

Youth in Transit



JULY 1996 VOLUME 43, NO. 7

#### ARTICLES

#### 4 When It's Time to Move

What's involved in the relocation of Free Will Baptist Bible College? The land, the neighbors, the buyers, the details.

#### 6 FWBBC's Academic Future

The college dean takes a candid look at the curriculum, lay programs, campus concerns and the accreditation question.

# 8 Have Free Will Baptist Young People Changed?

A leader who works with FWB youth for a living asks three hard questions and provides some uncomfortable answers.

#### 10 Dreams

The FWBBC alumni hold the key to unlock the future.

#### 11 Christian Failure Means . . .

A pastor explains what happens when Christians miss the mark in real life.

# 12 Christianity and Our American Freedom

Individual freedom is directly tied to religious freedom. One does not truly exist without the other.

#### 14 A Sign for This Generation

There was more to the Pharisees than a bad attitude.

#### 15 Peaceful Coexistence

Something unexpected happens to the nation that honors God.

#### 16 Shooting Stars

It takes more than a sudden blaze in the night to mature a be-

-Front Cover Art by Ron Watson

#### COLUMNS

#### 3 The Secretary Speaks I Will Build My Church

- 23 The Department Pages
- 27 Top Shelf
- 28 Green Tree Bible Study The Seventh Commandment
- 29 Youth Update
- 31 Briefcase

The Miracle On West End

#### **NEWS** .....

#### 17 Free Will Baptist Newsfront

Tornado Hits Arkansas Churches
Lincoln Varney, Church Organizer
New Mexico District Association
FWBBC Student Body Officers
FWBBC Students Purchase Acre
Children's Home Launches \$1 Million Campaign
Southeastern College Sets Fall Revival
FWBBC Graduation

- 21 Currently
- **30** Religious Community News

Editor-in-chief: Dr. Melvin Worthington Editor: Jack Williams Editorial Assistant: Marilyn Pritchard

Circulation: Dari Goodfellow

Printed by: Randall House Publications

Contact (ISSN 0573-7796), published monthly by the National Association of Free Will Baptists, 5233 Mt. View Road, Antioch, TN 37013-2306. Address all correspondence and subscriptions to Post Office Box 5002, Antioch, TN 37011-5002. Phone 615/731-6812.

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

postage paid at Antioch, TN and additional offices.

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

USPS 130-660

# SECRETARY SPEAKS

# I Will Build My Church



**Melvin Worthington** 

ur concept of the Church should be founded on Bible truths. Far too often the model for the Church is based on an educational, military or corporate model. The biblical model emphasizes a family, fellowship, body, building and bride.

#### The meaning which defines the Church.

The name is important. What we call the Church implies how we view it. The word *church* is used at least three ways in the New Testament. It is used to designate the Lord's Church as the body of Christ, a building and a bride. These refer to what some call the invisible body of Christ. Every believer is a member of the Lord's Church.

The term also describes a local church. In the epistles and Acts, writers refer to local churches in geographical locations. Revelation 2-3 describe seven local churches in Asia Minor.

The word may also designate the larger Church. Acts 15 seems to use the word in this sense. Apparently, not all the Corinthian believers met in the same geographical location but in homes scattered around the city.

#### The metaphors which describe the Church.

Paul uses the term *body* to describe the Church. He reminds believers in Corinth that there is only one body but many members. He emphasizes the unity, unselfishness and understanding of the body.

Peter uses the term *building* to describe the Church. Just as there is one building and yet many rooms in that building, so there is one Church with many members.

John uses the term *bride* to describe the Church. Paul also uses this term to designate the nature of the Church. The Church will be adorned as a bride, beautiful and blameless.

#### The ministries which denote the Church.

What is the Church to do? The commission which Christ gave in the Gospels calls for *evangelism*. The Church has the solemn responsibility and sufficient resources to share the gospel with all nations.

Christ's commission calls for the Church to engage in *education*. Having shared the gospel, the Church must teach those who have believed all the things which Christ taught. This is education.

Edification remains a key component of the ministry of the Church. Pastor-teachers have a unique responsibility to build up believers so they can effectively do the work of the ministry.

Equipping the saints calls for the Church's best effort. Believers need to be fully furnished so they can boldly do the work of the Lord.

Establishment should be given a significant place in the ministry of the Church. Believers need to be taught what they are to believe, why they believe it and how to defend what they believe.

Encouragement of believers is often overlooked in our attempt to reach others. Two of Paul's three missionary journeys were given to encouragement.

#### The ministers who direct the Church.

God has given the Church pastor-

#### The Secretary's Schedule

Aug. 1

July 8	Directors' Prayer Meeting
July 16-19	Pre-Convention Meetings
July 20	<b>Executive Committee Meeting</b>
July 21-25	National Convention
OWE WAS	Fort Worth, Texas
July 25-26	Post-Convention Meetings
July 28-	Little Brown Creek FWB Church

New Site, Mississippi

teachers to tend and train the flock. Pastor-teachers are to be called, consecrated, compassionate and consistent. They must develop the ability to teach the scriptures, try the spirits and tend the saints.

#### The message which distinguishes the Church.

The Church has a unique message of salvation, sanctification, separation, stewardship and service. The Church's message is divinely revealed. It encompasses the entire responsibility of human beings.

#### The motivation which drives the Church.

The Church is driven by two major motivating factors—love and loyalty. The greatest commandment is to love the Lord. Closely akin to love is loyalty. Throughout the Bible, great emphasis is given to loyalty and love as motivation for faithful service.

#### The membership which delineates the Church.

The Church is made up of those who have been redeemed, those whose lives have been changed by the gospel.

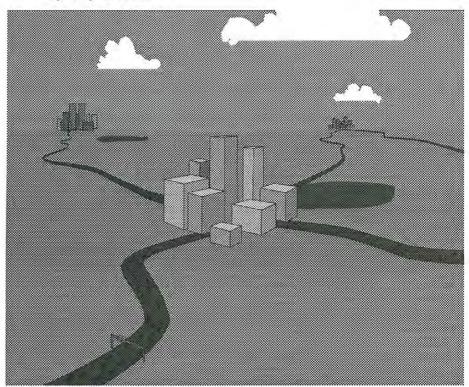
Church membership is serious. Reflecting on our Church Covenant reminds us that we have made a solemn covenant with each other. Becoming a member of a Free Will Baptist church should not be taken lightly. We should seek to fulfill the covenant we have with our Lord and each other.

We need to review the biblical concept of the Church in light of distorted information which continues to flow from those who have lost their biblical moorings. The Church as set forth in the Bible will fulfill its destiny. Christ will build His Church and the gates of Hell shall not prevail against it.

## The Relocation of Free Will Baptist Bible College

# When It's Time to Move

By Roy W. Harris



#### A Brief Look Back

Free Will Baptist Bible College began in 1942 with the purchase of one building for \$15,000 and no assurance that the college would succeed. That fall eight students enrolled at the new denominational school. God has multiplied one building and eight students into 16 buildings and thousands of students. God has certainly been good to FWBBC and the entire Free Will Baptist denomination.

Society has changed over the last 54 years and so has FWBBC. The makeup of the student body has changed. A larger percentage of Bible College students now live in the dormitories compared to previous years.

The neighborhood where the college is located has also changed. New neighbors have moved in, and they are not as appreciative of the Bible College as those who preceded them. The college's buildings are aging. The last new building was built in the early 1970s. Many of the other buildings were built around the turn of the century.

#### **Relocation Progress**

#### The Land

In September 1994, the college purchased 123 acres of choice land near Joelton, Tennessee, in metropolitan Nashville/Davidson County. The property is bordered on one side by Interstate 24 and on the other side by US 41-A. The college borrowed money from itself for the initial purchase of the land, realizing that a campaign would have to be launched to repay the borrowed money.

The "Claim The Land" campaign was launched a few weeks later with the goal of repaying the money by May 31, 1996. The plan was to underwrite the land cost by encouraging Free Will Baptists to purchase the land, one acre at a time, for \$3,400 per acre. The first acre was purchased in October 1994 and a commitment on the final acre came in January 1996 some four-and-a-half months ahead of the target date.

Well over a quarter of a million dollars had been received by the end of March 1996. An additional \$160,000 should be received in the next few years as folks continue to pay on their commitments.

#### The Neighbors

The college has had a good relationship with its neighbors for many years. FWBBC has tried to "go the extra mile" to be a good neighbor and asset to the community. Many neighbors who knew the college and appreciated what the college stands for have either passed away or moved from the community.

New neighbors have moved here in the last 10 to 15 years. They seem to appreciate our students, but they have also shown that they wish to control what the college can do with its buildings and property. These neighbors have a great deal of influence. Lawyers, bankers and a city councilman live on the main street of our campus, Richland Avenue.

Some of these neighbors have formed a neighborhood association which seeks to protect and preserve the aesthetic integrity of the neighborhood. They have been successful in a rezoning effort to place the neighborhood, including our campus, under a conservation overlay. Changes to present buildings, the construction of new buildings and the demolition of any building must meet guidelines set forth in the overlay.

One of the primary reasons the overlay was sought, we feel, was to limit the further development by the college in the neighborhood and also to limit development by those who may want to purchase the college. We were told that we could not sell our present campus to another similar institution because the permit to operate the college was conditional.

After some research by our lawyer and the chairman of the Planning and Zoning Board, we learned that all our property which was purchased before 1960 was zoned for unconditional use, meaning that the heart of our campus—Davidson Hall, Memorial Auditorium, Johnson Classroom Building, Polston Hall, Ennis Hall, and the gym—sit on property purchased before the 1960 zoning changes were made.

The result is that the main institutional buildings can be sold to another like institution and used for a similar purpose. The God of Heaven is wise and knows all events that will happen in the future. He has once again shown us that He is in control and is active in the affairs of His children.

#### The Buyers

Several parties have shown an interest in our present campus. Potential buyers have been waiting to see if the conservation overlay would pass the City Council and, if so, what impact it would have on the value of the campus.

The college has also been waiting. We had to know what effect an overlay would have on the value of our campus. We also had to know if we could sell the campus to another like institution before we could aggressively market it. We now have some answers to our questions and are prepared to move forward.

Stage One of the relocation plan, adopted by the National Association

in July 1995, has been virtually completed. Stage One called for repaying the land purchase funds, adopting a long-range plan for a phased relocation, developing a master plan for the new campus, soliciting offers for the West End property, and securing of the blessing of the National Association for the relocation of the Bible College. All of these have been done or are being done.

#### The Details

We are ready to proceed to Stage Two. We must continue to solicit offers for our present campus. Stage Two contains four basic elements.

- Plan and implement a capital campaign to cover the differences, if any, between the expected selling price of the West End property and the cost of developing the new campus. This will be the next step toward relocation. More will be said about this in the months to come.
- Authorize detailed drawings (blueprints) of all new buildings. This would be paid for with funds received through the capital campaign.
- Develop a plan detailing the continued operation of the college while the new campus is being constructed. This will be done only after a buyer has been found. The plan will be based on the chronology of the buildings being constructed and the need to surrender buildings on our present campus to their new owner(s).
- Finalize the details for the sale of the West End property.

Actual construction will begin in Stage Three.

#### **Our Next Step**

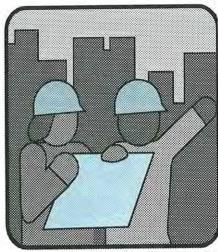
We are now aggressively marketing the West End campus with the hope that



a buyer can be found soon. We can also move a head with the planning

and implementing of a capital campaign to help pay for detailed drawings which will be needed before actual construction can begin.

We desire the prayers of our Free Will Baptist people. Pray that God will give wisdom and direction to all who



are involved in the relocation process. The college will also need the financial support of its friends and alumni. Hundreds of thousands of dollars had to be raised to purchase the land. It will take millions to build a new campus.

