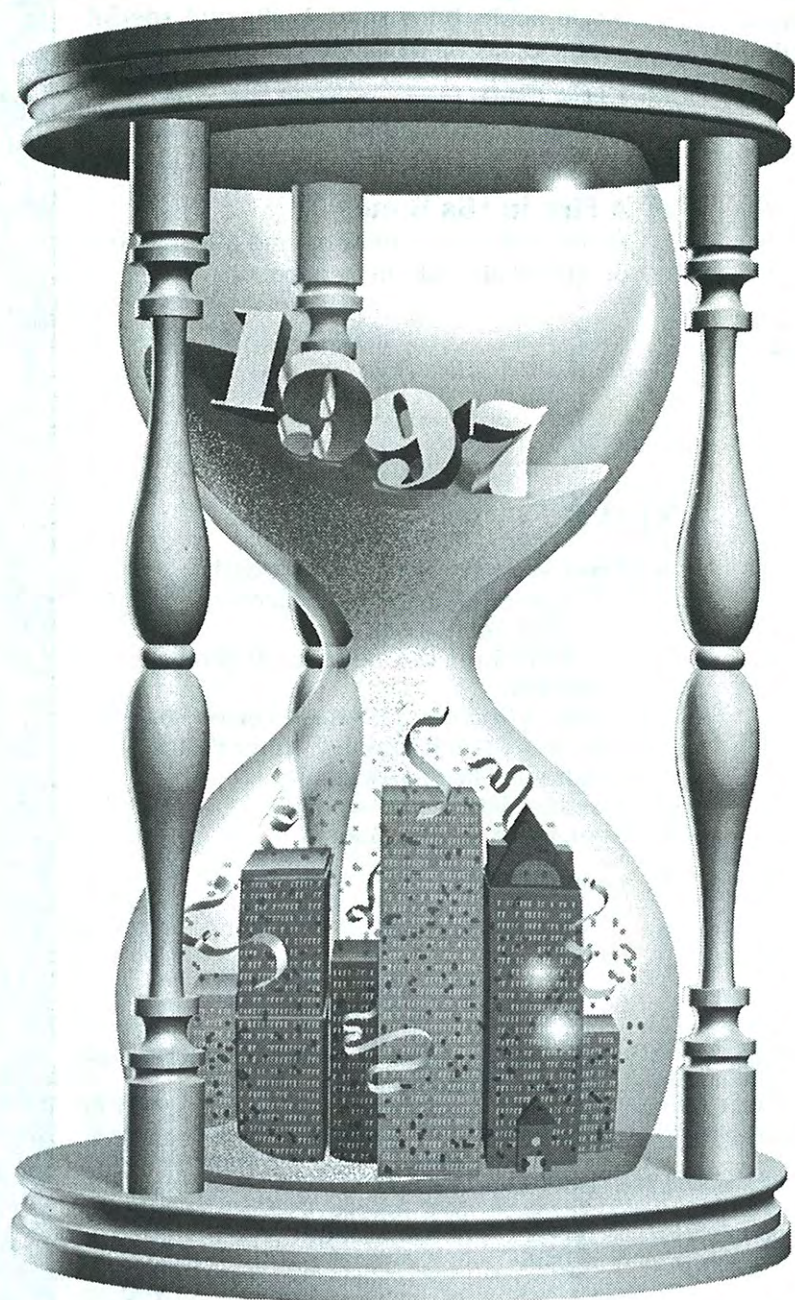


JANUARY 1997

CONTACT

OFFICIAL PUBLICATION OF THE
NATIONAL ASSOCIATION OF
FREE WILL BAPTISTS



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For This Hour
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Killer Named Fran
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God's Games
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Solo Flight
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Right From the Start

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Champions of Change

When was the last time you heard someone refer to Free Will Baptists as "Champions of Change"?

You might be surprised at the incredible changes that have swept across our denomination in the past 15 years.

Change has revolutionized American business since the early 1980s. It's all different today . . . the way we communicate, the publishing industry, the hospitality industry, the way we make cars. Small wonder that these changes impacted our homes and churches.

Have Free Will Baptists implemented changes that enable us to effectively influence our world? Let's look at what has happened in our denomination to prepare us for the future.

Personnel

In 1979, we elected a new executive secretary for the first time in 12 years. The next year, 1980, we changed his term to an indefinite period of time.

Also since 1979, the Foreign Missions, Home Missions, Master's Men, Board of Retirement and Insurance, and Sunday School and Church Training Departments have all elected new directors. Free Will Baptist Bible College elected a new president and Women Nationally Active for Christ elected a new executive secretary.

In 1989, ordained deacons were made standing delegates at the National Association's annual convention. That instantly doubled the number of potential voting delegates.

Programs

Recent changes in the denominational program include establishing the Free Will Baptist Foundation (1980), the Radio/Television Commission (1983) and the Music Commission (1988). The Together Way Plan, a new financial plan of support for de-

nominal agencies, was adopted in 1992 and implemented in 1994.

In 1988, *The Free Will Baptist Hymn Book, Rejoice* was published and more than 100,000 copies sold. In 1995, it was revised and reprinted. In addition, another hymnal, *The Rejoice Hymnal for the Church at Worship*, was published in 1995.

In 1983, the Executive Office published the first *Free Will Baptist Yearbook*.

In 1995, the National Association participated in the organizational meeting of *The International Fellowship of Free Will Baptist Churches, Inc.*

Systematic changes have occurred in denominational programs at the national level. However, changes made at the national level do not always effect change at the local church, district or state association level. For example, does your church use the new *Free Will Baptist Hymn Book, Rejoice*?

Has your local church adopted the denomination's new financial plan of support, The Together Way Plan?

Property

In 1990, national convention delegates authorized the relocation of the Free Will Baptist national offices. In 1991, the Free Will Baptist offices did

relocate from Murfreesboro Road in Nashville to Mt. View Road in Antioch.

In 1995, in anticipation of relocating, Free Will Baptist Bible College purchased 123 acres outside Nashville.

In anticipation of the swift advance of technology, the national offices, Sunday School and Church Training, and Free Will Baptist Bible College have joined together to provide the means of serving the denomination through E-mail and Web pages. In an attempt to serve Free Will Baptists 24 hours a day, the national offices installed an automated attendant and voice mail on the phone system.

Perspective

Free Will Baptists see much broader today. This change is signified by the development of a *Cross Cultural Ministry*. In 1996, the Home Missions Department was designated the national agency to implement this ministry. Change in the population makeup of this country necessitates that we broaden our perspective. This is change and we are changing.

There will always be those who discourage change because it calls for greater maturity. While not championing all change as necessary or needed, let me note that change must come. We can help bring the right kind of change or we can criticize the creative and innovative who seek to obediently fulfill the Great Commission.

Can Free Will Baptists change? Yes! Have we changed? Yes! At least on the national level. Creative change has taken place with the vision of preparing for the future. I believe the National Association of Free Will Baptists stands on the threshold of its greatest hour. The next generation of Free Will Baptists will build on the foundation which we leave. ■



Melvin Worthington

The Secretary's Schedule

January 1997

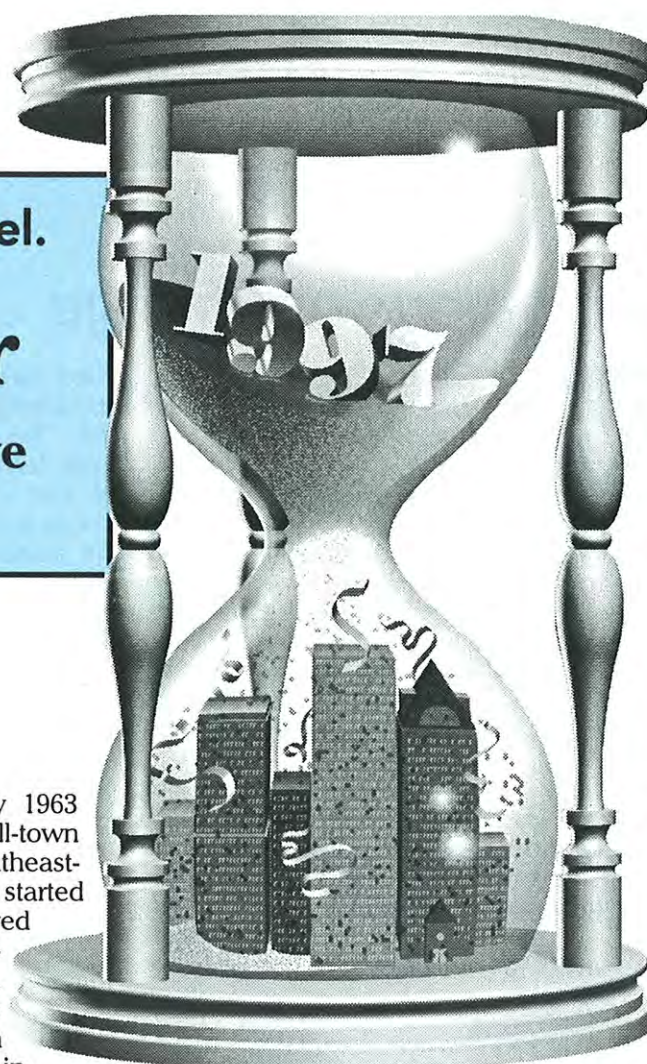
- 6-10** Executive Committee Meeting
Intrntl. Fellowship of FWB Churches
Miami, Florida
- 14-17** Convention Planning Trip
Cincinnati, Ohio
- 18** First Louisiana District Association
- 23-25** Ohio Men's Retreat
- 27-31** RCMA Board Meeting/Conference
Tulsa, Oklahoma

There's a new hand on the gavel.

For This Hour

The Moderator's Perspective

By Carl Cheshier



It was mid-July 1963 when as a small-town pastor from southeastern Arkansas, I started off in a borrowed car to my first national convention. My wife and two teenage boys from our church climbed in to a tightly-packed car for the thousand-mile trip to Detroit, Michigan.

Detroit—1963

Excitement and anticipation rode with us. The thought of being with Free Will Baptists, not only from across the country, but from all over the world was overwhelming. We would sing together, pray together, worship together and take care of God's business! This was almost more than we could stand. Our eyes were big and filled with wonder.

I remember hearing Dr. Joe Ange in his message telling of borrowing all that money to build a Free Will Baptist church. I was so impressed and so blessed in the service that I was challenged to go home and make a difference for Christ right where I was.

Looking around during business sessions and seeing little groups hud-

dled up in the halls, I thought, "They sure are friendly." Well, I am a little older and wiser now, but my eyes are still big and still filled with wonder.

Fort Smith—1996

I was asked to write an article titled, "The Moderator's Perspective," and take a brief look at our past, present and future. Now keep in mind that I am a pastor and my views will probably reflect that loud and clear.

I remember hearing a preacher early on make this statement in a message at the national convention, "God has saved Free Will Baptists for this hour." It was his opinion that God had preserved Free Will Baptists to make a difference, to impact the world for Him. I have thought about that statement many times and prayed that it be true.

I want God to use us to impact the world for righteousness' sake. I want



our denomination to be used by Him as an instrument to win the lost. To use an athletic term, "the ball is in our court," and we need to put it in the basket.

It seems we have had a hard time getting on the same court and working together. We have allowed differences to divide us, refocus us and sap our energies. The results are quite plain. We haven't achieved that potential and feelings of discouragement trouble us.

Nashville—1995

The word *optimism* means, "An inclination to put the most favorable construction on actions and events, or to anticipate the best possible outcome."

In the 1995 Leadership Conference in Nashville, Tennessee, we met to discuss the resolutions from North Carolina and Virginia. It was also an open forum that allowed discussion on any other issue of concern as well. We discussed everything from salaries, to WNAC, to Fellowship of Encouragement, to concerns about the National Youth Conference.

We spent two days discussing these issues and in particular the two resolutions from North Carolina and Virginia. We all wondered if we could have consensus, in light of all that had been said. But between three and four o'clock Wednesday afternoon, it seemed that God, who had been watching the proceedings, came into our midst and worked a miracle of reconciliation! The meeting was climaxed that night with a stirring sermon on unity by Brother Fred Warner, and we all were encouraged.

I left the meeting with a sense of amazement at what I had seen God do, but also with a sense of optimism that this was just the beginning.

Fort Worth—1996

When we met in Fort Worth last July, we came with a sense of optimism that, not only had we worked out those problems, but together we can work out future problems. I think we are learning we are not so different. We all have the same goals, hopes, dreams, and all have been mandated by the same Great Commission. I think we are learning that

the mighty Mississippi River is not a dividing line, but simply a river running north to south.

When we arrived in Fort Worth, there was a sweet spirit that permeated the meeting. I saw smiles everywhere, friendships being renewed and a feeling that folks were glad to be there. The preaching and singing were some of the best ever. It was obvious God was in that place and, my, how He blessed! We came to take care of denominational business, and under the skillful hands of our moderator, Brother Ralph Hampton, this was done without a hitch.

1997—and Beyond

I see more togetherness than I have seen in a long time—is that not why the National Association of Free Will Baptists came into existence? We can do so much more together than we ever could individually. I am encouraged by the optimism and enthusiasm that is evidenced among our pastors. I am so thrilled by the proposed Church Growth Department of Randall House and the potential there. We can all use the help and direction this department can provide.

But back to the original question: *Has God saved Free Will Baptists for this hour?* I hope so! I believe we have a better chance today to be singularly focused, and to pool our energies and resources together to get the job done than ever before. I believe our future is bright, and the best is yet ahead. When I think of our potential, my eyes are still big and filled with wonder! ■



ABOUT THE WRITER: Reverend Carl Cheshier was elected moderator of the National Association of Free Will Baptists in Fort Worth, Texas, in 1996. He pastors Cavanaugh Free Will Baptist Church in Fort Smith, Arkansas.

