Jesus rebuked the disciples and commended Mary for her act. He deserved the lavish outpouring of love and expense. The poor would always be among them, but Jesus

would soon depart. Mary worshiped. Judas betrayed.

The love Mary demonstrated gives itself away without counting the cost nor seeking a return. Her good work was commemorated. Her loving act would be remembered throughout the centuries.

Jesus erected a verbal memorial to her which immortalized her love and unselfish gift. Mary learned that the highest place was bowed low at the Master's feet.

This is the last recorded mention of the sisters. Were they among the women at the cross? Were they at the empty tomb? Did Mary fall at His nail-pierced feet after the resurrection? Were she and Martha among the women who told the disciples that Jesus had risen? Were they present at the ascension? Were they in the upper room when the Holy Spirit was given? Were they among those who spread the gospel message?

The Bible doesn't say, but I like to think they were. Whatever their labors after the ascension, they had fulfilled their role during Jesus' earthly ministry. It was to their warm hospitable home that Jesus came to find refuge, rest and relaxation, love and acceptance. ■



.....  
ABOUT THE WRITER: Mrs. Anne Worthington is a member of Donelson Free Will Baptist Church in Nashville, Tennessee, where she teaches the Second Grade Sunday School Class.



## A pastor reflects on the 1995 Leadership Conference.

# Voices of Leadership

By Larry Davis

**T**he 1995 Leadership Conference in Nashville (Dec. 4-6) certainly was a notable event in the history of our denomination. Whatever else may be said about this meeting, one thing must be brought to the top of the list: It was an opportunity for the voices of our denomination to speak their minds. All who were there were not only allowed, but encouraged, to put in their two cents' worth.

The agenda was whatever was on conferees' hearts, preferably something pertaining to the particular subject being discussed, but in no way limited to that. All folks had to do was step up to the mike, give their names and states they were from, and let their voices be heard—the voices of our denomination. As I thought about the conference on the way home, I was impressed with our voice, the voice of a great people.

We may have warts and blemishes, but we are a great people because we are the Lord's own. We are not great in number, compared to some denominations. We have never portrayed ourselves as the only ones going to Heaven. But we, as a whole, are committed to loving and serving the Lord. Let me share with

you some personal observations about our voices.

### Voices of Distinction

Free Will Baptists truly are a people of different voices: Soft southern drawl to crisp Yankee diction and everything in between. Our voices are as different as our geographical homes. We even vary in the way we use our voices.

Some shout in worship services; some do not. Some of us let one man pray; others pray all together. One man who had never heard corporate praying said it confused him. Another man who had never heard it any other way thought everybody was backslidden when he heard just the one man. We have a long list of differences that are neither right nor wrong, but simply what we determine suits us best in our local churches.

That is one of the many good things about Free Will Baptists: every church is its own highest authority yet still accountable to God. I am my brother's keeper and as such I should be fiercely committed to preserving his right to be different from me. In doing so, I defend my own rights.

### Voices of Discernment

Of course, not all the differences highlighted at the Leadership Conference were simply variations in accent or disagreement on worship style. Some genuine voices of discernment rang loud and clear like a brass bell. One voice reminded me of the Old Testament prophets when he said, "There will be no peace till the Prince of Peace comes again."

The Bible overflows with warnings about "The Adversary" and compares him to a roaring lion. The voices of discernment reminded all who would listen that the great Enemy is always at the door of the Church probing for a foothold. The problem for us is sorting out what may be just regional differences from more serious issues.

I sincerely appreciate those among us who are keenly aware of the truth that not all our disagreement is trivial, but that we are battling the encroachment of secularism as it whittles away at the Church. There are also voices among us who realize that a tent revival may not have the effect today that it did 30 years ago. Some methods of the past will not be as effective in the decade of the '90s.



Notice, I did not say they would not work. Let us spend our time and energy on the most effective way to reach people with the Gospel. If it takes razzle-dazzle to build a church, I'll never build a church. On the other hand, let us build with any brick the Lord may sanctify and honor. God help the man who forgets the warning, "Except the Lord build the house, they labor in vain. . . ."

### Voices of Dejection

I saw more broken-heartedness at this meeting than I have ever seen at any conference. I hope this was a sign of things to come. Trouble is a necessary part of life, but how sad when pain and sorrow are inflicted by a brother. Somebody observed at the conference that we would string up anyone who came in our ranks and did to some of us what we have done to each other. I do not want to walk in step with compromise, but sometimes we wound each other over that which makes no difference in the eyes of the Lord.

I heard voices calling for revival, and I heard voices calling for change. I even heard the voice of Benjamin Randall as he denounced choirs and quartets in the local church (someone read his quote). To me, the greatest of all that I heard were the voices of those who stood with humble spirits and broken hearts and wept for us, a great people struggling to answer the question, "What is right?"

There are not many denominations like us left. I hope God saves us. ■

.....  
ABOUT THE WRITER: Reverend Larry Davis pastors Bethany Free Will Baptist Church in Norfolk, Virginia.

## Wednesday Night

# Lagniappe

By Stacey Crank

**The** Wednesday night campus service had just ended at Free Will Baptist Bible College. Students congregated in the student center, talking and laughing. It had been a good service. *The Evangelists* drama team had performed their summer program and all of us were touched. Some had made public decisions.

As I walked back toward the dorm, I talked with another student about how wonderful the service had been. When we parted, I began talking to one of my friends who had just returned from her Christian service assignment. Although she had gone, determined to be a blessing, she had returned to campus blessed. A lady had asked her to pray with her about a need, and it seemed the Lord had impressed her with what a privilege it was to enter into the needs of another.

As we walked, we heard

singing. It came from the garden, where a group of girls had gathered. We strolled over and joined them for a few songs before continuing our walk.

Eventually, I wandered back to the auditorium, now dark. As I stood there, I heard another group of students singing. This time it came from the student center. There, nine or ten people gathered around the piano singing hymns. It was so good! Before I knew it, tears began to flow down my cheeks.

Walking back to the dorm, I paused outside, looked up and prayed, "Thank You, Lord, for letting me come to Free Will Baptist Bible College!" And I meant every word of it. ■

.....  
ABOUT THE WRITER: Stacey Crank is a sophomore at Free Will Baptist Bible College.

**PREPARE  
FOR LIFE'S BATTLE!**

**Free Will Baptist Bible College**

3606 West End Avenue  
Nashville, Tennessee 37205

**1-800-76-FWBBC**





# FREE WILL BAPTIST NEWSFRONT

## Free Will Baptist Leaders Talk 17 Hours

NASHVILLE, TN—The longest and most-heavily attended Free Will Baptist Leadership Conference in 25 years brought men and women from 28 states and three foreign countries together in Nashville's Regal Maxwell House Hotel for a marathon 17 hours of open discussion about philosophical differences that have gnawed at denominational stability. Some 455 people registered for the December 4-6, 1995, conference.

Last July, delegates at the 1995 national convention in Charlotte, North Carolina, referred three resolutions to the Leadership Conference with instructions to open the meeting to any Free Will Baptist who wanted to attend. The resolutions included a seven-point "Areas of Concern" statement from the North Carolina State Association and two Virginia State Associa-



Alton Loveless makes his point.



Executive Secretary Melvin Worthington (L) and Clerk Waldo Young.

tion resolutions concerning the Fellowship of Encouragement and WNAC.

Normal attendance at the annual Leadership Conference is no more than 150. Three times that many showed up in December. More than 175 attendees spoke during the open discussion, some several times.

About half of the conference's 455 attendees came from four states—Tennessee (105), Oklahoma (59), North Carolina (48) and South Carolina (26). They were 96 percent male and 4 percent female.

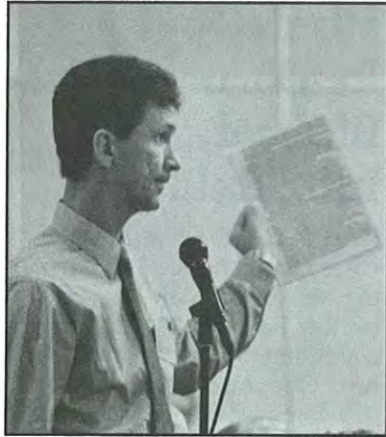
The marathon discussion began with opening statements from North Carolina's promotional director Tom Lilly, clerk Gerald Fowler and Executive Committee member Dann Pat-

rick clarifying the spirit and intent of the state's seven-point "Areas of Concern" resolution.

