

# CONTACT

FEBRUARY 1997

OFFICIAL PUBLICATION OF THE  
NATIONAL ASSOCIATION OF  
FREE WILL BAPTISTS

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## Centennial +

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Job Hazard of  
Ministry

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No Place to Hide

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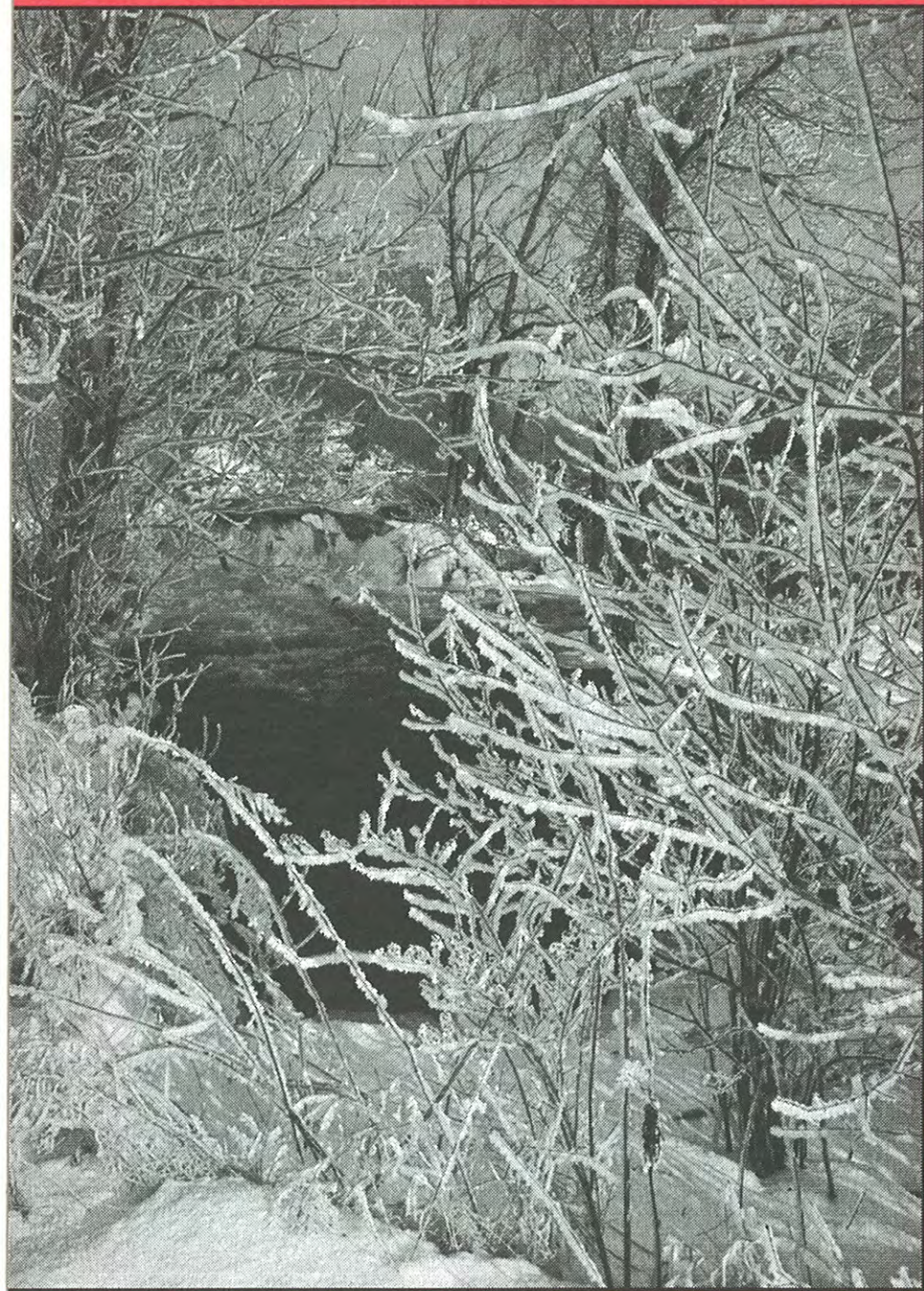
Pastor on Board

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Marriage—Stress

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You May Be a Success





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VOLUME 44, NO. 2

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## People of Prayer

**P**rayer is one of the most prominent subjects in the Bible, surfacing more than 500 times. The principles, patterns and power of prayer are woven into the fabric of scripture. God's people are people of prayer, often pushed to pray because of circumstance.

Jacob prayed before meeting with Esau. Daniel prayed when the king decreed that all the wise men would be killed. Jonah prayed when he was swallowed by the large fish. The Church in Acts prayed when Peter was imprisoned. The apostles prayed when they were threatened.

When His people pray, God hears.

### The Truth

The *truth* affirmed throughout the Bible is that the Sovereign expects, enjoins and encourages His people to pray. Regular times of prayer require discipline. Those who persistently give themselves to prayer not only enjoy God's presence, power and provision, they also serve as timeless illustrations of how God moves.

### The Texts

The *texts* which provide an overview of the basic principles of prayer are numerous in the Word of God. For example, 1 Thessalonians 5:17 sets forth the truth that prayer should be a continual *practice*. We are to pray without ceasing—without omission. We should never get so busy that we omit our obligation and opportunity to pray.

Acts 6:4 suggests that prayer must be given *priority*. When the church membership multiplied, the apostles recognized that they could not do all the work. They directed the church to select deacons while they gave themselves to prayer and the ministry of the Word of God. Prayer re-

mains the priority of those who would be effective in God's service.

Matthew 21:13; Mark 11:17 and Luke 19:46 remind us that the house of the Lord is to be a house of *prayer*. Throughout history the church service has had a place for prayer. In an aggressive and active society there is a tendency to neglect the time necessary to pray for the Lord's direction. We are often so busy telling God what we want Him to do and bless that we fail to seek His face and determine His will.

Luke 11:1 records the disciples *plea* regarding prayer. They requested the Lord Jesus to teach them to pray. We teach people to be teachers, preachers and missionaries but neglect to teach them how to pray. Learning how to pray is a life-long process. It never gets easy to give oneself to prayer.

Luke 11:2-4 and Matthew 6:9-15 provide a *pattern* for prayer. Three aspects of prayer surface in the prayer Jesus taught His disciples to pray—give adoration to God, ask the Lord for what you need and wait for Him to answer.

### The Thoughts

The *basis* for prayer rests on one's relationship to the Sovereign, redemption through His Son, the resi-

dence of the Holy Spirit and the reliability of the scripture.

The *basics* of prayer are praise, petition and patience. Effective prayer recognizes who God is and acknowledges His person, power, purity and providence. It asks for His will to be done on earth as it is in heaven. It anticipates that God will hear and answer prayer.

The *breadth* of prayer is an interesting study. What do we pray for? Reflect on the average prayer meeting you attend and the prayer requests which are given. We often pray only for the physical needs of individuals. A review of Paul's epistles will show that Paul's prayers had a breadth which we tend to forget. He prayed for light, love, loyalty, leaders, liberty and laborers.

The *boldness* in prayer must not be forgotten. The writer of Hebrews asserts, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

The *blessings* which come when we pray are too many to number. Fervent prayer brings revival, gives rest and renewal, provides resources, releases us from anxiety and removes apathy.

### The Thrust

The *thrust* of prayer reveals what we believe about the will, way, work and Word of God. When we pray for God's will to be done rather than our own, we begin to see things differently. We need to ask the Lord to remove from us our own agenda and show us His agenda. When we pray, we recognize that God calls, converts, changes and conforms each of us to the image of His dear Son.

When God pushes us to pray, let us be quick to learn prayer's lessons.



Melvin Worthington

### The Secretary's Schedule

#### February 1997

- 2 North Warren FWB Church  
Warren, Michigan
- 2 Central FWB Church  
Royal Oak, Michigan
- 2-5 Michigan Ministers' Retreat
- 15 Colorado District Association
- 27-28 South Carolina State Association



Does Oklahoma District have oldest Free Will Baptist?

# Centennial Plus!

By Darla Hunter



**F**irst Oklahoma District Association is celebrating its centennial anniversary this year. But that's not all the district is celebrating. A member of one of its churches is older than the association itself. Sadie Harrell, 106 years old last September, may well be the oldest Free Will Baptist anywhere.

Sadie Harrell has been a Christian for 90 years and a Free Will Baptist for 80 years. She's a member at Trinity FWB Church in Oklahoma City, where her grandson, Stan Konopinski, pastors.

"I can't remember a time when I wasn't in church," she said. She was raised in a Christian home, and her maternal grandfather, James Parmer, was a missionary Baptist preacher. During one of his revivals, Sadie accepted Christ at age 16.

The first Free Will Baptist church that Sadie attended was Paris Chapel

at Stratford, Oklahoma, after she married. "My husband got saved there," she said. She has been a Free Will Baptist ever since.

The pastor at Paris Chapel was I. W. Yandell, father of DeArthur Yandell, who would many years later become Sadie's pastor at Trinity FWB Church.

Sadie and her husband Acie eventually helped start two new Free Will Baptist churches in Oklahoma. The first was in the community of Simpson, near Dibble, in 1928.

"When we moved to Simpson, there wasn't a Free Will Baptist church there," she said. "So we helped Bro.

Ed Morris to start one." The church met at the Simpson school house.

The second was Sunnyslane FWB Church in Del City. In 1952, the Harrells and their daughter, Janilou Konopinski, helped start this church, which was organized by J. R. Hall, under the direction of Ed Morris. "My husband even helped build the church," she said.

## The Buggy Marriage

Sadie Harrell was born September 25, 1890, near Pyatt, Arkansas. Her parents were Dolly L. Parmer and Harrison Curtis ("Curt") Ledford. When Sadie was 13, her family moved by covered wagon to Indian territory, near a community called Old McGee, close to what is now Stratford, Oklahoma. They moved in order to homestead some land there, she said, but actually went back and forth between



Arkansas and Oklahoma three times before finally getting settled in.

Sadie met her husband, William Asa ("Acie") Harrell, while attending a party with another young man her parents had picked out for her. "My parents didn't approve of Acie," she admitted, "even though they hadn't met him."

Since Sadie was the oldest girl in a family of nine children, she said her parents depended on her help and were reluctant for her to marry and leave home. "So we decided to elope," she said.

They married on December 26, 1910, sitting in a horse-drawn buggy in the road. The preacher and his wife stood in their yard during the ceremony. Sadie doesn't remember why they weren't married in the house or church.

"After they finally met him," she revealed, "my family actually liked Acie and he became their favorite son-in-law." At the time of their marriage, Oklahoma had been a state for only three years.

Acie and Sadie's first home was a two-room cottage about a mile from her parents' farm in Stratford. Later they moved to the town of Byers, across the street from Acie's mother. Then, when the United States entered World War I in 1917, Acie moved his family to Galveston, Texas, where he worked in a Navy shipyard until the war ended. After that, the family moved back to Stratford.

Except for the war years, Acie and Sadie were farmers during the early part of their marriage. They both worked hard, she said, and sometimes she even plowed alongside her husband.

### Preachers and Chicken

Sadie recalls that sometimes they would have preachers staying with them during revivals, and for company dinner they would always have chicken. Chicken was the only meat they had very often in those days before refrigeration, she said. After dinner they would hitch up the horse and wagon, and the preacher would ride with them to the revival service at the church.

Acie and Sadie had four children—Ishmael Gartrell, Alice, Blaine Wash-

ington (B. W. for short) and Janilou, who is now Janilou Konopinski, a longtime member at Trinity and mother of Stan Konopinski, the church's pastor.

In 1927 Acie and Sadie moved their family about 50 miles to Blanchard, where they bought a farm. Their cash crop was broom corn. (Yes, the stiff straws of this corn are used to make brooms.) A year later they moved to the community of Simpson. After that, they lived in the Blanchard area for several years.

Just before moving to the city, the Harrells lived in the community of Frenny. When they decided to move, the auctioneer for the sale of their farm was Clay Richey, who was a Free Will Baptist preacher at Dibble at the time. Clay Richey was the father of Jack Richey, now executive secretary for Oklahoma Free Will Baptists and editor of *The Promoter*.

The Harrells moved to Oklahoma City in 1947, to an area then called Prosperity Acres. Sadie has lived in that same house 49 years. When they first moved to the city, they went to the Capitol Hill FWB Church, where Ed Morris was once again their pastor.

Later, they joined the newly-organized Sunnyside FWB Church, where they remained members for more than 20 years. Her husband served as a deacon there.

Sadie Harrell has been an active member at Trinity FWB Church since 1975. Her husband Acie died of cancer in 1974. Sister Harrell has always been faithful in attendance, although she wasn't able to attend services for several months after she fell and broke a hip in January 1996. Another fall a few months ago curtailed her church attendance again. She has been a member of the Ladies' Bible Class for many years and still attends Sunday School when she can.

### Changing Times

Times have changed a great deal since Sadie Harrell first became a Christian. Sadie was baptized in a creek in the middle of winter, and she recalls having to wait a week for the creek to thaw out.

"It was cold as ice," she said, "but nobody got sick." And there's another difference she remembers, too. "Back then, they always had church on Sat-

urday night, as well as on Sunday."

She said when they first moved to Oklahoma City, they went to the Capitol Hill church on Saturday night and just couldn't understand why no one else was there!

"And a hundred years ago," she added, "young folks went to church because they didn't have any other place to go." Nonetheless, Sadie Harrell's faith in God has remained paramount to her all through the years.

Sadie has a 97-year-old sister, Vivian Jones, and they always celebrate their birthdays together in Blanchard. Another sister, Oma, was almost 102 when she died. Sadie has one other living sister, Estelle, next to the youngest in the family, who is 85. Their parents both died in a nursing home at age 90.

Sadie Harrell has enjoyed a long, long life. Of course, after 106 years, she's not able to do some things she'd like to do. This past year was the first time she hasn't been able to have a small garden. And the family finally had to take the lawn mower away from her!

But so far she's still able to live independently in her own home, where she can boil a pot of coffee in the morning—strong, the way she likes it—and where she can even bake a loaf of homemade light bread occasionally.

And, most important of all, Sadie Harrell still enjoys going to church and Sunday School on Sunday morning ... when she's feeling up to it, and when the weather isn't too cold. ■



**ABOUT THE WRITER:** Mrs. Darla C. Hunter is a member of Trinity Free Will Baptist Church in Oklahoma City, Oklahoma. She and 106-year-old Sadie Harrell attend the same Sunday School class. Darla retired from Tinker Air Force Base. She edits the church's newsletter.



