

OCTOBER 1997

CONTACT

OFFICIAL PUBLICATION OF THE
NATIONAL ASSOCIATION OF
FREE WILL BAPTISTS

Police Chaplain!

Put Spirits on Trial

Attitudes

Gambling

Double Standards

Bus Fare to Norfolk



INSIDE

OCTOBER 1997

VOLUME 44, NO. 10

ARTICLES

4 Police Chaplain!

An Alabama layman is better known among the politically powerful than among members of his own denomination.

6 Put the Spirits on Trial

A pastor urges readers to trust the Bible, not emotions, in matters of doctrine and lifestyle.

10 Getting Back to Christian Basics

Keep life simple in order to handle hard times and difficult people.

11 Your Attitude is Showing

Everybody makes choices including what attitude to have when life turns mean.

13 Don't Gamble on Gambling

The gaming industry exploits human weakness and promotes vice.

15 Golden Rule vs. Double Standard

Life isn't always fair, but you can be.

COLUMNS

3 The Secretary Speaks

Complete the Campaign

23 The Department Pages

26 Our Readers Comment

27 Especially for Young Preachers

Nervous Jitters

28 Top Shelf

29 Youth Update

31 Briefcase

Bus Fare to Norfolk

NEWS

17 Free Will Baptist Newsfront

Arkansas State Association
Lester Horton Honored
Atlantic Canada Association
Kentucky State Association
Virginia Church Surprises New Pastor
Oklahoma Steering Committee Meets
Pigeon Forge Conference
Theology Symposium

21 Currently

30 Religious Community News

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

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

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

Annual subscription rates: Individual—\$12 per year, Church Family Plan—\$12 per year, Church Bundle Plan—\$12 per year. Periodical post-

age paid at Antioch, TN and additional offices.

Copyright privileges, reserved © 1997. Member of the Evangelical Press Association. POSTMASTER: Send address changes to CONTACT, P.O. Box 5002, Antioch, TN 37011-5002.

USPS 130-660

Complete the Campaign

Growth requires change. When local churches grow, change is inevitable. When district/state associations grow, changes occur. The same is true with the National Association. As agency growth occurred, more staff and space were needed to accommodate that growth. Technological changes demanded more modern equipment which in turn required additional staff, space and specialization.

Sites

The National Offices were originally located on Richland Avenue in Nashville, Tennessee. By the early 1960s additional space and staff were needed to fulfill tasks assigned to the national agencies. In 1965 the National Offices were moved to 1134 Murfreesboro Road in Nashville. By 1985 the Management Committee was again confronted with lack of space and staff needed by national agencies in order to serve the denomination.

Steps

During the July 1990 national convention in Phoenix, Arizona, attendees voted to relocate the National Offices. Property was purchased on Mt. View Road in Antioch, Tennessee. The cost for property and renovation of the existing 30,000-square-foot building totaled \$1.4 million. The national agencies relocated to the new facilities August 1991.

The National Offices building on Murfreesboro Road sold May 21, 1992, for \$725,000. Terms of the contract called for 60 payments of \$8,400 including principal and interest, beginning August 15, 1992, with a final payment of \$403,160 on August 15, 1997. We have now received the final payment on the Murfreesboro Road property.

After paying the realtor's fee of 6%, the balance was applied to the indebtedness on the Mt. View Road property, leaving a total indebtedness of \$333,117.14.

Summation

Delegates attending the 1991 national convention in Charleston, West Virginia, authorized a Capital Stewardship campaign to pay off the indebtedness on the National Offices building. This campaign was to be implemented through the denomination's organizational structure. Representatives from district/state associations met in Antioch and designed the Capital Stewardship Campaign. A gift goal for each state, based on membership, was established.

Since the implementation of the Capital Stewardship campaign (later named the Capital Stewardship/Victory Campaign), gifts totaling \$283,484.46 came in through July 31 this year. Campaign gifts will be credited through December 31, 1997. The campaign will officially close December 31.

A plaque will be placed in the National Offices building indicating the



Melvin Worthington

membership totals and gifts from each district/state association. This will serve as a historical record for visitors to see when they visit the National Offices.

We encourage each district/state association to reach their campaign goal. We would like to pay off the entire \$333,117.14 by December 31. Some have already reached their goals and others are close. Together we can do it. We can be debt-free.

Join with me in giving a special, sacrificial gift to clear the National Offices building indebtedness. Let's conclude the campaign and celebrate God's bountiful blessings. Let's complete this campaign by reaching the goal—to be debt-free. That's the bottom line of the Capital Stewardship Campaign.

Suggestions

What can we do?

We can *pray*. We can pray about our own giving to reach the campaign goal. We can ask the Lord to speak to others about giving a special gift as well. God hears and answers prayer.

We can *participate*. Having prayed about the matter of giving to this campaign, we can respond in obedience. Some have already given sacrificially.

We can *praise* the Lord for the great things He has done. The new facilities on Mt. View Road are nothing short of a miracle from God. Our hearts should fill with gratitude for God's faithfulness to us as a denomination.

This new facility stands as a perpetual testimony to the generations that follow of the vision, values and vitality of the National Association of Free Will Baptists. ■

The Secretary's Schedule

October 1997

- 12 Faith FWB Church
Glenpool, OK
- 13-16 Oklahoma State Association
- 19 Urbana FWB Church
Urbana, OH
- 25 Maryland/New Jersey Conference
- 26-29 First FWB Church
New Castle, DE
- 31-1 Mississippi State Association

Adolph South—National Police Chaplain

Police Chaplain!

By Ida Lewis



Meet Adolph South, a Free Will Baptist layman from Tuscaloosa, Alabama. He has served as National Chaplain for the Fraternal Order of Police since 1987. Adolph joined the Tuscaloosa Police Department in 1965 and remained there until he retired from active duty as captain in 1991.

Chaplain South was frequently voted police officer of the year by the local department. He also received certificates of appreciation as well as resolutions of commendation from the Alabama State Senate for services rendered. He graduated from the Federal Bureau of Investigation Academy and has completed numerous related courses of study. Adolph has served as chaplain for the Alabama State Fraternal Order of Police since 1976 and the Tuscaloosa chapter since 1975.

He was appointed National Chaplain of the Fraternal Order of Police in 1987 and remains in that office today. He heads a group of approximately 270,000 members.

As National Chaplain, South regularly participates in the National Memorial Service for fallen law enforcement officers held each May in Washington, DC. From his place on the podium with the President of the United States and other dignitaries, he honors those who lost their lives in the line of duty.

He is a contributing author and is widely used as a guest speaker. He coordinates services and benefits for police officers and establishes new chaplaincy and training programs throughout the United States.

In addition, Chaplain South is part of a vast network in place to aid the nation's police agencies, the International Conference of Police Chaplains (ICPC). This agency, found-

ed in 1973, has members in all 50 states, seven provinces of Canada, and 10 other countries. Membership is open to anyone involved with law enforcement chaplaincy.

Some members are full-time career chaplains. The majority, however, are volunteers who meet the required criteria. They may be denominational officials, lay persons or seminary students. Mr. South completed professional studies achieving senior level certification with the ICPC and is also the Alabama state representative for this organization.

Adolph South is a long-time active member of Eastside FWB Church in Tuscaloosa, Alabama, where he has served as chairman of the deacon board, Sunday School teacher,

chairman of the board of trustees, church treasurer and president of their Master's Men.

South feels that chaplaincy is an extension of his church work and an important part of his ministry for the Lord. As a complement to his ministry, Brother South received ecclesiastical en-



President George Bush (L) and Adolph South (R) are among those honoring fallen law officers.

dorsement in 1990 from the Home Missions Department.

Some time ago, a funeral was held in my city for a policeman who had been killed in the line of duty, the victim of senseless crime. The outpouring of sympathy from fellow officers drew my attention to this particular event.

Some 3,000 officers came to town from several states to pay respects to the family of this police officer. As far as the



Chaplain South speaks at National Memorial Services.

eye could see, a procession of police cars moved slowly over hills and around curves. A sea of uniforms stood at attention at the grave.

Police officers put their lives on the line every day of their lives. Help is available for dealing with the stress public safety officials and their families face—through the office of the chaplain. When we think of chaplain, military chaplain usually leaps to our minds first. More often now, we see that office active in other areas.

The term *chaplain* came out of the Reformation period of church history. Royalty would hire someone to be the “keeper of the chapel.” Today, there are chaplaincy programs in many venues including hospitals, jails and other institutional service organizations.

Law enforcement chaplaincy as an outreach ministry represents more than the delivery of prayers at official functions. It is not a position that one simply decides to assume. Training and experience in various areas must be considered.

This ministry impacts personnel in the organization as well as constituency served by the organization. The



President Bill Clinton (L) greets Chaplain Adolph South (R).

chaplain not only ministers to fellow workers, he also has opportunities to be a witness and a help to others.

Among other tasks, the chaplain counsels police offi-

cers and department members. He provides assistance to victims. He teaches officers things such as stress management, ethics, family life and pre-retirement information.

He is part of the Crisis Response Team, acts as liaison with other clergy in the community and provides for spiritual needs of prisoners. The chaplain must always be available, trustworthy, caring, understanding and forgiving.

He must be willing to go out in the middle of the night to assist the least, the lost, the lonely, the drunk, the destitute, the distraught and others to help them understand that God loves them.

Law enforcement officials are often suspicious (hazard of the trade), and they must feel that the chaplain can be trusted and worthy of confidence. He must be visible to police officers and it's important that he know as much as possible about co-workers and



their families. Credibility is the foundation of the chaplain's ministry.

He represents an essential dimension in man's relationship to God. Everything he does is rooted in this fact. He helps people drink from the well of living water, the same well from which he drinks. It isn't likely that he can sell something which he does not believe.

The chaplain works by faith. He must be a good steward of respect and confidence. He must stand for the fundamental principles of right and wrong. He needs to be a symbol of strength. His teachings and counseling are of little value if officers cannot see them working in and through his own life.

Over the years, a number of Free Will Baptist ministers and lay workers have accepted the challenge of police chaplaincy. Today there are even more standing up to be counted, perhaps your own pastor. As Free Will Baptists, we are thankful for Brother Adolph South and others within our ranks willing to minister to people through the police chaplaincy. ■



ABOUT THE WRITER: Mrs. Ida C. Lewis serves as publications director for the Home Missions Department.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world, (1 John 4:1) KJV.

Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world, (1 John 4:1) NAS.

Don't trust every spirit, dear friends of mine, but test them to discover whether they come from God or not. For the world is full of false prophets, (1 John 4:1) J. B. Phillips.

For a long time I have been concerned about what is happening in the religious world. I scan the tv channels and see things that are almost unbelievable. Actually, I have mixed emotions about what I see. On one hand, I'm glad to hear the story of Jesus Christ being told; I'm delighted to hear music that uplifts Christ; I'm glad that at least some channels do not constantly portray sex, violence and profanity.

On the other hand, it's often these same things that bring me concern. Is the true story of Jesus really being told? Is the music uplifting Christ or the performers? I marvel at the size of many of the congregations; I marvel at the liberty and freedom often displayed.

There's a part of me that says, "What's wrong with this? Why am I worried about it? Why should I be concerned?" I guess I'm concerned because I'm a pastor. As a pastor, I feel strongly the obligation to teach truth and expose error. No, I am not jealous about the size of others' congregations. I am not jealous about the ministries others have.

The things I'm concerned about are these: the mass healings, the hysterical outbursts in both laughter and other bizarre behavior, the "falling backward" by those who seemingly are being "slain in the spirit" and the speaking in tongues.

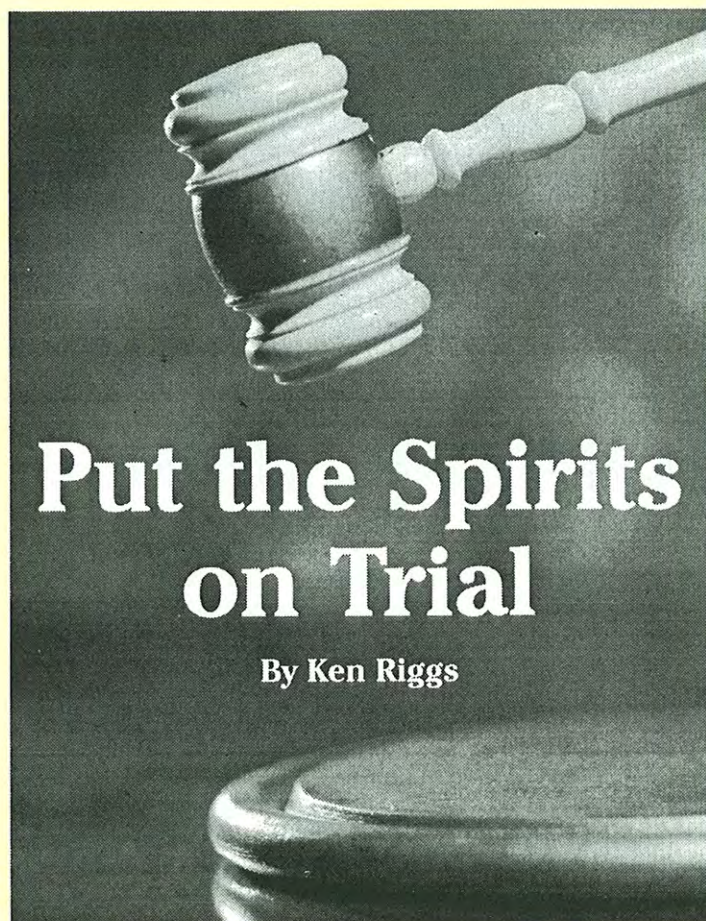
I frankly do not know if ministries that promote the above things are valid or not. It's for that purpose that I have chosen to not deal with personalities or specific programs, but to point out biblical principles that I think are beneficial in seeking to take John's admonition to "test the spirits."

