

APRIL 1996

# CONTACT

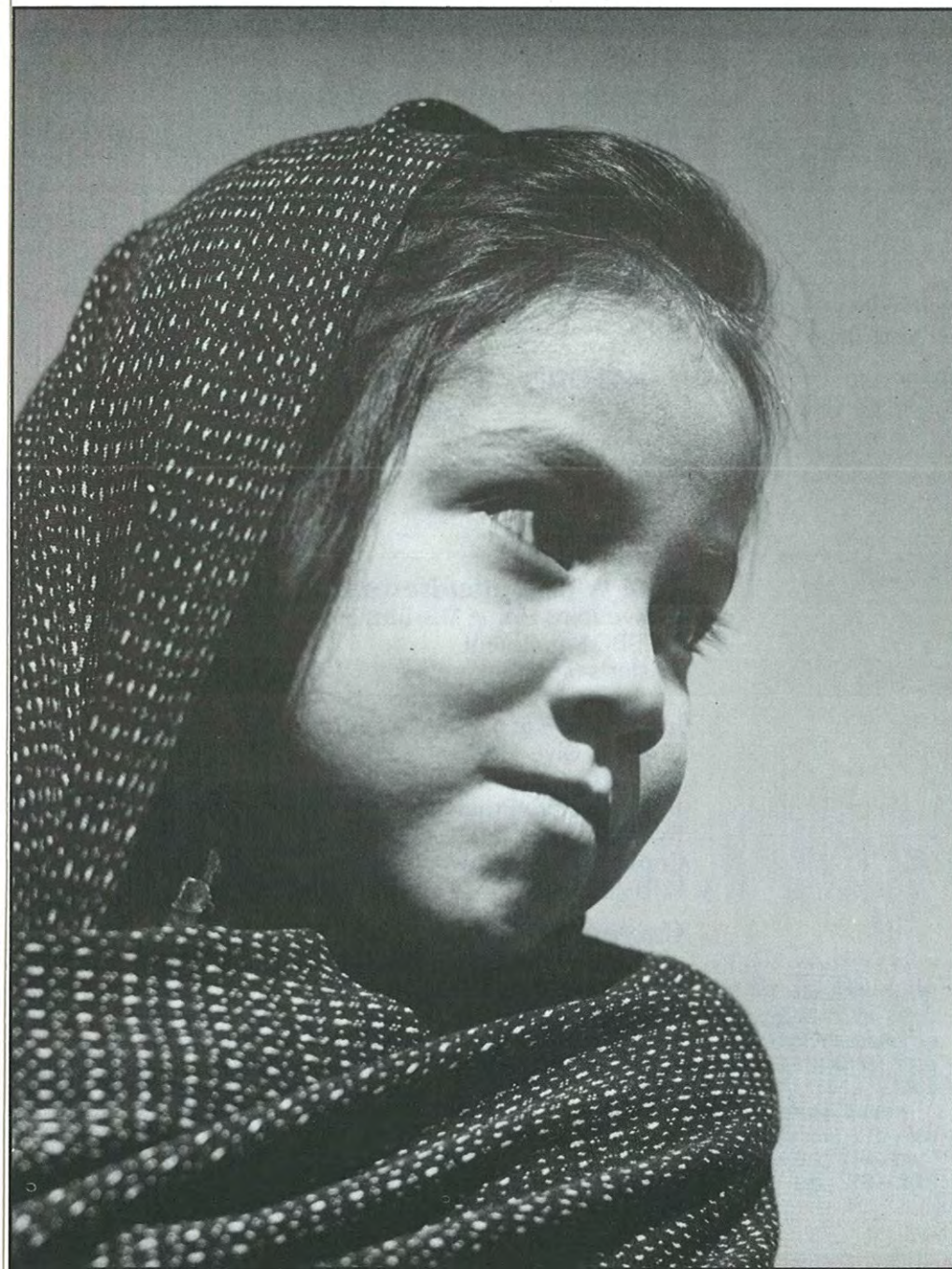
OFFICIAL PUBLICATION OF THE  
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FREE WILL BAPTISTS

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**Foreign  
Missions**

.....  
**Holding the Ropes**

.....  
**Go or Stay?**

.....  
**Hell-Bound  
Without the Facts**



# INSIDE

APRIL 1996

VOLUME 43, NO. 4

## ARTICLES

- 4 What I Wish Every Free Will Baptist Knew About World Missions**  
Straight talk from the director of the Foreign Missions Department.
- 6 Holding the Ropes**  
A practical missions message for those who minister at home.
- 7 What If?**
- 8 Go or Stay?**  
The fields at home and the regions beyond viewed by one who is temporarily "over there."
- 10 God's Mandate for Worship**  
The doctrinal and theological basis for worship.
- 12 Rules: Limits or Protection?**  
Why did God really give the Ten Commandments?
- 13 Preacher on the School Board**
- 14 The Six-Letter "G" Word**  
What do *you* do with it?
- 15 Convention Housing Form**
- 17 Convention Pre-Registration Form**

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## COLUMNS

- 3 The Secretary Speaks**  
The Lord Lives
- 24 The Department Pages**
- 27 Green Tree Bible Study**  
The Sixth Commandment
- 28 Top Shelf**
- 29 Youth Update**
- 31 Briefcase**  
Hell-Bound Without the Facts

## NEWS

- 19 Free Will Baptist Newsfront**  
Crowe Joins Home Missions Staff  
FWBBC Enrollment  
Master's Men Conference  
Louisiana District Meeting  
Instrumental Ensemble to Perform  
Children Give \$1,000  
California Church-Planting Concept  
FWBBC Radio Program  
FWB Foundation Delivers Gifts  
Convention Air Fares Available  
H. D. Shipley Dies

## 23 Currently

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## The Lord Lives

**T**he resurrection of Christ is recorded in all four Gospels. The Lord speaks in a practical, personal and private way to the disciples in John 13-17 prior to His death on the cross. In the midst of this personal instruction, Christ reminds them that "because I live, ye shall live also" (John 14:18-19).

Christ predicts His resurrection and promises His disciples that they would also be raised from the dead. Christ's resurrection guarantees the Christian's resurrection.

### The Truth Asserted

His resurrection signified that His atonement for sin satisfied the demands of a holy God. He became sin for us and paid our sin debt. He purchased for all men eternal redemption through His sacrificial death on the cross.

The promise of His resurrection was a major theme in His teachings recorded in the Gospels. He gave His word that though He would be crucified, He would rise from the dead.

The proofs of His resurrection abound in the Gospel records. The empty tomb bears witness to His bodily resurrection. The power of the resurrection is manifested in His appearances to His disciples and the manner in which these appearances occurred.

The witness, words and works of the apostles in Acts demonstrate the power of Christ's resurrection. The theme of their preaching and teaching was that Christ is alive.

Those who embrace the gospel are under new management. They have a new master, manner of living and motivation.

Albert Barnes notes, "The fact that Jesus lives is a pledge that all who believe in Him shall be saved. He has power over our spiritual foes, and He can deliver us from the hands of our

enemies, and from all temptations and trials."

### The Truth Affirmed

Jesus' resurrection is the model for His followers' resurrection. The phrase, "Ye shall live also," suggests "the gift of life." The conversion experience, being born again, gives the believer the gift of eternal life. We shall live forever with our Lord because of His resurrection power.

It also suggests "the guarantee of life." The Holy Spirit came into the world to indwell, infill and instruct Christians after Christ's ascension to the Father. He is the down payment of the believer's inheritance.

Another meaning the phrase suggests is "the glimpse of life." We will be like Him for we shall see Him as He is. He is the first fruits of the resurrection. Christ's resurrection is the pattern for the Christian's resurrection.

### The Truth Applied

The following truths should be kept in mind in light of Christ's assertion and affirmation. **We should envision His person.** Each chapter in John's Gospel answers the questions: *Who is Christ? What is Faith? and What is Life?*

**We should enjoy His presence.** Jesus has promised to never leave nor forsake us.

**We should embrace His promises.**

### The Secretary's Schedule

**Apr. 11-13** New Mexico District Association  
Hobbs, New Mexico

**Apr. 14-19** Heritage FWB Church  
Fredericksburg, Virginia

**Apr. 26-28** CMP Board Meeting

**Apr. 29** FWB Foundation Board Meeting  
Nashville, Tennessee



Melvin Worthington

**es.** We often sing a chorus that emphasizes that "every promise in the Book is mine." We can rest on the promises of Christ.

**We should expect His provision.** Christ has promised to provide the things which we need. We can rely on His provision. Christ can and does meet our needs.

**We should exemplify His precepts.** We should work, walk and worship the way He did. He is our model, master and mediator. He has left us an example of what it means to please God.

**We should execute His program.** The work of the Church has not changed. We have the ministry, message and model of reconciliation. Careful attention must be given to carrying out the Lord's agenda rather than embracing the social and secular agenda of our culture. Going into all the world and proclaiming the gospel remains the goal of the Lord's Church.

**We should engage His power.** Jesus declared that without Him we could do nothing. The ministry of the Church is a supernatural ministry, one which depends on the unction of the Holy Spirit (John 16; Acts 1).

**We should encourage His people.** The missionary journeys and journals of the apostle Paul remind us of the need to encourage God's people.

**We should emulate His pattern.** Are you looking for a role model, a mentor, a missionary? Christ is the best model, mentor and missionary this world has ever seen.

As we celebrate the Easter season, let's focus on the resurrection of the Lord Jesus Christ. May the words of Christ, "Because I live, ye shall live also," thrust us forth into the harvest field with a renewed zeal. The Lord lives! That's Easter. We serve a risen, returning Redeemer. ■

# What I Wish Every Free Will Baptist Knew About World Missions

By R. Eugene Waddell

**A** nightly radio program back in the 1940s, *Lum and Abner*, detailed the fictitious adventures of two old men from Pine Ridge, Arkansas. When they wanted to communicate with the whole community, Lum would ring the fire alarm along the party line. Everyone would pick up his phone expecting to hear the location of the fire. Instead, Lum would apologetically announce: "There ain't no fire. I just wanted to make this announcement."

If I could get the attention of all Free Will Baptists, I'd like to talk with them about foreign missions. Here are some of the things I'd talk about:

*Missions is an obligation, not just an option.*

I fear that many American church members have cafeteria mentality: They like to decide whether or not they have an appetite to serve God. If they should decide to serve God, most are very picky about how and where to serve.

They especially tend to excuse themselves from involvement in mis-



sions. They make statements like, "I just don't have time," or "I can't afford to give a portion of every paycheck to missions," or "surely God doesn't expect me to leave my home and family and go overseas!"

This attitude ignores the Savior's demand, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

It also treats the Great Commission as an exotic option for a few adventurous believers. However, the Holy Spirit made it clear that missionary involvement is an obligation for all God's children. That's why He inserted the Great Commission in all four Gospels and the Acts of the Apostles.

In addition to the cafeteria mentality, some Christians remind me of a few members of the National Guard. When President Bush ordered them to participate in *Operation Desert Storm*, some said, "I didn't join the National Guard to serve overseas. When it comes to war, I'm a conscientious objector."

That didn't excuse them. Becoming a Christian is like joining the armed forces. A person can decide whether or not to join, but once he joins, Uncle Sam decides what the person will do and where he will go.

If you claim Jesus Christ as your Lord, "Go ye," means you!

After pointing out each person's missions obligation, I would call attention to the purpose of the foreign missions program.

*The central purpose of foreign missions is taking the gospel to people who haven't heard of Jesus.*

It is unrealistic to think anyone can personally witness to every individual who hasn't heard. The goal of foreign missions is to preach the gospel, win souls and plant churches among every ethnic group on earth.

Paul described his missionary passion in these words: "so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation . . ." (Romans 15:20).

Reaching people who haven't heard is more than our purpose; it's our priority. This is not only scriptural, it's logical.

For example, if you learned that the 25-story hotel where you were staying was on fire, would you just keep running up and down the halls on the first and second floors yelling, "Fire!"? Although you got no response from some rooms, would you continue to bang on those doors while the guests on the top 23 floors knew nothing of the danger? Would it be right to leave them unwarned?

Likewise, is it fair for 95% of the world's preachers to keep trying to warn 5% of the world's population while leaving 5% of the preachers to try in vain to reach the other 95% of the people?

If you were responsible for developing a program to evangelize the world, how would you determine what percentage of workers to send to "unreached people"? If you were responsible for managing missionary donations, what percentage would you allocate to evangelizing the unreached?

We wrestle with these troubling decisions regularly as we seek God's guidance. In reality, you as a church member are responsible for praying and voicing your opinions on these questions. We who are in leadership welcome your input.

Having dealt with the obligation

and purpose of missions, I should point out the marvelous opportunities God is giving us these days.