# The Job Hazard of Ministry

By Kevin Riggs

***"Get Me Out of This Church!  
I Can't Take it Anymore."***

I no longer remember what she said. I vaguely recall the context from which she spoke. I am confident she did not mean any harm, and it's highly possible I took what she said the wrong way. She was not a vindictive person, and she had proven herself to be among the most faithful and supportive church members I had. Nevertheless, her words pierced me like no sword ever could. They hurt deeply, and I went home and cried.

After church that Wednesday night, I stood in my driveway shooting basketball, crying, praying and, at times, yelling at God.

"Get me out of this church," I prayed in pain, "I can't take it anymore."

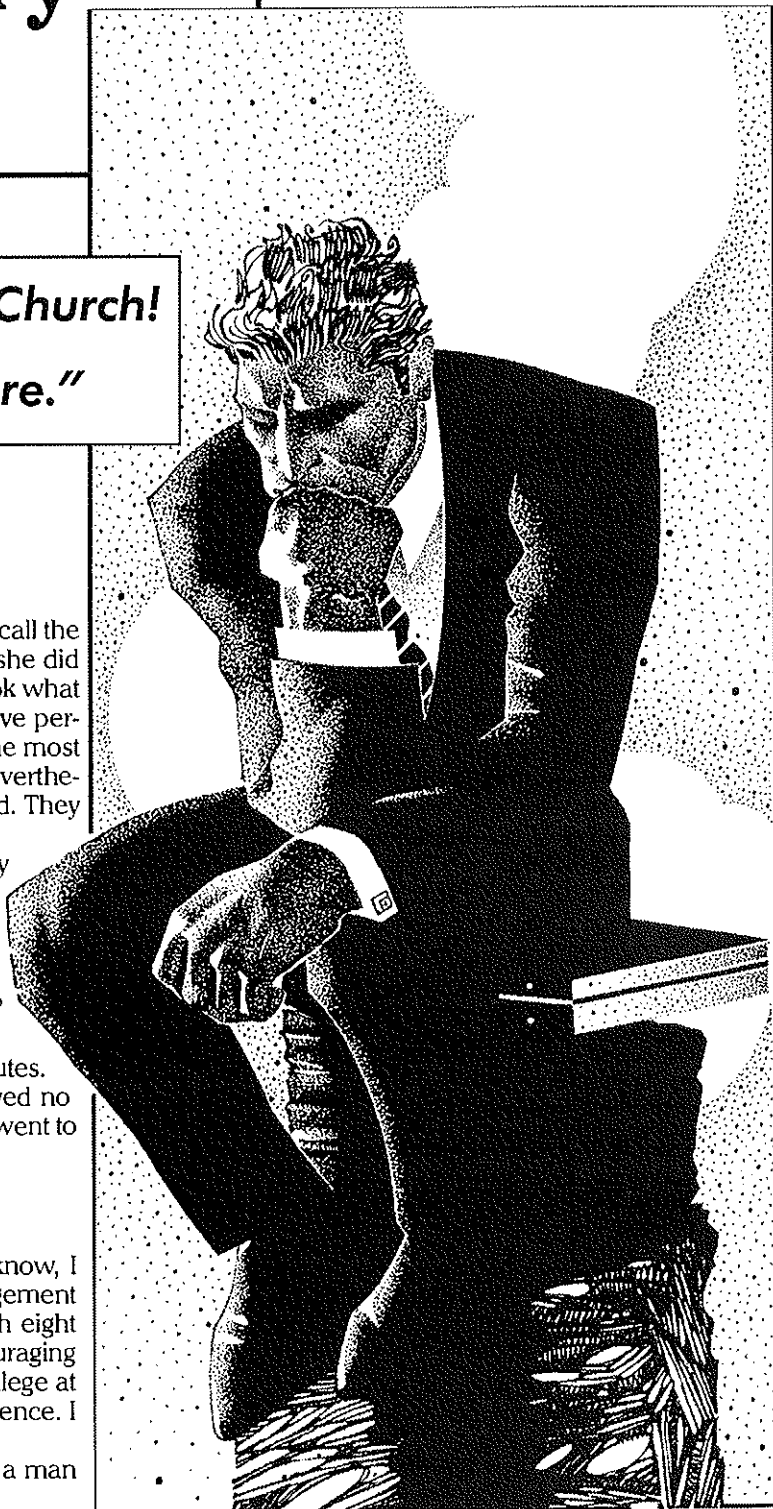
"Why aren't we growing? What am I doing wrong?" I asked angrily.

This "shoot-around" with God lasted about 45 minutes. Nothing was settled. I didn't feel better, and I received no lightning bolts full of wisdom. I simply grew tired and went to bed discouraged . . . again.

## In the Pit

Discouragement is the job hazard of ministry. I know, I have been there, and I still struggle with discouragement continually. I have pastored my one and only church eight years now. That's over 400 Sundays and 400 discouraging Mondays. I came to this church immediately after college at age 23, and with virtually no previous pastoral experience. I was a prime candidate for discouragement.

A. W. Tozier said, "It is impossible for God to use a man greatly until He has hurt him deeply."





I have been hurt deeply. For over two years I wallowed in the pit of discouragement. Things were not going well at church, and I was being attacked by fellow brothers in the ministry. Some of the things I was going through were my own fault, others were not.

I pictured myself as a jet fighter pilot whose plane had been hit and was on its way down. I had been knocked into a tail spin and was fighting desperately to hang on, regain control and pull out of the spin. Thankfully, I survived . . . but not without battle scars.

Looking back I now know that discouragement can be a barren waste land in which you feel all alone, or it can be fertile soil in which your faith and trust in God can grow miraculously. It all depends on how you deal with it.

### Hard Lessons

I do not consider myself an expert, but I have learned some valuable lessons. I've learned that a person never "overcomes" discouragement. There are no three steps, and "presto-chango," you will never be discouraged again.

While you can't permanently overcome discouragement, you need not be overwhelmed by it either. You can learn to deal with it. If you want to survive in ministry, you *must* learn to deal with it.

I have learned, and am learning, how to deal with discouragement. My teacher and mentor has been the Apostle Paul, a true expert on the subject. The more Paul tried to do right, the more he got himself in trouble—that's discouraging. The more he tried to help people, the more they wanted to stone him—still more discouragement.

On one occasion Paul was in prison, but instead of being discouraged he wrote a letter emphasizing joy. That letter is known as Philippians, and in it I have learned three things that have helped me deal with discouragement.

### Remember Purpose

One thing I have learned is that when I am discouraged I must not

forget my purpose. I must remind myself who I am in Christ and what it is God has called me to do.

Paul summed up his purpose when he wrote, "That I may know him (Christ) . . ." (Philippians 3:10). What helped me deal with my discouragement was spending time alone with God and defining His purpose for my life. From that time I determined that my purpose is to love the Lord with all my heart and love my neighbor as myself (Matthew 22:37-40).

Now when ministry gets me discouraged, I remind myself that my purpose is not to pastor the largest church in the world or even in my denomination, but to love God and love others. If I am doing that, then I am successful.

### Look Ahead

Another lesson is that when I am discouraged I must not focus on my past. It's easy to look back on past failures and realize I will never be all God wants me to be. The Enemy loves to remind me of my past, and so do other people. I have learned that focusing on past failures keeps me bogged down in defeat, while focusing on past victories keeps me from seizing the opportunities of today.

When I get discouraged I try to say, like Paul, "I count not myself to have apprehended . . ."—I know I have failed in the past, and I know I haven't been all God wanted me to be—" . . . but this one thing I do, forgetting those things which are behind . . ." (Philippians 3:13).

I find that when I concentrate on the present and plan for the future instead of dwelling on my past, I am not as likely to be overwhelmed by discouragement.

### Press On

One final lesson I have learned is that when I am discouraged the best way to deal with it is to firmly press on. I need the same determination that caused Paul to say, "I press on toward the goal . . ." (Philippians 3:14).

When I played basketball at Free Will Baptist Bible College, Coach Byron Deel had a series of agonizing drills that were nothing short of tor-

ture. It was easy to get tired and lazy during those drills. Sometimes I would whine and complain saying, "Coach, I can't go on. I need to stop."

Coach Deel would compassionately respond by yelling, "Suck it up, Kevin, and keep going."

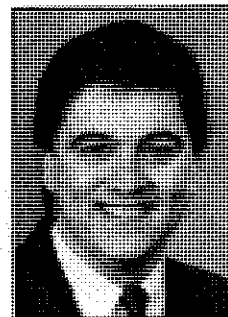
If there was anything I heard God saying to me that night while shooting basketball in my driveway, it was, "Suck it up, Kevin, and keep going." Sometimes the only thing that keeps me going is a dogged determination that this is where God wants me.

### Lightning Bolt

Not long ago a friend stopped by my office just to talk. He brought me a Coke, interrupted my sermon preparation, sat down on my office couch and started talking about everything . . . and about nothing.

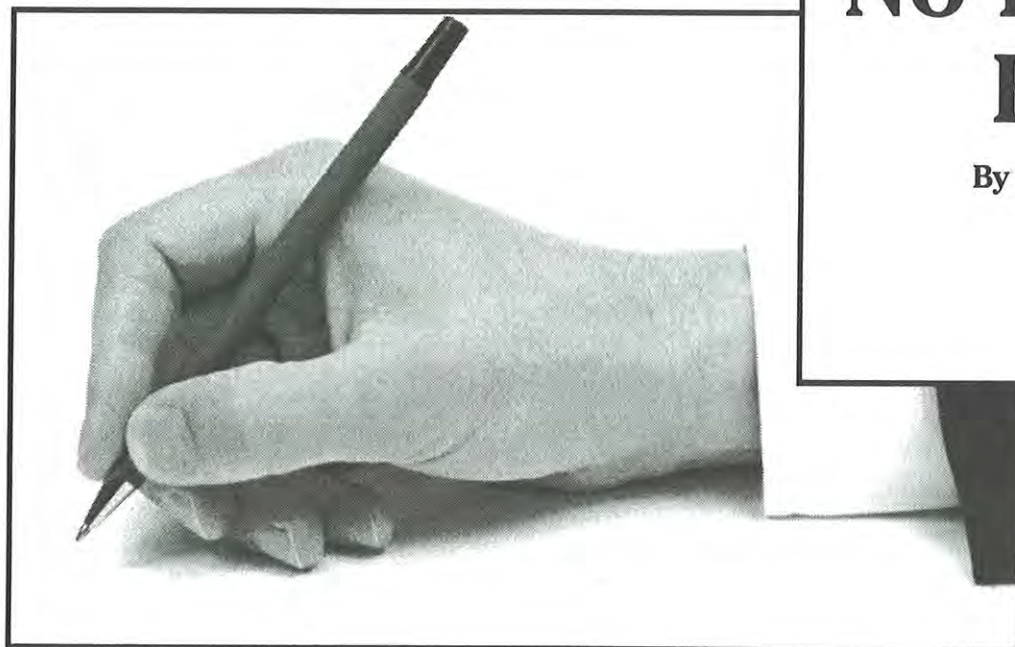
A few years earlier this man was out of church, an alcoholic with a couple of DUIs, and on the verge of losing his job and his wife. Now he has been sober for more than two years, his job is secure, he and his wife have two lovely children, and they are active members in my church.

As he sat in my office talking, I reflected on where God had brought him and the privilege I had to be God's instrument in reaching out to this man and his family. When he left with his young son grasped around his leg, I received that lightning bolt of wisdom I had been looking for on that Wednesday night in my driveway: *Discouragement may be the job hazard of ministry, but the benefits far outweigh the danger.* ■



ABOUT THE WRITER: Reverend Kevin Riggs pastors Franklin Free Will Baptist church in Franklin, Tennessee. He is a graduate of Free Will Baptist Bible College.





How to write to be published.

# No Place to Hide

By Jack Williams

**T**here's no place to hide on a blank sheet of paper. That's the first lesson a writer learns. Soldiers hide behind camouflage paint and tiger cloth. That's not true for the writer. He stands there surrounded by white space wearing nothing but his name. The average reader takes all of 10 seconds to peek below the title and decide to read or flip the page. Tough world.

## The Pistol Principle

The late "Pistol" Pete Maravich worked his magic with a basketball. The Pistol didn't *really* have six arms, four legs and a second pair of eyes in the back of his head. It just seemed that way to opponents guarding the Wizard of Hardwood.

What made Maravich so good that he outgrew his own legend? The floppy socks? Nope. The skinny body?

Wrong again. The magic in Pete's hands and the radar in his jump shot came from doing something rather drab—practice. He even dribbled the basketball out the car window while his dad drove. That's commitment.

A writer needs similar commitment. The writer must be unrelenting, everlastingly at it. A self-correcting typewriter and a word processor do not a writer make.

The professional in any sport, vocation or calling makes it look easy. When you read an article or a book that seems to possess a life of its own, remember that some writer started out with a blank page, an idea and a work ethic.

Want to be a professional writer? Great! Start planting a word farm—grow a big crop of verbs. Irrigate your vocabulary. Plow your ideas. Cut, bale and collect anecdotes and illustrations. Good writers, like good

farmers, operate on four principles: Get it ready; get it organized; get it done; do it again.

The cycle never ends. You put one article in the barn and it's time to do it again.

## Get to the Point

I like cowboy flicks, especially old cavalry movies where John Wayne spots the bad guys, looks back at his troops and yells, "Lock and load!" Now, that's getting to the point.

It sure beats: "Men, it's time that we prepared our weapons for the upcoming encounter with the enemy."

Good writers look at a page of loosely written paragraphs and metaphorically say: "Lock and load." They cut through the fluff and clear for action. By the way, the horse soldiers who couldn't lock and load in a heartbeat had taps sounded over



them. Nothing so fatal happens to writers who neglect their craft. They just don't get published.

Norman Rohrer, director of the Christian Writers Guild, said during a writers' conference in Nashville, "The trash can is the writer's best friend."

No matter how hard you work to fill pages, some of them need to be firmly placed in the "writer's best friend." Either the writer does it and gets published or he doesn't and gets rejected.

There's a cutesy line in a beer commercial that says, "It doesn't get any better than this." Well, it does. Or at least it can—and it should.

The reason some manuscripts never "get any better than this" is because the writer gives up on them in the home stretch. That final 15 minutes of polishing determines whether a manuscript is publishable or returnable.

Ted Engstrom said in *The Pursuit of Excellence*, "... the difference between an amateur and a professional is about five minutes more."

### Expect Hard Work

If you can rise to a challenge and keep coming back for more, you can be published and published frequently. But you have to be honest with yourself and pay the price in effort.

A few years ago a novice writer sent us her first manuscript, an autobiographical piece which we published. She immediately volunteered to write again. "This was easy," she said. "It all flowed so well."

We assigned her another article. A month later she called groaning: "You told me the second one would be harder, but I didn't believe you. I do now. This thing just won't write itself like the first one."