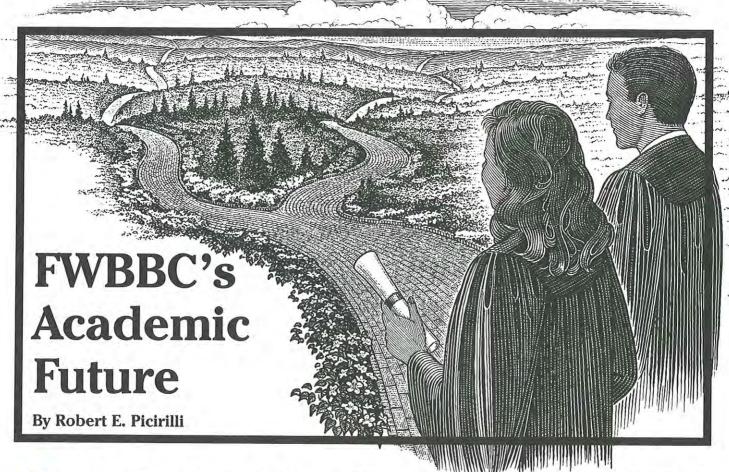
Pray that God will send a buyer who can appreciate the college's need to continue to operate while a new campus is being constructed and will be willing to work with college officials to that end.

Pray that God will again touch the hearts of those who can help the college in a special way financially. It will take gifts of every size to make a new campus a reality. Pray that God will impress some individuals to underwrite the cost of an entire building. There are some among us who could do it. Pray that they will be sensitive to God's direction and leading.

We must be practical in our approach, purposeful in our planning and patient in our timing if we are to see God repeat the miracle He performed when Free Will Baptist Bible College began in 1942. God is not short on miracles. He still has at least one more for FWBBC.



ABOUT THE WRITER: Reverend Roy Harris directs the department of stewardship at Free Will Baptist Bible College.



omeone must think I'm a swami with a crystal ball. Why else would I be asked to write an article looking into the future of Free Will Baptist Bible College and projecting a picture of its academic development! Or is it that I've been around so long that they think I can foresee the future?

Fact is, the longer I live the less confidently I predict. Even so, I rather relish the assignment—because I do have some ideas about what lies ahead. Or at least about what I'd like to see take place, and not take place, down the road.

As I recall, there's a line in an old hymn that speaks of our hopes and fears. That's as good a way to say what this is about as any, for me. What do I expect to see and want to see and hope not to see?

#### **Strong Bible Core**

I suspect the first thing that's on many minds is: should FWBBC cease being a "Bible" college and become a "Christian liberal arts" college? Just the other day some Welcome Days visitor asked that question. The chairman of the recent visiting accreditation team did too.

No one knows for sure just what changes a board and administration of the future might make. All I can tell you is what I think, but I do know that many people misunderstand this matter. They seem to think that as long as we're a Bible college, we can't have a variety of majors. That really isn't so: the "Bible college" concept has undergone some developments over the years.

These days, there are two kinds of Bible colleges: traditional and comprehensive. FWBBC operates with the comprehensive or broad approach. We can offer any number of majors just so long as the program also includes a Bible major.

Personally, I don't want us to forsake the Bible college concept altogether, for at least two reasons. For one thing, if young people ever needed a heavy dose of biblical study, it's now. Used to, you could take for granted that most people operated according to a basically biblical view of life. Most thought in terms of here and hereafter, believed that there is a personal God who must be faced in judgment, and

agreed that basic biblical morality is absolute. This is no longer true.

Our young people, far too often, have not learned to think that way. Their mindset is not biblically conditioned as it used to be. They aren't nearly so sure about biblical morality, for example, and their values are far too often determined by the spirit of the age. If there ever was a time when as much Bible as possible needed to be in our curriculums, it is now.

I realize that giving students a significant amount of Bible hours may increase the total hours in their programs. But let's sell that as an *advantage*: All this and Bible, too! The extra dimension. If it costs a little more, it's worth a lot more.

What we really need, whatever the program, is a significant core of Bible content at the hub, a well-developed biblical worldview as the rim that holds it all together, and in the spokes the conscious integration of a biblical worldview into every academic discipline.

The other reason is that FWBBC, whether it does anything else or not, needs to prepare workers for the church: specifically, for our denomi-

nation. If a church's money goes into providing a college, then that college ought to "produce" workers for the church. And the Bible college philosophy is generally more effective in doing that. If we don't do it, who will?

We aren't going to stop needing preachers and missionaries and youth ministers and church musicians and Christian school teachers. May FWBBC's programs for these, and other full-time ministries, remain central and strong! That's one thing I clearly foresee.

#### **Varied Laity Programs**

At the same time, the comprehensive Bible college concept allows programs for laity, too, and I'm enthusiastic about the prospects. Long ago we started offering programs that would appeal to enough students to make them feasible: teacher education, for example. Already we have five programs that lead to teacher licensure: elementary, secondary English, secondary Bible, physical education and music education. I foresee this area continuing to expand, so that licensure will be offered in other areas, especially to teach various subjects at the high school level: business, history, speech, science, math-there are many possibilities.

Then there's business administration. Our present major concentration in management may well be complemented by a major in economics or computer science or accounting.

Music has been expanding: we've a performance major, a major in church music (for an associate pastor in music) and a music education degree. We're seriously considering a major in piano pedagogy, and a program in music business isn't out of the question.

We've also added a "sports medicine" program, which prepares people to sit for the certification exam for athletic trainers. No doubt there are other ways our physical education programs may be expanded. We'd like to go into nursing or some of the medical technicians' programs.

In other words, there are few limits to the possibilities. Let me put it this way: any major that will attract enough of our dedicated Christian young people, who really want the distinctive Bible college flavor, can be offered. I foresee an increasingly broad-

er curriculum in the years to come.

#### The Accreditation Issue

Accreditation is another academic subject on many minds. FWBBC has always pursued this kind of recognition; we've been accredited by the Accrediting Association of Bible Colleges (AABC) since 1958, for example. And that accreditation has served us well, opening many doors for many students. (There's a real possibility that it's going to get even better, by the way, depending on some things in the works on the national scene this very year.)

As the reader probably knows, we're also working toward "regional" accreditation by the Commission on Colleges of the Southern Association of Colleges and Schools (SACS). Already we've completed the first two steps successfully.

The second team visit just recently took place (April 8-11, 1996), and the Commission, in December of this year, will act either to renew our present Candidate Status for two more years or to grant the final accredited status. (They *could* withdraw our Candidate Status, but I'm confident that won't happen.)

Whether it happens this year or two years from now (which I think more likely), then, everything tells me that we'll win SACS accreditation. So far, nothing in what the SACS standards demand, or in what the visiting teams have recommended, would call for us to compromise any forthright Christian practice.

#### **Books, Teachers and Computers**

Yet another academic concern is FWBBC's educational resources, especially the faculty and library. In the old days, Free Will Baptists had very few people who had gone on to obtain masters and doctors degrees and were otherwise prepared to teach at the college level; in some fields, none at all. All that is rapidly changing.

More and more are going on to advanced degrees in many fields, and the pool of prospects for college teachers is growing. I believe our faculty is being strengthened and that this will continue. Even so, one word: what we need are committed, firmly grounded Christians, well able to present their disciplines in the light of biblical truth. I pray the Lord will give us more and more of these.

As for the library, that too is being strengthened and needs to continue to grow. At this point, we have nearly 60,000 volumes. I think I can foresee, in just a few years, 100,000 volumes in a fully computerized library. I'm certain we need to get there soon.

And technological aids are not far behind these in importance. We're rapidly moving into the 21st century with computers and CD-ROMs and VCRs and stuff like that. This is no passing fad; more and more will come and FWBBC will continue to develop these resources.

#### **Bright Future**

To sum it up, I'm very optimistic about the future of FWBBC's educational program. It isn't hard to look ahead and see a new campus with a thousand students, all serious about Christian living and biblical study, pursuing a number of different majors under the tutelage of a large, capable faculty, and with a wealth of printed and technological resources at their disposal to increase and enhance learning. Surely this isn't a mere dream.

But there's one more thing I see—or at least I hope to see if the very best of all this is to be possible. May God give us an increasing vision in the denomination. A vision of what can be and of what it will cost. A vision that fosters a willingness to bear that cost. A vision that will bring together our resources of money and energy in commitment to that dream. We haven't seen that yet, not in full measure. I hope that I'm beginning to see some signs of this, and that we will. The future will be as bright as that.



ABOUT THE WRITER: Dr. Robert Picirilli serves as academic dean at Free Will Baptist Bible College.

# Have Free Will Baptist Young People Changed?

**By Terry Forrest** 

#### The Question of Change

I've been at Free Will Baptist Bible College for more than 30 years. (That doesn't include four years spent as a student.) I've seen a lot of changes: buildings bought, sold and built; enrollment increases and declines; teachers coming and leaving.

I sat on the stage at the beginning of a new academic year recently and looked across the student body. "Have the young people who come here also changed?" I wondered. Undeniably, the answer is "Yes."

But the questions got more difficult when I considered how and why they have changed. I cannot document all that I believe I have observed, but here is what I think I have seen.

More FWBBC students are coming from single-parent homes or homes that have been affected by divorce.

More have experienced deep sin.

Students are less likely to confront wrongdoing, even when it is serious.

Today's students tend to question more.

I asked our dean of students, Terry Forrest, if he observed such changes and why he thinks young people, especially Free Will Baptist young people, are changing. The article below is the result of my inquiry.

I hope you will read it seriously and prayerfully. We are in a war for the hearts and minds of our own children—and

we are losing too many of them.

Yes, FWBBC students have changed; so have those in your church youth group. But I still see God at work, right here on campus. Young people are answering God's call to service. They are winning souls and preparing for lifetime ministries. They are praying for revival. When I occasionally lament the changes, I am reminded that it is a wonder, in this day, that we have so many young people who are here because they love the Lord and want to serve Him with all their hearts.

As you consider what Brother Forrest says, I hope you will sense a need to pray for those who work closely with our denomination's youth: pastors, youth directors, those in the Youth Ministries Division at Randall House and the people who minister at our denomination's colleges. The battle is spiritual. It *can* be won as we look to God for the spiritual resources He wants to give.

Bert Tippett
Public Relations Director
Free Will Baptist Bible College

erhaps the best way to answer the question asked in the title is to say that our whole culture has changed and young people reflect those cultural changes in their philosophies, habits and lifestyles. We would all like to think that Christians, especially Christian young people, are somehow immune to negative influences, but we have strong reason to question their immunity.

Josh McDowell, promoting his new youth study series "Right from Wrong," quotes statistics from the Barna research group which surveyed 3,795 teens in 13 evangelical denominations. Barna found that 66% said they lied, 36% cheated, 16% watched pornographic movies, 57% questioned whether truth exists, and 56% questioned whether truth can be known.

These statistics are frightening and revealing. They say to us that an enormous change has taken place in the moral consciousness of many of today's Christian young people. If that is true of Christian teens, how much more is it true of non-Christians?

The report from the December 1995 Free Will Baptist Leadership Conference made the following observations:

- Our young people especially, although not exclusively, tend to be more and more negatively affected by the spirit of the age, by the mindset of our society about values and standards.
- Moral relativism has powerfully influenced us; our children often do not have any basis for distinguishing right from wrong.
- Some of those who survey Christian opinion tell us there is little difference between the beliefs of Christian youth and those of unbelievers about sexual activity.

From these powerful observations, it is apparent that those at the conference clearly saw that our own denomination has been deeply affected by the influences of our culture upon our young people. I believe they are absolutely correct.

#### What caused these changes in the youth?

First, I do not perceive that there has been any radical change in the way that evangelical parents rear their children or in the things churches seek to imprint on them. The key element seems to be the overwhelming influence of television, videos, movies and music.

These powerful media, for the most part controlled by people committed to a secular humanistic philosophy, are teaching a moral dualism to our young people. Their emphasis is on personal choice, personal rights and freedom from outside authority. Their message is hammered home daily by direct means (watching TV, etc.) and by indirect means (the pressure of peers).