*Non-professional missionary tentmakers can find more open doors now than ever before.*

We live in a world on the move. More countries are willing to accept American business and professional people these days than ever before. For example, the break-up of the Soviet Union and eagerness of the Chinese to learn English both are presenting unprecedented opportunities for witnessing among almost 30 percent of the world's people. Young college graduates, retirees and married couples can work, witness and share their lives in some countries that are still closed to career missionaries.

We are thrilled with the experiences of our six affiliates who are teaching in China. At least one unreached ethnic group now has the opportunity to see and experience the gospel.

Yet, with all these wonderful opportunities, I have received news from China that disturbs me. Because we could not provide more English teachers for the '96-'97 school term, the cults from America have taken over positions in several universities allocated to English Language Institute/China.

Yet, it is exciting to realize Free Will Baptists have the opportunity to permanently supply the English teachers for universities in one or two cities in China. But we must be assured of the strong, sustained support of our people. This could be a tremendous step toward a positive future in that area of the world.

In eternity we shall all praise the Lord for the people from the far corners of the world who came to know Christ through the ministry of Free Will Baptists.

I wish every church member could visit some of the Free Will Baptist churches overseas. It would truly be an eye-opening experience.

You would hear joyful singing of God's praises. You would be stirred by Spirit-filled Bible messages and the emphasis on personal witnessing. You would be moved by the testimonies of those converted from pa-

gan religions. Some might tell of the persecution they suffered for Christ. You would sit by some who walk many miles to sit on plank benches, the floor or the ground just to hear the Word of God.

You also might personally witness encounters with demon forces. For example, last June as I was speaking in an Ivorian church, a man troubled by an evil spirit stood and interrupted the service. African believers responded by dealing with the man. Hopefully he was delivered. Perhaps he now comes to church to praise the Lord instead of to blaspheme Him.

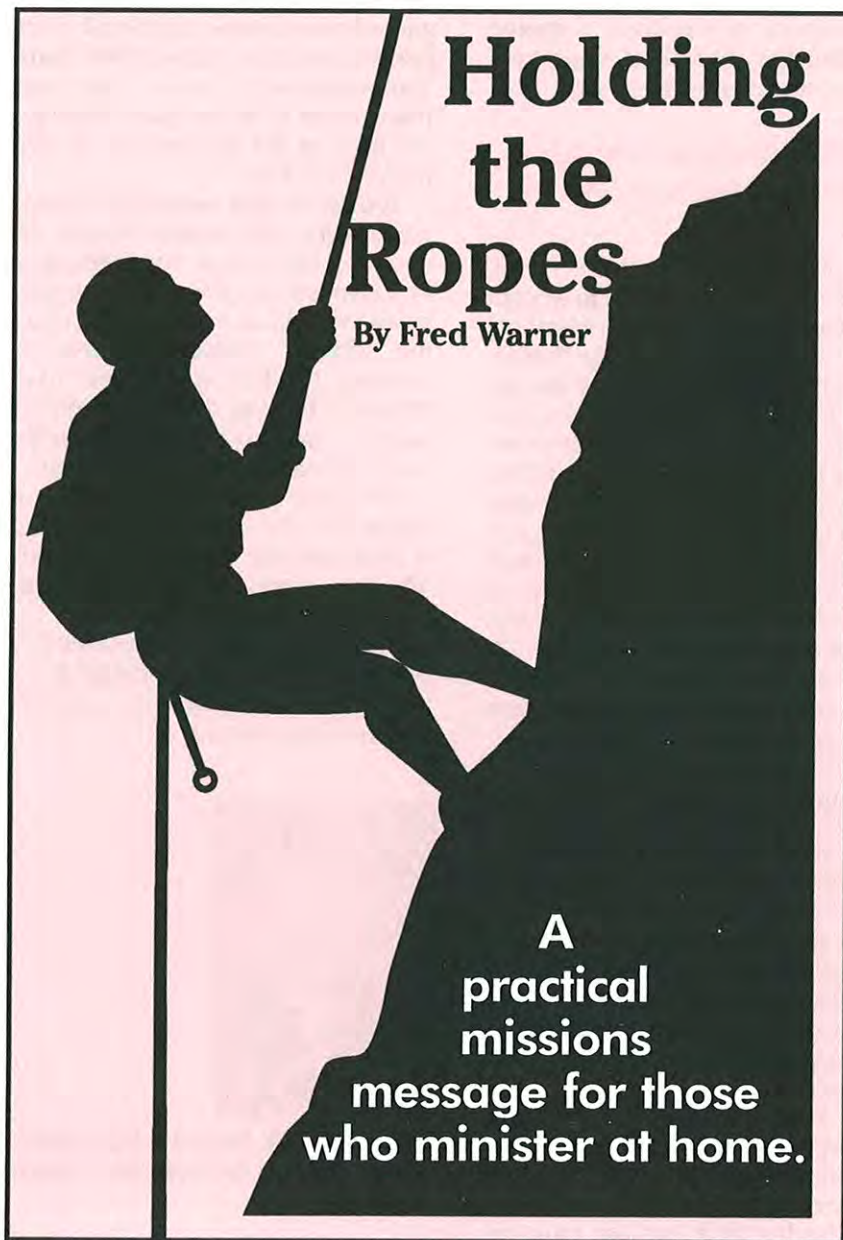
I'm sure your visit would make you realize the cost of missions outreach is great but the victories are many. And you would declare missionary involvement to be worthwhile.

Are you a member of the Free Will Baptist Foreign Missions team? If not, will you be a supporter, a volunteer or a prayer partner? ■

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ABOUT THE WRITER: Reverend R. Eugene Waddell is general director of the Foreign Missions Department.



**W**hen William Carey left for India in June 1793, he said to those he left behind, "Yonder in India is a gospel gold mine; I will descend and dig but you must hold the ropes." While we all agree there is no substitute in the Great Commission for actually going to the regions beyond, neither is there any substitute for those who serve as senders.

According to Romans 10:15, worldwide missions is impossible apart from a sending church: "How shall they preach, except they be sent?"

This same truth is set forth in Acts 13:2-4. The Holy Spirit called Barnabas and Saul, but the church sent them forth with her blessings and support.

During World War II, reports indicated that for every man on the front lines of battle, 15 others were at home working in plants and factories as supply personnel. Currently the U. S. Army reports that it takes seven people to keep one soldier on the front lines, and all seven must do their jobs well if the man in the trenches is to do his.

### Those Who Stay

The story of how David's men shared the spoils of war in I Samuel 30:24-

25 shows that someone is responsible to "stay by the stuff." The same text magnifies the principle that faithfulness behind the lines as well as on the lines will be equally rewarded.

The myth that those who leave their homeland to share the good news are more dedicated and committed than the support team that stays at home is just that—a myth. It is not one's geographical location that makes one dedicated, but whether or not he is in the will of God. People who serve faithfully at home are just as dedicated as those who serve the Lord away from home, and they will be awarded accordingly.

A case in point is Carlisle and Marie Hanna, who have served as missionaries in India for over 40 years. What a wonderful record! They are to be commended for so many years of faithful service. But what about individuals and churches back in America who have prayed and supported them for 40 years?

The Hannas could not have remained in India without the faithful support of their denomination. You see, the sender is just as important as the sent one. And when the Hannas stand before the Lord with all the souls that have been won, people back home who prayed and gave will share in the reward.

Please do not misunderstand. Scripture does not give everyone a right to do their missions work at home. Instead of saying, "I am willing to go but planning to stay," we should say, "I am planning to go but willing to stay."

Since Jesus has already commanded us to go, it would seem we need to get permission to do otherwise.

But the question remains, *how can those of us at home be effectively involved in worldwide missions?*

### Prayer

First, we can hold the ropes through prayer. When we think of supporting missionaries, we generally think in terms of financial support. But, in truth, the greatest need of all is prayer support.

Spiritual battles are not won primarily with money. Spiritual strongholds are not pulled down primarily with money. Souls are not won primarily with money.

Worldwide evangelization is a spiritual undertaking and can only be accomplished with spiritual means. Reliance on carnal weapons always results in defeat.

The old adage is true: "When we

work, we get what we can do, but when we pray, we get what God can do." Moreover, people who pray well generally give well.

### Finances

Second, financial support is needed. It not only provides the necessities of life for the missionary and his family, it undergirds his ministry on the field. Much of the missionary's annual budget is for ministry expense.

It reminds me of a motto I saw in a hospital in southern Arkansas many years ago: "We don't operate for money, but it takes money to operate."

Raising support is one of the greatest stressors in the missionary's life and ministry. This is an area in which pastors and churches could and should assume responsibility. After all, we are the senders.

### Encouragement

Finally, there is the matter of moral support. If there is anyone pastors and churches should be hospitable toward, it is missionaries. When they are abroad, we can keep in touch with letters, cards and personal gifts for the family. As a rule, missionaries are out of the country for four years and back for one.

During furlough, they are on the road constantly and away from family. Pastors can help bear the missionaries' burdens by making the financial appeal to their congregations. We could and should make our missionaries' deputational time as easy and enjoyable as possible. Encouragement is always in order. ■



ABOUT THE WRITER: Reverend Fred Warner serves as director of missionary-church relations for the Foreign Missions Department.

## What If?

By R. F. Smith, Jr.

● Attention all Disciples:  
Planning Session  
9:00 a.m. Today  
We need your input.

What if it had happened? All 12 apostles (minus Judas, plus Paul) gather for assignments of the game plan to "make disciples of all nations" (Matt. 28:19-20).

Peter presides (with Paul's permission) and announces assignments for "taking the world for Christ," assignments previously determined at a caucus—er, make that retreat.

Paul, brilliant, articulate, coming off his winning round with Greek philosophers at Mars Hill, goes to the Roman Senate as lobbyist. His agenda: mandatory prayer in public places; tax concessions; subsidizing local congregations through food concessions at gladiatorial contests.

James (elder), John and James (younger) are appointed directors for a proposed "theme park" located on Rome's outskirts, far enough out to require overnight accommodations, so proposed "company housing" is used rather than Rome's existing commercial hotels.

(Incidentally, the issue of "when is enough enough" surfaces during the original discussion, but tabled with assurance discussion would follow the event, not precede it!)

Bartholomew, along with Jude and Philip, are commissioned to build an outdoor crusade palace, complete with crystal flowing fountains. Only one stipulation: It must out-seat the Roman Coliseum by at least 1,000.

Andrew, a good out-first front man, and Thomas, always one to ask the not-obvious and doubt-first statements, along with James (Zelotes), saturated with enthusiasm, head the department of development; translated: *raise money for all proposed projects.*

Matthew, with his tax expertise, logically heads the finance department for the entire enterprise. And Matthias, yet unproved, settles for the role of inter-office messenger and special assistant to Peter in his corporate Jerusalem headquarters.

What if it had happened?

The cross would have become a trinket for bracelets; the Lord's Supper, church buffets; baptism, a spa soak; the Bible, a handbook on how to succeed; churches, centers of entertainment; Christian education, something ignored; ministry, subject to whimsical volunteerism; and *commitment* a lost word, along with *sacrifice* and *humility* (and a few other good-words and God-words without which faith would be dead).

I know the argument: *methods* of proclaiming the *message* change, especially from first century to 20th. But *motives? Motivation?*

Hmmm. ■

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

The fields at home and the regions beyond.

# Go or Stay?

By Fay Forlines

**G**o to a mission field or stay on the home front and give support to those who go? Which is more important?

Both are equally important and necessary for the evangelization of the world for Christ. To be available to do what God calls me to do is the all-important variable in God's plan.

With this outlook, I will be mission-minded whether I go to a foreign field or stay in my home comfort zone. I will either pull or push in the effort to get the gospel to a world that is dying without the news that there is a way out of sin.