Four basic Bible truths and principles help me evaluate the programs I see. The four principles are these:

1. The book of Acts is a history book, not a doctrinal book.
2. When people in the Bible were touched by the Holy Spirit, they always fell forwards, not backwards.
3. The Holy Spirit brings control to a person's life, not confusion.
4. It is the responsibility of all believers to be able to spot a phony.

The Book of Acts Is a History Book, Not a Doctrinal Book

Next to conversion, the greatest thing that has ever happened to mankind is the fact that we have the printed



Put the Spirits on Trial

By Ken Riggs

Word of God. It is a blessing to have it in our native tongue. The Bible is the greatest piece of literature ever written. But it's more than literature. It's the very Word of God.

What that means is that we don't have to go through life wondering about spiritual things. We have the truth. The Bible was given to us to help us know right from wrong. As it relates to the concept of testing the spirits, it is imperative that we be reminded of the purpose of the Bible and the purpose of each of the books. They are all written with a specific aim in mind. To fail to understand this is to be confused and in the dark.

Most of you know the Bible is in two parts: the Old Testament and the New Testament. It has two sections but actually only one part. It is a whole volume. It is no accident that the Bible is written the way it is written. For instance, the Old Testament is basically the story of how God's people, the Jews, came into existence. It is the history of how God dealt with them.

Granted, it contains more than that. It does tell about creation, the home and how sin began. But the overall picture must be kept in focus. There are many ways to see this but the one I like the best is from C. I. Scofield. Scofield presents the sections of the Bible like this:

1. *The Preparation:* the Old Testament.
2. *The Manifestation:* the Gospels.
3. *The Propagation:* the book of Acts.
4. *The Explanation:* the Epistles.
5. *The Consummation:* the Revelation.

The Bible is one book with one theme: Jesus Christ. It tells how a fallen race came to know forgiveness and be reconciled with a holy God.

Penalty of and provision for sin

The Preparation, or the Old Testament, tells how mankind sinned, what God required as the penalty of sin, the necessity of the shedding of blood for the cleansing of sin, the coming of a future Messiah who would once for all remove the need for other sacrifices, and how the people of God, the Jews, responded to that story.

The New Testament, it has been rightfully said, is the Old Testament revealed. The Old Testament tells about a coming Messiah. The New Testament tells about the Messiah who had come.

The Messiah

The Gospels (Matthew, Mark, Luke and John) give different pictures and purposes of the Messiah. Matthew presents the Messiah as King; Mark presents the Messiah as a servant; Luke presents the Messiah as the Son of man, and John presents the Messiah as the Son of God. Each Gospel tells how those who put their faith in the Messiah are to be telling others about the Messiah. We call this the Great Commission.

Early church

The book of Acts is a history of how those early Jews went about spreading the news about the Messiah. It tells how those Jews began to establish churches. The churches that were established reveal the greater picture of that church presented in the Old Testament in the wilderness.

An important concept is the fact that the Jews were told to share the gospel not just with other Jews, but with the Gentiles as well. The book of Acts records many stories of how Jew and Gentile came to put their faith in Christ.

Instructions

New Christians needed to know how to live, so God, through the Holy Spirit, superintended men to write. We call these writings epistles. They are letters. Some are written to churches; others are written to individuals. But each was written to give insight, information, illumination and inspiration for the believer.

The Old Testament tells about a coming Messiah who would die for the sins of mankind; the New Testament tells about the birth, life, death and resurrection of that Messiah. But that is not the end of the story. What is to be the future of all believers? That's why the Revelation was written.

Manifestations

The book of Acts tells the story of the beginnings of Christianity. It is a history of all that transpire—the good times, the bad times. It tells how God took the message of Christ and put it into other languages besides the language of the Jews (Acts 2:1-13). In fact 15 different languages are listed on that miraculous day; miracles were performed to show

the power of this Messiah.

Acts tells how God got the attention of the then known world. But Acts was never intended to be a model or blueprint for other churches to follow. Those early Christians didn't have the advantage of the completed written Word. They needed visible manifestations of the power of God. Our visible manifestation is the Bible.

The point is this: be careful of any group or individual who seeks to copy the book of Acts in setting up a ministry for today. Frankly, if we followed the blueprint of Acts, we would not have church buildings, we would not have conveniences like restrooms, air conditioning, running water or electricity.

The church in the book of Acts is a good illustration of the fact that principles don't change, but methods do. We can follow their principles, but their methods won't work in our day.

People in the Bible Who Were Touched by the Holy Spirit Fell Frontwards, Not Backwards

On the surface, this may not appear to be important but the more I think about it, the more important it seems to be. In many televised programs where there is an emphasis on the Holy Spirit, people are seen falling on their backs and lying on the floor.

The person who falls is usually standing before the preacher. Directly behind the person are usually two other people ready to catch the individual and cover them up if need be. Typically, when the person falls, he lies on the ground on his back and appears to be asleep or in an unconscious state. Other times they may roll around almost as if in a fit of hysteria. This is usually called being "... slain in the spirit."

I began a search through the scriptures regarding this kind of activity. There are more references than time will permit but note these few:

1. Numbers 20:6, "And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and *they fell upon their faces*: and the glory of the Lord appeared unto them."

2. Joshua 5:14, "And he said, Nay; but as captain of the host of the Lord am I now come. And *Joshua fell on his face* to the earth, and did worship and said unto him, What saith my lord unto his servant?"

3. I Kings 18:42, "So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he *cast himself down upon the earth, and put his face between his knees* . . ."

4. II Chronicles 20:18, "And *Jehoshaphat bowed his head with his face to the ground*; and all Judah and the inhabitants of Jerusalem fell before the Lord worshipping the Lord."

5. Nehemiah 8:6, "And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hand; and *they bowed their heads, and worshipped the Lord with their faces to the ground*."

Several things need to be observed. First, in every case falling was frontwards, or on the face, instead of on the back.

Second, the one doing the falling was the speaker, not the people.

Third, the one who had fallen was not in a trance but was

conscious to the point they were able to pray and worship the Lord. Even when there were several people who had fallen they were also on their faces and in a conscious state.

The Stolen Ark

I then remembered two other interesting accounts. One is in I Samuel 5:3.

The story here is when the Philistines had stolen the ark of the covenant from the children of Israel. The Philistines had taken the ark into the house of their heathen god, Dagon. They set the idol, Dagon, and the ark of the covenant side by side.

The next morning when Ashdod, who was responsible for watching over Dagon, came into the house, Dagon had fallen over on his face before the ark of the covenant. Assuming that Dagon had merely fallen over, Ashdod set him back up by the side of the ark of the covenant.

The next morning, Ashdod discovered not only had Dagon fallen over again with his face towards the ark of the covenant, but his hands and head had been cut off. He was only a stump!

Jesus' Arrest

The other account is about a group of men who did fall backwards. This story is found in John 18:6. Jesus was about to be arrested. Judas was about to betray Jesus. A band of men had been sent to bring Jesus to trial. Jesus asked the men who they were looking for.

When they said they were looking for Jesus, He responded by saying He was Jesus. That so shocked the men that they fell backwards to the ground. It is obvious these men were not believers. They wouldn't have been trying to arrest Him if they had been. Their falling backward was due to fear, not faith.

The point to be learned is this. When you come into the presence of the Lord, it's a humbling experience. You want to fall on your face in worship. When you come into His presence you are conscious and alert and want to worship Him.

The Holy Spirit Brings Control to a Person's Life, Not Confusion

In recent days some bizarre things have been taking place. Note just a few illustrations:

People crawling on the floor mooing like a cow, roaring like a lion; men crawling like dogs with leashes around their necks singing, *Where He Leads Me, I Will Follow*. Others strut around like chickens flapping their arms as if they had wings.

Still others fall on the floor having the jerks similar to epileptic seizures. One lady had a dream of The Wizard Of Oz in which she said the Lord told her that Dorothy's dog, Toto, was actually the Holy Spirit.

A minister waves his arms over an audience and people in great numbers fall to the floor. Two preachers become so overcome by the Holy Spirit that they begin to speak in tongues, without an interpretation, where they also begin to laugh uncontrollably.

A pastor has a dream and in the dream sees and hears the rock group *The Beatles*; after his dream he says the

Lord tells him that this is the kind of music that is to be used to win the world.

These illustrations are not made up. They are actual accounts of people who believed they were experiencing a movement of the Holy Spirit. Each of these illustrations I have either personally seen on video or have read them.

Biblical Warnings

These and many more illustrations, are quite different from what the Bible teaches. Paul the Apostle makes it clear that the Holy Spirit does not bring confusion and hysteria. Note his words in I Corinthians 14:40: "Let all things be done decently and in order."

The interesting thing about this verse is the fact that it follows Paul's message regarding the gifts of the Holy Spirit, so he is definitely talking about the Holy Spirit doing things that are proper and orderly, particularly in the areas of the church and a person's oral testimony. The word "decently" means that which is graceful and becoming.

Confusion is one of the trademarks of the devil. Confusion is never a quality of the Holy Spirit. Note again Paul's word in I Corinthians 14:33: "For God is not the author of confusion, but of peace, as in all churches of the saints."

All of us need to be reminded of the ministry of the Holy Spirit. The Bible makes it plain that He, the Holy Spirit is involved with God, the believers, the scriptures themselves and Jesus Christ.

As He relates to God, the Holy Spirit was involved with the works of creation (Job 33:4), regeneration (John 3:5-8) and the resurrection (Romans 8:11).

As being related to believers He regenerates (John 3:3-5), indwells (I Corinthians 6:19), seals (Ephesians 1:13-14), infills (Ephesians 5:18), empowers (Romans 8:2), guides (Romans 8:14), and anoints (I John 2:27; Luke 4:18).

As He is related to the scriptures, He was involved with their being written (II Peter 1:20-21), and as the interpreter of them, particularly to the mind and heart of believers (John 16:14-15).

To Jesus, the Holy Spirit was involved in conception (Luke 1:35), His leading (Matthew 4:1), anointing (Acts 10:38), crucifixion (Hebrews 9:14) and resurrection (Romans 1:4).

It is also clear that the Holy Spirit never uplifts Himself over Jesus Christ. Jesus Himself said that in John 16:13: "Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself . . ." and again in John 16:14: "He shall glorify me . . ." All these references point to the fact that the Holy Spirit is not the author of confusion.

The Holy Spirit certainly does not lead us to do things that are contrary to the scriptures. He does not cause us to be in a state of altered consciousness. He does not take away our mental capacity to think. He does not cause us to become so emotionally overwrought that we become hysterical or do that which resembles activities attributed to the devil.

One Public Warning

Let me share an experience I had several years ago. The city was Florence, South Carolina. The ministry of David Wilkerson, author of *The Cross and The Switchblade*, was popular. Brother Wilkerson was preaching in some day services at an Assembly of God church. I had read all his books

and had been following his ministry. (Years later I had the opportunity to meet him personally and introduce him to speak to the National Youth Conference when I was employed by the Church Training Service Department).

I sat on the front row. He preached a powerful message about living clean and pure. When he gave the invitation, a young lady responded. When she came forward, she began to scream and yell and shake.

Very quietly he said to her, "Young lady, please be quiet." Very few people heard him say that. She did not get quiet but got louder. Again, he asked her to be quiet, but she did not. Brother Wilkerson came from behind the pulpit took her by the arm and said, "I said to shut up!"

She immediately got quiet. He went back to the microphone and said, "Some of you may have just seen what I did. Let me tell you why I did that. When you come to an altar and act like that, people who need to come will not come. You are causing confusion when you act like that."

When he continued the invitation, several more teenagers responded in a quiet but moving way. Brother Wilkerson knew the importance and the difference between a real move of the Holy Spirit and confusion that is brought about by an unholy spirit.

It Is the Responsibility of All Believers to Be Able to Spot a Fake

Jesus warned that there would be a time when false prophets would abound. Note His words: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect," (Matthew 24:24).

Jesus also let it be known there would be spiritual pretenders who would not only deceive others, but would deceive themselves as well. Read Matthew 7:21-23. Jesus makes it plain that some would even do wonderful works and miracles, and yet they would not belong to Him.

Sometimes it is easy to spot a fake; other times it takes more spiritual discernment. This is what John talks about in the text. Let me suggest three ways to spot a fake.

A fake equates the blessings of God with money.

The grace of God cannot be bought. The power of God cannot be bought either. In fact the Bible gives a story about one man who tried to buy the power of God. It is found in Acts 8:9-25.

Don't fall for this deception. Exercise discernment and recognize that while it is appropriate to help to support a ministry, it is not of God to buy power and healing.

A fake adds things that the scriptures do not teach.