#### What problems now confront our youth?

The overexposure to sex, violence, vulgarity, profanity, etc., has a desensitizing effect on young people. They tend to be more tolerant of wrongdoing in general, and less likely to recognize it as a serious problem when they see or hear others doing or saying wrong things. They are not as easily shocked as their parents were in their teenage years. The inclination is toward a pragmatic approach rather than an ideological one i.e., "whatever works."

The strong emphasis by modern culture on moral relativism makes it extremely difficult for today's young people to form and stand for a deeply-held set of convictions. They are being told that "everyone should be free to decide for himself," that what everyone decides is almost sacred, and that no one has the right to question it.

The result is that young people who feel strongly about certain things are often intimidated into keeping their feelings to themselves lest they be accused of being "Holy Joes" or having a "holier than thou" attitude. Thus, today's youth are exposed to a lot of the "do-your-own-thing" philosophy, while very little restraining influence of Christianity comes through. This is especially true where their

peers are concerned.

The underlying mistaken notion that people have a right to decide everything for themselves makes confrontation by another quite difficult. It also makes reporting wrongdoing unlikely (they don't want to be a 'narc') and increases the pressure on young people to lie, if necessary, to protect themselves or a friend. Crossing such a threshold has enormous moral implications and opens the door to still other moral violations.

#### What can we do to help?

Parents must be aware that most programming on TV and in movies, videos and music to which young people are attracted are injecting moral poison into their children. This can and must be carefully monitored for younger children. As young people grow up, they need to be taught Christian values and the difference between a truly Christian philosophy and a secular one.

Teens must be shown why movies, videos and rock music are unacceptable, not simply forbidden to attend, watch and listen to them. Parents and other Christian leaders must not be hesitant to challenge and expose the wrong ideas and philosophies voiced by young people today. Your children need to know where you stand, even if they disagree with you.

Pastors need to acquaint themselves with the philosophies that drive young people in this generation. We are in a battle for their minds, and humanism, by and large, is winning. Humanism puts man at the center of everything and dethrones God. Young people are being taught that man is the measure of everything. They are taught this every day through the media, movies, music, TV, radio, their peers and, in some cases, their teachers.

They need to be challenged on the intellectual and philosophical levels to really put God at the center of their lives. Many people, both young and old, *profess* Jesus as Lord but do not *make* Him Lord. The pressures of their surroundings make this an increasing problem for the young in America. Pastors and preachers need to assert strongly, clearly and persistently the Lordship of Christ over every area of life.

From the denominational standpoint, it is important that all Free Will Baptists recognize that what is happening in our culture at large is having a dramatic impact on our youth and that our approaches to coping with it have proven largely inadequate.

Recently, the different perspectives of the generations were brought home to me in a powerful way. An older gentlemen said to me, "You know, you don't ever hear sermons about Hell anymore."

A few days later, I was speaking with a college student and he observed, "You know, what we need are more sermons that are encouraging."

They both, of course, were correct. We need some of both, but their comments were revealing and instructive concerning the different ways that the two generations view spiritual things.

As a parent, a minister and college administrator, I am more than a little frightened by these problems. For us, this is one battle that we cannot afford to continue losing. (Yes, we are losing it, whether we know it or not!)

Parents and pastors can do some things to combat these forces, but, in addition, we need to engage our finest minds in developing a comprehensive strategy for the future. These problems are likely to grow far worse in time. Materials need to be developed that will provide guidance to parents, pastors, youth leaders, and, of course, to the young people, themselves.

This is new territory for most of us. But nothing comes as a surprise to God. With His help, we are more than able to meet the challenge of this decade and of the 21st century.



ABOUT THE WRITER: Reverend Terry Forrest serves as dean of students at Free Will Baptist Bible College.

# **Dreams**

By Tim Campbell

ecently, I did a geographical survey of Free Will Baptist Bible College alumni. Did you know that there are 4,984 alumni around the world? What if half those people paid their annual alumni dues of \$10 per person? That would mean that the national Alumni Association would have \$29,920 to invest in our alumni.

What could we do with that money? Well, let me stir your thinking just a little. We could:

- sponsor an annual alumni homecoming;
- charter alumni cruises and trips;
- schedule regional seminars and workshops;
- provide significant scholarships every semester for deserving FWBBC students;
- create a career-mentoring program where experienced alumni could help train and place recent

FWBBC graduates;

- purchase rings, watches, sportswear, etc. with the alumni logo on them;
- offer an alumni term life insurance program;
- and much, much more.

These "dues dreams" could come true.

This year, in appreciation for those who pay their dues, we would like to mail you a nice mug which has the new alumni logo. So call or write the alumni office and send in your dues. Help make a dream come true!

ABOUT THE WRITER: Reverend Tim Campbell serves as director of alumni affairs at Free Will Baptist Bible College.





# Christian Failure Means . . .

By Paul V. Harrison

hose members of First So and So Church are nothing but a bunch of hypocrites." With such thinking many shun Christianity like they do a scraggly-bearded beggar on the street. "If that's what Christianity looks like, I don't want anything to do with it," they say.

That such comments sometimes have some element of truth in them is a sad indictment on the modern church. Being a churchgoer myself, I grimace to hear that kind of talk. But as we all know, with some individuals the shoe fits.

As invisible viruses often weasel their way into our bloodstreams, so damaging diseases sometimes infect the local church. When they do, Christians deserve to see the ugly finger of accusation and hear the words of ridicule.

But while these criticisms are sometimes well-founded, those who launch them often make the mistake of throwing out the baby with the bath water, that is, they throw out Christianity with the hypocrites. Let me explain what I mean.

Ideas should be judged for their intrinsic merit and not on the basis of the people who hold them. Because a plan isn't carried out well doesn't mean the strategy was bad; it only means the participants fouled it up. The plan must be judged for its own value.

Politicians and those who evaluate their worthiness often address this subject. Instead of wrestling with the ideas presented by some hopeful

candidate, opponents choose to bash the aspirant himself. Ask Bill Clinton and he'll tell you all about the ad hominem approach, the strategy that attacks the man rather than the plan. Of course, personal failure may indeed call for the rejection of a leader, but such individual failure does not mean that his ideas were

We practice this kind of critical thinking all the time. Surgeons sometimes make mistakes, causing people to die from their errors. But we don't judge surgery to be a bad thing on that basis. We simply understand that, in this instance, the doctor failed to offer us a good example of his profession. Because pilot error sometimes results in fatal crashes doesn't mean we should all go back to the horse and buggy.

Obviously, Christianity shouldn't be chucked just because there are those who botch it up, either knowingly or through frailty. Rather, Christ's teachings should be evaluated on the basis of their own worthiness. And if I say so myself, the stubborn endurance of Jesus' ideas down through the centuries and their ability to transcend cultural boundaries at least suggest their worthiness for consideration.

On the other hand, we should also admit that while some hypocrites do infiltrate churches, many genuine, true-blue Christians can also be found there. Oh, they're not perfect as they'll be the first to admit. But all who know them realize that they are as real as springtime flowers.

Maybe a mom or dad, grandma or grandpa comes to mind. Maybe some loving Sunday School teacher or compassionate friend. It really doesn't matter who it is. The simple

presence of a genuine Christian reminds us that the words of Jesus are worth our attention.

All who sit on church pews aren't saints. But such a discovery doesn't get the unbeliever off the hook. For it may just be that the Christian message some misrepresent is right on target in spite of them. Maybe they just have bad aim.



ABOUT THE WRITER: Dr. Paul Harrison pastors Cross Timbers Free Will Baptist Church in Nashville, Tennessee.

Christianity

Congress or the United States,

began and beld at the City of New Pick of

Wildrender, the footble of Misself, or i can be could even be all and eighty pane.

THE transmission of the footble of the city of a New Pick of annual and eighty pane.

THE transmission of the footble of the city of a New Pick of annual and the city of an annual annua

By Billy Sharpston

harles Rann Kennedy, in his drama of the last days of Jesus, *The Terrible Week*, confines the action at the foot of the cross to conversations between the Roman captain, Mary the mother of Jesus and others. The scene takes place during the night following Christ's death, and darkness covers the stage. As the play ends, Mary, in the depths of despair, is bewailing the death of her Son. The captain, in a strange voice, comforts her by saying that her Son is not dead.

I tell you, my good woman, this dead son of yours, disfigured, shamed, spat upon, has built a kingdom this day that shall never die. The living glory of him will forever rule it. The earth is his and he made it. He and his brothers have been molding and making it through all the long ages. They are the only ones who ever really can possess it. Not the proud, not the idle, not the wealthy, not the vaunting empires of this world. . . . No!

Something has happened up here on this hill today, to shake all our kingdoms of the blood and fear to the dust. The earth is his, the earth is theirs, and they made it. The meek, the terrible meek, the fierce, the agonizing meek, are about to enter into their inheritance. (New York: Harper and Brothers, 1912, p. 39.)

This truth still stands! Across the centuries, Christianity has made its influence known, and today is of great significance to American freedom.

Historian Clinton Rossiter contends that any study of early American history that ignores religion is essentially unsound. Charles Beard, in his book, A Basic History of the United States, asserts that in the founding and development of every colony, religious considerations played an important role.

If this is true, what has Christianity contributed to America's freedom?

#### An Optimistic, Yet Realistic, Philosophy of History

The cyclical philosophy of history that is basically pessimistic began with the Babylonians. It asserts that life and history are really going nowhere. People can do nothing to change the hopeless boredom of history. There may be different actors in different costumes and on different stages, but the drama of history is always the same, and the plot and ending never change.

Plato believed that every 36,000 years God withdraws from the world, allows fate to wipe out life, and then the drama of life and history begins all over again. Seneca, a Greek Stoic, believed the cycle took only 10,800 years. The Hindu faith asserts that everything begins all over every 4.3 million years.

In more recent times, Spengler, in his book, *The Decline of the West*, restated this old philosophy as he asserted that all civilizations in history move through four unavoidable stages—birth, growth, maturity and decay.

Christian philosophy would diagram history, not as the endless circle, but as a straight line. At one end, we would write the words, "In the beginning, God...." and at the other end of this line, we would write, "I come quickly and my rewards with me... I am... the beginning and the

end." This line moves forward and upward, ending only with the return of Christ and the ultimate triumph of righteousness.

# A Practical Demonstration of Democracy

In the early New Testament Church, we see pure democracy in action at the baptism of the family of Cornelius, and when the seven deacons are elected by the church.

Roger Williams, in his Rhode Island experiment, transplanted the concept of democracy to America. Former chief Justice Charles Evans Hughes said that the charter of Rhode Island was the ancestor of the Federal Constitution adopted 124 years later. Evidence that Thomas Jefferson was influenced by Williams is seen in a striking similarity of ideas in the Declaration of Independence and an earlier declaration written by Williams.

A well-used book in Jefferson's library which expounds complete religious liberty and church-state separation was A True Picture of the Anabaptists. Further indications that Jefferson was influenced by New Testament democracy were sermons in his library by preachers such as Robert Hall of London, Thomas Baldwin of Boston, and Richard Furman of Charleston, South Carolina.

#### A Needed Emphasis on the Worth of the Individual

Communism preached, "The individual is nothing—the party is every-

thing!"

Christ takes quite a contrary position on this matter. By His own life, He stressed the worth of the individual. He sought out the man born blind who was cast out of the synagogue for expressing his belief that Christ was of God.

Christ's belief in the worth of the individual sprang from His ability to see people, not for what they are, but for what they can be. And so He called unlikely men such as Matthew, Zacchaeus, Peter and Simon

the Zealot to be His followers.

The Christian faith brought to America the doctrine of the worth of the individual. The Great Awakening brought this same renewed emphasis. As a result of this spiritual revival, scores of social reforms were seen.