Executive Secretary Melvin Worthington stood on a raised platform in the hotel's Grande Ballroom for 17 hours over the next three days moderating the discussions. The highly-charged meeting with wall-to-wall seating frequently exploded with laughter as speakers inserted humor to make their points.

Standing at strategically-placed microphones, laymen and ministers alike expressed concern and anger, disappointment and love, fear and hope for the future of the denomination. Most left surprised and gratified that everyone who wanted to had an opportunity to speak.





Oklahoma pastor Mike Wade.

The longer discussions went, the more that misunderstanding and suspicions were cleared away, and common ground emerged. One pivotal moment occurred Wednesday afternoon following extended discussion regarding the Fellowship of Encouragement meeting at the national convention.

Executive Secretary Melvin Worthington expressed his opinion that all Free Will Baptists should be allowed "a place at the table." The entire conference seemed to heave a sigh of relief when Southeastern FWB College president Billy Bevan stood and said, "Let them come to the table."

By 5:00 p.m. Wednesday, attendees seemed to have had all they wanted of the lengthy discussions. Virginia minister Dale

Burden made a motion that the two Virginia State Association resolutions be referred to the Executive Committee for consideration.

Earlier that day, Dr. Worthington had appointed a seven-man committee along with two advisors who were instructed to meet and word a statement for the Leadership Conference concerning the North Carolina "Areas of Concern" resolution.

The committee members are:

Chairman: Robert Picirilli (TN)  
 Dann Patrick (NC)  
 Tom Lilly (NC)  
 Keith Burden (OK)  
 James Forlines (AR)  
 Milton Worthington (MI)  
 Daryl Ellis (IL)

National Association moderator Ralph Hampton and Executive Secretary Melvin Worthington will serve as advisors.

The committee will meet in early 1996, prepare a statement and present it to national convention delegates in Fort Worth, Texas. The statement also will be mailed to registered Leadership Conference attendees, to all state leaders and will be published in *Contact*.

The committee's specific assignment was set forth in the following motion passed at the Leadership Conference:



North Carolina promotional director, Tom Lilly (L) and clerk, Gerald Fowler.

"Motion made, seconded and carried that we accept the spirit of this meeting and the principles of the document from North Carolina. We direct the committee to word a statement that reflects our consensus of opinion in these areas. We further direct the committee to include steps to prevent drift as a denomination."

When attendees were asked as the final session began Wednesday night if they wanted to continue discussions or conclude with a worship service, they firmly declared in favor of worship.

The Leadership Conference ended with Reverend Fred Warner, director of missionary-church relations with the Foreign Missions Department, preaching a sermon on the subject, "Spiritual Unity."

FWB leaders crowd into Grande Ballroom at Regal Maxwell House Hotel.







## Tape Order Form

### Leadership Conference

*Theme: Discussing Philosophical Differences*

December 4-6, 1995

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

**\$3.00 per tape**  
 \$2.00 per order for postage/handling  
**Order entire set of tapes for \$42.00**  
 (postage/handling included)

Session		Quantity
Monday Evening	5:30 p.m. - 7:00 p.m.	_____
" "	7:30 p.m. - 9:00 p.m.	_____
Tuesday Morning	8:30 a.m. - 10:00 a.m.	_____
" "	10:30 a.m. - 12:00 noon	_____
Tuesday Afternoon	1:30 p.m. - 3:00 p.m.	_____
" "	3:30 p.m. - 5:00 p.m.	_____
Tuesday Evening	7:00 p.m. - 9:00 p.m.	_____
	(2 tapes)	
Wednesday Morning	8:30 a.m. - 10:00 a.m.	_____
" "	10:30 a.m. - 12:00 noon	_____
Wednesday Afternoon	1:30 p.m. - 3:00 p.m.	_____
	(2 tapes)	
" "	3:30 p.m. - 5:00 p.m.	_____
Wednesday Evening	Message: Fred Warner	_____

**Make Checks Payable to Sandy Goodfellow**

*Do NOT Send Cash*

Order from:  
**Sandy Goodfellow**  
 500 Wilclay Drive  
 Nashville, TN 37209

## Mississippi Reaffirms Biblical Infallibility

BOONEVILLE, MS—Five resolutions were placed before delegates at the Mississippi State Association by the Resolutions Committee, according to clerk Benny McKinney. One resolution reaffirmed delegates' stance that the Bible is the inspired Word of God and the only infallible rule of faith and practice.

Delegates also resolved confidence in the Free Will Baptist *Treatise* and Church Covenant. They further resolved commitment to evangelizing and discipling converts, and affirmed opposition to ungodliness and worldliness.

In light of the December 1995 Leadership Conference, delegates resolved to "encourage fidelity to the Word, faithfulness to the work and reverent love among the workers."

Moderator J. L. Gore gavelled the November 3-4, 1995, session which met at First FWB Church in Booneville. This was the 31st annual session. Gore was elected to his fourth term.

Officials reported that 108 people registered for the meeting, including 37 ministers and 27 lay delegates.

Three Mississippi ministers preached during the association developing the theme, "The Church"—Rich Dilling (Buckatunna), Malcolm Garrett (Iuka) and Ken Bozeman (Madison). Alton Loveless, director of the Sunday School and Church Training Department, also spoke.

The 1996 State association will meet November 1-2 at Gulf Coast FWB Church in Gulfport.



## Picirilli Named AABC President



NASHVILLE, TN—Dr. Robert Picirilli, Free Will Baptist Bible College's academic dean, is currently serving as president of the Accrediting Association of Bible Colleges (AABC). He will serve in this capacity for two years. During this time he will preside over AABC meetings and chair meetings of the

board and executive committee.

He stepped into the office this year, after two years as vice-president. AABC has also benefitted from his service as chairman of the Research Commission and as a member of the Testing Commission.

Commenting on the benefits of his service with AABC, Dr. Picirilli says, "Probably there is a sense in which, among Bible colleges, it increases the exposure/recognition of FWBCC. For me, it's an opportunity to have some additional leadership influence in the Bible college movement."

The college and the denomination may be justifiably proud of this high-profile service Dr. Picirilli is rendering to Bible colleges in the United States and Canada.

## Tennessee Encourages "Family Ministries" Support

JOHNSON CITY, TN—The Tennessee State Association adopted a resolution during its 58th annual session encouraging every local church to designate the Sunday morning offering each Mother's Day to support Free Will Baptist Family Ministries, Inc., in Greeneville. The Family Ministries includes the Trula Cronk Home for Children as well as other outreaches.

Clerk Ken Smith said that 325 people registered for the November 13-15, 1995, meeting at Keystone FWB Church in Johnson City. That number included 91 ordained ministers.

Assistant moderator Terry Eagleton led business sessions in the absence of moderator Bill Gardner who was unable to attend because of serious family illness. Both Gardner and Eagleton were re-elected.

Delegates voted to increase annual representation fees to \$35 for local churches holding

membership in district associations, and \$45 for churches not holding district association membership. The increased fees become effective in 1996.

Three Tennessee pastors preached messages during worship services—Pastors Alfred Cutshall (Limestone FWB Church), Robert Morgan (Donelson FWB Church) and Wayne Wagner (Head's FWB Church). Dr. Garnett Reid (FWBCC professor) and Pastor Ken Haney (Grace FWB Church) preached during the Bible Conference.

The 1996 state association will meet November 11-13 at Cofer's Chapel FWB Church in Nashville.

## Alabama Invites 2006 National Convention

MADISON, AL—Delegates to the 76th annual Alabama State Association voted to invite the National Association of Free Will Baptists to convene its 2006 national convention in Alabama. More than 243 people registered for the November 9-10, 1995, meeting at Madison FWB Church. Alabama last hosted the national convention in 1987 in Birmingham.