Capital Stewardship/Victory Campaign October 1996 Update

State	Goal	Gifts	Balance
Alabama	\$76,397.63	\$ 4,991.15	\$71,406.48
Arizona	1,228.93	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	28,990.88	9,188.31
Hawaii	184.54	727.26	(542.72)
Idaho	353.37	25.00	328.37
Illinois	16,176.29	4,949.47	11,226.82
Indiana	7,868.27	1,846.75	6,021.52
Iowa	266.99	.00	266.99
Kansas	1,287.82	280.00	1,007.82
Kentucky	35,454.34	5,674.29	29,780.05
Louisiana	94.23	1,925.00	(1,830.77)
Maryland	6,812.10	1,539.38	5,272.72
Michigan	15,116.19	16,004.22	(888.03)
Mississippi	15,559.86	3,843.23	11,716.63
Missouri	60,484.40	33,794.91	26,689.49
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	59,561.70	18,995.39
Texas	11,547.20	7,366.52	4,180.68
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	\$275,334.13	\$491,249.26

Directory Update

FLORIDA

Tim Owen to First Church, Winter Haven, from Shiloh Church, Bratt

GEORGIA

Jimmy Rozier to Warner Robbins Church, Warner Robbins

OKLAHOMA

Doug Carey to Lowery Church, Twin Oaks from First Church, Mobile, AL

SOUTH CAROLINA

Joe Moore to Camp Creek Church, Scranton
Tony Trott to Jefferson Road Church, Sumter from Glennville Church, Glennville, GA
Mike Gerald to Socastee Church, Conway



A Killer Named Fran

By Kathy Lee Weatherspoon

If someone had told me that a hurricane would come to our town, I would have laughed. Our community, Bahama, located in northern Durham County in the Piedmont area of North Carolina, is at least 160 miles from the Atlantic Ocean. We are a rural area with trees, farms and good country living. Previous hurricanes that made it this far inland had been downgraded to tropical storms.

But on Thursday, September 5, 1996, a raging Class I hurricane named Fran hit our community. Winds were recorded at Raleigh-Durham International Airport at 79 mph, the strongest on record. The last major storm to hit this area was Hazel in October 1954.

By 12:15 a.m. September 6, winds were excessive and torrential rain poured down. A tree fell across a car on a road in our community. Bahama Fire, Rescue and EMS were dispatched to this call to assist. Two of our young volunteer firemen, Ricky Dorsey and Shane Clements, responded with our woods truck.

While enroute to the scene, another tree fell hitting the windshield of the fire truck. Ricky, 10 days from his 20th

birthday, was killed instantly. Shane survived with cuts, bruises and sprains.

At dawn, wind and rain finally subsided. As we exited our department, we saw tree damage and power lines down everywhere. Our community was without power four days.

When the accident occurred, we were instructed to report to our station. No one could have imagined the reason. As members gathered trying to console each other, we became closer than most real families.

One lady said she did not know what to do. I suggested that she call the pastor at the Methodist church in our community since he lived just around the corner. He came right away.

Kevin Wilson and Mike Smith, both paramedics with Durham Regional Ambulance, immediately reported to our station to help us understand and try to cope with our grief. They stood with us, cried with us, hugged, listened to us, felt our pain and above all, prayed with us.

Kevin is a Christian and he talked with each one of our young people trying to help them through this ordeal. He

(continued on page 8)



Eye of the Hurricane

By Amy Thomas

Meteorologists prepared us for the worst. Thursday afternoon the news began flooding in. The principal came over the loud speaker and announced, "Due to weather circumstances, school will be closed tomorrow. We advise that all students and teachers return home immediately after school this afternoon and remain home."

Grocery store shelves were emptied and there wasn't a candle to be found for sale in Smithfield. The eye of Hurricane Fran was predicted to pass through Raleigh, a town just 45 minutes west of us. My best friend and I made plans to spend time together that Friday, unaware that tears would accompany our next meeting.

The storm's eye came through about 2:00 Friday morning. We lost electrical power 12:30 Thursday night when a tree fell blowing out transformers. My neighbors were walking around the outside, flashlight in hand, anticipating a fallen tree.

Throughout the night the wind blew, sounding like a train plowing through our house. We cracked the windows to

avoid build-up of air pressure which could break windows. Because windows in the dining room were already cracked, wind blew pictures off the wall and knocked a shelf of knick-knacks to the floor, breaking them.

The next morning the destruction was evident. Next door a huge uprooted oak sprawled across the road. Down the street about 15 feet, a pine tree intertwined in power lines lay across the road. Seeing all this devastation, it was hard to believe that not even a large branch had fallen in our yard.

We are surrounded by woods on two sides and all the trees were still intact. Across the street, a tree lay uprooted in the yard.

A quick tour around town could turn into an hour drive. Uprooted trees, shingles, power lines and even transformers littered roads and highways. Houses, cars and trucks were shattered, some beyond repair. Our church also suffered damage. Shingles, awnings and gutters had blown off.

The only electricity in town was provided by generators. Smithfield looked like a ghost town. We thought it would take an eternity to repair damages—physical and emotional.

A Killer Named Fran (continued from page 6)

gathered everyone in a group. He told us what to expect, that it was okay to cry and how we might feel later. Then he prayed with all of us.

I am sure that most of our group never goes to church. He made a tremendous impression on this group. At the funeral home Sunday night after everyone left, approximately 40 members and their families knelt in front of Ricky's casket and the young people asked Kevin to pray for them. This was something totally unexpected from a group of non-Christian youths.

Ricky had been with the fire department over a year. He was in the process of obtaining his North Carolina State Certification as a Firefighter II. Ricky loved being a fireman. He was always the first to the station and the first on the truck. His death devastated our department. He was the first volunteer fireman in Durham County to be killed in the line of duty.

Most of our members grew up with Ricky and went to school with him. It has been a very rough and emotional time for all of our "family." But Ricky died doing what he wanted to do more than anything else. These young men and women continued to do what Ricky would have wanted. They continued to help and think of others. Our department has young firemen, mostly 17 to 20 years old. Even though their hearts were broken, their spirit and need to help never wavered.

Ricky's funeral was held at the Methodist church almost across the street from the fire department. Firemen from all over North and South Carolina came to say goodbye to Ricky. When the funeral ended, he was transported to West Virginia for another service and burial in the family cemetery.

Ricky's body was placed on top of the fire truck and we walked behind him to the burial site. Our fire department members had to finish what was started in Bahama. As we laid Ricky to rest in West Virginia, our department stood with his family and will continue to do so. The young people hugged, cried, laughed and held their heads high.

On the following Sunday, our "young" adults gathered at the fire department and walked together as a group to the Methodist church for the Sunday service. Some of those kids probably had never been to church on Sunday, yet they felt the need to go as a group and thank God for getting them through this ordeal.

The church had a special group, *Teen Challenge*, to speak that day. This group of young men are former drug addicts, alcoholics and criminals, but now are all Christians. The men sang and gave their testimonies of how God took control of their lives and turned them around. If just one teen turns his life over to Christ, it will be easier to accept this tragedy.

I hope this type of tragedy never happens to anyone again. We do not ask why because we will not get an answer. I can say that this tragedy has brought our department closer together. We have become a family and together we will learn to go on with our lives. Every time we respond to a call, we remember Ricky, riding next to us, doing what he loved most—being a fireman.

You see, I have two young adults (a son who is a captain, EMT-D and full-time fireman for the City of Durham, and a

daughter who is a junior fireman) and a husband (an assistant chief and EMT-D) who are volunteers in our department.

It could have easily been one of my family. When they leave to help others, I pray for their safety for I know that God will take care of them. I will never try to keep them from this and will continue to support them when they answer that call for help. When Fran left her path of destruction in our community, I found myself praying and trusting God more than I ever have before. ■

ABOUT THE WRITER: Kathy Lee Weatherspoon is a member of Calvary Free Will Baptist Church in Durham, North Carolina. She and her entire family are actively involved in the local church and in community outreach.

Eye of the Hurricane (continued from page 7)

"North Carolina has just been declared a disaster area and federal aid should be available to all who are in need." News reports rang out from battery-operated radios and televisions. Help was on the way from every organization able to assist.

Sunday, our church sponsored meals for any who didn't have power and didn't want food in their refrigerators to spoil. We opened the church to anyone who didn't have power and wanted to sleep in air conditioning.

Monday, when I finally talked to my best friend, she was in tears. Her house was under a foot of water and her dad's repair shop was under three feet of water. The Neuse River had risen and flooded the area within a half-mile radius.

"I have no home now. All the floors will have to be stripped and replaced. We won't be staying in our house for three weeks to a month." Their house at the beach had also been damaged.

I have constantly thanked the Lord for His protection over us during this storm. When I look around and see all the damage, I take a deep breath and count my blessings.

I remarked to my mom, "It looks like we had a shield around our house."

"We did," she replied, "It's called God."

"For he shall give his angels charge over thee, to keep thee in all thy ways," (Psalm 91:11). ■

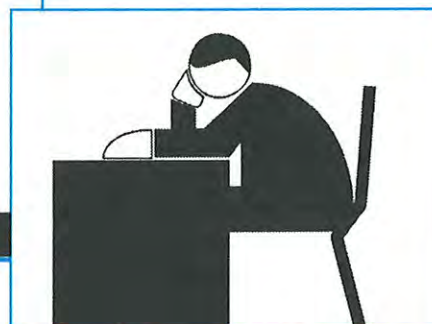
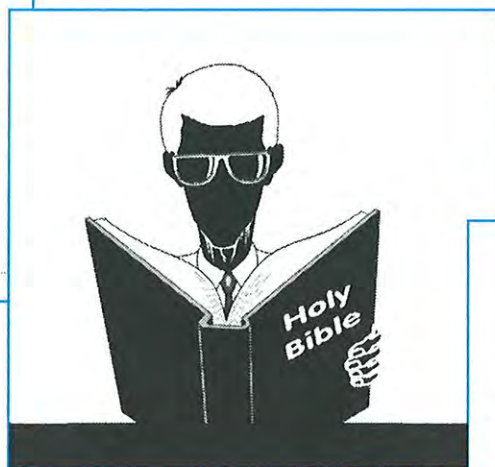
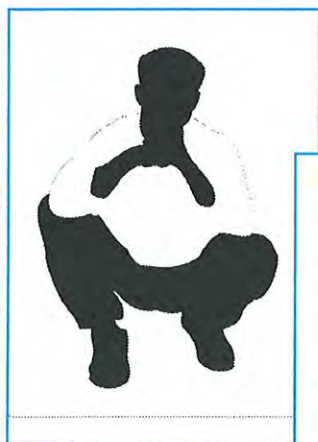
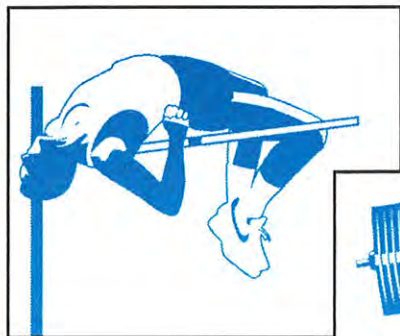


ABOUT THE WRITER: Amy Thomas is a member of Unity Free Will Baptist Church in Smithfield, North Carolina, where her father pastors. The high school junior participated in the 1996 Truth and Peace Leadership Conference.

The Olympic spirit of personal best in the church.

God's Games

By Greg Hollifield



**Higher.
Stronger.
Faster.**

If you watched the 17 days of Olympics coverage, you recognize those three words as the goals of the games' athletes. It's the goal of each individual athlete to fly higher, be stronger or run faster than he ever has before. It's about being and doing his best.

Higher. Stronger. Faster.

Here are three goals for the Christian to incorporate into his life. We're not competing against one another, nor are we competing for mere medals and public praise. We're competing against a powerful devil, a seductive world system and against our

own most pernicious adversary: our own depravity.

To perform well in the games, the athlete must practice well in the gym and observe certain guidelines on the field. We are no different. Prayer, meditation on the Word and fasting are three practices, three disciplines which can help us be more and do better.

Prayer: Makes Us Fly Higher

Salamanca, Spain, July 27, 1993. It

was there and then that Cuban high jumper Javier Sotomayor set a new world record. Without the aid of a pole, steps or springs, he leaped into the air and cleared a bar 8' 1/2" off the ground. Without proper technique, he would've done much less.

When it comes to praying, some people remind me of Javier Sotomayor. You could call them "world class pray-ers." As I listen to them pray, and especially as they pray for me, I feel as if I've been vaulted into God's presence.

I wonder if the disciples felt that way as they listened to Jesus pray? Maybe it was because of this that one of them begged, "Lord, teach us to pray," (Luke 11:1).

Jesus taught us to pray, "Our Father who art in Heaven." How we approach God is important. It always has been. No high priest could enter the Holy of Holies and live without approaching in the right manner. As we enter God's presence through prayer, we need to approach Him as a son approaches his father.

We need to come in love. For this reason we call Him, "Father." We must not forget that He is our Father "in Heaven" and His name is above all others. He is up there and we are down here. He is superior, we are inferior.

Clearing the bar is the next objective for the high-jumper. That bar is the object by which his jump will be judged a success or failure. For us pray-ers, the bar of evaluation is the issue of dependence. If our prayers indicate a full dependence upon God for provisions, pardon and protection, they may be judged as pleasing to God.

If our prayers hint that we think self-effort is of greater than or equal importance to God's efforts, they will come up short. It's only when we throw ourselves upon God's grace and mercy that our petitions are heard.

He wants us to depend on Him to meet our needs and the needs of other members on our Christian team. (Notice that petitions are for *our* daily bread, *our* debts and that *we* might not be led into temptation.)

Over the years, the high-jumper's landing has changed. Now it's nothing more than a flop. The jumper having cleared the bar lets his limp body flop onto a giant spongy mat. It's an act of complete abandon.