## Three Principles

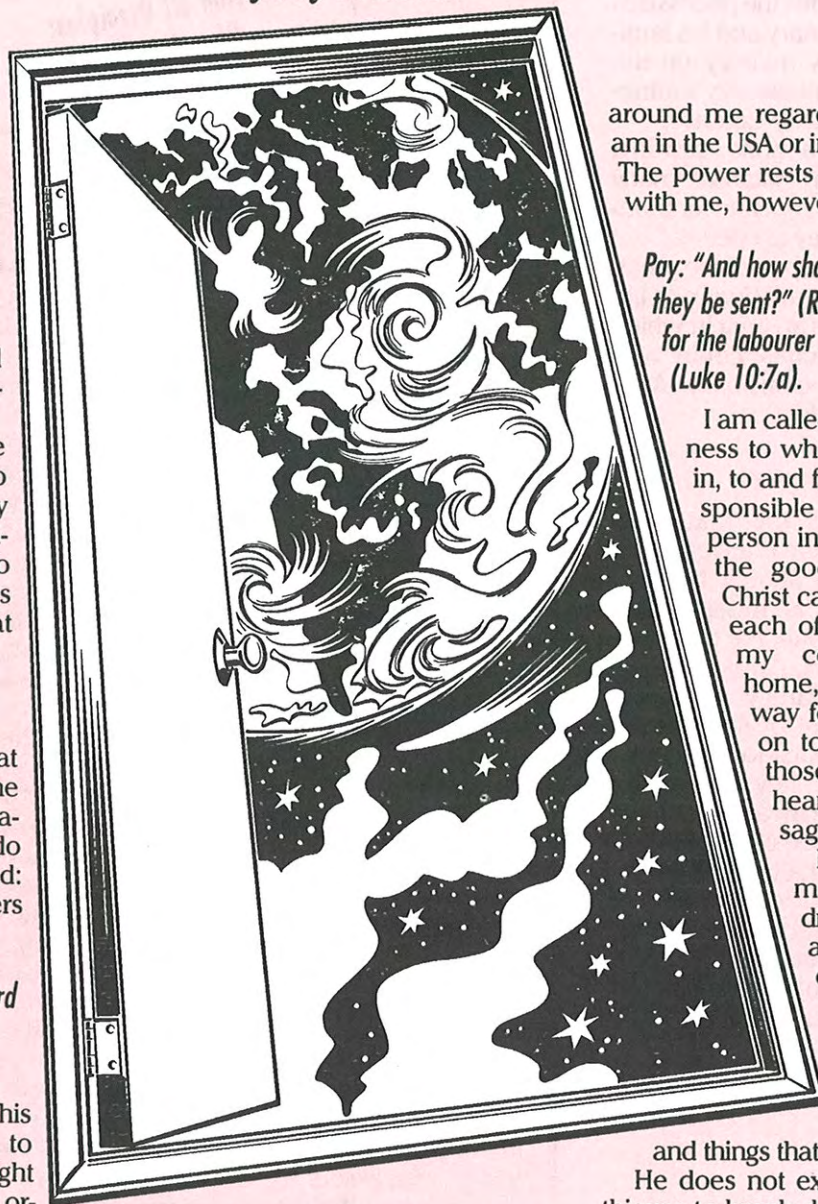
If He wills that I remain at home to push and "stand by the stuff," He still has high expectations of me. He expects me to do the following if I stay behind: Pray, Promote and Pay for others to go.

*Pray: "... Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."*

After hearing me pray in this manner, God might decide to send me and/or mine. He might burden my heart to draw up an organized way to pray for all those on the field. He might lay on my heart to pray in earnest for just one family of missionaries.

*Promote: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."*

I can best promote the work of the Lord if I realize that the knowledge of



the good news is a treasure that is in my hand and in my control to keep it to myself or share it with others. If I try to give it away, I can.

The miraculous thing, though, is that what is left in my hand multiplies until I can give it away again and again without diminishing what is there. This treasure of the knowledge of the good news can be shared without loss with people

around me regardless of whether I am in the USA or in a foreign country. The power rests with God and not with me, however.

*Pay: "And how shall they preach, except they be sent?" (Rom. 10:15a). / "... for the labourer is worthy of his hire" (Luke 10:7a).*

I am called upon to be a witness to what Christ has done in, to and for my life. I am responsible to enable every person in the world to hear the good news of what Christ can do in, to and for each of them. If I stay in my comfort zone at home, I am to pay the way for those God calls on to risk going to tell those who have never heard the sweet message of salvation.

If God has allowed me as one of His children to prosper and accumulate the medium of exchange (money), His will is not for me to be selfish and spend it all on houses, cars, vacations

and things that gather dust.

He does not expect me to allow thieves to break down my door and take the fruits of my labor, steal my credit cards and access my checking account at the credit union, at the banks, on Wall Street, in bonds, in foreign coins and in real estate.

He may not be pleased if I leave it all to nieces and nephews who may run through in two years what I have spent 50 years putting together. He may not expect me to shop 'til I drop at the mall and spend it all on things



that will be out of date in less than a year.

He does expect me to spend it basically on things with eternity's values in view. It seems to me that means spending it on that which I cannot taste, feel, smell, hear or see. It seems to me that means educating and teaching people how to reach others with the good news and sending people once they have been taught.

Of course, the infrastructure of supporting local outreach, churches, pastors, schools and teachers has to be maintained and kept strong to support the continuous tug of people who feel called of God to go to the cities, states and regions beyond where people have never heard the gospel.

Christians who have been entrusted with financial resources are called upon by God to send people who have been singled out to go to U. S. cities (Jerusalem), U. S. states (Judea) and foreign countries (Samaria) to carry out God's call.

God seems to be giving the Church one last breath of strength to reach the unreached. The effort will take two groups of Christians: the group that will go and the second group that will pray, promote and pay or any combination of the three.

### Russian Call

At the same time that God is working in the hearts of people to go, He is also working in the hearts of numerous people to pray, promote and pay for them to go. All Christians can witness where we are by speaking freely to others about what God has done in our lives.

In April 1995, Eugene Waddell, our director of foreign missions, and Jimmy Aldridge, our overseas director, went to Russia to see what Free Will Baptists could do to help the Russian Baptists. To their surprise, they found that Russian Baptists beliefs are similar to Free Will Baptists, rather than other Baptist groups in the U. S.

Upon learning that, the leaders said, "You can send us teachers of theology, ethics, morals and English."

Jimmy and Eugene, through an interpreter, went over names of the people from our group who might consider going. Later they went back to my husband Leroy's name. Then

they said, "Oh, by the way, his wife is an English teacher."

As we understand it, the leaders put their hands on our names and said through the interpreter, "We want them."

Upon their return, Jimmy and Eugene had a conference with us at which time they said, "The Russian people want you, we want you, and we believe God wants you to go to Russia." How could we say, "No"?

### Russian Challenge

They need people to train their ministers. Under the communists, between 300 and 400 ministers were put in prison. At least 150 died while there. Young preachers are answering the call to evangelize and plant churches. They must be trained. They can reach their own people for Christ if they receive training.

They know the language, customs and culture of their people. The Russian Baptists have a great need that they cannot fill without you and me. The change of government has given them religious freedom, but it has also left them without financial resources to establish and operate Bible institutes, Bible colleges and seminaries.

When Jimmy Aldridge came from Russia and had a briefing with Leroy and me, he said one thing was on the minds of Russian leaders: perseverance. The leaders want Leroy to teach on perseverance.

Leroy is a good choice for that. In 1953 he defined the Free Will Baptist position in a booklet titled, "Perseverance." In 1975 he wrote the theology book *Biblical Systematics*. In Chapter 13, titled "Continuance in Salvation," he developed the doctrine of perseverance in greater detail. In his commentary on Romans, published by Randall House Publications, he also deals with the subject.

Twenty years after Leroy had written the definitive position in 1953, Robert Picirilli wrote a book on perseverance. A year later, in 1974, J. D. O'Donnell dealt with the subject in his book, *Free Will Baptist Doctrines*. The subject is one that has sustained interest for Leroy.

Russian Baptists, like Free Will Baptists, are Arminian in theology. They desire to engage in a compara-

tive study of Free Will Baptist theology and their own belief of what the Bible teaches. These studies, led by Leroy, will take place in seminaries, Bible colleges and Bible institutes.

We leave for Russia the last of January 1996 and will return around the first of July. Temperatures may go as low as -50°. The staple diet will be potatoes, cabbage, beets and black bread. Crime is rampant. I read that two-thirds of all missionaries are robbed.

Transportation will be by trains, bus, trolley and subway. In some cases we will have a room at the school and eat in the seminary dining room. We will take all our supplies for grooming and hygiene. We will of necessity have to purify our own water.

Leroy will speak through an interpreter. Since all the students are required to take English, I may be able to teach in English. Our schedule is flexible and may be subject to change as Russian Baptist leaders and we plan together.

What we are called upon to do is go. Where you come in is to be willing to pray, promote and pay to establish a beachhead for Christ and Free Will Baptists in the Commonwealth of Independent States. Let us make a promise to each other that we will meet our end of the bargain. There is no question but that God will keep His end of the bargain.

Go to a foreign mission field or stay on the home front to give support to those who go? Who will get more credit? I believe in God's book, both will get the same credit. ■



ABOUT THE WRITER: Dr. Fay Forlines and her husband, Leroy, are teaching in Russia as this article appears in print. The Forlines are members of Cross Timbers Free Will Baptist Church in Nashville, Tennessee.

# God's Mandate for Worship

By Vernon M. Whaley



**T**he disciples were probably less than enthusiastic about the meeting. It certainly wasn't their first time to attend one of His called business sessions.

Previously, they had meetings about feeding the poor, taking care of one another, and the proper and improper use of the Temple for selling merchandise.

Once they met with 5,000 people and served lunch. On another occasion they met at the home of two sisters and watched Jesus raise their brother from the dead. Now, Jesus wanted another meeting.

Didn't He know they were much too busy in ministry, much too overbooked, much too interested in establishing the Kingdom, to take out time for a gathering of the boys? Not one of the disciples in Matthew 28:16-20 had volunteered for such a convocation.

Think about it: Jesus returned from

the tomb as victor over death, and now, He wanted a staff meeting. This meeting with Jesus was different than those called just a few weeks earlier, because this was a different Jesus.

This time He called a meeting as Jesus, the risen Lord. This meeting was not to lay plans for an upper room dinner. Here, Jesus called His chosen aside for the specific purpose of giving the Great Commission.

Before declaring His power, His purpose, His plan or His person, Jesus engaged the disciples in an incredible lesson on worship. He taught them four essentials for worship that would prepare them for service:

## Place of Worship

Matthew 28:16 indicates that the disciples went away to an appointed place. The first principle is that we need to meet God in a special place. Apparently Jesus asked for a meeting. In response, His disciples went

to . . . "a mountain at the place where [He] had appointed them."

Notice that the disciples *went away*. They were immediately obedient. They were prepared to meet alone with Jesus. It is difficult to focus on being with God if life's distractions clamor for our attention.

We need to speak to God; He wants to speak to us. We need a place where we can meet with God and listen. This place needs to be away from the crowd, designated for the purpose of meeting God, and appropriated for time alone with the Creator.

The appointed meeting place may be on a mountain (like Matt. 28:16), by the seashore, in a gym room, by an office desk, the quiet of a kitchen or in a small prayer chapel. The location is not as important as the meeting. What is important is that we have a special place to meet God away from the distractions of this world.

Maltbie Babcock was a tall, broad-shouldered, handsome man with

muscles of iron. He was a Presbyterian minister who arose early in the morning, took a walk across the upper New York countryside, and there—among the wonders of God's creation—he would spend hours alone with God.

The story is told of Babcock arising on one particularly beautiful morning, taking his walk, returning to his study and writing:

This is my Father's world,  
And to my listening ears,  
All nature sings,  
And round me rings  
The music of the spheres,  
This is my Father's world,  
I rest me in the thought  
Of rocks and trees,  
Of skies and seas—  
His hand the wonders wrought.

Maltbie Babcock, 1901.

After worshiping alone with God and writing this wondrous worship and praise hymn, Babcock laid his head down on his desk and died. What Babcock saw in faith was at last made sight through grace.

### Person of Worship

The second principle is that we need to recognize the person of our worship. Matthew 28:17 says, "And when they saw him, they worshiped him."

Two important relationship ideals are involved here: (1) They saw Him and, (2) They worshiped. These disciples believed in Jesus as their Redeemer, their Savior, their Atonement, their Righteousness and their Lord. Seeing Jesus and recognizing who He is always leads to worship.

The Samaritan woman worshiped when she recognized Jesus as Lord. Peter saw and believed. The women in Matthew 28 fell on their faces and took hold of Jesus' feet when they saw Him. Worship is engaged when we see and acknowledge Jesus as Lord.

Our priorities change, our focus on ministry intensifies, and our relationships with others take on a new dimension as we give ourselves to the worship of God. God's blessings are upon us when we worship Him. When we see and worship Jesus Christ as Lord, we are compelled to tell others about His wonders.

This time, the disciples saw Jesus as the risen Lord, their Messiah and they worshiped. Notice, Jesus did not speak to them until they worshiped.

### Problems of Worship

It is most curious that some doubted. In the very presence of the living, risen, victorious Savior, some chose not to believe. I'm convinced there will be doubters present whenever there is true worship.

It is a sad commentary of Christianity that negative criticism of God's work often comes from God's people. It is an historical fact that whenever God works, Satan works. You can count on it. Some well meaning saint will almost always complain when God is at work.