In other action, delegates voted to reaffirm opposition to the lottery and casino gambling. Local churches were encouraged to express appreciation to elected officials who oppose legalized gambling.

Some 82 ministers, 43 lay delegates and 17 deacons were among attendees who heard three sermons during the state association. Promotional Director Richard Cordell delivered the keynote message, "Concern About Others." Pastor Lonnie Skiles (Goodwater FWB Church, Newton) preached on "Crumbling Foundations." Jack Lassiter (Southeastern FWB College) preached on "Yesterday's Fires."

The Alabama Women Active for Christ met Friday in the church Fellowship Hall. Board of Retirement general director William Evans led a seminar for pastors and church leaders.

Moderator John Edwards led business sessions. Delegates voted to support a \$15,000 project to send seven Alabamians to Russia in 1996. Alabama accepted the Arkansas challenge of a high attendance race on Roll Call Sunday. Delegates also agreed to support the work of home missionary to Puerto Rico, Miguel Vera in the amount of \$15,000.

The 1996 state association will meet November 7-8 at First FWB Church in Dothan.



## College Announces Conference Speakers

NASHVILLE, TN—Dr. Richard R. Melick, Jr., president of the Criswell Center for Biblical Studies, Dallas, Texas, will be the featured speaker at FWBCC's spring Bible Conference, March 10-14.

Other speakers are Rev. Randy Sawyer, Rev. James Kelly Caudill and Rev. Roy Harris.

Dr. Melick assumed the Criswell Center presidency in 1992. He served nine years as professor and chairman of the New Testament and Greek departments at Mid-America Baptist Seminary, Memphis, Tennessee. He was New Testament consulting editor of *New American Commentary*, published by Broadman Press, and wrote the volume on *Philippians, Colossians and Philemon* for the series.

Rev. Sawyer pastors First FWB Church, Gastonia, North Carolina, and has conducted some 200 revivals. He graduated from FWBCC in 1978 and is currently



Melick



Sawyer



Caudill



Harris

completing his master's degree program at Southeastern Baptist Theological Seminary.

Rev. Caudill has pastored Tom's Creek FWB Church in Nippa, Kentucky, for 23 years. He has had an evangelistic ministry in the U.S. and abroad, and enjoyed a successful radio outreach for 25 years.

Rev. Harris is FWBCC's director of stewardship development. He earned his bachelor's and master's degrees at Free Will Baptist Bible College. He has pastored in North Carolina, Georgia and Kentucky.

Other features of Bible Conference include "homecoming" for FWBCC alumni. Officers of the Alumni Association are planning to honor members of the classes of 1944, '45 and '46 at the banquet. Members of the class of 1971 will also be honored by being seated with FWBCC president Tom Malone and past presidents of the college.

## Georgia Proclaims Day of Prayer

STATESBORO, GA—Georgia State Association delegates adopted a resolution declaring January 21, 1996, a day of prayer and fasting, according to Executive Secretary Herbert Waid. The proclamation encouraged prayer "for our churches, our pastors and leaders and missionaries, for the salvation of lost souls and that revival would sweep across the land beginning with Free Will Baptists."

Some 163 people registered for the 59th annual state association which met November 15-18, 1995, at Statesboro FWB Church. That number included 49 ministers, 29 lay delegates, 17 deacons, and visitors.

Moderator Paul Smith was elected to his third term, and commissioned as a home missionary to Riverdale at the North Fayette Mission.

In other action, delegates

adopted a plan to financially assist Georgia pastors in their retirement years. Pastors who are enrolled in the National Association's retirement program whose churches give 10 percent of their undesignated receipts to the state co-op budget will benefit from the program. Five percent of Georgia's distributed budget will be placed in escrow monthly and divided equally among participating pastors at the end of each calendar year.

Delegates approved a \$175,000 state cooperative budget for 1996 which will underwrite the State Office (\$50,000), Missions (\$68,000), Camp Mt. Bethel (\$16,900), National Cooperative (\$11,000) and other outreach ministries.

Georgia pastor Ronald Wallace delivered the association's keynote message on stewardship to begin developing the state theme,

"We'll Work Unto the End." Pastor Glenn Poston preached on soul winning. Home Missions director Trymon Messer spoke on planting churches.

The Georgia Women Active for Christ registered 110 during their Thursday meeting. Delegates adopted a \$7,000 project goal for 1996 which will be divided between four foreign missionaries. Margaret Ann Daniels was elected president for two years.

William Evans, director of the Board of Retirement, spoke twice to Bible Conference attendees on November 16. The FWBCC Alumni Meeting, also on Thursday, gathered for an evening meal while staffers Tim Campbell and Roy Harris spoke.

The 1996 state association will meet November 13-16 at Calvary FWB Church in Columbus.



## Ohio Church Does It Again

URBANA, OH—The annual \$100 Sunday at Urbana FWB Church in Urbana, Ohio, raised \$6,800 for the Home Missions Department on November 19, 1995, according to Pastor Roger Childers. More than 25 church families participated in the special offering.

Each year, members at Urbana Church are asked to give \$100 above their regular tithes and offerings to a project selected by the church's Budget Committee. The 1995 project focused on Home Missions Department needs.

Pastor Childers said that 18 people gave a \$100 offering, five gave \$50 and one couple gave \$1,300. The day's final offering from individuals stood at \$3,420; then the church matched the amount from its general fund.

The church's regular offering that Sunday for other ministries was \$2,257. Childers said that meant members gave more than \$5,600 in offerings that day.

Pastor Childers praised the congregation, "My people never cease to amaze me. During my 18 years here, they have given more than \$1.2 million in tithes and offerings."

### Coming Next Month

- ◆ Forgiveness
- ◆ Joy of Being a Woman
- ◆ Keys to Vibrant Worship
- ◆ Preacher in Politics

## Tennessee Pastor, Winford Floyd, Dies



ELIZABETHTON, TN—The Reverend Winford Ray Floyd, 63, pastor of First FWB Church in Elizabethton, died unexpectedly at his home November 7, 1995. He served 46 years as a Free Will Baptist minister, 35 of those years at First FWB Church in Elizabethton.

Licensed to preach in 1949 and ordained in 1950, Brother Floyd invested the rest of his life pastoring four churches in North Carolina, Virginia and Tennessee. He was also active in community, state and national ministry beyond his local church responsibilities.

Rev. Floyd moderated Tennessee's Appalachian Association two years, served five years on the Foreign Missions Board, and served on the Board of Trustees at the FWB Home for Children in Tennessee. Twice, Brother Floyd preached at the Free Will Baptist National Convention (1962, 1976).

The November 9, 1995, edition of *The Elizabethton Star* printed an editorial praising Brother

Floyd's ministry in that city. The following comments are excerpted from that editorial:

Rev. Winford Floyd, for more than half his life, lived in Elizabethton. To many, he was a pastor, and to the rest, he was a friend.

His life and ministry were marked with courage, conviction and compassion. He was never one to compromise his faith, always speaking out against evil. Yet he was most merciful to those who sought a way of life different from the one he taught and lived.

Rev. Floyd, who like all men knew sorrow and heartache, never allowed it to conquer him. He was a man of joy, who reflected it daily in his conversation and actions. He rarely met a person who he could not talk to, laugh with, and often times wept with them, as their burdens became his.

A spirited preacher, Rev. Floyd made his message simple and plain. He was a good shepherd, and he sought to lead by example.

Not enough can be said about this man who came and lived among us, and shared so richly with us his life and the message of the one he followed. Truly, he was servant of all.

Funeral services were conducted November 8 at First FWB Church. Reverends Robert Morgan, Nate Ange and Winston Sweeney officiated.

Reverend Floyd is survived by his wife, Juanita; four daughters: Myra Hogan of LaGrange, NC; Rebecca Ange of Cary, NC; Elisa Albury of Lynchburg, VA; and Sherri Acquaviva of Elizabethton; one brother, three sisters and six grandchildren.