There are two things that I want to point out here. First, not all sickness or troubles are because of a lack of faith. Many so called faith healers would like you to believe that people are sick because of sin or lack of faith.

But that does not coincide with scripture. Paul had a thorn in the flesh and prayed for it to be removed. It was never removed. Was it because of Paul's lack of faith? No! His thorn in the flesh remained so that the grace of God could be more visibly demonstrated.

Jesus even prayed for God to remove the cup of death from Him, but it was not removed. Was it because Jesus didn't have enough faith? No! It was necessary for Him to die in order that we might be saved.

Second, many so-called faith healers now claim that in order to be healed, particularly from some form of demon possession, you have to name the demon. I believe in the demonic world, but I can't find in the Bible where I am supposed to name them in order to get rid of their power.

A fake claims he is not accountable to any other person.

He claims to have some special gift or new revelation. He claims to have a direct line to God that no one else has.

All of us are accountable to God for our personal actions but we have a responsibility to one another as well. We are our brother's keeper! Stay away from the individual who refuses to be held accountable for his deeds.

Conclusions

Be committed to the scriptures.

The Protestant Reformation was motivated by the motto, "Sola Scriptura," which simply means "scripture alone." Don't look for something new and don't listen to those who claim to have a new revelation. It's just not going to happen.

Model your life after Christ.

Everything you need to be a successful Christian can be seen in the life of Christ. Do what He did and you'll be fine. He obeyed His heavenly father; He believed in and practiced the scriptures; He was baptized; He even washed feet; He prayed; He helped others. But He never spoke in tongues; He never allowed Himself to get in an emotional trance; He never gave up the right to think for Himself.

Be aware of counterfeits.

A counterfeit looks very much like the genuine. Becoming familiar with the genuine is how you recognize the counterfeit. Know as much about God and His Word as you can.

Guard your mind and your emotions.

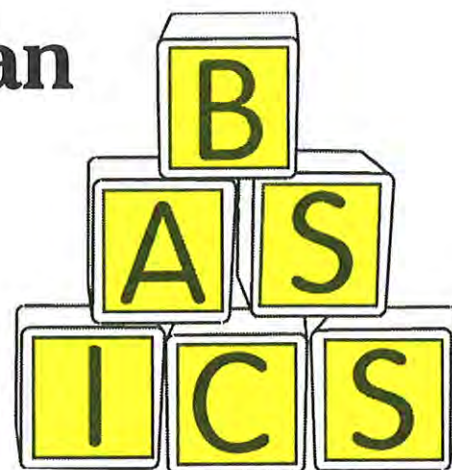
Don't let anyone take away your right to think. Don't be afraid to question things you don't understand. The truth is not afraid of scrutiny. Don't let your emotions and experiences become more important than established truth. ■



ABOUT THE WRITER: Dr. Ken Riggs pastors West Meade Fellowship in Nashville, Tennessee. He is a graduate of Free Will Baptist Bible College. He taught 23 years at the college, chairing the education department 18 years.

Getting Back to Christian

By Jeffrey L. Cockrell



When a sports team starts having difficulty, the coach drills his players on the basics of the game. Educators talk about the need to get back to basics in school. Perhaps one of the most important needs today is the need to get back to the basics in our Christian lives.

We need to get back to the three "S's": spending time with God, serving others and supporting the church.

Spending Time with God

The first fundamental of the Christian life is spending time with God. The Bible informs us in Luke 6:12 that it was Jesus' custom to spend time with His Father. Jesus went away from the world, away from His enemies and away from His followers to have time with God.

The example of Jesus exhorts each Christian to schedule time with God. We schedule appointments for other important things; and if God is important to us, we will schedule time with Him. Daniel went to the privacy of his bedroom to pray. General "Stone-wall" Jackson turned his officers' quarters into his prayer closet.

We too must arrange time to include prayer and Bible study in our daily lives. Dr. Malcolm Fry says the object of quiet time, "is not so much to gather information as to gain inspiration."

Christians can expect to experience the blessing of God when time is spent with God. Someone has said that, "Satan laughs at our toiling, mocks at our wisdom, but trembles when he sees the weakest saint on his knees in prayer."

Serving Others

Another important foundation in the Christian life is serving others. Jesus set the example (Phil. 2:7) by taking, "upon himself the form of a servant." Jesus demonstrated servanthood when

He washed the disciples' feet.

Christians serve one another by praying for each other. Prayer is certainly needed today because of the times in which we live. Remember: "The end of all things is at hand," (I Peter 4:7).

We can serve others by forgiving them. Our world is filled with bitterness, resentment and hostility; this attitude toward others has crept into the church. Love is of paramount importance in Christian social relations. "For charity shall cover the multitude of sins," (I Peter 4:8).

Christians can serve others by giving of their time, money and hospitality. The Apostle Paul encourages every Christian to "practice hospitality," (Romans 12:13). We serve others by ministering to them through our natural talents and spiritual gifts.

A person once asked a church member, "So tell me, what is your church doing to help the poor in your neighborhood? Do you have any programs to feed the hungry or clothe the needy or shelter the homeless?" Each Christian is to serve others.

Supporting the Church

Every follower of Christ must not forget that a vital part of being a Christian is supporting the church. Someone has said that today's church is like a sleeping giant. If the church of God would wake up, great things could be done.

Christians support the church by attending regular and special church services. Evangelist D. L. Moody spoke on the importance of church attendance when he said, "Church attendance is as vital to a disciple as a transfusion of rich, healthy blood to a sick man."

People also support the church by giving themselves to the ministry of the church. Dr. Robert Picirilli explains that "Christians are to use their spiritual gifts for the purpose of serving, ministering to, each other."

God saved each Christian to serve Him. God gifted each Christian to minister to one another "for the common good" (I Cor. 12:7) of the church.

Believers can support the church by giving financially to the program of the church. The Bible's instruction is for each person to give regularly and with a cheerful attitude (I Cor. 16:2; II Cor 9:6-8).

Robert Rodenmayer classifies giving into three categories: grudge giving, duty giving and thanksgiving. Grudge giving says, "I hate to." Duty giving says, "I ought to." Thanksgiving says, "I want to."

It is time for Christians to get back to basics. In some aspects we are losing the game. Christ, the leader and head of the church, instructs us to get back to the fundamentals. Let's spend time with God, serve others and support the church.

Do not forget the promise of Christ in Matthew 16:18: "I will build my church; and the gates of hell shall not prevail against it." In addition, do not forget to do your part. ■



ABOUT THE WRITER: Reverend Jeffrey L. Cockrell pastors Satilla Free Will Baptist Church in Hazlehurst, Georgia.

Your Attitude is Showing

By Randy Bryant

The longer I live, the more I realize the impact of attitude on life. Attitude, to me, is more important than facts. It is more important than the past, than education, than money, than circumstances, than failures, than successes, than what other people think or say or do. It is more important than appearance, giftedness or skill. It will make or break a company . . . a church . . . a home. The remarkable thing is we have a choice every day regarding the attitude we will embrace for that day. We cannot change our past . . . we cannot change the fact that people will act a certain way. We cannot change the inevitable. The only thing we can do is play on the one string we have, and that is our attitude . . . I am convinced that life is 10% what happens to me and 90% how I react to it. And so it is with you . . . we are in charge of our attitudes.

This statement by Charles Swindoll was found posted on the wall of a grocery store where the employees could be reminded of the role attitude plays in their lives and job performance. Perhaps the statement should be displayed in every pastor's study and every church sanctuary in our land to remind us of the role attitude plays in Christian life and ministry.



Attitude Determines Action

Warren Wiersbe calls attention to the importance of attitude in his statement, "Attitude determines action. Outlook determines outcome." Attitudes are very important. They reveal what's really in our hearts.

Remember Solomon's admonition in Proverbs 4:23, "Keep your heart with all diligence, for out of it spring the issues of life." If it is in your heart, it will show up quickly through your attitude. It may be pride or prejudice, humbleness or love. Whatever the attitude, it starts in the heart!

Our attitudes also reflect the closeness of our relationship to the Lord. Philippians 2:5 sets the standard for our attitudes, "Let this mind be in you which was also in Christ Jesus." Our attitudes are to match the attitude Christ would have if He were in our situation or relationship.

The teen's attitude toward parents or school officials; the parents' attitude toward their children, the worker's attitude toward his employer; the pastor's attitude toward the congregation; the congregation's attitude toward the pastor—all are to conform to the attitude Christ would have in that relationship.

Developing Bad Attitudes

It is easy to develop bad attitudes about certain people or situations. Bad attitudes often develop as a result of false perceptions. We may have a bad attitude about someone because we perceive them to be "liberal" or a "legalist," even though we have never discussed the matter in question with them.

We may perceive that a certain person doesn't like us, or we have heard and believed that they said something untrue or unkind about us. Often we have developed a bad attitude about someone based on a preconceived notion, only to discover after talking with that person that we missed the boat.

Elijah in I Kings 10 was ready to die because he perceived that he was the only servant of God left; yet God revealed to him that there were 7,000 others who were still faithful.

A bad attitude about circumstances can also be based on false pretense. We develop a bad attitude about our circumstances when we think we deserve better or that we are unfairly treated.

A selfish focus such as that is at the

root of many poor attitudes. Where did we ever come up with the idea that we deserve better? God has already blessed us beyond anything we deserve. It is vitally important to guard your attitude when circumstances are not what we think they ought to be. The hard cold fact is that no one can guard your attitude but you.

Three Men's Attitudes

Reflect for a minute on attitudes in ministry. The book of III John gives several attitudes present in the church and ministry through three men who are mentioned there.

The attitude of *Gaius* seems to be that of an encourager. Here was a man who lived for the Lord and walked according to the truth. Gaius used the gifts and abilities he had to honor the Lord. He used his gift of hospitality to encourage and aid traveling preachers and teachers. He was not out to be heard or to gain a name, nor was he trying to be like someone else. He simply wanted to serve in whatever area God allowed him to. As he served, he encouraged others to use their gifts to serve as well.

We could use more men like Gaius—men who have an attitude of serving. The servant attitude certainly reflects the mind of Christ as He came to this earth to serve—not to be served. Many turn that around; they want to *be* served. "What do you have to offer me?" reflects their frame of mind, discourages those around who are trying to serve.

The attitude of *Diotrephes* reflects what some may refer to as the "Messiah complex." This is the idea that they are always right. They have all the answers to all the questions, sometimes before they are even asked. Those with this attitude seem to claim exclusivity to the will of God. If you disagree, then you must be misled.

This "holier than thou" attitude alienates members of the Body of Christ much the same as Diotrephes did when he would not hear John's message and banished those who accepted it. It was Diotrephes who wanted to be top dog, preeminent in the church. He wanted to call the shots and manipulated people until that was achieved. Unfortunately, we have our share of those who possess that attitude in our churches as well.

The attitude of the third man, *Demetrius*, seems to be one that inspired faithfulness. He is commended for his consistent walk and his good testimony before others. Demetrius, as far as we know, was not a man gifted in the area of preaching or teaching, yet his humble and contented attitude made him valuable and useful. May the Lord give us people who have a good testimony in the sight of others.

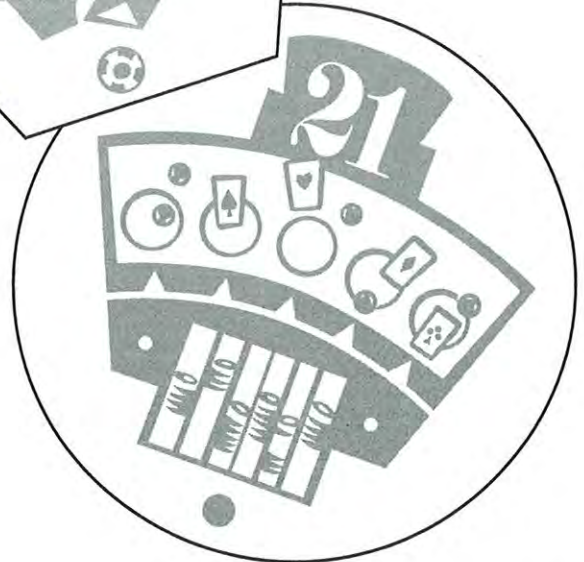
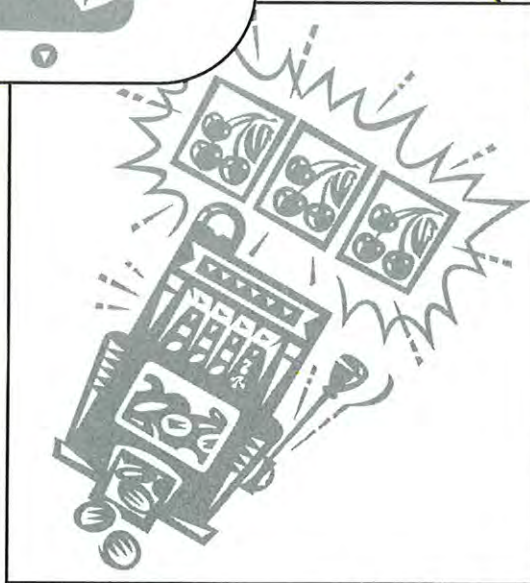
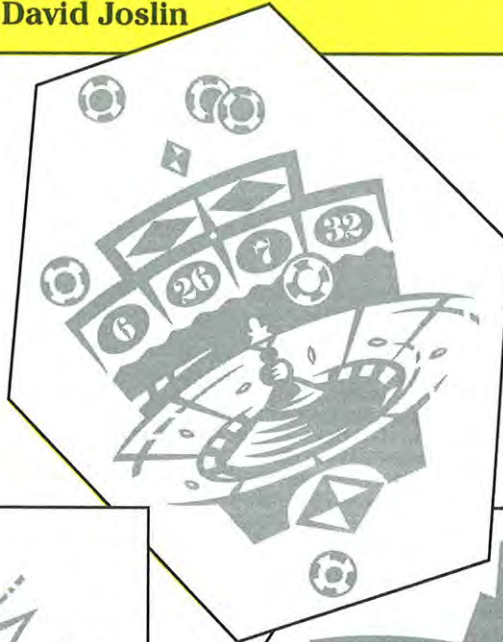
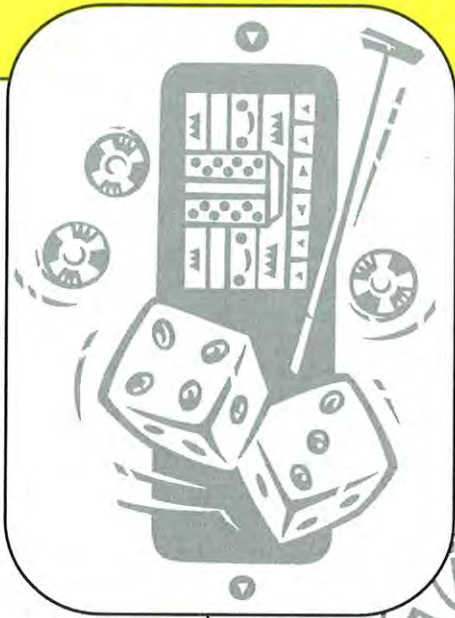
As we live for Christ and seek to serve Him, we must constantly guard our attitudes to make sure they reflect the attitude of our Savior. This requires us to stay close to Him, to honestly evaluate our attitudes, and to remain in the Word for the correction and reproof that is found in its pages. Your attitude is showing; let's make sure it reflects His attitude! ■