Her problem was that the first one danced from the furrowed paragraphs of her own experience. All she did was follow the yellow brick road. But the second one hid in the grass and bit her hand. By the time she mailed the second manuscript, she'd discovered a valuable truth—not all articles are created with equal work involved.

### Write Lean and Clean

Writers who chop out chunks of raw material to stack on blank pages

apply the same formula that roustabouts use when clearing new ground—one part talent and three parts sweat.

Learn to edit your own material. Editing reduces bulky research to streamlined paragraphs, and couples sentences like boxcars to a locomotive. The skilled writer corners words that generate power and sidesteps those that only roll downhill.

How do you know which words do what? Never use a word without road testing it first. Polish it. Taste it. Turn it over. Stand it alongside your ideas.

Work at it until someone utters what the writer considers the six most beautiful words in the English language: "You write just like someone talking."

### Live with Reality

It takes time to grow a good writer. In real life, writers start out as ordinary Joes or Janes with marginal skills and wagon loads of want-to.

Yes, some eventually earn their keep by writing, but most are something else as well as writers. They jockey 18-wheelers and write. They pastor churches and write. They teach school and write. They raise families and write. All of them live with the reality of everyday life.

Since most writers are part-time writers and full-time something elses, there's a place for you. So write on. The worst you can do is work hard and get better.

### Come Out of Hiding

The point is, these ideas and suggestions really work, and they can work for you. Your name doesn't have to be a household word for you to get printed.

My friend Kathy was 36 years old before she came out of hiding. For years only a few close friends knew her secret. There had been rumors, of course, but nothing that could be proven until one spring day in 1984.

Kathy, the mother of three, and unable to deny it any longer, confessed that for more than a decade she had been ... a closet writer!

But no more. She kicked open her closet door, moved her typewriter to the kitchen table and churned out ar-

ticles that make people who read them say, "Why, I could do this."

And they're right—you see, Kathy writes about ordinary things that touch us all—children and dogs, people and problems, church and home. Like many writers, Kathy was not trained as a journalist. She sneaked up on writing by compiling damage reports as her kids dumped milk on the cat or poked their hands through windows, and by counting stitches in emergency rooms.

Her writing blossoms with home-grown anecdotes. She discovered an inexhaustible supply of giggles and ideas for articles—home, three kids and getting involved in her local church.

Like most of us, Kathy's too busy to write. But her determination to write, a good sense of humor and a few understanding friends who believed in her when all she had to show for it was a collection of rejection slips, won out. At last count, six publications had printed Kathy's material.

### Identify Yourself

If you send manuscripts to *Contact*, don't forget to identify yourself. We want to know about you as a Christian. Where do you attend church? Exactly where. Name the church and give the location (city and state). That's important to us and our readers.

### Avoid Editors' Pet Peeves

Most editors are nice people. But all editors keep unofficial lists of pet peeves that usually doom manuscripts to the "out" basket. Here are three of mine:

*First* is the pushy writer who assumes the right to be published in the magazine. A rather terse letter arrived recently. The writer said, "I feel qualified and would like to write an assignment for you." From the size of his vita, he was qualified, but he still didn't get an assignment.

*Second* is the manuscript from outer space. Half the unsolicited manuscripts that arrive do so without a query letter, no cover letter and (the unforgivable sin!) no self-addressed, stamped envelope. Many are obviously bad copies and stapled.

I really do want to be kind, but to



print a manuscript that drops from the sky with an unknown name attached is like asking a child to take candy from a stranger. Some strangers are wonderful people. Others are weird.

*Third* is the Mother Hubbard manuscript sent out generically to magazine editors. I know the writer got my name off a computer list, or he didn't do his homework when I receive a manuscript endorsing homosexual ministers.

More understandable, but just as unacceptable, is a manuscript praising infant baptism or sprinkling as a mode of baptism. While many publications can use this type material, we can't and I expect writers to know that.

Mother Hubbard manuscripts that arrive in the morning mail catch the 3:00 p.m. Pony Express out that day.

All editors are selective in whom they print. Denominational editors *must* be selective, because we're accountable to a constituency that sometimes frowns on writers who hold different theological views.

Don't think that's unfair. It's these views that distinguish Free Will Baptists from other groups.

There are times when a top manuscript may rise above territorial boundaries. But you must remember the odds. If a Baptist editor returns a Presbyterian manuscript, it may not be a rejection of its professionalism—it may be denominational policy.

### The Fine Print

What's the chance that you will be printed in *Contact*? As Dizzy Dean was quick to quip when players argued with the umpire over a disputed call, "That guy's got two chances—slim and none."

Unfortunately, but realistically, unsolicited freelancers face a slim-and-none shot at *Contact*. We print about 75 major articles each year. Freelancers usually write five or six. But that changes each year.

Here's the scoop. We publish monthly. We assign all major articles

in advance. That means we can print freelance material only when an assigned article isn't written on time. We prefer our freelance manuscripts short (600-800 words) and upbeat. We prefer to buy first rights.

I attended a writers' conference a few years ago and mentioned that an alert writer could cash in on the current news flap about presidential astrology. That was at 8:30 p.m. The next morning, a grinning freelance writer stepped up and said, "Here, Jack. Take a look at this."

The man had awakened early, remembered my statement and whipped out a 300-word article titled, "Presidential Astrology." He got me. We printed it. And we may print yours, too. ■

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ABOUT THE WRITER: Jack Williams has been editor of *Contact* since 1977. He writes the monthly column, "Briefcase."

## Beyond Belief





# Maine Free Will Baptists Alive!

By James A. Pittman, III



(L) Joe and Beth McNally, James and Donna Pittman, Lynn and David Tuttle.

**F**or most of the 20th century, Free Will Baptists in Maine seemed finished. A concerted effort was made to eradicate the Free Will Baptist tradition. The 1911 merger sent Free Will Baptists into eclipse for nearly a century.

But Maine Free Will Baptists are experiencing renewal and growth. On Sunday, September 29, 1996, three Free Will Baptist churches in northern Maine joined together for a service. Linneus FWB Church, New Limerick FWB Church and Old Paths FWB Church (Soldier Pond) worshiped together and enjoyed a time of fellowship at the Linneus Church.

Host pastor James Pittman preached. Pastor David Tuttle (New Limerick FWB Church) sang, *It's My Desire*, his song of testimony. Rev. Joe

McNally and wife Beth (Old Paths FWB Church) sang and shared testimonies of blessing for their mission church. All three churches were well-represented by members present.

The New Limerick and Linneus churches are remnants of the Randall movement that survived the merger and continued as Free Will Baptist churches. In recent years both churches have experienced substantial growth.

Old Paths FWB Church was started in 1991 at Soldier Pond, Maine, by Rev. and Mrs. McNally. In June 1996, the church was organized and now averages in the 50s for Sunday School. The Holy Spirit bore testimony of the love and fellowship in the Free Will Baptist "family" present.

Maine is a field white unto harvest.

Catholicism and liberal Protestant churches predominate, but hearts are hungry and souls are saved regularly in our churches. A great need is for soul-winning pastors who will move to the Northeast with a pioneering spirit.

"For Such a Time as This," (Esther 4:14) was the text and theme for this special Maine service. Maine Free Will Baptists believe God has preserved Free Will Baptists in this great state to bear a faithful witness to God's saving grace until Jesus comes. Pray for Free Will Baptists in Maine. ■

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ABOUT THE WRITER: Reverend James A. Pittman III pastors Linneus Free Will Baptist Church in Houlton, Maine. The North Carolina native is a graduate of Free Will Baptist Bible College.



# Pastor on Board

By Norma June Teague



**B**oys and girls, sit down! Stop that, I saw you! Quiet down! Put your arm back in the window! These words pass a school bus driver's lips often. There is no way, with 70 children on a bus, that the driver can give a verbal witness for the Lord. However, he can provide love, consistency and a Christian example that children remember long after they quit riding his bus.

Not long ago, two young passengers remembered just such an example.

One evening a mother called my husband Harold and asked if he remembered her children riding his bus. She explained that Amanda, a high school senior anticipating college, had ridden with him six years earlier. Reese, now a 7th grader, had been on his route three years ago.

Their father works out of town, so he's seldom home. The family regularly travels to his work location on weekends to attend church with him.

The mother explained that their

church had experienced some problems and had several interim pastors. The children had not felt close to any of them.

During family devotions, the mother had been dealing with the children about salvation and both were ready to accept Christ. She said that Amanda had asked her to call their former school bus driver and ask him to come and talk with them.

Amanda said, "Mr. Teague always loved all of us so much. He always seemed like a pastor to me."

The next evening Harold was able to lead two young people into assurance of the saving grace of Jesus in their own home. He discussed their need to make public professions and follow the Lord in baptism. Amanda and Reese both asked if Mr. Teague would baptize them at "his" church.

A couple of weeks later, the mother and children drove approximately 35 miles to Union Arbor FWB Church. At the invitation, both children came

forward and gave testimony of their salvation.

The next time the father was able to come home for a weekend, the family again drove down to our church and the children were baptized. They have since united with their local church and Amanda is exploring where she will attend church while away at college.

"You can't witness in the public school." How often do we hear that statement? Harold's "sermons" were preached by his life: the way he lived and loved. Because of this, years later, two young people touched by his life, met and followed Jesus. ■

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**ABOUT THE WRITER:** Mrs. Norma June Teague is a member of Union Arbor Free Will Baptist Church in Beckville, Texas, where her husband Harold pastors. Reverend Teague, a bi-vocational pastor, is a graduate of Free Will Baptist Bible College.



# They Didn't Seem to Care

By Glenn Poston

This time—a restaurant.



Next time — church?

**T**his morning my wife and I went out to breakfast. Since I had a lot of secretarial work lined up for her (not to mention that I was bored with my usual Hardees' ham biscuit or McDonald's Egg McMuffin), we decided to try a new place. We were not necessarily looking for a major dining experience, but we hoped for more than a biscuit under a heat lamp.

After driving by a quaint little restaurant in a shopping center, we agreed to give it a try. Our customary evaluation followed a short time later as we left. It wasn't bad. But then, it wasn't good, either. The food was okay, but nothing to write home about. The biggest problem we found? The service.

When we walked in, no one greeted us, smiled at us or even acknowledged our presence. So we seated ourselves.

The waitress gave us the impression that she didn't like her job. Like hailing a cab in downtown New York, we had to flag her down for a refill.

If I had to summarize the one thing that bothered me most, it would be

this: *They really didn't care whether we were there or not.*

Now, we don't expect the red carpet treatment and orchestra fanfare every time we step into a new place, but it's nice to be appreciated. We want to feel like they're glad we came.

Driving out of the parking lot, we both decided, "We'll probably not go back there again."

Being a pastor, I couldn't help comparing our experience with people shopping for a church. I thought about our church.

Do people feel *welcome* when they walk through the doors? Does friendliness reach out to greet them? Do they *know* that we are genuinely glad they came? Do we put our hearts (not just our heads) into the teaching, singing, preaching? Do they sense warmth, love for God and love for each other in

our church?

I determined that I'm going to do all I can to avoid taking our "customers" for granted.

Do you do your best to help visitors feel appreciated? When they drive out of the parking lot, can they say, "Those people acted like they were glad we came. Let's come back again!"

See you Sunday. With a smile and appreciation. ■



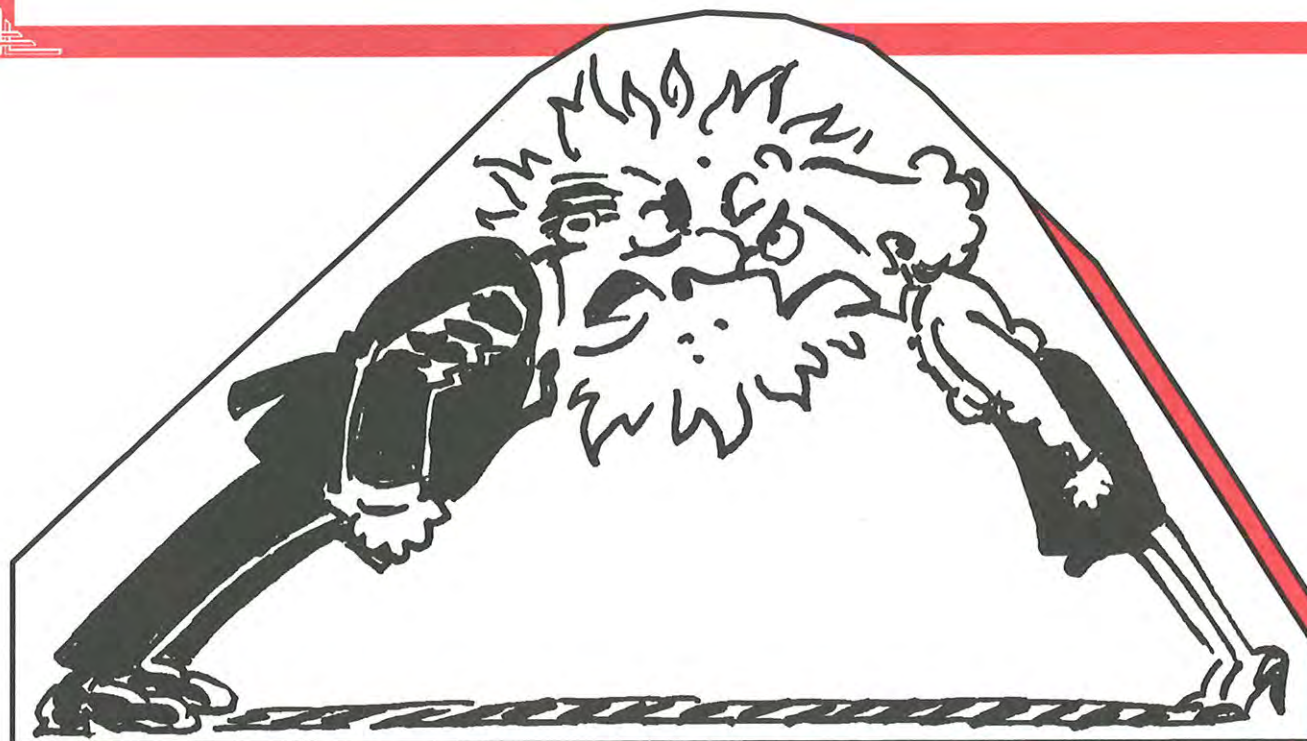
ABOUT THE WRITER: Reverend Glenn Poston pastors First Free Will Baptist Church in Savannah, Georgia.

Reprinted from October 11, 1996, issue of *The Reminder Newsletter*.



# Marriage: Cutting through Tension

By J. Grant Swank, Jr.