### — SPECIAL THANKS —

Leadership Conference Pictures  
courtesy of  
James Vallance



# 1996 State Association Meetings

State	Date/Time	Church/City
<b>Alabama</b>	Starts: November 7 Closes: November 8	First FWB Church Dothan
<b>Arizona District</b>	Starts: March 9 Closes: March 9	North Valley FWB Church Phoenix
<b>Arkansas</b>	Starts: August 6 Closes: August 7	Camp Beaverfork Conway High School
<b>Atlantic Canada</b>	Starts: June 27 Closes: June 30	St. John Valley Bible Camp Hartland, New Brunswick
<b>California</b>	Starts: May 9 Closes: May 11	California Christian College Fresno
<b>Colorado District</b>	Starts: February 17 Closes: February 17	Harmony Fellowship FWB Ch. Wheatridge
<b>Florida</b>	Starts: May 8 Closes: May 11	Ocala Hilton Hotel Ocala
<b>Georgia</b>	Starts: November 13 Closes: November 16	Calvary FWB Church Columbus
<b>Idaho</b>	Starts: May 17 (Fri.) Closes: May 18 (Sat.)	Buhl FWB Church, Buhl Jerome FWB Church, Jerome
<b>Illinois</b>	Starts: March 15 Closes: March 16	Pleasant View FWB Church Walnut Hill
<b>Indiana</b>	Starts: June 14 Closes: June 15	First FWB Church Claypool
<b>Kansas</b>	Starts: June 13 Closes: June 15	Faith FWB Church Salina
<b>Kentucky</b>	Starts: June 14 Closes: June 15	Faith FWB Church Rush
<b>Louisiana</b>	Starts: January 20 Closes: January 20	Heritage FWB Church Shreveport
<b>Maryland</b>	Starts: June 21 Closes: June 22	Bethel FWB Church Woodbridge
<b>Mexico</b>	Starts: July 31 Closes: August 4	Monterrey, Mexico

State	Date/Time	Church/City
<b>Michigan</b>	Starts: May 17 Closes: May 18	Romulus FWB Church Romulus
<b>Mississippi</b>	Starts: November 1 Closes: November 4	Gulf Coast FWB Church Gulfport
<b>Missouri</b>	Starts: June 3 Closes: June 6	Lebanon, MO
<b>New Jersey</b>	Starts: March 15 Closes: March 16	Centerton FWB Church Centerton
<b>New Mexico District</b>	Starts: April 11 Closes: April 13	First FWB Church Albuquerque
<b>North Carolina</b>	Starts: June 3 Closes: June 4	Meadowbrook FWB Church Black Mountain
<b>Northeast Association</b>	Starts: November 8 Closes: November 9	Linneus FWB Church Houlton, ME
<b>Northwest Association</b>	Starts: May 17 Closes: May 18	New Hope FWB Church Kent, WA
<b>Ohio</b>	Starts: June 21 Closes: June 22	Heritage Temple FWB Church Columbus
<b>Oklahoma</b>	Starts: October 14 Closes: October 17	Fountainhead State Lodge Checotah
<b>South Carolina</b>	Starts: February 29 Closes: March 1	Gilead FWB Church Scranton
<b>Tennessee</b>	Starts: November 11 Closes: November 13	Cofer's Chapel FWB Church Nashville
<b>Texas</b>	Starts: June 5 Closes: June 7	Holiday Inn South Austin
<b>Virginia</b>	Starts: June 13 Closes: June 14	First FWB Church Roanoke
<b>West Virginia</b>	Starts: June 7 Closes: June 8	Sunshine FWB Church Huntington



## CURRENTLY . . .

A year ago, members of **First FWB Church in Tecumseh, OK**, voted to begin a \$35,000 remodeling project. Pastor **Roger Ballard** said that what made the successful project different was the decision to remodel one room at a time and pay cash as they went.

Reverend **Herman Christian**, a pioneer FWB minister in **Tennessee** began preaching at age 24. Over the years, he pastored seven churches and organized four churches. He also may hold the record for funerals conducted (1,349) and weddings performed (1,360).

**First FWB Church of Owasso, OK**, completed an 18,000-square-foot addition, their new Family Activity Center. Pastor **Leonard Pirtle** said the construction allows expansion of youth ministry, Sunday School and Rejoice Christian School.

When **Florentino Bautista Hernandez** graduated from the Seminary of the Cross in **Altamira, Mexico**, with a three-year Bible degree in 1995, he was commissioned to start a new church among the Indians. Florentino is himself a Mexican Indian. The church he builds will be the 37th Free Will Baptist church in Mexico.

Pastor **Wayne Keith** of **Mansfield FWB Church in Mansfield, OH**, celebrated 25 years in the ministry.

Members of **Ballews Chapel FWB Church in Grubbs, AR**, honored Pastor and Mrs. **Hoover Lewis** with gifts valued at over \$1,000.

Pastor **Kenneth Winningham** reports 33 new members, 23 conversions and 11 baptisms at **Faith FWB Church in Jonesboro, AR**. The church also gave \$400 to the Trula Cronk Home for Children, and \$4,000 to install a sound system and improve the parking lot.

Members of **Hope FWB Church in Hindsville, AR**, celebrated their 50th anniversary. Twelve ministers have served as pastors. **John Redfearn** presently pastors.

The VBS at **Oak Valley FWB Church in Geff, IL**, raised \$200 for home missionary **David Potete**. **James Boggs**

pastors.

Reverend **Ulmont Farmer** preached weekly in **Oklahoma** nursing homes until he recently lost sight in one eye and could no longer drive. Brother Farmer is 98 years old. He began preaching in rural churches that had no pastors at age 70. His son, **Dan Farmer**, pastors First FWB Church in Moore, OK.

Members of **Faith FWB Church in Glenpool, OK**, dedicated their new sanctuary with 777 in attendance. Pastor **David Archer** leads the congregation.

**First FWB Church in Seminole, OK**, celebrated 45 years of service, according to Pastor **Allen Wood**. The church also honored pianist **Judy Chaffin** for 25 years of faithful service.

Director **Fred Sessions** reports 40 conversions and 56 rededications at **California's Southern Association Family Camp**. Some 263 people attended the camp. Arizona home missionary **Howard Gwartney** served as camp evangelist.

Director **Roger Hood** reports more than 45 conversions at **Free Will Baptist Family Ministries in Greeneville, TN**. The organization celebrated 56 years of ministry in 1995.

Attendance at **Bethlehem FWB Church in Pontotoc, MS**, has doubled in the three years since **Benny McKinney** came as pastor. The group also burned the note on their new Sunday School building in just 18 months.

The Men's Fellowship at **First FWB Church in Columbus, OH**, raised \$500 toward a new church sign. VBS attendance averaged 200 with a 222 high. **Larry Sparks** pastors.

*Contact* welcomes **The Good News Letter**, publication of **New Castle FWB Church in New Castle, DE**. The church celebrated 20 years of service. **Richard Atwood** pastors.

**First FWB Church of Park Hills, MO**, turned 115 years old, according to Pastor **Roger Hogan**. The group raised more than \$750 for a special missions conference.

Every member of the Master's Men

at **First FWB Church in Smithville, MS**, is a five-gallon man, according to Pastor **Dennis Kizzire**. That's because each man agreed to kick in five gallons of Thompson's Water Seal to seal the new concrete parking lot.

Pastor **Joe Grizzle** has logged 19 years at **First FWB Church in Norman, OK**.

Pastor **Robert Spencer** observed 40 years in the ministry in 1995. He leads **First FWB Church in Wellington, KS**. He has also pastored five churches in Oklahoma and two in Arkansas.

Members of **Shiloh FWB Church in Bristol, VA**, have heard the same voice in the pulpit for the past 23 years. That voice belongs to Pastor **Walter Statzer**.

**North Memphis FWB Church in Memphis, TN**, sponsored a three-day Family Life Conference, according to Pastor **David Burgess**. Speakers for the series of seminars were Dr. and Mrs. **LaVerne Miley**, former medical missionaries to Ivory Coast, West Africa.