Satan tries to keep people from worshiping God through doubt, distrust, fear of change and unbelief. Strangely enough, Satan first plants doubt in the hearts of God's own people. Then Satan deceives people into discounting the validity of the worship experience altogether.

If that is not successful, Satan attempts to get God's children sidetracked and at odds with one another. Satan was thrown out of Heaven because of his own jealousy of worship given to God. He intends to defeat worship of God by God's people today. The exciting truth is that Satan stands powerless when God's people worship.

Jack Taylor in his book, *The Hallelujah Factor*, says that worship and praise by God's people is the only weapon in the Christian's arsenal for which Satan has no counterpart. Satan is silenced when we worship God.

Someone doubted in the very presence of Jesus. Jesus' reaction? He ministered to them all. Jesus did not rebuke the doubter. He did not force change. He did not ask the doubters to go home. Instead, He ministered the Word to doubter and believer alike.

### Power from Worship

It was after the disciples worshiped Jesus that they received power for service. Jesus reminded them of His own credentials. He told them that "all power in heaven and earth" was

His. He promised His presence as they baptized and taught . . . and along with His presence came His power.

How was this meeting with the Master different than all the rest? In business, we would ask, "What kind of P & L (Profit and Loss) did they experience?" What was the result of this worship?

The result of their worship was the Great Commission. Would Jesus have given power from Heaven if these men had not fallen on their faces in worship of Him? God honored their worship and empowered them to fulfill unbelievable teaching and preaching responsibilities.

God met with these men as they worshiped in a special, holy place. He allowed them to draw upon divine resources, revealed Himself as they continued to believe, worked through their lives as they exalted Christ, and performed miracles as they trusted in His grace.

This was no ordinary staff meeting. This encounter with Jesus changed their lives forever. A few doubted. Most believed. Jesus was glorified. The Kingdom of God was advanced as men translated their worship experience into daily obedience.

Next Sunday, let's meet for worship, glorify the Savior, hear the Word and leave filled with His power. It can happen in your church. Meet Him there! ■



ABOUT THE WRITER: Dr. Vernon M. Whaley is a member of the Music Commission and Donelson Free Will Baptist Church in Nashville, Tennessee. He serves as associate professor of church music at Cedarville College in Cedarville, Ohio.

# Rules: Limits or Protection?

By Dave Nobles

**W**hen God called Moses up to Mt. Sinai, He instructed him to set boundaries for the people. No one was to cross the boundaries and ascend the mountain except Moses.

Was God denying the people their chance? Was He playing favorites? No! He was protecting them from certain destruction.

Paul makes the same principle clear in II Corinthians 5:7. God has rules (boundaries) for living. These are for our protection. We are sinful beings and cannot stand in the holiness of God. Our lives need both a provision for approaching God and a guide for living so we can be "accepted of Him" (II Cor. 5:9).

When God called Moses up to Mt. Sinai, He wanted to give the Law as their guide. It would show them how to meet day to day problems in the light of His holiness.

God knew that the sinful nature of His people would reject a set of rules. People by nature do not like rules, trying to get around them.

So He provided a test for them. He told Moses to set boundaries around the mountain. No one was to touch the mountain lest he be destroyed in the presence of God's holiness.

Some of the people did not understand and thought He was denying them a chance to personally see Jehovah. God had to send Moses back down the mountain to reinforce the boundaries.

We live in a society that does not believe in rules. Humanism with its situation ethics has worked its way into every crevice of our society including the church.

Adversity to God's rules can be found everywhere. Here are three of these rules:

*"I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).*

Much to the dismay of today's pluralistic thinking, God says there is on-

ly one way to Heaven. It is through Jesus or not at all.

When He came to this earth and became the God-man living a sinless life, when He died on Calvary at the hands of a wicked mob, shedding the blood necessary for our atonement, when He rose the third day from the grave to conquer sin, hell, the grave and Satan, He made a way for man to come to Him.

That way is through faith in Him as Lord and repentance of sin. God has a rule: Come to Me through Jesus. That rule is our protection from everlasting punishment.

*"Because it is written, Be ye holy; for I am holy" (I Peter 1:16).*

When one turns to Christ in faith and repentance, he becomes a "new creature" (II Cor. 5:17). The Holy Spirit, then dwelling in that person, causes him to live in the "newness of life" (Rom. 6:4).

Old desires begin to fade. New desires are implanted. The life of the Christian will begin to exemplify the righteousness of Christ.

This will bring about a conflict. That conflict is between the desires of the old sinful nature (the flesh) and the new spiritual nature (Gal. 5). God says we are to choose holiness. When the choice between good and evil comes, He will help us make the right choice if we will allow Him. "Be ye holy."

God's rules given in the Bible for holy living are for our protection and benefit. Following evil may bring temporary pleasure, but will eventually bring heartache and pain.

*"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8).*

God does not force Himself on man. He is not impolite. Man has the free will to make choices. Jesus knocks at the door, but we must allow Him entrance. We let Him in for salvation. We must let Him into our daily lives.

If we draw close to Him, we will flee from the devil. If we do so, Satan flees from us (James 4:7).

God's rule is for our protection from the attacks of Satan. In the security of His embrace we can claim the victory over Satan and all his forces.

Let God's laws be the protection for your life. Jesus said that such truth would make us truly free, not limit us. ■



ABOUT THE WRITER: Reverend Dave Nobles pastors Bethel Free Will Baptist Church in Woodbridge, Virginia.

Reprinted from the September 1994 issue of *The Link*.

## Preacher on the School Board

By Carl Lilly



I had been debating with myself whether or not a Christian should get involved in politics for the past several years, especially a pastor. After much study and prayer, I concluded that we are citizens of two countries, the USA and Heaven. So I decided to run for one of three seats on the local school board. Here are the results.

There were six candidates who petitioned for three seats; I was one of them.

A well-intentioned neighbor helping me with my petition secured about 20 names for me at a local booster's meeting. When I was ready to sign my petition, I read that the candidate was supposed to have witnessed every signature. That was not the case so I crossed out the 20 names—which left me just a few over the minimum required by the local Election Board.

I doubted that my petition would be accepted, but decided to accept God's will regardless of the outcome. The rest is history.

Something occurred that may be considered just a chance happening to some. Three petitions were turned down for one reason or another. Mine was one of the three that were accepted.

When we pray about something and put it into the hands of God, it is wonderful to sit back and watch Him work His will through the Spirit. I was basically automatically elected.

I tell people that God gave me the victory without firing a shot. Isn't that just like God! ■

ABOUT THE WRITER: Reverend Carl B. Lilly pastors Sunshine Free Will Baptist Church in Huntington, West Virginia.

# The Six-Letter “G” Word

By Tina E. Sizemore



**D**oes a grapevine have ears? That's something I've always wondered. For years, people have said, "I heard through the grapevine . . ." What does that mean? Instead of using the telephone, do they communicate via a vine on which grapes grow?

It comes with many names: meddling, babbling, backbiting, snooping. It's most common name, though, is *gossip*, the universal language that binds us. Whether you're in Mexico, Canada, Europe or the good ol' USA, people everywhere understand what is being sent through the grapevine.

When a degrading remark is aimed at us, our feelings are deeply wounded. Nevertheless, we continue to offend one another. We need better control over the hurtful thoughts that pop into our minds. Frequently, guilt and remorse make us contemplate what we "mentioned" in a previous conversation. However, those same emotions can disappear in a matter of seconds when the next hot topic comes up. How quickly we forget.

An author friend, Mamie McCollough, once wrote, "When we die, St. Peter is going to line up everybody we gossiped about and make us tell them to their face everything that we ever said about them." If Mamie's

right, we really *will* need an eternity!

I once was "warned" about another student who was returning to my school. Along with other things, my informative friend called the innocent victim a harlot, a dumb blond and, ironically, a gossip. When I finally met the lady in question, I discovered that my friend had falsely accused someone with whom I am now good friends.

If gossip is such a corrupt pastime, why do so many people participate in it? Today's society has forced low self-esteem upon its members. We get so caught up in competing with one another that it's no longer a matter of trying to do our best. The issue is more of trying to out-do the next guy or gal.

The media feeds this idea. "You won't be able to catch your guy unless you're wearing *A La Skunk*. Just one squirt lasts for two hours and it costs only \$99.95 for one ounce. What a deal!"

The pressure is quite real to be like the sexy TV star on the commercial; otherwise life as an outcast, the object of gossip grapevines, will result. Surely, we Christians can do more than sit back and become victims of the gossip syndrome.

Did you ever wonder why so many media celebrities choose to live outside "Tinsel Town, USA"? The

pressure to conform or face criticism is overwhelming.

On the other hand, the pressure to conform or else is not restricted to media stars. We struggle with the same addiction to verbal poison in our local churches. It sometimes appears that we're there more for the moving of the tongue than for the moving of the Holy Spirit. And that hurts us all.

Is there a solution to this problem? Do we publicly execute anyone who gossips? Should those who make sly remarks about others be sentenced to do community service? Or should we take the example of our forefathers and simply hang the varmints?

No, none of those solutions would be effective. Why? Because there's probably not a human being on earth who could plead, "not guilty," to the charges.

So what is the solution? I'm convinced that the answer is found in Mark 12:31, ". . . love your neighbor as yourself." Finally, an answer to take care of this verbal pollution: The Golden Rule, "Do unto others as you would have them do unto you." ■

.....  
ABOUT THE WRITER: Tina Sizemore is a member of Troy Free Will Baptist Church in Troy, Michigan.

# Hotel Reservation

**NATIONAL ASSOCIATION OF FREE WILL BAPTISTS**

**Fort Worth, Texas**

**National Convention**

**July 21-25, 1996**

1. Applications must be received no later than **June 21, 1996**. Reservations will **Not** be accepted by the FWCVB/Free Will Baptists Central Housing after the cut-off date. You may contact the hotel directly after the cut-off date and make your own reservation. The hotel is **Not** required to honor the Free Will Baptist rate after the cut-off date.
2. **No Telephone Calls:** Reservations will **not** be taken over the phone.
3. **If Sharing a Room With Others,** please send in only **one** application per room. Acknowledgements will be mailed from the FWCVB/Free Will Baptists Housing Bureau to the person who sends in the reservation request.
4. Reservations are handled on a **first-come, first-served** basis. The FWCVB/Free Will Baptists Central Housing will attempt to assign participants based on their listed preferences. If your preferences are not available, you will be assigned to other participating hotels.
5. **Deposit:** All housing applications must be accompanied by one night's deposit for **each** room requested or credit card number and expiration date. Make checks payable to "Fort Worth Convention and Visitors Bureau." Send with remittance to: **FWCVB/Free Will Baptists, 415 Throckmorton, Fort Worth, TX 76102.** You may FAX your form only if you are guaranteeing with a credit card to **817/336-3282**. Please note: We do not FAX back acknowledgement to you. These are sent to you through the mail. Also, when FAXing, please do not send a hard copy through the mail because this will cause us to duplicate your reservation.
6. You will receive **acknowledgement** from the FWCVB/Free Will Baptists Central Housing followed by a **confirmation** from the hotel.
7. **Cancellations** must be made 72 hours prior to arrival date; otherwise your deposit is non-refundable. All changes and cancellations prior to the cut-off date must be in writing to the FWCVB/Free Will Baptists Central Housing. After the cut-off date, changes and cancellations may be made directly with the hotel.
8. **Changes** are to be made directly with the Central Housing via mail or FAX up until the cut-off date. At that point you must make any changes or cancellations directly with the hotel assigned.
9. **Check-in time:** 3:00 p.m. **Check-out time:** 12:00 p.m.

**Send Confirmation to:**

Last name: \_\_\_\_\_ First name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Telephone number at work: (\_\_\_\_) \_\_\_\_\_ at home: (\_\_\_\_) \_\_\_\_\_ FAX: (\_\_\_\_) \_\_\_\_\_

I wish to guarantee my room on my credit card: \_\_\_\_\_ or . . .  Check enclosed. Check # \_\_\_\_\_

Credit Card # \_\_\_\_\_ Expiration Date: \_\_\_\_\_

MasterCard     American Express     Visa     Diners Club     Discover Card

**Hotel Requested (Please indicate 1st, 2nd and 3rd choices.):**

*Rates do <u>Not</u> include 13% sales tax.		■	■ ■	■ ■ ■	■ ■ ■ ■	Per Day Parking
HOTELS	Choice	Single	Double	Triple	Quad	
Radisson Plaza (Headquarters Hotel)		\$95	\$95	\$95	\$95	\$6 self/\$8 valet
Worthington Hotel		\$105	\$105	\$105	\$105	\$6 self/\$7 valet
Ramada Downtown (NYC Headquarters Hotel)		\$65	\$65	\$65	\$65	Free
Remington Hotel		\$65	\$65	\$65	\$65	*Free
Park Central Hotel		\$65	\$65	\$65	\$65	Free

\*Limited parking. Alternative parking available.