**M**arriage is complex. After the wedding celebration, husbands and wives sooner or later have to deal with tensions between them. Here are ten ways to bring healing:

## *Love defines blurred terms.*

Two people may have different definitions for spoken language. If you do not understand the meaning of a word or phrase used by your spouse, ask for an explanation—not only the dictionary definition, but the background definition. Such an exercise is not only revealing, but fun.

## *Love speaks in low volume.*

That means concentration for those who tend to talk loudly. It is not

necessary to yell nor scream. People with healthy hearing can pick up low-volume sounds.



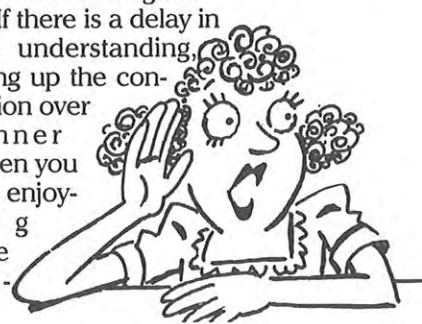
Talk at moderate speed. Think before you say something. Consider the emotions as well as the cognitive powers of your spouse. Refuse to step on your mate's feelings.

## *Love asks for a replay of unclear concepts.*

Take time to communicate openly. If something does not make sense to you, ask that it be repeated—sometimes in different words.

Frequently the speaker says some sentence hurriedly. The listener interprets the message incorrectly. Back up. Go over it again.

If there is a delay in the understanding, bring up the confusion over dinner when you are enjoying one another.





other's company. Preface your question with gentle words. Do not accuse or criticize. Smile when you talk.

### *Love gives humor a chance.*

A lot of tension can be dealt with by employing humor. Smile. Laugh. Do not take everything seriously. There are majors and minors in life. Keep the minors minor. Don't blow situations out of proportion. Don't nag.

Being a positive person means living each day imaginatively. This can be especially helpful when walking into tense situations.

Refusing to wrestle in combat can take your spouse off guard. In that brief moment you can win for both of you.

### *Love refuses to file away past wrongs.*

Give your spouse the benefit of the doubt in most cases. There is no one alive who has not flubbed up now and then.



In marriage it makes sense to have a good forgetter and precisioned forgiver. When this works, partners can move on quickly to the next exploit without baggage from the previous incident.

### *Love gives individuality its margin.*

Two childhoods, teen years and young adult experiences. Two sets of parents, hereditary factors, environments, schoolings. Two ways of dealing with finances, sex, recreation, color schemes, vacations, food. Two sets of sleeping habits, eating routines, conversation styles.

It's a wonder any of us make it.

There is a God and He cares about each individual and about His institution: marriage.

Give your spouse a chance to be an individual. Each should give liberty to the other to find fulfillment. That gives opportunity to enjoy someone different from yourself. It is the adventure of living with another human who thinks, sees and hears differently at times. This is part of the mix in marriage, and part of the magic.

### *Love knows life is complicated.*

Someone once asked me a doctrinal question in class. He wanted a simple answer why God did this and so. There was no simple answer, so I said, "Deal with it."

The class broke out in laughter. They knew that *was* the answer.

Many times there is no easy way, no pat formula, no cliché that will fit. It is a matter of dealing with it in prayer and patience.



### *Love repays tension with candlelight dinners.*

Had a stressful situation with your spouse? Been in an argument?

When tension builds, back off. Think about it. Does this really need to be analyzed as World War III? Do you truthfully need to make a counseling appointment?

Better yet, say nothing. Slip an invitation under the nose of the one you say you love: "See you at DeMillo's for dinner. Dress casual. I pay this time. We need a night out. Have already arranged for a sitter. Let's have fun."



There is more than one way to handle disagreements. Candlelight and an easy three hours away from the house can work wonders. This invitation can be extended by husband or wife.

### *Love knows life is fleeting.*

We are here and then we are gone. The Bible says that. Get the message right now—years pass quickly.

Therefore, it doesn't make sense to ruin any day, not even a minute. This is your day to explore, laugh and relax with one another. Do not let this gift pass unused or misused.

Say to your partner after a tense moment: "Let's forget this and move on. We love one another too much to hammer away at this foolishness. If I did anything stupid, I'm sorry. Let's get on with the life we dreamed of when we exchanged our vows at the altar."

Who will muster the courage to speak those words? Let it be you.

### *Love has a heart.*

There really is a valentine in the Christian marriage. It is God. Believe He is really there—even in the spats. God is concerned. He is not scolding; He is pulling for the two of you. Let God win.

Sometimes we need to play down the head in marriage and give in to the heart. Try it—it works. ■



ABOUT THE WRITER: Reverend J. Grant Swank is a freelance writer who resides (and pastors) in Windham, Maine.



# FREE WILL BAPTIST NEWSFRONT

## Bible College Receives Regional Accreditation

NASHVILLE, TN—After completing five years of studies and reports, Free Will Baptist Bible College has been granted regional accreditation by the Southern Association of Colleges and Schools (SACS). The announcement was made December 10, 1996, in Nashville by the SACS Commission on Colleges, meeting at the Opryland Hotel.

The SACS Executive Council granted accreditation without stipulation or follow-up, according to Dr. David Carter, associate executive director of the Commission on Colleges, who served as the SACS liaison with FWBBC. The Commission could have recommended two more years of candidacy, which many thought most likely. It could also have granted accreditation with stipulations. But the Commission ruled that the college is qualified to be accredited now.

One member was heard to say, "These folks are ready." The college's next SACS review will be in five years.

This marks the culmination of a process begun by FWBBC in 1991. In December 1994, SACS granted the college Candidate status. The college has continued since then to address criteria for accreditation through intensive self-analysis and implementation.

Accreditation is not something new for the college. FWBBC has been accredited by the Accrediting Association of Bible Colleges since 1958. Further recognition was given in 1976, when the Tennessee State Department of Education licensed the col-

lege's teacher education program. SACS accreditation is recognition by another agency of the college's quality of education.

As stated by Dr. James Cox, the college's director of institutional research, "This is a quality institution now being even more broadly recognized."

FWBBC President Tom Malone presided at a special chapel service December 12 in thanksgiving for the new accreditation. Area Free Will Baptist pastors and employees of other national Free Will Baptist agencies joined in the celebration. It included a season of prayer, a brief history of the process and a rededication of the institution to its mission: to train men and women through Bible-based education to serve Christ and His Church.

Dr. Robert Picirilli, FWBBC's academic dean, led in the institution's initial efforts toward regional accreditation before Dr. Cox joined the administration in 1995. Dr. Picirilli observed that this new accreditation "is a rewarding climax to five years of intensive effort." Dr. Cox commended Dr. Picirilli's efforts. "I have just built on what Dr. Picirilli started," he said.

Dr. Malone said, "This is an exciting time for the college." He added, "FWBBC has been and will remain a Bible college, committed to preparing men and women to serve Christ and His Church." He also noted, "In the words of one of our friends, 'This is a historical event in the life of the college.' May our God give us wisdom to use this new tool for His glory."

## Sermons Key Mississippi Meeting

GULFPORT, MS—Four sermons triggered activities at Mississippi's 32nd annual state association, according to Clerk Benny McKinney. Two Mississippi pastors, Scott Wright and Dennis Kizzire, joined Executive Secretary Melvin Worthington and Home Missionary Len Blanchard to handle pulpit duties.

Pastor Wright (First FWB Church, Amory) preached on "The Lion King," while Pastor Kizzire (First

FWB Church, Smithville) preached "Count On Me."

Moderator J. L. Gore led business sessions at the November 1-2, 1996, session. Sixty-three people registered for the association, including 32 ministers and deacons.

Mississippi Master's Men sponsored a Saturday breakfast. The Women Active for Christ conducted their banquet Friday evening.

In other action, all changes concerning the Mississippi To-

gether Way Plan were tabled until the 1997 meeting because of constitutional requirements.

Pastor Glenn Jones (Mt. Pisgah FWB Church in Booneville) received a plaque in honor of his years of service on the state Home Missions Board.

The 1997 state association will meet October 31-November 1 at Martin Hill FWB Church in Booneville.



# THE HANDSHAKE

An open hand alive in faith,  
extended in friendship and trust,  
ready to grasp another hand,  
share in love, labor and liberty,  
reaching out in unity to accomplish together  
God's perfect will.



## Springtime means "Conference Time." The 19th Annual National MMC is set for April 24-26, in Tennessee!

### "LIKE FATHER, LIKE SON!"

The stage is set, the cast is chosen, the food is ordered. Now, men are challenged to come together for the most important 1997 weekend event among laymen!

Camp Linden and Tennessee laymen are ready to host this 19th annual gathering of Master's Men, pastors and laymen from across this vast country.

This is a day and time when over half the children in the United States do not live with their real father. Many do not feel or know

the love of a father. How greatly our society cries out for Godly men!

Preliminary plans include a two day canoe trip with James Evans (Benchmark Ministries) as leader and guide. These folks will be with us in the evening services.

Invited personalities include Keith Kenemer as a speaker and Billy Fields, singer/evangelist.

Registration materials, map and program are available from the Master's Men office. Call today for your brochure: 615-731-4950, Ext. 281.

### Merger option proposed, then dropped by Home Missions Department

Trymon Messer, Director of Home Missions Dept., met with the Master's Men Board December 3, after brief discussions with Jim Vallance. Messer proposed bringing together Home Missions and Master's Men into one department.

Brother Messer spoke to the Board for over a half hour, presenting his ideas for a merger. He noted, "The name 'Master's Men' is the best possible name for the laymen's work. The motto, 'ATTACK', or All together to advance Christ's kingdom, is great. I wouldn't do anything to Master's Men to hurt it."

During his remarks, Messer noted several difficulties that he perceives in Master's Men.

1. It's too over-organized.
2. Could function with fewer officers.
3. Most men don't like details.
4. Most men don't like to read.
5. Most men don't like instructions.
6. Too much emphasis on the single purpose of fellowship.

He believes the organization could bring the purpose more in line with the motto. Men should be more trained to be the outreach ministry of the church. Messer stated, "God's blessings will be on any organization that advances His kingdom."

After Brother Trymon's presentation, a motion was offered to accept the invitation of Home Missions to study the feasibility of a merger of the two departments.

However, a letter received January 2nd from Home Missions stated their desire to postpone further discussions. The reason given was the involvement of the Home Missions Department and Board in the cross-cultural ministries.

Brother Messer explained, "The Board felt we could not do justice to both proposals. We have a strong commitment to lead the denomination in reaching others. Perhaps in the future we can again discuss the concept of a merger of the departments."

## MASTER'S MEN DEPT. JOINS THE INFORMATION AGE!

There's a new address in Nashville for the men's ministry. You may now contact Master's Men by internet and e-mail. Here's the new address:

**masters.men@nafwb.org**

The current growth of internet and e-mail users (currently growing at about 30,000 new subscribers per month) makes this communications medium an excellent opportunity.

Free Will Baptist National Offices, FWB Bible College and Randall House Publications joined together in a cooperative effort to provide access for every national department. In the national office building, FWB Foreign Missions provides the link to the Bible College, which in turn provides two servers that allow access to the internet.

The national offices plan to have a web site, while Randall House is already experimenting with one.

You can e-mail or visit these places now:

**FWB Bible College**—fwbbc@edge.net  
**Foreign Missions Dept.**—  
carole@nafwb.org

You can receive Missions Hotline updates every Wednesday by sending your e-mail address to Carole Reagan.

**Home Missions Dept.**—  
homemissn@aol.com

**Randall House Publications**—on the world wide web at—

<http://www.randallhouse.com/em.htm>



# Why have Master's Men?

*Master's Men ministries have endured the test of time among Free Will Baptists. No doubt, during the 40 plus years of existence, you have asked or heard the question yourself:*

## **Why have Master's Men?**

There are at least seven good reasons that could be given for a church to have a Master's Men ministry. A brief description of each follows.

### **1. Fellowship**

Master's Men is first of all, a fellowship of men that is concerned about Christ's call to mission involvement, witness, and ministry in the world. One of the greatest benefits of Master's Men work in any church will be the relationships which form among men who can share a common goal with other men who have been called by Christ.

### **2. Discipleship**

"Iron sharpens iron." The effective Master's Men chapter provides men a place to challenge each other to greater commitment. The church benefits by providing men opportunity to learn the truth of the priesthood of the believer, develop a servant heart, and become capable of sharing Christ with other men in a non-threatening environment.

### **3. Stewardship**

Through informative programs on carrying the message of Christ around the world and/or participation in mission activities Master's Men are led to financially support the work of the church and denomination.

Stewardship growth, as well as Discipleship, does not happen overnight. Mature Christians are the result of a long period of nurture and growth. Every church would benefit by developing and continually strengthening its men's organization in order that it might always have a fertile place for growing mature Christian men.

### **4. Soul-Winning**

Master's Men is an ideal place to bring men into the sphere of the church. Using a "men's club" atmosphere, men from the community can easily be invited to attend the men's meeting at the church or to special activities. The relaxed fellowship plus testimonies and messages on the plan of salvation and personal

involvement in kingdom work are most effective in challenging men to accept Jesus Christ as their Savior, and then learn to fulfill service commitment.

### **5. Edification**

Master's Men utilizes an action/study approach emphasizing involvement as a way of learning. While children and youth study to prepare for life, a man's study comes as he experiences the problems of life. As men become involved in witnessing and ministry in the world, they learn. They learn how to depend upon the gifts of others as they contribute their uniqueness to the organization. Corporate involvement produces relationships that ensure growth. Men must become mature in the Word. Private and personal devotional studies are a learned habit. Master's Men helps build men in the faith and in practice of a good Christian lifestyle.

### **6. Mission Involvement**

Master's Men is a special organization through which a church can fulfill its missionary purpose for men. Master's Men exists to help churches involve men and boys in missions.

It is far easier to influence the youth when men provide good examples as mentors. Master's Men encourages churches and chapters to use Boy Scouting as an outreach vehicle. The Boy Scouts of America provides excellent training for youth, especially when men of the church are their leaders. Scout leaders will spend 8 times as much quality time with the boys as their Sunday School teachers. 14% of the boys who continue in Scouting and earn the Eagle Scout Award and God & Country award will go into full time church leadership positions like pastoring.

Missions is not optional in Free Will Baptist churches. They are not something a church can or cannot do. Without missions a church destroys its very nature. One wise man wrote, "The church exists by mission just as fire exists by burning. Where there is no mission, there is no church; and where there is neither church nor mission, there is no faith."

Master's Men is a fellowship which enables men and boys to be ministers in the world through an action/study approach that encourages their involvement in missions/ evangel-

ism. Normally there are five basic areas used to carry out this missions purpose:

1) Engage in missions activities through local, state and national projects, 2) teach missions, 3) pray for and give to missions both through the efforts of Master's Men and the missions departments, 4) develop personal ministries which impact local communities, the local church, state, national and international ministries, and 5) interpret and undergird the work of the church and denomination, realizing that the denomination is an extension of the ministry of the local church.