George Whitefield's orphanage in Georgia was the first benevolent institution of its kind in America. Humanitarian interest in slaves, prison reform and care for the mentally ill all were born out of the revival of the Christian faith in America.

This basic Christian emphasis could be stated no better than it is in the Declaration of Independence:

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

#### Encouragement and Preservation of Education

From the days of Paul until now, the Christian faith has encouraged the attainment of knowledge. "Study to show thyself approved unto God, a workman that needeth not to be ashamed . . ." (II Timothy 2:15) reflects the Christian attitude toward the matter of knowledge and education.

During the Dark Ages, what little scholarship remained was kept alive in religious circles. The Reformation, a revival of religion and learning, followed the Renaissance. Great men such as Luther, Calvin, Zwingli and Knox were brilliant, well-educated men who advocated the education and enlightenment of the masses. One who contends that Christianity held back education lacks a proper knowledge of history.

Most of England's great universities were founded by religious groups. In America, almost all of the first universities were established by Protestant faiths. Some of these are Brown, Harvard, Columbia, Rochester, Princeton, Colgate, Rutgers and the University of Chicago.

An outgrowth of the Great Awakening's emphasis on the worth of the individual was mass education through a system of public schools.

#### A Proper Incentive for a Strong Capitalistic Economy

An oft-repeated verse of some of the early Christian colonists was, "If any would not work, neither should he eat," (II Thessalonians 3:10). This verse expresses the pioneering spirit of the founding fathers of America. Upon this principle our nation was built and must continue to stand.

Why does the United States have the highest standard of living in the world and yet is the youngest of the leading nations? The answer is found in the Christian faith (despite her

many obstacles) that she still has. Christianity so changes a man that he wants to live above the world's level of mediocrity. It gives him a fresh incentive and a new

and wholesome pride.

#### Separation of Church and State

Jesus enunciates this principle in His words, "Render therefore unto Caesar the things which are Caesar's: and unto God the things that are God's," (Matthew 22:21).

Oscar S. Straus, a Jew, believes that Roger Williams became the real founder of the new republic, and that his policy of separate church and state at Providence accounts for this practice in America today.

In the Rhode Island Charter of 1644, written 132 years before the Declaration of Independence, Williams guaranteed that "no person within said colony, at any time hereafter shall be in any wise molested, punished, disquieted, or called in question for any differences in opinion in matters of religion."

Sir Winston Churchill contended that Williams, a preacher, was the first to put into practice the complete separation of church and lay government.

#### **Religious Liberty**

Up to the time of the Revolutionary War, nine of the colonies supported an established church. Rhode Island alone guaranteed full religious liberty.

John Leland, a minister concerned about religious liberty, was

## A Sign for This Generation

#### Mark 8:10-12

#### By Nuel Brown

f you had to pick out a personality or type of person from the people in Jesus' life, who most characterizes your relationship with Christ? Could you say you were most like Peter or Andrew, James or John, or like Thomas?

If we were to be honest, there are times we would have to say that we are most like the Pharisees! The Pharisees have suffered so badly as whipping boys for 1,500 years of New Testament interpretation that it is difficult to see anything positive about them.

We have learned to despise these judgmental, critical religionists. Each time they appear on the pages of the New Testament, they are either getting data to be used against Jesus or pressing charges for His destruction. So, how then, can I even think of having anything in common with the Pharisees?

Two things become clear as we take a deeper look into this passage. One, the Pharisees were responsible men who waited to be sure. Two, they were unable to act even when they were convinced.

The Pharisees had to be positive; it was their job. They were the protectors of the Old Testament, its rules and regulations. They had a responsibility to God and to the people to test any new leader who emerged. There were many who claimed to be the Messiah but were not.

So, the Pharisees had to have proof. Was Jesus the Messiah or not? We are all like that: we want to be sure. The disciples of John asked one crucial question: "Are you the one or shall we look for another?" Are you the answer to the riddle of life, the complexity of existence, the pains of dying?

The Pharisees wanted certainty, and so do we. They were cautious, and so are we. The world needs people who will wait to be sure. There are so many thoughtless statements, unexamined causes. How easily we can go off in all directions.

But the big question is this: When does caution become criticism? When

does investigation become an excuse for inactivity? How many people of this kind do we have in church today?

They are not sure; they say that they have been saved, but have never had a personal manifestation of divine power to convince them that Christ is really alive and active in their lives. And so they wait on the sidelines, critical of what is going on in others and negative because it has never happened to them.

What more could Jesus have done; what more could He have said to convince the Pharisees? What did they want?

Mark tells us, "They wanted a sign from heaven." They were not satisfied with the love miracles. They wanted proof to the eye of what only the heart could know. Signs were demanded by those who did not believe, but in reality signs were granted only as a manifestation of belief. How much are we like the Pharisees?

We want some tangible evidence that Jesus is in control. We wait for some tangible sign that Jesus is in control of other people and programs before we can trust them and take part, even in local church and denominational work.

Some, it seems do not want Him.

only what He can do for them. Some people bring crises to Christ, but not themselves. They want answers to specific prayers, but not the answer to their life.

Now the amazing thing is that while those who demand a sign will never have one, those who discover that Jesus is God's greatest and final sign of His love and power will themselves become living signs in this generation. There is still no more convincing sign than a human life truly committed to Jesus Christ.

There is a sign for this generation.



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

Reprinted by permission from the October 1995 issue of *The Voice*.

#### Freedom . . . continued from page 13

encouraged by scores of people to run against Madison for the office of delegate to the Constitutional Convention to be held in 1789.

Madison, advised by friends that Leland would defeat him, went to Leland who withdrew upon Madison's promise that he would support a bill specifically defining complete religious liberty. Madison kept his promise.



My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrim's pride
From every mountain side
Let freedom ring!

ABOUT THE WRITER: Dr. Billy Sharpston pastors Heritage Temple Free Will Baptist Church in Columbus, Ohio. Reprinted by permission from the July/August 1994 issue of *Heritage Highlights*.

## **Peaceful Coexistence**

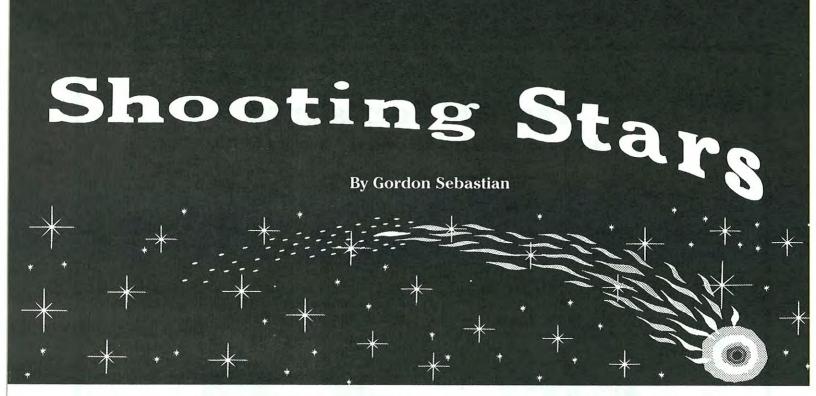
"He grants peace in your borders," (Psalm 147:14).

By Dennis E. Hensley



plause (Servant Publishers).

The motto of the United States is, "In God We



ne morning a few years ago during the winter months, I was enjoying my early morning two-mile jog before sunrise. The air was cold and crisp, and the sky was clear, displaying its canopy of sparkling stars.

Then, suddenly came an unexpected and beautiful intrusion, a series of shooting stars. Where did they come from and where had they gone? In one instant they appeared and in another they disappeared completely.

It was at that moment that I remembered another star, one quite different from those that had just dazzled me. So, I stopped for just a minute to see if I could spot it through the trees.

Ah, there it was at the very end of the Little Dipper, the North Star! As I continued jogging, I thought about the stars I'd just seen and how they resemble people we encounter in church.

#### Shooting Stars

First, there are those "shooting stars." How they dazzle us with their sudden flare. They are like a breath of

fresh air, breaking the monotony of the ordinary. They come into our congregation unexpectedly, taking us by storm with their friendly handshakes and warm smiles. They promise us a new future with their talents and tithes. Indeed, their welcomed presence among us is a shot in the arm to our hopes for the future.

But build anything lasting on these "shooting stars?" Never! They disappear as quickly as they come. You can't plan a church budget by them or build a choir with them or expand a bus ministry on their potential. They are only "shooting stars" that flare up for a little bit then disappear from sight.

#### North Stars

Then there are those "North Stars." These are those dependable, trust-worthy "stars" upon which the success and growth of every congregation hinge. Others may get discouraged and quit, but the North Stars are always there no matter what. Others may find a hundred reasons why they can't afford to tithe, but North Stars' tithing has never been interrupted. Others may hop to another church at

the first hint of dissatisfaction, but their loyalty to their church drives the North Stars to stay.

Like the North Star, they are always there showing the lost how to find their way in the dark. Like the North Star, they can always be found in their place among the other stars of heaven. I thank God for these "stars" that have stayed and that have shined to make our church what it is today!



ABOUT THE WRITER: Reverend Gordon Sebastian pastors Peace Free Will Baptist Church in Wilson, North Carolina.

Reprinted from the August 1995 issue of *The Peace Promoter*.

# FREE WILL BAPTIST [WSFR]

#### **Tornado Hits Arkansas Churches**

Van Buren, AR—A powerful tornado that ripped through northwest Arkansas just before midnight Sunday, April 21, heavily damaged Vista FWB Church in Van Buren and destroyed the homes of at least three Free Will Baptist families, according to Pastor Bob White.

The greatest amount of destruction at the Vista Church occurred to their Christian school and family life building. The 200-mph winds flattened the metal structure scattering furniture and supplies.

Pastor White said that, miraculously, the only area in the church left untouched by the twister was his study where everything was "in place and orderly."

North of Van Buren, Pastor Bill Johnson reported roof and window damage to Walnut Street FWB Church in Fort Smith. So widespread was the tornado's destruction that the Unity Association's quarterly meeting had to be rescheduled.

The three families in Vista FWB Church whose homes were destroyed responded with faith and courage.



tened the metal struc- Tornado destroys Christian school and Family Life Center at Vista FWB Church in Van Buren.

Lisa Johnson, who knelt in broken glass with her children as the tornado shattered their home said, "It looks like total destruction, but God saw us through. We're alive!"

Gerald and Candace Stevens survived their first tornado. Candace said, "We've lost everything except our clothes. The most important message that I could convey is that we serve a mighty God. We expected to die during the storm. We praise Jesus for His loving, protective hand."

Mike and Claudia Sanderson watched their home tear apart. Claudia said, "God is so good to allow me to live for Him. Jesus protected us. We don't have much at home, but we have friends and family."

Arkansas promotional director David Joslin wrote in the *Vision* that the storm left two dead, injured 89, destroyed 869 homes and 218 businesses.

Local officials called the April 21 storm the deadliest in nearly a century. The tornado plowed a path more than a half mile wide with winds clocked at 206 mph, leaving more than \$500 million in damage.

## Lincoln Varney, Church Organizer, Blossoms at 73



ELIZABETHTON, KY—Reverend Lincoln Varney began organizing Free Will Baptist churches in the 1950s. He organized another one in 1995 at age 72 and serves as its pastor, the Heartland FWB Church in Elizabethton.

A Kentucky native, Varney was converted in 1951. He soon became a Sunday School teacher, Sunday School superintendent and served as clerk of the Pike County Quarterly Conference. By 1953, at age 30, he had answered the call to preach.

Brother Varney moved to Michigan in 1955 where he worked in the Kirby FWB Church for 18 months. He then organized Trinity FWB Church in Detroit and pastored it five years.

The church planting bug bit him again and in May 1961 Varney organized Shiloh FWB Church in Detroit. This time he pastored the church 15 years.

While in Michigan, Varney served five years as state moderator, five years as assistant state moderator and six years as moderator of the Metropolitan Association.