Pastor **James Pittman** reports 33 conversions during VBS at **Linneus FWB Church in Houlton, ME**. Church teens gave a \$1,200 missions offering.

Pastor **Tom Scott** felt appreciated even more than usual after members of **Red Bay FWB Church in Red Bay, AL**, gave him a plaque and a new chair for his office. The congregation averages 250 in worship services.

The **Georgia Union Association**, a member of the Georgia State Association, gathered for its 100th annual meeting in 1995. The centennial session met at **Warner Robins FWB Church in Warner Robins, GA**.

Pastor **Jerry McArthur** of **Cornerstone FWB Church in Denison, TX**, was named Kiwanian of the year by the Denison Kiwanis Club. McArthur also serves as club president.

Camp manager **Marion Pettus** reports 50 conversions and 100 other decisions among the 454 campers at **Cumberland Camp in Middle Tennessee**. ■



**Capital Stewardship/Victory Campaign  
November 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	42,722.13	34,138.81
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	6,347.42	14,355.88
Georgia	38,179.19	28,583.88	9,595.31
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	5,674.29	29,780.05
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	19,588.10	21,335.56
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	56,999.57	21,557.52
Texas	11,547.20	7,091.52	4,455.68
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)
<b>Totals</b>	<b>\$766,583.39</b>	<b>\$270,562.00</b>	<b>\$496,021.39</b>

**Directory Update**

**ALABAMA**

Roger Lucas to Pocahontas Church, Carbon Hill from Eastside Church, Tuscaloosa

**CALIFORNIA**

Troy West to Oxnard Church, Oxnard  
Francis Boyle to Santa Paula Church, Santa Paula

**GEORGIA**

Benny Smith to Grace Church, Moultrie

**MARYLAND**

Jim Anderson to Welcome Home Church, Belair  
Dennis Keen to Mt. Calvary Church, Peryman from Spring Grove Church, Jesup, GA

**VIRGINIA**

David Austin to Shiloh Church, Criglersville

**OTHER PERSONNEL**

Bob Thompson to Camp Beaverfork, Conway, AR, as youth director



**November 1995**

**Receipts:**

State	Designated	CO-OP	Total	November 1994	Year To Date
Alabama	\$ 604.70	\$ .00	\$ 604.70	\$ 110.21	\$ 78,529.53
Arizona	320.09	.00	320.09	104.00	3,763.04
Arkansas	23,030.20	17,536.84	40,567.04	30,400.36	323,714.34
California	.00	.00	.00	757.28	7,857.23
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	.00	.00	2,266.00	25,687.61
Georgia	12,933.47	3,003.94	15,937.41	13,707.97	165,829.44
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00
Illinois	6,711.05	2,583.67	9,294.72	7,175.20	127,865.72
Indiana	1,078.24	162.82	1,241.06	828.67	9,687.06
Iowa	40.00	.00	40.00	110.00	120.00
Kansas	.00	.00	.00	17.34	359.95
Kentucky	588.50	347.71	936.21	1,020.81	7,888.88
Louisiana	.00	10.00	10.00	10.00	110.00
Maryland	.00	.00	.00	.00	3,205.46
Michigan	8,663.53	4,213.07	12,876.60	2,033.81	161,239.03
Mississippi	.00	463.42	463.42	270.55	5,438.28
Missouri	12,449.82	.00	12,449.82	11,437.22	130,110.16
Montana	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	873.04	31.52	904.56	3006.99	4,754.14
North Carolina	3,822.09	850.00	4,672.09	2,528.00	21,723.11
Ohio	22,040.40	4,662.29	26,702.69	9,099.62	112,828.98
Oklahoma	52,052.42	.00	52,052.42	39,950.34	564,140.62
South Carolina	23,280.53	110.02	23,390.55	26,383.19	259,189.00
South Dakota	.00	.00	.00	.00	.00
Tennessee	2,028.93	1,824.86	3,853.79	2,400.50	90,966.76
Texas	13,545.13	509.83	14,054.96	21,099.99	90,963.33
Virginia	759.16	25.00	784.16	1,293.88	13,525.64
Virgin Islands	.00	.00	.00	.00	.00
West Virginia	5,703.52	138.32	5,841.84	5,606.34	58,740.71
Wisconsin	.00	.00	.00	.00	.00
Canada	.00	.00	.00	.00	.00
Northwest Association	.00	.00	.00	.00	114.29
Northeast Association	.00	.00	.00	.00	.00
Other	.00	.05	.05	.04	.16
<b>Totals</b>	<b>\$190,524.82</b>	<b>\$36,473.36</b>	<b>\$226,998.18</b>	<b>\$181,618.31</b>	<b>\$2,268,352.47</b>

**Disbursements:**

Executive Office	\$ 9,755.77	\$21,883.97	\$ 31,639.74	\$ 27,201.70	\$ 309,011.88
Foreign Missions	100,897.85	3,355.55	104,253.40	91,527.35	1,140,982.87
FWBBC	13,479.08	3,355.55	16,834.63	12,032.30	174,587.79
Home Missions	58,312.37	2,626.07	60,938.44	39,739.12	508,533.74
Retirement & Insurance	789.80	2,042.51	2,832.31	2,483.91	28,031.80
Master's Men	1,582.14	2,042.51	3,624.65	3,259.03	39,823.70
Commission for Theological Integrity	113.37	72.96	186.33	165.44	1,861.24
FWB Foundation	986.56	875.36	1,861.92	1,590.25	17,394.90
Historical Commission	113.37	72.96	186.33	151.17	1,752.10
Music Commission	87.67	72.96	160.63	142.22	1,568.86
Radio & TV Commission	87.66	72.96	160.62	152.67	1,678.33
Hillsdale FWB College	1,344.32	.00	1,344.32	1,205.79	14,208.09
Other	2,974.86	.00	2,974.86	1,967.36	28,917.17
<b>Totals</b>	<b>\$190,524.82</b>	<b>\$36,473.36</b>	<b>\$226,998.18</b>	<b>\$181,618.31</b>	<b>\$2,268,352.47</b>





## BOARD OF RETIREMENT

### *Social Security*

By D. Ray Lewis

During the Industrial Revolution of the 1700s and early 1800s many people moved from rural areas to cities in order to work in factories. A majority of these workers received low wages, and many labored under dangerous working conditions. Most workers were unable to save for their old age because their wages were so low. If they became disabled in job-related accidents or lost their jobs during business slumps, they and their families suffered great hardships.

At the time, most Americans believed the government should not have to care for the aged, disabled or needy. But such attitudes changed during the Great Depression of the 1930s. Hardest hit were the aged. They were often alone, and had little or no savings, and no prospect of a pension. They had little chance to return to work even when the economy did begin to recover. Many Americans realized that economic misfortune could result from events over which workers had no control.

Sitting here, I think how similar many of our ministers are to those described above. They have given their lives in Free Will Baptist ministry, often at low pay. Some went to be with the Lord early leaving behind a family in need. Some became disabled. Some have reached retirement age with little resources on which to retire, and little chance of a church calling them to full-time ministry. All thought they would be living and pastoring until the Lord returned.

Although the Preamble to the U.S. Constitution calls for "promoting the general welfare," there was no national system to implement this until the Social Security Act was signed on August 14, 1935, by Franklin D. Roosevelt. This Act provides four major benefits: retirement, survivors, disability, and medical and hospital benefits.

Until 1968, services performed by a minister in the exercise of ministry were exempt from social security taxes. A minister could voluntarily elect to be covered, however. Since January 1, 1968, ministers have been automatically covered. They are still permitted to exempt themselves. It is important to remember if you opt out of social security, you are giving up all four types of benefits listed above. Regrettably, many ministers have been persuaded to exempt themselves from participation because they thought they could do better financially by

placing their funds elsewhere. In many cases, they end up making no preparation.

In order to declare exemption one must meet all six of the following conditions:

- Must be an ordained, commissioned or licensed minister of a church.
- The church or denomination that ordained, commissioned or licensed the minister is a tax-exempt religious organization.
- Must file an exemption application (Form 4361) with the IRS.
- The exemption application (Form 4361) must be filed on time.
- Notification of ordaining, commissioning or licensing church or denomination.
- IRS verification.