As we conclude our prayers we need to "flop" our kingdoms, our power and our glory at God's feet. We should desire that His kingdom increase, not our own. His power should be exercised, not our own. His glory should grow, not ours.

Meditation: Makes Us Stronger

They call him the "pocket Hercules." Standing just 4' 11" this mighty mite raised more than 400 pounds

over his head at the 1996 Olympics. Hours of practice with smaller weights made this Herculean feat possible.

In this day of spiritual anemia we need to ask, *What does it take to make a spiritual strong man?* The answer depends on whom you ask.

If you had asked certain Ephesian believers, they would've told you, "The more a man gives up, the stronger he becomes." They bought into an ascetic philosophy of life, as do many believers today. To hear some tell it, you'd think there's nothing more to growing spiritually than giving up this or that. Self-denial is definitely necessary, as we'll see in a moment, but there's more to growing spiritually strong than self-denial.

To Timothy who was ministering to the Ephesians, Paul exhorted, "meditate upon these things; give *himself* wholly to them; that *his* profiting may appear to all," (I Timothy 4:15). Bound up in the Greek word translated *profiting* is the idea of progress.

Time must be devoted to meditation. Meditation clears the way for the omnipotent Holy Spirit to work in us and through us.

The word translated *meditation* in I Timothy 4:15 is found in only one other New Testament passage (Acts 4:25) and is equivalent to seven Old Testament words. Originally the word meant "to murmur, to mutter, to make sound with the mouth." Today we call it "self-talk" or "talking to yourself."

Sometimes we do this out loud, but more often than not we talk to ourselves in our minds. When you're consciously absorbed in the consideration of a matter to the point that you're talking to yourself about it, that's what you call meditation.

Isaiah uses the word to refer to the roaring of a lion after he has captured his prey. Once he has captured it and starts to roar, nothing is going to scare that lion away. He will stand by his prey until he has eaten himself full. In the same way, you and I shouldn't let any *outside* factor distract us from meditating upon God's Word until we have been satisfied.

The word appears again in Isaiah to refer to the mourning of a dove. I'm told that doves are fiercely monogamous. They stick to one mate for life.

In the same way, we must be faithful in our devotion to Christ and His Word. We must focus upon it and none other.

Practically speaking, this means that we should set aside time each day to be with God and focus on Him alone. All *internal* distractions, all competing thoughts and worries, must be set aside.

The object of all this meditation is, in the words of the verse, "these things." Three times this phrase occurs in I Timothy 4 (vv. 6, 11, 15). Each time it refers to what the Spirit has said or what Paul under the inspiration of the Spirit has written. In short, we must meditate upon the scriptures.

In the Old Testament twin to I Timothy 4:15, God told Joshua in Joshua 1:8, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou shalt make thy way prosperous, and then thou shalt have good success."

Do you know how much of the Bible Joshua had to meditate on? Five books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The only other book of the Bible that may have been written by that time was Job. Can you imagine meditating on a book as dry as Leviticus? Yet God promised Joshua that meditating on His Word was the key to prosperity and success. This is still true today. Meditation upon the Word is the key to spiritual progress and strength.

Abstinence: Makes Us Faster

At the Atlanta Olympics, Canadian sprinter Donovan Bailey earned the title, "the world's fastest man" for running the 100 meters in 9.84 seconds. That new world record was the result of years of sacrifice and self-denial. As we all know, it doesn't take many moon pies and RC Colas to slow a fellow down.

Ever wonder why you're so slow to discern and do the will of God? It could be because you're carrying unnecessary weight.

Hebrews 12:1 warns against running with extra weight. Trying to run for God with sin in your life is like a female sprinter trying to run the 100 meters in her wedding dress. Sooner or later it will trip you up. Sin must be set

aside and so too must other weights. Fasting is part of this endeavor.

For some time the American church has been strangely quiet about this important subject. Maybe it's because we've bought into the hedonistic philosophy of our times.

What is fasting?

Vine's Expository Dictionary of New Testament Words defines fasting as "voluntary abstinence from food." I think that definition needs to be refined to read, "fasting is voluntary abstinence, usually from food, although it may be from something else bringing sensual pleasure, for a spiritual purpose."

First Corinthians 7:5 implies that fasting can involve more than going without food. Might not going without television for a week or leaving the car radio off for a while be considered a form of fasting?

Who should fast?

In the Old Testament, God called for Israel to fast on the Day of Atonement and later added fasts on the fourth, fifth, seventh and tenth months of the year. While Jesus acknowledged that His disciples didn't fast while He was with them, He indicated that after His ascension they would resume the practice (Matthew 9:15).

In His Sermon on the Mount, Jesus took it for granted that His hearers were already fasting and would continue to do so in the future. Though we find no New Testament command telling us to fast, the implications are that fasting is expected of us.

Where should you fast?

When Israel was facing a difficult decision regarding the tribe of Benjamin, Judges 20:26 tells us that the people went to the house of God and spent their time in fasting and prayer. They were hungrier to hear from God than they were to eat.

When the Holy Spirit told the church at Antioch that He wanted to use Saul and Barnabas as missionaries, the people spent time with them in the church fasting and praying before sending them out. They were hungrier to see God use these men than they were to eat.

Could this be telling us that there should be times when we go to church a little hungry? That we should come so intent on hearing God's voice or seeing His hand at work that we refuse to eat until after we leave? Maybe one reason we don't see God doing much in His church anymore is because we're no longer hungry for it. We've already filled ourselves with something else.

Fasting also needs to be done privately. David fasted in his palace for the health of his child. Jesus fasted in the wilderness before beginning His public ministry. Fasting has a place both within and without the church.

When should you fast?

The Jews fasted on the Day of Atonement while repenting of their sins. Daniel fasted and prayed about the sins of his nation. David and his men fasted when God's anointed fell in battle. David fasted and prayed again after doctors had done all they could for his sick child. David fasted and prayed for his sick enemies.

Esther fasted when going to entreat the favor of her superior. Jesus said His disciples would fast after He ascended, fast in sorrow over His absence. When we find ourselves in any of these situations or any resembling them, we should fast.

Why should you fast?

In Mark 9, a father brought his possessed son to Jesus' disciples hoping they could heal him, but they failed. Then Jesus came off the Mount of Transfiguration and healed him. When the disciples asked why they had failed, Jesus answered, "This kind can come forth by nothing, but prayer and fasting." You should fast because there are some things that just won't happen until you do.

Fasting is not a meritorious act. God isn't obligated to grant your wish simply because you put in necessary time fasting. Rather, fasting provides you the opportunity to manifest the anguish and longings of your soul. By going without food or some other sensual pleasure, you show God that you're more serious about having your spirit fed by Him than about you feeding your flesh.

How should you fast?

Matthew 6:16-18 suggests two rules. First, fasting should be spontaneous. Jesus said, "When you fast," suggesting that the timing is up to you and God's directing Spirit. That was the point of His conversation with John the Baptist's students. They wanted Jesus to legislate times of fasting, but He refused to do it. Where you fast and when isn't for any man to dictate.

Second, this text teaches that fasting should be secretive. It's between you and God. Don't make a show of it. Don't brag about how spiritual you are. Just do it.

One other suggestion I offer is that when you fast, spend time in prayer. Bible fasting is coupled with prayer more than 75% of the time.

Go for God!

Higher. Stronger. Faster. That's what the Olympics are supposed to be about, but for many athletes, the Olympics have degenerated into an opportunity to showcase enough talent to land a shoe contract or get a shot at show business. The goal of self-fulfillment has been replaced by the cry, "Go for the gold!" both Olympic and otherwise.

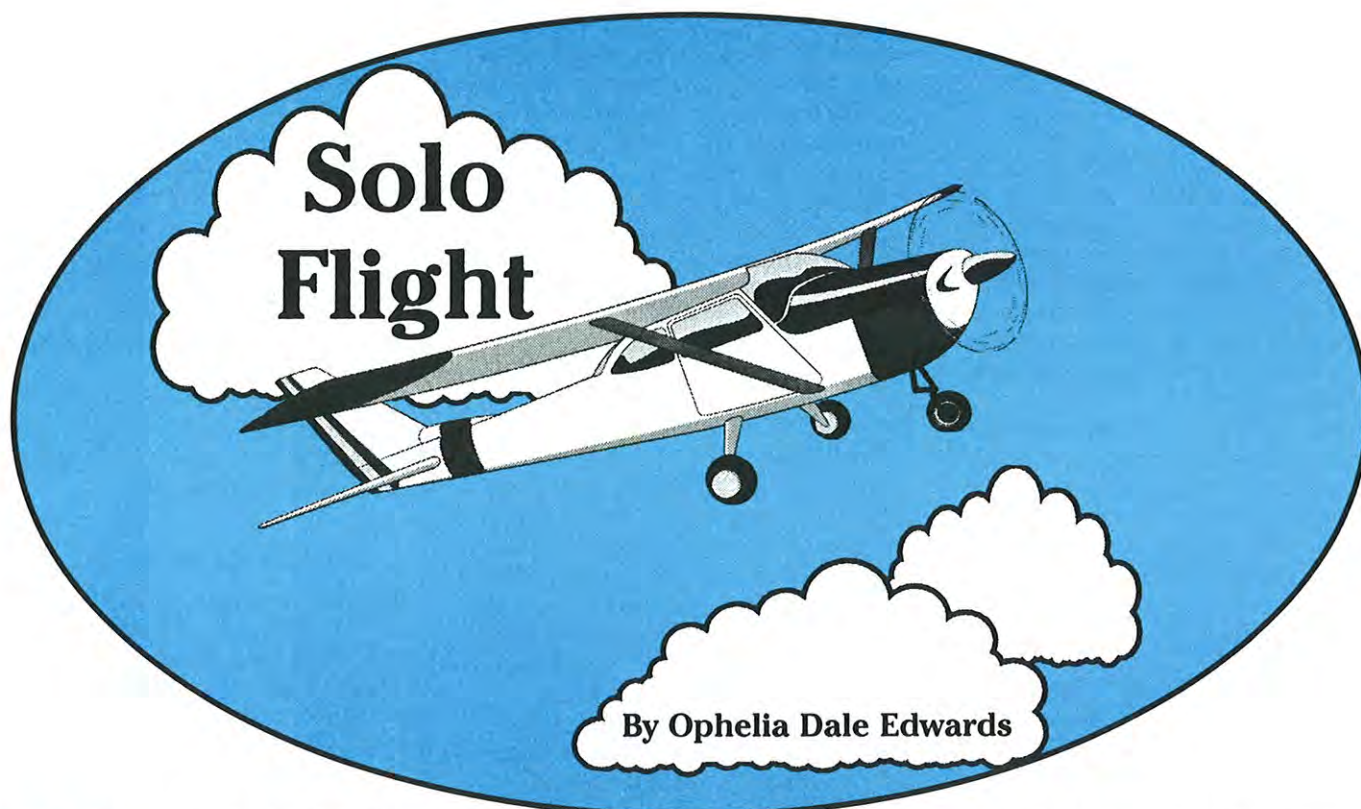
In the Christian life, the cry, "Go for the gold!" should be replaced with the cry, "Go for God!" It is for the praise of His glory that we should aspire to fly higher, be stronger, run faster. ■



ABOUT THE WRITER: Reverend Greg Hollifield is an ordained Free Will Baptist minister and a veteran viewer of the 1996 Olympics.

This article adapted from a series of messages that Reverend Hollifield preached titled, "Four Steps to Spiritual Fitness."

Even a solo flight needs a good ground crew.



What group makes up 40% of adults in the nation but does not make up 40% of adults in the local church? Care to guess? It's singles. In 1992, there were 72 million singles (age 18 and up). This group has nearly doubled since 1970; it is predicted that by 2000 they will make up 50% of adults.

How can Christians reach this group? We reach people as individuals by getting to know them and their needs. This article may help you understand singles and make them a vital part of your church.

Favorable Flight Conditions

A pilot preparing for flight must take weather and other conditions into account. Being single in a married world means recognizing the conditions for solo flight. Not all of them are bad.

Service to God

Because a person is single, service to God may be of a different type. God

decides how each is to serve.

As a school principal, I often felt married to my job. If I had been married, I would have either neglected my family or done less as a principal. As a mother pours herself into the life of her children, a single lady pours herself into the lives of others.

Lifestyle

The lifestyle of singles is different. Do you know how difficult it is to cook for one? Some restaurants adapt seating to appeal to singles who eat out often. Supermarkets cater to hungry singles in takeout departments.

Perhaps the church should take note of these segments of society that recognize needs of single adults.

Independence

Singles of necessity are independent. A lady may learn about auto mechanics or home repairs. A man may learn to cook. There is a certain sense of freedom with independence. We need to guard against it becoming a failure to accept respon-

sibility or becoming so independent that we fail to ask for needed help.

Interests

Another result of being single is the opportunity to pursue expanded interests. For me, this has included travel, education and the teaching of Bible and history.

Relationship with God

Because one is single, he or she may have a stronger faith and more dependence on God. When I have a major decision to make, it is just God and me. I cannot blame bad choices on someone else.

Watch Care

God takes care of me as I travel alone. He meets my needs financially without a husband to put food on my table. Many singles live alone (23 million according to the 1990 census), but God protects us. I am convinced that God protects all of us, married or single, when we do not realize protection is needed.

Singles are spared a broken marriage or life with the wrong person. Neither of those is God's will for my life. I look around at my peers and see divorces and marital problems. While I am thankful God has kept me from these, I know He is with those who have such experiences.

Unfavorable Flight Conditions

Difficult conditions add more risks to flying. It is easy for a single adult to indulge in self-pity or become steeped in bitterness. Some differences in their lives could contribute to unfavorable flight conditions.

Isolation

Loneliness and aloneness (yes, they are different) are real problems not isolated to the single populations.