Arrival Date \_\_\_\_\_

Departure Date \_\_\_\_\_

**Type of Room Requested:**

- Single / 1 Person                       Double / 2 People  
 Triple / 3 People                       Quad / 4 People  
 Number of Beds in Room \_\_\_\_\_

Please List Room Occupants

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Special Requests (please check):**

- Non-Smoking  
 Disabled  
 Rollaway  
 Crib  
 Other \_\_\_\_\_

**Note: Special requests are not guaranteed—** They are given on a first come, first served basis. There is an additional charge for rollaway beds.

# Welcome National Association of Free Will Baptists



Downtown Fort Worth is just 25 minutes from DFW International Airport. A free shuttle service links downtown hotels with shopping, entertainment and the Convention Center.



**Only one person per form.**  
 Make additional copies if needed.

# Pre-Registration Form

for  
**National Association of Free Will Baptists  
 Women Nationally Active for Christ  
 National Youth Conference  
 Fort Worth, Texas / July 21 - 25, 1996**

By completing the Pre-Registration Form, you will save **valuable** time at the convention. If you pre-register, proceed to a special registration area where you will receive a packet containing your pre-printed name tag, tickets and materials.

**Please Print**

Name: \_\_\_\_\_  
FIRST or NAME desired on badge LAST

Address: \_\_\_\_\_

City: \_\_\_\_\_

Church: \_\_\_\_\_

Pastor's Name: \_\_\_\_\_

Hotel (if known): \_\_\_\_\_

Phone #: (\_\_\_\_) \_\_\_\_\_ - \_\_\_\_\_  
Area Code

Male  Female

State: \_\_\_\_\_ Zip: \_\_\_\_\_

City: \_\_\_\_\_ Zip: \_\_\_\_\_

Mail completed form(s) and fees to  
**Convention Registration  
 P. O. Box 5002  
 Antioch, TN 37011-5002.**  
 Must be postmarked on or before **June 21, 1996.**

**You may register for all three conventions on this form.**

**I. If you want to register for the *National Association*, complete Section I.**

District Association: \_\_\_\_\_

**MINISTER:**  Ordained  Licensed  Pastor  
(I certify that I am a member in good standing with the above named church and association which belong to the National Association.)

**MISSIONARY:**  Foreign (Country) \_\_\_\_\_  
 Home

**DELEGATE:**  Ordained Deacon  
 State  
 National Officer  
 National Board Member  
 Local Church (\$25.00)

**VISITOR:**  [Visitors can not vote]

Meal Tickets:	Quantity	
Fellowship of Encouragement Dinner	_____ x	\$20.00 = \$_____
Youth Workers Reception	_____ x	\$7.50 = \$_____
Music Fellowship Breakfast	_____ x	\$9.00 = \$_____
Hillsdale FWB College Reception	_____ x	\$15.00 = \$_____
FWBBC Alumni Luncheon	_____ x	\$15.00 = \$_____
Master's Men Dinner (before conv.) (\$20 at convention)	_____ x	\$18.00 = \$_____
<b>If Local Church Delegate</b> →		\$25.00 = \$_____
Signed credentials card enclosed . . . . . <b>Yes!</b> <input type="checkbox"/>		
<b>SUBTOTAL</b>		\$_____

**II. If you want to register for *WNAC*, complete Section II.**  
*(Check only one of the following:)*

**Delegate:**  Local (\$5.00)  
 State  
 State President or Field Worker  
 National Officer

**VISITOR:**  [Visitors can not vote]

Meal Tickets:	Quantity	
WNAC Fellowship Dinner	_____ x	\$15.00 = \$_____
<b>If Local WNAC Delegate</b> →		\$5.00 = \$_____
<b>SUBTOTAL</b>		\$_____

**III. If you want to register for the *National Youth Conference*, complete Section III.**  
*(ALL those in 1st grade through age 24 must register to attend NYC.)*

Are you a youth worker?  Yes  No

Grade completed Spring 1996: \_\_\_\_\_ Age: \_\_\_\_\_

Birthdate: \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Parent's (or Guardian's) name: \_\_\_\_\_

Youth Leader's name: \_\_\_\_\_

**Registration Fee**  
 Pre-Registration Fee \$17.00 = \$\_\_\_\_\_

On-site registration fee is \$20.00.  
*Adults over 24 do not pay NYC fees. Competitors pay separate entry fees.*

**You Must register for NYC to purchase meal tickets/attend banquets (unless age 25 and up).**

Meal Tickets:	Quantity	
Children's Banquet (grades 1-6)	_____ x	\$7.50 = \$_____
Youth Banquet (must be in grade 7 to age 24 or an accompanying youth worker)	_____ x	\$25.00 = \$_____
<b>SUBTOTAL</b>		\$_____

For Office Use Only		
Rec _____ / _____	Ck/MO # _____	Amt \$ _____
Ck _____		

Make ALL checks payable to FWB Convention. <b>No refunds mailed after June 21, 1996.</b>	<b>GRAND TOTAL \$</b> _____ Check/Money Order <b>Must</b> accompany this form. Enclose <b>ONE</b> check to pay all fees and tickets.
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## Pre-Register by June 21 and Pick up Your Convention Packet on Saturday!

Early Pick-up available at  
Tarrant County Convention Center  
for those who pre-register:

**Saturday, July 20**  
**3:00 p.m. - 9:00 p.m.**

**Sunday, July 21**  
**1:00 p.m.**

Pre-Registration ends June 21, 1996

### Meal Information

#### **Fellowship of Encouragement**

**Meeting / Dinner . . . . . \$20.00**  
Monday, July 22 / 3:30 - 6:30 p.m.  
Convention Center / East Hall, Bay 3

**Children's Banquet . . . . . \$7.50**  
Monday, July 22 / 5:00 p.m.  
Convention Center / East Hall, Bays 1-2

**Hillsdale FWB College Reception . . . \$15.00**  
Tuesday, July 23 / 12:00 noon  
Radisson Plaza / Texas Ballroom

**Youth Banquet . . . . . \$25.00**  
Tuesday, July 23 / 4:30 - 11:00 p.m.  
Texas Lil's Western Ranch

Ticket purchase includes transportation, western activities, all-you-can-eat buffet, evening worship service, and a real Texas-size Rodeo!

**Music Fellowship Breakfast . . . . . \$9.00**  
Wednesday, July 24 / 7:00 a.m.  
Radisson Plaza / Texas Ballroom A-B

**Youth Workers Reception . . . . . \$7.50**  
Monday, July 22 / 9:00 p.m.  
Ramada Downtown / Trinity-A

**WNAC Fellowship Dinner . . . . . \$15.00**  
Tuesday, July 23 / 5:00 p.m.  
Convention Center / West Hall, Bay 4

**FWBBC Luncheon . . . . . \$15.00**  
Wednesday, July 24 / 12:00 Noon  
Convention Center / East Hall, Bay 3

**Master's Men Dinner . . . . . \$18.00**  
( \$20 at convention )  
Wednesday, July 24 / 4:45 p.m.  
Radisson Plaza / Grand Crystal Ballroom D

# FREE WILL BAPTIST NEWSFRONT

## FWBBC Airs Radio Program

NASHVILLE, TN—A new radio broadcast, *The Free Will Baptist Bible College Hour*, airs weekly in Beckley, West Virginia, according to James Cox who hosts the program. Dr. Cox, director of institutional effectiveness for the college, said programming consists of singing and preaching by groups and individuals associated with the school.

The program features messages preached in chapel at FWBBC, and music by the FWBBC choir and other groups. The purpose of the broadcast is to provide information about the college and other denominational activities.

The 30-minute program is underwritten by interested individuals at no cost to the college.

*The Free Will Baptist Bible College Hour* airs at 7:30 p.m. each Saturday evening over WJLS 56 AM in Beckley, West Virginia. As more interest and support is generated, the program will be placed on additional radio stations.

Anyone interested in helping to support or wanting information about this broadcast should contact Dr. Cox at 615/383-1340, ext. 2246 or 3606 West End Avenue, Nashville, TN 37205.

## Crowe Joins Home Missions Staff

ANTIOCH, TN—Reverend David Crowe, 37-year-old Tennessee pastor, has been named director of missionary assistance with the Home Missions Department, according to Trymon Messer, general director. Crowe began his new duties February 1.

One of his major challenges is to help home missionaries reduce the time it takes for a missions church to become self-supporting, from the present nine years to five years. Crowe expects to spend 60-70% of his time on the road encouraging home missionaries on the field.

Director Trymon Messer said, "Brother David's job will be to help train and work with all our missionaries in training conferences and on the field where they labor. He will be, as his title implies, assisting the missionaries."

Crowe brings a wide range of experience to his new position. He has served as a pastor, conference coordinator, radio speaker, editor, writer and Bible institute leader.

During his most recent pastorate at Cookeville FWB Church (Cookeville, TN), the church grew from 100 to 500 in nine years. Brother Crowe has conducted 215 revivals in 17 states, witnessed 3,000 conversions and baptized 500 converts.

He established the Upper Cumberland Bible Institute while



pastoring in Cookeville. The institute has trained more than 400 men and women for service.

Active in denominational outreach beyond his local church, Crowe served as clerk of Alabama's Jasper Association and organized an area-wide Youth United for Christ program in Alabama. He also served six years as moderator of Tennessee's Liberty Association and in 1988 organized the Upper Cumberland Fellowship with five Tennessee associations gathering for giant rallies.

Brother Crowe, an Alabama native, was converted at age nine, began preaching at 19 and was ordained to the ministry in 1979. He is an alumnus of Free Will Baptist Bible College, Liberty University and other Bible institutes and seminaries.

David and Kathey (Baccus) Crowe have two children—Ryan (9) and Nicole (14).

## Bible College Enrolls 372 for 1995-96

NASHVILLE, TN—Free Will Baptist Bible College enrolled 372 students from 26 states, one U.S. Territory, and seven foreign countries during the 1995-96 school year, according to Dr. Charles Hampton, registrar. By states, the enrollment breaks down as follows:

Alabama	.....29	New York	.....2
Arkansas	.....15	North Carolina	.....26
California	.....2	Ohio	.....17
Colorado	.....2	Oklahoma	.....3
Delaware	.....2	Pennsylvania	.....2
Florida	.....14	South Carolina	.....13
Georgia	.....18	South Dakota	.....1
Illinois	.....41	Tennessee	.....78
Indiana	.....11	Texas	.....3
Kentucky	.....18	Virginia	.....15
Michigan	.....7	Washington	.....2
Mississippi	.....10	West Virginia	.....3
Missouri	.....19	Virgin Islands	.....1
Nebraska	.....2	Foreign	.....16

The spring semester enrollment was 311.

For the year, the college registered 112 freshmen, 112 sophomores, 78 juniors, 61 seniors and nine special students. There were 65 ministerial students and 50 missions students enrolled. Of the 372, all but 31 were Free Will Baptist.

## Children Give \$1,000 to Children's Home

SPRINGDALE, AR—The Children's Church at Westside FWB Church in Springdale gave a \$1,000 gift to the Trula Cronk Home for Children in Greeneville, Tennessee. The gift resulted from a year-long project and a lot of hard work, according to Garry Rhodes who directs the Children's Church.

Pastor Paul Payne said that the Children's Church conducts an annual project designated for the children. The project was directed by Mr. Rhodes and three teachers—Dorothy Lathrop, Linda Rhodes and Tracy Burnett.

The Westside FWB Church is a member of Arkansas' Old Mt. Zion Association.



(Back Row, L) Shawn Fennell, Jimmy Garrett, Zane Lee, Rita Martin, Amanda Burnett, Joshua Watts, Justin Lee.  
(Front Row, L) Zachary Burnett, Katie Baker, Brad Boone, Brittany Garrett, Joey Martin.

## Master's Men Sets Conference

ANTIOCH, TN—The annual National Master's Men Conference will meet April 18-20 at Camp Linden in Tennessee, according to James Vallance, director. The three-day conference celebrates 40 years of Master's Men activity and will feature the introduction of a song written specially for the occasion by Dr. Vernon Whaley.

Mr. Vallance said about the song, "We'll hear it, learn it and sing it for the first time. Then at the National Convention in Fort Worth this July, we'll give it to the denomination as a special gift."

This year's conference will focus on the Lordship of Christ. Speakers include Michigan layman John Zubor, home missionary Cliff Donoho, Board of Retirement director William Evans, and *Contact* editor Jack Williams.

*Evidence*, a men's trio, will sing during the conference.