Form 4361 includes a statement that, because of your religious principles, you are conscientiously opposed to the *acceptance* of social security benefits rather than to payment of the tax. A minister may have religious opposition to payment of the tax, but this alone will not suffice. The individual must have religious opposition to accepting social security benefits upon his or her retirement or disability. This is an extraordinary claim that few ministers in good faith will be able to make. Economic or any other non-religious considerations are not a valid basis for the exemption.

Exemption applies only to ministerial services. Clergy who have exempted themselves from self-employment taxes must pay social security taxes on any non-ministerial employment. And, they are eligible for social security benefits based on their non-ministerial services (assuming that they have worked enough quarters in non-ministerial employment).

If you are considering choosing the exemption from Social Security, ask yourself the following questions: (1) Do I have sufficient finances to survive if I become disabled? (2) Can my family survive without the survivor's benefits if something happens to me? (3) Do I really meet all six conditions for exemption? If the answer to either of these questions is no, you should reconsider applying for exemption.

■





## FOREIGN MISSIONS

### *The Missionary's Welcome*

By Laura Belle Barnard

All kinds of experiences and all kinds of receptions find their way into the pathway of the missionary-on-furlough. Not many of this particular kind fell my lot, but this one did.

At the bus stop in a mountain town, a deacon met me and drove me in his pickup truck the five or six miles to his house. He lived across the main road from the church, where I was to spend that Saturday night. Being a deacon, he had been delegated to transport me. Apparently, he also had volunteered on behalf of his wife to provide hospitality overnight. I was totally unprepared for what developed.

Upon arrival the brother, carrying my suitcase, escorted me inside and introduced me to his wife. She was civil in her greeting and I was too tired to feel any concern that there was lack of any genuine welcome. I was shown into the parlor-bedroom which was plain and simple but entirely adequate for my need.

#### *Content with God's Provision*

The outdoor toilet was, of course, away from the house. The back porch was provided with the "standard" watershelf equipped with water bucket and dipper, wash basin and soap dish, and the family towel hanging on the post. This was all one needed except for the weekly wash-up (and this was Saturday) when it was customary to take the washpan full of water into the bedroom for the ablution. I had found my way around.

The L-shaped house was wood frame and unpainted. It had three rooms and the back porch. My room and the couple's bedroom were at the front. The kitchen, which also served as dining room, was the back room opening onto the back porch.

Settling down to collect myself and meditate on duties before me, I overheard a heated conversation from the kitchen: "I told you not to bring that woman here!" I heard my hostess say in an accusing tone. "Why did you go ahead and do it?" The poor husband was trying to keep his own voice down, and I was not able to understand his

explanation. Anyhow, it was done; I was there, and it didn't seem any of us could do much about it now.

Rejection is never a pleasant experience. But, I remember sitting there and lifting up my heart to God for His special help in an awkward situation. "Win her!" seemed to be the answer of the "still, small voice." I realized my hostess was unacquainted with missionaries, unacquainted even with the idea of missions. God had sent me on a mission to that church. The first step would be to win my hostess.

#### *Ministering to the Hostess*

So, in due time I emerged from my room and tried to make friends with her, just by talking about things of common interest to women, on her own level. She made all sorts of apologies for an outdoor toilet, for not having the kind of home she would like to offer me. I suppose she was taking it all out on her husband. I assured her I was well acquainted with all these simple life patterns and that when she heard my story of India she would realize her own place was pretty nice.

I set her at ease, with the Lord's help, and she warmed up to me, so that in the end she really seemed to enjoy my being in the home. Maybe I hadn't expected quite that much, and would have been satisfied just with being able to get her into a good humor. But the Lord did more.

The lady cooked a good supper for me and an old-fashioned Sunday morning country breakfast. I ate heartily, and I bragged mightily on it all, as well as on the bed and all the hospitality provided. I think the dear sister could hardly believe herself as she introduced me around at church that morning and especially during the dinner-on-the-ground social time following the morning service.

In the afternoon, as the pastor from the neighboring church came to get me for his night meeting, her very warm and affectionate farewell was entirely different from the cool reception I had received the day before. ■

*Laura Belle Barnard was the first missionary to serve under the current National Association of Free Will Baptists. She demonstrated the flexibility and commitment necessary to be effective as a missionary on the field and on deputation in the United States.*





## WOMEN NATIONALLY ACTIVE FOR CHRIST

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

By Mary R. Wisheart

#### *From My Window*

Do you ever volunteer? Sometimes I have been almost a compulsive volunteer. Just say the words, "Any volunteers?" and my hand would go up.

It's all right to volunteer sometimes. We should volunteer at times. But it is easy to get loaded down trying to do too many good things.

Did you ever think about the many instructions in scripture about being still, resting or refreshing yourself?

Beside still waters. He makes us lie down in green pastures. He says, "Be still and know that I am God." To His disciples, Jesus said, "Come apart and rest awhile."

Lifestyles in the 90s are not geared to quiet, stillness or contemplation. As Christians, however, we should be examples of a life blessed by these very characteristics.

In a house with parents and five sisters—at times a piano, organ, violin and a horn of some sort—I learned that I could create a quiet place for myself. In the midst of noise, conversation, what passed for music, I could concentrate on a wonderful book I was reading, practice piano without distraction. In fact, my sisters would get upset with me at times because I didn't answer when they spoke to me. I didn't hear them. I was in my own quiet place, concentrating on something else.

So in a world of noise, voices, what passes for music, clamor to get our attention, we can find that quiet place for ourselves. We can get in touch with God, block out the interference from the world.

In the world, Jesus said, we will have tribulation. But He also said, "These things I have spoken unto you, that in me ye might have peace."

In Him we find that quiet place, that peaceful, green pasture with still water. There in His presence we can find peace.

So, go ahead. Volunteer to do some good things, but remember to keep your own quiet place and time for Him. And I'll go visit my neighbors on Brookwood Terrace. February is the American Heart Association month!

#### *WNAC Emphasizes Personal Witnessing*

The WNAC 1996 theme is "Hold the Light

High." The scripture is Acts 13:47, "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." The song suggestion is "Let My Life Be a Light."

The emphasis is holding out the light of the gospel wherever we are. The magazine, the national convention and the Ridgecrest retreat will offer messages and help for personal witnessing.

#### *Pastor Neto Writes*

Last year WNAC sent \$1,000 from the Foreign Student Scholarship Fund to Silvestre da Silveira Pinto Neto, a Free Will Baptist pastor in Brazil. Pastor Neto is studying in a seminary.

He attended the International Fellowship of Free Will Baptists in Brazil as an observer. While there, he wrote a letter to the women of WNAC.

Of the international meeting, he says, "It's been a great communion with Free Will Baptist brethren throughout the world."

To the women of WNAC he says, "Thank you for the scholarship. The money will help me meet monthly payments, make trips to the seminary, and buy some books to help me in the course of study. I request your prayers for me, my family, my studies and ministry, that God will continue to give wisdom and discernment to do His work better. May God continue to bless the ministry of WNAC."

February is the month for giving a special gift to the Foreign Scholarship Fund.

Your gift can make a difference in the training of leaders wherever Free Will Baptists have mission work.

#### *Ridgecrest Retreat*

The regularly scheduled WNAC retreat at Ridgecrest is September 12-14, 1996.

The theme for this retreat is "Brighten Your Corner." The program will encourage women to let their lights shine for God in their daily routines, wherever they find themselves.

Check the March/April *Co-Laborer* for reservation forms. Or write WNAC, P.O. Box 5002, Antioch, TN 37011-5002 to request information and reservation forms. ■



# YOUTH UPDATE

## MEETING THE NEEDS OF GENERATION X

### 3rd Annual National Youth Workers' Retreat

Make plans NOW to attend our 3rd Annual Retreat for Free Will Baptist Youth Workers! You'll find this weekend full of ideas, activities, encouragement, fellowship, networking, food, and fun. This year's program offers two exciting locations.