People intentionally or unintentionally say cruel things that could contribute to a single's loneliness. I hear statements like, "*She couldn't be sweeter if she were married,*" or "*You mean you came by yourself?*" or "*Is someone else coming?*" or "*Only one?*"

These comments underline the fact that we are different and don't fit the mold. They may be accompanied by unsolicited matchmaking. To be joyful, effective Christians we learn to cope. That is easier if our church family helps.

A family offers security and support in a place where you can be yourself. A family is there to share your joys and hurts.

Singles face the loss of significant others without replacements. I hasten to say that no person takes another's place. But facing the loss of a parent when you are single is unlike facing that loss with a spouse by your side.

Super Single

Singles may be expected to pull more than their share of the load at work or church. Some people think that since a person does not have a family that he or she can work non-stop. Singles have a life of their own. All the "extras" should not be delegated to singles.

Flight Preparation for Singles

I know that God's perfect plan at the time of creation was for each

man and woman to have a godly spouse. Anyone who stops here neglects a major fact. Sin entered the picture. We are now so far removed from the day Adam and Eve met that we can hardly imagine what their relationship was like.

Facts

We face the reality of today. There are more women than men in our society. It is not God's will for me to marry an unbeliever. Thus, some Chris-

time Christian ministry must be resourceful in order to make ends meet. It is not true that two can live as cheaply as one, but it is also not true that one can live on half of what it takes for two.

Feelings

All humans have emotions. Singles and marrieds alike need to control emotions rather than allowing emotions to control them. We need to act on truth, not feeling.

Singles feel lonely when there is nobody with whom to share the good or bad. It is unwise for singles to make major decisions when they are lonely. It's important to reach out to others and cultivate relationships with the married and unmarried. Learning to share with others is vital.

Singles must deal with thoughtless comments and attitudes of others. There are those who will ask why you aren't married or tell old maid jokes.

Think of creative comebacks. (I have a list for anyone interested!) Share your thoughts with people. Most people just don't think about their words or actions. All of us need to be less sensitive about what others say and yet be more considerate of others' feelings.

Each single person needs to come to grips with his singleness. I am a unique human created by God. To the best of my knowledge, I have done God's will throughout my life. That is success. If I can accept being single as a part of God's will for my life, surely others can accept me as single while I accept them as part of a couple.

Flight Preparation for the Church

When pilots fly solo, they are not the only ones involved. Ground crews contribute to flight preparation.

All humans have basic needs. One of those is for meaningful relationships which create a sense of belonging. It is tragic when a divorced person stops going to church because she feels shunned. When is the last time you walked into a place alone and wondered whom you would sit by?

What gives a sense of belonging? The church can become a significant factor in this area. More than one op-

Singles Ministry Resources

1. *Starting a Single Adult Ministry* by Sue Nilson and Andy Morgan.
2. *Growing Your Single Adult Ministry* compiled by Jerry Jones, editor of *Single Adult Ministries Journal*.
3. *The Idea Catalog* compiled by Jerry Jones.
4. *Giving the Ministry Away* by Terry Hershey, Karen Butler and Rich Hurst.

The first three are published by David C. Cook; the fourth by NavPress. The bibliography in the first one is helpful. You may send for a free catalog of the best resources available to this address:

Singles Ministry Resources
P. O. Box 60430
Colorado Springs, CO
80960-0430

or call 1-800/323-7543 (U.S.)
1-800/387-5856 (Canada)

tians will remain single. Each individual must seek God's will. If it is to remain single, may the rest of us support them in doing that rather than, by words or actions, condemn them for not conforming to our norm.

Finances

Finances are the sole responsibility of the single person. Obtaining sound advice from Christian sources is always a good idea. Singles, like marrieds, need to learn to manage their money. Those singles involved in full-

(continued on page 15)

Six feet of butcher paper and no bad ideas.

Let's Plan

By James H. Cox, Jr.

Planning is an overlooked strategy in many small churches. What planning does get done is often by the pastor or a small group within the church. The reason for this is, perhaps, that we are unfamiliar with other methods of planning. It is understandable that we usually stick with what we are comfortable doing. It's evident that many churches want to plan but do not know how to go about it.

Planning is Biblical

The Bible is replete with examples and commands concerning planning. Consider I Chronicles 28, "Then David gave his son Solomon the plan . . . of all that the Spirit had put in his mind for the courts of the temple of the Lord . . ."

In verse 19 in the same chapter, David states, "All this is in writing because the hand of the Lord was upon me, and he gave me understanding in all the details of the plan."

The purpose of this article is to encourage planning and present one interesting and enjoyable way to engage church members in planning. The following paragraphs describe a method I used to involve members of Sophia FWB Church in Sophia, West Virginia, in planning church activities. The process is not original with me, however, I know of no other church group that uses it in this manner.

Get Ready

Preparation for the meeting is a key to having a successful meeting. To begin, certain materials need to be on

hand before the meeting starts. We had a portable chalk board, a roll of butcher paper, several magic markers, masking tape and boxes of different colored adhesive dots called self-adhesive removable labels. Most of these items are found at any WalMart or K-Mart store. Have a large room with tables ready for the planning session.

To prepare the congregation for the meeting, advertise that the meeting will be, say, Saturday at 10:00 a.m. and that lunch will be served at noon. Don't try to get or expect everyone to attend. If the church can get 25-40 people participating, that is a good number, although more people can easily be involved.

It is important that the church board be well represented for several reasons. First, they have a lot of information to share as well as many good ideas. Next, the board ultimately has the responsibility for implementing many of the ideas. Also, they will be much more committed to plans they have helped develop and will encourage absent board

members to adopt the ideas.

Be Careful

One fact that goes a long way to insure success is that the pastor is not attempting to impose his will on the congregation through some fancy maneuvering. He isn't seeking rubber stamp approval of some predetermined plans that he has in mind.

Pastors should not feel threatened whenever God leads someone else in the body to share a good idea. There is safety in a multitude of counselors. It is truly a time when a pastor can discover that good ideas come through the collective wisdom of his people.

Care should be taken not to allow negativism to dominate. This is not the time to air gripes or complaints. It is a time to seek positive ways of serving the Lord and His people.

The Meeting

At the appointed time, gather in the church (the kitchen is my personal favorite). The portable chalk board can be used to list major areas for the

planning groups. Five categories were suggested by our group: music, building and grounds, finances, soul winning, and youth and other programs. Since we had five classifications, we divided into five groups with six to eight people in each group. Each group was assigned to a table.

Give each table a sheet of butcher paper about six feet long. The groups have 30 minutes to list every idea they could think of about their topics. Remember, each group has a different topic. One person in each group acts as the recorder and writes the ideas in large letters on the butcher paper.

At the end of the 30 minutes, blow a whistle (or use some other signal). At that time, each group passes its paper to the next table in round robin fashion. Each group then has seven minutes to add new ideas to the list it receives from the other table.

After seven minutes, blow the whistle again, signaling the groups to pass the paper to the next table. This process is repeated until every table has had a chance to add to every list.

At the end of this part of the session, hang the lists on the walls with masking tape. Take care that the tape is placed on areas that will not tear or peel. Take several minutes for each recorder to read his original list: this is simply for clarification. Allow no discussion or debate on the merits of the ideas since that would bog down the process and bias the next step.

Ranking Ideas

This is the time for those colored self-adhesive dots. Each person present gets two red, two blue, two green and two yellow dots. On the chalkboard, list their values: red=5, blue=3, green=2, yellow=1. It's a lot of fun for each person to go around the room looking at the lists, deciding which idea deserve their red dots, then their blue dots, etc. In our group, several came back requesting more red dots, which they did not get. Pastoral authority was preserved!

Finally, assign a person to add up all the points each idea receives. Then make a master list with the idea receiving the most points first, the next listed second, and so on. Some ideas may get no points at all while others may be valued highly.

Follow-Up

Publicize the master list and then give it to the church board. It can become a topic of discussion for meetings of different groups within the church.

We implemented several ideas. For example, some planners thought we should sing more traditional church hymns. This surprised me since I knew how much they loved Stamps-Baxter music. We began a drive to raise money for new Free Will Baptist hymnals and placed our order.

Other changes were called for. They wanted more training for teachers and better communications for Sunday School teachers. Changes were made.

Reflection

This process, of course, did not address all the potential issues such as outcomes assessment, budgetary constraints and others. It did do what I'd hoped: it got folks involved in generating ideas and built consensus for developing those ideas into an action plan. More formal goals and an evaluation period for those goals can easily evolve from this exercise. It has been said that if you aim at nothing, the danger is you might hit it.

Planning is not a substitute for action, but we need a plan to focus our attention and direct some of our actions. I do not present this as a panacea, but I know it was helpful to our church. I believe that it will be helpful to other churches in the overall planning strategy of the church. Remember Proverbs 21:30-31, "The horse is made ready for the day of battle, but the victory rests with the Lord." ■



ABOUT THE WRITER: Dr. James H. Cox, Jr., serves as director of institutional effectiveness at Free Will Baptist Bible College.

Solo Flight (continued from page 13)

tion is available to help singles feel comfortable at church.

First, the church may have a singles ministry (see sources listed with this article).

Second, they can include singles in such a way that they do not feel out of place or alone.

Third, they may join with other churches in the area to provide opportunities for fellowship with other singles. This option may be especially appealing to smaller churches. Why can't singles meet for Bible study, fellowship and recreation? These all take effort, but it is worthwhile.

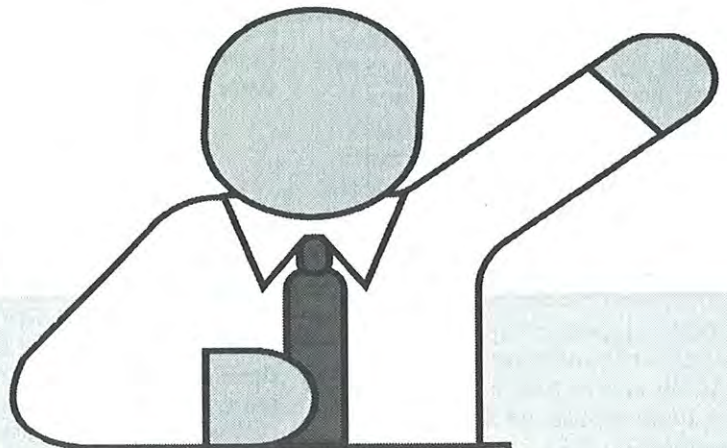
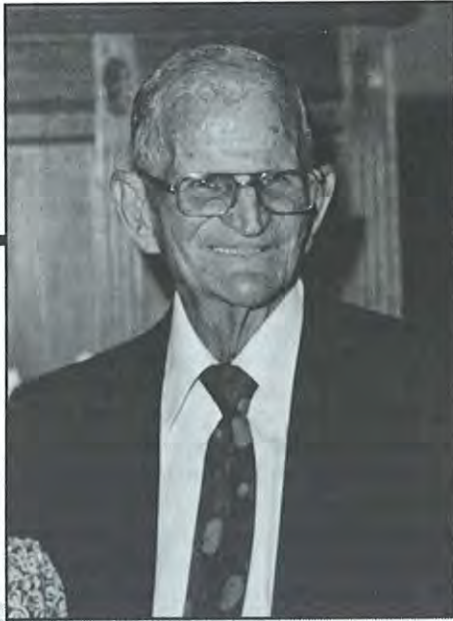
So what are you going to do? There is no point in attracting singles (or anyone else) to your church for the sake of numbers or dollars. Christ intends for His church to be a place of worship and fellowship for all—including singles.

Is your church that place? Are you working to make it that place? ■



ABOUT THE WRITER: Dale Edwards, an educator with 26 years of experience, is presently pursuing other interests. She attended Free Will Baptist Bible College and holds degrees from Belmont University, Austin Peay State University and Bob Jones University. She is active in Fellowship Free Will Baptist Church in Florence, South Carolina.

A Tribute to Rev. Emmitt McDuffie



Perhaps Rev. Emmitt McDuffie never did anything memorable for most of you. He never wrote a book. He never started a church. He never conducted a notable seminar. Thousands were not saved under his ministry, but the same fire that burned in Jeremiah's bones burns in his. He is an orator of the gospel. Those privileged to hear him have enjoyed as great a benefit as anyone who ever sat under the most reputable preacher's ministry. His tongue does not speak with the same energy it did, but what a glorious fire blazed there in his day.

In a community where time has silenced most things, he lives in a small frame house on the edge of a dusty road in Wilcox County, Georgia. During my last trip, I noticed that everything was motionless, as though frozen in time. Yet this small changeless community houses one of the most admirable preachers I know.

Several years ago when we did this interview, I questioned why such a profound voice was so ineloquently sheltered away. Now I know. At 88 years of age he, like Elijah, waits for his chariot. Also like Elijah, he passed his mantle to the next generation, guaranteeing that the message which brought him life and the message he preached for most of his life will continue to be heard.

Emmitt McDuffie was born May 14, 1908, at home in Wilcox County near the small town of Rochelle, Georgia,

A **FIRE** in His **Bones**

By Willie C. Martin

to Edd and Lucia (Blalock) McDuffie. Three weeks into his life, his mother died leaving him and another child. Apparently caring for an infant proved too much for his father. Since his father needed to work and was unable to care for him, Emmitt found his bed in one of several places the next few years.

His grandparents took care of him first. Isaac and Luzanne Blalock were members of Christian Hill Free Will Baptist Church in Wilcox County. Isaac was clerk of the church. These two God-fearing Christians wielded a godly influence over little Emmitt. He remembers his grandmother reading the Bible to him and both grandparents took him to church. Their influence must have been Brother Emmitt's strength in years to come.

Before he was grown, his grandfather died. Little Emmitt was about 10 years old at the time. Then, according to

Brother Emmitt, his grandmother "broke up housekeeping."