Eighteen holes of golf await conference golfers Thursday. Trophies will be awarded to top finishers. James Vallance will introduce the 1995 Golfer of the Year Award winner.

The group has scheduled a sports fellowship Friday afternoon that includes canoeing (with an added cost), basketball, volleyball, hiking and numerous other options.

The Executive Committee of the Master's Men Congress will conduct a planning session during the conference.

Call or write the Master's Men Department for registration information and fees:

*National Master's Men Conference*  
Master's Men Department  
P. O. Box 5002  
Antioch, TN 37011-5002

615/731-6812, ext. 280.

## California Implements New Church Planning Concept

GARDEN GROVE, CA—California's West Coast Association Church Planting and Assistance Board has implemented a fresh concept in Free Will Baptist church planting, according to Jonathan Yandell who chairs the board. The concept is to plant a church that will be self-supporting in a short time with a staff and congregation willing to mother additional churches in the region.

The plan targets fast-growing areas of a metropolitan region. The idea is to provide a church planter with property, a building with little or no debt, at least one associate pastor and four lay families to assist in the project.

Chairman Jonathan Yandell said that the California project is a joint effort with the West Coast As-

sociation, the State Mission Board and the national Home Missions Board. The first target area is the community of Castaic in the Los Angeles basin. Officials predict that within 10 years some 300,000 people will live there.

At present, only one church in Castaic owns property. The second one will be a Free Will Baptist church. Yandell said that a \$220,000, two-and-one-half-acre parcel is in escrow while a conditional use permit with Los Angeles County is sought.

The Home Missions Department has pledged the assistance of the missionary builder and a team to assist with construction.

Yandell explained, "This project represents a new approach to re-invest the equities of de-

funct churches into new property and buildings. This strategy is important in major metropolitan areas where property values are inflated. If equities are not re-invested in the same region, the Free Will Baptist presence in that region is forever lost."

A search was underway at press time to locate a church planter/pastor for the project. Lay couples who relocate to assist in the work may be eligible for the Aquilla and Priscilla Program with the Home Missions Board.

For more information, contact the Home Missions Department (615/731-6812, ext. 221) or the West Coast Association Church Planting and Assistance Board (714/636-9320).

## Shreveport Hosts Louisiana Meeting

SHREVEPORT, LA—The seventh annual Louisiana District Association met January 20 at Heritage FWB Church in Shreveport, according to clerk Michael Birmingham.

Moderator Ron Parker, who served as host pastor, was elected to his fifth term. Home missionary to New Orleans, Norman Richards, was elected assistant moderator.

Fifteen people, including four ministers and eight lay delegates, attended the one-day session.

Dr. Alton Loveless, general director of the Sunday School and Church Training Department, led a teacher's workshop.

The 1997 meeting site and date will be determined later.

## Instrumental Ensemble to Perform at Convention

ANTIOCH, TN—The all-volunteer instrumental ensemble will perform in July at the 60th annual Free Will Baptist National Convention in Fort Worth, Texas, according to instrumental director Chris Truett.

The ensemble will accompany congregational singing each night except Sunday in the arena at Tarrant County Convention Center, Mr. Truett said. Ensemble participants will practice Monday, Tuesday and Wednesday mornings at 7:30 a.m. The hour-long rehearsals will be conducted in the convention center arena.

Truett said, "We are inviting anyone from ninth grade up to participate in the instrumental ensemble. We would like to have more adults in the group. Last year was a success and we want to expand the group this year."

Those who wish to participate in the ensemble must notify Mr. Truett by June 1. Each musician should send name, address, phone number, church name, type of instrument played and number of years' experience with that instrument to:

**Unity FWB Church  
Attention: Chris Truett  
2725 East 14th Street  
Greenville, NC 27834  
919/756-6485.**

Music will be mailed by Mr. Truett to each instrumentalist who responds by June 1.

## Rev. H. D. Shipley, Church Founder, Dies

FORT SMITH, AR—The Reverend H. D. "Dick" Shipley died January 3 at his residence in Barling, Arkansas. Brother Shipley, 78, founded two Free Will Baptist churches in Arkansas—First FWB Church in Greenwood and Cavanaugh FWB Church in Fort Smith.

In addition to founding two churches during his ministry, Shipley pastored numerous churches in Oklahoma and Arkansas. He served 15 years as chaplain of Oak Lodge Armour Heights and New Haven nursing homes.

He was a member of First FWB Church in Fort Smith for 46 years. He retired from Harding

Glass Company after 31 years.

Born July 3, 1917, in Van Buren, he was the son of Reverend H. W. Shipley. He and his wife Geraldine (White) married in 1935.

Funeral services were conducted January 5 at First FWB Church in Fort Smith. Reverends Rupert Pixley and Joel Kircher officiated.

Reverend Shipley is survived by his wife, Geraldine; five daughters, Mary Katherine Thomas, Patricia Tabor, Ina Ruth Crowden, Dolores Swann and Gloria Dyer; two sisters; 17 grandchildren and 25 great-grandchildren.

## Discount Air Fares to Convention Available

NASHVILLE, TN—The National Association of Free Will Baptists has made special travel arrangements for attendees and their families who will be flying to the National Convention in Fort Worth, Texas, July 21-25, according to Executive Secretary Melvin Worthington.

Artists Travel Corp. in Nashville has been selected as the agency of record to provide members attending the convention with discount travel services.

Discounts for air travel to Fort Worth have been secured on two airlines: American and USAir. Each airline offers a 5% discount on excursion rates and 10% discount on full coach fares. These fares cannot be purchased through another travel agency or directly with the airlines. These are contracted group airfares. First class tickets may also be booked if desired.

Artists Travel Corp. has contracted for travel dates July 16 through July 27 for the convention.

To book airspace at the offered discounted rates, call Artists Travel Corp. toll free at 1-800/489-2009. Ask for **Janice Jakobik** and identify yourself with the Free Will Baptist National Convention. The agent will need the following:

- ◆ your name
- ◆ number of passengers
- ◆ home phone number
- ◆ correct mailing address
- ◆ city of flight origin
- ◆ business phone number

For easy billing, have a **current credit card** ready at the time of booking. Artists Travel will process and mail the tickets to you.

## FWB Foundation Delivers Endowment Gifts

ANTIOCH, TN—The Free Will Baptist Foundation delivered more than \$23,000 in endowment gifts to various Free Will Baptist ministries January 15, according to William Evans, director. The gifts came from endowment funds managed by the Foundation.

For the entire year of 1995, over \$70,000 was delivered to the following ministries:

Foreign Missions .....	\$22,987.87
Master's Men .....	8,733.45
The Together Way .....	3,068.50
Free Will Baptist Bible College ....	8,457.58
Home Missions .....	6,208.62
Board of Retirement .....	8,497.55
Free Will Baptist Foundation .....	452.25
Contact .....	149.50
Women Nationally Active for Christ	645.46
Hillsdale FWB College .....	1,124.01
Trula Cronk Home for Children ...	404.02
State and Local Ministries .....	9,401.04
<b>Total .....</b>	<b>\$70,129.85</b>

Endowments are permanent gifts invested so that income is available for ministry. These gifts continue to give year after year. The Foundation manages gifts for every national agency and will accept gifts of any amount to these endowments. For information about endowments, please contact the Foundation.

## CURRENTLY . . .

The Winter Family Retreat for churches of the **Northeast Association** met February 22-24 at Bear Pond in Turner, ME. **Bruce Barnes**, professor at Southeastern FWB College, led the teaching and worship services.

**Brandi Hull**, a high school senior who lives at **Trula Cronk Home for Children**, was named "Young Cattle Producer of the Year" in Tennessee's Greene County. The award is given to a youth who actively promotes and raises cattle through 4-H or FFA programs. Brandi plans to pursue a career in teaching.

Members of **Faith FWB Church in Chandler, IN**, dedicated their new activities building, according to Pastor **Robert Helms**. The building was named Faith Memorial Hall in honor of **Missy Alvis Helms** who died at age 21 in an automobile accident. The Faith Church began as a mission work in 1977 and went self-supporting in 1982.

**Camp Mt. Bethel**, the **Georgia Free Will Baptist** property at **Ashburn**, was sold in December 1995 for \$55,000. Officials report that the state's Camp Fire Fund is now over \$147,000.

**Georgia's Chattahoochee Association** started a Minister's Fellowship which meets the first Thursday of each month. Pastors **Charles Clark** and **Jeff Lunsford** originated the idea. The group meets for prayer and fellowship.

**Spring Hill FWB Church in Lexington, OK**, reported nine conversions and nine new members one Sunday morning in February. **Wade Jernigan** serves as interim pastor.

**Martin Hill FWB Church in Booneville, MS**, sponsored "Tabb Day" to honor promotional director **Billy Tabb**. The event included day-long activities and a four-digit offering. **Rick Bowling** pastors the thoughtful congregation.

Church reporter **Beth Byrd** reports 34 converts at **Eggville FWB Church in Tupelo, MS**. The group also paved their parking lot and paid for all the work when it was finished.

The **Alabama Pastors' and Workers' Conference** met February 6-8 at First FWB Church in Florence, according to promotional secretary, **Richard Cordell**. Three ministers preached during the conference—**Connie Cariker** (OK), **Randy Sawyer** (NC) and **Fred Warner** (TN).

Members of **Donelson FWB Church in Nashville, TN**, voted to construct a "worship center plus" facility. The church launched a three-year stewardship campaign and formed a building committee to oversee the project. **Robert Morgan** pastors.

*Contact* welcomes **The Church Newsletter**, publication of **First FWB Church in Ocala, FL**. **Millard Sasser** pastors.

Pastor **Greg Bevan** reports attendance at 169 with four conversions and nine baptisms at **Stafford FWB Church in Stafford, VA**.

Congratulations to Pastor **Jim Fairchild** who leads the mission church in **Waldorf, MD**. The group reported a record attendance of 173 with eight conversions.

Pastor **Tom Scott** is all wet these days and loves it. He baptized 11 converts at **Red Bay FWB Church in Red Bay, AL**. Music director **Brad Williams** said the church youth formed a YET team.

**Macedonia FWB Church in Sparta, NC**, began 1996 debt-free, according to Pastor **Eddie Foster**. That was tougher than it sounds, because the congregation just paved their parking lot, carpeted the church, refurbished the pews and purchased a Buick Regal.

When pastor appreciation day ended at **Valley View FWB Church in Loudon, TN**, members had a big surprise for Pastor **Norman Heath**. They raised money to send the pastor to Israel. He left January 22.

Pastor **Roger Lavender** is happy, and now we all know why. **Bloom FWB Church in South Webster, OH**, reported 17 conversions, 14 new members and six baptisms.

After two months as pastor of **Marysville FWB Church in Marysville, OH**, Reverend **Clarence Newman** reports 12 rededications and conversions. Newman also baptized two converts.

**First FWB Church in Springfield, OH**, reports eight conversions, seven baptisms and 12 new members. **Mark Rucker** pastors.

The first year of Pastor **Robert Bryant's** ministry at **Newark FWB Church in Newark, OH**, was a dream come true. The church added 40 new members and erected a gymnasium/all-purpose building that includes six Sunday School rooms and office space.

Former **Ohio** moderator, Reverend **Franklyn Harness**, died November 20, 1995. He pastored **Long Run FWB Church in Lucasville** for 33 years.

After nearly 40 years of pastoral service in **Ohio**, Reverend **Roy Hutchinson** retired in December 1995. Ordained in 1956, he began pastoring immediately. His willingness to serve in bivocational roles endeared Brother Hutchinson to his pastorates. He currently chairs the **Ohio State Home Mission Board**.

Members of **New Hope FWB Church in Ina, IL**, honored Pastor **Raymond Capps** for his 11 years of leadership. The congregation prepared a scrapbook with letters of appreciation, a monetary gift and a dozen roses for the pastor and his wife.

Pastor **Claudie Hames** reports that **First FWB Church in Bakersfield, CA**, purchased three commercial lots for future expansion. The church reports 20 conversions in a recent revival.

**Princeton FWB Church in Ontario, CA**, now conducts two Sunday morning services to accommodate the growing congregation. Pastor **Dan Minkler** reports 11 conversions, 10 rededications, 11 new members and attendance at 166. ■



## FOREIGN MISSIONS

### *Trusting God!*

By Don Robirds

Most of us are so materialistic and independent today that we have forgotten what it really means to trust God. I recall days in the past when my wife and I were in situations beyond our control with needs beyond our capabilities. God knew our needs and we trusted Him to provide them. And He did . . . sometimes simply and at other times almost miraculously!

As we have grown older, we have been in fewer and fewer situations where we have had to put God to the test. Although I would like to think I still trust Him, I don't know if we would fare so well at depending on Him today as in those struggling years of our Christian growth.