ABOUT THE WRITER: Reverend Randy Bryant pastors Ryanwood Fellowship Free Will Baptist Church in Vero Beach, Florida. He is clerk of the Florida State Association of Free Will Baptists.

Don't Gamble on Gambling

By David Joslin



Hundreds of families are destroyed every day by gambling. Politicians yield to its spell and offer legalized gambling to their constituents. But gambling constructs neither roads nor schools. It is both ungodly and unbiblical, as well as highly addictive for many caught in its strong drawing power. Everyone pays when a state legalizes gambling.

During the November 1996 election, a ballot initiative won in Arizona allowing Native Americans to have casinos on their reservations. In Detroit, Michigan, residents, apparently fearful that casino revenue would be lost to Canada, voted to construct one in their own city.

Citizens Vote No

But residents of other states like Arkansas voted to bulldoze gamblers and would-be casino owners. Arkansas voters defeated casino gambling by a vote of 61% to 39%. Their action was repeated across America as the blight of riverboat and casino gambling took a licking from those tired of being classified as suckers. Even though gambling proponents spent more than \$4 million, voters in 23 gambling referendums decisively defeated proposals boasting the get-rich-quick philosophy as an acceptable way of life.

One might ponder the question, "Why?" One reason is that past exper-

ience reveals that despite promises of more revenues available for education, such claims are fraudulent. Though they indicate that some funds will be set aside for education, it doesn't take state legislators long to regard these funds as replacement for monies instead of additional income. Such action results in the same amount for education, not more.

A sizeable number of the politically conservative and liberal oppose gambling, but for different reasons. The conservative objects to allowing the government to exploit and encourage human weakness and promote obvious vice. The liberal does not want to raise money regressively through gambling which makes victims of

those who can least afford to lose their hard-earned money to gambling.

This odd-fellow arrangement has resulted in a 10% drop in gambling across the country. It is evident that support of legalized gambling by the public is waning and continues to drop.

Public morality is not as degenerate as some would have us believe. The general populace is not apathetic toward government promotion of social evil. The kind of gambling trying to sweep across our country is a predatory evil that does not deserve official encouragement or sanction by local, state or federal government.

The Minnesota Story

Gambling's toll upon society in Minnesota was well-documented in the April 1996 *Reader's Digest*. To gain voter approval and some degree of acceptance, the gambling industry indicated that there would be abundant money for public programs, thus reducing the need to depend on additional taxes. However this additional money was accompanied by a substantial increase in crime, bankruptcies and suicides.

Writers Chris Ison and Dennis McGrath wrote: "In less than a decade legalized gambling in Minnesota (\$4.1 billion is legally wagered each year) has created a new class of addicts, victims, and criminals whose activities are devastating families. Even conservative estimates of the social toll suggest that problem gambling costs Minnesotans more than \$200 million per year in taxes, lost income, bad debts, and crime."

From 1988, when the first of 17 casinos opened, until 1994, counties that housed casinos indicated their crime rate increased twice as fast as those counties rejecting casinos. Crimes linked to gambling such as theft, forgery, fraud and counterfeiting had the sharpest increase.

Empty Promises

Gambling and its after-effects produce significant moral, social and economic impact. It ends in ruined lives for many families, in bad loans and bankruptcies for both individuals and businesses, and in embezzlements,

suicides and other crimes committed to either cover up or nourish the gambling habit. Additional financial impact is noted in tax payers' cost increases for investigation, prosecution and punishments of these crimes.

Even without considering the moral aspect of gambling, there is sufficient evidence that gambling is not good for society. For every \$1 the state receives in revenues from gambling, increases in criminal justice and social welfare cost an additional \$3 in expenses. Lotteries and other kinds of gambling do not increase revenues or improve conditions of public education. This kind of revenue tends to be a substitute for public school funding rather than a supplement to the school system's tax revenue.

Gambling does not end unemployment or generate new wealth. Rather, it takes jobs away from existing industries. Small businesses are hurt most as money is drained from the local economy. Domestic violence and abuse of women and children increase dramatically when gambling comes to an area.

The gambling industry has become the single most powerful lobby in many states as it seeks to influence and corrupt state legislators. The government is to be a *protector* of its citizens; gambling allows it to be a *predator* of those citizens.

What the Bible Says

The Bible does not reveal a "*Thou shalt not*" in relation to gambling. But it does contain many principles and insights regarding the evils of gambling. Scripture strongly emphasizes the sovereignty of God in His relationships with humanity, while gambling depends on luck and chance.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows," (Matthew 10:29-31).

The Word of God reveals that mankind is to work creatively and utilize his substance for the good of others, while gambling encourages a "something-for-nothing" attitude.

"Let him that stole steal no more: but rather let him labour, working

with his hands the thing which is good, that he may have to give to him that needeth," (Ephesians 4:28).

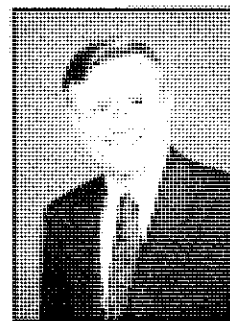
The Bible demands careful stewardship, but gambling results in reckless abandonment. "Give an account of thy stewardship," (Luke 16:2).

The Bible condemns materialism and covetousness of material things, but the heart of gambling contains both. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof," (Matthew 6:34).

The moral thrust of God's holy Word is a revelation of a love for both God and neighbor, while gambling seeks personal pleasure and gain at another's loss and pain.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets," (Matthew 22:37-40).

If we dare gamble with the future of our children and their posterity, *we will lose!* ■



ABOUT THE WRITER: Reverend David Joslin serves as promotional director for the Arkansas State Association of Free Will Baptists.

Golden Rule vs. Double Standard

By Tim S. McDonald

It happened years ago. The Hall of Famer took the second baseman out of the double play with a tough slide. The second baseman took exception and a fight ensued. The slider's comment, "I slid hard, but I slid fair," was accepted well enough to avoid league disciplinary action. Americans will let you slide if you slide fair.

America today is the land of the double standard. It is offensive, frustrating and the consequences are ruining our nation. No one likes being held to a strident standard while others are not. Even God is bothered by double standards. James 1:8 says, "A double-minded man is unstable in all his ways." Much of America's instability is due to double standards.

The present generation always sees and rejects the doubleness of the standard of the previous generation and establishes its own standard. When you live by a double standard, you cannot possibly pass on personal reservations to the next generation. Consequently, each successive generation drops farther from the original ideal. Individual restrictions in a double standard are based on personal opinion, emotions and fears the following generation sees, feels and fears differently.

The generation that found employee theft justifiable produced a generation which experiences no moral problem with white-collar crime, computer-ordained theft and ill-fated financial scams benefitting only themselves. The people who felt free to sell anything desired and not strictly for-

bidden by law opened the door to drug dealers who feel free to sell what is desired whether forbidden by law or not. How much societal agony originates here?

Double standards bother and offend everyone, especially those ill-affected. If Congress calls for citizen sacrifice and votes itself a raise, we're bothered. When a politician says, "no new taxes," and reverses himself, people remember that double standard.

Coaches making ardent demands of players but not their participating children offend players and supporters alike. Teachers who favor certain students, policemen who soft-soap violations of the rich or influential, judges who grant easy sentences for personal reasons all offend with double standards.

Not only do double standards bother everyone caught between their jaws, they also disturb God. He makes that point clear in I John 3:17, "But whosoever hath this world's good, and seeth his brother have need and shutteth up his compassions from him, how dwelleth the love of God in him?"

Double standards so bother God that the Old Testament is replete with the warnings of false and/or bribed judges, false balances or scales, mistreatment of people due to cultural differences and many other examples too numerous to name.

God provides a very simple answer to this complex problem and a cure for consequences that double standards create in our society. It is a principle all people can understand and

apply which will work when applied irrespective of culture, background, race or creed. Matthew 7:12 says, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

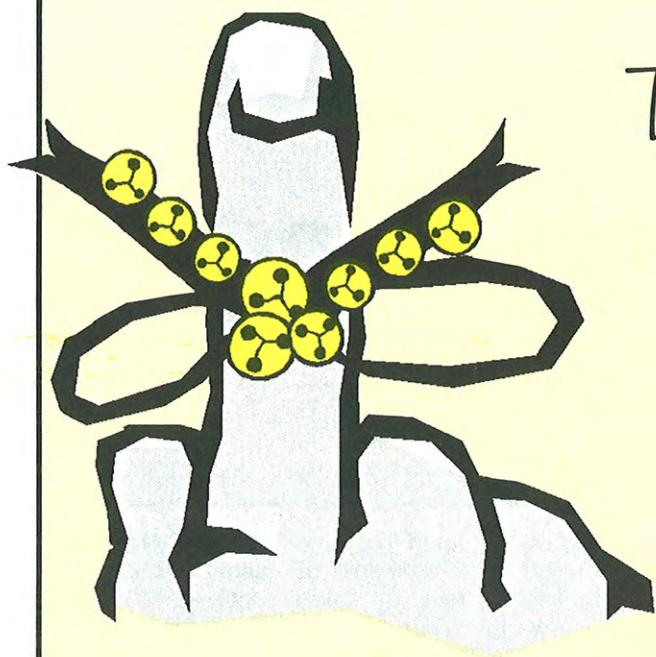
This principle will work for us today. It says to treat others as we would like to be treated, not like we are mistreated. This sucks the very heart out of the motive for all double standards. When you change the heart, you change the action and the following consequences.

Let us, you and me, change the consequences of the double standard in America by changing our nation's heart from the practice of the double standard to the practice of the Golden Rule. God will be pleased, and we will be blessed if we slide hard but slide fair. ■



ABOUT THE WRITER: Reverend Tim McDonald pastors Marvin Chapel Free Will Baptist Church in Marianna, Florida.

Reprinted by permission from the *Jackson County Floridian* in Marianna, Florida.



To remind you . . .

. . . give a *Contact*
gift subscription
for Christmas!

**Give one gift subscription for only \$12
and
give a second gift subscription FREE!**
(NO RENEWALS, PLEASE!)

Your Name: _____

Address: _____

City/St/Zip: _____

Gift for:

Name: _____

Address: _____

City/St/Zip: _____

Gift for:

Name: _____

Address: _____

City/St/Zip: _____

A gift card will be sent to each recipient. Gift subscriptions will start with the January 1998 issue. Offer expires 12/31/97.

Don't forget!



FREE WILL BAPTIST NEWSFRONT

Arkansas State Association Enters Centennial Session

CONWAY, AR—The Arkansas State Association organized in 1898 at Moreland FWB Church, a member church of the Antioch Association in Pope County. August 6-7, the association assembled at Camp Beaverfork and Conway High School for its 100th annual session. Delegates had previously voted to conduct the centennial celebration at the end of the centennial year, so it will be observed in 1998 at the 101st annual session.

Fifth-term moderator James Forlines, pastor of Allen Chapel FWB Church, gaveled the session into conference with 96 ministers/pastors, 69 lay delegates, 24 deacons, 4 missionaries and 349 visitors registered for a total of 542. Many who were able to attend only the evening sessions did not register.