This was the second difficult time in his young life. It ushered him into a new chapter in his life. He found himself shuffled between his mother's half brothers and an aunt who shut him in the house for no apparent reason. This went on for four years. By then, old enough to work, he labored on a farm for wages, boarding with different families until he reached manhood.

In 1922 Brother Emmitt reached a milestone in his life. At age 14, during a revival at Christian Hill, he was converted and baptized by Reverend L. S. Yates, the pastor at that time.

Growth in the Lord was not too rapid at first. According to his testimony, he backslid, but when he reached 21 he realized God's displeasure with him. He often said in preaching that "whenever I saw a body go into the grave, that was hell for me!" He repented and rededicated his life to the Lord. That renewed fellowship has continued through the remainder of his adult life.

His rekindled devotion to God brought more than fellowship with God. About a year after he married Cynthia Leno Duncan on October 25, 1928, he was ordained as a deacon in Christian Hill. After serving the Lord a few years in this capacity, he answered the call to preach. At about age 26 he was licensed.

"How do you know you are called to preach?" young Emmitt asked another preacher in those early days.

"You feel like you got to preach or die!" replied the other preacher.

Emmitt said, "That's how I feel!"

He was on his knees by his bedside one night after a church service when he answered the call. He was on one side of the bed, his wife on the other. "We've got to pray tonight," he said, and both entered into a time of prayer.

Rev. Henry Lumpkin pastored Christian Hill at the time Brother Emmitt answered the call to preach. He surprised Emmitt and the church during a Saturday night conference by requesting that Emmitt be licensed. The church voted to do it. Brother Lumpkin then encouraged Emmitt to preach the next Sunday the church came together. "I was glad of it and I've been preaching ever since," Emmitt declared.

On October 8, 1938, he was ordained at Clemon Bridge in Baconton, Georgia, in Mitchell County. The ordaining council consisted of Rev. Neal H. Parrish, Rev. Charlie Harvey and Rev. J. H. Owens, all of the Georgia Union Association.

From my perspective, God must have made Brother Emmitt with preaching in mind. No man ever made a greater impression on me with his pulpit style and eloquence. Those small dark recessed eyes, set in one of the most serious faces I've ever seen, have always had a piercing demeanor. He must have perfected eye contact somewhere along the way, because he had the kind of eyes you wanted to escape if they focused on you. Perhaps that's how he obtained some of his illustrations: it seemed he could see right into your soul.

He had a peculiar way of shifting his weight from one hip to the other. Although I have never known him to be an aisle runner, he moved about the pulpit area using his entire frame to communicate his message. When he threw his weight from one side of his body to the other and stood in one place, the effect was quite impressive. Like a father

exercising his authority upon a child, he stood there in an imposing manner as if to say, "Did you get that?"

His verbal talent was harnessed for the Lord as well. Who would have known he was never trained for public communication? After having listened to some of the best gospel communicators at Free Will Baptist Bible College, I hardly expected to be satisfied again by a man whose largest church was probably not much more than 100. However, when I heard him thunder the truth of God's Word again, I remember that when he spoke, one either confessed his sin or said, "Amen."

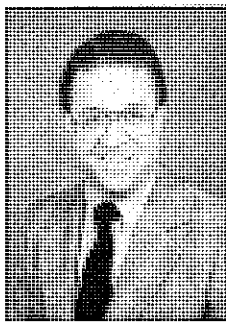
Humor was another of his talents as we learned at a Georgia State Association in 1986. Brother Mac, as he was called, was given a spot to give us a historical perspective of the Georgia State Association. He captivated us with his wit. Rev. Herbert Waid recalls Brother Mac saying, "Some people call those the good old days, but what was good about having to walk everywhere, and having less money to spend . . . ?"

South Georgia was Brother Emmitt's pastorate. He pastored 15 churches in 11 counties during his years of service. Some he pastored more than once.

He was also involved in associational work, having moderated the Georgia Union Association and served on ordaining councils in two different associations. His interest in the work of the Lord led him to be present at the organizational meeting of the National Association in 1935.

Brother Emmitt's formal educational experience ended at the sixth grade, but his thirst for biblical knowledge led him to pursue any opportunity for learning. In earlier years, Camp Mt. Bethel served as a training ground for ministers unable to acquire higher learning. Emmitt said he studied doctrinal books and attended courses taught by Leroy Forlines and Ralph Hampton, professors of Free Will Baptist Bible College. Realizing the advantages of education, he always challenged young ministers to obtain biblical training.

When Brother Mac rides the chariot of death, a wide circle of friends throughout Georgia will remember him for his unfailing devotion to the call he heard over 50 years ago. Preaching and ministering have been his life's vocation since he entered a full-time ministry in 1950. Things have slowed down for him in recent years, but his influence lives on in the lives of those he has touched. ■



ABOUT THE WRITER: Reverend Willie C. Martin pastors First Free Will Baptist Church in Columbus, Georgia.

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FREE WILL BAPTIST NEWSFRONT

Theology Seminar a Great Success

NASHVILLE, TN—In what was touted as the first gathering of its kind in modern Free Will Baptist history, "Theology Seminar '96" met October 25-26 in the Thigpen Building on campus at Free Will Baptist Bible College. Presenters and attendees from six states read and discussed 13 theological papers on a variety of topics. Fifty-six registered for the seminar.

Executive Secretary Melvin Worthington said, "We certainly need this kind of open exchange of ideas in our movement. If the Theology Seminar continues, we may be able to use it as a medium to address, both formally and in-depth, some theological issues that have polarized us in the past."

Sponsored by the Commission for Theological Integrity, the seminar began noon Friday, continued until 10:00 p.m. and ended early Saturday afternoon. Five papers were read during the first session, three Friday evening and five Saturday morning.

Commission chairman Leroy Forlines and member Daryl Ellis (IL) presided during the seminar. Ellis and North Carolina pastor Jeff Manning pulled details of the seminar together while Forlines was on assignment in Russia.

Hearty interaction after each paper prompted the Commission to poll attendees about future interest in forming a Free Will Baptist Theological Society. Thirty-three people indicated a desire to join and support such a society.

When the Commission next meets (tentatively scheduled for February), members will consider sponsoring a 1997 seminar in late October. Dr. Thomas Marberry extended an invitation to meet on Hillsdale FWB College campus.

During their February meeting, commission members will also address whether to pursue the expressed interest in forming a theological society.

The 13 papers are listed here in alphabetical order by last name of the presenters:

Presenter: Steve Ashby
Paper: *The Goat of Azazel: Ritualistic Origins of Scapegoating in Judeo-Christian Culture*

Presenter: David Burgess
Paper: *The Holy Spirit in the Old Testament*

Presenter: Danny Dwyer
Paper: *An Analysis of the "Evangelicals and Catholics Together" Document*

Presenter: Terry Eagleton
Paper: *A Response to the March 1994 Document, "Evangelicals and Catholics Together"*

Presenter: David Fite
Paper: *Dangerous Trends in Old Testament Study*

Presenter: Leroy Forlines
Paper: *Dealing with the Influence of Epistemological Atheism*

Presenter: Paul Harrison
Paper: *A Survey of Chrysostom's Life and Theology*

Presenter: Robert Hidde
Paper: *Of Servants, Serpents, Sinners and Saints: The Doctrine of Original Righteousness—Exploring an Ancient Doctrine and Evaluating Its Value in the Post-Modern World*

Presenter: Thomas Marberry
Paper: *The Wideness of God's Mercy: An Inquiry Into the Extent of Salvation*

Presenter: Robert Picirilli
Paper: *Foreknowledge, Freedom and the Future*

Presenter: Matt Pinson
Paper: *Toward a Free Will Baptist Conceptual Framework for a Theology of the Ordinances*

Presenter: Garnett Reid
Paper: *Old and New in Jeremiah's Book of Comfort*

Presenter: Jim Turnbough
Paper: *The Devastation of Divorce*

Kentucky Minister, Reverend Ted Greene, Dies



MOREHEAD, KY—Reverend Abraham H. (Ted) Greene, a Free Will Baptist pastor and church organizer for 49 years, died September 1, 1996, after an extended illness. He was 80. Funeral services were conducted September 3 at First FWB Church in Morehead where he pastored 35 years.

Rev. Greene was converted in 1947, licensed to preach the same year and ordained to preach the Gospel in 1948. He immediately launched into his almost five-

decade-long ministry during which he pastored four churches, organized 10 churches, did full-time evangelistic work three and one-half years and pioneered radio and television ministries.

Brother Greene's abilities also found outlets beyond his local pastorates. He organized Kentucky's Bluegrass Association and moderated it often. He subsequently moderated the Kentucky State Association six years and served seven years as Kentucky's General Board member to the National Association of Free Will Baptists.

Seventy-five men answered the call to preach and were ordained under Greene's ministry. Twice, he served on Kentucky State Association's Constitutional Revision Committee. During his 35-year pastorate at First FWB Church in Morehead, Greene conducted a radio program for 25 years and a televi-

sion program for 20 years.

He also served as president of the Morehead Ministerial Alliance and was on the staff of pastoral care at Morehead's St. Claire Medical Center.

Born January 21, 1916, in Floyd County, Kentucky, Greene attended Booth Business College (Ashland, KY) and Free Will Baptist Bible College. Emmanuel Bible Seminary (Shelby, NC) conferred the honorary doctor of divinity degree on him in 1987.

He was named Pastor Emeritus at First FWB Church in Morehead after his retirement in 1987. He led the church from October 1952 until December 1987.

Reverend Greene is survived by his wife Mary; one son Theodore, Morehead; four daughters, Ruth Clair of Indianapolis, IN; Rosemary Wierman of Endwell, NY; Glenna Mills, Morehead; and Janie Dunn of McDonough, GA; six grandchildren and two great-grandchildren.

First Oklahoma to Celebrate Centennial

OKLAHOMA CITY, OK—The First Oklahoma District Association will celebrate its 100th anniversary in a special day-long session March 8, according to Reverend Waldo Young who pastors Northwest FWB Church in Shawnee, one of 32 churches in the association.

Delegates and members will gather at Southern Oaks FWB Church in Oklahoma City to conduct business and observe the centennial. The Ministers Quartet and singers from Hillsdale FWB College will provide music for the 11:00 a.m. worship service and the two-hour historical celebration.

Oklahoma pastor/evangelist Wade Jernigan has been authorized to prepare a history of the association for attendees. The day's activities will be under the direction of the Centennial Celebration Committee composed of

pastors Waldo Young, Roger Ballard (Tecumseh FWB Church) and Richard Terry (Southwest FWB Church in Oklahoma City).

Contact editor Jack Williams will speak Saturday afternoon during the centennial rally.

"Ten years before Oklahoma became a state, a district association of Free Will Baptists existed there," said Waldo Young. That district was First Oklahoma.

Even though materials are sketchy for the first 30-40 years of the association's existence, the 32 churches now comprising the membership reflect both its pioneering spirit and its commitment to the future. Hillsdale FWB College, located in the geographical center of the association, finds some of its most ardent supporters among its members.

Correction

The December issue misidentified Pastor Ivan Asbury as Ivan Ryan (page 18, "West Virginia Men Make History").

Reverend Ivan Asbury pastors Central Free Will Baptist Church in Huntington, West Virginia.

We regret the error and are happy to print the correct information.

Alabama Children's Home Receives New Van

ELDRIDGE, AL—The Alabama Children's Home in Eldridge took possession of a new 15-passenger, 1996 Dodge van, July 28, 1996, the Sunday after the national convention, according to Executive Director Levy Corey. The van was a gift from First FWB Church in Seffner, Florida.

Pastor Roger Duncan and members surprised Corey with the presentation after Sunday morning worship services. The van was wrapped in a big purple ribbon and bow.

The van had also been lettered with the Children's Home name, ready to be driven back

to Alabama.

Members of First FWB Church in Seffner rallied to the van project after Pastor Roger Duncan received a letter from the children's home listing a number of needs, including a van.

Reverend Duncan said, "I was apprehensive to present it to the church board but they agreed and the church membership voted for it 100 percent."

"A teacher at Seffner Christian Academy pledged her entire week's paycheck to help pay for the van," Duncan said.

Levy Corey said the van was especially meaningful because the Children's Home truck had been robbed of \$10,000 worth of exhibit materials and workers' belongings Sunday night preceding the national convention in Fort Worth.



New van gift for Alabama Children's Home.

Arkansas Church Honors Former Pastor

BATESVILLE, AR—Members of Allen Chapel FWB Church in Batesville paid off the last \$7,000 on the home of former pastor Rev. J. W. Blanks in a unique Pastor Appreciation Day celebration September 7, 1996. The day also coincided with the 50th anniversary of Blanks' ordination to the ministry.

Spearheaded by current pastor James Forlines, the mortgage pay-off project came together in just two weeks as individuals rallied to surprise Rev. Blanks. Brother Blanks pastored 29 years at Allen Chapel, five years part time and 24 years full time. He and his wife Delca retired in August 1993.

Ordained September 8, 1946, Rev. Blanks worked 60 hours a week for five years at Farm Supply in Newport while pastoring two part-time Free Will Baptist churches—Allen Chapel FWB Church and First FWB Church in Newport.

Blanks moved to Batesville in 1962 to pastor Allen Chapel full time. He stayed 24 years. Under

his leadership the church built a new sanctuary in 1975. Brother Blanks then pastored Eastvale FWB Church in Blytheville until his retirement in 1993.

Arkansas promotional director David Joslin attended the celebration and presented Bibles to J. W. and Delca Blanks in honor of their work.

In addition to all that Allen Chapel members did for the Blanks, they also remembered Pastor James Forlines with a framed sketch of the Forlines, a love offering check and a year's greens fees.



(L) J. W. and Delca Blanks, Anita and James Forlines.

Oklahoma Approves \$3 Million Budget

EUFULA, OK—Delegates to the 88th annual Oklahoma State Association adopted a \$3 million budget for 1997, according to Clerk Keith Burden. That includes \$380,000 in Cooperative Plan receipts which will be allocated thus: Hillsdale College (33%), National Ministries (24%), Executive Office (22%), Mission Board (15%) and Christian Education Board (6%).