#### *God's Faithfulness*

While helping Shirley Combs with the manuscript for her book, *A Second Chance*, I was personally convicted over my current lack of faith. Time and time again those at the New Life Children's Home in Araras, Brazil, have depended on God to provide. He has faithfully supplied, sometimes even at the last minute. I encourage readers to get her book and allow it to stimulate their faith.

Recently I received the testimony of Madame Yao Jean-François in Côte d'Ivoire. Again I was stirred to re-evaluate my faith. Perhaps it will cause others to do the same. Maybe some will learn what it means when missionaries ask people to make a faith promise commitment: "Trusting God to provide." Only as God provides will missionaries be able to continue ministering abroad.

#### *Testimony of Madame Yao Jean-François*

*Given at Nassian Women's Meeting, March 1995  
(Reported by missionary Carol Pinkerton)*

One young newlywed told of preparing food for her husband and herself. They didn't have much to eat, so she called it a semi-fast. They were not going without food, yet they had so little that it stuck to their teeth and did not satisfy their hunger.

*Former missionary  
Don Robirds is  
director of  
communications  
for Free Will  
Baptist Foreign  
Missions.*



*M. and Mme. Yao Jean-François*

Madame Yao Jean-François had just placed the last bit of remaining rice on their two plates when four visitors arrived. She and her husband welcomed the uninvited guests. Her husband told her to set places for them at the table. She placed the four extra plates and silverware, then rushed to her room to pray.

#### *Praying with Faith*

"Lord, you see the six plates on the table. Only two have food on them. You see our guests that have arrived. Lord, you will have to do something. We do not have any more food."

Just as she concluded, her husband called her to come from her room. She replied, "I'm coming." She had put the Lord to a test knowing He could provide, yet she didn't understand how He was going to do it.

She returned to the room where the table had been set. There was a knock on the door. A friend had brought food . . . enough for six people. Just the right amount and at just the right time! ■





## WOMEN NATIONALLY ACTIVE FOR CHRIST

### Woman's Window on the World

By Mary R. Wisheart

#### From My Window

"Not very far from here." The soloist sang about people with heartaches, problems and pressures—not very far from here.

Wherever we are, not far away are hurting people who need us. We don't have to go to India or Africa to find them.

I fear sometimes we hide in the church. We like preaching that doesn't disturb us. We enjoy warm fellowship with people "like us." While not very far away, lies a world of hurting people.

They may not be like us. Yet they have the same basic needs.

Is it a member of your family you don't understand? How can she live that way? How can he do those things? Just close by they wait for someone who really cares. Someone who has the patience and the love to reach out and help.

Not very far away is an older person, lonely, unloved, neglected. Just a brief visit, time for listening or a chat may be what the person needs. Sometimes a touch, a prayer can bring the love of God into a life.

The child who creates a disturbance in your class, that sullen teenager. Have you noticed? Perhaps they have never known love. Will they feel it from you?

Maybe it is that sophisticated, intellectual working next to you. Brittle, worldly, seeming to have everything under control. Underneath may be a breaking heart. Sneering laughter may hide a deep pain, disillusionment. So many hurting hearts, so many with problems. "The God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Corinthians 1:4).

Not very far from where you are, someone needs you. You can make a difference for that one.

#### A Call to Prayer

WNAC has always encouraged prayer. We call for prayer warriors who will pray consistently for Foreign Missions requests during the week of prayer, April 1-5.

We call for prayer warriors to join the WNAC Prayer Fellowship and pray at 9:00 a.m. each day.

Prayer Fellowship cards are available from the WNAC office.

Shut-ins may join WNAC women in prayer by requesting the folder, *Prayers*. The free folder contains prayer calendars and directories.

#### The Accident

(The following story comes from *First Fruits*, written and compiled by Lorene Miley.)

A diary entry for October 24, 1980, reads: "... relaxing evening at home, but Nancy can't sleep."

Tom and Nancy Hughes had left their son, Tom Jr., 18, a high school senior, in North Carolina when they returned to Brazil for their second term of missionary service. Six thousand miles away, a mother's heartbeat was acutely attuned to that of her son on that memorable Sunday evening.

Tommy and his motorcycle roared south on Avent Ferry Road. In a split second of time, his world turned upside down. A car failed to yield the right of way at the intersection, and both drivers swerved to avoid the inevitable crash.

The scene flashed before the boy in slow motion—the horror of the impact, the flip over the handlebars, the crazy roll down the highway, and wide-eyed disbelief at the sight of a leg—his leg sprawled in the unnatural position.

The scene switched to fast forward. Pain, screams, a strong hand, kind words, sirens, TV cameras, pain, pain and writhing pain. "But I'm alive! Thank You, Lord, I'm alive!"

Six thousand miles away, Nancy kept vigil with her son. For what reason she didn't know. Nine hours later they learned of the accident.

The doctor gave little encouragement. He had seen far too many mangled legs. He handed the boy a paper authorizing amputations. Never before had Tommy signed a paper with more serious implications.

He awoke some hours later and gradually drifted into reality. The leg? Was it still there? He cautiously lowered his hand and inched downward. It was!

"Don't get your hopes up," the doctor warned. The leg with no detectable pulse, held together with rods and pins, throbbed between pain shots.

Never underestimate the resiliency of youth and the power of prayer. Little more than a year later, Tommy skated around the ice rink like a pro. His multiple breaks had healed, and the bone had filled itself, eliminating the need for bone grafts. Who would have suspected it had been declared 40% disabled?

When furlough came, Tom and Nancy traveled everywhere to thank those who told them, "We prayed for your son."

(*First Fruits*, with this and 21 other stories is available from WNAC, P. O. Box 5002, Antioch, TN 37011-5002, \$5, plus \$2.50 postage and handling.) ■

## BOARD OF RETIREMENT

*How Are We Doing?*

By William Evans

Comparisons are part of daily life—big vs little; strong vs weak; good vs bad; clean vs dirty and so forth. They are made between individuals, groups (even churches), businesses and nations.

Little boys, and occasionally not-so-little boys, want to test their strength or height or speed or intelligence against one another. Often in childhood that results in shouting, pushing and fights. Age generally adds a bit of polish and refinement to the process making the test less overtly physical.

Comparisons may, however, be helpful. Established standards/tests are often necessary. The Underwriter Lab approval on electrical products is encouraging. Guarantees on the life or serviceability of a product cause us to have a sense of confidence especially when verified by personal testimony.

How does our retirement plan measure up? We ask that question frequently.

Each December we attend the Church Pensions Conference to help in the evaluation process. This meeting brings together representatives of over 40 organizations operating retirement programs for charitable organizations. It serves groups both larger and smaller than Free Will Baptists—ranging in membership from 16.5 million (Southern Baptist Convention) to 23,000 (Moravian Church), managing assets of \$5.6 billion (United Methodist) down to \$2.1 million (Christian Methodist Episcopal). We are neither the largest or smallest, but it is interesting to see how we performed and to compare our service settlement options.

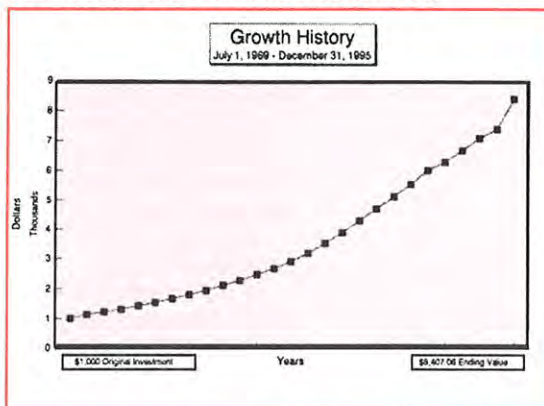
How did we measure up last December?

Earnings credited to our participants for January 1, 1994, through June 30, 1995, was the fifth highest of those reporting. During the six-month period of January 1 through June 30, 1995, we rose to fourth place. For the six months of 1995 the only funds with higher returns than ours were funds invested 100% in stocks. That's the short run.

As of December 1995 we have declared earnings 53 times beginning December 31, 1969. The highest rate was 21.5% (yeah!), the lowest has been 1.5%, twice (boo!). The average annual earnings credited has been 8.6%. That's the long run. No figures were available

for comparison with the other plans.

As measured by those in the Church Pension Conference we have done well.



Assume a participant deposited \$1,000 in a retirement account with us July 1, 1969, by the increase of earnings actually credited to the account, it would have grown to \$8,407.06 as of December 31, 1995. Past performance however does not guarantee future results.

What does the future hold for the retirement plan? Will things get better?

First, remember that tomorrow will always be different from today. The high rate of earnings we experienced in 1995 will certainly not continue uninterrupted.

Second, we have commitments that you should count on:

- \* To hold overhead to a minimum.
- \* To maintain a well diversified, conservative investment policy.
- \* To seek new participants.
- \* To honor both moral and legal requirements.

While maintaining these commitments, we focus on these goals.

1. To enroll each church, agency and employee in the plan.
2. To earn competitive returns for our participants.
3. To increase assets under management each year.
4. To provide the best settlement options possible.
5. To produce happy retirees.

Pastor, are you enrolled in the plan?

Laymen, is your church doing anything to help your pastor and other employees get ready for retirement? You can start them for as little as \$10 a month. It would be a great way of saying, "We appreciate and love you."

Write or call our office for full details. ■



Robert E. Picirilli

## The Sixth Commandment

**T**hou shalt not kill. (Exod. 20:13; cf. Deut. 5:17)

If the first five commandments present our duties toward those in authority over us, the last five relate to horizontal responsibilities. They prohibit us from sinning against each other. And they do so, apparently, in an order of descending seriousness. The first three forbid sinful acts, the next an offence in word, and the last a violation of others' rights in our attitude.

We must begin our treatment of commandment six by realizing that the word "kill," here, is used in the sense of murder: in other words, any unjust taking of the life of another. The rest of the Bible, which provides a context for this, makes this qualification clear.

The same God who authored this commandment for Israel would soon send the nation into war against the Canaanites, where killing would be required. He would also institute capital punishment as a means of upholding this commandment (Exod. 21:12). And self-defense

would be an exception made clear (Exod. 22:2).

Thus current arguments against capital punishment that are based on this commandment simply do not stand up under scrutiny. (Arguments based on the inequities of our system of justice require a different answer.)

Certainly the taking of a life, even by the state in upholding the law, is a terrible thing. But it is because human life is so precious, created in the image of God, that capital punishment is prescribed to guard it. Genesis 9:6 is the classic passage that provides this fundamental explanation.

In our day, one of the compelling issues related to the sixth commandment is abortion on demand. Surely we ought to take a strong stand for the sanctity of human life, even in a mother's womb. The fetus bears the image of God, too.

In fact, then, while the law against murder is expressed negatively, its spirit demands that we work positively and be careful to guard the sacredness of human life. The Mosaic law required, for example, that a

man building a house prepare a "bat-lement" for the roof to keep someone from accidentally falling off and even in that way "bringing blood" on himself and his family (Deut. 22:8).

Both our consciences and the Bible, especially the New Testament (but see Lev. 19:17,18), however, tell us that it is not enough to avoid the act of murder. Jesus cited this commandment and then used it to say that being angry with someone without cause is likewise a sin (Mt. 5:21,22).

John made the point even plainer: "Whosoever hateth his brother is a murderer" (I John 3:15). (Surely that applies to racial hatred as much as to any other kind! All races of mankind are made in the image of God.)

In other words, the only way to keep the sixth commandment truly is to love others as oneself. This call for a love that sacrifices selfish interests in favor of the welfare of others: delighting in their good fortune, promoting their well-being, guarding their reputation—in short, in doing to others as we would have them do to us.

This is the opposite of selfishness, of course. Selfishness is at the root of all sins, in one way or another; and it is especially at the root of hatred and murder. Consequently, keeping this commandment requires that we bind any of the passions that ultimately might lead to hatred and murder: like strife, revenge, grudge-bearing, envy and pride.

Perhaps the best expression of our positive duty in this regard is found, finally, in the advice of the inspired Paul, quoting in turn from Proverbs 25:21: "If thine enemy hunger, feed him" (Rom. 12:20). So we love our enemies, too (Matt. 5:44), and "Love worketh no ill to his neighbor" (Rom. 13:10). ■

### LOCAL CHURCH DELEGATE CREDENTIALS

—1996—

THIS CERTIFIES THAT \_\_\_\_\_  
is a duly authorized delegate to the National Association of Free Will

Baptists from \_\_\_\_\_ FWB Church.