### **7. Manpower**

In every church there exists a need for organized manpower. Master's Men is the natural organization for enlisting and involving men in the many projects that need to be accomplished around the church. Many times all it takes is someone to specifically ask a man to do a particular assignment. At other times, it takes detailed planning before specific assignments can be given.

These manpower needs can be any and everything—from ushering to repairing the church building, from cleaning church grounds to passing out bulletins, from helping in the nursery to visiting with the pastor. The list is endless, yet 80 percent of the manpower in most churches is never enlisted to help. A well-trained group of Master's Men officers can help correct this condition.

## **Conclusion**

These seven areas provide the basis for an organization of Master's Men. They are not all inclusive of the many opportunities for men in ministry. But, all these things are important. For instance, gather the men for a soulwinning activity and fellowship is part of the mix.

The men of local churches are usually willing to try anything they or the pastor/ leadership thinks will be a benefit to the church as a body of believers.

Obviously, the program, as is true of any ministry, requires committed leaders, willing to plan, lead, organize, bring control, provide direction and activities. Bathe every effort in prayer.

Seek at least verbal support from the pastor. Be excited about God's approval and help. Men will respond. God will be glorified as men are challenged to find and do His will, working together to advance Christ's kingdom.





# SCOUTING PAYS

## The God & Country Awards

obey the Scout law, to help other people at all times, to keep myself physically strong, mentally awake and morally straight."

### A PROMISE TO KEEP!

Making a promise or commitment is basic to the Christian life, with the greatest personal commitment being to Jesus Christ as Savior and Lord. In making this commitment, one pledges himself or herself to the highest standard of living exemplified in Jesus. The resource book for this life is the Bible.

The Scout Oath (or Promise) challenges the Scout to upright living, too. Each of the phrases can be supported from a biblical standpoint. Under the influence of dedicated Christian Scouters who live and teach the Scout Oath, new Christians are strengthened while youngsters who have not made a personal commitment to Christ may be led toward one.

Many of today's greatest community and church leaders credit Scouting with having a profound influence on their lives. Consider the words (at the top of this column) they have recited along with millions of other Americans in this century.

**On my honor**—Prov. 12:17a "He who speaks give honest evidence...Truthful lips endure forever; but a lying tongue is but for a moment." Psalm 15:1-2 "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."

**I will do my best**—Heb. 6:1b "...let us go on unto perfection..." Matt. 5:48 "Be ye therefore perfect, as your father in heaven is perfect."

**To do my duty to God and my country**—Deut. 6:5 "And thou

shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Matt. 4:10 "Then saith Jesus unto them...It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Mark 12:17 "And Jesus answering said unto them, render unto Caesar the things that are Caesar's and unto God the things that are God's."

**To obey the Scout Law**—(a separate paper on the twelve points of the Scout law is available with many scripture references to each law.)

**To help other people at all times**—Prov. 3:27 "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

**To keep myself physically strong**—II Chron. 15:7 "Be ye strong, therefore, and let not your hands be weak: for your work shall be rewarded."

**Mentally awake**—II Tim. 2:15 "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

**Morally straight**—Prov. 10:9 "He that walketh uprightly walketh surely."

"Duty to God" is a cornerstone of the Scouting program. The Boy Scouts of America has remained firmly committed to this principle since its founding.

Commitment to "duty to God" has led the BSA to approve a series of emblems that may be worn on the Scout uniform after satisfying all requirements. Since the Boy Scouts of America recognizes the church and home as the primary institutions of religious education, the requirements for these religious emblems have been developed by various religious bodies. So, the emblems are church-sponsored and church-administered.

Programs and emblems for Scouts who are Baptist are: God and Me—for Tiger Cubs and younger Cub scouts; God and Family—for older Cub Scouts; God and Church—Baptist—for younger Boy Scouts and God and Life—for older Boy Scouts and Explorers.

A young person's minister, staff member or layperson may be selected to help coordinate the work to earn the award. Since the program is church-oriented, the Scout's church should give appropriate recognition to the recipient in a special ceremony.

## CMP

### CHURCH MEMBERSHIP PLAN

#### WHAT IS IT? HOW'S IT WORK?

Does your church have more than 15 men above high school age? Want to get all them in on the benefits of membership with Master's Men for the most reasonable dollar figure?

Your church can enjoy CMP quite easily. CMP costs are very reasonable. The normal membership fee is \$20 per man per year, beginning in the month your chapter enrolls. CMP, however, is a total cost to the church of \$300 per year without limit to the number of men involved.

The resulting cost per man

depends on how many men you enroll as members. The church or chapter pays the membership fees annually, twice a year, quarterly or monthly, depending on the desires of the church/chapter.

To enroll your church/chapter, just call Master's Men and get a free membership packet called "Here's The Story."

Everything you need is included. The men will receive the ATTACK magazine, be informed of all the conferences, building opportunities, sports activities, etc.

**615-731-4950, Ext. 281**



# Sports Fellowship Calendar Updates

You might want to plan ahead for these events:

**Feb. 27-28, March 1, Th-Sat.**  
Deep South Golf Tournament  
3 Day, 54 hole Contest  
Olympia Golf Resort, Dothan,  
Alabama, cost \$199 per golfer  
Contact MM Office  
615-731-4950, Ext. 281

**March 29, Saturday**  
North Mississippi Golf  
River Birch Golf Course,  
Amory, Contact Jerry Atwell  
601-256-2754

**April 24, Thursday**  
National MM Conference  
Golf Tournament  
**April 24-26**  
19th Annual Nat'l Conference  
at Camp Linden, TN,  
"Like Father-Like Son,"  
Conference includes 2 day  
Canoe float down Buffalo  
River.

**May, date TBA**  
Oklahoma MM Golf Tourn.  
to benefit Hillsdale College  
**May, date TBA**  
Mid-Alabama Golf Tourn.  
by Master's Men of 1st FWB,  
Jasper  
**May, Date TBA**  
Memphis area Golf Tourn.  
by Master's Men of Liberty  
FWB, Millington

**August 7**  
Fifth Annual National Fund  
Raiser Golf Tournament  
in Nashville area, \$65 each, or  
\$240 per foursome, playing a  
2-man scramble, best ball.  
First 144 paid registrations  
guaranteed, late reg. standby  
only. Great prizes, great fun!

**August 8-9**  
Seventeenth Annual Nat'l.  
Softball Tournament, Nashv'l.  
Cane Ridge & Shelby Parks  
Open to all Free Will Baptist  
churches, cost per entry \$225  
FWB men's and women's  
teams are invited to compete.

## A Sports thought: DON'T QUIT AFTER A VICTORY

There are two times a person stops: after a defeat and after a victory. Eliminating this kind of procrastination increases momentum in life or in sports pursuits. It's true that a person needs recuperation time after expending great effort. However, tests have shown that a layoff of over three days will result in loss of muscular density and strength. A person who is in training loses skill, strength, and muscular coordination when he stops training.

Dr. Robert Schuller has a good saying, "Don't cash in, cast into deeper water." Don't stop after a success, keep the forward momentum going.

In our spiritual lives, we must be careful to maintain our "form and strength in the Lord." Too much time without maintaining your touch with the Lord makes one weak.

One of the greatest prizes of victory is the opportunity to do more. The trouble is, we've inoculated ourselves with small doses of success which keep us from catching the real thing.

Picture a large boulder at the top of a hill. This boulder represents our lives. If we rock the boulder back and forth and get it moving, its momentum will make it almost

stoppable. The same is true of us.

The bible promises us God's divine momentum in our lives. In Philippians 1:6 the Apostle Paul writes, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. God's momentum always results in growth.

There are five ways to have divine momentum in your life:

1. Be fruitful. (2 Cor. 2:9)
2. Speak the truth. (Eph. 4:15)
3. Be spiritually mature. (Heb. 6:1)
4. Crave the Word of God (1 Pet. 2:2)
5. Grow in the grace and knowledge of Jesus. (2 Pet. 3:18)

God's definition of spiritual momentum is found in 2 Peter 1:5:

"For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ." (NIV)

**Let go of whatever  
makes you stop.**

Clip or copy and mail this form

### GENERIC RESERVATION FORM

For more information, call: 1-615-731-4950, Ext. 281

Name \_\_\_\_\_

Address \_\_\_\_\_

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

*I want to be involved in the following activity:*

Please send me all pertinent data so I can participate. If an activity or reservation fee is mentioned, I am including that amount with this form.

*I need information about:* \_\_\_\_\_

Send this reservation form, with proper funds to:

Master's Men Department  
PO Box 5002  
Antioch, TN 37011-5002



## Georgia Church Burns \$1.2 Million Mortgage

ALBANY, GA—During homecoming activities in October 1996, members of First FWB Church in Albany burned the note on their \$1.2 million mortgage. Pastor Billy Hanna said the congregation relocated to the Westover Boulevard address in 1990 and built the multi-purpose educational building.

Member Charles Austin served as building committee chairman.

The note burning celebration

began when 11-year-old Aaron Lee publicly read the scriptures. A brief history of the church brought attendees up to date on the congregation's progress since its founding in 1951.

Three charter members—Gleason Fowler, Mary Lee Fowler and Edwina Mathis—lit the first candle symbolizing the work of the church's founders. The flame then passed to others representing the present congre-

gation and the various boards and committees who led in the building project.

Church treasurer Jimmy Murphy held the note as it burned. The service concluded with the choir singing a special arrangement written for the occasion by Danny Thomas, music director.

Pastor Billy Hanna said plans are underway to construct a sanctuary.

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## Tennessee Targets Capital Stewardship Goal

NASHVILLE, TN—Promotional Director Charles Thigpen challenged pastors and ministers at the Tennessee State Association to raise the last \$19,000 of the state's \$78,000 capital stewardship campaign goal by July 1997. Dr. Thigpen urged pastors to give or raise \$100 and each minister not pastoring to give or raise \$50.

The 59th annual state association met November 11-13, 1996, at Cofer's Chapel FWB Church in Nashville. Moderator Bill Gardner was elected to his fifth term. Some 215 people registered for the meeting including 92 ministers.

Delegates learned that Tennessee led the denomination in giving to national ministries. Churches in the Volunteer state gave \$1.2 million, some \$357,000 more than the next closest state.

Three Tennessee ministers preached sermons during plenary worship sessions. Pastor Herman (Bud) Beverly (First FWB Church, Church Hill) preached on the causes and cures of discouragement. Pastor Jesse Meade (Loyal Chapel FWB Church, Columbia) preached on bringing back God's glory. Pastor Charles Powell (Bethel FWB Church, Ashland City) preached on liv-

ing right in light of the Second Coming.

Memphis pastor David Burgess preached during the Tuesday morning Bible Conference, as did Church Hill pastor Carl Callahan.

Missionary to Japan Debbie Griffin spoke during the banquet sponsored by the Tennessee Women Active for Christ. Medical missionary to Côte d'Ivoire Paul Gentuso addressed the TWAC worship session.

The 1997 state association will meet November 10-12 at Cookeville FWB Church.

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## FWBBC Announces Conference Speakers

NASHVILLE, TN—Free Will Baptist Bible College's annual spring Bible Conference will feature several prominent preachers on the Nashville campus March 9-13.

Special guest Dr. Kenny McComas is a Baptist evangelist who has preached in some of America's largest fundamental churches. He was also a scheduled speaker at Bob Jones University's

national conference in January. He has written more than 30 books and booklets, including the life story of Dr. B. R. Lakin.

Joining Dr. McComas on the program are Rev. Ralph Hampton, chairman of FWBBC's biblical and ministry studies department; Dr. Melvin Worthington, executive secretary of the National Association of Free Will Baptists;

and Rev. Jack Richey, executive secretary of the Oklahoma State Association of Free Will Baptists.

Two alumni will also be on the preaching program: Rev. Adam Scott, a member of the Class of '47, and Rev. Clifford Holland, from the Class of '72. Several alumni events will make it a great homecoming for former FWBBC students.



## 310 Attend FWBBC's Welcome Days

NASHVILLE, TN—The Free Will Baptist Bible College campus rang with 310 new voices November 14-16 during the Fall 1996 Welcome Days. Prospective students and sponsors from 19 states attended the gathering, according to Kenny Simpson, recruitment director.

The best state representation was 35 from Illinois. Other states with more than 20 attending included North Carolina (26), Florida (24) and Tennessee (24).

Mr. Simpson said he targeted 45 seniors in the group and that several indicated their intentions to enroll at FWBBC next fall.

In addition to visiting classes of their choice, prospective stu-

dents enjoyed programs by various music groups and a matinee performance by the Evangelists Drama Team. One of the visit highlights was the FWBBC Flames basketball team's Friday night defeat of Kentucky Christian College, former NCCAA national champion.

By state, the number of prospective students who registered was:

Alabama	.....19
Arkansas	.....12
Colorado	.....2
Florida	.....24
Georgia	.....12
Illinois	.....35
Indiana	.....15
Kentucky	.....12

Maryland	.....2
Michigan	.....4
Missouri	.....2
Mississippi	.....2
North Carolina	.....26
Ohio	.....5
Oklahoma	.....7
South Carolina	.....10
Tennessee	.....24
Virginia	.....14
West Virginia	.....3

Nearly 50% of this year's entering freshmen said that Welcome Days played a major role in their decision to enroll at FWBBC.

The spring event is scheduled for March 27-29.

For information or to register, call 1-800-76-FWBBC.

## Southeastern Sets Spring Camp Meeting

WENDELL, NC—President Billy Bevan, along with the Board of Directors, invite Free Will Baptists to Southeastern FWB College's annual Spring Camp Meeting to be held on campus April 21-23.

"This is one of the highlights of the school year," said President Bevan. "It is a time of inspiration, encouragement and challenge. If you still like old-fashioned preaching and great evangelistic, uplifting singing with an atmosphere that is conducive to praising the Lord, then you don't want to miss this."

The preachers for this camp meeting include:

Rev. Jack Lassiter, a camp meeting style preacher with a

special gift of communication, will speak. He serves as promotional director and assistant to the president at Southeastern.

Evangelist Van Dale Hudson from Amory, MS, is a gifted preacher and author as well as a full-time Free Will Baptist evangelist with an extensive tape ministry. He has preached God's Word for over 30 years. His son, Derek, is a student at Southeastern.

Evangelist Carl Nelson, a motivational preacher from Erwin, TN, has been preaching for 30 years and in full-time evangelism for 21 years.