The October 14-17, 1996, session met at Fountainhead Lodge in Eufaula. Some 420 people registered including 128 ministers, 30 deacons, 41 lay delegates, 207 visitors and 14 missionaries.

Moderator David McDougal was elected to his third term. Four Oklahoma ministers preached sermons developing the association theme, "Jesus is Lord." Dr. Wade Jernigan (Spring Hill FWB Church, Lexington) delivered the

keynote message titled, "Jesus, Lord of Heaven."

Other pastors speaking on the theme were John Staggs (First FWB Church, Henryetta), Roy Dale Smith (New Home FWB Church, Tulsa) and Dennis Cariker (Spencer Road FWB Church, Spencer).

Delegates voted to form a task force to study the possibility of regional ownership of Hillsdale College by four states—Oklahoma, Missouri, Arkansas and Texas.

The task force, to be chaired by the chairman of Hillsdale's Board of Trustees, will also include moderators and executive secretaries from the four states, two at-large members from each state, and Hillsdale president Jim Shepherd.

In other action, delegates voted to sell the present bookstore location in Oklahoma City and relocate to the State Offices

Building near Hillsdale College campus.

Delegates also voted to stop earmarking Cooperative Plan funds sent to national ministries.

Gifts of appreciation were presented to Hillsdale president Jim Shepherd and vice-president Tim Eaton for their leadership during the college's accreditation crisis.

Two men received plaques of appreciation from the state Mission Board—Berton Perry for service as a board member and director, Leroy Holman for 14 years on the board.

The Oklahoma Women Active for Christ reported that they gave \$125,000 to the Free Will Baptist missions, colleges and other endeavors in 1996.

The 1997 state association will meet October 13-16 at Fountainhead Lodge in Eufaula.

Alabama Elects McNeil

DOTHAN, AL—The Reverend Jimmy McNeil, pastor of First FWB Church in Dothan, was elected moderator at the 77th annual Alabama State Association. He succeeds Dr. John Edwards who retired after more than 35 years of service to the state association.

More than 265 registered for the November 7-8, 1996, meeting at First FWB Church in Dothan. A special service paid tribute to Dr. Edwards for his service to Alabama Free Will Baptists.

Delegates adopted two new programs, according to Dr. Richard Cordell, promotional director. A pastors' retirement program will function in cooperation with the National Association's Board of Retirement and Insurance. Their Acts 1:8 program will raise support for Alabama foreign missionaries.

Three ministers preached sermons during the worship services: Pastor Richard Bowers (1st FWB Church, Northport), Pastor J. D. Wales (Mt. Zion FWB Church, Pell City) and FWBBC staffer Terry Forrest.

Rev. Tim Trimble moderated the Thursday morning Ministers and Deacons Meeting. Two Alabama ministers preached to attendees: Rev. Wayne McDaniel (First FWB Church, Sylacauga) and Rev. Roger Lucas (Pocahontas FWB Church, Carbon Hill).

The Alabama Women Active for Christ sponsored a banquet with featured speaker Rev. Dennis Haygood, home missionary to South Huntsville.

The 1997 state association will meet November 6-7 at Forestdale FWB Church in Birmingham.

Georgia Budgets \$500,000

COLUMBUS, GA—Delegates to Georgia's 60th annual state association passed a half-million dollar budget during the November 14-16, 1996, session which met at Calvary FWB Church in Columbus. That budget included \$175,000 in cooperative funds plus direct gifts, according to Executive Secretary Herbert Waid.

Moderator Paul Smith led the business sessions. Delegates authorized a four-man search committee composed of the general officers to pursue a successor to Herbert Waid who plans to retire at the end of 1997.

In other action, four constitutional changes were passed. One change restructured the terms of the Credentials Committee. Another concerned the status of standing delegates. Delegates also changed the name of the Laura Belle Barnard Offering to Georgia Missions Day Offering.

Some 181 people registered for the three-day meeting including 53 ministers, 22 lay delegates and 16 deacons. They voted to declare the third Sunday in January each year as a day of prayer and fasting for the Georgia State Association asking God for revival, for the salvation of souls and for Christian workers worldwide.

Six men developed the association theme, "Our Oneness as a Church." They included Georgia ministers Fred Lockwood, Larry Powell, Rod Goodman and Tim Horne, as well as missionary to Japan Nathan Snow and Sunday School and Church Training Department director Alton Loveless.

Free Will Baptist Bible College president Tom Malone preached twice during the Thursday Bible Conference.

The 1997 state association will meet November 13-15 at First FWB Church in Savannah.

That must have been some birthday cake in **Timmonsville, SC**, when members of **Bethany FWB Church** celebrated the church's 179th anniversary last October. Guest preacher **Julius Vause** had served the church 10 years. **Galen Dunbar** pastors

Turlock FWB church in **Turlock, CA**, dedicated their new 4,000-square-foot educational building. The structure includes eight classrooms and an assembly room, according to Pastor **Doice McAlister**. Special speakers for the dedication were California executive secretary **Nuel Brown** and **Adrian Condit**.

Members told Pastor **Eddie Hodges** to take the day off because they had other plans. It was Pastor Appreciation Sunday at **Hendersonville FWB Church** in **Hendersonville, TN**. Church founder **John Lindsley** preached that morning. Then members gave **Elizabeth** (Mrs. Eddie) **Hodges** a new back porch for her home—a 12' x 16' wooden structure that members installed in one day while Elizabeth was out running errands.

Camp Branch FWB Church in **Scranton, SC**, purchased a 28' x 64' double-wide, pre-fabricated home for new pastor, **Joe Moore**. Before Pastor Joe entered the ministry, he jumped from airplanes as a paratrooper in the U.S. Army.

Members pulled out all the stops to surprise Pastor **Gordon Sebastian** at homecoming because that was also Sebastian's 30th anniversary at **Peace FWB Church** in **Wilson, NC**. A slide presentation highlighted the story of Peace Church, then letters of appreciation expressed gratitude for the pastor's leadership. Finally, members gave the Sebastians a \$3,000 gift . . . with instructions to buy a new dining room suite for Sister Sebastian.

The **Maryland State Association** lost one of its mainstays when Deacon **Eugene Wampler** died last September. Wampler, a member of **Mt. Calvary FWB Church** in **Perryman, MD**, was one of the state association founders. He had served as association treasurer and clerk.

Pastor **David Reece** reports eight baptisms after several converts were won to Christ in their homes. Reece, who pastors **Heritage FWB Church** in **Fredericksburg, VA**, moved into a new home near the church.

First FWB Church in **Bedford, VA**, reached a \$5,000 pledge for the new activities building at Southeastern FWB College, according to Pastor **William Steele**. Charter member **Beulah Stevens** received a plaque for 20 years of faithful service.

Pastor **David Austin** reports \$5,000 in damage at **Shiloh FWB Church** in **Madison, VA**, when a creek behind the church flooded the fellowship hall and parking lot. Credit Hurricane Fran for the damage.

Contact welcomes **Reach**, a publication of **Oklahoma** evangelist **Bill Haynes**. Since 1992, Brother Haynes (based in Tulsa) has aired 1,500 radio programs on secular stations in the Philippines. Haynes says he never asks for money on his programs. The programs feature music by choirs from Hillsdale FWB College and Free Will Baptist Bible College. His program, "Verse By Verse," has been invited to join the World Wide Christian Radio Network which claims one billion listeners.

Jesus First FWB Church in **Rockingham, NC**, purchased a 15-passenger van, thanks to the vision of the church's youth who raised \$20,000 in one year to purchase the vehicle. **Jerry Smith** pastors.

Reverend **Washington Miles** (69), a retired Free Will Baptist minister, died September 5, 1996. Brother Miles pastored six churches in North and South Carolina. After his retirement, he served as pastor to senior adults at Peace FWB Church in Florence, SC. Brother Miles was a U.S. Army veteran of the Korean War.

Since Pastor **George Brasington** came to **Lesslie FWB Church** in **Rock Hill, SC**, attendance has tripled in three years. The church also purchased a new 12' x 12' sign.

Pastor **Leroy Cutler** made a 1,500-

mile trip from Florida to Bryan, TX, to help ordain a fourth-generation Free Will Baptist deacon. The deacon is **Clyde Morris Goen**. The ordination took place at **Bright Light FWB Church**, celebrating its 110th anniversary. Brother Goen's family name is on a building at Free Will Baptist Bible College, Goen Hall, named in honor of C. F. Goen.

Wednesday evening Bible study at **Red Bay FWB Church** in **Red Bay, AL**, broke an attendance record recently when 128 people attended, according to Pastor **Tom Scott**. The church averages 250 for Sunday morning worship.

Blue Point FWB Church in **Cisne, IL**, reports five new members. The VBS averaged 80 students and sent \$260 to missionary Don McDonald in Japan. **Ernie Lewis** pastors.

The William Mishler Memorial Scholarship, an annual \$1,000 scholarship in memory of the late Rev. **William Mishler**, has been established at Free Will Baptist Bible College. The scholarship will be awarded to an Illinois student.

Hazel Creek FWB Church in **Kirkville, MO**, celebrated 100 years of service in 1996. Seven former pastors attended the centennial activities which included a video depicting the church's history. Dr. **LaVerne Miley** preached the anniversary sermon. **Kenneth Reiter** pastors.

Pastor **Millard McGuire** completed 30 years at **Westside FWB Church** in **Sapulpa, OK**. The church that averaged 40 when he came in 1966 now averages more than 200. During his three decades at Westside, McGuire has witnessed 2,500 conversions and had 24 men called to preach.

The 22nd annual missionary conference in North **Alabama** will meet in 52 Free Will Baptist churches January 12-29, according to state promotional director, **Richard Cordell**.

Pastor **Kenneth Edwards** reports six conversions and six new members at **Freedom FWB Church** in **Marion, IL**. The church also helped two families whose homes were damaged by flood waters. ■

THE TOGETHER WAY

October 1996

Receipts:

State	Design.	CO-OP	Total	October '95	Yr. To Date
Alabama	\$ 473.25	\$.00	\$ 473.25	\$ 1,232.92	\$ 5,737.06
Arizona	281.49	.00	281.49	505.42	4,986.29
Arkansas	9,983.01	6,678.86	16,661.87	20,850.17	243,740.01
California	.00	1,020.71	1,020.71	1,009.30	10,221.23
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	.00	.00	2,860.33	27,159.99
Georgia	19,044.72	3,317.71	22,362.43	15,673.72	166,647.59
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00
Illinois	9,360.09	2,500.80	11,860.89	12,551.68	108,644.22
Indiana	632.87	423.81	1,056.68	899.06	8,981.05
Iowa	.00	.00	.00	.00	360.00
Kansas	.00	.00	.00	.00	353.15
Kentucky	290.50	322.18	612.68	737.84	7,334.84
Louisiana	10.00	.00	10.00	10.00	110.00
Maryland	.00	.00	.00	225.00	2,534.47
Michigan	12,932.78	604.18	13,536.96	7,234.76	164,943.89
Mississippi	356.67	276.68	633.35	424.01	4,957.44
Missouri	12,968.52	.00	12,968.52	10,251.83	117,966.82
Montana	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	823.75	56.87	880.62	317.94	6,813.72
North Carolina	991.51	915.00	1,906.51	1,500.87	18,517.55
Ohio	10,025.08	4,151.60	14,176.68	16,253.71	107,673.75
Oklahoma	55,059.85	270.11	55,329.96	45,668.93	540,522.13
South Carolina	30,813.80	91.36	30,905.16	21,334.68	217,480.68
South Dakota	.00	.00	.00	.00	.00
Tennessee	9,299.21	1,948.89	11,248.10	12,937.41	101,189.67
Texas	5,211.42	257.93	5,469.35	5,169.66	71,211.01
Virginia	2,109.48	847.92	2,957.40	599.07	14,416.37
Virgin Islands	.00	.00	.00	.00	.00
West Virginia	4,577.87	.00	4,577.87	4,344.00	54,835.99
Wisconsin	.00	.00	.00	.00	.00
Canada	180.00	.00	180.00	.00	180.00
Northwest Assoc.	.00	.00	.00	.00	41.93
Northeast Assoc.	.00	.00	.00	.00	.00
Other	.00	.07	.07	.02	.60
Totals	\$185,425.87	\$23,684.68	\$209,110.55	\$182,592.33	\$2,007,561.45

Disbursements:

Executive Office	\$ 9,992.53	\$13,026.54	\$ 23,019.07	\$ 25,499.95	\$ 263,816.11
Foreign Missions	107,442.39	2,451.36	109,893.75	93,689.88	979,399.21
FWBBC	13,645.15	2,451.36	16,096.51	13,196.12	157,334.28
Home Missions	42,402.41	1,918.46	44,320.87	37,767.21	481,547.86
Retirement and Insurance	981.95	1,492.14	2,474.09	2,430.68	27,990.53
Master's Men	1,864.90	1,492.14	3,357.04	3,218.83	35,021.09
Commission for Theo. Integrity	112.86	53.30	166.16	154.43	1,739.13
FWB Foundation	887.74	639.48	1,527.22	1,534.53	16,214.95
Historical Commission	99.11	53.30	152.41	143.98	1,583.59
Music Commission	94.90	53.30	148.20	127.66	1,524.61
Radio & TV Commission	91.17	53.30	144.47	143.12	1,813.96
Hillsdale FWB College	1,391.94	.00	1,391.94	1,151.76	13,440.27
Other	6,418.82	.00	6,418.82	3,534.18	26,135.86
Totals	\$185,425.87	\$23,684.68	\$209,110.55	\$182,592.33	\$2,007,561.45



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January 1997, **Contact 23**

HOME MISSIONS



Where Are The Pastors?