He has maintained a broad denominational vision throughout his ministry, attending 35 of the last 38 National conventions. Delegates elected him to three terms on the Board of Retirement.

Reverend Varney returned to Kentucky in 1976 where he pastored First FWB Church in Louisville until 1988 when he retired. He un-retired a year later and served as interim pastor four years. Then in January 1995 he organized Heartland FWB Church and serves as pastor.

Brother Varney's broad vision for the work of God in Kentucky motivated delegates to elect him as state moderator, later assistant moderator and as moderator of the Green River Association.

Born and raised in the southeastern Kentucky coalfields, Varney served five years in the U.S. Army (1940-1945), much of that overseas. He returned to the USA a Staff Sergeant, married, became a Christian and began his 43-year ministry among Free Will Baptists.

### **FWBBC Students Buy Acre**

Nashville, TN —The 1995-96 student body at Free Will Baptist Bible College raised \$3,400 to purchase an acre in the college's "Claim the Land" project, according to Roy Harris, stewardship development director at the school.



FWBBC student body president Kent Nelson (L) accepts deed to acre of land from stewardship director Roy Harris.

Mr. Harris presented the deed to the acre to student body president Kent Nelson during a special chapel ceremony in early April.

Harris said, "The acre the students bought is where the entrance will be to the college campus off US 41-A."

The "Claim The Land" project ended in the spring of 1996 when the final acre for the 122.8 acre purchase was finalized. The new property is located 16 miles from downtown Nashville.

# **New Mexico Elects Blanchard Moderator**

HOBBS, NM—Pastor Len Blanchard was elected moderator at New Mexico's 28th annual District Association. Blanchard pastors Carlsbad FWB Church.

The April 11-13 session convened at First United FWB Church in Hobbs. Thirty-four people registered for the meeting.

During business, delegates voted that in the future the state moderator will also serve as General Board member to the National Association.

Delegates voted to give \$100 to each district delegate who attends the National Association. The district will continue \$200 monthly support to Len Blanchard's home missions account.

Four sermons encouraged attendees. Two Texas pastors, Jerry McArthur of Denison and Thurmon Murphy of Wichita Falls, preached. They were joined by FWB executive secretary Melvin Worthington and Carlsbad pastor Len Blanchard.

Mrs. Anne Worthington spoke during the Women Active for Christ banquet Friday evening.

In other action, delegates voted to transfer money from the General Fund to the Youth Camp Fund to erase the negative balance. A memorial service was conducted in memory of New Mexico pioneer Katie Pinson, Marguerite Rogalsky and Jo Helen Sparger.

The 1997 district association will meet April 10-12 at Carlsbad FWB Church in Carlsbad.

## **Bible College Students Elect Leaders**

NASHVILLE, TN—Students at Free Will Baptist Bible College elected a youth ministry major from North Carolina to lead them in the 1996-97 school year.

Matthew Price, a junior from Belmont, North Carolina, was chosen student body president for 1996-97 in elections held on campus in early April. Matt is a member of Goshen FWB Church.

Serving with him are:

Jon Forrest, vice president—A senior, majoring in pastoral

training, from Ashland City, Tennessee.

Brian Lewis, secretary-treasurer
—A sophomore pastoral training major from Grand Junction, Colorado.

Stewart-Allen Clark, chaplain a junior, majoring in pastoral training, from Florenceville, New Brunswick, Canada.

The new officers will begin their duties when they return to FWBBC in August for the fall semester.



(L) Matt Price, Jon Forrest, Brian Lewis, Stewart-Allen Clark.

#### Southeastern Sets Fall Revival



Wendell, NC—Southeastern FWB College begins its 14th year of operation with a four-day revival on August 26, according to President Billy Bevan. Goldsboro pastor Dann Patrick will speak dur-

ing opening services and preach the campus revival.

Reverend Patrick pastors Faith FWB Church. He also serves as vice-chairman for the college's Board of Directors.

Dann and Brenda Patrick have two sons, Lange and Lee. Lange graduated from Southeastern in 1994; Lee is a rising senior at Southeastern.

Mrs. Patrick served as the college librarian last year. Brother Patrick is an articulate speaker with keen insights into the scriptures and into young people.

The opening services are scheduled for 7:00 a.m. at First FWB Church in Raleigh.

## Children's Home Launches \$1 Million Campaign

GREENEVILLE, TN—The Free Will Baptist Family Ministries launched a \$1 million, five-year capital campaign in April, according to Roger Hood, executive director. During the kickoff luncheon, Landair Services, Inc., CEO Scott Niswonger pledged \$250,000 in matching funds to the program.

Funds from the capital program will be used to construct new PATH (Protecting Adolescents and Teaching Hope) shelters for girls and boys. A major portion of the funds will be set aside to create an endowment for ongoing maintenance.

Roger Hood said that the board of directors for FWB Family Ministries, asked to give \$150,000 toward the capital campaign, pledged \$220,000. The staff was challenged to give \$20,000 and responded with \$45,000.

Beth McPherson, the home's director of development, said that it turned away 600 children in 1995 because it did not have room for them.

Mr. Niswonger said, "For more than three years I've been a supporter of FWB Family Ministries. How could one not support their tireless efforts to help the children of East Tennessee?"

Free Will Baptist Family Ministries operates the Trula Cronk Home, The Stanley Foster Care program and the Oaks in addition to the PATH ministry.

## 45 In Bible College Graduating Class of 1996

NASHVILLE, TN—Free Will Baptist Bible College graduated 45 students from 12 states in commencement exercises held on the Nashville campus Thursday, May 16. The college awarded 13 Bachelor of Arts degrees, 27 Bachelor of Science degrees, one Associate of Christian Ministries degree, and four Associate of Science in Business degrees.

Rev. Archie Ratliff, pastor of Bethel FWB Church, Kinston, NC, brought the challenge to the graduates. Testimonies were shared by four graduates: Kristi Johnson, Chris Moore, Jonathan Kell and Jamie Thornsberry. The graduates were welcomed by Rev. Eddie Hodges, president of the Alumni Association, to the ranks of more than 5,000 FWBBC alumni.

President Tom Malone honored several members of the college family during the exercises. Three who retired this year were recognized: Jean Whitaker (food services, 29 years), Katy Chasteen Smith (secretary, 30 years); and Dr. LaVerne Miley (Bible and Science, 20 years). He also noted that Lowell Sturgill (Business), Clint Morgan (Missions) and Phil Nelson (Youth Ministries) will not be returning to the faculty next year.

The service was closed with the traditional singing of the Alma Mater, *Within These Halls*.

#### **Bachelor of Arts Degrees**

Marsha Diana Banda Nashville, Tennessee Gary Michael Bishop Belmont, North Carolina Timothy G. Blakney Burnsville, Mississippi Joel W. Borden Russellville, Alabama **Douglas Shane Carter** Columbus, Georgia **Jeffrey Thomas Davis** Nashville, Tennessee **Brett Edward Frazier** Bainbridge, Georgia Angel Mertz O'Fallon, Missouri Craig Michael Portell Wood River, Illinois Kristopher Scott Shoemaker Springfield, Tennessee Jamie Ray Thornsberry Nashville, Tennessee Jill Goodfellow Warren Nashville, Tennessee

**Bachelor of Science Degrees** 

Sean Justin Warren Nashville, Tennessee

Lisa Edgmon Benton Nashville, Tennessee **Timothy Carlton Byers** Atlanta, Georgia Jodie Leigh Chilton Nashville, Tennessee Jennifer Collier Cretin Wheelersburg, Ohio Steven A. Cox Gate City, Virginia Jason Christopher Craddock Plant City, Florida L. Edwin Franks Nashville, Tennessee Jessica Elizabeth Fry Mountain Grove, Missouri

Jennifer Lynne Garrett Nashville, Tennessee Margaret Ann Barnes Hampton Nashville, Tennessee Kristi Hanna Johnson Hemingway, South Carolina Jonathan E. Kell Soddy Daisy, Tennessee **Daniel Mark Maggart** St. Joseph, Missouri Michael J. McClintock Wood River, Illinois Jeffrey Lee McMahan Knoxville, Tennessee Julie Agnes Merritt Albany, Georgia Christopher H. Moore

Portland, Tennessee

Jennifer Joyce Pate Wilmington, Deleware Carrie Pettus Nashville, Tennessee **Amy Joan Pointer** Springfield, Missouri Michelle Renee Ratliff Kinston, North Carolina Lee Todd Smith Statesboro, Georgia Lea Cheryl Southwell Arlington, Virginia Nathan Michael Thomas Smithfield, North Carolina Mark Allen Thompson Glennville, Georgia **Jason Bennie Turner** Manning, South Carolina

Amanda Shay Vincent Nashville, Tennessee

#### Associate of Christian Ministry Degree

Stephen James Snow Nashville, Tennessee

## Associate of Science in Business Degrees

Melinda Lee Jones Norfolk, Virginia Wendy K. Skelley Oakley, Illinois Amy Padgett Threadgill Kinston, North Carolina Angela Gail Usry Waverly, Tennessee



Has Faith FWB Church in Oak Grove, MO, discovered a new church growth method? What they did broke attendance records, according to Pastor Mickey Sanstra. It started when Jean Sanstra (pastor's wife) had a birthday on Sunday and told members that instead of presents she wanted each person to bring a guest to church. Great idea! Sure beats cookies and balloons.

Reverend Norman Colcleasure, former pastor and church organizer in California, died at age 71. He pastored Tracy FWB Church 17 years, served on the Executive Board of the Northern Association and as assistant moderator. California executive secretary Nuel Brown said that Brother Colcleasure's was "a voice that always gave a sure sound."

Members of **Double Branch FWB Church** in **Unadilla**, **GA**, celebrated 100 years of service in the community. The centennial committee produced a "Precious Memories" video for the church family. **Glenn Thomas** pastors.

Reverend **Herbert Waid** was elected to the Executive Committee of the Georgia Baptist Historical Society. The society includes all Baptists in the state. Waid serves as executive secretary for **Georgia** Free Will Baptists.

Thieves broke into the activity center at **Camp Caleb** in Prestonsburg, KY, according to President **James Cox**. The thieves took 20 Camp Caleb T-shirts, snack shop food and seven bolt action rifles that campers use at the target range.

A new record attendance of 415 people kicked off a successful revival at **First FWB Church** in **Checotah**, **OK**. Evangelist **George Lynn's** preaching resulted in 12 conversions and rededications, according to Pastor **Larry Haggard**.

How old was that? Mt. Moriah FWB Church in Ethelsville, AL, celebrated 150 years of preaching Christ on May 12. A state historic plaque erected on site identifies Mt. Moriah as the first Free Will Baptist church in Alabama. The church was organized in 1846. Jamie Lancaster pastors.

Attendance tripled in three months at **Grace Chapel FWB Church** in **Chelsea, OK**, surging from 34 to 90. Pastor **Johnie Hale** baptized 14 converts one Sunday, including a couple and their five grandchildren, and an 80-year-old lady. Eight more people were converted recently.

Philadelphia FWB Church, Clinton Township, MI, reports seven conversions and baptisms. Gene Norris pastors. The church has added puppet ministry to their community outreach efforts.

The **Michigan** state paper, the **Menorah**, reported per capita giving by Michigan Free Will Baptists to national causes at \$102.51 in 1995. And remember, the national gift goal per person was only \$43.80. Way to go, Michigan!

Contact welcomes Hidde's Notes, publication of Dr. Robert Hidde in Tulsa, OK. The six-page quarterly "for those who teach and preach" includes illustrations, observations, sermon outlines and helpful statistics.

High Point FWB Church in Lancaster, SC, reports 24 decisions, six baptisms and six new members. The church also hosted an area service with Southeastern FWB College's "Sound of Victory Choir" that resulted in a \$1,500 offering for the school. Stuart Snow pastors.