Also preaching will be Rev. Lonnie Skiles of Newton, AL. Brother Skiles pastors Goodwater

FWB Church. He has been a Free Will Baptist pastor for 33 years and pastored in Missouri, Tennessee, Michigan, Arkansas, Illinois and Alabama. His son, Kevin, has been at Southeastern for the past eight years as a student and employee in the music department.

Rev. Clyde Perry has pastored Fellowship Tabernacle FWB Church in Cincinnati, OH, for 28 years. Brother Perry, a Bible preacher and teacher, has conducted over 400 revivals and been widely used as a camp meeting preacher.

Four of Southeastern FWB college's preacher boys will speak Wednesday morning.



Hudson



Perry



Nelson



Skiles



# 1997 State Association Meetings

State	Date/Time	City/Church
Alabama	Starts: Nov. 6, 9:30 am Closes: Nov. 7, 7:00 pm	Forestdale FWB Church Birmingham
Arizona District	Starts: March 8, 10:00 am Closes: March 8, 3:00 pm	First FWB Church Tucson
Arkansas	Starts: August 6, 7:30 pm Closes: August 7, 9:00 pm	Camp Beaverfork/ Conway High School, Conway
At. Canada District	Starts: June 26, 7:30 pm Closes: June 29, 7:00 pm	St. John Valley Bible Camp New Brunswick
California	Starts: June 5, 7:30 pm Closes: June 7, noon	California Christian College Fresno
Colorado District	Starts: February 15 Closes: February 15	Highland Hills FWB Church Greeley
Florida	Starts: May 7 Closes: May 10	Ocala Hilton Hotel Ocala
Georgia	Starts: Nov. 13, 7:00 pm Closes: Nov. 15, noon	First FWB Church Savannah
Idaho	Starts: May 16 Closes: May 17	Nampa FWB Church Nampa
Illinois	Starts: March 21, 9:00 am Closes: March 22, 3:00 pm	Bakerville FWB Church Bonnie
Indiana	Starts: June 20, 7:00 pm Closes: June 21, 3:00 pm	Southside FWB Church Wabash
Kansas	Starts: June 5, 7:30 pm Closes: June 7, noon	Bethel FWB Church Kansas City
Kentucky	Starts: June 20, 9:30 am Closes: June 21, 4:00 pm	Heritage Temple FWB Church Ashland
Louisiana District	Starts: Jan. 18, 10:00 am Closes: Jan. 18	New Hope FWB Mission Slidell
Maryland	Starts: June 19, 7:00 pm Closes: June 21, noon	Woodland Hts. FWB Church Martinsville, VA
Mexico District	Starts: July 31 Closes: August 3	Monterrey, Mexico

State	Date/Time	City/Church
Michigan	Starts: May 16, 7:00 pm Closes: May 17, 4:00 pm	Seventh Street FWB Church Ecorse
Mississippi	Starts: Oct. 31, 9:00 am Closes: Nov. 1, noon	Martin Hill FWB Church Booneville
Missouri	Starts: June 2, 7:30 pm Closes: June 5, noon	Fellowship FWB Church Park Hills
New Jersey District	Starts: March 14, 7:00 pm Closes: March 15, noon	Centerton FWB Church Centerton
New Mexico District	Starts: April 10, 1:30 pm Closes: April 12, 4:00 pm	Carlsbad FWB Church Carlsbad
North Carolina	Starts: June 2, 11:00 am Closes: June 3, noon	Emmanuel FWB Church Jacksonville
Northeast District	Starts: Oct. 31, 4:00 pm Closes: Nov. 1, noon	Manomet FWB Church Manomet, MA
Northwest District	Starts: May 16, 7:30 pm Closes: May 17, noon	Northside FWB Church Eugene, OR
Ohio	Starts: June 27, 9:00 am Closes: June 28, noon	Heritage Temple FWB Church Columbus
Oklahoma	Starts: Oct. 13, 7:30 pm Closes: Oct. 16, 3:30 pm	Fountainhead State Lodge Checotah
South Carolina	Starts: Feb. 27, 9:30 am Closes: Feb. 28, 3:00 pm	Peace FWB Church Spartanburg
Tennessee	Starts: Nov. 10, 7:30 pm Closes: Nov. 12, noon	Cookeville FWB Church Cookeville
Texas	Starts: June 4, 7:00 pm Closes: June 6, noon	Fellowship FWB Church Bryan
Virginia	Starts: June 12, 7:00 pm Closes: June 13, 9:30 pm	First FWB Church Roanoke
West Virginia	Starts: June 6, 9:30 am Closes: June 7, 3:00 pm	Bonds Creek FWB Church Ellenboro



# Leadership Conference Confronts Cross-Cultural Challenge

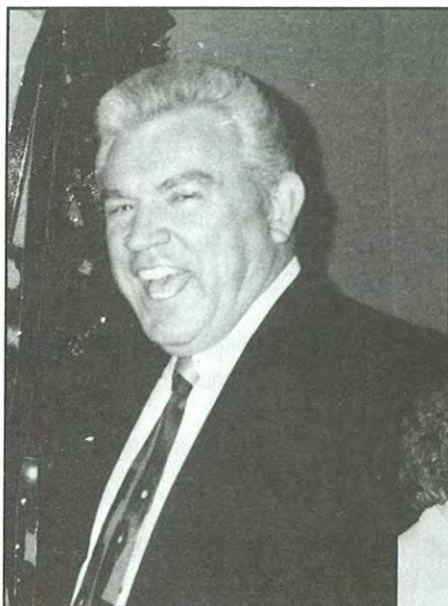
NASHVILLE, TN—For two days in December 1996, some 130 Free Will Baptist leaders from 22 states and six foreign countries grappled with the cross-cultural wave rolling across the nation and the denomination. With immigrants and refugees from around the world relocating to America's cities and towns, Free Will Baptist agencies and local churches have begun gearing up to share the gospel with them.

The December 2-3 conference met at Nashville's Regal Maxwell House Hotel. Executive Secretary Melvin Worthington said, "This conference confirms that Free Will Baptists have a unique opportunity today. God is sending the peoples of the world to our very doorstep. We can and we must rise to this challenge."

That sentiment was echoed throughout the conference by speakers and attendees. Free



**Registration.**



**Billy Hanna (Ga.).**



**Richard Cordell (L) and  
Richard Hendrix (Ala.)**



**(L) Marge Workman (Tenn.),  
Dawn Sweeney (Tenn.),  
Barbara Chaffin (Ohio).**



**Getting ready for session to begin.**





(L) Gene Outland (Ill.), Dennis Wiggs (N.C.),  
David Aycock (S.C.)

Southern Baptist ministry specialist Tim Hill delivered two presentations focusing on the impact of cross-cultural programs among the largest group of Baptists in the USA.

Highlighting the conference and speaking through a Free Will Baptist interpreter from Alabama, the president of Russia's Union of Evangelical Christian-Baptists gave attendees a hands-on experience with the dynamics of cross-cultural ministry. Pastor Peter Konovalchik survived Communism as a Christian leader.

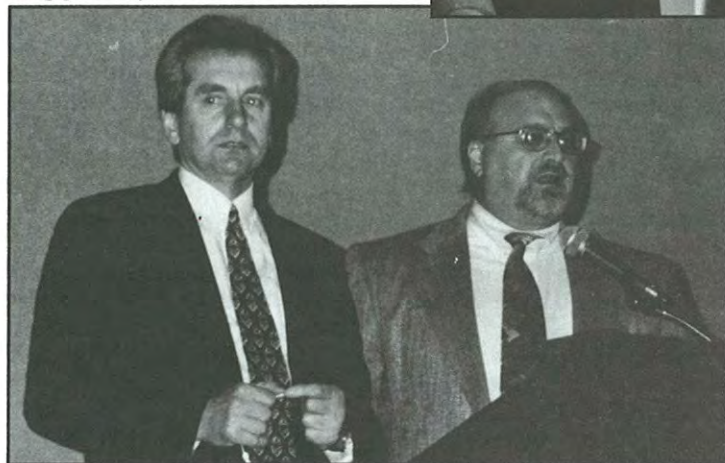
National Association moderator Carl Cheshier, assistant moderator Tim York and former moderator Ralph Hampton presided during plenary sessions.



(L) Tom Malone (FWBBC)  
and Sherwood Lee (S.C.)



Jerry Appleby, Speaker



(L) Speaker Peter Konovalchik (Russia) and  
interpreter Mike Corley (Ala.).

Dr. Melvin Worthington presided over the Tuesday afternoon Leadership Forum which allowed conferees to discuss specific issues that concerned them.

Following the Leadership Conference, national boards and commissions met to conduct the business of their respective agencies.

Attendees paid \$125 each to participate in the conference. This fee included all meals, breaks, conference notebook and materials, as well as two books.

The 1997 Leadership Conference is scheduled December 1-2 at the Regal Maxwell House Hotel in Nashville.



Pastor **Brad Hanna** knows that every church must start somewhere. His congregation (**SouthPointe FWB Church in Arlington, TX**) meets in an unlikely place—the General Cinema Theater behind Parks Mall. Seventy-five people showed up the Sunday before Thanksgiving and gave a \$2,300 offering. Sounds like something good is happening near Dallas.

People drive a long way to hear Evangelist **Van Dale Hudson** preach. One man rode a bicycle 15 miles Sunday morning to hear him speak in the **Spunge Community near Amory, MS**. The bicycle rider came forward during the invitation and joined the church. Rev. **Dale Ford** had reopened the closed Free Will Baptist church in that community; some 140 attended services.

Pastor **Charles Bigger** presented a plaque to **Etta Woods Welch** and a decree from the State of **Oklahoma** declaring "Etta Welch Day" at **First FWB Church in Ardmore**. The 100-year-old lady has been a member at the church for 75 years.

Pastor **Curtis Linton** may be the happiest preacher in **Oklahoma** today. When he turned 40 years old, members of **Cornerstone FWB Church in Tulsa** gave him a \$25,000 gift equity in the home on their new property and the promise of an additional \$5,000 equity each year for the 15 next years.

**First FWB Church in Lebanon, MO**, celebrated its 49th anniversary on the same day they dedicated their newly-remodeled facilities. Then Deacon **Doug McQuorter** introduced the church's new pastor, Rev. **Ken Haney**.

**Calvary Chapel FWB Church in Buffalo, MO**, dedicated their new activities building. The building houses two large classrooms, kitchen and a basketball court. Pastor **Doug Earls** said that 160 people heard executive secretary **Nathan Ruble** preach the morning message.

Rev. **James Cearley** died last September 19 at age 75. Brother Cearley had pastored nine Oklahoma Free Will

Baptist churches. He was a World War II Navy veteran who served as dean of men at Hillsdale FWB College.

Congratulations to **Carol Reid**, librarian at **Free Will Baptist Bible College**. Mrs. Reid was elected to a two-year term as director-at-large on the Board of Directors of the Association of Christian Librarians.

Pastor **James Harris** baptized four converts at **First FWB Church in Lowell, AR**. He also reported six new members.

**First FWB Church in Savannah, GA**, purchased a new van for ministry activities. Pastor **Glenn Poston** said the group lacked just \$1,500 paying off the note.

Five conversions and four baptisms at **Eastgate FWB Church in Siloam Springs, AR**, encouraged the entire congregation. **Eddie Davis** pastors.

Pastor **Wiley Perkins** reports eight baptisms at **Samantha FWB Church in Leesburg, OH**.

Something's happening at **Southwest FWB Church in Columbus, OH**. Pastor **John Meade** witnessed 11 conversions, baptized 14 and welcomed seven new members.

**Gahanna FWB Church in Gahanna, OH**, reports seven conversions, three rededications and two baptisms. **Curtis Booth** pastors.

The annual \$100 Sunday at **Urbana FWB Church in Urbana, OH**, resulted in total gifts of \$2,016 for Free Will Baptist Bible College. **Roger Childers** pastors.

Pastor **Forrest Chamberlin (Porter FWB Church, Porter, OH)** celebrated 50 years in the ministry. He invested 38 of those years in the Porter Church. The 75-year-old preacher began his pastoral work in 1947, two years after returning from World War II where he served with the U.S. Army.

Pastor **Winston Sweeney** thought his 37th anniversary at **Fellowship FWB Church in Kingsport, TN**, would be a routine Sunday. That was before the congregation declared it Pastor Appreciation Day and invited missionaries and friends from around the world to

surprise Brother Sweeney. Numerous testimonies acknowledged his leadership. The church also grew a money tree for the pastoral couple.

Home missionary tentmaker **Jerry Rayburn** reports seven first-time visitors and three baptisms at the new work in **Vista, AZ**. Rayburn says he needs a 15-passenger van to assist in church growth work.

Fourteen teachers at **Fawn Grove FWB Church in Mantachie, MS**, received a special Christmas gift this year—subscriptions to *Contact*. Pastor **Vern Gunnels** leads the congregation.

If pastor **Kenneth Edwards** seems busier than usual, it's because he's spending more time in the baptistry. **Freedom FWB Church in Marion, IL**, where Edwards pastors reports 15 conversions, eight baptisms and three new members.

**Peace FWB Church in Granite City, IL**, purchased 6.5 acres for a new church building site. Pastor **David Malone** is ready for it to happen.

**First FWB Church in Mt. Vernon, IL**, purchased a new sign with a message board, according to Pastor **Ronnie Mitchell**.

**Thompson FWB Church in Colquitt, GA**, celebrated its centennial anniversary. Attendees at the 100-year activities received a keepsake plate with a picture of the church and a list of all pastors. **Walter Daniels** pastors.

Pastor **Bud Hill** reports 12 teens converted at **Springhill FWB Church in Baconton, GA**. The conversions began with a day of prayer and fasting at the church.

Attendance at **Bethlehem FWB Church** jumped from 35 to 68 and included nine new members. **James Sellers** pastors the **Berlin, GA**, congregation.