Delegates heard three ministers preach on holiness. Dr. Robert Picirilli, academic dean at Free Will Baptist Bible College, delivered a message titled, "The Foundation of Holiness." Pastor David Outlaw of Arbor Grove FWB Church near Hoxie, spoke on the subject, "The Fruit of Holiness." David Winfrey, pastor of First FWB Church in Tuckerman, preached on, "The Fulfillment of Holiness."

Music was under the direction of Sidney Sawrie, pastor of South Heights FWB Church in Searcy. Sue Patton, office manager for Arkansas Free Will Baptists, served as pianist throughout the session.

Delegates gave hearty approval to the budgets as they were presented. The following state budgets were approved: The Cooperative Plan Budget of \$375,000 was approved for 1998 to be distributed with 62.5% allocated for agencies within the state and 37.5% designated for National Association departments. This 37.5%, which amounts to \$140,625, is the largest designation for any state's giving through the Cooperative Plan to the National Association.

State budgets adopted were as follows: State Missions—\$192,175; State General Fund—\$82,500; The Vision—\$16,700; Contingency Fund—\$1,500; Sunday School Literature—\$236,800; Operational Fund—\$26,400; Christian Supply Store—\$680,000; Christian Education Board—\$16,450; Youth Board (Camp Beaverfork)—\$182,380 for a total of \$1,434,905.

Promotional Director David Joslin said, "National Association quotas for Arkansas total \$717,000. Arkansas Free Will Baptists will rise to the challenge and exceed this amount of \$2,251,905 for 1998. The gross total raised in 1996 was \$2,248,333.08."

Acts 1:8 Taskforce chairman Doug Little presented a budget of \$303,000 for 1998 which would demand 1,262 shares at \$20 per share. This budget moves Arkansas into its third year of this method of missionary support. Ten missionary families will be re-

ceiving a sizeable portion of their support through this program.

The Earnie Deeds family will retire from the field of Brazil. Three new missionary families will receive support from the program; Jaimie and Tammy Lancaster (Brazil), David and Annette Aycock (Brazil), and Anthony and Lea Edgmon (Spain). Attendees gave a standing ovation as the introduction and challenge were given for these new missionaries.

General officers were re-elected: James Forlines, moderator; David Bishop, assistant moderator; David Winfrey, clerk; and Randy Ledbetter, assistant clerk.

Two hundred three churches out of 216 reported the following: 817 baptisms, 1,375 new members, 593 deceased/dismissed, for a total of 20,669 members.

The centennial session in 1998 will be under the direction of the Centennial Committee composed of David Joslin, James Forlines, J. W. Blanks, Ben Scott, Lowell Graham, David Copeland and Raymond Chronister. Other members of the Executive Committee, David Bishop, David Winfrey and Randy Ledbetter will also serve in the planning sessions.

Moderator James Forlines issued the challenge to have a 300-voice choir and attendance of 1,500 for the memorial session.

The 1998 session will convene at Conway High School and Camp Beaverfork August 5-7.

Church Honors Pastor of 40 Years

FAIRFAX STATION, VA—Members of Fairwood FWB Church in Fairfax Station turned July 6 into a special day to honor Pastor Lester Horton for his 40 years' leadership in the community. He began his four-decade-long ministry at Fairwood in 1957, just four years after his conversion.

A book of cards and letters from denominational leaders, Maryland pastors, congregation members, friends and relatives was presented to Lester and Lottie Horton. The book included a letter of congratulations from Virginia governor, George Allen.

The church presented a \$1,000 money tree to the Hortons. The Junior Church prepared a spaghetti dinner for all attendees.

During Brother Horton's 40 years at Fairwood Church, more than 30 men have entered the ministry. He has served more than 20 years as moderator of the Maryland State Association, and also serves as the state's General Board member to the National Association.

The 67-year-old minister has conducted a weekly radio program for 38 years. He helped organize 22 new churches and has conducted revivals in more than 20 states.



191 Attend Kentucky State Association

ASHLAND, KY—The 58th annual Kentucky State Association met June 20-21 at Heritage Temple FWB Church in Ashland. Clerk Danny Saul reported 191 registered attendees, including 47 ministers and 14 deacons.

Moderator Tim Hall was elected to his third term. Reverend Billy Bevan, president of Southeastern FWB College, preached the Friday evening message on the subject, "I'm Not Giving Up."

Delegates gathered again Saturday morning for business, fellowship and worship. Home Missions director Trymon Messer delivered the sermon, "The Church."

The 1998 state association will meet June 19-20 at Hood's Creek FWB Church near Ashland.

Canada Celebrates 119th Session

NEW BRUNSWICK, Canada—The Atlantic Canada Association met June 28 at Saint John Valley Bible Camp in Sommerville for its 119th annual session, according to Clerk Vera DeWitt. Moderator Dwayne Broad led business activities and was elected to his second term.

Delegates retained Oral McAfee as assistant moderator. Home missionary Jeff Crabtree was tapped to become the new clerk.

Seven ministers and 16 lay delegates comprised the voting body, as the one-day business session closed out a week-long Bible Conference.

The 1998 session will meet June 27 at Saint John Valley Bible Camp.

Church Surprises New Pastor

MARION, VA—When the new pastor at Adwolfe FWB Church arrived June 7, members promptly scheduled a surprise 25th wedding anniversary reception for the couple and their 17-year-old son Joshua. All plans were completed just in time for the June 11 celebration.

Church members presented Pastor Christopher Jackson and his wife Nancy with an engraved silver platter, along with cards and gifts. All activities took place in the church fellowship hall.



Pastor Christopher Jackson and wife Nancy accept silver platter on 25th anniversary.

Oklahoma Steering Committee Meets

TULSA, OK—The Oklahoma Steering Committee met Friday, September 12, for a day-long orientation session at the Tulsa Convention Center to expedite plans to host the 62nd annual national convention July 12-16, 1998. Plenary sessions of the National Association will convene in downtown Tulsa at the Tulsa Convention Center.

Executive Secretary Melvin Worthington said he blocked more than 1,200 rooms in eight major hotels to house delegates. The convention housing form will be printed in the April 1998 issue of *Contact*, and in Free Will Baptist state papers as space is available.

The Oklahoma contingency includes the Steering Committee, state moderator, state Auxiliary president and NYC advisor.

Chairman:	Jack Richey
Registration Committee:	David Archer
Hospitality Committee:	Dale Smith
Prayer Committee:	Daniel Phillips
Ushering Committee:	Don Wagner
State Moderator:	David McDougal
Auxiliary President:	Jean Marie Rogers
NYC Advisor:	Darryn McGee

The Steering Committee met 8:30 a.m. - 2:30 p.m. gathering information, reviewing committee assignments and discussing convention facilities. Committee members will meet twice in 1998 (January and May) to assess convention plans.

Theology Symposium to Meet at Hillsdale College

MOORE, OK—The Free Will Baptist Theology Symposium will meet at Hillsdale College in Moore, Oklahoma, on October 24-25. The symposium begins 1:00 p.m. Friday and concludes around noon Saturday.

The symposium will provide an opportunity to share personal study of biblical and theological issues. All individual presentation slots are filled and a discussion of the book, *The Death of Truth*, by McCallum, Bethany Press is planned for Friday evening.

Send your \$15 registration fee, payable to "Commission for Theological Integrity." Please mail no later than October 3 to either:

Attn: Theology Symposium
at

Free Will Baptist Bible College
3606 West End Avenue
Nashville, TN 37205-0117

or

Hillsdale Free Will Baptist College
P. O. Box 7208
Moore, OK 73153

Questions can be directed to Mr. Leroy Forlines or any other member of the Commission.

600 Attend Pigeon Forge Conference

PIGEON FORGE, TN—More than 600 ministers and laymen from 19 states attended the second, "Help Build the Fire" conference, according to spokesman David McGowan. The June 16-18 revival effort included 14 sermons and seminars.

Reverend McGowan said that one of the conference highlights was, "a dynamic message on separation by President Billy Bevan of Southeastern FWB College."

During a special banquet honoring retiring missionaries Lonnie and Anita Sparks, a Spanish convert (Isa Bolano) gave a moving testimony of thanks. North Carolina pastor Doug King gave a biographical sketch of the Sparks' ministry. After commendation from Pastor Dann Patrick, the Sparks were given gifts, mementos and a \$7,000 check.

During the youth service, two young men answered the call to preach. Numerous young people committed themselves to attend a Christian college.

Rev. McGowan said, "After the Wednesday night preaching service, both sound men from the convention center received Christ as Savior."

The next "Help Build the Fire" meeting is scheduled September 28-30, 1998, at Pigeon Forge. For more information, contact steering committee chairman Reverend Roy Helms at 501/623-6987.

*Kicking yourself for
failing to order tapes
of
convention messages?*

*There's still
time!*

*Check
September Contact
for an order form.*

Directory Update

CANADA

Dale Robertson to Bristol Church, New Brunswick

GEORGIA

John Amburgey to Patmos Church, Leary

Terry Pierce to Shallowford Church, Marietta

IOWA

Sam Williams to Riverview Church, Bettendorf from Immanuel Church, Joliet, IL

INDIANA

Mike Edwards to First Bible Church, New Castle

MISSISSIPPI

Raymond Rivers to Community Church, Corinth

TENNESSEE

Tommy Street to Canah Church, Erwin from Pearce Chapel Church, Smithville, MS

TEXAS

Danny Davis to North Zulch Church, North Zulch

Rick Futch to Cross Church, Iola

Richard Wright to Eastside Church, Houston from Harmony Church, Europa, MS

Joe Upton to First Church, Abilene

Bill Adkisson to Evergreen Church, Iola

Bill Bacon to Lubbock Church, Lubbock

David Rudd to Good Hope Church, Henderson

VIRGINIA

Christopher Jackson to Adwolfe Church, Marion

OTHER PERSONNEL

Jamey Pearson to Fellowship Church, Bryan, TX, as youth pastor

Dick Terry to First Church, McAlester, OK, as youth pastor

FREE WILL BAPTIST LEADERSHIP CONFERENCE

DECEMBER 1-2, 1997

REGAL MAXWELL HOUSE HOTEL

NASHVILLE, TENNESSEE

CURRENTLY . . .

Just 18 months after Pastor **Leon Gibson** arrived at **Spring Grove FWB Church** in **Jesup, GA**, the congregation experienced phenomenal growth. At last count, 66 people had been converted with 65 baptisms.

Pastor **Gerald Brown** and the congregation at **First FWB Church** in **Tifton, GA**, burned the mortgage this summer. On Wednesday night before he died, Deacon **John T. Cook** presented the deed to the church.

They're on the move at **Perry FWB Church**, a mission project of the **Georgia Union Association**. Pastor **Gene Cross** reports the purchase of a 30-passenger bus, a VBS high of 94, a new puppet ministry and special projects to send children to camp.

Three groups from **Sherwood Forest FWB Church** in **El Sobrante, CA**, traveled to far-flung mission fields this summer. Pastor **Milburn Wilson** led a two-week pastoral counseling trip to Russia. Youth pastor **Craig Shaw** took a group of teens to Mexico for a missions effort. A third group led by **Bob MacGill** spent three weeks in France remodeling the home of missionary **Dennis Teague**.

Pastor **Steve Wallace** reports eight conversions and five baptisms at **Beatty FWB Church** in **Springfield, OH**.

Members approved a building project for a new sanctuary at **Heartland-Union FWB Church** in **Plain City, OH**. Pastor **Dana Booth** welcomed 10 new members.

Thirteen conversions and baptisms at **Wellington FWB Church** in **Wellington, OH**, brought a big smile to Pastor **Billy Joe White**.

Pastor **Bill Jones** reports 10 conversions, six baptisms and three new members at **Brookdale FWB Church** in **Burlington, OH**. The congregation also started giving the outside of their sanctuary a new look by replacing windows.

Although flooding did extensive damage to **Marysville FWB Church** in **Marysville, OH**, members cleaned up

the sewer back-up and went on with services. **C. A. Newman** pastors.

Pastor **Curtis Booth** has led **Gahanna FWB Church** in **Gahanna, OH**, for 10 years. He reports eight recent conversions, two rededications, six baptisms and two new members.

Lockbourne FWB Church in **Lockbourne, OH**, reports five conversions and six new members. **Bert Miller** pastors.

Some 104 people attended the first services in the new building at **Meadow Brook FWB Church** in **Middletown, VA**. They worshiped without carpet or pews, according to Pastor **Roger Mullins**.

Pastor **David Reece** reports 10 conversions at **Heritage FWB Church** in **Fredericksburg, VA**. Homecoming crowds swelled to 253 attendees. The congregation paved the parking lot, renovated their fellowship hall and secured an architect to prepare plans for a two-story annex.

Contact welcomes **Power Pointe**, newsletter of **North Pointe FWB Church** in **The Woodlands, TX**. **Dwain Crosby** pastors.

Boyd and Trish Griffith received the 1997 Direct Service Award from the Tennessee Association for Child Care. The award is given to the top-rated child care workers in East Tennessee. The Griffiths serve as house parents to teenage girls at the **Free Will Baptist Family Ministries** in **Greeneville, TN**.

Mile High FWB Church in **Northglenn, CO**, celebrated their 20th anniversary September 14. **Mike Lewis** pastors.