The **Kansas** State Men's Retreat met March 29-30 at Prairie View Christian Camp near Ark City, KS. Dr. **Roy Thomas** former general director of the Home Missions Department was the speaker. Thomas spoke four times, challenged, encouraged and provided practical direction to the men in their service to the Lord. The retreat was sponsored by the Kansas Christian Education Board.

Three times this spring on consecutive Sundays the Jerome FWB Church in Jerome, ID, set attendance records, topping out with 142 and two conversions on Easter. Pastor Gene Kissinger is all smiles, because five years ago he

conducted his first service at the church with eight people present. He feels that the church is reaping the benefit of seeds sown over the past 30 years by church founder Wade Jernigan and pastors like Tom Carlson.

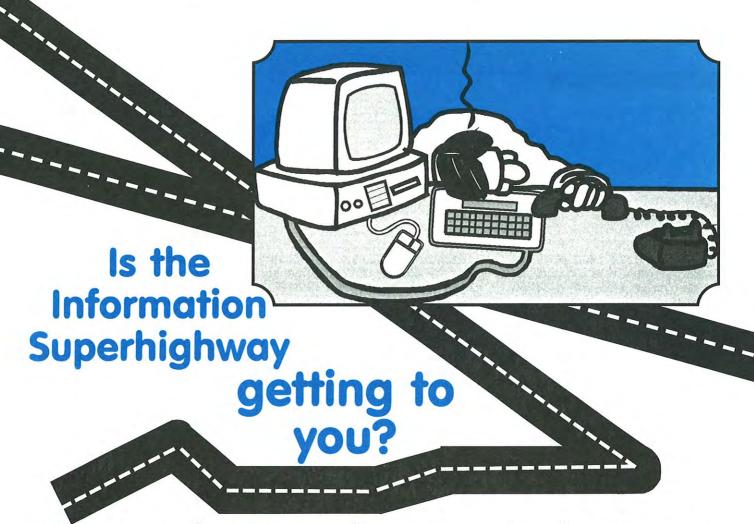
Nine Free Will Baptist ministers gathered for a special meal at a Shoney's Restaurant in Nashville, TN, on March 30. What made the gathering so unusual was that all nine ministers were celebrating golden wedding anniversaries. The 450 years of marriage included Reverends L. C. Johnson, Homer Willis, Robert Crawford, Harrold Harrison, Daniel Cronk, E. B. McDonald, D. L. Sharp, Victor Neuenschwander and Jimmie Brown.

Randy Bryant, clerk of the Florida State Association, led a Clerk's Seminar Appreciation Dinner for those wonderful folks who keep tabs on numbers and names and statistics. Some 40 people attended, including pastors. Maybe this great idea will catch on in every state association.

The congregation at Lakehills FWB Church in Austin, TX, officially changed from mission status to church status on March 17 when 71 people joined the organizational meeting as charter members. Texas executive secretary Thurmon Murphy preached the organizational message. Keith Woody pastors.

After two years as pastor of **Bay Branch FWB Church** in **Timmonsville**, **SC**, Pastor **G. E. Buie** reports 23 conversions, 27 new members and a membership of 198. The church also installed a new \$6,000 sound system, erected a \$5,400 sign and purchased an efficient heating/cooling system for \$12,000.

For 13 years, Pastor David Dollar has led White Rock FWB Church in Phenix City, AL. During that time membership skyrocketed from 36 to 200 with a Sunday School average of 150. The group just completed a 10-classroom educational building, plan to erect a Family Life Center and purchased land on which to build it.



Take a refreshing detour with *Contact*. A year's subscription is only \$12. Each issue contains editorials, news, regular columns, department pages and articles by, for and about Free Will Baptist interests.

Yes!	One year (cost \$12)	☐ My check is enclosed		
Sign me up for a subscription to <i>Contact:</i>	☐ Two years (cost \$24)	Please bill me.		
	Clip and Mail to:			
Name	Clip	and Mail to:		
Name	Clip	and Mail to:  Contact Subscription		
Name - Address				

# DEPARTMENT PAGES



### FREE WILL BAPTIST BIBLE COLLEGE

## The Virtue of Loyalty

By Tim Campbell, Alumni Affairs Director

We are living in the most disconnected and rootless generation ever. For example, those below 40 are inclined to be less loyal to causes, organizations and people than those in previous generations. The decline is not just in Free Will Baptist circles. Many organizations are going to be in serious trouble in the future because of disloyalty.

As we examine the issue of loyalty, we must realize that the matter goes much deeper than one's support for a particular organization or group. Loyalty is an issue that affects the whole of our lives.

Loyalty is a virtue that finds its basis in God's faithfulness. It is my contention that, while loyalty may be misplaced, true loyalty, like any virtue, finds its source in God (in this case, God's faithfulness). It is impossible for God to be unfaithful.

What are the implications of this upon us? When we really contemplate this idea, we come to realize that, for believers, loyalty is not just a human notion that has been conjured up, but a virtue that is perfectly exhibited in the character and nature of God. In other words, if we are going to be serious about sanctification, loyalty is not an option. It is a virtue to be solemnly regarded as a part of God's will for our lives.

It is equally important for us to realize that the world is in competition for our loyalties. Billions of dollars have been spent to foster consumer loyalty because the world knows that we are going to be loyal to something or someone.

Even more important, Satan, through the influence of the world, is luring us to attach ourselves to unholy things and wicked people. He covets our fidelity. He knows that we will be loyal to that which we love. We should be aware that there is a daily, cunning quest for our loyalties. He is seeking to attract us by appealing to our base appetites and extreme emotions. That is why beer commercials are so funny, perfume spots are so sexy and Mormon advertisements are so touching. Satan is trying to lure us and gain our loyalties.

Let me mention another point. You can't be a Christian and be disloyal. Tied up in the very essence of faithfulness is the concept of loyalty. I believe that we should have a hierarchy of loyalties. In other words, I do not believe that God is indifferent about where our loyalties are placed, but is very concerned about this issue.

The truth is that there are some things to which believers must be loyal. We must be loyal to the triune God, and to God's Word. We must also be loyal to the church. Statisticians tell us that baby-boomers, baby-busters and the young people of Generation X are rejecting the organized church. They are simply *not into* attending church. But the Bible explicitly declares that believers are to regularly assemble for worship and edification. God expects every believer to be loyal to the church.

I also believe that we should be loyal to our denomination. I know that we are not the only denomination. But ours is the one that champions the doctrine I believe. It is the realm in which God has, in His providence, placed me to serve. Free Will Baptists are my people and for me to be disloyal to them would be a violation of integrity.

I also believe that we should be loyal to the agencies of the church. Free Will Baptist Bible College fits into that category. It is not just a college, but is a place that came into existence and has been sustained by the hand of God. It has a special mission and a unique purpose. I am not apologetic in saying that Free Will Baptists should be loyal to their college.

Other things could be put on the list also, but they should be considered in light of some regulations about loyalty.

- 1. Loyalty means staying true even when things do not always go my way.
- Loyalty means staying true when people and organizations are imperfect.
- Loyalty means that I realize some things are more important that I am. There are causes that transcend my rights.

Contrary to what society tells us, our purpose in life is not to enjoy ourselves, to make money, to live in ease and comfort, or even to be happy. Our purpose in life is to bring honor and glory to God. But if we will strive to glorify the Lord with the whole of our lives, in His goodness and mercy, not out of obligation, He will give us happiness.

Let me close with three questions: For what or whom would you die? For what or whom would you live? Where are your loyalties?

It may be that you need to establish a hierarchy of loyalties rooted in the virtues of God and expressed in places where His hand has come to rest.

# DEPARTMENT PAGES



#### FREE WILL BAPTIST FOUNDATION

## They Carry the Purse

#### By Frank Giunta

When our Lord selected His twelve apostles, one was obviously designated the carrier of the purse, or as we might say today the treasurer.

Although Judas, who carried the purse, did less than excellent, most treasurers really do a good job. These dedicated people work faithfully behind the scenes taking care of one of the most important jobs in the church . . . If you doubt its importance, see what happens when the money runs out or is mismanaged.

The responsibilities of this office vary. In some churches the treasurer is required to collect, count, deposit the money, and then pay the bills. The treasurer is also required to keep an accurate account of all tithes received and issue a tithing statement once a year. In addition they must keep the church informed about the state of the finances—it's called the finance report.

The church treasurer would never consider investing the "excess" funds without a directive from the church. However, there are effective, yet safe ways of increasing those funds.

As a pastor of 38 years I know that options are limited, especially when the investment is for a relatively short time. Add to that the need for keeping funds somewhat liquid, and you get the leave-it-in-the-checking-account approach, and that rarely pays more than 1.25% to 2%. The next step up is the passbook savings plan, but 2.24% to 3.5% is the going return for this option. Certificates of deposit pay more interest but return is largely dependent on how long you are willing to tie up funds. Need your money before the stated time and you could be penalized from three to six months of interest.

The Free Will Baptist Foundation offers another option, it's called a **Revocable Trust**:

- This program is flexible and can be established with as little as \$1,000.
- You may choose to add any amount to this trust when there are extra funds available.
- It is fully or partially revocable, with a 30-day notice. Upon total revocation the money plus any accrued interest will be

- returned to the church. (Present office policy requires only seven-day notice.)
- The rate of return is variable, generally exceeding bank CD rates.
- Earnings are calculated monthly, paid and compounded semiannually.
- The interest can be paid directly to the church or added to the trust to compound.

Although this trust may be accessed for a portion of the principal, it should not be mistakenly thought of as a checking account. Funds placed in a revocable trust should be made with a longer term in mind.

The potential of the revocable trust for your church is amazing. If you would like to know how it can be tailored to your church's specific need, please contact

> Frank Giunta c/o Free Will Baptist Foundation P. O. Box 5002 Antioch, Tennessee 37011-5002

> > or call 615/731-6812.

You can also send your information by Fax: 615/731-0049.

# DEPARTMENT PAGES



#### **HOME MISSIONS**

# Missionary Training Produces Good Results By Trymon Messer

This past January the Home Missions Department held its missionary training seminars. We asked all our Home Missions churches to use the *Friend Day* program for the spring campaign which concluded on Roll Call Sun-

day, March 31.

Total attendance at Home Missions churches for Roll Call Sunday was 3,946. The average attendance was 90 per mission church. The average attendance was 82 for the churches in our denomination. The number of people saved in Home Missions churches was 88 for the month of March. This does not include Mexico. Our Home Missionaries are to be commended for the great effort they put forth and their accomplishment. Training and evaluation do make a difference.

This also shows the importance of starting new churches all across our country. New churches are an investment in the future of our denomination. New churches produce new laborers for our mission fields, students for our schools, funds for all the work, pastors for our churches, and ultimately, survival for our denomination.

The book, Church Planting for Greater Harvest, states that "without exception, the growing denominations have been those that stress church planting." In any given geographical area the Christian community will grow or decline according to the degree of effort given to planting new churches. The author further states that the single most effective evangelistic methodology under Heaven is planting new churches.

Follow the spreading of the gospel in the New Testament, and you will find that church planting was the method used as described in Acts 9:31, "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

This is also pointed out in the following verse, "And so were the churches established in the faith, and increased in number daily," Acts 16:5. These churches were in Asia Minor. In these two verses you have the fulfilment of Acts 1:8, and they did it in less than 30 years.

If Free Will Baptists take seriously the com-

mand of the Lord, we, too, must start planting new churches. Never has the need in our country been more desperate. The extreme militant groups are threatening anarchy, and our national and state political leaders have no idea how to deal with the social ill that is destroying the moral values and fiber of our nation. Only the gospel of our Lord Jesus Christ has the answers.

With these facts in mind, I would like to challenge Free Will Baptists to make church planting our top priority. We need to start by praying for revival. I think that I am beginning to see little pockets of revival in different areas of our own denomination. To God be the glory! Secondly, we need to pray that God will give us laborers. We need some frontier soldiers who will move out front and be God's vanguard in

planting new churches.