\_\_\_\_\_ of \_\_\_\_\_ / \_\_\_\_\_  
(District Association) (City) (State)

\_\_\_\_\_ or \_\_\_\_\_  
(Pastor) (Church Clerk)

**IMPORTANT:** This form properly signed and accompanied by a \$25 registration fee entitles a local church delegate to register for voting privileges.

# Is Jesus the Only Savior?

By Ronald H. Nash

(Grand Rapids: Zondervan Publishing House, 1994, 188 pp., paperback, \$14.99.)



Thomas Marberry

**T**he author is professor of philosophy at Reformed Seminary in Orlando, Florida; he previously taught 27 years at Western Kentucky University. During his career he has authored more than 25 books. He is recognized as one of the leading U. S. Christian philosophers.

Soteriology (the doctrine of salvation) is one of the most discussed and most controversial areas in theology and missiology today. Many people are discussing the role of Christ in salvation, asking if He is the only way of salvation or if there are other ways.

In order to follow this debate, it is necessary to understand the meaning of certain key terms. The word *pluralism* is used to describe the belief that there are many ways to salvation and that Jesus is only one of them.

The word *inclusivism* is used to describe the view that the death of Christ makes salvation possible, but that it is not necessary to make a specific confession of Christ in order to receive salvation.

The term *exclusivism* describes the view that Christ is the only way of salvation and that one must make a confession of faith in Christ to receive it. Exclusivism is the traditional view of the Christian church, but many today reject it in favor of other views.

In this book, Nash makes a strong defense of the traditional Christian position. He argues that Christ is the only avenue of salvation, and that one must confess Christ as Savior in order to receive the forgiveness of sins.

The first portion of the book contains a critique of the views of John Hick, a leading pluralist. Hick has written many books; several of them are used in colleges and seminaries. Nash argues that the views of Hick are illogical and contrary to the teachings of scripture.

The second portion of the book confronts the issue of inclusivism which is being accepted today even by some within the evangelical community.

This view holds that Christ made it

possible for all men to receive salvation and that all must have a change to be saved. Those who have never heard the name of Christ can be saved. God may even use non-Christian religions to proclaim His grace.

Nash responds to these arguments by saying that they are without biblical foundation. Although they have an attractive sound, they are contrary to a number of specific passages of scripture.

This little book by Ronald Nash is difficult but necessary reading for the times in which we live. We live in a tolerant era when Christians are condemned as intolerant when they defend traditional Christian positions.

Nash helps us understand what we believe and why we believe it. He also helps us see that pluralism and inclusivism (although many people find them attractive) have serious internal problems. Books written by philosophers are never easy reading, but this one is worth the effort. ■

## BEYOND BELIEF



# YOUTH UPDATE

## NATIONAL YOUTH CONFERENCE

### GUIDELINES REVISION

During the past several months, the NYC Guidelines Revision Committee has filtered excellent suggestions, and fine-tuned them into a workable format. We began with two goals in mind: 1) to streamline our National Competition program. At our current rate of growth, it appears that, without change, our program will outgrow our facilities and our time allowances. 2) to increase the quality of our program, thus eliminating some areas and adding others. The following are some of the major changes you will find in the new NYC Guidelines, which will be available in July and will take effect for the 1997 competition season. Be sure to attend the workshop on Wednesday afternoon during the 1996 National Youth Conference for the latest updates.

- Deletion of College-age competition
- Require a fourth Bible Memorization Judge
- Require certain churches to have Bible entries
- Limit the number of entries a student may enter
- Merge vocal duets, trios, quartets, quintets, sextets, chorales, and choirs into more manageable groups
- Revise the Instrumental Solo and Ensemble categories
- Revise the Manual and Electronic Keyboard Solo and Ensemble categories
- Elimination of some Oral Communications categories
- Addition of some Oral Communications categories
- Reduction of Creative Writing categories
- Requiring certain entries to relate to the current theme of the National Youth Conference
- Addition of a new Electronic Media category
- Major revisions of the Creative Arts category
- Totally revised judging sheets
- A new 100-point judging scale

**Capital Stewardship/Victory Campaign  
January 1996  
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	42,987.13	33,873.81
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	28,643.88	9,535.31
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	10,432.08	81,839.52
South Carolina	18,335.75	2,102.00	16,233.75
South Dakota		175.00	(175.00)
Tennessee	78,557.09	57,626.95	20,930.14
Texas	11,547.20	7,116.52	4,430.68
Virginia	24,323.33	2,027.93	22,295.40
Virgin Islands	200.00	(200.00)	
West Virginia	46,204.51	998.00	45,206.51
Wisconsin	61.00	(61.00)	
Other	2,978.85	(2,978.85)	
Totals	\$766,583.39	\$271,712.38	\$494,871.01

**Directory Update**

**GEORGIA**

Glenn Thomas to Double Branch Church,  
Unadilla  
Gerald Brown to Perry Church, Perry  
Paul Smith to North Fayette Mission, Riverdale

**INDIANA**

Paul Finney to Liberty Church, Walcotville  
Don Arms to New Hope Church, Warsaw  
Terry Glover to Wanatah Church, Wanatah

**OKLAHOMA**

Meryl Erickson to Stonewall Church, Stonewall

**SOUTH CAROLINA**

Earl Bittle to Happy Home Church, Andrews  
James Crowe to Unity Church, Johnsonville



**January 1996**

**RECEIPTS:**

State	Design.	CO-OP	Total	Jan. '95	Yr. To Date
Alabama	\$ 1,152.22	\$ .00	\$ 1,152.22	\$ 10,740.37	\$ 1,152.22
Arizona	.00	.00	.00	.00	.00
Arkansas	20,848.46	11,365.66	32,214.12	26,939.24	32,214.12
California	.00	1,086.24	1,086.24	674.27	1,086.24
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	148.96	3,473.72	3,622.68	4,087.29	3,622.68
Georgia	19,357.75	4,073.35	23,431.10	17,193.03	23,431.10
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00
Illinois	11,850.60	2,377.34	14,227.94	11,327.70	14,227.94
Indiana	691.35	.00	691.35	.00	691.35
Iowa	90.00	.00	90.00	.00	90.00
Kansas	.00	.00	.00	257.32	.00
Kentucky	60.00	399.52	459.52	471.94	459.52
Louisiana	10.00	10.00	20.00	20.00	20.00
Maryland	.00	.00	.00	75.00	.00
Michigan	8,700.03	1,895.30	10,595.33	3,998.77	10,595.33
Mississippi	134.40	298.22	432.62	543.04	432.62
Missouri	13,466.52	.00	13,466.52	12,030.46	13,466.52
Montana	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	1,539.09	59.55	1,598.64	413.70	1,598.64
North Carolina	688.00	1,117.01	1,805.01	1,839.61	1,805.01
Ohio	7,720.09	3,853.53	11,573.62	12,747.56	11,573.62
Oklahoma	43,590.42	.00	43,590.42	58,298.64	43,590.42
South Carolina	19,344.41	91.36	19,435.77	30,188.32	19,435.77
South Dakota	.00	.00	.00	.00	.00
Tennessee	14,154.35	2,661.10	16,815.45	8,144.77	16,815.45
Texas	.00	.00	.00	5,130.69	.00
Virginia	2,394.64	25.00	2,419.64	2,395.02	2,419.64
Virgin Islands	.00	.00	.00	.00	.00
West Virginia	5,480.55	41.76	5,522.31	3,617.92	5,522.31
Wisconsin	.00	.00	.00	.00	.00
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	.00	.00	.00	.00
Northeast Assoc.	.00	.00	.00	.00	.00
Other	.00	.00	.00	(.01)	.00
Totals	\$171,421.84	\$32,828.66	\$204,250.50	\$211,134.65	\$204,250.50

**DISBURSEMENTS:**

Executive Office	\$ 11,607.15	\$18,055.76	\$ 29,662.91	\$ 28,639.87	\$ 29,662.91
Foreign Missions	89,120.19	3,397.77	92,517.96	107,551.48	92,517.96
FWBBC	17,545.56	3,397.77	20,943.33	17,407.62	20,943.33
Home Missions	46,273.96	2,659.13	48,933.09	46,157.64	48,933.09
Retirement & Insurance	946.53	2,068.21	3,014.74	2,650.94	3,014.74
Master's Men	1,526.86	2,068.21	3,595.07	3,412.47	3,595.07
Commission for Theo. Integrity	90.15	73.86	164.01	166.26	164.01
FWB Foundation	854.33	886.37	1,740.70	1,683.64	1,740.70
Historical Commission	90.15	73.86	164.01	140.73	164.01
Music Commission	76.36	73.86	150.22	145.35	150.22
Radio & TV Commission	76.34	73.86	150.20	166.24	150.20
Hillsdale FWB College	1,511.08	.00	1,511.08	1,374.26	1,511.08
Other	1,703.18	.00	1,703.18	1,638.15	1,703.18
Totals	\$171,421.84	\$32,828.66	\$204,250.50	\$211,134.65	\$204,250.50

## Hell-Bound Without the Facts

**D**id you ever meet someone who wanted to go to Hell? I ran across a Nashville man who said he did. Was he serious? Sounded that way to me, but you be the judge.

I was at Jeff's workplace Thursday afternoon when we found ourselves alone in a large room. One word led to another, and in the course of conversation, I invited him to church. Big mistake. He went ballistic.

"I'd rather be in Hell than in church!" he snarled.

**How would you** have responded? I wish I'd done better. I stumbled badly when the promising witness opportunity suddenly turned hostile. I certainly never expected *that* reaction from a routine invitation to church.

I wonder how far I'd have to travel down Jeff's back trail to discover why he prefers Hell to church. Was it a hypocrite he met? A dream that crashed? A friend who betrayed him? For some reason, he blames God for what's wrong in his life.

**Whatever the problem**, whenever it happened—Jeff exploded in anger that had smoldered for years. His eyes blazed with a fire that seemed to burn right through me, beyond me and focus on . . . something else, somewhere else. I just happened to be the fellow who triggered the explosion.

The moment hung between us for a heartbeat before the intercom squawked and called him to another meeting. He hurried away leaving me with his anguished cry, "I'd rather be in Hell than in church!"

**Two thoughts leaped** at me. Jeff didn't know enough about God or His Church to make that kind of decision. He also didn't know enough about Hell. He used the word but he did not know the place. Believe me,

he does not want to go there.

The incident with Jeff happened in a city with a church on nearly every street corner. It involved a savvy, professional man who made a decision about eternity without the facts.

**We are surrounded** by educated, intelligent, busy people juiced on technological advances . . . but who make eternal decisions based on data so flawed it staggers us.

There's probably a Jeff across the street from where you live. Or at a nearby desk in the office. Or driving the car ahead of you. Maybe he eats at your table.

Who are these seemingly well-adjusted people around us every day who operate computers, conduct interviews, load trucks, stack groceries, approve home loans . . . and choose Hell over church?

**They are our neighbors** who read everything except the Bible. Our friends who understand technology but cannot unravel theology. Our children who race the clock searching for ways to get ahead. They are people who can name every prime-time TV star but can't understand how anyone could possibly remember all 12 apostles.

They are a generation adrift from the spiritual anchors that held the nation together through two world wars, the Great Depression and the most publicized assassination of a sitting president in 100 years. They are the product of unparalleled economic growth, the disillusionment of the Vietnam experience and the subsequent spiritual vacuum.

In short, they are us. And that's hard to say. It's harder to face. It's hardest of all to change. But change it we must. The good news is, we can.

**I believe the answer**, the solution starts in the pulpit at the local



Jack Williams

church. No, the Jeffs of the world won't be there to hear the revolution that begins in the pulpit. But they will soon be affected by men and women who do hear and are changed.

America's pulpits can do more in 30 minutes on Sunday morning to right the wrongs of the nation than 30 years of failed social programs. Feeding the hungry is both noble and needed, but soup lines are not the Church's primary duty.

**The gospel preached** in power quickly finds practical expression in the community—the moral climate rises, the crime rate drops, hate language disappears, the drunk stops drinking, the adulterer repents in tears, the thief makes restitution, the bum gets a job.

In other words, the goals of social reform are by-products of gospel preaching and teaching. The gospel changes people. Those changed people then change society.

**Now before you label me** a cyber-idiot whose knuckles drag the ground, let's give this thing a try. For the past three decades, our nation has overdosed on pop-psychology, baptized counseling as a cure-all, glorified technology and bottled feel-good religion.

This generation hasn't heard enough sin-denouncing, in-your-face preaching to know whether they like it or not. I'm convinced that men intelligent enough to probe Jupiter and create super computers will recognize the voice of God when they hear it. At least, give them a choice for a change.

I hope I never hear another person say he prefers Hell over church. But if I do, my response will be the same: The only answer is God's answer, and God's answer always begins with His people. ■

**CONTACT**

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