Forty-seven conversions and 50 rededications highlighted **California's** Southern Association Youth Camp, according to Director **Fred Sessions**. Some 284 campers from eight churches attended. Tennessee evangelist **John Gibbs** handled the preaching duties with twice-daily worship sessions.

Reverend **Cecil Thurman** (89), a

Free Will Baptist minister for 47 years, died April 25, 1997. He invested his life in **California** churches. He started two churches, one in **Shafter** and another in **Fresno** (First FWB Church). He was born December 20, 1908, in **Bower, Oklahoma**.

Bright Light FWB Church in **College Station, TX**, added seven new families with a total of 21 people. The youth class started their own newsletter. **Herbert Richards** pastors.

After one month at **Abundant Grace FWB Church** in **Louisville, KY**, Pastor **Mark Wheatley** reports an attendance jump from 12 to 25. Six-year-old **Zachary** (the pastor's son) climbed a tree his second day in **Louisville**, lost his balance and fell 15 feet to the ground. One concussion, one broken arm and a 911 call later, young **Zach** is up and running again.

First Bible FWB Church in **New Castle, IN**, celebrated their 90th anniversary in August. All-day activities, a souvenir booklet and two worship services kept members busy. **Mike Edwards** pastors.

Florida minister **Arnold Woodlief** led special Flag Day services on the Jackson County Courthouse lawn in **Marianna** June 13. Woodlief led the pledge of allegiance, brought a brief message and concluded with a prayer for America.

Cora Johns was cited for volunteering 2,500 hours of community service at **Barnes-Jewish St. Peters Hospital**. She is a member of **Trinity FWB Church** in **Bridgeton, MO**. **Lynn Davenport** pastors.

First FWB Church in **Mt. Vernon, IL**, celebrated their 67th anniversary in June, according to Pastor **Ronnie Mitchell**.

First FWB Church in **Owasso, OK**, voted to purchase 30 acres adjacent to the church for \$360,000, according to Pastor **Leonard Pirtle**. Expect a series of building programs in **Owasso**. ■

**Capital Stewardship/Victory Campaign
July 1997
Update**

State	Goal	Gifts	Balance
Alabama	\$76,397.63	\$ 5,041.15	\$71,356.48
Arizona	1,228.93	2,883.71	(1,654.78)
Arkansas	76,860.94	43,422.13	33,438.81
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	30,070.88	8,108.31
Hawaii	184.54	727.26	(542.72)
Idaho	353.37	25.00	328.37
Illinois	16,176.29	4,949.47	11,226.82
Indiana	7,868.27	1,846.75	6,021.52
Iowa	266.99	.00	266.99
Kansas	1,287.82	280.00	1,007.82
Kentucky	35,454.34	5,949.29	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	33,814.91	26,669.49
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	65,752.03	12,805.06
Texas	11,547.20	7,516.52	4,030.68
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)
Totals	\$766,583.39	\$283,484.46	\$483,098.93



**B.S. in Business
Administration...**

**You can get it at
Free Will Baptist
Bible College!**

**Write for a free brochure:
Free Will Baptist Bible College
3606 West End Avenue
Nashville, Tennessee 37205**

**Call toll free:
1-800-76-FWBBC**

THE TOGETHER WAY

July 1997

Receipts:			Year To Date			Year To Date		
State	Designated	Co-op	Total	Designated	Co-op	Total	Designated	Total
Alabama	\$ 381.01	\$.00	\$ 381.01	\$ 3,119.21	\$.00	\$ 3,119.21	\$ 3,119.21	\$ 3,119.21
Arizona	.00	.00	.00	2,868.15	235.00	3,103.15	2,868.15	3,103.15
Arkansas	13,557.99	12,338.41	25,896.40	89,396.05	86,364.69	175,760.74	89,396.05	175,760.74
California	.00	880.82	880.82	55.00	6,843.86	6,898.86	55.00	6,898.86
Colorado	.00	.00	.00	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00	.00	.00	.00
Florida	.00	.00	.00	170.88	12,000.00	12,170.88	170.88	12,170.88
Georgia	20,634.22	2,852.65	23,486.87	127,292.40	19,869.55	147,161.95	127,292.40	147,161.95
Hawaii	.00	.00	.00	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00	.00	.00	.00
Illinois	12,207.48	2,665.55	14,873.03	67,428.62	16,942.38	84,371.00	67,428.62	84,371.00
Indiana	993.13	100.88	1,094.01	6,982.10	1,392.48	8,374.58	6,982.10	8,374.58
Iowa	90.00	571.80	661.80	310.00	2,152.30	2,462.30	310.00	2,462.30
Kansas	.00	.00	.00	.00	.00	.00	.00	.00
Kentucky	902.00	607.90	1,509.90	8,249.50	3,712.41	11,961.91	8,249.50	11,961.91
Louisiana	.00	.00	.00	50.00	.00	50.00	50.00	50.00
Maryland	.00	.00	.00	.00	2,341.78	2,341.78	.00	2,341.78
Michigan	25,318.43	2,942.80	28,261.23	91,363.47	19,196.32	110,559.79	91,363.47	110,559.79
Mississippi	165.00	365.68	530.68	779.75	2,537.82	3,317.57	779.75	3,317.57
Missouri	45,077.17	.00	45,077.17	313,041.50	.00	313,041.50	313,041.50	313,041.50
Montana	.00	.00	.00	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00	.00	.00	.00
New Mexico	962.33	51.17	1,013.50	5,498.63	364.33	5,862.96	5,498.63	5,862.96
North Carolina	338.27	725.00	1,063.27	5,633.31	8,268.01	13,901.32	5,633.31	13,901.32
Ohio	9,394.92	3,398.90	12,793.82	54,178.21	22,224.30	76,402.51	54,178.21	76,402.51
Oklahoma	21,658.96	6,146.38	27,805.34	374,211.80	6,415.38	380,627.18	374,211.80	380,627.18
South Carolina	27,643.15	103.82	27,746.97	209,617.82	718.01	210,335.83	209,617.82	210,335.83
South Dakota	.00	.00	.00	.00	.00	.00	.00	.00
Tennessee	7,013.54	1,589.75	8,603.29	62,873.76	10,804.06	73,677.82	62,873.76	73,677.82
Texas	3,528.79	348.21	3,877.00	46,627.11	2,617.54	49,244.65	46,627.11	49,244.65
Virginia	1,378.68	50.00	1,428.68	6,375.68	175.00	6,550.68	6,375.68	6,550.68
Virgin Islands	.00	.00	.00	.00	.00	.00	.00	.00
West Virginia	3,624.40	56.80	3,681.20	31,207.17	400.12	31,607.29	31,207.17	31,607.29
Wisconsin	.00	.00	.00	.00	.00	.00	.00	.00
Canada	.00	.00	.00	869.02	31.47	900.49	869.02	900.49
Northwest Association	.00	.00	.00	.00	15.00	15.00	.00	15.00
Northeast Association	.00	.00	.00	.00	.00	.00	.00	.00
Other	210.00	(0.04)	209.96	210.00	.12	210.12	210.00	210.12
Totals	\$ 195,079.47	\$ 35,796.48	\$ 230,875.95	\$ 1,508,409.14	\$ 225,621.93	\$ 1,734,031.07	\$ 1,508,409.14	\$ 1,734,031.07

Disbursements:

Executive Office	\$ 7,207.69	\$ 17,898.29	\$ 25,105.98	\$ 67,618.83	\$ 112,811.14	\$ 180,429.97
Foreign Missions	114,759.60	4,116.58	118,876.18	904,174.94	25,946.47	930,121.41
FWBBC	14,078.76	4,116.58	18,195.34	97,863.17	25,946.47	123,809.64
Home Missions	48,003.53	3,221.67	51,225.20	368,952.62	20,305.92	389,258.54
Retirement & Insurance	1,138.96	2,505.76	3,644.72	8,578.46	15,793.51	24,371.97
Master's Men	1,514.95	2,505.76	4,020.71	13,432.20	15,793.51	29,225.71
Com. for Theo. Integrity	69.37	89.49	158.86	755.31	564.07	1,319.38
FWB Foundation	3,911.37	1,073.88	4,985.25	9,546.58	6,768.63	16,315.21
Historical Comsn.	52.11	89.49	141.60	634.64	564.07	1,198.71
Music Commission	43.80	89.49	133.29	575.98	564.07	1,140.05
Media Commission	53.44	89.49	142.93	630.56	564.07	1,194.63
Hillsdale FWB College	1,467.12	.00	1,467.12	9,027.28	.00	9,027.28
Other	2,778.77	.00	2,778.77	26,618.57	.00	26,618.57
Totals	\$ 195,079.47	\$ 35,796.48	\$ 230,875.95	\$ 1,508,409.14	\$ 225,621.93	\$ 1,734,031.07



WOMEN NATIONALLY ACTIVE FOR CHRIST

A Tribute to Eunice Sarah Edwards 1912-1997

By Mary R. Wischart

Mrs. Eunice Edwards was loved and respected by many, many people.

I met her at the Missouri Youth Camp when I was a teenager. She became my mentor, counselor, prayer partner and friend. She exacted a promise from me to go to Free Will Baptist Bible College at least one year. I stayed four years, work there 30 (29 of them in the classroom) and I'm still teaching a class.

As long as I knew her, Mrs. Edwards was active in the Free Will Baptist women's work. She credited her conversion to Christ to a group of women who ministered to her in her home.

She was not afraid of hard work. Whatever she did, she threw heart and soul into it. She served as president of the WNAC, 1943-1947. In 1956, she moved to Nashville, Tennessee, as the first full-time executive secretary-treasurer of WNAC. Free Will Baptists had just acquired the building at 3801 Richland Avenue for the National Offices. It was just two blocks from Free Will Baptist Bible College, where I was teaching. I worked in the office with Mrs. Edwards a few months.

Mrs. Edwards was an administrator. In the WNAC office she led the women in giving funds for building in Côte d'Ivoire, Japan, a church in Mexico and medical supplies for the hospital in Côte d'Ivoire. Under her supervision the Provision Closet opened, providing goods worth thousands of dollars for home and foreign missionaries. She began publishing quarterly the *Co-Laborer* magazine, which continues as a bimonthly today. She won the love and friendship of men and women everywhere. That vineyard still bears fruit today.

I remember her delightful sense of humor. She sometimes fell in her last months, but could joke about it. She said to me on the phone, "Well, I had a battle with the floor, and the floor won." I visited her in the rehabilitation unit after a stroke. "I asked them," she said, "How can I be rehabilitated when I haven't been habilitated yet?"

Mrs. Edwards had a message. Since it was God's message, she knew it was good. She gave that message in pulpits, at women's meetings and retreats, in her writings, in the column, "Over My Coffee Cup," and in her letters to family, friends and especially, as she

called them, "my missionaries." As long as she could, she delivered the message.

She was a woman who gave of what she had. She gave freely to the Lord's work whenever she could with whatever the Lord gave her. She was not afraid to give herself, her time and energy to others.

She was a wise counselor. Mrs. Edwards knew that you don't have to be harsh or cruel in dispensing good and godly counsel. Many of us benefited from her godly wisdom.

Mrs. Edwards was a woman who loved. She covered her family members—mother, father, brothers, sisters, children, grandchildren, great-grandchildren and great-great-grandchildren—with her love and prayers. She loved her church and those who ministered there; she loved Free Will Baptists everywhere. She loved missionaries and gave, encouraged and prayed for them.

She loved WNAC and Free Will Baptist women. In her last hours she asked to be taken to the WNAC convention in Cincinnati. I spoke with her just before I left for the convention. She said, "Ask the women to pray for me." Oh, how she loved us! We must remember in the days ahead that it is a following love and a continuing love.

Eunice Edwards was a woman of prayer. Morning, evening, and all in between she met her Lord at the throne of grace. Many of us depended on her prayers. I know she prayed for me and the women as long as she could.

Mrs. Edwards was a godly woman, a woman of faith. She loved her Lord supremely and knew Him intimately. Hers was not a casual, "man upstairs" kind of relationship. She recognized Him for who He is. High and holy, yet her Lord and her Lover.

Only the Lord's records will reveal what Eunice Edwards has contributed to His work and to the lives of thousands around the world. She longed to see her Lord face to face. I'd like to catch a glimpse of that first meeting. Maybe they will describe it for me when I arrive.

But I'm certain she is rejoicing in His presence, for the Word tells us, "Absent from the body, present with the Lord." And this is why, even through our tears, we celebrate and rejoice. For this dear one has what she longed for. She would say to us, "Come, join me here." ■

The family asks that memorial gifts be sent to WNAC.



BOARD OF RETIREMENT

How Much Should We Pay Our Pastor?

By David L. Brown

The question of how much to pay the pastor is asked every year when a church considers its new budget. The question is important since, for many churches, this is their largest budgeted item. However, it should be broader than just what do we pay him in salary. A church should consider what benefits to provide for the pastor. Most companies provide health/dental insurance, retirement benefits, life insurance and even disability insurance for employees. What should be included in your pastor's compensation?

Salary/Housing Allowance

Salary and housing make up the largest portion of a pastor's pay. Pastors can choose to have a portion of their compensation designated as housing allowance which is not taxable for income tax purposes. However, this allowance must be listed in the church's minutes either through the approval of a budget or by a motion.