We need churches and associations and states to make an all-out effort to plant new churches. One church every five to nine years per state will not even keep pace with the churches that are dying. We need for our schools to develop and teach aggressive church planting. I have committed the Home Missions Department to make our missionaries top priority by training them the best that we can, giving them the tools needed, and by visiting and encouraging and helping them. I am challenging Free Will Baptists to make church planting top priority!

#### Capital Stewardship/Victory Campaign April 1996 Update

State	Goal		Gifts	Balance
Alabama	\$ 76,397.63	5	4,981.15	\$ 71,416.48
Arizona	1,228.93	Ė	2,883.71	(1,654.78)
Arkansas	76,860.94		43,062.13	33,798.81
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		28,703.88	9,475.31
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
lowa	266.99		0.00	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		3,102.00	15,233.75
South Dakota			175.00	(175.00)
Tennessee	78,557.09		58,273.17	20,283.92
Texas	11,547.20		7,191.52	4,355.68
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	\$2	73,568.60	\$493,014.79



#### April 1996

Receipts:					
State	Designated	CO-OP	Total	April '95	Year To Date
Alabama	\$ 1,135.63	\$ .00	\$ 1,135.63	\$ 8,356.28	\$ 2,733.17
Arizona	.00	.00	.00	.00	2,332.24
Arkansas	12,864.91	11,703.00	24,567.91	28,301.07	104,772.88
California	.00	1,036.48	1,036.48	835.09	3,974.53
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00.
Florida	92.72	4,710.03	4,802.75	10,041.56	16,987.98
Georgia	13,876.23	2,887.36	16,763.59	12,682.31	66,910.97
Hawaii	.00	.00	.00	.00	.00.
Idaho	.00	.00	.00	.00	.00
Illinois	12,202.14	2,885.18	15,087.32	8,863.98	49,785.43
Indiana	.00	.00	.00	1,294.30	1,571.19 180.00
lowa Kansas	.00	.00.	.00	.00 29.71	200.00
Kentucky	402.50	382.00	784.50	373.34	2,879.13
Louisiana	20.00	.00	20.00	10.00	50.00
Maryland	.00	.00	.00	.00	1,034.08
Michigan	1,166.96	.75	1,167.71	7,952.07	61,093.52
Mississippi	130.03	201.94	331.97	461.39	1,896.31
Missouri	12,797.26	.00	12,797.26	10,981.50	49,662.90
Montana	.00	.00	.00	.00	.00
Nebroska	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	998.38	69.20	1,067.58	403.56	3,191.88
North Carolina	322.20	785.00	1,107.20	1,220.20	5,341.86
Ohio	7,993.60	3,322.94	11,316.54	6,382.28	42,663.77
Oklahoma	58,638.61	.00	58,638.61	63,276.66	227,054.04
South Carolina	23,077.84	90.27	23,168.11	25,525.32	83,454.81
South Dakota	.00	.00	.00	.00	.00
Tennessee	10,047.74	2,023.82	12,071.56	6,194.55	47,006.41
Texas	4,665.42	186.72	4,852.14	4,123.38	25,757.21
Virginia	1,348.41	25.00	1,373.41	817.81	6,628.14
Virgin Islands	.00	.00	.00	.00	.00
West Virginia	4,550.16	23.95	4,574.11	9,720.57	24,344.93
Wisconsin	.00	.00	.00	.00	.00
Canada	.00	.00	.00	.00	.00
Northwest Association	.00	.00	.00	48.29	.00
Northeast Association	.00	.00	.00	.00	.00
Other	.00	.07	.07	.04	23
Totals	\$166,330.74	\$30,333.71	\$196,664.45	\$207,895.26	\$ 831,507.61
Disbursements:					
Executive Office	\$ 9,865.39	\$16,683.51	\$ 26,548.90	\$ 27,368.94	\$ 111,914.93
Foreign Missions	98,562.40	3,139.54	101,701.94	105,907.02	399,186.51
FWBBC	11,146.97	3,139.54	14,286.51	13,544.23	66,166.73
Home Missions	40,682.77	2,457.04	43,139.81	49,693.06	205,240.51
Retirement & Insurance	946.59	1,911.03	2,857.62	2,508.53	11,754.85
Moster's Men	1,652.59	1,911.03	3,563.62	3,220.61	14,442.77
Commission for Theological		68.25	163.73	183.79	692.99
FWB Foundation	803.23	819.02	1,622.25	1,334.29	6,846.19
Historical Commission	78.07	68.25	146.32	173.34	632.86
Music Commission	86.81	68.25	155.06	145.91	624.59
Radio & TV Commission	95.55	68.25	163.80	156.36	668.85
Hillsdale FWB College	1,468.37	.00	1,468.37	1,254.95	5,736.39
Other	846.52	.00	846.52	2,404.23	7,599.44
Totals	\$166,330.74	\$30,333.71	\$196,664.45	\$207,895.26	\$ 831,507.61

# TOP SHELF

## Caring for Your Wife in Sickness and in Health

By Richard Dominguez, M.D.

(Grand Rapids: Discovery House Publishers, 1995, 224 pp., hardback, \$14.99.)



**Thomas Marberry** 

r. Dominguez, an orthopedic surgeon who specializes in sports medicine, is a committed Christian layman who serves as an elder in his church. He and his wife, Judy, are the parents of nine children.

This book is based on the premise that marriage is a life-long commitment into which a man and a woman enter. They are committed to one another for better or for worse, in sickness as well as in health.

Both the husband and the wife are subject to different illnesses which can have a serious impact on the marriage relationship. A long-term chronic illness, in particular, can have devastating consequences for even the strongest of marriages.

This work addresses the particular health problems which many wives face, how those illnesses can affect the life of the family, and how the husband and children can respond appropriately to them.

Dominguez explains various categories of illnesses which may affect individuals and families differently. He discusses acute illnesses which come on suddenly, recurring or episodic illnesses, chronic illnesses with which people must deal for extended periods of time, and fatal illnesses.

Each of these types of illnesses produces its own unique set of problems which the entire family must confront.

The author outlines briefly the hormonal difference between men and women. Both men and women have hormones, and they have some of the same hormones. He notes, however, that hormone levels tend to remain relatively stable in men while they tend to increase and decrease rapidly in women. This sometimes causes sudden emotional and physical changes with which both husbands and wives must deal.

Some health problems such as PMS and menopause affect only women. Others, such as depression, affect both men and women, but in our society they tend to affect women more frequently and more severely. Dr. Dominguez approaches these problems from a medical perspective and provides much useful information.

A considerable portion of this book is devoted to practical advice on how to keep a family together and functioning when the wife and mother is ill. It also contains many helpful suggestions on what to do and what not to do in a time of illness. The actions of well-meaning but uninformed family members may actually retard recovery.

There is a strongly spiritual side to this book. The author repeatedly mentions the value of prayer, Bible study and fellowship with other believers.

In one place he writes, "The older I get and the more experience I have, the more convinced I am of the power of prayer and its healing effects." Carefully selected Bible verses are included at important places in the narrative.

The importance of good communication between husband and wife is another recurring theme. Sickness may tend to reduce communication, but that is the time when it is more necessary than ever.

This is an excellent book for both husbands and wives to read and discuss. It confronts some important and timely issues in a frank and honest manner. I didn't always agree with the author's recommendations, but I profited greatly from reading his work.

#### **BEYOND BELIEF**







# GREEN TREE BIBLE STUDY



Robert E. Picirilli

## The Seventh Commandment

hou shalt not commit adultery. (Exodus 20:14; cf. Deuteronomy 5:18)

The difference between adultery and fornication, probably, is that fornication is a broad word that includes all forms of sexual immorality while adultery is a specific form of sexual immorality that involves the violation of at least one person's marriage commitment.

Regardless, the Bible reserves sexual intercourse for monogamous, heterosexual marriage. Anything oth-

er than that is sexual sin.

Today's society does not share God's standard. The rate of illegitimacy and abortion is climbing; there is a resurgence of sexually transmitted diseases, including AIDS; billions of dollars are spent on pornography in print or on film; television moves always bolder; there is flagrant, public nudity and open advocacy of a so-called "new morality."

Not surprisingly, there is a matching increase in the incidence of rape and the percentage of marriages that end in divorce, usually followed by

remarriage.

All this in spite of the fact that God has declared Himself against adultery or any other form of sexual immorality! Christians, therefore, in spite of the difficulty, must strive for purity of mind and life.

Jesus admonished us that lust in the heart is in fact fornication or adultery. He also said—and arguments whether he meant this literally miss the point—that it is better to pluck out one's eye than to allow it to become the gate of such iniquity.

The seventh commandment is not an isolated prohibition. In Exodus alone, various sexual sins are condemned in 20:17,26; 22:16,19; 28:42. Leviticus amplifies in 18:22; 19:29; 20:10,13,15—including establishing

the death penalty for adultery, homosexuality and bestiality.

As with all of God's law, His holy character is the ground of moral duty, and the fact that man is created in His image means that His law is both right and good for us. That is the reason Paul can say that the person who commits fornication sins against his own nature (I Corinthians 6:18).

Too often we fail to realize what lust can do. Or we realize it when it's too late. Like many other sins, it may start out ever so small and seemingly harmless, but its appetite grows and finally enslaves.

Lust, fed in the mind, will rob those who indulge of all spiritual freedom and progress, lead on always to increasingly serious forms, destroy any measure of self-respect.

If it isn't conquered—and the longer it is tolerated the harder the conquest—it can destroy one's soul in eternal hell. The book of Proverbs is full of such warnings.

What are we to do, then, to avoid both the habit of heart and the outward immorality that follows? Here are some suggestions.

 Hear what God has to say and submit to His dominion.

- Realize how destructive and enslaving lust is.
- Receive sexuality as a wonderful gift from God to be experienced as He defines it.
- 4. Honor marriage as God's provision.
- 5. Reserve your body and your person, in one sense, for your mate or mate to be; in another sense, for Christ (I Cor. 6:15-20).
- 6. Develop your mind positively by focusing on things that are clean and pure (Phil. 4:8).
- Cultivate a positive sense of modesty in your life—modesty in appearance, conversation and behavior.
- 8. Master yourself: learn self-discipline and self-control (I Thess. 4:3-4). And rejoice that this does not depend on our human abilities alone; self-control is the Holy Spirit's fruit.

To use biblical words again: flee fornication. When we keep ourselves clean, we will be "vessels" fit for the Master's use.





# The 1996Truth and Peace Leadership Conference

The 13th Annual Truth and Peace Leadership Conference will meet July 8 – 25 at Hillsdale College in Moore, OK and at the National Youth Conference in Ft. Worth, TX. The 72 high school students will participate in team-building activities, leadership training, Bible study, and intense on-the-job training during the 1996 National Youth Conference. These young people represent 17 states from across the denomination.