**Ozias FWB Church in Pearson, GA**, purchased 3.5 acres just outside the city limits, and built a 200-seat sanctuary and a fellowship hall. The church had been in the same location several miles south of town since 1900. **Rowan Sirmans** pastors. ■



**Capital Stewardship/Victory Campaign**  
**November 1996**  
**Update**

State	Goal	Gifts	Balance
Alabama	\$76,397.63	\$ 5,001.15	\$71,396.48
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	0.00	266.99
Kansas	1,287.82	280.00	1,007.82
Kentucky	35,454.34	5,949.29	29,505.05
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	59,997.06	18,560.03
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	1,023.00	45,181.51
Wisconsin		61.00	(61.00)
Other		2,978.85	(2,978.85)
<b>Totals</b>	<b>\$766,583.39</b>	<b>\$276,079.49</b>	<b>\$490,503.90</b>

**Directory Update**

**ARKANSAS**

John Reed IV to First Church, Crossett from Heritage Church, Williamsburg, VA

**GEORGIA**

Jeff Davis to Alabama Church, Blackshear

Joel Hampton to Glennville Church, Glennville

**ILLINOIS**

Russ Wolfe to Bakerville Church, Bonnie

**MICHIGAN**

Greg Floors to Crossroad Church, White Lake

Rex Evans to Faith Church, Romeo

**SOUTH CAROLINA**

Charlie Carmack to Horse Branch Church, Turbeville from New Life Church, Lewisburg, TN

Brian Tolliver to Fellowship Church, Florence, from Faith Church, Ray Township, MI



**November 1996**

**Receipts:**

State	Designated	CO-OP	Total	November '95	Yr. To Date
Alabama	\$ 461.60	\$ .00	\$ 461.60	\$ 604.70	\$ 6,198.66
Arizona	.00	.00	.00	320.09	4,986.29
Arkansas	20,266.30	26,378.11	46,644.41	40,567.04	290,384.42
California	.00	986.73	986.73	.00	11,207.96
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	.00	.00	.00	27,159.99
Georgia	14,556.23	2,408.15	16,964.38	15,937.41	183,611.97
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00
Illinois	11,588.74	2,226.87	13,815.61	9,294.72	122,459.83
Indiana	.00	.00	.00	1,241.06	8,981.05
Iowa	90.00	468.90	558.90	40.00	918.90
Kansas	.00	.00	.00	.00	353.15
Kentucky	1,802.72	501.33	2,304.05	936.21	9,638.89
Louisiana	.00	.00	.00	10.00	110.00
Maryland	.00	.00	.00	.00	2,534.47
Michigan	7,437.05	1,896.45	9,333.50	12,876.60	174,277.39
Mississippi	431.85	337.60	769.45	463.42	5,726.89
Missouri	9,254.42	.00	9,254.42	12,449.82	127,221.24
Montana	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	799.24	74.62	873.86	904.56	7,687.58
North Carolina	2,222.00	550.00	2,772.00	4,672.09	21,289.55
Ohio	5,321.67	2,813.22	8,134.89	26,702.69	115,808.64
Oklahoma	54,475.53	.00	54,475.53	52,052.42	594,997.66
South Carolina	24,911.98	113.70	25,025.68	23,390.55	242,506.36
South Dakota	.00	.00	.00	.00	.00
Tennessee	21,474.33	1,116.50	22,590.83	3,853.79	123,780.50
Texas	.00	.00	.00	14,054.96	71,211.01
Virginia	1,203.65	25.00	1,228.65	784.16	15,645.02
Virgin Islands	.00	.00	.00	.00	.00
West Virginia	25.00	.00	25.00	5,841.84	54,860.99
Wisconsin	.00	.00	.00	.00	.00
Canada	.00	.00	.00	.00	180.00
Northwest Association	.00	.00	.00	.00	41.93
Northeast Association	.00	.00	.00	.00	.00
Other	.00	.11	.11	.05	.71
<b>Totals</b>	<b>\$176,322.31</b>	<b>\$39,897.29</b>	<b>\$216,219.60</b>	<b>\$226,998.18</b>	<b>\$2,223,781.05</b>

**Disbursements:**

Executive Office	\$ 8,572.14	\$21,943.46	\$ 30,515.60	\$ 31,639.74	\$ 294,331.71
Foreign Missions	96,285.52	4,129.36	100,414.88	104,253.40	1,079,814.09
FWBBC	13,400.06	4,129.36	17,529.42	16,834.63	174,863.70
Home Missions	49,622.29	3,231.69	52,853.98	60,938.44	534,401.84
Retirement & Insurance	825.52	2,513.51	3,339.03	2,832.31	31,329.56
Master's Men	1,781.16	2,513.51	4,294.67	3,624.65	39,315.76
Cmsn. for Theo. Integrity	69.77	89.79	159.56	186.33	1,898.69
FWB Foundation	797.90	1,077.24	1,875.14	1,861.92	18,090.09
Historical Commission	66.55	89.79	156.34	186.33	1,739.93
Music Commission	72.99	89.79	162.78	160.63	1,687.39
Radio & TV Commission	69.76	89.79	159.55	160.62	1,973.51
Hillsdale FWB College	1,054.20	.00	1,054.20	1,344.32	14,494.47
Other	3,704.45	.00	3,704.45	2,974.86	29,840.31
<b>Totals</b>	<b>\$176,322.31</b>	<b>\$39,897.29</b>	<b>\$216,219.60</b>	<b>\$226,998.18</b>	<b>\$2,223,781.05</b>





## WOMEN NATIONALLY ACTIVE FOR CHRIST

### Woman's Window on the World

By Mary R. Wisehart

#### *From My Window*

"Worship with Titles and Offerings" I read in the bulletin on Sunday morning.

"Someone made a mistake," was my first thought.

Then I thought, "Hey, maybe we should indeed worship with our Titles."

Think about it.

Our titles may suggest the place where God has set us at this time in our lives. We may be the older generation, looked to for advice, examples, role models. We may be the younger ones, expected to be vital, healthy, strong and growing.

What is your title? Doctor, nurse, teacher, professor, pastor? You may be in charge of a classroom, a family, supervising an office, leading a church. Whatever position you are in, God can make Himself known to others through your life if you offer that title to God in worship of Him.

Are you Miss, Mrs., Mom, Dad, Granny? Does someone call you sister, daughter, aunt or uncle?

Miss? So you are single. Trust God, give Him that title and use your singleness for His glory.

Mrs.? God has blessed you in marriage, and you have the title Wife. Lay that title on His altar and ask Him to make you a wife like the one in Proverbs 31.

Mom? Dad? If God has blessed you with children, then offer them gladly to God. Seek to honor Him and point those children to Him.

Granny? Grandad? What lovely titles. You may offer those titles to God and leave those grandchildren a wonderful spiritual heritage.

Whatever titles our supervisors, family, friends give us, we can offer them to God in worship.

I think God will be pleased as we lay our titles on His altar and rise to serve Him in the everyday routines of our lives.

#### *WNAC'S Foreign Student Scholarship*

WNAC has maintained a scholarship for foreign students since 1981. Once called the National Student Scholarship, it is now the Foreign Student Scholarship.

Since 1981, WNAC has given scholarships to the following students:

Raul Sanes, Panama  
Damaris Gonzalez, Panama  
Kyle Cayo Raymond, Haiti  
Maurilio Amorim, Brazil  
Ramon Zuniga, Mexico  
Edelmira Anaya, Mexico  
Carlos Rubio, Mexico  
8 students at the Bible Institute in Côte d'Ivoire  
Silvestre da Silveira Pinto Neto, Brazil  
Yao Kouassi N'Guettia Silas, Côte d'Ivoire

The fund now has \$4,928.70. The guidelines limit the amount available per year to \$3,000 and \$1,000 per person. A student from any foreign country where Free Will Baptists work may apply for the scholarship. The application should include recommendations from the field council or missionaries in that country and from the national Home Missions or Foreign Missions Department.

During the month of February women receive offerings for the Foreign Student Scholarship Fund. Gifts to the fund help spread the gospel around the world.

#### *Pre-Easter Week of Prayer Observed in March*

Since Easter is March 30, the WNAC week of prayer is scheduled for March 24-28.

If you do not receive a Pre-Easter Week of Prayer packet, you may request one from WNAC, P. O. Box 5002, Antioch, Tennessee 37011-5002.

Join WNAC women in praying for Free Will Baptist work around the world.

Remember to give liberally to the Laura Belle Barnard World Missions Offering. Women are asked to give sacrificially to the offering during their week of prayer. ■





## BOARD OF RETIREMENT

### *Defined Benefit or Defined Contribution*

By David Brown

SEP, 401(k), TSA, 403(b), IRA. This alphabet soup is abbreviations of various retirement plans. Confused? Relax, although each plan has specific IRS guidelines, there are only two broad types of retirement plans: Defined Contribution (all of these listed are Defined Contribution) and Defined Benefit. What's the difference?

#### *Defined Benefit*

Let's start with Defined Benefit. Defined Benefit as its name implies has to do with how fixed benefits are calculated. These plans guarantee a certain payment based on salary, the year of retirement and years of service. Companies using these plans provide their employees with a pension equal to a percentage of either their last year's salary or based on their five best years.

These plans have been popular in the past and are still used by many large companies such as Ford, GM and Dupont. Other companies are moving away from the Defined Benefit type plans. Defined Benefit plans are becoming less popular because the cost and liability of maintaining these funds are enormous.

#### *Defined Contribution*

The value and payments from Defined Contribution plans are based on two things: how much the employee and/or employer contributes, and the earnings added. The employer may contribute a set percentage of the employee's base salary. Some plans encourage employee contributions by matching the employee's contribution up to a certain percentage.

The employer does not guarantee a certain amount of pension. When the employee retires, he is eligible to settle his account. The value of the account depends on how the investment earnings grew and how much the employee and employer have contributed. These plans are more common among smaller companies and are becoming more common in larger companies.

#### *Advantages/Disadvantages*

Both plans have advantages and disadvantages. The Defined Benefit plan has the advantage of a guaranteed pension benefit. However, these plans allow the employee no choice as to how his money is invested. At retirement the only choice is generally a company-designed annuity plan.

Many times the annuity plan is designed to reduce to one-half the original benefit when the employee dies. This can make it difficult on the surviving spouse.

Defined Contribution plans often provide choice of participation and choice of investment. Employees who start early and stay consistent with contributions may have a benefit equal to or greater than Defined Benefit plans. Defined Contribution plans have shortcomings as well.

Major problems include an employee waiting several years to start saving and exposing his or her retirement investments to imprudent risks. In all Defined Contribution plans, the motto is, "the more you put into the plan the more you get out of it."

#### *Free Will Baptist Plan*

Our Free Will Baptist Retirement Plan is a 403(b) Defined Contribution plan. It offers numerous options for settlement among which are guaranteed annuities to our participants based upon the balance they have accumulated in their retirement account, set monthly payments to exhaustion, payments for a set number of months (up to 10 years), and lump sum payments.

Those with larger accounts may choose a combination of two of these options. Joint life annuities are calculated so that the surviving spouse continues to receive benefits at the same level for life. Please call or write if you would like more information on the Free Will Baptist Retirement Plan. ■





## FOREIGN MISSIONS

*Death's Sting vs. Christ's Victory*

By Dr. Mark Paschall

*"O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55). "I will ransom them from the power of the grave; I will redeem them from death; . . ."* (Hosea 13:14a).

Too often, malaria, meningitis or snake bites claim lives at the Doropo hospital in Côte d'Ivoire. Last year a middle-aged father even died of complications from chicken pox! Unlike most patients though, his death was a victorious passing, because he knew Jesus as his personal Savior.

That this man was a Christian was evidenced by the fact that no sacrifices had been offered to the fetishes on his behalf. No incantations had been made, no seeking of advice from the corpse. Neither had the bodies of the deceased or the living family been cut, shaved or otherwise mutilated as customary in Lobi funeral rites. Plywood was purchased and a simple coffin constructed. The body was washed, dressed and placed on a bed in his courtyard, ready for viewing.

*Hopelessness*

Non-Christian neighbors, townspeople and distant family members began arriving at dusk, wailing and moaning. They gathered around small fires dancing to the con-

stant beat of the drums. Their faces and actions conveyed their stark hopelessness and belief in the futility of life. Man is born to a life of poverty, hard work and illness ending in death. It is a miserable life which offers no hope and where death comes randomly to the young and old.

On the other side of the courtyard, however, the family sat around the deceased, along with Lobi Christians who were singing songs of praise, a lantern lighting their faces. Every few hours throughout the night, the singing would stop while a pastor stood to speak.

*Celebration*

He admonished those who were wailing and dancing to stop their moaning for the deceased man. He had just entered into eternal life! This was a time of celebration! If they wanted to weep, they should weep for themselves, because they did not know Jesus the Savior, the only One who can save man from his sin and give eternal life. Jesus said, "I am the way, the truth and the life. No man cometh unto the Father but by me." The road of fetishes, idols and sacrifice leads to eternal death! "Weep not for the dead," he said, "but consider yourselves and where your soul will be when your body lies on its death bed."

*Praise*

It was a hot night, thick with bugs, and people were standing, sitting or lying everywhere. The air was filled with the smells of the fires, the corpse, human sweat, kerosene and cooking food, along with the sounds of the drums and wailing. But the Christians continued to sing and praise until dawn, praying for those who were there without the Savior, thankful that their brother had believed before his death.

At dawn, the body was buried and the service ended. To be sure, the family now faces the daily sorrow of no longer having their loved one among them, but they are comforted to know that he is with his Lord in Heaven. ■

*Preaching and hope characterize a Christian's funeral.*



*Dr. Mark Paschall is a medical doctor working at the medical center in Doropo, Côte d'Ivoire.*



## John—The Apostle Jesus Loved



Robert E. Picirilli

**T**he two disciples of John the Baptizer who heard him identify Jesus as the Lamb of God, and then became Jesus' disciples, were Andrew and (apparently) John (Jn. 1:35-40)—except that John, according to his custom, doesn't identify himself in the account. Indeed, while his name occurs frequently in the synoptics, it never appears in his own Gospel!

Andrew and John had other things in common. Each also had a brother among the apostles, and the four were in business together (Lk. 5:10) to net their living from Galilee's teeming waters.

Indeed, those four were first to commit to follow Jesus (Mt. 4:21; Mk. 1:19). Whenever the apostles are listed (Mt. 10:2-3; Lk. 6:14-16; Acts 1:13), these are always named first; and sometimes they are alone with Jesus (Mk. 1:29; 13:3).

But when the "inner circle" is reduced to three, they are Peter, James and John (Mt. 17:1; Mk. 5:37; 9:2; 14:33; Lk. 8:51; 9:28). Perhaps this explains why they came to be so highly regarded that Paul would say, later, that they "seemed to be pillars" (Gal. 2:9).

Our eyebrows rise when we read that Jesus gave John and his brother James, the natural born sons of Zebedee, the nickname "sons of thunder" (Greek *boanerges*; Mk. 3:17). Among the Jews, to be a "son of" anything suggested that the person was characterized by that quality.

Why and when did Jesus give them this unwelcome (?) name? The New Testament doesn't give us a single hint—unless Lk. 9:51-56 describes the occasion. When the people in a certain Samaritan village refused to host Jesus, James and John angrily asked if they might emulate the ancient prophet Elijah and call down fire from heaven!

If that is the explanation, then, Mk. 9:38 (and Lk. 9:39) may evidence the same tendency of their disposition before they were fully mastered by the spirit of the One who harnessed their thunder for His cause.