Many churches have difficulty determining what is a fair salary/housing allowance for their pastor. A pastor's salary/housing allowance should be in line with the income of the men in the church. This average should be for his salary/ housing allowance only, *not* for his total pay package. Many times laymen may not be aware of the cost of the many benefits employers provide for them.

Health/Dental Insurance

Health/dental insurance is almost as important as the salary portion of a pastor's pay. This benefit provides financial protection so that if he or a member of his family has a major illness he will not be financially devastated. The church should provide coverage for his entire family and pay all the premium. An absolute minimum goal should be to pay at least half the health/dental premium.

Life Insurance

Life insurance should be considered for the protection it provides for the pastor *and* the church. When a pastor dies, the church can be placed in an awkward position if it can not provide some benefit for the widow to help her relocate and provide some income for the family

until they can adjust. While the church should provide some life insurance it should *not* be obligated to provide the pastor's total life insurance needs.

The pastor should assume responsibility for most of this coverage. The church should provide coverage for the pastor's wife and children as well. This is not an expensive benefit since most churches using term life insurance could provide \$50,000 of benefit for their pastor, \$25,000 for his wife and \$2,000 for each child for about \$250 a year.

Disability Insurance

Disability insurance is not as common as some of the others, but it also provides protection for the church and the pastor. If the pastor becomes disabled, it may be worse than death. The financial burden on the church can be tremendous if the pastor is disabled a long time. In addition to paying the disabled pastor his full pay, the church may need to pay an interim pastor to shepherd the flock while the pastor recovers.

The possibility exists that the pastor may never recover. This makes it difficult for the church to sever relationships with a disabled pastor. This coverage is relatively inexpensive and should be considered.

Retirement

Retirement benefits have gone through a transition period in the last 20 years. Large companies with defined benefit plans for employees discovered that their plans became extremely expensive because people live longer. Many companies with these plans found that they were unable to continue funding them. Today most companies have changed to defined contribution plans. The individual and the company together make contributions to the employee's retirement plan.

While churches should *not* feel compelled to provide the entire retirement benefit for pastors, they should pay their part and expect the pastor to provide the rest. A church should set aside a minimum of 5% of the pastor's salary/housing benefit as his retirement contribution. This 5% should *not* be taken from his salary/housing allowance benefit but should be over and above this benefit. ■



FOREIGN MISSIONS

Bethany, Our Place of Refuge

By Ernest Holland

When we first arrived from Côte d'Ivoire for our stateside ministry, we had to set up house here in America. After being out of the States for almost four years, this is difficult. Returning to the States in the middle of winter from a hot, tropical country meant we needed clothes, coats, shoes, etc. For each stateside assignment a wonderful family has helped with furniture, appliances and many different items. And during this time in the U.S. several churches and individuals gave us money to buy clothes and other things.

Bethany Church

Our church, Bethany Free Will Baptist in Broken Arrow, Okla., also joined the others to help make the beginning of our stateside stay easier. They had a pounding for us during that first month. We received so much. Besides all the food, we received enough paper towels and toilet paper to last for a year. This giving continued until we returned to the field. People gave us money to help with Christmas and money to help buy things to take with us. We also received many hand-me-downs for the children. I do not know what we would have done without these clothes. Perhaps the church people do not realize how much they all have helped us, but we are very grateful to them.

Bethany also played a big part in helping our children adjust to the American culture. Each Sunday school teacher and children's church worker was like a friend to our kids. The children's department helped us purchase puppets to take back to Africa for our children to use in teaching Africans about Christ. Kent Sparks, our youth pastor, and others helped Joshua, our oldest, deal with American life. It became difficult to get the family to go with me for a missions service because they didn't want to miss anything at Bethany.

Extension of the Church

Pastor Randy Wilson and the people at Bethany made us an extension of their ministry. We were not officially on staff, but they made us feel like we were. When there

was a pastor's conference or workshop, I was invited to attend with the church staff. We went with the youth workers from our church to the National Youth Worker's Retreat even though we didn't work directly with the youth at Bethany.

Elaine helped some with the Bethany Children's Church, and in Africa children's work is a large part of her ministry. When the church sent a couple of the women to the Children's Pastor's Conference in Nashville, Tenn., they invited Elaine to attend with them. They paid our way to these conferences and helped us purchase materials to be used in these various ministries in Côte d'Ivoire. These conferences helped us prepare for our work in Bondoukou.

Scott Bullman, Worship and Music Pastor at Bethany, mentioned several times how much he enjoyed having Elaine in the choir at church. He even gave us an electric keyboard to take back to Côte d'Ivoire.

Monthly Support

In December of 1996 we had a couple of missions services at Bethany. When we calculated the faith promises at the conclusion, we had a total of over \$650 in monthly support. The church also put us in the budget. I could not begin to express in words how we feel about this support. It was an answer to our prayers. We had been discouraged, but after receiving this amount from Bethany, we knew we would soon be back in Africa.

I also enjoyed sharing with other churches about our ministry. They are important to us. We could not have returned to Côte d'Ivoire without them and the many individuals who give to our ministry. But Bethany was a special place of refuge for us. How encouraging it was to step through the church doors at Bethany and have the pastor and others put their arms around us and tell us how they missed us when we were away.

The people at Bethany made our stay in the States a time of renewal and rest as well as ministry. It is impossible to list all the ways they encouraged us. We are grateful. ■



Ernest and Elaine Holland are serving in the youth ministry at Bondoukou, Côte d'Ivoire.

OUR READERS COMMENT

Appreciates "Older Ministers"

I really enjoyed the article by Thurmon Murphy in the June issue, "The Treasure of Older Ministers."

It brought back many pleasant memories to read about old friends with whom my husband Paul and I worked in years gone by.

These were Allie Ferguson, Everett Hellard, Allen Moore, Clarence Hearron and Roy Norie. We worked with the parents of some of these also.

Mrs. Cleo Pursell
Nashville, Tennessee

Reader Warns of Islam

After reading Eddie Payne's statement on fear in his article, "Meet Your Muslim Neighbor," July issue, a response came quickly to mind.

But first, Eddie's statement—"However, we would all do well to lay aside fears and presuppositions about Islam and Muslims and seek to understand . . ."

My response—No thank you, Eddie. To not fear Muhammadism would call to question my spiritual and scriptural alertness. That individual Muslims need Christ is without argument.

However, one can not forget the sinister character of this religion. To think that followers of Muhammad wielded the sword only after they became the scourge of nations shows signs of naivete.

One need only read world news to know that thousands of Christians are being slaughtered by these people.

Their swords are yet whetted. Ask the Christians of many African nations and others. Muslims' history, headlines, hostages, hatred and hostilities are on the side of fear.

Make no mistake. America will see the muscle and feel the strength of this cultic religion if in fact their numbers swell to "the country's second largest religious community, after Christians."

God help America. Remember Saddam!

Evangelist Wade Jernigan
Lexington, Oklahoma

Old Preachers Still Remember

I enjoyed Dennis Wiggs article for young preachers (August issue), until I came to the paragraph on memorizing scripture.

"Older ministers can't remember as well as younger preachers." This is a gross mistake. I agree that young preachers need to memorize early in their lives.

But as I see it, the brain does not decrease as long as you use it; I could name many pastors of old who could memorize and quote circles around young ones. For instance, Virgil Florence, Billy Samms, Willard Day, Harry Staires, Gilbert Pixley, John West, Ben Pixley and more.

Of course, Brother Wade Jernigan is not so young now but has no problem remembering. I also think he is from Brother Wiggs' state.

Maybe Brother Wiggs needs to restate the sentence about old preachers' memories. I have been a pastor's wife 41 years. My husband is 75 years young and still has a clear memory.

Mrs. Robert E. Spencer
Pryor, Oklahoma

Editor Applauds Editorials

Thank you for writing the September editorial, "The Sunday Morning Shooters." Thank you for exposing your feelings on a sensitive topic. I appreciate the stand you take against racism.

It's time we go out of our way and try our best to bridge the gap between the races in America (though it is not just an American problem). This is no easy task, but I believe it is necessary to make our Christianity credible. I hope it will inspire others to examine their own actions and prompt them to eradicate any hint of racism left in their hearts.

I also appreciate Dr. Worthington's editorial, "Critic or Contributor?" It's well-written and full of wisdom. It should be required reading for every member before each business meeting they attend.

Suzanne Franks
Editor, Co-Laborer Magazine

Coming Next Month

- Pioneers—Leaders of Tomorrow
- I Never Plowed a Mule
- Thank God for Small Churches
- James the Less
- College Enrollments
- And Much More!

ESPECIALLY FOR YOUNG PREACHERS

Nervous Jitters

The young preacher will face challenges in his first pastorate that were not discussed in college or seminary. Educational institutions just don't teach classes like Gossip 101 or Upset Deacon 101 or How to Preach Four Times a Week 101. Every young preacher wants to do his best, but the pressures are overwhelming.

That first or second pastorate will thrust the man of God into the arena of many lions—preaching several messages a week, dealing with members experienced in church politics, learning the names and relatives of everyone in the congregation, keeping the family happy, paying bills on an insufficient salary and more.

Nervous Stomach

I drank Pepto Bismal straight from the bottle between Sunday School and morning worship at my first pastorate. The bottle stayed in the glove box of our car. I slipped out after teaching the adult class and took "a swig." Didn't help much . . . That country church voted me out after six months! I was devastated. Thank the Lord for another chance to serve.

The second pastorate was a mission work. The deacons declared that they would close the church if it did not succeed under my ministry. I walked, drove, worked as if I were going to a fire . . . and visited the doctor every few months. The discomfort in my chest was nothing to worry about, he calmly stated. I wish he had been a psychiatrist and told me that I was burning the candle at both ends.

Nervous jitters are part of the physical makeup of most young preachers. This emotional stress is not lack of faith. The young preacher just wants to do a good job, but doesn't always know how to get it done.

I learned a few things through the

years. I no longer drink stomach relaxer between church services. The medical doctor hasn't seen me with chest discomfort in years. I haven't awakened at night thinking that the death angel was standing beside my bed in quite a while.

Confirm Your Calling

Settle your calling to the ministry. When that first church voted me out before all of our furniture was unpacked, I moped around for days. My wife declared, "I wish you'd make up your mind what you're going to do!"

I hastily responded, "I will."

You see, I wish that J. C. Penney manager had not said to me when I was finishing seminary, "Dennis, if you don't make it preaching, call me. I'll make you a manager-trainee at a good starting salary."

That invitation haunted me when that first congregation voted to look for another pastor. So I went to the church building and got on my knees in one of those little rooms. Praying and fasting that day, I received God's confirmation of His calling in my heart and mind. That same week, a deacon from another state called and asked if I would consider pastoring their little church.

Stay Put

Make up your mind to stay at a church until you absolutely must leave. Some churches will vote to dismiss you. Others will have a few members who feel called to test and try you regularly. A few churches just don't want a pastor to stay more than a year or two. But most churches want the pastor to nail his furniture to the parsonage floor and stay put.

Determine to stay where you are presently ministering just as long as the congregation and the Lord allow.

Display satisfaction. Don't call pul-



Dennis Wiggs

pit committees of churches looking for pastors. Give the impression that you plan to stay at that church through thick or thin, whether the attendance is up or down.

Glean Wisdom

Seek the wisdom of seasoned pastors. Don't tell them what you are doing. Listen to them talk. I thank the Lord for Free Will Baptist pastors Chester Phillips and Raymond Gaskins. These men have encouraged me through the years. You probably won't be able to share your burdens with many preachers. Find one you can trust to keep your conversations confidential.

Be Optimistic

Don't go to a preachers' meeting and unload your burdens. Try to present encouraging words about your congregation. Describe what God is doing among your flock. Share the good; dispel the bad. Whatever you say about your congregation may get back to one or two of them.

Don't brag. At that preachers' meeting will be a brother who is really disheartened. Be optimistic in your spirit, careful with your words and encouraging to your brother pastor.

Pastor Your Flock

Don't expect to pastor a perfect church. The congregation the Lord has given you is made up of all kinds of people. Love them for what they are. Work to establish them in the Lord. Tolerate their personalities. Remember that you are a tool in God's hands to minister to these people just a few years of your life. Do your best. Relax in the Lord. Pray about everything. Realize that your ministry is really the Lord's ministry. He will reward your faithfulness. ■

1 Pedro y 2 Pedro in Comentario Biblico Hispanoamericano

By Eugenio Green

(Miami, FL: Editorial Caribe, Inc., 1993, 460 pp, hardback, \$21.95.)



Thomas Marberry

The number of Spanish-speaking Christians in the USA and other countries of this hemisphere is increasing rapidly. Until the last few years these believers had few commentaries written in their language which seek to apply scripture specifically to Hispanic life and culture. Most commentaries available in Spanish have been translations of commentaries written originally in other languages (primarily English).

The *Comentario Biblico Hispanoamericano* series is designed to provide quality biblical commentaries written originally in Spanish with the Hispanic reader in mind.

The author of this volume is originally from the United States. He completed both master's and doctoral degrees with emphasis in New Testament studies. He presently serves as president of El Seminario Esepa in San Jose, Costa Rica. He has ministered in Latin America for many years.

This volume has all the marks of a valuable commentary. The author demonstrates a commendable breadth of scholarship. He quotes from leading commentaries written in Spanish, English and German. He is aware of what is going on today in Petrine studies.