If you are a full-time or part-time youthworker, Sunday school teacher, children's church worker, parent, or pastor who is interested in helping meet the needs of our current generation, then this retreat is for you! The program is designed to help you in your local church ministry.

We'll address current issues, needs, new ideas, and projects for all ages – preschool through high school. You'll gain

#### WHO IS GENERATION X?

*Depending on who you ask, it could be those born between 1961 and 1981, or those who are 13 to 18, or the current generation! Whoever it is, it certainly includes the young people you work with.*

new insights into the way kids think, act, and what can be done to meet their needs into the next century!

You'll be hearing from some veteran youth workers, as well as new-com-

#### GENERATION XER'S ARE:

- SERIOUS
- STRESSED OUT
- SELF-RELIANT
- SKEPTICAL
- SPIRITUAL
- SURVIVORS

ers as they share their talents and experiences with you! Our goal is to motivate and equip you to further develop the passion that you have for young people – ready to meet the needs of GENERATION X!

At the retreat you'll find a resource center with hundreds of items hand-picked to help you in your ministry. You'll also find exciting contests, an up-lifting concert, great music, valuable door prizes, and youth workers who have the same problems and heart as YOU!

### Two Exciting Locations

FEBRUARY 16-18, 1996  
BRANSON, MO

FEBRUARY 23-25, 1996  
PIGEON FORGE, TN

Pre-registration fees start at only \$79.00 per person (lodging, meals, and registration included). For more information or a retreat brochure, please call the Youth Ministries Division at 1-800-877-7030.





Robert E. Picirilli

## The Fourth Commandment

**R**emember the sabbath day, to keep it holy. (Exod. 20:8-11; cf. Deut. 5:13-15)

The interpreters of Scripture argue about this one: Is it part of God's moral law, and thus for us today? Or is it part of the ceremonial law only for Moses' and Israel's time?

Before facing that, we should understand what it was then, a command to set aside every seventh day, after working six, as a day holy to the Lord and for rest; "sabbath" means rest. This setting apart as God's is the meaning of "sanctify" it (Deut. 5:12) or "keep it holy."

There are two reasons given. First, as Exodus 20:11 explains, because at creation God "worked" six days and then sanctified the seventh day for rest (Gen. 1:1-3). Second, as added in Deuteronomy 5:15, because God had redeemed Israel from slavery in Egypt "through a mighty hand and by a stretched out arm." In other words, then, God gave both a creation reason and a redemption reason.

How was Israel to observe the sabbath? The only specific direction given here is that everyone was to leave off work; the rest of the Mosaic law gives added detail, in many practical illustrations. One example was in the gathering of manna and preparing of food: on the day before sabbath they were to gather and prepare for the next day.

Indeed, the observing of the sabbath was one of the special signs of the covenant relationship between the Lord and Israel (Exod. 31:12-17). The keeping or neglecting of the sabbath becomes, throughout the Old Testament, an important indication of Israel's spiritual condition at any given time.

But is this for us? And if so, in what way? Some good Christian interpreters think not. I tend to think that

in principle, although not in form in every way, we are still intended to observe sabbath, and that the observance of the Lord's Day does this.

The two most important reasons for thinking this are: (1) The creation explanation is a timeless reason and so does not support its limitation to the Sinaitic covenant; (2) Jesus' observation that the sabbath was made for man and not man for the sabbath (Mark 2:27) is best understood as a timeless principle reflecting the creation context.

In that case, does the use of Sunday instead of Saturday fit? Surely so: we still keep every seventh day after working six. And we still keep it for rest, the meaning of "sabbath." The change from the Jewish to the Christian way came about because of the resurrection of Christ and the day of Pentecost, each on Sunday.

What is the meaning of regarding Lord's Day observance as "keeping sabbath" in principle? It serves as a reminder for us, and a testimony to others, of at least two things: (1) Given the creation significance, it is recognition of God as creator of the universe and of ourselves. (2) Given the leaving off of regular work, it recognizes that we are more than physical, in need of work to sustain the body, and are spiritual beings in need of God.

How then should we keep the Lord's Day, if not in precisely the same form as those under the Mosaic law?

(1) As a responsibility to God, it should be used for worship of Him as our Creator and Redeemer.

(2) As an expression of a right view of ourselves it should be a day for a break from the regular workday routine; rest and "recreation" (in the best sense of that word) are appropriate.

(3) As a recognition of our duty to others, it is appropriate for helpful service (Luke 6:1-11).

Sadly, our world ignores the sabbath principle—to its own hurt! But we do not have to fashion our lives by the spirit of the age. We will do well to set aside the Lord's Day as truly His. ■

### Contact Subscriber Service

Attach your mailing label to all correspondence.

Mail coupon to: **Contact**  
P. O. Box 5002  
Antioch, TN 37011-5002

Please check below:

- Change of address.** Affix current mailing label; enter new address below. Please allow 4-6 weeks.
- New Subscription.** Fill in coupon below.
- Renewal.** Affix current mailing label; check coupon below.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State/Zip \_\_\_\_\_

- Please send a one-year subscription of *Contact* —\$12.00.
- Payment enclosed.
- Bill me.



# Marketplace Preaching

By Calvin Miller

(Grand Rapids: Baker Book House, 1995, 188 pp., paperback, \$12.99).

**T**he author of this book teaches communication and preaching at Southwestern Baptist Theological Seminary in Fort Worth. He is a contributing editor to *Preaching* magazine and a former pastor.

The author's basic thesis is that much modern-day preaching has become an in-house product which focuses virtually all its interest in meeting the needs of a specific congregation of Christian believers. While it may have value for those who are al-

ready Christians, it makes little impression on those who are not.

This type preaching simply does not meet non-Christians where they are. Miller argues that the modern preacher should return to an ancient concept or philosophy of preaching which he labels "marketplace preaching."

Much early preaching took place outside in the open air where everyone could hear it. This was true of Jesus; it was also true of Paul and other early preachers. In more recent times,

great evangelists such as John Wesley and George Whitefield preached to large crowds in open areas.

Preaching under such circumstances was free and open. The crowds to whom the preacher preached were a mixture of the saved and the lost, the friendly and the hostile. Miller contends that the modern preacher needs to recapture the spirit of marketplace preaching even when he must preach inside a church.

What, then, is marketplace preaching? According to the author, it is people-centered in the sense that it focuses on people and their needs. It is clear and easily understood with a minimum of technical theological vocabulary. It is missionary in the sense that it calls men and women to salvation.

Marketplace preaching focuses on making converts of those who do not know Christ. It is biblical in that it makes good use of the scripture; it does not water-down the gospel.

It is preaching that is brief, natural and contains the kind of information which people need to know. As the author states, "If there was ever a day and age for a two-hour sermon, this is not it!"

The second half of the book deals with preparing and delivering a marketplace sermon. It is certainly not an easy task; it demands the very best that the preacher has within him.

Chapter eight is, in my opinion, the most valuable in the book. It presents 10 indispensable elements of form and style: mind, text, apologetic, witness, counsel, interest, art, movement, spirit and altar.

The book makes us take a serious look at what we preach and how we preach it. We may be hesitant to make that kind of serious examination, but we better do it. ■



Thomas Marberry

## Rejoice... Give Thanks...and Sing



Pew Editions \$12.98  
Accompanist Edition \$24.98  
Colors: Cardinal Red, Spring Green, Sky Blue  
Notes: Round & Shaped

## REJOICE

The Free Will Baptist Hymn Book

- ◆ A joyous expression of the uniqueness of Free Will Baptist faith, practice and purpose
- ◆ A dynamic resource containing the broadest and best collection of "psalms and hymns and spiritual songs" used by all Free Will Baptists
- ◆ A rich and warm ministry tool - wide enough in scope and content to serve the diverse music needs in worship, evangelism, missions and fellowship for all Free Will Baptists around the world
- ◆ An offering to God of the songs that ring in the hearts of Free Will Baptists everywhere, expressing our praise, joy, thanksgiving, love and commitment to serve

**1-800-877-7030**

Randall House Publications • P.O. Box 17306 • Nashville, TN 37217



## When Leaders Disagree

**O**ne of the great ironies to come out of the Jerusalem Conference was that the two men who stood together against doctrinal error almost immediately separated from each other over a personality conflict.