By Trymon Messer

Today I received another letter pleading for help getting a pastor. They said, "If we don't get a pastor, we could lose our church. There is a preacher from another denomination filling in at present and the attendance is very low."

That's the fourth letter this month. I've received 30 similar letters this year. The sad thing is—we don't have any names to give these people. We have an available pastors list, but too many men on the list are looking for full-time churches in or around Nashville, their own home town, down south or back home.

A preacher called recently wanting a church. I asked what kind of church he wanted. He responded, "One that will take care of me."

No one wants a small church or one that only pays part-time, especially if it is out of the Bible Belt or the sunny south. New Mexico, Kansas and Nebraska don't seem to qualify.

Since I have been with Home Missions, we have lost 40-50 churches because they could not get a Free Will Baptist pastor. They got another pastor to preach for them who eventually took the church out of the denomination, or the church closed.

Presently, there are three churches with the Home Missions Department that need a pastor. They are in Fairbanks, Alaska; Louisville, Kentucky; Indianapolis, Indiana.

What can we do to deal with this crisis?

First, we must pray. Jesus said, "... pray ye therefore the Lord of the harvest, that he would send forth laborers ..." (Luke 10:2).

Second, our pastors must challenge young men for the ministry. Many young men want to be youth ministers, music ministers or sports people. All of these professions are good if they are where God wants you, but they are second positions. Where are the pastors?

Third, we need some bi-vocational pastors. Many of our pastors have trades and talents which would allow them to move to some of the needy areas while starting a church or work in an already established but needy church.

Fourth, we need preachers with a pioneer spirit, courage and faith in God who will take some of these small churches. Some of our churches have three or four preachers sitting in the pew while other churches are dying.

Nashville, Tennessee, is filled with men who answered God's call to preach, came to Free Will Baptist Bible College, got a job and forgot God's call. Many gave up pastoring for other vocations such as real estate, car sales, insurance or funeral homes. Whatever happened to Matthew 6:33?

Some gave up pastoring because their wives wouldn't go, didn't want their husbands in the ministry because of materialism, or they don't have faith in their husbands or in God.

On the other hand (and I hate to say this), some churches don't deserve a pastor. They are so steeped in tradition or legalism, or have some family or individual with an ego problem, that they won't let the church grow. They are afraid of losing control. They have a small church mentality, so they run off any pastor who comes to lead the church.

What is the answer?

First, some pastors who are retired yet still have their health, an income and some good years left, could come out of retirement to spend a few weeks or months helping those precious folks who are starving for love and preaching.

I recently met two senior pastors, Glenn Thomas and Bailey Thompson, who had retired but now have returned to the pastorate. They are the happiest I've ever seen them! James Murray and Muel Wilson have also come out of retirement and resumed pastoring. No doubt, there are others we don't know about. If you are bored and hungry to preach, why not contact the Home Missions Department?

Let's help save some of these churches and respond to God's people who are crying, "Lord, please send us a pastor. Don't let our church die."

Second, I challenge some of our preachers who are not pastoring to get back in the battle and out of your comfort zone.

Third, be a bi-vocational pastor. Go help start a new church or take a struggling church.

Finally, thank God for the faithful, dedicated pastors that we have. We need to pray for them, hold them in high esteem for their work, and financially support them well. We all need a fresh new commitment to the high calling of God.

God can use you! There is a great need! ■

FREE WILL BAPTIST BIBLE COLLEGE

The Value of a FWBBC Education

By Tom Sass, Treasurer

A recent survey that came out in the Middle Tennessee area listed the tuition per credit hour for all of the colleges and universities near Free Will Baptist Bible College.

I was particularly interested in our "sister colleges"—the other private Christian colleges that operate in the Nashville area. Below, I have listed three of those colleges which are much like FWBBC, with their tuition per hour and total cost for a year (15 hours per semester):

College #1

\$252 per hour/\$7,560 per year

College #2

\$308 per hour/\$9,240 per year

College #3

\$263 per hour/\$7,890 per year

FWBBC

\$142 per hour/\$4,260 per year

As further explanation, let me tell you why I chose the other three colleges for my comparison. First, all three are operated by mainline denominations and receive gifts from their denominations, just like Free Will Baptist Bible College. Second, all three are located in Nashville and, therefore, must live in the same economy as FWBBC.

One significant fact was that College #2 was only \$3-\$5 per hour more than FWBBC in the early '70s, but is now \$166 per hour higher!

Why is FWBBC's tuition lower?

Why has the college not revised its tuition as many others have? Because we want to keep FWBBC affordable for today's and tomorrow's students. The administration and board of trustees know the financial struggles endured by today's families. Our aim is to always make a way for any hard-working, worthy student to both enroll and graduate from Free Will Baptist Bible College!

One very important factor that helps us keep down the cost for our students is the thousands of gifts the college receives each year. Without the \$1-million in unrestricted gifts anticipated this year, our tuition would have risen from \$142 to \$255 per hour. Friends of the college have saved the more than 6,000 FWBBC alumni (and present students) millions of dollars in college costs!

Another factor is the many students who may now receive financial aid at FWBBC. A truly needy student may qualify for up to \$2,470 in annual grants to offset his need.

Is a FWBBC education a good value?

"If FWBBC charges so little in tuition," one may wonder, "is the student getting a really good education?" The answer is a resounding "Yes!" Here are a few reasons:

- Our striving for SACS regional accreditation has brought a greater emphasis to carry out our mission "to equip men and women, through Bible-based education, to serve Christ and His Church."
- More teachers on our faculty now hold doctorates than ever.
- Our computer labs have revolutionized our ability to train students to use cutting-edge technology.
- Our library is better than at any time in the school's history.
- The administration is determined to provide excellence in education, while keeping the cost as low as possible.

Finally, the value of studying and growing spiritually at FWBBC is beyond computing in dollars and cents. Alumni testify to life-changing decisions made here, finding a spouse, and establishing life-long friendships.

In closing, when you pay tuition at FWBBC, your money is well spent—not only in dollar-wise value, but in eternal value that is, literally, out of this world! ■

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FREE WILL BAPTIST FOUNDATION

We Can Help You Plan Your Estate

By David Brown

A dear lady I knew recently went home to be with the Lord. She was one of the most giving persons I have ever known. She gave of herself in serving and encouraging others. She gave of her income regularly to her church. Even in death she gave a portion of her estate to her local church through her will.

It is vital that everyone have a will and an estate plan. Even those who think their estate is small need to have a will. It is reasonable to ask everyone to consider at the very least titling on their estate.

How we can help

The Free Will Baptist Foundation stands ready to help everyone. Whether your estate is large or small, the Foundation will show you how you can benefit your favorite Free Will Baptist ministry through your will. When an endowment is used, your gift becomes perpetual. It keeps on giving until the Lord comes back.

Since 1980, the Foundation has been helping Free Will Baptists plan their estates. Although we have helped several, it is apparent that many still do not understand our function. Our ministry is to help Free Will Baptists transfer portions of their estates to Free Will Baptist ministries.

We can show those who have large estates ways to transfer more to the Lord's work, more to their heirs and less to estate taxes. Estate taxes on large estates can exceed 50% or more when you include both federal and state taxes. By carefully planning your estate, you can significantly reduce the tax bite of federal and state governments.

Benefits through planning

While we are happy to help you plan the transfer of assets at your death, the truth is that in many cases you may be better off to transfer some assets to the Lord's work while you are still living. Many times a low income-producing asset can be transferred to the Lord's work and increase your income. When we help you plan your estate, we help you identify assets that may be suitable for a planned gift agreement.

Often an individual can receive multiple benefits from a single gift through a planned gift agreement. He can increase his income, avoid capital gains taxes, generate a current tax deduction and ultimately benefit his favorite Free Will Baptist ministry—all through one carefully planned gift.

A timely example

As an example, let us consider a 65-year-old man who has highly appreciated stock. For purposes of this example, we will assume that the stock is worth \$10,000 and the man paid only \$1,000 for the stock several years ago. The only income the individual receives from the stock is a small dividend averaging 3%. By putting this stock into a 7% unitrust, he receives three benefits.

First, he avoids \$9,000 in capital gains. Second, he generates a tax deduction of \$3,910 and he is now receiving \$700 a year in income instead of the \$300 he received before. In addition to this, the assets of this trust will pass on to his chosen ministry when he dies.

We want to help

The Free Will Baptist Foundation's sole purpose is to help you benefit Free Will Baptist ministries through estate planning and planned gifts. Our purpose is not to generate gifts that benefit the Foundation. Over 99% of the funds managed by the Foundation benefit other Free Will Baptist ministries.

We do not attempt to influence which ministry you should benefit. Instead, we let you tell us who you would like to help. We serve *all* Free Will Baptist ministries including local churches, state ministries, regional ministries and national ministries. We want to serve as the channel that funnels your chosen gift to a particular ministry. Please call on us and let us help you. ■

YOUTH UPDATE

**CALLING ALL
FREE WILL BAPTIST YOUTH!!!**

You are Invited To Participate in

YOUTH

DAY '97

February 2, 1997

Churches, Pastors, and Teachers are invited to encourage your young people to participate actively in Youth Day '97! Allow them to walk in the Light of the Lord by speaking, singing, teaching, ushering, etc.

Keep Good Records

As a young preacher, you should enter the ministry for the long haul. You will conduct weddings and funerals, baptize new converts, receive church members and lead in special church projects. An accurate record of these events should be recorded.

Besides revealing the totals of your pastoral activities, the written record will be most beneficial in recording the names, dates and events that the memory will long forget.

You will be called upon to confirm the baptism of someone at a former church. A new church member may ask if you conducted the funeral for a relative years ago. The exact dates of church dedications, parsonages erected and special projects completed will be yours to furnish.

My wife gave me *My Pastoral Record* when I entered the ministry. The hardbound Abingdon Press publication contains 486 pages, ready to be filled with the record of pastorates, baptisms, members received, marriages and funerals conducted, sermons delivered, pastoral calls, special meetings conducted, special funds raised, churches and

parsonages built, special addresses delivered, writings published, personal giving, salary received, vacation periods and notable events attended. A summary of the ministry can be recorded. Photographs can be included.

Over 30 years of a very busy ministry have been recorded in this much-appreciated gift. I understand that the edition my wife purchased for me as a Christmas gift has been enlarged. Randall House (1-800/877-7030) can secure this large, gift-wrapped edition. Why not suggest to your wife that she give it to you as a Christmas or birthday gift? It will be one gift that you will use the rest of your ministry.

I have searched for an inexpensive computer program that would record the same information. Such a program could reveal at a stroke the number of funerals, weddings and baptisms. Dates and places could be filed and brought back to the screen. An accurate compilation would be available in your desk or notebook computer. Please let me hear from you if you have found an inexpensive program to file this information.



Dennis Wiggs

Maybe a shareware program has been written.

The same information could be produced on a computer database program. I use File Express to record pastoral information such as birthday lists, names and addresses, etc. (File Express' address is P. O. Box 1800, Duvall, WA 98019.) This information could be filed in this inexpensive, shareware program.

Whatever book or computer program is used, you as a young preacher need to begin immediately establishing a systematic record of all of the activities in your ministry. The information should be recorded as it occurs. Take a few minutes just after the wedding, funeral, baptism or special event to record the valuable information. Don't procrastinate. You'll be glad you followed this suggestion as the years quickly roll by. ■

Editor's note: Reverend Dennis Wiggs has pastored Ruth's Chapel Free Will Baptist Church in New Bern, North Carolina, since 1986.

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BEYOND BELIEF



Andrew—the First Apostle?

When we begin a study of the twelve, one of the first questions to rise is, Who was the first? Matthew, Mark and Luke make reasonably clear that the two pairs of fishing brothers, as a group, were first; see Matthew 4:18ff, Mark 1:16ff, Luke 5:9-11—although Luke mentions Andrew's name only in his second volume (Acts 1:13).

But John 1:35-42 gives us some additional information that the synoptic evangelists didn't include, as is often the case. There we learn that very early, apparently shortly after Jesus' temptation in the wilderness, John the Baptizer, on two successive days, publicly identified Jesus as the sacrificial Lamb of God (John 1:29, 35-36).

Two of the disciples of the Baptist heard this and followed to see where Jesus was staying and to spend the rest of the day with Him (vv. 37-39). John the gospel writer plainly tells us that Andrew was one of these two, thus one who had been baptized by John (v. 40).

The gospel writer does not identify the other one; probably he was the writer himself, who tended to hide his own identity throughout the story. The very fact that John's gospel only, among the four, tells us the three key incidents that involved Andrew tends to confirm that John and Andrew were on especially friendly terms.

Meanwhile, if this was before the beginning of Jesus' Galilean ministry, as seems clear, then Andrew and John had already had this experience when Jesus called them and their two brothers from their fishing nets by Galilee.

Andrew had already begun to demonstrate a pattern of behavior that he has become known for. The very first thing he does is tell his brother Simon about his experience

with, and view of, Jesus, and take him to meet Him.

But we must not pass too quickly over that incident. You can't help noticing what Andrew told Simon: "We have found the Messiah!" was the essence of it (v. 41). Put that together with the fact that he was already a disciple of John the Baptist and something of Andrew's character and interests becomes very clear.

Andrew had an interest in spiritual things; he was looking for the Messiah. He apparently understood the mission of John as the one crying in the wilderness, "Prepare the way of the Lord." He had paid attention when John had said, "I baptize you in water, but the One coming after me, whose shoes I am not worthy to untie, will baptize you in the Holy Spirit."

And no sooner did John identify Jesus as that One, than Andrew left John and followed Him. Almost as soon he was convinced and set out to enlist his brother, and thus both were ready when Jesus called them officially by the sea.

The second incident involving Andrew we learn about in John 6, at the miraculous feeding of the 5,000. Jesus has put Philip to the test: "Where will we buy enough bread to feed such a mass of people?" He asked him, knowing full well what He planned (vv. 5-6). And incredulous Philip could only exclaim that 200 days' wages worth would not be enough!