He also demonstrates a commitment to the inspiration and authority of scripture. He is not carried away with the latest trends of higher criticism. The author also reflects an understanding of exegesis. He does a careful study of the meaning of the text in its original language and then gives the reader a clear presentation of the results which that study has produced.

In many ways this commentary reflects a traditional approach to the Petrine epistles. He considers Peter to be the author of both books. He dates I Peter about 62 or 63 A.D. and II Peter about 63 or 64. I Peter is clearly written against a background of persecution.

According to Green, this was not an official persecution ordered by the Roman government. It was, rather, the kind of hostility and opposition which Christians faced every day in the pagan world of the first century.

In his commentary on II Peter, Green takes a somewhat unusual approach. He recognizes that the major problem which Peter confronts is not persecution but false teaching. The most widespread view among commentators today is that this false teaching originated in an early form of the Gnostic heresy. Green disagrees.

He argues that it was a form of Epicureanism. This is an interesting possibility, but most commentators have not followed Green's approach. There are some similarities between Epicurean philosophy and the false teachings refuted in II Peter. There is, however, no historical evidence to indicate that Epicureanism was a serious threat to Christianity in the time period in which II Peter was written.

In several places Green includes short essays on specific subjects. These are valuable and offer helpful suggestions for preaching and teaching from the books.

For example, at the end of his exegesis of I Peter 1:12, he includes an essay titled, "A Theology of Suffering." In this essay he discusses the concept of suffering as it is developed both in the Petrine epistles and in the early history of the church. He then applies this theology of suffering to specific situations which Christians face in Hispanic countries every day.

This commentary makes a significant contribution to the field of New Testament studies. It is not just a good Spanish commentary; it is an excellent commentary which just happens to be written in Spanish. ■

BEYOND BELIEF



YOUTH UPDATE

Announcing

1998 National Youth Worker Retreats

**NATIONAL
YOUTH
WORKERS
RETREAT**

February 20 - 22, 1998

Branson, Missouri
Stonecroft Conference Center

February 27-March 1, 1998

Olive Hill, Kentucky
Carter Caves State Park

Follow Me As I Follow Christ



Featuring Les Christie

Les is chairman of the Youth Ministry Department at San Jose Christian College, CA, and has been a youth minister for 30 years. He has spoken to over two million youth and hundreds of thousands of youth workers across the world. He is the author of *When You Have To Draw The Line*, *How to Recruit and Train Volunteer Youth Workers*, *Working With Rude, Obnoxious, and Apathetic Kids*, *What If*, *Take The Journey*, and many others.

Join us as Les takes us closer to the cross, and teaches us the importance of following Christ so our kids can to. You won't want to miss this event.

For Registration Information, please call the Youth Ministries Division at 1-800-871-7030.

Who Should Attend:

- Part-time Youth Workers
- Full-time Youth Workers
- Sunday School Teachers
- Children's Church Workers
- Pastors
- Concerned Parents

Little Change in Religious Beliefs of Scientists

SEATTLE, WA (EP)—Though a majority of U. S. scientists do not believe in God, about 40% do—a statistic that has remained unchanged for 80 years.

Edward Larson, a University of Georgia historian, and Larry Witham of Seattle's Discovery Institute, replicated a 1916 survey by James Leuba, which shocked the nation with the finding that most scientists did not believe in God. Leuba predicted that as education improved, people would be less likely to believe in a Supreme Being.

"To test that belief, we replicated Leuba's survey as exactly as possible," Larson and Witham wrote in an article for the science journal *Nature*. "The result: about 40% of scientists still believe in a personal God and an afterlife. In both surveys, roughly 45% disbelieved and 15% were doubters (agnostic)."

The researchers surveyed 1,000 randomly chosen scientists listed in the reference work "American Men and Women of Science," using the current version of the 1910 work Leuba used. Scientists were asked if they believed in a God who answered prayers, in an afterlife, and in immortality.

"Today, even more than in 1916, most scientists have no use for God or an afterlife," they concluded. "But to the extent that both surveys are accurate readings, traditional Western theism has not lost its place among U. S. scientists, despite their intellectual preoccupation with material reality. Americans will doubtless be pleased to know that as many as 40% of scientists agree with them about God and an afterlife."

The 1996 study found that mathematicians are the most likely to believe in God (44.6%), while physicists

and astronomers are the least likely. In Leuba's day, biologists were least likely to believe in God.

Poll: American Men are "Most Pagan" on Earth

GLENDALE, CA (EP)—American men are among the world's "most pagan," according to pollster George Barna. A study reported in *The Barna Report*, his newsletter, found that the church has little or no influence on many American men.

About one in three American men claims to be a born-again Christian, but only 28% attend church on any given weekend. Other forms of religious activity—including Bible reading, Sunday School attendance and giving time or money to a church—have all declined among American men since 1991.

Barna also found that even men who claim to be Christians often hold unorthodox beliefs that are at odds with biblical Christianity. For instance, 28% deny that Jesus was physically raised from the dead, while 27% say He committed sins.

Surprisingly, 55% of self-identified Christian men agreed that all people "experience the same outcome after death, regardless of their beliefs," while only 50% of non-Christians agreed. And 39% of Christian men believe that a good person can earn their way into heaven."

Barna found that less than half of Christian men believe that there are absolute moral truths (47%) or that the Bible and religion should be primary influences on moral thinking (40%).

To reverse this trend, Barna says churches must provide a male-friendly environment, including opportunities to interact with other men, practi-

cal Bible teaching and real-world solutions to personal problems.

No Church Burning Conspiracy

WASHINGTON, DC (EP)—After a year of study, President Clinton's National Church Arson Task Force has reported what many suspected all along: although arson attacks on churches are reprehensible, they are not the work of a widespread conspiracy.

The Treasury and Justice Departments have opened 429 investigations on arson fires, bombings and related attacks on houses of worship going back to January 1, 1995. Fewer than four out of 10 (37.8%) of those cases involved predominately black churches, and more than three out of four of those black churches were in the South.

"The arsons at African-American churches raised significant fears about an increase in racially motivated crimes," the task force acknowledged, but added that attacks "at both African-American and other houses of worship were motivated by a wide array of factors, including not only blatant racism or religious hatred, but also financial profit, burglary and personal revenge."

Almost 200 suspects in church burnings have been arrested in the last 2½ years, most of them since the creation of the task force. Of the 199 arrested, 160 were white, 34 black, five Hispanic. Juveniles accounted for 83 of those arrested.

Of the church fires in the study, 162 were predominately black and 267 were predominately white.

The arrest rate for church-related arson cases is twice the national average for all arson cases, and the number of new church arson cases has fallen dramatically, the task force reported. ■

Bus Fare to Norfolk

Strange things always happen to me the week *after* the convention. First, my wife took her car to get new tags. She handed me those impossibly sticky stickers to attach to the license plate. I marched out and hurriedly attached them to the upper and lower right hand corners of the license plate. Then she asked, "Why did you put my new stickers on your car?"

Have you ever tried removing those sticky things from one license plate and reattaching them to another car . . . in 95° heat? Bring your lunch.

The next morning the same wife called me at work and said, "I killed the vacuum cleaner." I went home and checked. Yep, she had killed it.

That afternoon she called again sniffing, "I killed the washer." I went home and checked. Yep, the washer was certifiably dead.

Same day. Same wife. I was mowing the yard and she walked across the freshly mown lawn holding her hand and crying, "I stabbed myself." I stopped mowing and checked. Yep, she had . . . with a kitchen knife.

So off we went to one of those Baptist CentraCare places you see on every street corner to bind up her bleeding hand. The first one was closed. The second was closed. The third one was open, but the receptionist promptly said, "We don't take your insurance." Of course.

Eighty-six dollars and a \$15 prescription later, we made it home in time for my wife to pack one-handed for a four-day trip to New Orleans with our pretty next-door neighbor.

Next morning, I bounced down to Sears before 8:00 a.m. with my sad story of dead vacuum, dead washer and wounded wife. By 8:30 a.m., Sears had sold me a new vacuum and repaired the old one for free.

They also jump-started the washer for \$4.78—something about a recycle control knob. They were not interested in my wounded wife.

Back at work. A colleague from the Foreign Missions Department called downstairs and said, "Jack, you killed 400 converts on page three!"

I looked. Yep, I'd transposed numbers in a news release, effectively removing 400 souls from the kingdom.

About 2:00 p.m., I rushed downtown in heavy traffic to pick up convention pictures to use in *Contact*. The employees at ProPhoto looked startled when I walked in. They said, "Five minutes ago, we gave your pictures to a man who said he knew you and would bring them to you."

They didn't know who they had given the pictures to but said he seemed like a nice man. I managed to leave without biting one of them.

Three blocks from my office, as I exited I-24 onto Bell Road, I spotted a blonde-haired woman at the traffic light carrying a sign and going from car to car. Her carefully-lettered sign had a picture of a fish on it with "Jesus" inside the fish. The terse message on her sign: "Traveling missionary. Need bus fare to Norfolk."

I didn't have the nerve to ask when God started this new method of missionary support in place of tithes and offerings. Then things really got weird.

Just down the road, I drove by a man in his late 30s who was carrying a large wooden cross with training wheels on the long part that dragged the ground. That certainly gave a whole new meaning to Jesus' words, "Take up the cross and follow me." Some folks just don't get it.

No sooner had I arrived back at the office when the phone rang. A woman said, "They told me to call you. We just bought the First Free Will

Baptist Church in Tulsa and we don't know where to send the money."

I was flabbergasted. I like Tulsa, you understand, but I've never sold a church there and had no idea how I'd gotten involved in the financial transaction. By the time I managed to get that dear sister transferred to someone intelligent, the phone rang again.

A man called from New York asking for another person by name, but the receptionist gave him to me anyway. He said he believed Free Will Baptist doctrine but wanted to know why we didn't worship on Saturday.

He hit the right button at the wrong time. For the next five-minutes, he listened without saying a word while I ran through the law and the prophets, the coming of Jesus to fulfill the ceremonial law, the resurrection of Christ and the celebration of His resurrection on the first day of the week instead of the seventh day. While I'm not sure I solved all his problems, he didn't have any more questions.

The next morning Sears called again. I had inquired about vinyl siding and gutters because my wife doesn't trust me near a paint brush. By 3:00 p.m. I was sitting at the table discussing philosophy of life, a bit of theology and answering gutter questions with two Methodist preachers and a Southern Baptist deacon—all of whom had come from Sears to save the house from my paint brush.

It is now 4:00 a.m. Friday morning, and I'm back at the office because a noisy group of people crowded into the bedroom at 3:00 a.m. with broken vacuum cleaners and washers, knife wounds, lost convention pictures, a cross on wheels, Saturday worship and Sears vinyl siding.

I think I missed a turn somewhere this week. Does anyone have bus fare to Norfolk? ■



Jack Williams

C O N T A C T

P. O. Box 5002

Antioch, TN 37011-5002

Periodical
Postage
Paid

M FREE WILL BAPTIST MASTER'S MEN

Pastors, laymen and even women need Master's Men!

The denominational alternative for men's ministry in your church

What church doesn't need workers, teachers, trained leaders? Master's Men ministry is your answer in troubling times to help provide new impetus for growth right in your church membership. A vital, vibrant program does take effort, planning and infusion of time. Real men of God respond to great challenges. Real men minister by giving aid and help in the church body.

Master's Men groups are not a last resort to get the men into church work. Too many men do too little in the divine harvest! The Master's Men process provides abundant opportunities for individual and group involvement in ministry and outreach. It is the first line of defense. Master's Men seek God's will. They pray for and uphold their pastor. It is the first line of offense in a troubled world looking for men with answers on how to have happy, productive, even victorious lives. Well-grounded men can give guidance and instruction to others who struggle with life's problems.

Master's Men undergird their church with prayer, finances and manpower. Strong men of God provide support to church life. Isn't it time you joined a good group of real men? Join Master's Men!

Purposes:

Soul-Winning
Discipleship
Edification
Stewardship
Fellowship



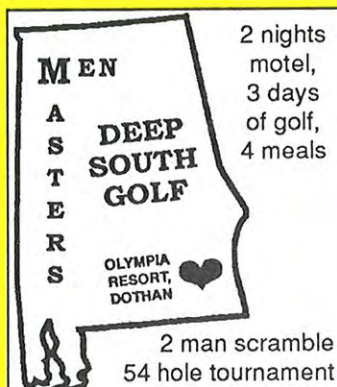
**Master's Men Travel
Holy Land Tour/
mini-tour of Athens
March 2-11, 1998**

\$1,899 from New York
call for brochure:
615-731-4950, Ext. 281 or
615-793-7179, phone or fax



*Our men provide tools for
missionaries. Have some
you don't need? Put them
in the ministry!*

*You can even travel to
work sites and help build
new churches with us.*



2 nights
motel,
3 days
of golf,
4 meals

2 man scramble
54 hole tournament

SPORTS FELLOWSHIP
activities like the DSGT
provide time and place
for men to gather and
compete with Christian
brothers.

Third Annual contest:
February 26-28, 1998
\$199



The 20th National
Conference is set for
April 23-25, 1998
at Camp Linden,
Tennessee.

*Blessings
Challenging
messages*

Great singing

All planned just for you

The bottom line: You need Master's Men and Master's Men needs you!