Paul and Barnabas disagreed sharply over whether John Mark should go on the second missionary journey with them (Acts 15:37-39). Barnabas was determined to take Mark and give him a second chance. Paul refused. Barnabas insisted. Paul was adamant.

Barnabas said, "He's going."

Paul responded, "That may be, but not with me."

That must have been a difficult time for these two old friends. Each was sure he was right and the other was wrong. They had come so far together and done so much for so many. But no more.

**So the first great** foreign missionary team broke up because two holy men disagreed and could not get along over a personal opinion. Who was right? Strangely enough, the Bible does not say. It simply records that Barnabas went one way and Paul went another.

The point may be that disagreements do happen between men of good conscience. There does not have to be a right side and a wrong side, only two differing sides. There's no need to overanalyze why Paul and Barnabas separated.

Yes, perhaps the stress of the Jerusalem Conference had worn them down and they were both short-fused.

On the other hand, it could have more to do with Barnabas' encouraging nature for the underdog as opposed to Paul's tendency to plant the flag and take on all comers.

**Sometimes we tend** to become distraught when good men quarrel, when leaders disagree, and we think the work of God has been irreparably harmed. Apparently, the rift between Paul and Barnabas was just that—between the two of them.

Did the disagreement affect the church at Antioch? Probably. But not enough to merit a footnote from Luke in the book of Acts. The church didn't split and form the St. Paul Assembly on one corner and a competing First Barnabas across the street.

There's no indication that God called the angels together in Heaven to announce that His grand plan had failed because two missionaries went their separate ways. To the contrary, there seemed to be room in God's plan for those two leaders to disagree. The Church endured.

**The fact that Paul** could no longer work with Barnabas did not make Barnabas a bad fellow. Even though Paul could not work with John Mark or Barnabas, God could. And did. That's worth remembering.

It wasn't a matter of Paul's way or no way. Paul did things Paul's way. Barnabas did things his way. Neither seemed to question the other's morality or spirituality.

**There was quite** a bit of letter writing later. Paul started writing to all the churches—Ephesians, I and II Corinthians, Galatians, others. He never mentioned the disagreement again in print.

Young John Mark did some writing too—the Gospel that bears his name. But he says nothing about Paul mistreating him. So much for holding grudges or being crushed in spirit when someone slaps your hands.

Some 25 years later in Paul's last epistle, he requests that Mark be

brought to him "for he is profitable to me in the ministry" (II Tim. 4:11). Mark proved himself and Paul was a big enough man to acknowledge the change.

When strong men disagree, better that they do it over personal preferences rather than doctrine. That was the case with Paul and Barnabas.

**Did Barnabas see** something in John Mark that Paul did not see? Perhaps. It happens that way sometimes. One man sees what his brother does not.

John Mark was worth the disagreement and bother. John Mark was worth the price of separation. While John Mark did deserve a second chance, somebody else had to give it to him because Paul said, "No." God neither rebuked Paul nor defended Mark.

**Some of us** can't seem to work with others of us because of disagreement. But that doesn't mean the folks we can't work with are flawed in some fashion.

The man Paul could not work with studied and traveled with Barnabas and Peter. The man Paul refused to work with wrote under the inspiration of the Holy Spirit one of the most beloved books ever penned.

While young John Mark could not please Paul, he did manage to please God . . . which was much better.

Perhaps we need to be more careful before we write off those who disagree with us as unspiritual and insensitive. That wet-behind-the-ears cub preacher who gauls your ransomed soul today may be the very man that God uses tomorrow to lead us all to the promised land. ■



Jack Williams

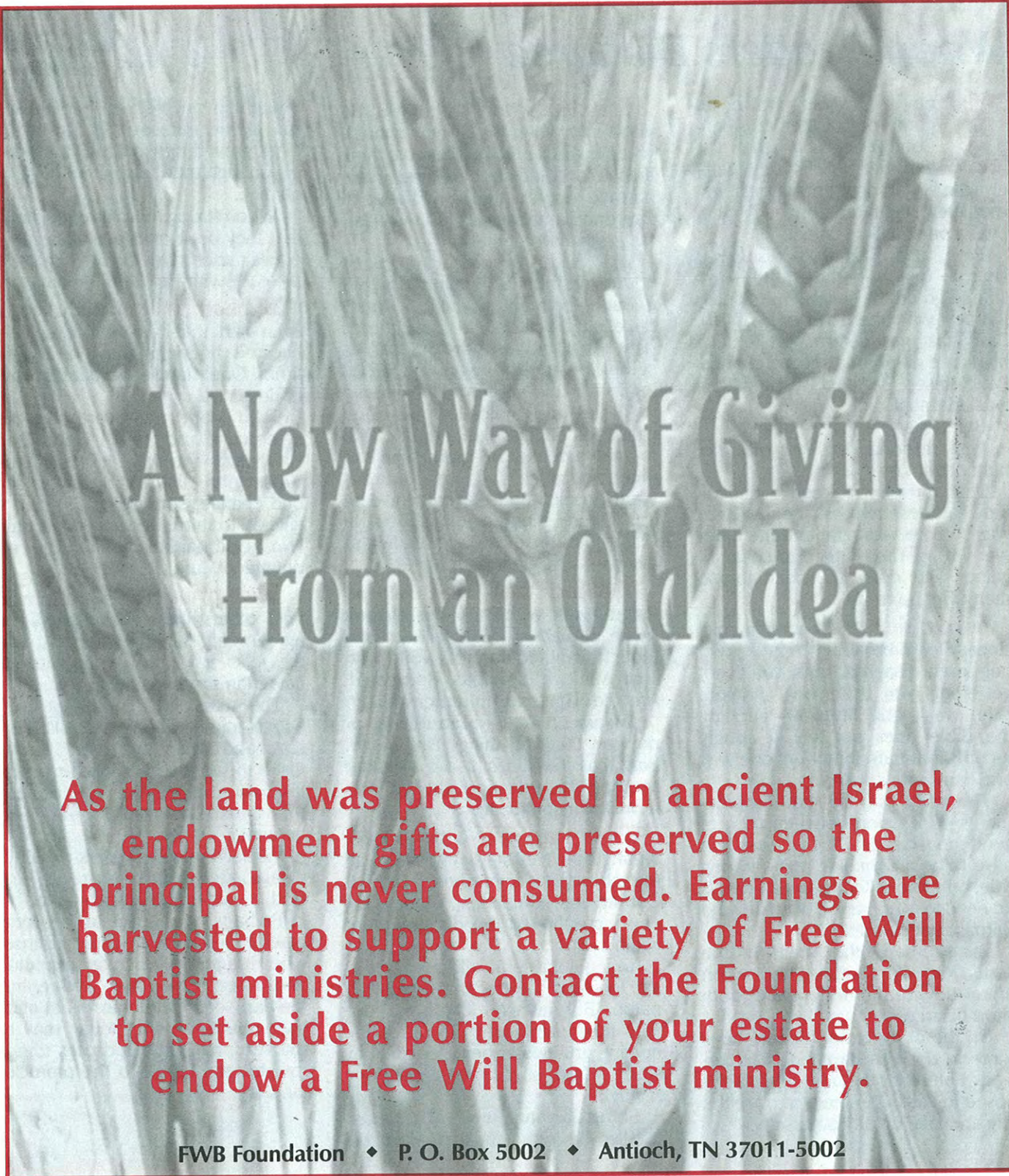


## CONTACT

P. O. Box 5002

Antioch, Tennessee 37011-5002

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



# A New Way of Giving From an Old Idea

**As the land was preserved in ancient Israel, endowment gifts are preserved so the principal is never consumed. Earnings are harvested to support a variety of Free Will Baptist ministries. Contact the Foundation to set aside a portion of your estate to endow a Free Will Baptist ministry.**

**FWB Foundation ♦ P. O. Box 5002 ♦ Antioch, TN 37011-5002**