At this point Andrew makes a tentative offer: "Here is a lad who has five (individual-sized) loaves of barley bread and two little fish," he says. And almost quickly he withdraws the offer: "But as for these, what are they for so many?"

If there was ever a case of mixed emotions, surely Andrew had them. Commend him for bringing up the matter of the lad's lunch; criticize

him for his doubt that it can make a difference after all. Maybe what we offer to the Lord doesn't have to be so perfect after all.

At least give him credit for finding and bringing the boy and his lunch to Jesus. In the Lord's hands, whatever little we have can be used.

One more incident involved Andrew by name (see John 12:20-22). Jesus was in Jerusalem for his final Passover observance, as were the usual thousands of Jews who thronged there from all around the Mediterranean world each year for that very special occasion. Among the crowds were some Gentiles, probably proselytes to the Jewish faith also there to observe Passover, whose interest in Jesus had in some way been piqued.

Coming in contact with Philip, they shared their desire to meet and speak with Jesus. Philip, in turn, passed the information to Andrew, and together they came and told Jesus. The implication is that they brought those curious Gentiles to Jesus. Apparently Andrew thought that people who want to see Jesus should be brought to Him.

We should possibly see some deeper significance in all this. Andrew has brought to Jesus his brother, the one who in a sense occupies first place among the twelve of the new Israel, the apostles. He has also brought to Jesus some fish and bread by which Jesus fed the multitude, and afterward said, "I am the bread of life . . . which I shall give for the life of the world."

Now he brings the first Gentiles to Jesus, and Jesus exclaims that His hour has come—the hour when He will make atonement for the sins of the world and not for the Jewish people alone. We've come full circle,



Robert E. Picirilli

Islam: Its Prophet, Peoples, Politics and Power

By George W. Braswell, Jr.

Nashville: Broadman and Holman Publishers, 1996, 338 pp., paperback, \$24.99

Islam is today experiencing one of its greatest revivals. It is one of the world's major religions and is growing rapidly in several parts of the world (including the United States and other western countries). Muslim countries exercise great political and economic power.

Christians and Muslims are coming into contact with each other more frequently than ever before. They are working together on the same jobs and living together in the same neighborhoods.

Christian missionary organizations have begun to focus on Muslim evangelism; likewise, Muslims are seeking to win Christians to their faith. Christians need to have a good understanding of the history and teachings of Islam.

Several books on Islam have been published in recent years, and this is one of the better ones. The author is professor of missions and world religions at Southeastern Baptist Theological Seminary.

He lived in Iran for a number of

years and taught on the faculty of Islamic Theology of the University of Tehran from 1968-74. His understanding of Islam is the result of many years of study and interaction with Muslim peoples.

This volume is designed for the person who has little understanding of Islam. It discusses the life of Muhammad, the beginnings and early history of the Islamic faith, and the differences between major Islamic groups.

Chapter nine contains a country-by-country survey of the Muslim world. It summarizes the unique historical, political and social situation which each country faces. The chapter reminds us that most Muslims do not just live in the Middle East. The four countries with the largest Muslim populations are Indonesia, Pakistan, India and Bangladesh.

Chapter 10 is a summary of the status of Muslims in the United States. Estimates of the number of Muslims in our country today range from three million to 10 million. Some predict that Islam will be the second largest



Thomas Marberry

religious group in the country by 2015.

This book gives clear summaries of the major beliefs and practices of Islam. It explains what Islam teaches about God (the Arabic name for God is Allah), the Qur'an, salvation, the future and many other subjects. It defines key terms and concepts which are necessary to understand this religious faith.

Braswell outlines concisely the differences between Christianity and Islam. Islam considers Jesus to be a great prophet of God, but it denies that He is God or the Son of God. Muslims do not accept the crucifixion of Christ or His resurrection.

This is an interesting and timely book. To this point in our history, Free Will Baptists have given little attention to Muslim evangelism. That will change in the future. The increasing number of Muslims in this country and in other countries where Free Will Baptists minister will demand greater involvement. This book and others like it can help us understand those with whom we can share our faith. ■

Green Tree Bible Study (continued from page 29)

then, since Andrew first heard his previous master say, "Behold the Lamb of God, who takes away the sin of the world!"

We don't know much more about Andrew. When the inner circle was four, instead of three, Andrew was included (see Mark 13:3; Acts 1:13). Beyond that, tradition suggests that Andrew and John were special friends. The Muratorian Canon, a very early collection of New Testa-

ment documents, includes a legend that he received a revelation that John should write the Gospel. Tradition suggests that he evangelized in Russia, Greece, Asia Minor, and Turkey; that a Roman proconsul in Greece, enraged that his wife had been converted under Andrew's preaching, ordered him to lead a sacrifice to the heathen gods and then, upon his refusal, had him beaten and crucified. The cross was

shaped like an X, and that kind of cross has become known as a St. Andrew's cross.

I don't know about any of that; tradition isn't always dependable. But I have an idea that Andrew, the Apostle of the Lamb, continued in the pattern established in these few New Testament references, introducing people to the saving Messiah he had been among the first to believe in and faithfully follow. ■

Right From the Start

Chrysler Corporation cooked up a snappy idea that puts their dealers and employees in the same parking space with their customers. They call it *Right From the Start*. The Nashville edition plays Thursday nights once a month. After I leased a Plymouth Breeze, my invitation to attend almost beat me home.

What a great feeling to drive out of the darkness into their parking lot and stop 30 feet from the front door in a pool of light. A smiling employee met me with a fresh-brewed cup of coffee. That's important after 11 hours at the office.

The guys and gals from the service department shook me, howdied me and said how glad they were to see me. That's important when you're standing in their red zone.

Twenty of us listened to a down-home service tech who made us laugh as he fielded questions about the cars in our lives. That's important when you wonder if you'll ever laugh again after signing a four-year lease.

The first fellow who wanted something from me asked for my car keys. He promised to wash our cars while we talked with the staff and viewed a short video. An hour later we left with free oil change coupons, business cards if we had problems, a pint of windshield washer and a warm fuzzy feeling that Chrysler cared. That's important when you do business with a company that makes a lot of promises.

Now, I ask you, why can't such a good idea work on something more important than cars?

Jump start your new year. Get it right from the start. Turn on the lights in your life. Let people know that it's safe to get close to you. That's important in a dark world full of strangers. Put a

fresh pot of coffee in your personality and a welcome mat in your smile.

Polish up your attitude. Everybody's had a hard day, so be the first to extend a hand. Put your sense of humor to work. Try Samuel Butler's philosophy: "People are always good company when they are doing what they really enjoy."

Give something back. Do the unexpected kindness. The extra effort won't go unnoticed by that over-worked mother in the grocery line or the coal miner headed down to where the only light is what a fellow takes with him.

Wake up spiritually. There's more to living than tire rotations and mortgage payments. The divine spark that lights up a man from the inside begins with giving God priority and keeping God first. That's something nobody can do for you.

Read God's Book. Walk the walk; talk the talk. Power surges from the pages of the Bible, so reach in and plug in. God's Book stimulates the mind, encourages the struggling, energizes the weary and gives direction to the confused.

Why waste time trying to un-live last year? Drop yesterday's failures and disappointments into that 24-hour-a-day service department called grace. Stay away from spiritual quacks. Whatever goes wrong, God can fix it.

Settle up financially. That starts with paying your tithes. Rejoice! It's only 10 percent. That's a lot less than the IRS demands, and every penny goes to the right place.

Pay off those credit cards. Use them when necessary, but keep them on a short leash. Credit cards that chase every bargain in town bite the hand that holds them. It's expensive to feed a pack of hungry credit cards, so pay them down and pay them off.



Jack Williams

If they don't behave, terminate them.

Grow up emotionally. Keep your promises. Take responsibility for yourself—what you say, why you say it, who you say it to. Resist the temptation to blame others for the flat tires in your life.

Amaze your wife with, "It's my fault." Repeat often, "I was wrong." Confront yourself with the facts before confronting others with your suspicions.

Take charge of your own life. Stop waiting for permission from others to live, to decide, to change. Your dreams are your own. It's your future.

Step up socially and make a difference. Be where you're supposed to be when you're supposed to be. Do your duty when you get there.

Take the lead in your family. Shoulder your part of the load in the local church. Pull your weight in the community. Stand up and speak out in the nation. Reject the pessimism that's afraid to meet a new day.

What surprised me most at the *Right From the Start* meeting was the staff's attitude when they discovered that I'd driven a Ford Contour instead of my Plymouth Breeze. They chuckled and washed the dirty Ford along with all the nice Chryslers and Plymouths. Even Brand X was welcome at *Right From the Start*.

I'll try to remember that attitude when somebody parks a Big Dirty Problem in my new schedule and leaves me the keys. What a nice surprise it would be if, instead of handing him his head, I handed him a solution.

Sign up for the new year. Find a place to park, come on in and take a front row seat. If we work together, we can get it right from the start. ■

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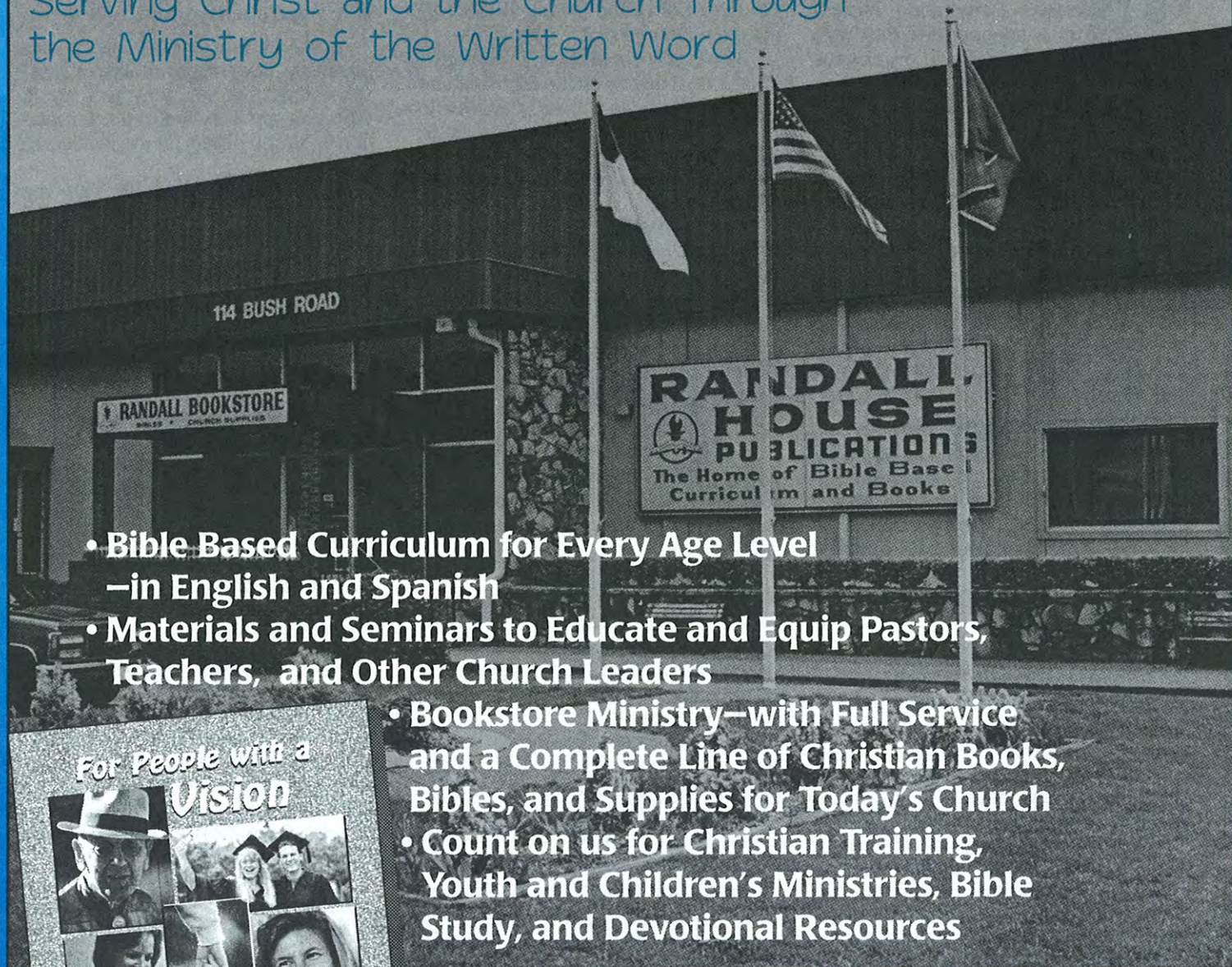
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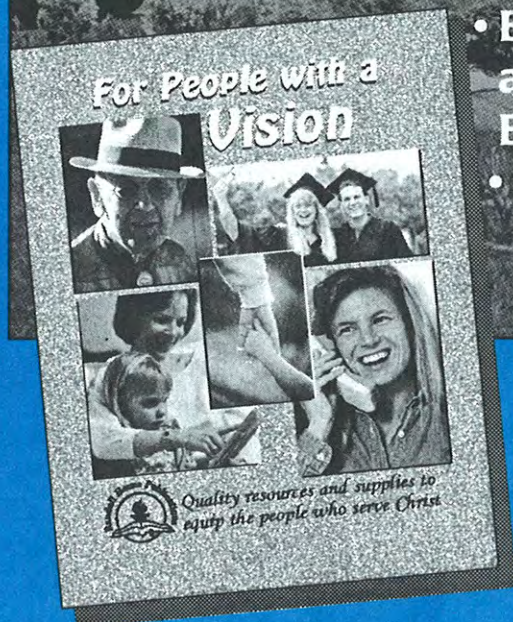
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