Zach Archer Glenpool, OK	Jason Massengill Goldsboro, NC	Jessica Baldwin Ozark, AL	Kimberly Douglas St. Anne, IL	Amy Hosiner Grand Prairie, TX	Diana Tapia Imperial Beach, CA
Todd Bagley Greenville, NC	Jeff Mathews Cushing, OK	Bonnie Balthrop Chapmansboro, TN	Kimberly Elder Bixby, OK	Mikenda Hutsell Hamburg, AR	Amy Thomas Smithfield, NC
Luke Bozeman <i>Berry, AL</i>	Jason Maxwell Bellevue, TX	Candice Beard Mountain Grove, MO	Kimberly Elkerton Denver, CO	Rebecca Joiner Savannah, GA	Amy Thompson Batesville, AR
Josh Burton Rose Bud, AR	Marcus Reese Clarksville, TN			Jamie King Birmingham, AL	Jennifer Waltrip Sapulpa, OK
B.J. Clark Pikeville, NC	Jeremy Riggs Joelton, TN	TAU		Jenny Lewis Nashville, TN	Lesli Waltrip Sapulpa, OK
Eddie Colf Folkston, GA	Chris Sargent Nashville, TN	IAM		Tori Lindsey Chester, GA	Holli Watson Springdale, AR
Mark Davidson Nashville, TN	Adam Smith Tulsa, OK	TO	F P-I E	Stephanie McVay Joelton, TN	Christi Wilson Russellville, AL
Lance Garner Cooper City, FL	Josh Smith Woodhaven, MI	City	4 5 14	Jan Moore Booneville, MS	Regina Wilson Pinson, AL
Will Hall	Josh Spears	DIL	COEL	Miranda Opell Louisa, KY	Alison Wood Campbell, CA
Garner, NC Ian Hawkins	Moore, OK  Jonathan Turnbough	THEG	UOI P	Shari Paul	Emily Wood Sapulpa, OK
Greenville, NC	Greenville, NC	No.		Northport, AL	Please join
Jason Hutsell <i>Hamburg, AR</i>	Matthew Turnbough	Sarah Bookout Wewoka, OK	Rhonda Faherty Newport News, VA	Joni Pettis Ozark, AL	us in praye
Jonathan Junk	Brett Weaver	Kirsten Caison	Angela Funderburk	Nicole Platt	for these
Tarrant, AL	Locust Grove, OK	Moore, OK	Golden, MS	Batesville, AR	students as
Riley Kern <i>Locust Grove, OK</i>	Sara Archer Glenpool, OK	Mattie Callahan Nashville, TN	Brandy Guzman Moore, OK	Stacy Reese Birmingham, AL	they participate
Kenny Knight <i>Taylor, Ml</i>	Tiffany Armentrout Cairo, WV	Bethany Crowson Nashville, TN	Melissa Harris Belleville, MI	Amanda Sass Nashville, TN	in this life changing
Phillip Long Valley Mines, MO	Mary Baldridge Eastern, KY	Kelly Davis Huntington, WV	Allison Hood Birmingham, AL	Sheila Settle Ina, IL	experience

# RELIGIOUS COMMUNITY NEWS

#### Millions of Christians Killed in Sudan

GOTTINGEN, Germany (EP)-During the past three decades, about three million people have been killed in Sudan because of their religious beliefs-particularly Christian or members of animist religions-according to Ulrich Delius, an expert on Africa from the German Society for Endangered Peoples. Causes of death include starvation, war, massacres, and mass deportations.

The 29 million Arabian Muslims who live in the north of the country make up the majority of the population, 64 percent. One-fifth of the population is Christian, while the remaining 16 percent is animist. The Christians and animists live primarily in southern Sudan, and are trying to protect themselves against forced Islamization by the government. In 1992, the military junta in Khartoum declared a "holy

war" against non-Muslims.

"The annihilation of the southern Sudanese is one of the worst genocidal crimes of the present day," Delius told IDEA, a German news service. "Whole villages have been liquidated, entire Christian congregations have been burned to death in their churches, most southern business leaders have been killed, and countless people from southern Sudan have been tortured to death."

Government soldiers have committed massacres among the civilian population. "Soldiers plunder the villages, rape the women, and torture or kill the men," said Delius. "Some of the victims have been burned alive, while others had their ears or genital organs amputated. More than 10,000 women and children have been kidnaped and sold as slaves at local markets."

Television Hostile to Religion

ALEXANDRIA, VA (EP)-Television programming is sharply at odds with the religious beliefs of most Americans, according to the third annual religion and media study conducted by the Media Research Center (MRC). L. Brent Bozell III, chairman of MRC, challenged television networks to end the disconnection between their views on religion and what American society has believed for decades.

"Studies show that 90 percent of Americans have a strong belief in God and cherish their religious faith. Yet the networks' coverage of faith, in both news and prime time entertainment, continues to be virtually nonexistent. And, when the networks do discuss faith, it is frequently ridiculed or disparaged. Television's treatment of religion doesn't reflect reality, it reverses it," said Bozell.

The MRC's report is the most comprehensive analysis of television and religion ever done, covering almost 1,800 hours of prime time fare and 44,000 news stories.

The study of entertainment media found that the number of portrayals of religion increased slightly to 287 from 1994's 253, with most of the increase due to the debut of two new part-time networks which boosted total entertainment hours broadcast. CBS greatly increased its depiction of religion, but this was offset by a sharp drop at ABC.

Portrayals of devout laity and clergy were considerably worse in 1995, according to the study. While in 1994, 44 percent of such depictions were positive, in 1995 only 11 percent were positive. Negative portrayals of devout laity and clergy went from 35 percent in 1994 to 64 percent in 1995.

In news coverage, out of more than 18,000 evening news stories broadcast in 1995, only 249 were about religion. Out of more than 26,000 morning news segments, religion drew only 224.

The study found that the religious right was portrayed as extreme and damaging to the Republican party, even though no pro-life incumbent lost to a pro-choice challenger in the 1994 elections.

Bozell commented, "Regarding news coverage, only one percent of the 44,000 (broadcast news) stories dealt with religion, and the stories that did cover the issue regularly attacked Catholic dogma and the religious right." He continued, "ABC is the only network to have a religion reporter; the other networks fail to value the issue of faith and continue to portray religion as a divisive, repressive, outmoded notion."

Bozell concluded, "The networks must be more fair-minded, and, yes, respectful, in their coverage of religious figures and the social issues with a religious tie. The media have a golden opportunity to improve their image by reflecting faith more positively."

Thousands Converted in Ex-Soviet Islamic Republics

TASHKENT, Uzbekistan (EP)-Ask Pastor Sergei about the power of prayer, and he'll point to the move of God in Uzbekistan.

In Tashkent, a city of 2.5 million people, 3,000 believers-25 percent of them former Muslims-jam the halls of Uzbekistan Christian Fellowship. More than 700 people overflow each of four Sunday meetings into a canopied area of the courtyard. On weekday mornings, up to 200 believers gather to pray in the main building. Eighty to 100 new converts are baptized each month.

According to Christian Aid, the church has grown so quickly that KGB agents showed up at one service and started asking questions.

"What's the attraction?" they demanded. "Why do so many come?" They possibly suspected foreign inducements.

'What do you see?" Sergei asked in return. "People's lives are being changed. Alcoholics are finding redemption. People come from broken homes, hopeless, and find renewal for their marriages. The Lord brings them in. Jesus Christ answers their prayers.'

The agents had no more questions and left. Sergei, a believer of Ukrainian ancestry, moved to Uzbekistan 20 years ago. He settled outside Tashkent and in 1986 began driving 50 kilometers to meet with a band of eight believers in the capital city. Amid communist hardline oppression, they prayed for God to move.

Within five years, the number of believers swelled to 40. When the ban on religion was lifted in the early 1990s, the band of believers experienced a brief period of unbridled liberty. For eight months they openly held evangelistic crusades and preached on the streets. During this time of freedom, Sergei registered Uzbekistan Christian Fellowship-which now gives it a legal right to exist.

By 1995 Sergei and his cohorts had planted 46 churches in Uzbekistan. They added 22 last year alone, each with 20 to 150 baptized believers. Sergei estimates about 1,000 of these

believers are Uzbeks.

The work has grown beyond Uzbekistan. Increasing numbers in the five ex-soviet Asian Muslim republics are finding hope in the Lord Jesus. A group of 26 full-time and 14 part-time missionaries, all related to Sergei through discipleship and training, have planted five churches in Tajikistan, three in Kyrgyzstan, eight in Kazakhstan and six in Turkmenistan. Sergei estimates that the churches include about 10,000 believers and represent at least 36 nations.

**Jack Williams** 

## The Miracle on West End

uppose that sometime this month, a small group of men gathered in an old building in a sleepy southern town and decided to start a college which in 50 years would circle the globe with its graduates, set pastors in 500 churches and supply leaders to guide a 200,000-strong denomination.

And suppose those same men started out with no money, no faculty, no students, no campus and a track record of educational failures. Add to that a shattering economic depression and a terrifying war that would kill 292,000 Americans in the next three years.

What would be the chances of success for that college? Who would be so bold as to launch an educational effort on such meager resources and in the face of such turmoil?

As unlikely as it sounds, those precise conditions existed when Free Will Baptist Bible College opened in 1942. The Great Depression still gripped the nation in its iron fist. World War II had burst across Europe turning Russia into a giant killing field, isolating England and setting the Pacific on fire.

At that time, the Free Will Baptist denomination was basically a rural movement with untrained pastors. Was the college idea a pipe dream or a miracle in the making? They started small, wished big, prayed hard and gave themselves without reservation to a cause so noble it changed them all. They watched the dream grow from a vote in a business meeting to a miracle on West End Avenue.

The question remains, did it work? Consider the fact that in any given year, about half of all Free Will Baptist national board and commission members are FWBBC graduates. And about half of all elected state leaders were trained at FWBBC.

Then add the fact that nearly 90 percent of all Free Will Baptist for-

eign missionaries are FWBBC graduates. The first missionary (Laura Belle Barnard) did not attend the college but did teach there 18 years.

What about pastors? Today, hundreds of Free Will Baptist pastors, youth workers, musicians and thousands of Sunday School teachers know one another on sight because they all trained at FWBBC.

What's more, since 1966, every moderator of the National Association except one, graduated from FWBBC. Every editor of *Contact* magazine since 1966 holds a degree from FWBBC.

For the past 36 years, every Foreign Missions director has graduated from FWBBC. And every Home Missions director from 1956 to 1995 has been a Bible College graduate. The Sunday School Department has never known a day without an alumnus of FWBBC at the helm.

So, yes, that dream more than 50 years ago has become reality. The growth of the Free Will Baptist denomination has paralleled the growth of FWBBC. The educational movement that began on West End Avenue in Nashville touches every Free Will Baptist by the sermons its graduates preach, by the books they write, by the literature they print.

And now there's talk of a new 123acre campus and multi-million dollar building costs. Can't be done? Not enough resources? Hmmm.

Does anyone remember a small group of men gathering in an old building in a sleepy southern town 50 years ago with no resources, a world at war and a faith that refused to quit? Can we do it again? Oh, yes... if we dream the dream like they did, a new campus will rise along I-24 north of Nashville.

But don't they need teachers? What about regional accreditation?

And so many faculty are retirement age. To be honest, those challenges are small potatoes compared to 1942. I'd rather have our 1996 opportunities than face their staggering 1942 problems.

There have been many miracles on West End in 50 years. The one building where it all started is now 16 buildings. And it's still not enough.

The student body of 10 in 1942 rose to 648 in 1982 and now holds at 372. The college is on the grow again with bold ventures into the computer world, renewed interest in missions and surging pastoral outreach.

Three other Free Will Baptist colleges have also contributed to the denomination's success. However, that little band of believers who asked God for a miracle in 1942 started the original fire that now burns so warmly from coast to coast.

For three generations of Free Will Baptists, the gathering place where dreams grew wings and boys became men has been a strip of green earth at 3606 West End Avenue where they sang, "Within these halls we love so well, God dwells in majesty."

I have dreamed that dream. I have helped sing that song. This is a different day with a different vision. If we pray as did our fathers, if we trust in spite of the odds against us . . . the Great God may raise up from among us those with a new dream and the faith to believe it into reality.

Suppose that sometime this month, a group of men gather in buildings across America and ask God to do it again, and this time let the doing be so great that it can no longer be contained in what we have and where we have it. And suppose that God hears those prayers. And suppose it would happen again. . . .

That would be the real miracle on West End.



Antioch, Tennessee 37011-5002

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

# The Free Will Baptist Radio-Television Commission-Ministering To You! ■ 15-minute radio program, "Victorious Faith." **Distinctively Free Will Baptist** Speaker: Rev. Bob Shockey Free Will Baptist musicians used exclusively! 30-second promotional commercials available for the asking, designed specifically for your personal needs. Member, National Religious Broadcasters Coming soon. . . ... A newsletter of tips and suggestions for your radio-television ministry Mail correspondence to: **Radio-Television Commission** c/o lim Vallance P. O. Box 5002

Antioch, Tennessee 37011-5002