Our suspicions are also aroused by the incident in Mk. 10:34-45. James and John made bold to ask Jesus for the seats of honor, on His right and left, in His kingdom. Although Jesus challenged their willingness to experience with Him the trials that must come first, their rash reply is no compliment to their modesty.

When we compare Mt. 20:20ff, we see the fine hand of their mother in this business. Was it her ambition, or theirs? Or both? No matter: the One who harnessed their thunder also subdued their ambition and brought it into self-sacrificing service to Himself.

Our curiosity is piqued by the evidence that Peter and John became especially close toward the end. Thus they were the two sent to prepare the Passover (Lk. 22:8). During it, Peter prodded John to ask Jesus for the identity of the betrayer (Jn. 13:23). After the arrest, John obtained admittance for Peter to the high priest's courtyard (Jn. 18:15,16).

When word of the empty tomb came, they were together and hurried to see (Jn. 20:2-8). Indeed, when Jesus in effect restored Peter to his office, John was the one he was curious about (Jn. 21:20-24; cf. v. 7).

These shared, crucial experiences cemented their bonding. No wonder, then, that they are regularly together in the book of Acts (3:1ff; 4:13ff; 8:14ff), functioning as two of those "pillars" Paul took note of.

So much for the things John shared with others. We know him best for what was his alone—identification as "the disciple whom Jesus loved." We meet him thus for the first time in John

13:23, which describes the scene at the Last Supper, when those dining would lie on individual couches and John's was next to that of Jesus.

The result is that someone looking down the row would see John as the one "reclining" closest to Jesus, as though in His "bosom"—like the similar dining scene in Lk. 16:23. But when prodded by Peter, he actually leaned back to come in near contact with Jesus, so as to ask his question confidentially (v. 25).

As "the disciple whom Jesus loved," then, John dines in the place next to Jesus. As the disciple Jesus loved he is the only one of them to risk the cross, and is entrusted with responsibility for Jesus' mother—some think because James and John were Jesus' cousins (19:26-27).

As the disciple Jesus loved he is the one to whom Mary Magdalene brings word that Jesus' body is not in the tomb; and, though having outrun Peter, he is at first reluctant to go in (20:2-8). As the disciple Jesus loved he is the first to recognize Him on the shore by the dim morning light (21:7).

And as the disciple Jesus loved, he follows Jesus and arouses Peter's curiosity about his destiny—and in that narrative assures us that he is the one who has written this account (20:20-24).

What was it about this "son of thunder" that elicited Jesus' love? Perhaps that isn't the question. After all, John doesn't say he was the disciple that loved Jesus, though certainly he did. The point, then, may simply be that John knew that Jesus loved him.

Surely the others knew it too, but for some reason John was especially conscious of it. He knew he had experienced the undeserved love of His Savior and delighted in it, and there is the lesson for us. Like John, we find who



## James in The IVP New Testament Commentary Series

By George M. Stulac, edited by Grant R. Osborne

(Downers Grove, IL: InterVarsity Press, 1993, 206 pp, hardback, \$15.99).



Thomas Marberry

**T**his commentary series is "... directed toward applying the unchanging message of the New Testament to the ever-changing world in which we live." The volume on James makes a worthwhile contribution toward the accomplishment of this goal. In a time when most commentaries are written by college and seminary professors, this one is written by a pastor.

The commentary provides the reader with excellent summaries of major sections in the book and with many practical applications of its teachings. It provides a number of helpful suggestions for preaching from James.

Stulac defends the traditional view that the book was written by James, the half-brother of Jesus and a leader in the church at Jerusalem. He also defends a very early date for the writing of the letter (about 40-50 A.D.)

In his view, the early date helps to explain why there are so few quotations from this letter in writings of the early church fathers. The book was

written in a Palestinian culture and directed to Christians of Jewish background about the time of the persecution recorded in Acts 8.

The commentary traces the progress of thought through the book of James. This is helpful to the reader because James deals with a variety of subjects and often shifts rapidly from one subject to another with little or no transition.

One of the most valuable parts of the commentary is its analysis of the relationship between faith and works. Many Christians in both ancient and modern times have found a conflict between James' view of works and Paul's view of works.

Stulac notes that both Paul and James use the same Greek word, but he argues that they do not attach the same meaning to it. Paul uses the term to mean "... works of the law intended as a basis for standing as righteous before God." For Paul, only faith can bring one into right standing before God; works cannot accomplish salvation.

In James, the idea is quite different. According to Stulac, James uses the word, "works," to refer to "... moral deeds flowing naturally from genuine faith." In his view, Paul and James are not presenting contradictory views. They are using the same term but in different contexts and with different emphases.

This commentary gives the reader considerable help in interpreting difficult verses in James. One of the most difficult and controversial is James 4:5. Stulac considers two possible interpretations, weighs the advantages and disadvantages of each, and then presents his opinion.

He writes, "... the meaning is that God jealously desires us to belong wholeheartedly to him." The author carefully considers the identity of the "rich men" of James 5:1-6. He concludes that James is not speaking of rich Christians who are oppressing other believers. He is writing rhetorically of rich unbelievers who are not the recipients of the letter. The purpose is to encourage Christians to remain faithful in the midst of this oppression and not become materialistic themselves.

This is a valuable commentary for pastors and Christian workers. It outlines the basic message of James and includes many valuable suggestions on how the book can be used for preaching and teaching. It would have been even more valuable if the author had given some discussion of the literary genre of the book (it is the only example of a paranesis in the New Testament).

My only real disagreement with the author is on the issue of date. In my view, the book presupposes a more widespread Jewish Christian community than that which is found in Acts 8. A date in the 60s is a more likely possibility. ■

### Green Tree (continued from p. 27)

we are in experiencing His love.

Of all the apostles, we know most about the later days of John, perhaps the only apostle to die a natural death—at nearly a hundred years, according to tradition. Even the biblical material confirms his faithfulness to old age, ministering in Asia Minor long after the scene in Palestine had been permanently marred by the Romans.

Thus we read that, because of his preaching the Word of God and bearing testimony to Jesus Christ, he was banished to

Patmos, a "prison" island just off the coast (Rev. 1:9). There he sees the Lord who loved him one more time, and is given a revelation to send to the persecuted churches.

He identifies himself, now, simply as a *servant* (1:1), and as a *brother and fellow-participant* in the experience of the tribulation and kingdom and endurance that are in Christ. The ambitious son of thunder has been thoroughly conquered by Jesus' love. ■



# YOUTH UPDATE

## WHAT'S WRONG WITH OUR KIDS?

### EVERY 24 HOURS IN AMERICA

- 1,106 teenage girls get an abortion
- 500 adolescents begin using drugs
- 1,000 adolescents begin drinking alcohol
- 135,000 kids bring a weapon to school
- 3,610 teens are assaulted; 80 are raped
- 2,200 teens drop out of high school
- 6 teens commit suicide<sup>1</sup>

Are any of these your kids? Does your church have a plan of action to effectively and adequately deal with the problems your kids will face? Are you properly trained to face our nation's ills?

If you feel you are fighting the battle alone, perhaps a weekend of regrouping, developing a new battle plan, and stockpiling your rations will help you face the situations your kids face everyday!



Barry St. Clair

Join us in February for the National Youth Worker Retreats. Our guest trainer will be Barry St. Clair, founder of Reach Out Ministries. His teachings have helped thousands of churches implement strategies of evangelism and discipleship for young people in the church and community. He has authored more than twenty books for youth leaders and teens. Don't miss out on this special opportunity to hear a premier youth worker trainer!

<sup>1</sup> Compiled from figures published by the Children's Defense Fund and the book, 13th Generation by Neil Howe and Bill Strauss.

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## ESPECIALLY FOR YOUNG PREACHERS



Dennis Wiggs

### *Your Sermon Material*

**P**rayers and study give birth to sermons. The hours of heart and mind preparation should not satisfy just one sermon. The material should be typed or neatly printed and filed for future reference.

Almost every sermon a young preacher delivers will be his first. The ideas, interpretations, illustrations and outlines should be conserved. You think you are busy now. The older you get, the busier you become. Prepare well now. The recorded material will benefit you the rest of your ministry.

As a young preacher, I pastored a small mission. It fell my lot to lead the singing, teach a Sunday School class, lead a training hour class and preach twice on Sunday and once on Wednesday evening.

The Lord also provided opportunity to conduct a 20-minute daily radio broadcast on a local station. Raising funds for the broadcast and establishing the church program fell on my shoulders. I loved every minute of it.

An older minister pastoring a Bible church in the same city influenced me to study and preach from books of the Bible. Purchasing several individual commentaries, I studied hours each day, outlining and writing out every word. Some church members typed the sermon material. I preached the expository messages on the radio and from the pulpit.

That sermon material was typed on 8½" by 5½" notebook paper. Notebooks were purchased and divided first into Old Testament and New Testament sermons. Later, notebooks

were added to include other divisions of the scriptures.

The sermon material expanded to be placed in nearly two dozen notebooks. When I'm called on to teach a Sunday School class in the absence of a teacher, the material is usually already outlined. When studying for sermons, previously used material can benefit the preparation.

Most young preachers will preach at least 150 sermons each year. Multiply that by 10 and then 20 as the years rush by. This is valuable material that should not be wasted.

Today's computer programs allow the young preacher to type his sermons neatly, placing scripture verses in the typed text. Rather than use notebooks like I did, you can save the material in the computer. Then you can retrieve it by subject, scripture, date or place preached.

If you do use notebooks, purchase a thousand sheets of the notebook paper from a local printer who can cut it the right size with the holes. Look for notebooks on sale. Label the notebooks outside neatly and clearly.

Surely there is a church member who would consider it a privilege to type your sermons if you do not type.

After the sermon is preached, record on the back of the page and in the computer the place and date of its delivery.

Illustrations should be kept in a separate notebook. Record the date you used them. (Congregations don't like to hear the same illustrations over and over.) For your computer, you may want to consider the Par-

sons Technology program called *Bible Illustrator*. Besides securing thousands of illustrations and quotes, you can add your own illustrations. (Call 1-800/223-6925 for a catalog.)

Wedding ceremonies should be filed in a separate notebook. You may want to purchase a nicer notebook for this material because the pastor's written material is often in full view of the congregation. Be sure to record names of the bride and groom and date of the wedding. Some couples request a poem, illustration or outline months or even years later.

Funeral sermons should be written out and filed separately. Quite a few people who hear your funeral sermon may request a copy of something you stated.

Determine now the method you are going to follow the rest of your ministry. You'll be glad you did. ■

E-mail address: [dwiggs@juno.com](mailto:dwiggs@juno.com)



## You May Be A Success

**Y**ou may already be a success and not know it. It's true! Success is no longer the exclusive playground of the powerful and wealthy. It's found with surprising frequency on the lower shelves of life where almost anyone can reach it.

Perhaps it's time to take a fresh look at what we mean by *success*. The definition that limits success to one person standing bloody but unbowed at the top of the heap shortchanges everybody. But if success to you is enough food for today and a roof over your head, that's another story. Success need not be all-or-nothing.

**For instance**, consider the political arena. We understand that you don't have to be elected president of the United States to be politically successful. Being a U.S. Senator from North Carolina isn't bad . . . or governor of Ohio . . . or mayor of Little Rock . . . or a County Court Clerk in Georgia. Smaller successes are as valid as larger ones.

What about financial success? Yes, Michael Jordan, the \$25-million-a-year Chicago Bull's basketball player, is certainly a financial success. But so is Recardo Deel who works without a shoe contract as branch sales assistant in a Nashville bank. Both bring home a pay check. While Michael's check has more zeros, he and Recardo have more in common than you'd think. Both men eat one meal at a time and wear one pair of shoes. Michael wears *Air Jordans*; Recardo sleeps better at night.

**Consider academic success.** The professor who plans to chair the English department at Arizona State University probably needs a Ph.D. on his resume. A B.A. in business management will do quite nicely when John Harvey applies for the manager

trainee position at McDonald's. A successful McDonald's manager makes everybody happy with great tasting fries; the English chair will make you read Shakespeare.

This also applies to family success. That young father holding down two full-time jobs to feed and clothe his family is a success in my book. So is his wife who works around the clock scrubbing little faces, washing dishes and shuttling third graders to soccer practice. A success down at the plant will get you a bonus. A success with third graders means you get to bake four dozen cookies tonight.

Personal success can be fickle. When you're four years old, you're a success if you can tie your own shoes and say the alphabet. A 14-year-old is expected to arrange the alphabet into sentences and remember where he left his shoes last night. The successful 34-year-old deciphers technical reports and buys his own shoes. In real life, everybody can be a success on his own level.

**Spiritual success** is another matter entirely. This is where we often paint ourselves into a corner. The criteria for spiritual success may surprise you. Spiritual success can not be measured like political or personal success. It operates on another level—the level of *faithfulness*.

There are no CEOs in spiritual life, no superstars; we are all simply God's stewards. And God leaves no doubt what He expects from stewards: "Moreover it is required in stewards that a man be found faithful" (1 Cor. 4:2).

This radical concept for success is unique with God and the *only* definition which He accepts. In the divine economy, the question is not how many or how much, but how faithful. This kind of success is within the grasp

of every believer, not just a talented few. That's great news for all of us.

**To the struggling pastor** with a flock of 37 people, Jesus' words promise, "He that is faithful in that which is least is faithful also in much . . ." (Luke 16:10).

To the megachurch coordinator with a congregation of 4,000, Jesus' words caution, ". . . whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant" (Matt. 20:26-27).

Biblical success always seems to catch us unaware. Success in Genesis 7 meant Noah showing up to work on a gopher wood ark every day for 120 years. Success in Mark 12 was one brief, defining moment when a widow's faithfulness (vv. 42-44) immortalized her in Holy Writ. Both Noah and the nameless widow pleased God.

The man who flies kites finds success with a piece of string and a stiff breeze. However, the fellow who builds skyscrapers plans and waits longer. While each succeeds in his own way, the kite-flyer is out of line to question the engineer's worth who has nothing to show for a month's labor except a hole in the ground. We need kites and skyscrapers in our world.

**The greatest success** in human history died an apparent failure, abandoned by friends, written off by political and religious leaders, rejected by the very people he came to help. That great failure was Jesus. That was Friday . . . then came Sunday.

As Oswald Chambers said, "Sum up the life of Jesus by any other standard than God's, and it is an anticlimax of failure."

Somebody you know may already be a success. It's true! Why don't you be the first to tell them. ■



Jack Williams

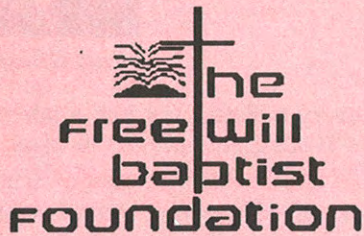


## CONTACT

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Antioch, Tennessee 37011-5002

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